

# **Improving pastoralists' livelihood strategies through good governance: The case of Turkana County, North-West Kenya**



**November 2016**

**Author**

Chris Aletia Imana  
Student Number: 2006099028  
University of The Free State,  
Bloemfontein, South Africa  
Email: chrisimana@gmail.com

**Supervisor**

Dr Sethulego Matebesi  
University of The Free State,  
Bloemfontein, South Africa  
Email: matebsz@ufs.ac.za

## **ABSTRACT**

Poor governance is a primary contributor to most of the problems which are bedevilling Africa today. In the arid and semi-arid lands of Kenya, poor governance systems have undermined community-based institutions and resulted in poverty, the weakening of social structures and a lack of social capital development. Turkana County in particular, continues to experience these challenges that have impeded significant development.

This study draws on the experiences of pastoralists living in the Turkana County of North-West Kenya, an area with a long history of food and social insecurity. Although the expectation of good governance leading to improved livelihoods in Turkana is one that could be readily anticipated, it has actually not been well foreseen. The aim of this study is to contribute to filling this gap. The overarching purpose of the study is therefore to provide an in-depth description of the improvement of Turkana pastoralists' livelihood strategies from the perspective of good governance and, in doing so, to explore and explain other livelihood options that can be relied upon to alleviate poverty.

The study was conducted between June and November 2011 in six constituencies of Turkana County (Loima, Turkana Central, Turkana North, Turkana West, Turkana East and Turkana South). The study utilized a questionnaire involving 384 respondents who provided information on livelihood strategies, governance and existing institutions. A focused group discussion (FGD) guide, targeting six pastoralist groups, was aimed at collecting information on variables such as: income levels, livelihood strategies, employment, education levels, household sizes, and so forth. An observation guide was used as an inventory of households and the livelihoods of these communities. Twenty four checklists were used to record in-depth interviews and to collect information on governance, livelihoods, rules and regulations of humanitarian organisations

operating in the County, as well as the roles of various agencies and government representatives in the County.

Since the majority of respondents indicated that they spent much time on animal production, the study determined that Turkana pastoralists greatly depend on livestock and the products of livestock. There was also a direct proportionality between the time spent on livestock production and the number of people willing to engage in animal production. With regard to alternative livelihoods, the majority of respondents prefer keeping livestock rather than shifting to any other means of livelihood. The findings further indicated that goats, followed by sheep, were found to be the most reared.

A high percentage of livestock earnings was utilized for purchasing food for household consumption. It was also evident that fathers of households made the significant decisions regarding the utilisation of livestock. In Turkana County, livestock rearing responsibilities were shared amongst the members of the household. World Vision, Oxfam, Merlin and VSF-B emerged as agencies that made significant contributions to the livelihood strategies of the Turkana people. From the results generated, food aid (relief food) was found to be the main initiative, followed by animal drugs and conflict resolution. The majority of respondents agreed that policies on boreholes existed.

Respondents cited the principles of the rule of law and political participation as the most practised by the government, while accountability and transparency were least mentioned. When asked about the challenges facing pastoralists, respondents, development partners and government officials were aware of the challenges that faced livestock keepers. Lack of water and pasture for livestock emerged as the most significant constraints to the keeping of livestock. The distance that the people have to walk in search of water, which increases when drought occurs, was also cited as a worrying challenge. Diseases and insecurity were other significant challenges mentioned.

Finally, the study concluded that pastoralists have continued to face challenges and limited livelihood options as a result of poor governance and a lack of attention from both the county and national governments. It is hoped that this study will contribute to the understanding and practice of the principles of good governance, and that this will ultimately lead to diversified livelihood strategies and poverty reduction among Turkana pastoralists.

**Key words:** pastoralists, livelihood strategies, good governance, poverty, Turkana County, Kenya

## **DEDICATION**

This study is dedicated to:

- My wife (Susan A Aletia) and my children (Alexia A Aletia, Adrian N Aletia and Allen L Aletia) for their inspiration, support and encouragement and their patience – all of which kept my hope alive.
- My late father Lokur Lochaan - Aparionokou

## DECLARATION

I, the undersigned, hereby declare that this extensive mini-dissertation for the Programme in Governance and Political Transformation at the University of the Free State (Bloemfontein) is my own original work, and has not been submitted by me, or any other individual at this or any other university. I also declare that all reference materials used for this study have been properly acknowledged.

.....

Chris Aletia Imana

STUDENT NUMBER: 2006 099 028

## **ACKNOWLEDGEMENTS**

I am sincerely grateful to specific people and institutions that supported and guided me during my studies – without which my research would not have been possible. I wish to express my appreciation to my supervisor, Dr Sethulego Matebesi, who took the time from his busy schedule to guide me so competently throughout the research period. I would also like to thank Dr Tania Coetzee for providing invaluable comments. My very sincere gratitude goes to Mss Cathy de Lange and Juanita Potgieter of the Programme in Governance and Political Transformation at the Faculty of the Humanities, for their support and their efficient communication with me during my studies.

My study in South Africa would not have been possible without study leave granted to me by my supervisor, Ms Christine Johnson, and the administration of the Conflict Mitigation and Stabilisation Initiative (CMSI)-AECOM Government Service, South Sudan, to whom I am very grateful.

I wish to express my sincere gratitude for the support, assistance and co-operation given to me by the local administration and village elders in the six constituencies of Turkana County. Additionally I wish to thank Susan Aletia, Dr John Akoten, Chrispine Kafra, Jackson Apenyu Imana and Joseph Lomalia, for their support and encouragement during my field work in Turkana County, Kenya. My sincere thanks also go to the entire Magister Class, fellow students and colleagues at the Programme in Governance and Political Transformation at the University of the Free State.

Above all, Glory to God.

Chris Aletia Imana  
University of the Free State, Bloemfontein

# TABLE OF CONTENTS

<b>CHAPTER ONE.....</b>	<b>14</b>
<b>INTRODUCTION.....</b>	<b>14</b>
<b>1.1. BACKGROUND TO THE STUDY .....</b>	<b>14</b>
<b>1.2. PROBLEM STATEMENT .....</b>	<b>17</b>
<b>1.3. RESEARCH QUESTIONS, AIMS AND OBJECTIVES .....</b>	<b>18</b>
1.3.1. Research questions .....	18
1.3.2. Aims and objectives of the study .....	19
1.3.3. JUSTIFICATION OF THE STUDY .....	20
<b>CHAPTER TWO .....</b>	<b>22</b>
<b>LITERATURE REVIEW.....</b>	<b>22</b>
<b>2.1. INTRODUCTION.....</b>	<b>22</b>
<b>2.2 POVERTY .....</b>	<b>23</b>
2.2.1. Definition of poverty (poverty line) .....	23
2.2.2. Poverty in Kenya .....	24
2.2.3. Causes of poverty in Turkana County .....	25
2.2.4. Impact of poverty.....	25
2.2.5. Suggested measures for poverty alleviation in Turkana County .....	26
<b>2.3. PASTORALISTS AND PASTORALISM .....</b>	<b>27</b>
2.3.1. Characteristics of pastoralists.....	28
2.3.2. Pastoralism policy .....	29
2.3.3. Economic importance of pastoralism .....	29
<b>2.4. CHALLENGES FACED BY PASTORALISTS.....</b>	<b>30</b>
2.4.1. Climate change .....	32
2.4.2. Economic marginalisation.....	33
2.4.3. Political marginalisation.....	34
2.4.4. Inappropriate development policies .....	36
2.4.5. Increasing resource competition .....	37
2.4.6. Insecurity .....	38
<b>2.5. ALLEVIATING THE CHALLENGES.....</b>	<b>39</b>
<b>2.5.1. Climate change.....</b>	<b>39</b>
2.5.2. Economic marginalisation.....	40
2.5.3. Political marginalisation.....	42



2.5.4.	Inappropriate development policies.....	43
2.5.5.	Competition over resources .....	44
2.5.6.	Insecurity .....	45
2.5.7.	Gender .....	46
<b>2.6.</b>	<b>LIVELIHOODS .....</b>	<b>47</b>
2.6.1.	Types of livelihood: Definitions.....	47
2.6.2.	Livelihood assets .....	48
2.6.3.	Livelihood strategies .....	49
2.6.4.	Livelihood outcomes.....	50
<b>2.7.</b>	<b>GOVERNANCE .....</b>	<b>50</b>
2.7.1.	Definition of governance .....	51
2.7.2.	Poor governance .....	52
2.7.3.	Good governance.....	53
<b>2.8.</b>	<b>POLICIES AND INSTITUTIONS.....</b>	<b>56</b>
2.8.1.	Policies .....	57
2.8.2.	Institutions.....	58
<b>2.9.</b>	<b>SUGGESTED AREAS OF NGO INTERVENTION .....</b>	<b>59</b>
<b>3.1.</b>	<b>Introduction.....</b>	<b>60</b>
<b>3.2.</b>	<b>DESCRIPTION .....</b>	<b>62</b>
3.2.1.	Vulnerability.....	62
3.2.2.	Capital Assets.....	62
3.2.3.	Livelihood strategies .....	63
3.2.4.	Policies and institutions .....	64
3.2.5.	Livelihood outcomes.....	64
3.3	CONCLUSION .....	65
<b>CHAPTER FOUR.....</b>		<b>66</b>
<b>RESEARCH DESIGN .....</b>		<b>66</b>
<b>4.1.</b>	<b>Research design .....</b>	<b>66</b>
<b>4.2.</b>	<b>UNIT OF MEASUREMENT .....</b>	<b>68</b>
<b>4.3.</b>	<b>SAMPLING .....</b>	<b>68</b>
<b>4.4.</b>	<b>DATA COLLECTION METHODS .....</b>	<b>69</b>
4.4.1.	Questionnaires.....	70
4.4.2.	Direct observation .....	70
4.4.3.	In-Depth Interviews (IDIs).....	71
4.4.4.	Focus Group Discussions (FGDs) .....	72
4.4.5.	Secondary data sources of data collection .....	73
<b>4.5.</b>	<b>VALIDITY AND RELIABILITY OF THE INSTRUMENTS .....</b>	<b>73</b>
<b>4.6.</b>	<b>DATA ANALYSIS AND PRESENTATION .....</b>	<b>74</b>

4.7. RESEARCH ETHICS.....	75
4.8. LIMITATIONS.....	75
<b>CHAPTER FIVE .....</b>	<b>77</b>
<b>EMPIRICAL FINDINGS .....</b>	<b>77</b>
5.1. INTRODUCTION.....	77
5.2. THE EXISTING LIVELIHOOD STRATEGIES AMONG THE TURKANA PASTORALISTS .....	78
5.2.1. Current occupation .....	78
5.2.2. Alternative livelihood strategy other than livestock.....	79
5.2.3. Type of livestock reared.....	80
5.3 THE CONTRIBUTION OF VARIOUS LIVELIHOOD STRATEGIES AND OPTIONS TO POVERTY ALLEVIATION .....	80
5.3.1. Expenditure of income earned from livestock.....	80
5.4 ACTIVITIES OF NGOs, CSOs, CBOs AND OTHER ORGANIZED GROUPS IN THE TURKANA .....	81
5.4.1. Activities related to pastoralists in which these organisations are involved .....	82
5.4.3. Regarding the animals, who is in charge of the following activities? .....	83
5.5. GOVERNANCE STRUCTURES, INSTITUTIONS AND POLICIES .....	84
5.5.1. The level of agreement with statements regarding government policy on livestock rearing ...	84
5.6. Local Government performance in the County in relation to service rendering and ability to meet the needs of the people .....	85
5.7. CHALLENGES TOWARDS IMPROVEMENT OF LIVELIHOODS AMONG THE TURKANA PASTORALISTS	86
5.7.1. What challenges do you encounter while pursuing this occupation? .....	86
5.7.2. What measures have the government or NGOs undertaken to address the above challenges?	87
5.8. DISCUSSION OF THE RESULTS.....	88
5.8.1. The existing livelihood strategies among Turkana pastoralists .....	88
5.8.2. The contribution of various livelihood strategies and options to poverty alleviation in Turkana County	90
5.8.3. NGOs, CSOs, CBOs and other organized groups in Turkana .....	90
5.8.4. Level of agreement with existence of government policy on livestock rearing .....	91
5.8.5. Local Government performance in the County in relation to livestock keeping .....	92
5.8.6. Challenges encountered while pursuing this livestock rearing.....	92
<b>CHAPTER SIX.....</b>	<b>94</b>
<b>CONCLUSION AND RECOMMENDATIONS.....</b>	<b>94</b>
6.1 INTRODUCTION.....	94

6.2	CONCLUSION .....	94
6.3	RECOMMENDATIONS .....	96
	<b>REFERENCES .....</b>	<b>98</b>
	<b>APPENDICES.....</b>	<b>105</b>
	APPENDIX A - QUESTIONNAIRE .....	105
	APPENDIX B - FOCUS GROUP DISCUSSION GUIDE .....	112
	APPENDIX C - IN-DEPTH INTERVIEW GUIDE .....	113
	APPENDIX D - OBSERVATION GUIDE .....	114
	APPENDIX E – STUDY LOCATIONS .....	116
	APPENDIX F - TIMELINE.....	117
	APPENDIX G - PROJECT BUDGET .....	118

## LIST OF ACRONYMS AND ABBREVIATIONS

<b>ASAL</b>	Arid and Semi-Arid Lands
<b>CBO</b>	Community Based Organisation
<b>CDF</b>	Constituency Development Fund
<b>CSO</b>	Civil Society Organisation
<b>GDP</b>	Gross Domestic Product
<b>ECA</b>	Economic Commission for Africa
<b>ERS</b>	Emergency Recovery Strategy
<b>EWS</b>	Early Warning System
<b>FAO</b>	Food and Agriculture Organisation of the United Nations
<b>FGD</b>	Focused Group Discussion
<b>GOK</b>	Government of Kenya
<b>HoA</b>	Horn of Africa
<b>HPG</b>	Humanitarian Policy Group
<b>IDI</b>	In-Depth Interview
<b>IDS</b>	Institute of Development Studies
<b>IGAD</b>	Inter-Governmental Authority on Development
<b>INGO</b>	International Non-Governmental Organisation
<b>Ksh</b>	Kenya Shillings
<b>NGO</b>	Non-Governmental Organisation
<b>ODI</b>	Overseas Development Institute
<b>PRSP</b>	Poverty Reduction Strategy Paper
<b>ROK</b>	Republic of Kenya
<b>SLFA</b>	Sustainable Livelihood Framework Analysis
<b>SPSS</b>	Statistical Package for Social Scientists
<b>UNDP</b>	United Nations Development Programme
<b>UNOCHA</b>	United Nations Office for Co-ordination of Humanitarian Affairs
<b>WMS</b>	Welfare Monitoring Survey

## TABLE OF FIGURES

<i>Figure 1: DFID's Sustainable Livelihood Framework (adapted from Carney, 1998; Heffernan et al, 2001).....</i>	61
<i>Figure 2 Current Occupations.....</i>	78
<i>Figure 3 Alternative livelihood strategies other than livestock.....</i>	79
<i>Figure 4 Animal species reared.....</i>	80
<i>Figure 5 Expenditure of income earned from livestock.....</i>	80
<i>Figure 6 NGOs, CSOs, CBOs and other organized groups operating in Turkana County.....</i>	81
<i>Figure 7 Pastoralists' related activities implemented by the organisations operating in Turkana County.....</i>	82
<i>Figure 8 Decisions making on utilisation of livestock reared.....</i>	83
<i>Figure 9 Responsibility for various activities.....</i>	84
<i>Figure 10 Level of agreement regarding government policy on livestock rearing.....</i>	85
<i>Figure 11 Good Governance principles and Livelihoods Score Card.....</i>	86
<i>Figure 12 Challenges encountered by pastoralists in livestock rearing.....</i>	87
<i>Figure 13 Measures undertaken by government or NGOs to address the challenges faced by pastoralists in Turkana County.....</i>	88

# **CHAPTER ONE**

## **INTRODUCTION**

### **1.1. BACKGROUND TO THE STUDY**

Although studies have been carried out on the subjects of governance and livelihoods (GOK, 1999; Paarlberg, 2002), they have not evaluated the importance of livelihoods and good governance in the context of the Turkana pastoralists of Kenya. It can thus be suggested that knowledge on this subject remains to a large extent unexplored. The national policy of Arid and Semi-Arid Lands (ASAL) in Kenya refers to pastoralists as those people for whom 50% or more of their gross household revenue is generated by rearing livestock or in livestock production related activities. Pastoralists are thus dependent on animal products such as milk, blood, hides and skins for their livelihoods (GOK, 2004; Little, 1989).

As evidenced by various authors (HPG, 2009; Kinaro, 2008; Mahzouni, 2008; Musyoka, 2009), food shortage remains one of the most serious challenges facing humanity today. It has been reported that in Africa an estimated 33% of the population (138 million), mainly women and children, suffer from malnutrition. The situation is even worse in Sub-Saharan Africa where 50% of the people live below the poverty line (defined as an income of less than US\$1.00 per day). The food crisis in Sub-Saharan Africa is replicated in Kenya, where economic growth has declined to less than 2%, while poverty and food insecurity are on the rise. The region is currently facing an enormous challenge in rethinking its development approaches, which call for a paradigm shift from reconstruction, sectoral and physical development to the building of local institutional capacity for sustainable development (Musyoka, 2009; Stroebel, 2004).

Poverty has been recognized as a major threat to a significant percentage of Kenyan households. Stroebel (2004) established that more than 50% of Kenyans lived below the poverty line. In Kenya, ASALs are among the hardest hit by poverty. In these counties, 50 to 60% of the population falls below the Kenyan poverty line (an income of less than 75 Kenyan Shillings per day). The major causes of poverty in these areas are reported to be harsh topography and climatic conditions, prevalence of animal and crop diseases, collapse of irrigation schemes, poor marketing systems for agricultural and livestock products and low quality of livestock. Other contributing factors are inadequate/poor infrastructure (especially roads), unreliable rainfall, lack of adequate access to credit facilities, illiteracy and ignorance, limited employment opportunities and inadequate health facilities. Large families and a lack of access to productive assets, insufficient water supply, insecurity, cattle rustling, and low school enrolment, retention and completion rates have also exacerbated this problem (HPG, 2009; Musyoka, 2009; Ndikumana *et al*, 1998; Ogbaharya, 2009; Snyder, 2006).

The study by Carney (1998) describes livelihood as comprising the capabilities, assets (including both material and social resources, stores, claims and access) and activities required for a means of a living. It is a widely held view across nations that livelihoods are best revived and sustained through transparent and accountable institutions with policies aimed at enhancing people's potentials. Aemun (2006) states that livelihood decisions, even in the most remote areas of the world, are increasingly affected by policies, institutions and processes.

Bauer and Motsamai (2007) define governance as the manner in which the apparatus of the state is constituted – how it executes its mandate and its relationship with society in general and in particular to constituencies such as the private sector, civil society, NGOs and community organisations, and how it fulfils the substantive aspect of democracy. Kabumba (2005) defines it as “the use of power in the management of a country's economic and social resources for development”.

Bauer and Motsamai (2007) state that, citizens are concerned about governments' inability to improve service delivery to the poor, accountability, transparency and the participation of stakeholders in decision-making, particularly on issues related to public policy. This inability of most governments to improve progressively and protect the lives and rights of citizens has resulted in an outcry for good governance and its enhancement (GOK, 1999). The Economic Commission for Africa (ECA) championed good governance as a prerequisite for Africa's economic recovery and long-term development and, furthermore, sponsored activities to promote the evolution towards good governance in Africa (Mkhonta, 2007). On the other hand, poor governance, insecurity and a breakdown of the rule of law have led to misappropriation of productive resources, thereby undermining economic development by discouraging investors, both local and foreign, raising the cost of doing business, and leading to the withholding of financial support by Kenya's development partners (GOK, 2003). The impact of these adverse developments, manifested in the decline of economic performance, increase in poverty and galloping unemployment over the years (Mahzouni, 2008; UNDP, 1997).

To understand the phenomena of governance and livelihoods, one has to inquire into the policies (both economic and political), social structures and institutions, as well as the processes that determine outcomes which affect people. The study by Aemun (2006), argues that such an inquiry must be done at various levels, in relation to a given entity, such as the state. It has also been reported that most hunger today is still highly localised and locally generated. Local problems such as poor rural infrastructure, little access to health services or education, gender, ethnic or caste discrimination, landlessness, governmental weakness or corruption, and violent internal conflicts, are problems which may be difficult to address at global, state and national levels (Kinaro, 2008; Lund, 2007). As stated by Paarlberg (2002:2), "...for the purpose of improving livelihood strategies today, our first governance motto should be think locally, then act nationally".



## **1.2. PROBLEM STATEMENT**

Turkana County continues to experience challenges that have impeded any significant strategies regarding development and diversification of livelihood. Kimalu *et al* (2002) have singled out poverty as the main challenge. They determined the effects of poverty as: low income, illiteracy, premature deaths, early marriages, large families, illness and injury, among others. Paarlberg (2002) confirms further that poverty, limited livelihood options and the failure of the government to provide basic public services to its citizens, is a sign of poor governance.

Most of the problems affecting Kenya and its people arise from many years of bad governance and poor economic management. Poor governance systems have undermined community-based institutions, resulting in poverty, weakening of social structures and a lack of social capital development among Arid and Semi-Arid Lands (ASAL) communities (GOK, 2003; GOK, 1999). Poor governance is said also to lead to inadequate rural infrastructure; poor access to health services and education; gender, ethnic and caste discrimination; landlessness; governmental weaknesses and corruption; and violent internal conflicts (GOK, 1999; GOK, 2003).

Turkana pastoralists are currently concerned about government's inability to improve its service delivery, accountability, transparency and the participation of stakeholders in decision-making, particularly on issues related to livelihoods (Bauer & Motsamai, 2007; McCawley, 2004; Mkhonta, 2007). This inability of the Kenyan Government to progressively improve and protect the livelihoods of Turkana pastoralists has resulted in an outcry for good governance. The problem to be addressed in this study is how pastoralists' livelihood strategies can be improved through good governance.

## **1.3. RESEARCH QUESTIONS, AIMS AND OBJECTIVES**

### **1.3.1. Research questions**

Taking the background above into consideration, the central research question of this study has been formulated as follows: can good governance lead to the improvement of livelihood strategies of pastoralists in Turkana County? If it can do so, then how can good governance be promoted? If it cannot do so, then how can challenges impeding good governance be corrected in order to bring about poverty alleviation?

The specific questions to which answers need to be found by means of this study are:

- What are the existing livelihood strategies among the Turkana pastoralists?
- Which of these livelihoods are mostly relied upon?
- How have these livelihood options contributed to poverty alleviation among the Turkana pastoralists?
- Which governance structures exist in Turkana County?
- Which of these is the most predominant?
- Do policies exist to promote good governance?
- Which governance institutions exist in Turkana County?
- Which of these institutions promote good governance or bad governance?
- To what extent do they promote livelihood strategies among the Turkana?
- To what extent has the government succeeded in the establishment of institutional arrangements for livelihood improvement?
- What interventions can be initiated in order to promote good governance in Turkana County?
- What are the existing challenges to the improvement of livelihoods among the Turkana pastoralists?

- How have these challenges been addressed by the governance structures existing in Turkana County?
- What challenges impede good governance practices in Turkana County?
- What general lessons can be drawn from this case study?

### **1.3.2. Aims and objectives of the study**

The main aim of this study is to provide an in-depth description of the possibilities to improve Turkana pastoralists' livelihood strategies from the perspective of good governance, as well as to explore and explain other livelihood options that may be relied upon for poverty alleviation at county level. Specific research objectives investigated were to:

- provide a general description and prioritisation of the existing livelihood strategies among the Turkana pastoralists;
- determine the contribution of various livelihood strategies and options to poverty alleviation in the County;
- identify the livelihood systems, survival strategies and self-help organisations of people living in poverty and, working with humanitarian organisations, develop programmes for combating poverty that build on the efforts and ensure full participation of the people concerned;
- establish what the existing and predominant governance structures, institutions and policies are in Turkana County are and how they affect the promotion of better livelihoods;
- assess local government performance in the County, with regard to service rendering and the ability to meet the needs of the people and in terms of the quality and quantity of services, as well as other development needs of fast growing communities;
- ascertain the existing challenges to the improvement of livelihoods among Turkana pastoralists and how they can be addressed, and analyse these challenges in terms good governance practices in Turkana County;

- determine the general lessons which can be drawn from this case study and further determine the development interventions which can be initiated by various development actors in order to promote good governance in the County.

### **1.3.3. JUSTIFICATION OF THE STUDY**

Kinano (2008) maintains that very few studies in Africa have attempted to address issues related to the impact of good (or poor) governance on livelihoods, especially with a view to gain knowledge on alternative resource bases for generating income. In Kenya, the picture of poverty has hardly changed since independence (more than four decades ago), despite the enormous resources and efforts which have been directed towards poverty reduction strategies. The current poverty level remains high, at well over 70% in pockets which remain particularly vulnerable (Atieno and Odingo, 2008). Atieno and Odingo further aver that government's efforts to eradicate poverty and food insecurity by improving livelihood strategies, spelled out in a thirty-year development plan, are unlikely to succeed unless underlying causes of inequality are properly addressed. Paarlberg (2002) proclaims that in order to reduce hunger in the world, there is a need to focus on improvement of governance at national level.

Evidence indicates that limited research has been carried out on good governance in rural areas compared to research on good governance in urban areas (Kinano, 2008; Mkhonta, 2007). Accordingly, although research on local governance worldwide has been impressive, in particular regarding country studies, as evidenced by the voluminous literature, serious gaps remain in terms of research regarding Turkana County (Lund, 2007; Mkhonta, 2007). It is therefore evident that a study such as this, which is focused on local government, can assist to improve policies and academic debate, as well as add to existing knowledge. It is against such a backdrop that the subject of good governance in respect to livelihood strategies becomes crucial.

In Chapter 2 the literature that has been reviewed will be discussed.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1. INTRODUCTION**

Poverty is a worldwide concern, the challenge being how to feed a growing population currently estimated at 6.2 billion and projected to reach 9.2 billion by the year 2050 (Kinaro, 2008; HPG, 2009). The Humanitarian Policy Group (HPG) (2009), reports that the population increase over the coming decade will be absorbed mostly by less developed regions, where the population is projected to rise from 5.4 billion in 2007 to 7.9 billion in 2050. The literature further points out that three quarters of the world's 1.2 billion poorest people (defined as having an income of less than 1 US\$ per day) are found in rural areas where livelihoods are in one way or another dependent on agriculture or animal production.

Heffernan (2004: 7) refers to poverty as pronounced deprivation of wellbeing, emphasising that "to be poor is to be hungry, to lack shelter and clothing, to be sick and not cared for, to be illiterate and not schooled". It is worth noting that pastoralists are the main group beset by these catastrophic circumstances: pastoralists have been confronted with a series of livelihood shocks and have suffered from the progressive weakening of their livelihood systems and increased levels of vulnerability and food insecurity (HPG, 2009). Pastoralist groups thus have faced and continued to face significant levels of hardship and increasing levels of vulnerability.

Pastoralists are generally referred to as people highly dependent on livestock and natural pastures for their basic food, income and social needs (Aemun, 2006). This may differ from pastoralism which Little (1989) defines as a production system that relies on livestock for a substantial amount of its output. Although it is difficult to determine exactly how much is represented by

'substantial', a definite prerequisite for a system to qualify as pastoral is that it must involve some degree of mobility. Pastoralists in east Africa in general, increasingly pursue non-pastoral income strategies to meet consumption needs and to buffer themselves against shocks caused by climatic fluctuation, animal disease, market failure, insecurity and poor governance (Little, 1989). A report by Oxfam (2008) refers to pastoralists as people who are among the poorest and most vulnerable in Africa. In Kenya, pastoralist areas have the highest incidences of poverty and the least accessible basic services.

The Turkana people of Kenya are classified as pastoralists who inhabit Turkana County, located in the north-western part of Kenya (GOK, 2004). The County is the largest of the 47 counties in Kenya, having six constituencies. Turkana County lies between longitudes 34° 0' and 36° 40' East, and between latitudes 10° 30' and 5° 30' North. It has a total area of 77 000 sq km which is 42.4% of the total area of the Rift Valley province (GOK, 2004). Turkana County is also one of the poorest counties in Kenya. The 1997 Welfare Monitoring Survey (WMS II) reported the County as having an overall poverty of 74%, food poverty of 81%, and hard-core poverty of 62%. In absolute numbers, this was equivalent to 333 636 overall poor, 365 196 food poor and 279 533 hard-core poor out of a total population of 485 526 (GOK, 2004).

## **2.2 POVERTY**

As poverty is an important theme in this script, it is deemed necessary to take a closer look at the term.

### **2.2.1. Definition of poverty (poverty line)**

Poverty in absolute terms is defined as "a situation where individuals cannot raise the income required to meet a given level of basic needs, usually over a period of one month" (Kimalu *et al*, 2002). According to the Overseas Development Institute (ODI, 2006), poverty is not just a matter of being

economically deprived – it is defined and sustained by a sense of helplessness and lack of self-respect on the part of the poor (Kimalu *et al*, 2002). There is no specific standard for measuring poverty; rather, it is gauged by the poverty line (defined as an income of less than one US\$ per day) (Kimalu *et al*, 2002; Kinaro, 2008). Significantly, Stroebel (2004) points out that more than 50% of Kenyans live below the poverty line.

Poverty has been associated with low income, illiteracy, premature deaths, early marriages, large families, malnutrition, illnesses or injury (GOK, 2009).

### **2.2.2. Poverty in Kenya**

While food shortage is a serious consideration in many parts of the world, it is a matter of life and death in Africa, and even more so in sub-Saharan Africa. More than half of the population of 450 million people in this region live below absolute poverty levels. Consequently, over 70 million people have been compelled to rely on famine relief for survival. Presently, the food security situation in this part of the world is worse than ever before (Stroebel, 2004; Musyoka, 2009).

At the time of Kenya's independence in 1963, poverty, ignorance and disease were identified as the main enemies of Kenya's social and economic development (Kimalu *et al*, 2002). Forty years of Kenya's post-independence development has seen greater social differentiation and a widening gap between rich and the poor – to the effect that 10% of the population now controls 42% of the country's wealth (Musyoka, 2009). The resource-poor households in rural areas have become even more marginalised and vulnerable to drought and floods, losing their productive assets and becoming increasingly dependent on external humanitarian aid.

Poverty has been recognized as a major threat to a very significant section of Kenyan households. The government's high priority is to encourage the growth of economic opportunities for low income groups on their farms and regarding their



livestock (Stroebe, 2004; Kinaro, 2008; Mahzouni, 2008 and Musyoka, 2009). The arid and semi-arid lands (ASAL) are among the hardest hit by poverty. In these counties, 50 to 60% of the people fall below the Kenyan poverty line (Snyder, 2006). Sixty four per cent (64%) of people in the arid north-eastern province live below the poverty line (Oxfam, 2008).

### **2.2.3. Causes of poverty in Turkana County**

The major causes of poverty in Turkana County are harsh topography and climatic conditions, the prevalence of animal and crop diseases, collapse of irrigation schemes, poor marketing systems for agricultural and livestock products, low quality of livestock, poor infrastructure (especially roads), unreliable rainfall, lack of adequate access to credit facilities, illiteracy and ignorance, limited employment opportunities, inadequate health facilities, large families and a lack of access to productive assets, insufficient water supply, insecurity and cattle rustling, and low school enrolment, retention and completion rates (GOK, 2004). Most of these causes are associated with poor governance practices in the County. Poor governance leads to corruption, and corruption increases poverty by diverting resources to rich people who can afford to pay bribes, compared to poor people who cannot even afford a day's meal. Corruption leads to lawlessness and undermines social and political stability (Kimalu *et al*, 2002).

### **2.2.4. Impact of poverty**

Poverty has hindered both human development and economic progress. Poor people are vulnerable to even relatively small shocks (Kimalu *et al*, 2002; IDS, 2007). Poverty perpetuates ill health because the poor, compared to the non-poor, are less likely to report health problems and are less likely to seek treatment in the event of illness. Poor health, low productivity, vulnerability to hazards, environmental degradation and unsustainable urbanisation are some of the impacts of household poverty which are already taking place in Turkana

County and which pose a challenge to the attainment of the Millennium Development Goals.

Sanitation and water supply services are scarce in most parts of Turkana County. As a result, the inhabitants have poor health and lower levels of education in comparison with people residing in other parts of Kenya (Kimalu *et al*, 2002; Oxfam, 2008).

The government of Kenya (GOK, 2009) emphasises that the rates of school retention, survival and completion in Turkana are very low. The literature further reveals that the primary school completion rate in Northern Kenya (where Turkana is situated) in 2007 was 42.3% compared to 81% nationally. More specifically, 56.4% of boys completed schooling, but only 27.6% of girls. Northern Kenya also has the lowest ratios of trained teachers to pupils. This has resulted in poor performance in the national examinations and low rates of transition to university (GOK, 2009). It has further been revealed that only 18.5% of adults in Mandera and 19.1% of adults in Turkana can read and write, compared to the national average of 79%. Again the figures are worse for women: for every five literate men in Mandera, there is only one literate woman (GOK, 2009).

### **2.2.5. Suggested measures for poverty alleviation in Turkana County**

Poverty is now recognized as a major threat to a very significant section of Turkana pastoral households. In spite of the obvious challenge involved, it is Kenya's hope to alleviate poverty through economic growth. Worth noting is that poverty reduction initiatives at county levels have been curtailed by the failure of authorities to involve people at all stages of project implementation (Musyoka, 2009; Kimalu *et al*, 2002). It has also been reported that at the present time most hunger is still highly localised and locally generated (Musyoka, 2009). Local problems such as poor rural infrastructure, minimal access to health services and/or education, gender, and/or ethnic or caste discrimination, landlessness,

governmental weakness or corruption, and violent internal conflict, are problems difficult to address at the global, state and national levels. As stated by Paarlberg (2002: 2) “for the purpose of improving livelihood strategies today, our first governance motto should be think locally, then act nationally”.

### **2.3. PASTORALISTS AND PASTORALISM**

Pastoralists are referred to as those for whom 50% or more of their gross household revenue is generated by rearing livestock, or livestock production related activities (GOK, 2004; GOK, 2009). Pastoralists are further described as people who are highly dependent on animal products such as milk, blood, hides and skins for their livelihoods. Pastoralists’ herds consist of different species, each with its own feeding and water requirements. Herd composition differs according to climate, vegetation and soil type of the area (GOK, 2009).

The largest population of pastoralists in the world is found in the Horn of Africa. The pastoralists live in arid and semi-arid lands depending on their livestock. They rely on access to water and pasture resources, which are becoming scarcer. Pastoralists are also the custodians of the dry land environments inhabited by Kenya’s world famous wildlife; areas that contribute to a tourist trade worth more than 50 billion Ksh (around 700 million US\$) every year. Unfortunately the pastoralists retain hardly any of this income (Oxfam, 2008).

Pastoralists in Turkana, and in east Africa in general, increasingly pursue non-pastoral income strategies to meet consumption needs and to buttress against shocks caused by climatic fluctuation, animal disease, market failure, and insecurity (Little, 1989).

“Pastoralism is more than a mode of production. It is a highly imaginative and original system of intricate modes of social organisation and patterns of culture. It is a mode of perception”, according to Markakis (2004: 20). Pastoralism in Africa

evolved in response to climate variability over 6,000 years ago, when the Sahara entered a period of prolonged desiccation. With no reliable supplies of permanent water, pastoralism enabled people to adapt to an increasingly arid and unpredictable environment by moving livestock according to the shifting availability of water and pasture. In sub-Saharan Africa, mobile pastoralism is predominantly practised in Arid and Semi-Arid Lands (ASALs). There are not many livelihoods that are suited to this arid environment, but mobile livestock-keeping is particularly well adapted. The dry and pastoral lands of east Africa occupy 70% of the Horn of Africa. Kenya is home to an estimated four million pastoralists, constituting more than 10% of the Kenyan population (Oxfam, 2008).

In Kenya, pastoralist areas have the highest incidences of poverty and least access to basic services. The highest poverty levels remain in the northern pastoralist counties, with huge proportions of the population falling below the national poverty line: in Turkana County this is 95%, whilst the national average is 53% (Oxfam, 2008).

### **2.3.1. Characteristics of pastoralists**

Pastoralists are among the poorest and most vulnerable inhabitants of Africa. They are a highly diversified group with widely different needs, backgrounds and levels of vulnerability (HPG, 2009; Oxfam, 2008). Pastoralists adapt to climate change – the climate of dry lands is characterised by scarce and unreliable rainfall. High temperatures cause much of the rainfall that does fall to be lost in evaporation, and intense downpours cause water to run off in floods (HPG, 2009). Such adaptation to changes in climate enables pastoralists to live and manage their environment and its shocks (such as drought or disease). Pastoralists migrate huge distances, often crossing boundaries and borders, but following strict rules for different ethnic groups and clans (GOK, 2009). Pastoralists do not respect the African state boundaries created and demarcated

by former colonial powers and so these boundaries are not adhered to by them (Tegegn, 1998). Due to their livestock dominated livelihood, pastoralists depend on cross-border trade as a source of wealth, even though it may at the same time be a cause of vulnerability to them (HPG, 2008).

There are three main types of pastoralism: nomadic pastoralism, which essentially revolves around the husbandry of livestock and the utilisation of natural vegetation as fodder; transhumance, which involves regular seasonal migrations between dry season and wet season pastures, upland and lowland pastures, upland and lowland cultivation, or pastures and salt; and agro-pastoralism which is another important type, accounting in many cases for the bulk of total livestock populations. Agriculture is the main subsistence activity and animal husbandry is an integral part of the household economy (Oxfam, 2008; GOK, 2009).

### **2.3.2. Pastoralism policy**

Currently, there is no known pastoralism policy existing in Kenya (Oxfam, 2008). Furthermore, pastoralists have for a long time have survived without the support of appropriate development policies at national level – in itself a testament to their resilience. The perception of the Kenya government on pastoralism is ill-informed regarding its importance, viability and economic value. Oxfam (2008) advises that, if supported by effective implementation of the right policy framework, pastoralists could make a substantially larger contribution to the national economy (Oxfam, 2008; HPG, 2009).

### **2.3.3. Economic importance of pastoralism**

The livestock sector represents 20% to 25% of agricultural gross domestic product (GDP) across Africa, and a significant portion of African livestock is found in pastoral areas (Oxfam, 2008). Pastoralists are the custodians of dry land environments, providing services through good rangeland management,

including biodiversity conservation and wildlife tourism (Oxfam, 2008). Oxfam (2008) found that pastoralism is the biggest income provider in the ASALs, with the livestock sector accounting for 90% of employment and 95% of household income. In Kenya alone, pastoralism makes a significant contribution to gross domestic product (GDP) of 10% (Oxfam, 2008).

Pastoralism contributes to the livelihoods of many millions of people and has the potential to meet national, regional, and even international demands for livestock and to contribute to food security in regions around the world. However, today, many pastoralist communities in the Horn of Africa and East Africa are chronically vulnerable populations (ODI, 2006). Pastoralism has both direct and indirect gains. Direct gains from pastoralism are milk, fibre (wool), meat and hides, as well as other valuables such as employment, transport, knowledge and skills. The indirect benefits are from agricultural inputs such as manure and products that complement the pastoral production from rangelands, such as honey and medicinal plants (Oxfam, 2008).

Kabumba (2005) points out that pastoralism provides direct employment and livelihoods to over three million Kenyans. Furthermore, it also provides indirect employment and livelihoods for over 3.5 million Kenyans. Pastoralism also contributes to the health of the dry land ecosystem. By opening up pastures, pastoralism stimulates vegetable growth, fertilises the soil and enhances its water infiltration capacity, as hoof action breaks up the soil crust, aids in seed dispersal to maintain pasture diversity, prevents bush encroachment and enhances the cycling of nutrients through the ecosystem (HPG, 2009).

## **2.4. CHALLENGES FACED BY PASTORALISTS**

Pastoralist groups have faced and continue to face significant levels of hardship and increasing levels of vulnerability. Chronic underdevelopment and

environmental degradation in pastoralist areas have weakened pastoralists' resilience and undermined their livelihood systems (HPG, 2009).

*“Because of their fragile ecosystems, unfavourable development policies, and historical marginalisation, these areas represent a major development challenge for the Government and the entire people of Kenya. What has been lacking for years is adequate attention to the ASALs, a proper understanding of the needs and potential of the ASAL communities, coupled with inadequate investment. But the Government is now committed to reversing these negative socio-economic trends in the ASALs and to bring about true development” (Oxfam, 2008: 7).*

Many of the challenges to achievement of these Millennium Development Goals (MDGs), especially in developing countries such as Kenya, are most acute in arid and semi-arid areas. These areas have lagged behind in socio-economic development. Today, the ASALs have the highest incidence of poverty in Kenya. ASAL policy reflects the government's commitment to overcome this challenge and is aimed at reversing the negative trends which prevail in the ASALs, hence uplifting socio-economic welfare of their inhabitants (GOK, 2009).

With regard to many challenges, ASALs today are the most under-developed areas of Kenya. Lack of attention to the needs of pastoral producers has created a volatile security situation and a continued need for food security emergency interventions in these areas (Oxfam, 2008). Currently, pastoralists face a myriad of challenges, among them climate change, economic and political marginalisation, inappropriate development policies, increased resource competition and insecurity.

### **2.4.1. Climate change**

Climate models for east Africa developed by the Intergovernmental Panel on Climate Change show an increase in temperatures of up to 2 to 4 degrees Celsius by the 2080s, with more intense rain predicted to fall in the short rain season (October-December) over much of Kenya (Oxfam, 2008). It is evident that this climate change may result in significant negative consequences including loss of livestock through heat stress, loss of land to agricultural encroachment as the rise in rainfall raises the productive potential of arid areas, an increase in the frequency of flooding, and the spread of human and livestock diseases that thrive during the wet season.

Climate in the Horn of Africa is more variable and the trends of future change are emerging. Consequently, droughts are increasingly seen as a trigger for livelihood stress and increases in food prices in the region; yet, the underlying causes of pastoralists' vulnerability are perceived to be social and political, and not natural (HPG, 2009).

Pastoralists, who depend on stable climate and preservation of biodiversity, are among the first to be affected by degradation of the environment and ecological changes (Tegegn, 1998). Pastoralists are experiencing a period of intense change. Whether these changes are driven by climatic shocks or inappropriate policies, they contribute directly or indirectly to increased vulnerability. However, the HPG (2009) clarifies that it is not drought as such that makes pastoralists vulnerable, but rather the growing inability of pastoralists to cope with drought.

Pastoralists have been managing climate variability for millennia. However, the unprecedented rate and scale of human-induced climate change is beginning to pose additional problems: the long rains that used to occur between March to August are now beginning as late as May; the return rate of drought – frequent droughts in recent years have meant that households have had no opportunity to



rebuild their assets, including livestock, with many households becoming locked in a spiral of chronic food insecurity and poverty.

Pastoral livelihoods have the potential to sustain populations in the face of hunger. In marginal areas, pastoralism may actually provide food resources and secure a viable livelihood where climate change and other pressures lead to the lower reliability of farming (Oxfam, 2008).

#### **2.4.2. Economic marginalisation**

Indigenous people, pastoralists among them, have been forced into a wretched existence. Pastoral lands are increasingly being commercialised and, in some cases, turned into national parks, so depriving pastoralists their right of access to pastoral land. Tegegn (1998) and the HPG (2009:3) have classified pastoralists as indigenous populations and describe them as being confronted with a series of livelihood shocks and having suffering from progressive weakening of their livelihood systems and increased levels of vulnerability and food insecurity.

Pastoral communities in the dry lands of east Africa are increasingly vulnerable to food and livelihood crises. Many reasons have been cited for this, including climate change and increased climatic shocks such as droughts and floods, man-made forces such as the ban on meat exports to the Gulf region, and rapid population expansion overtaxing a finite natural resource base (HPG, 2009).

Pastoralists further have been side-lined in decision-making processes in east Africa. The result is chronic under-investment in pastoralist communities across the region. These groups have difficulty in establishing a united front by forging strong institutional links among themselves and others, as well as having limited financial resources. The pastoralists therefore have been left with few opportunities for income diversification and this has led to stagnation of incomes, and unemployment (Oxfam, 2008).

As informed by Oxfam (2008), both pastoralist men and women provide firewood, charcoal and bricks to urban dwellers and engage in casual labour around the towns in order to earn a meagre income. Child labour is extensive and young girls are sexually exploited in order to raise income for their families, which increases susceptibility to HIV infection.

Pastoralists are becoming increasingly dependent on food aid and humanitarian relief which attract large numbers of people to distribution points. This results in over-exploitation of resources around settlement areas and the need for more food aid (GOK, 2009). One pastoralist woman was quoted as saying:

*The government assistance which is normally food aid usually comes very late, when the damage has already been done. It is not reliable or sustainable. The pastoralists' support from our neighbours, from our clan, is immediate and continuous",* (Brocklesby, Hobley and Villiers, 2010:31).

### **2.4.3 Political marginalisation**

It has been opined that pastoralists are the most politically marginalised group in the Horn of Africa (HoA) and east Africa (HPG, 2009). This political marginalisation is understood to be the result of imbalanced power relations between the state and pastoral civil society (understood here as community-based organisations, local associations, pastoral groups, etc). On the other hand, pastoralists often lack the ability to organise themselves and sustain the collective action required to exert political leverage in policy circles. They have also been rendered politically weak and disorganised, due to their political marginalisation and lack of leadership skills. In most circumstances, pastoralist communities have been denied a voice in decision making because they have little political representation.

In worst cases, the pastoralists have been known to take up arms to protect themselves because the state has not been able to provide basic security to allow them to sustain their livelihood. This happens when governments failed to protect and invest sufficient human and financial capital in abating conflict and underlying underdevelopment in pastoralist regions (UNOCHA, 2010).

Governments in the east African region historically have had little economic and political interest in promoting pastoralists' interests, as they tend to see pastoralists as a 'minority vote' that isn't worth winning. The pastoralists also have been quoted as remarking that they have fewer opportunities for independent decisions, for example to use their own expertise to decide on land use or managing pasture and water (Brocklesby, Hobley and Villiers, 2010).

HPG (2009) states that there are a number of reasons why pastoralists are politically marginalised: pastoralists live far away from the national capitals where economic activities are concentrated; pastoralists have ignored national borders and have engaged in activities such as transhumance, characterised by high levels of trans-border movements; pastoralists have further been misunderstood – governments have viewed pastoralism as an out-dated and unsustainable livelihood system (HPG, 2009).

Political power is concentrated in the hands of an elite who tend to use it to pursue their own short-term political and economic agendas rather than for the common good of the majority, which includes pastoralists. The report by Oxfam (2008) highlights the political weakness and disorganisation of pastoralist areas due to their social and economic marginalisation and governments' rejection or misunderstanding of their traditional systems of authority and leadership. Pastoralists tend to not insist on their rights and have no experience of making their governments accountable. This means that they have been unable to defend their traditional land rights and request improved provision of basic services (Oxfam, 2008).

As informed by HPG (2009), the results of this marginalisation are: pastoral areas have been neglected by central governments in the provision of basic services such as health and education; participation percentages of pastoralists are lower than the national averages; pastoralists have continued to rely on international aid; food insecurity and high levels of malnutrition plague pastoral areas in the HoA; political, social and economic marginalisation of pastoralist groups are a primary cause of the food crisis that recurrently engulfs pastoral areas in the HoA; and competition for scarce natural resources is widely understood to be a primary cause of conflict in the region and is in part related to the inability of pastoralists to assert their land rights.

#### **2.4.4 Inappropriate development policies**

For decades, pastoralists have been side-lined in decision making. Pastoralist communities are marginalised on the basis of their geographical remoteness, their ethnicity, and their livelihood, which is still seen by many governments across the region as an outmoded way of life that needs to be replaced with 'modern' livelihood systems. Therefore, they may be unable to defend their traditional land rights and request the improved provision of basic services. Services such as health and education are not adequately provided nor adapted to the population of the dry lands of east Africa (Oxfam, 2008).

Pastoralists have been denied their traditional rights to such an extent that the dry or wet season grazing areas are no longer in existence. This is attributed to the proliferation of settlements. Hence this has constrained mobility, resulting in increased stock density, a reduction in palatable grass and browse, and a decline in milk production for all species. According to Tegegn (1998), pastoralists' way of life has been considered a problem because, in the eyes of dominant forces, pastoralism constitutes a way of life which is "incongruous with a civilized way of life or, conversely, it is considered as uncivilized" (Tegegn, 1998:6). Pastoralists

have further been excluded from running their own affairs, disabled from using their own languages in schools and work, and being compelled to adapt to the languages of dominant ethnic groups – hence also suffering culturally.

Pastoralists have continued to survive without the support of appropriate development policies at national level in Kenya. The national boundaries that were established without consideration of pastoralists' needs resulted in weakened customary conflict prevention and resolution mechanisms, declining mobility and the proliferation of small arms (UNOCHA, 2010).

The majority of government development funds have historically have been allocated to the so-called high-potential predominantly agricultural areas of the country. These counties have received up to ten times the amounts allocated to the arid counties, because it was believed they were more productive and that wealth would somehow 'trickle' down to the arid areas. This did not happen (Oxfam, 2008).

#### **2.4.5. Increasing resource competition**

Greater pressure has been put on pastoralist grazing lands and water resources, as populations have increased and grazing land has been taken for cultivation, conservation and state use. Furthermore, the livestock population is not growing at the same rate as the human population. Livestock numbers in east Africa have remained fairly constant over recent years because of disease epidemics and starvation associated with floods and recurrent drought (Oxfam, 2008). Oxfam (2008) reports that the gravity of the situation further stems from an erosion of the traditional coping mechanism by which people sustained themselves – it is the product of shorter recovery periods between droughts and years of neglect by governments.

Pastoral livestock have been squeezed on to lands that are too small to sustain pastoral production, as pastoralists rely on freedom of movement to be able to manage the rangelands effectively. Agriculturally productive areas in desert and semi-desert lands are targets for agricultural use because of their productive potential. Once pastoralists lose these key resource areas, their whole strategy for dealing with drought is undermined (Oxfam, 2008).

The creation of conservation areas has led to pastoralists' land losses, due to the increase in their numbers and a decrease in livestock numbers. Pastoralists can no longer rely on livestock alone to provide them with a livelihood, yet other income-earning opportunities remain limited, as the growing number of destitute ex-pastoralists shows (Oxfam, 2008).

Resource competition also significantly increases the risk of conflict between different groups of land users. This risk is greatest during times of external pressure, such as drought or floods, when available resources are even more restricted. Climate change is likely to increase the drivers of conflict in many livelihood systems, including pastoral production. Governments need to invest in suitable systems and policies to ensure that they can meet this challenge (Oxfam, 2008).

#### **2.4.6. Insecurity**

As pastoralists occupy the porous borders of Kenya, South Sudan, Uganda, Ethiopia and Somalia, they become prone to conflict. Some of these countries are engulfed in or emerging from civil wars, and they accommodate rebel groups commanding the remote frontiers where there is only a limited presence of government security forces (UNOCHA, 2010). Insecurity resulting from these conflicts creates persistent tensions in pastoral border areas which seriously restricts the movement of pastoralists and their livestock. Insecurity on the

trekking routes of livestock, theft, violence and banditry, all represent major threats to those engaged in cross-border trade (HPG, 2009).

## **2.5. ALLEVIATING THE CHALLENGES**

The challenges described seriously threaten the livelihood and wellbeing of the pastoralists, and need to be addressed in some way or other.

### **2.5.1. Climate change**

The challenge of climate change is clearly related to other challenges that pastoralists face. There are various adaptive measures which pastoralists undertake in order to deal with climate change. A need exists to allow for the identification of the specific interventions that are most appropriate in specific contexts and stages of drought. Some of the interventions the pastoralists themselves apply, are: moving livestock in search of better sources of food, water or pasture; selling animals at different stages of a drought; optimising the use of water and/or land, and exchanging and selling livestock to deal with the effects of cyclical droughts; and exchanging and selling livestock (IDS, 2007; HPG, 2009; Oxfam, 2008).

The report by the IDS (2007) explains various insurance mechanisms that can be instituted to take care of the adverse effects of drought. These are provision of appropriate financial and technical services to pastoralists, such as micro-credit, insurance, veterinary care, and agricultural extension – these provisions could protect them against livestock losses during times of drought and would also speed up their ability to recover; access to medium and long-term weather forecast information which would be useful for pastoral risk management, since accurate predictions could help herders move stock in a timely fashion; and drought and flood mitigation and preparedness, which will become more important in the future and will require further strengthening of monitoring and

management systems so that communities are able to cope with the impacts of climate change.

### **2.5.2. Economic marginalisation**

The policy for sustainable development of arid and semi-arid lands in Kenya (GOK, 2009) proclaims that various governments, in partnership with other stakeholders, will continue to support pastoralism and agro-pastoralism as viable production systems, and will incorporate the value of the dry land goods and services within national economic planning.

In order to complement their economic opportunities, pastoralists should be supported with additional income generating opportunities. They should be provided with enterprise and business skills would empower pastoralist women and men to engage in entrepreneurial activities, for example dairy co-operatives, tanneries, leather work businesses, etc. There is a need to encourage alternative economic activities, which use appropriate livestock products (such as dairy products, processing milk, hides and skins, fat processing, bones, blood processing, manure, horns). Such alternative activities should be encouraged by means of awareness raising, skills transfer, training, capacity building and market linkages (GOK, 2009).

Pastoralists should also be provided with information on the prices of livestock and be helped to stabilise prices for grain through improved local storage, and other ways (IDS, 2007). Furthermore, there is a need to improve livestock marketing infrastructure, the auction systems, cess collection and record keeping. The traditional cross border trade should also be supported in order to help forge regional co-operation and implement cross-border initiatives to reduce pastoralists' vulnerability (HPG, 2009).



An urgent need exists among pastoralists to understand that livestock is an important economic resource which could be positively harnessed. Support should be given to pastoralists in the right form of investment to enable them to cope with external climatic shocks. Cash transfer payments instead of food aid would enable members of pastoralist communities to meet their basic needs in terms of food, health care, and education. As an investment example, the Kenyan government (GOK) has established the Northern Kenya Development Ministry with specific focus on pastoral areas. The Constituency Development Fund (CDF) was established in 2003 and has prioritised the poorest areas (HPG, 2009).

Pastoralists practise herd diversity by stocking their herds with a mixture of goats, camels, sheep and donkeys. They maintain a female dominated herd in order to offset long calving intervals and thus stabilise milk production. They build up herd size in recovery periods between droughts, in order to protect against total loss. They practise herd splitting – that is, dividing the herd into small groups and moving them to different areas – which prevents overgrazing and maintains the long term productivity of the range (Oxfam, 2008; Brocklesby, Hopley and Villiers, 2010).

Regarding management of diseases (both livestock and human during times of stress), preventative measures, including avoidance of areas known to be particularly susceptible to disease, migration, and hygienic practices are put in place. Controlled burning is used by pastoralists to reduce parasites, destroy unpalatable grass species and shrubs and encourage the growth of favoured species. Pastoralists also practice collective action – that is, labour sharing between pastoral families during periods of stress. This is a form of safety net that can carry vulnerable families through drought periods (Brocklesby, Hopley and Villiers, 2010).

### **2.5.3. Political marginalisation**

The Humanitarian Policy Group (HPG, 2006) maintains that pastoral groups suffer from political and economic marginalisation in most countries in the HoA. Their increased vulnerability is regarded as a direct consequence of adverse national policies which have restricted their access to key natural resources such as land and water.

The HPG (2006) further suggests the need to encourage strong representation and formation of pastoral groups whose role is to establish a link between government and pastoral communities. Some political leaders are developing 'constituency assemblies', through which the voices of pastoral communities are listened to. Through involvement of the political leaders and local people, these assemblies are expected to bridge the gaps existing between the community and central government (HPG, 2006).

The HPG (2009) advises the importance of ensuring that these initiatives are linked with local systems of governance, so that the outcome of negotiations is taken into account by local authorities. Fostering these linkages can also lay the basis for collaboration and integration of customary institutions and mechanisms into formal systems of governance.

The voices of pastoralist people should be strengthened within Kenya and pastoralists' ways of life better supported through improvements in land use and ownership, better service provision and access to markets (Oxfam, 2008). According to Tegegn (1998), some of these problems have been aggravated as a result of perennial power struggles among politicians. There is a need to acknowledge and address the specific needs of ex-pastoralists in national and regional development strategies, given that this group is unlikely to re-enter pastoral production (Oxfam, 2008).

#### **2.5.4. Inappropriate development policies**

Pastoralists are at the heart of the Kenya Government's National policy for the sustainable development of Arid and semi-Arid lands of Kenya (GOK, 2009). This implies that, in this policy, pastoralists are the key players in their own development agenda. The Kenya government has emphasised the development of ASAL in order to strengthen pastoralists and their livelihoods. This has been articulated within the Poverty Reduction Strategy Papers (PRSPs), the Emergency Recovery Strategy (ERS), and other policies that are currently undergoing reform (Oxfam, 2008).

Strengthening the policies targeted at pastoralists gives them more life choices through improved access to education and training and encourages the creation of employment for the people of the ASALs. Pastoralists must therefore be empowered to influence policy and implementation at the national level. The government should also proactively involve them in development initiatives, including managing climate change and its impacts (GOK, 2009).

A need exists to strengthen the capacity and representativeness of the pastoral civil society organisations on the one hand and address the accountability and responsiveness of formal institutions on the other. There is also need to form strong village and county-level pastoral associations in Kenya with effective links to national decision making processes through members of parliament. There is need to support the development of the local institutions and organisations, as well as improved local government and more decentralised planning. The Civil Society Organisations (CSOs) should be empowered to enable them to effectively lobby for pastoralist policy changes and policy implementation in favour of the pastoralists (HPG, 2009).

### **2.5.5. Competition over resources**

In their bid to survive, pastoralists endeavour to improve their livelihoods by seeking to access to basic services, by attempting to influence decisions on issues such as land, water and livestock trade, and by looking for various forms of representation at higher levels. NGOs have attempted to support pastoralists with timely and appropriate interventions aimed at protecting and strengthening livelihood assets and strategies (Brocklesby, Hopley and Villiers, 2010). The GOK (2009) has argued that there is a need to encourage opportunities for diversification, including value addition to livestock products through rural based processing industries, irrigated crop farming, fishing, and more.

Other ways in which the pastoralists have striven to reduce competition over resources are as follows. Education is the key to livelihood diversification, as it equips pastoralists with the skills and knowledge required to engage in alternative livelihoods. To achieve this, mobile schools should be promoted to provide primary education in particular to pastoral communities. Pastoralists have also tried to access educational services, which would develop the particular skills needed to participate in political processes.

NGOs have also built water wells so that pastoralists can sustain their livestock during the dry season. This reduced the amount of time women and girls spend fetching water from pumps that are sometimes hours away by foot (UNOCHA, 2010). Water harvesting has also been explored as an alternative to the exploitation of ground water, which is increasingly becoming unreliable due to a fluctuating water table. More rain-water harvesting would help control the proliferation of boreholes or shallow wells.

In some pastoral areas, humanitarian agencies have established cooperatives and inter-tribal trade of local goods and livestock – building partnerships and economic development through trade. Cooperatives have been formed in order to improve livestock marketing efficiency and also to address the problem of poor

market access (HPG, 2009). There is need to support local institutions and organisations in strengthening the relationships between pastoralists and formal institutions.

Livestock projects are the most common in ASALs. NGOs engage in livestock off take – they buy livestock from pastoralists during drought, either directly or by providing subsidies or other incentives to commercial traders (IDS, 2007)). They also engage in commercial destocking, slaughtering stock for supplementary feeding of vulnerable groups, food aid distribution, market support, and, after the droughts, in livestock re-distribution through restocking. Organisations have also introduced drought tolerant grasses, which grow quickly and can be used as pasture for livestock.

With regard to protection related activities, humanitarian agencies engage in advocacy initiatives. These focus on improving the policy environment through efforts that advocate for the support of pastoralists' livelihoods, facilitate conflict resolution, lift livestock bans, enable internal and cross-border movement and support trade in livestock and other goods (HPG, 2009).

The above-mentioned strategic interventions would equip communities and vulnerable households with the means to manage imminent shocks, disasters or unsettling occurrences. These humanitarian interventions should be delivered in such ways that they support recovery and long-term development and strive to ensure support, where appropriate, to the maintenance and sustenance of livelihoods.

### **2.5.6. Insecurity**

Pastoral areas are prone to insecurity due to inter-tribal conflicts resulting from cattle raids and thefts. Therefore, a need exists to prioritize the promotion of peace and reconciliation initiatives so as to strengthen pastoralists' resilience.

The formation of county peace committees with highly decentralised structures should be encouraged, making representatives responsible for preventing conflicts in every location (Oxfam, 2008)

In the Horn of Africa, traditional cross-border livestock movement and trade have been supported. Forging regional cooperation and implementing cross-border initiatives are key in reducing pastoralists' vulnerability (HPG, 2009). Further negotiation of appropriate mechanisms within the East African communities, and the Intergovernmental Authority on Development (IGAD), to enable cross-border migration and conflict resolution is required (Oxfam, 2008). In some areas, animal health services have been used to facilitate peace and reconciliation meetings between antagonistic pastoral groups, aimed at decreasing cattle raiding and banditry and making resources more accessible (HPG, 2009).

The fight against illegal arms can only be won through constructive engagement (UNOCHA, 2010). To this end, proper security provisions should be established, and reform traditional disarmament practices. Some kind of compensation should be offered to those surrendering weapons. To avoid feelings of antagonism, the communities should also be sensitized and informed about disarmament exercises before they commence, and to ensure cooperation, community members should play an executive role in the disarmament processes, to give them ownership over the security of their communities (UNOCHA, 2010). It has been argued that, during disarmament exercises, the opposing tribes should also be disarmed. Otherwise peace will remain elusive.

### **2.5.7. Gender**

Gender concerns in pastoral areas must be taken into greater consideration with more determination to ensure that women are given equal rights over resources. This will happen when communities recognize and protect pastoralists' land and resource rights, ensuring that women have equal rights (Oxfam, 2008). The

creation of alternative livelihoods is required for women and men who have dropped out of pastoralism, as well as to increase the range of cash sources available to pastoralist families (Oxfam, 2008).

## **2.6. LIVELIHOODS**

As this dissertation extensively deals with the livelihood of pastoralists, the term *livelihood* demands being discussed more fully.

### **2.6.1. Types of livelihood: Definitions**

The concept of “livelihood” has been defined as ‘the capabilities, assets and activities required as means of living’ (HPG, 2009). The Humanitarian Policy Group (HPG) explains that a livelihood is sustainable when it can cope with, and recover from, stress and shocks, maintain or enhance its capabilities and assets, and provide sustainable livelihoods opportunities for the next generation.

Livelihood interventions occur often and wide-spread. Longley and Wekesa (2008) have defined livelihood interventions as those that aim to protect or enhance livelihood assets, strategies and outcomes. They contribute both to saving lives and to building resilience and addressing vulnerability. When livelihoods are analysed, they help one understand the livelihood options that people have over time by exploring the linkages between people’s livelihood assets and strategies, and how these strategies are influenced by formal and informal institutions and processes within the vulnerability context in which people operate.

Various livelihood interventions are conducted in Turkana County, namely those involving aloe production; ecotourism; Gum Arabic (acacia gum) production; charcoal production; fresh milk, dried milk and dried meat sales; forage trees; collection and sale of wild fruits; gold mining; poultry and egg production; trading of small stock by women’s groups; casual and waged labour; honey production; fishing; irrigated agriculture; basket-making and handicrafts; processing and

selling hides and skins; and small-scale business enterprises (Watson and Binsbergen, 2008).

Livelihood interventions aim to protect or enhance livelihood assets, strategies and outcomes, or in specific contexts, structures and processes that influence these three elements. Livelihood interventions can contribute both to saving lives and to building resilience and addressing vulnerability (HPG, 2006).

### **2.6.2. Livelihood assets**

Livelihood assets refer to the resource base of the community and of different categories of households. Five different types of assets are available to local people, namely human, natural, financial, physical and social assets. These assets are interlinked (GOK, 2009; Bauer and Motsamai, 2007). Five types of capital assets required to be discussed:

**Natural Capital** includes access to land, forests, water, grazing, fishing, wild products and biodiversity. Natural assets also include various mining and quarrying activities, which take place in ASALs.

**Physical capital** includes livestock, equipment, vehicles, houses, irrigation, pumps, etc. The arid counties, in particular, suffer from lack of availability and access to physical capital. ASAL Counties also lag behind in terms of access to safe drinking water. Nearly 43% of the people in arid counties take more than one hour to reach water points in the dry season – 24% take more than two hours (HPG, 2006). Very few ASAL counties in Kenya have radio and television coverage, even after the recent liberalisation of the airwaves, and the information and communication technology (ICT) infrastructure is inadequate and expensive (HPG, 2006).

**Social capital** includes kin networks; group membership; socio-political voice and influence. ASAL communities maintain a strong social system of resource



sharing, borrowing, lending and gift exchange. For instance, there are well-designed and extensive institutional cooperative frameworks exist for sharing resources and redistributing livestock when some members of the community lose their herds to drought, diseases or theft. Most of the ASAL population is organised into extended families and clans, which provide important support during times of hardship.

**Financial capital** refers to savings/debt, gold/jewellery, income, credit and insurance. Much of pastoralists' financial capital is in the form of livestock, which is regarded as both a 'living bank' and a medium of exchange. Pastoralists have successful traditional loaning, and insurance schemes, as well as working institutions for redress and debt collection. Indeed, the few banks found in ASAL counties only serve the needs of the elite. Most pastoralists sell their animals to obtain cash for the purchase of goods.

**Human Capital** has a bearing on household members, active labour, education, and knowledge and skills. Human capital is poorly developed in ASAL counties, particularly in the arid counties. A significant proportion of the population aged between 6 to 17 in Northern Kenya, has never been to school (HPG, 2006).

### **2.6.3. Livelihood strategies**

Livelihood strategies refer to a range and combination of activities and choices that people make in order to achieve their livelihood goals (GOK, 2009; HPG, 2009; Aemun, 2006; HPG, 2006). On the basis of their personal goals, their resource base, and their understanding of the options available, different categories of households – poor and less poor – pursue different livelihood strategies. These strategies include short-term considerations such as ways of earning a living, coping with shocks and managing risk, as well as longer-term aspirations for their children's future and their own old age (HPG, 2006).

For pastoralists, the key strategies include accessing and managing natural resources, mainly grazing land and water sources, and maintaining high levels of mobility across large tracts of land in order to make most effective use of scarce resources and in response to environmental conditions. According to HPG (2009), these sophisticated and dynamic strategies have allowed pastoralists to cope with the threats and risks that characterise their environment and to maintain viable production and livelihood systems.

#### **2.6.4. Livelihood outcomes**

Livelihood outcomes are what household members achieve through their livelihood strategies – among others, levels of food security, income security, health, well-being, assets accumulation and high status in the community (GOK, 2009). Unsuccessful outcomes are food and income insecurity, high vulnerability to shocks, loss of assets and impoverishment. Livelihood outcomes further refer to the goals to which people aspire, and the results of pursuing their livelihood strategies. What is stressed here is the importance of understanding and supporting poor people's efforts to achieve these goals. Examples of livelihood outcomes might include increased income, reduced vulnerability, increased well-being, improved food security, and more sustainable use of natural resources (HPG, 2009).

Livelihood outcomes are important because they help one understand the results of peoples' livelihood strategies in a particular context – why people pursue particular strategies, what their priorities are, and how they are likely to respond to new opportunities or constraints.

### **2.7. GOVERNANCE**

Bauer and Motsamai (2007) argue that people are generally concerned about governments' inability to improve service delivery to the poor, accountability,

transparency, and the participation of stakeholders in decision-making – particularly on issues related to public policy. This concern, to progressively improve and protect the lives and rights of citizens, has resulted in an outcry for good governance and its enhancement.

### **2.7.1. Definition of governance**

Governance has become a common term in the field of development. Badenoch (2006) draws attention to the publication of the United Nations' Development Programme, 'Governance and sustainable human development', in 1997, in which governance was defined as "the exercise of economic, political and administrative authority to manage a country's affairs at all levels. It comprises the mechanisms, processes and institutions through which citizens and groups articulate their interests, exercise their legal rights, meet their obligations and mediate their difference". This policy paper stresses that governance is more than government in that it encompasses civil society and refers to both the structures as well as the processes of decision-making (Badenoch, 2006: UNDP, 1997).

The above definition is in contrast with the definition by Bauer and Motsamai (2007) who define governance as the manner in which the apparatus of the state is constituted, how it executes its mandate and its relationship with society in general and, in particular, to constituencies such as the private sector, civil society, NGOs and community organisations, and how it fulfils the most substantive aspect of democracy. Bauer and Motsamai (2007) further aver that governance is concerned more with how decisions related to achieving certain goals are taken and with how key relationships are maintained and feedback provided. It is a framework within which different stakeholders can work. Governance involves promoting the rule of law, tolerance of minority and opposition groups, transparent political processes, an independent judiciary, an

impartial police force, and a military that is strictly subject to civilian control (Bauer and Motsamai, 2007).

Kabumba (2005) defines governance the “exercise of political, economic and administrative authority to manage a nation’s affairs”. Kabumba (2005) further explores various aspects of governance, commenting that economic governance includes the processes of decision making that directly or indirectly affect a country’s activities or its relationships with other economies.

Economic governance has major influence on societal issues such as equity, poverty and quality of life. Political governance refers to decision-making and policy implementation of a legitimate and authoritative state. The state should consist of separate legislative, executive and judicial branches. Such governance represents the interests of a pluralist polity and allows citizens to freely elect their representatives. Administrative governance is a system of policy implementation carried out through an efficient, independent and open public sector. Systemic governance encompasses the processes and structures of the state. It exists in society that guides political and socio-economic relationships to protect cultural and religious beliefs and values, and creates and maintains an environment of health, freedom, security, with the opportunity to exercise personal capabilities that lead to a better life for all people (Kabumba, 2005).

### **2.7.2. Poor governance**

The government of Kenya (GOK, 2009) points out that poor governance systems undermine government institutions, resulting in weakening of social structures and lack of social capital development among ASAL communities. Other literature confirms that it is against this backdrop that the subject of good governance in respect to livelihood strategies becomes crucial (Lund, 2007). Poor governance will not be able to convert the potential resources available into the essential inputs and/or outputs necessary for supporting growth and

development. Consequently, poor governance will not be able to contribute as much as its potentially could to the process of economic growth and development in the communities served (GOK, 2009; Lund, 2007)

Poor governance, insecurity and breakdown of the rule of law have led to misappropriation of productive resources, thereby undermining economic development by discouraging investors, both local and foreign, raising the cost of doing business, and leading to the withholding of financial support by development partners. The impact of these adverse developments is manifested in decline in economic performance, increase in poverty and galloping unemployment (GOK, 2003).

As a result of poor national governance, local government suffers from a “power deficit” as it will continue to lack the tools very much needed to become powerful local development actors (Mahzouni, 2008). The latest public discussions in the region have also emphasised the urgent need to root out corruption as a major obstacle in grassroots people’s progress – corruption which creates an enabling environment for power abuse, further corruption and further misuse of public resources. Lack of institutional plans for rural community development, as well as increased corruption as a result of poor local governance have placed a question mark on the legitimacy and capability of the Kenya Government to deal with problems bedevilling pastoralists (Mahzouni, 2008).

### **2.7.3. Good governance**

UNDP (1997) and UNESCAP (2010) define good governance as the exercise of economic, political and administrative authority to manage a country’s affairs at all levels. It comprises the mechanisms, processes and institutions through which citizens and groups articulate their interests, exercise their leading rights, meet their obligations and mediate their differences.

The Economic Commission for Africa (ECA) advocates for good governance as a prerequisite for Africa's economic recovery and long-term development and, furthermore, sponsors activities to promote evolution to good governance in Africa. The elements of good governance are significant for modern government in all its various spheres and/or levels, especially at the local government level (Mkhonta, 2007).

Good governance creates an environment in which civil and political rights are promoted and respected. To ensure the enhancement of the rule of law, participatory and accountable processes are essential for the achievement of sustainable development. Good governance embraces all the methods – good and bad – that societies use to distribute power and manage public resources and problems (Bauer and Motsamai, 2007; Kabumba, 2005). Good governance is positively associated with improved investment and growth rates. The UNDP equates good governance with “democratic forms of governance”. These forms of governance rely on public participation, accountability and transparency (ODI, 2006; Kabumba, 2005).

In its publication *‘Governance for Sustainable Human Development’*, the UNDP identifies nine core characteristics covering key urban issues which measure good governance (UNDP, 1997; ODI, 2006). These are:

1. **Participation** – All men and women should have a voice in decision-making, either directly or through legitimate intermediate institutions that represent their interests. Such broad participation is built on freedom of association and speech, as well as capacities to participate constructively.
2. **Rule of Law** – Legal frameworks should be fair and enforced impartially, particularly the laws on human rights.
3. **Transparency** - which is built upon the free flow of information. Processes, institutions and information are directly accessible by those concerned with them, and enough information is provided to understand and monitor them.

4. **Responsiveness** in which institutions and processes strive to serve all stakeholders.
5. **Consensus orientation** – Good governance mediates differing interests to reach a broad consensus on what is in the best interest of the group and, where possible, on policies and procedures.
6. **Equity** - All men and women have equal opportunities to improve or maintain their well-being.
7. **Effectiveness and efficiency** – Processes and institutions produce results that meet needs while making the best use of resources.
8. **Accountability and Strategic Vision** - Leaders and the public have a broad and long-term perspective on good governance and human development, along with a sense of what is needed for such development. There is also an understanding of the historical, cultural and social complexities in which that perspective is grounded.

Good governance ensures that political, social and economic priorities are based on a broad consensus in society and that the voices of the poor and the most vulnerable are heard in making decisions over allocation of national resources. Poverty cannot be eradicated without a system of governance that promotes, supports and sustains human development. Commitment is increasingly being expressed to develop responsive, participatory and accountable systems of governance and management at local levels (Kimalu *et al.*, 2002).

The Pastoralists' governance system has universally been accepted to be functioning well and effectively when seen in relation to the ostensibly 'modern' state administration of the African state. One of the tragedies created as a result of the political marginalization of pastoralists, as is the case in east Africa, is the fact that the traditional mechanisms of conflict resolution have also been undermined and made unworkable, mainly as a result of changing land tenure systems unfavourable to pastoralists (Tegegn, 1998).

## **2.8. POLICIES AND INSTITUTIONS**

To understand the phenomena of governance and livelihoods, one has to inquire into the policies (both economic and political) of social structures and institutions, as well as the processes that determine outcomes that affect people (Aemun, 2006). The study by Aemun (2006) indicates that such an inquiry must be done at various levels in relation to a given entity such as the state.

Livelihood decisions, even in the most remote areas of the world, are increasingly affected by policies, institutions and processes. These are an important set of man-made external factors that influence the range of livelihood options which are available to different categories of people (GOK, 2009). Policies and institutions also influence access to assets and vulnerability to shocks. Institutions include both membership organisations and invisible 'rules of the game', such as formal membership organisations, for example cooperatives and registered groups; informal organisations such as exchange labour groups or rotating savings groups; political institutions such as parliament, law and order or political parties; economic institutions such as markets, private companies, banks, land rights or the tax system; social-cultural institutions such as kinship, marriage, inheritance, religion or draught oxen sharing, and so forth (Aemun, 2006: GOK, 2009).

Policies and institutions influence household livelihood strategies directly by determining which activities are legal / illegal and appropriate / inappropriate for women and men, by creating incentives to pursue certain activities and choices over others, and by influencing perceptions of the effectiveness of particular strategies for achieving desired outcomes. These policies and institutions also affect household livelihood strategies indirectly through their influence on access and control of household assets (Aemun, 2006).



### **2.8.1. Policies**

The Government, together with donors, the private sector, civil society and other stakeholders, have prepared a *Poverty Reduction Strategy Paper* (PRSP) to fight poverty. The paper prioritizes projects and programmes aimed at poverty reduction in the medium term (GOK, 2009).

Currently, however, there is no coherent pastoral development policy in Kenya (Oxfam, 2008: GOK, 2009). The policies which exist are scattered. The current ASAL policy has amalgamated these into a unified and coherent framework for revitalising the ASALs in order to enhance livelihoods of these areas. The new policy framework is expected to help tap the enormous potential of ASALs with the aim of easing burgeoning poverty in these areas and contributing to the goals of Vision 2030 (ROK, 2009). The ASAL policy is expected to assist the policy makers in monitoring outcomes in growth, poverty reduction, equality and governance, and to be prepared to modify their policies as lessons are learned (Oxfam, 2008: GOK, 2009: Badenoch, 2006).

The ASAL policy envisages that the needs of poor people in the ASALs will be reflected in all national policy and planning frameworks; that the vulnerability of poor people to climatic shocks, particularly droughts and floods, will be reduced and capacities strengthened to respond to climate change; and that ASAL inhabitants will benefit from systems of good local governance. The goal of the ASAL policy is to facilitate and fast-track sustainable development in northern Kenya and other arid lands by increasing investment in the region and by ensuring that use of those resources is fully reconciled with the realities of people's lives (GOK, 2009).

Policy-makers in Government and other development actors lack a good understanding of ASAL livelihood systems. Yet, the ASALs have enormous potential, which if properly harnessed could make them viable, vibrant and sustainable, contributing significantly to the national economy and uplifting the

living standards of their inhabitants (GOK, 2009). There is therefore an urgent need to develop an ASAL policy that provides a vision and a practical framework to address the unique development constraints in the ASALs.

Vision 2030 acknowledges the special circumstances of previously marginalised communities, and in its first medium-term plan places a premium on reducing poverty and inequality and re-balancing regional development (ROK, 2009).

### **2.8.2. Institutions**

Pastoralists have systems, networks and institutions which enable the majority to function effectively in a highly unpredictable environment (Longley & Wekesa, 2008). Emphasis is put on strengthening these networks and institutions by increasing representation and involvement of pastoral groups (Brocklesby, Holey and Villiers, 2010; HPG, 2009). The mechanisms, systems and functions of these institutions can also be strengthened to allow for more timely and appropriate livelihood responses in future.

The GOK (2009) points out that community-based organisations and institutions are an important ingredient in social capital formation. They act as social resources from which communities derive their longer term goals – strengthening traditional institutions and building on them is thus a key strategy in empowering ASAL communities. The Government should support the proliferation and development of community-based organisations, such as pastoral associations and farmer cooperatives, in order to mobilise much-needed institutional capacity and the social and economic capital necessary for the development of an ASAL economy.

## **2.9. SUGGESTED AREAS OF NGO INTERVENTION**

Funding decisions of international donors are guided in part by the commitment of their respective governments to the Millennium Development Goals (MDGs). According to Oxfam (2008), investments in ASALs are the best ways of ensuring country-wide achievement of the MDGs. Agencies involved in designing and implementing livelihood interventions should undertake reviews to develop the evidence base to demonstrate that their proposed interventions are effective, appropriate and beneficial as preparedness, mitigation, emergency and recovery measures to address drought impacts.

Kenya has accumulated a considerable body of knowledge on drought management and food security in the ASALs, mainly through bilateral programmes, projects and government initiatives. The government intends to employ effective measures to ensure that lives are not lost and livelihoods are not devastated. According to GOK (2009), the government in conjunction with development partners, will continue to support the drought Early Warning System (EWS), while mitigation and risk reduction measures will be implemented based on appropriate contingency plans.

The Kenyan Government also plans to invest in road infrastructure and the communication networks in order to minimise transaction costs in production, trade and business, establishment of abattoirs, rural dairies and small leather processing factories. According to GOK (2009), crop farming and livestock production will be strengthened through the dissemination of improved technologies in water harvesting, irrigation, range management, livestock disease control, livestock and crop-based marketing, as well as through the revitalisation of extension services. Provision of social services such as education and health will be improved. Development of skills through vocational training, gender equity and the fight against HIV/AIDS will be given priority. Conflicts will be minimised through support and promotion of peace initiatives (GOK, 2009).

## **CHAPTER THREE**

### **CONCEPTUAL FRAMEWORK**

#### **3.1. Introduction**

This study uses the Sustainable Livelihood Approach (SLA) as its conceptual framework, one which has been promoted by the Department for International Development (DFID), Oxfam, the United Nations Development Programme (UNDP) and CARE. SLA is utilized as a concept to improve understanding of the livelihood strategies of the Turkana pastoralists. Heffernan *et al* (2001) state that the SLA offers an opportunity to improve poverty reduction efforts by making an inventory of the circumstances surrounding the poor as they themselves view themselves, rather than jumping to conclusions and immediately proceeding to conduct isolated in-depth analyses of particular attributes. Kinaro (2008) points out that the SLA takes cognisance of pertinent issues revolving around capabilities and resilience of livelihoods and the natural resources upon which they are dependent. This concept has been operationalised in the SLA and often presented and illustrated as the Sustainable Livelihood Framework (SLF). As defined by Ahuya *et al* (2005, the SLA encompasses the “capabilities, assets (including both material and social resources) and activities required for a means of living”.

The SLA can incorporate a wide variety of livestock production systems and allows for a comparison of the vulnerability or sustainability of livestock-based livelihoods. Livestock-keepers differ from those in which livestock comprises only a small portion of their livelihood. Livestock in this case constitutes cows, camels, donkeys, sheep and goats (Heffernan *et al*, 2001).

The SLF framework places people, particularly pastoralists, in the centre of a web of inter-related influences that affect how these people create a livelihood for themselves and their households. Pastoralists also have assets to which they

have access and can use, including natural resources, technologies, their skills, knowledge and capacity, their health, access to education, sources of credit, or networks of social support. The extent of this access to these assets is strongly influenced by the vulnerability context, which takes account of trends (for example, economic, political and technological) and potential catastrophes (such as increased prices, production failures and lack of employment opportunities). Access is also influenced by the prevailing social, institutional and political environment, which affects the ways in which people relate to and use their assets to achieve certain goals. These are their livelihood strategies (Kinaro, 2008).

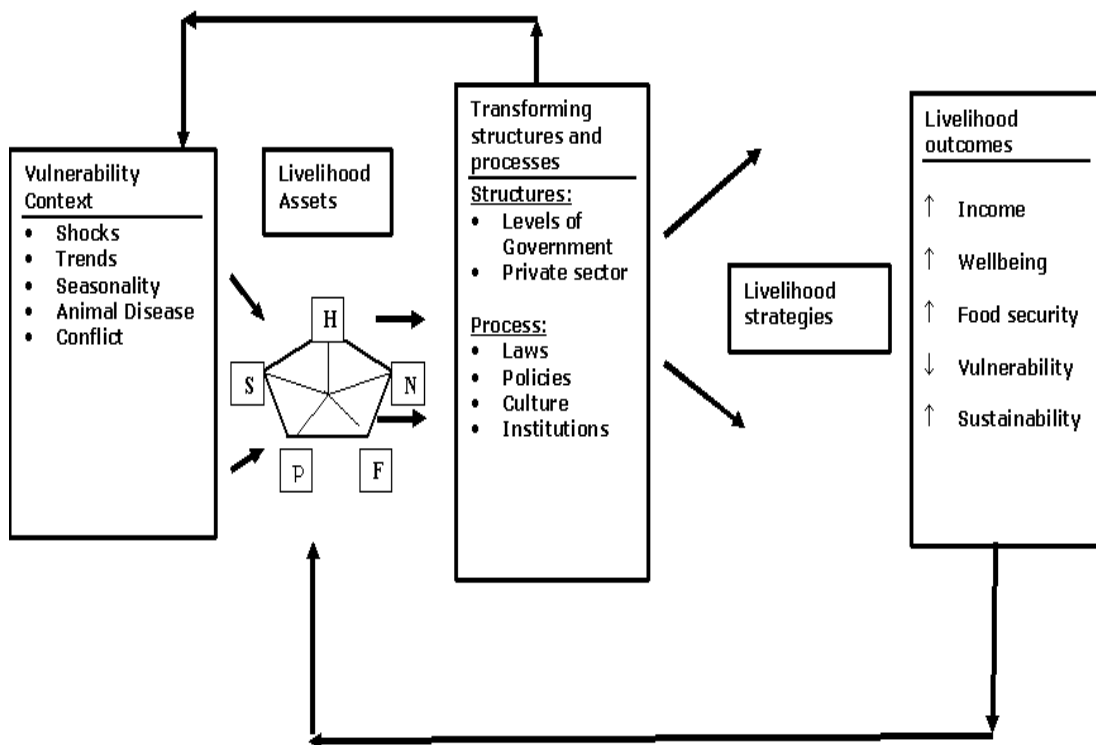


Figure 1: DFID's Sustainable Livelihood Framework (adapted from Carney, 1998; Heffernan et al, 2001).

## **3.2. DESCRIPTION**

### **3.2.1. Vulnerability**

Vulnerability, in this context takes into account trends (economic, political and technological), shocks or catastrophes (epidemics, natural disasters, civil strife, conflict, crime) and seasonality (prices, production, employment opportunities) or vagaries in climate change.

### **3.2.2. Capital Assets**

Households depend on five capital assets, namely human capital (**H**), physical capital (**P**), social capital (**S**), financial capital (**F**) and natural capital (**N**). Abebe (2005) and other researchers have added spiritual and political capital. Thus for a sustainable livelihood, access to all these five types of assets is required. The five capital assets have further been divided into two main groups, namely those that the household owns and possesses (private) and those of communal ownership. The contribution of goats to livelihood can thus be explored in terms of the five capital assets represented in the SLF (Sustainable Livelihood Framework) (Khalid and Quintana, 2001). The ability to pursue livelihood strategies is dependent on the basic material and social, tangible and intangible assets that people possess, or the 'capital' base from which different production forms of livelihoods are constructed. These include (Carney, 1998; Heffernan et al, 2001):

- **Human Capital (H)**

These are the “skills, knowledge, ability to labour, and good health important to the ability to pursue different livelihood strategies”. In terms of livestock keeping, available labour to tend the animals would influence the

decision to keep livestock; therefore, the household or compound size would be relevant to the human capital necessary for livestock keeping.

- **Physical Capital (P)**

Physical capital is considered to be the basic infrastructure (transport, shelter, water, pastures, energy and communication) and the production equipment and other means which enable people to pursue livelihoods. Physical capital also encompasses the equipment people use for livestock rearing, such as ropes, fencing and carts for transporting food, products or waste.

- **Social Capital (S)**

These are the social resources (networks, membership of groups, relationship of trust, or access to wider institutions of society) upon which people rely in pursuit of their livelihoods.

- **Financial Capital (F)**

These are the financial or economic resources which are available to the people and which provide them with different livelihood options. Goats may act as a form of financial capital in a number of different ways – for example, as a form of saving, as an investment, as a means of generating cash in emergencies, or by acting as collateral for credit or loans.

- **Natural Capital**

These are natural assets such as land, soil, water, air, genetic resources, wildlife, biodiversity, and so forth.

### **3.2.3. Livelihood strategies**

The framework also mentions the livelihood strategies which people adopt in order to achieve livelihood outcomes. In pursuing livelihood strategies composed

of different activities, both access to assets and their use are affected by social factors which include institutions and organisations and also exogenous trends (Khalid and Quintana, 2001)

#### **3.2.4. Policies and institutions**

Heffernan *et al.*, (2000) point out that access to the five physical assets is influenced by transforming structures and processes (government, private, laws, policies, culture, institutions). These also affect the ways in which people group and use their assets to achieve goals, as already discussed under “livelihood strategies” (3.2.2).

#### **3.2.5. Livelihood outcomes**

The framework also indicates the outcomes that people are looking for, termed “livelihood outcomes”. According to the DFID, these include more income, increased well-being, reduced vulnerability, increased food security and a more sustainable natural resource base (DFID, 1998). Improved well-being in this case would imply improved access to high-quality education, information (extension) and training, and better nutrition and health.

The Sustainable Livelihood Framework (SLF) has been used to explore both internal and external factors necessary for a successful lifestyle based on livestock production (especially that of goats), with the individual as a starting point. The framework defines the scope and provides the analytical basis for goat rearing as a livelihood. As such, it should be used to identify the main constraints and opportunities faced by pastoralists, as expressed by them. It thus supports poor people as they address the constraints, or take advantage of the opportunities.



### **3.3 CONCLUSION**

The Sustainable Livelihood Approach (SLA) has been widely used and is increasingly being used and applied in rural appraisals of development in Turkana. This is the case, especially in those dealing with livelihoods and poverty, by shifting the focus from problems, constraints and needs to perceived strengths, opportunities, coping strategies and local initiatives. The SLF provides a checklist of the constraints to goat rearing – constraints which can be prioritized by the actions to remove them and regarding which the links between them can be identified. This study fits into such an analysis – in assessing which combination of livelihood strategies, with which outcomes or which structural institutions, which processes are in place in order to mediate the ability to follow which combination of livelihood strategies should be followed.

## **CHAPTER FOUR**

### **RESEARCH DESIGN**

#### **4.1. Research design**

This study focuses on the pastoralists living in North West Kenya (the Turkana). The study approaches the concept of livelihood strategies from various administrative levels, namely county, division, location, sub-location, village, household and individual. The research uses descriptive, exploratory and explanatory approaches.

The study was descriptive in the sense that it led to an in-depth description of various concepts, namely good governance, livelihood and pastoralism from the context of the Turkana community. A descriptive study is concerned with finding out the who, what, where, and how of the phenomenon which is the concern of the study (Cooper, 1996). Kerlinger (1969) points out that descriptive studies are not only restricted to fact-finding, but may often result in the formulation of important principles of knowledge and solutions to significant problems. They are more than just a collection of data, since they involved measurements, classification, analysis and interpretation. Descriptive research intends to accurately describe events and situations, and is closely related to exploratory studies. Such research is often thought of as a means to an end, rather than an end in itself (Lund, 2007).

This study may also be referred to as an exploratory study in that it analysed the situation by comparing groups, or by examining factors that explained the outcome. The information sought was, for example, how many livelihood options the households relied upon during the past one to two years. Exploratory studies aim to seek insights and shed new light on contemporary phenomena and furthermore have the great advantage of being flexible and

adaptable. The researcher, therefore, prepared to change direction as data was being gathered. This did not mean an absence of direction, but rather that the initially broad focus narrowed along with the progress of the research (Lund, 2007). Explanatory studies focus on situations or problems in order to explain the causal relationship between variables. This study may hence also be classified as explanatory in the sense that relationships between good governance and livelihood strategies were established – there was a pursuance of cause and effect relationships.

The study uses the qualitative paradigm in an attempt to understand people from their own perspective. Two qualitative methods are employed. The first is ethnographic and was used to bring about the personal real life experiences of good governance and livelihoods in Turkana community. The second is the use of interviews to gather the views of experts and the affected people. Questionnaires and key informant interviews were carried out. The data gathered from existing secondary sources, such as books, newspaper clippings, scientific journals and government of Kenya records and policies, was used to cross check and validate the primary data. A quantitative research framework was, however, used to analyse variables. It was also used to collect sensitive data such as about gender roles, income and assets (for example herd size). Questionnaires were used to quantify data and key informant interviews. The qualitative method has various advantages. It provides room for flexibility, has a participatory element and has a human feel. The method deals with perceptions, feelings and emotions (Chambliss & Schutt, 2003: 187).

A combination of quantitative and qualitative research methods were used because they complemented each other. Triangulation was the most appropriate mixed-methods model used. Tashkkori and Teddlie (1998) point out the shortcomings of mono-methods in measuring underlying constructs. They suggest that a multi-method approach be adopted, as it provides grounds for data triangulation. Quantitative research was used to address questions that

were predominantly based on the descriptive and some theoretical objectives of the study (Stroebe, 2004). Examples include herd dynamics and productivity measures of livestock within the pastoral system among the Turkana (Meinzen-Dick, Adato, Haddat & Hazell, 2004).

## **4.2. UNIT OF MEASUREMENT**

In this study, the pastoralist household was chosen as the 'family' or 'core' unit. This was therefore critically defined as the appropriate unit of measurement. It was however challenging to define each homestead's membership because of the nomadic lifestyle of the community. The household in this case is a group of people, mostly relatives, sharing the same residence (homestead). According to Stroebe (2004), the members of the household share the residence, eat together, and share all livelihood resources.

## **4.3. SAMPLING**

The study was conducted among pastoralists' households. The main respondents in each household were the head or any other adult household member. For the purpose of the sample, the procedure was as follows.

The study targeted the whole of Turkana County (which has 16 administrative divisions). The sampling technique applied was multi-stage sampling because the population of Turkana pastoralists is scattered over a very large geographical area (Turkana County). Multi-stage sampling was combined with cluster sampling techniques in order to ensure that the sample was sufficiently representative (Tashakkori and Teddlie, 1998).

Using simple random sampling, twelve (12) of the sixteen (16) administrative divisions were selected. From each of the administrative divisions, one location was randomly selected, and from each location, two sub-locations were randomly

selected. Purposive sampling was then used to select fifty pastoralists' households in each of the eight sub-locations selected. These were interviewed by means of questionnaires. Selection of the pastoral households was also based on pastoralists' willingness to participate and to ensure an adequate sample size of pastoralists' households. According to Babbie and Mouton (2001), a sample should be representative of the population from which it is selected to enable generalisation of findings to be made about the population.

A household comprised of a person, or a group of persons, generally bound by ties of kinship, who may or may not live together under a single roof or within a single compound, but who share a community of life, in that they are answerable to the same head and share a common source of income and livelihood (Stroebe, 2004). Most of the people and households selected for interviews were selected based on factors such as convenience and voluntarism (Aemun, 2006). For in-depth interviews, the sample was selected from representatives of humanitarian agencies. The respondents were tape-recorded, but for ethical reasons they were informed and made aware of the recordings.

#### **4.4. DATA COLLECTION METHODS**

The study uses five methods of data collection. These were questionnaires, a Focus Group Discussion (FGD), In-Depth Interviews (IDIs), observation and information from secondary sources. Each of these methods was used to supplement and verify information using triangulation. Information was cross-checked by taking the results of one method and comparing them to the results of other different methods or existing data. This approach was an important mechanism for ensuring the validity of the findings. Both primary and secondary data were collected.

#### **4.4.1. Questionnaires**

Quantitative information was collected using questionnaires. Three hundred and eighty four interviews were carried out using this method. Since the design of the research was also exploratory, questionnaires were found to be appropriate for data collection. The questionnaire was used to collect information on livelihood strategies, governance and existing institutions. Gay (1996) confirms that descriptive data are usually collected using questionnaires. Others, such as Cohen and Manion (1998), Emory (1985) and Ogola and Ngachu (1993), have also positively identified questionnaires as possible instruments of data collection in descriptive studies.

Kinano (2008) opines that a case study regarding human affairs is best carried out by means of open-ended conversational interviews to ensure good evidence is gained during data collection; to this end leading questions are avoided while probing questions are appropriately used. In such interviews, it is significant that the interviewer may get to learn more from the respondents in terms of unspoken gestures and feelings. In this research, the interview guide was written in English, but translated to the local language (*ng'aturkana*) during the interview process. It was thus possible that in this case some of the results might have depended on the interpreter and, specifically on how he/she explained the questions to the respondents. At the household level, questionnaires were administered by research assistants. Respondents were selected from the local community, given that they were the most affected. Assistance was sought from the village elders and local administrators who identified households in their respective areas.

#### **4.4.2. Direct observation**

Observation regarding the households and their livelihoods was carried out by the researcher and research assistants during the course of the interviews. The researchers spent hours observing the different livelihood activities going on around them. This method enabled the researcher to have an idea of the social

reality of the livelihood activities of the area of study. Physical indicators in connection with livelihoods and their sources were observed. Digital photographs were taken which helped to illustrate physical conditions and changes that were actually observable at the time of data collection. This method was thus used to understand more about the livelihoods and the view points of the pastoralists.

Short transect walks were taken to observe livelihoods, markets and animal husbandry practices, labour and management. Kothari (2004) explains how direct observation may offer additional information to the study and what actually takes place in the real world. By spending time with people, researchers may be able to observe closely the manner in which people go about their various livelihood activities. In this study, the researcher sat at water-points and markets and, using an observation checklist, was able to directly observe and obtain additional information regarding the study and what took place in the real world.

#### **4.4.3. In-Depth Interviews (IDIs)**

In-depth interviews were conducted by the researcher with the key informants. These interviews were administered in English, but translated to Swahili and *Ng'aturkana* languages where necessary. Interviews were conducted with representatives of NGOs, INGOs, Councillors, Chiefs, opinion leaders, church leaders and government officials (from the Ministry of agriculture and livestock). These respondents were targeted for their knowledge of the Turkana community. The selection was purposive – the researcher selected whom he thought would make a 'typical' sample. Through key informant interviews, confidential information was revealed. This approach also allowed the flexibility to explore new and unanticipated issues which were relevant to the study. The approach was also found to be cost-effective saving (Mutai, 2000; Leedy and Ormrod, 2005).

Questions relating to governance, livelihoods, rules and regulations of humanitarian organisations operating in the County, as well as the roles of various agency / government representatives were asked. Questions regarding accountability and transparency, and other aspects were also considered. An in-depth interview guide was used to collect data from the key informants (see appendix C).

#### **4.4.4. Focus Group Discussions (FGDs)**

Legesse (2000) describes an FGD as a technique in which a group of people (6 to 15) is brought together for a joint interview session. In this study, members of the FGDs were selected by the researcher following consultations with local administrative officials, village elders and informants. Criteria for selection were occupation, gender and age. Six FGDs were conducted at different sites with different sets of respondents.

Kinero (2008) supports the FGD as an excellent method for gaining an indication of how pervasive an idea, value or behaviour is likely to be in a population. The researcher used this method and realized the benefits of this small group joint interview – the group interaction and greater participation which sparks ideas that would not have resulted from one-on-one interactions. The method can be used to understand how deeply feelings run about products, issues or public figures. With the assistance of enumerators and village elders, groups from villages in the study area were selected. This also helped the researcher utilize more respondents within the short period of field work. However, Kinero (2008) points out that the disadvantage of this method is that peer pressure might possibly be exerted on respondents to remain silent or readily agree to dominant views, while the presence of others in the group may inhibit full and frank participation of some members.



Four different groups of respondents were selected in order to increase the validity of the results and achieve a comprehensive and representative analysis and presentation. An FGD guide was used to collect information on variables such as, income levels, livelihood strategies, employment, education levels and household sizes, and so forth.

#### **4.4.5. Secondary data sources of data collection**

For the collection of the high quality data required to thoroughly investigate the research question, it is recommended that a mixture of data collection approaches be used. Secondary data relevant to the study was thus obtained from documents, publications and libraries of the government offices of Turkana County, from local and regional offices of NGOs / CBOs, from the print and electronic media, and also from various literature reviews.

### **4.5. VALIDITY AND RELIABILITY OF THE INSTRUMENTS**

Validity can be defined as the degree to which scientific observations measure what they purport to achieve (Lund, 2007). In terms of research data, validity refers to whether or not the data reflect the truth and reality, and cover the crucial matters. In terms of the methods used to obtain the data, validity addresses the problem of measuring suitable indicators and whether the results are accurate: in other words, whether the findings are actually what they purport to be and whether the research methods actually measure what they are intended to measure. To improve the external validity, the respondents were selected to reflect the whole county.

Reliability refers to replication or the extent to which the same results are obtained when scientific observations are repeated. Lund (2008) further posits that reliability refers to the stability of results derived from research. A good level of reliability means that a later investigator should derive the same conclusions if

the study were conducted all over again, provided that the later investigator followed exactly the same proceedings as the earlier investigator. While the use of different data collection methods increases reliability, each has its own inherent problems (Lund, 2008).

Validity and reliability, as methodological concepts, are essential for the integration of qualitative and quantitative techniques. In order to improve both reliability and validity, the researcher carried out pre-tests of the instruments by piloting them in ten (10) households in Turkana County. After piloting, the ambiguous questions were corrected and the questionnaires given back to the same respondents. This was done in order to determine whether the instrument would yield the data needed. Respondents were asked to give comments about clarity and suitability of the language used, in and the content of each item.

#### **4.6. DATA ANALYSIS AND PRESENTATION**

In this study, data processing began in the field – supervisors from various survey teams edited the questionnaires on the spot before leaving their sub-locations. Secondly, during the wrap-up meeting, the supervisors handed over all the questionnaires to the consultant who counter-checked their number and completeness.

Data collected from the study were analysed quantitatively and descriptively using SPSS and excel computer programs. Frequency distribution tables and computation of percentages were used in the analysis of the socio-economic variables provided by the various participants. Descriptively, analysed data were used to compare and correlate participants' views regarding governance and its impacts on the pastoralists' livelihoods. By use of SPSS, deeper relationships among different variables were vividly understood (*cf.* Kinaro, 2008). SPSS employed frequencies, means, percentages, proportions and cross-tabulations. The output from data analysis was presented in pie-charts, tables and graphs.

Qualitative data were categorised logically for identification of patterns in and between the concepts, using content analyses. The transcribed data were then categorised according to the themes that guided the discussions.

In this study, connections and reflections between theory and practice were sought using the Sustainable Livelihood Framework Analysis (SLFA), which provided guidance the drawing up of final conclusions and recommendations regarding governance and livelihood-related issues in the County.

#### **4.7. RESEARCH ETHICS**

Ethics can be defined as “that branch of philosophy which deals with one’s conduct and serves as a guide to one’s behaviour” (Mugenda and Mugenda, 1996: 190). Most professionals have ethical guidelines which govern their professions. According to Leedy and Ormrod (2005), ethical issues may be categorized as protection from harm, informed consent, rights to privacy, and honesty with professional colleagues. In this research, participants were informed on the nature of the study. They were also be given an option of either to participate or not. Any participation by the community members was strictly voluntary. To ensure confidentiality of the sources of information, names of the respondents were neither disclosed nor indicated on the questionnaires.

#### **4.8. LIMITATIONS**

Mutai (2000) refers to limitations as limiting conditions or restrictive weaknesses. These conditions are beyond the control of the researcher, and may place restrictions on the conclusions of the study and their application to other situations.

The greatest limitation of this study was the cross sectional nature of the major part of the data which were collected. Household composition, livelihood

strategies and relative poverty levels vary considerably with time. Hargreaves (2002) explicates that this may limit the study in its ability to accurately characterise the complexity of the variable. However, qualitative interviews conducted as part of this study provided insight into the changing nature of these issues. Time and resources required for completing the work were constraints. This ensued in the need to recruit research assistants. The nomadic pastoralists are naturally mobile, which resulted in effect in cases of non-response or non-availability for interviews.

## **CHAPTER FIVE**

### **EMPIRICAL FINDINGS**

#### **5.1. INTRODUCTION**

The findings presented in this chapter are based on results deduced from four methodologies explained in chapter four. Three hundred and eighty-four interviews were conducted by means of questionnaires targeting respondents randomly selected from all over the county. During the administration of questionnaires, the researchers also directly observed households and their livelihoods. In-depth interviews were conducted by the researcher with key informants representing NGOs, INGOs, Councillors, Chiefs, opinion leaders, church leaders and government officials. Four Focus Group Discussions were conducted with respondents selected from four constituencies. The Focus Group Discussions were aimed at determining various variables – income levels, livelihood strategies, employment, education levels, and household sizes.

This chapter presents the empirical findings of the investigations, as they relate to the following headings:

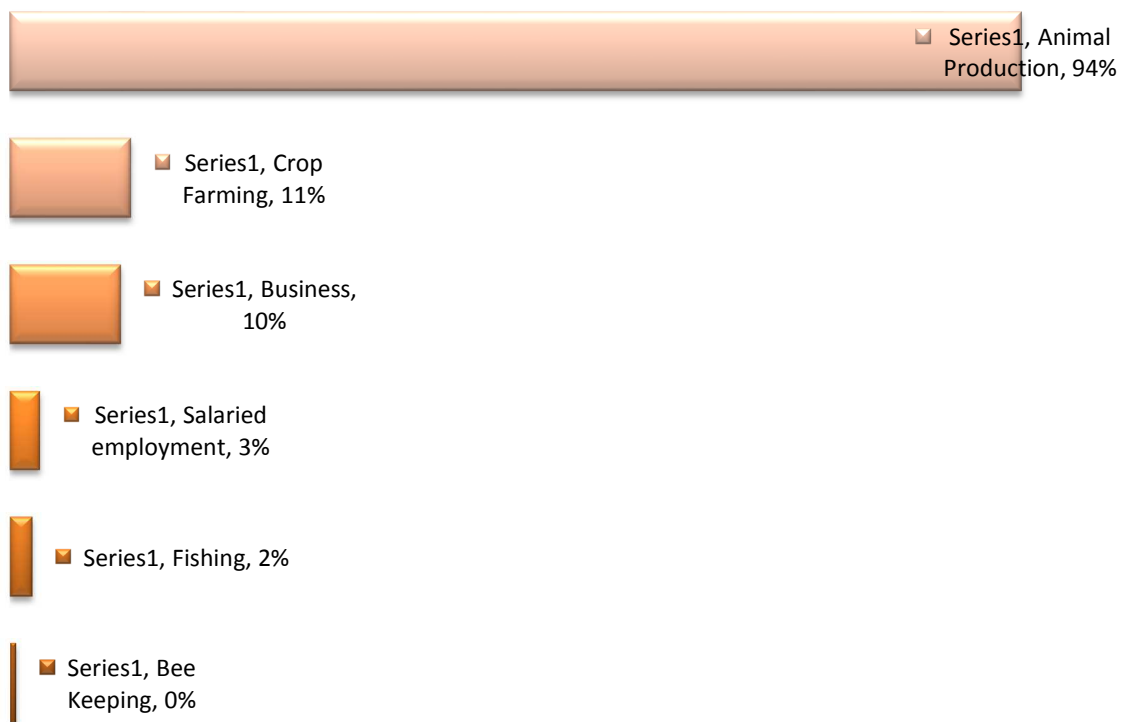
- The existing livelihood strategies among the Turkana pastoralists.
- The contribution of various livelihood strategies and options to poverty alleviation in Turkana County.
- Activities of NGOs, CSOs, CBOs and other organized groups in the Turkana.
- The role of governance Structures, Institutions and Policies.
- Local Government performance in the County in relation to service rendering and ability to meet the needs of the people in terms of the quality and quantity of services as well as other development needs of the fast growing communities.

- Challenges towards improvement of livelihoods among the Turkana pastoralists and how they can be addressed.

## 5.2. THE EXISTING LIVELIHOOD STRATEGIES AMONG THE TURKANA PASTORALISTS

### 5.2.1. Current occupation

Figure 5.1 below illustrates the occupations of respondents. Animal production was by far the main occupation (94%), and was followed by crop farming (11%), business (10%), salaried employment (3%), fishing (2%) and bee keeping (0%).



*Figure 2 Current Occupations*

### 5.2.2. Alternative livelihood strategy other than livestock

The pie chart below (figure 5.2) illustrates options which the respondents opted for, other than livestock. When asked if they would continue keeping livestock, 90% of the respondents said they would, while 10% expressed their willingness to pursue other livelihood strategies. Out of the 10% who expressed interest to pursue other livelihood options, those opting for business (50%) were the most, followed by crop farming (33%).

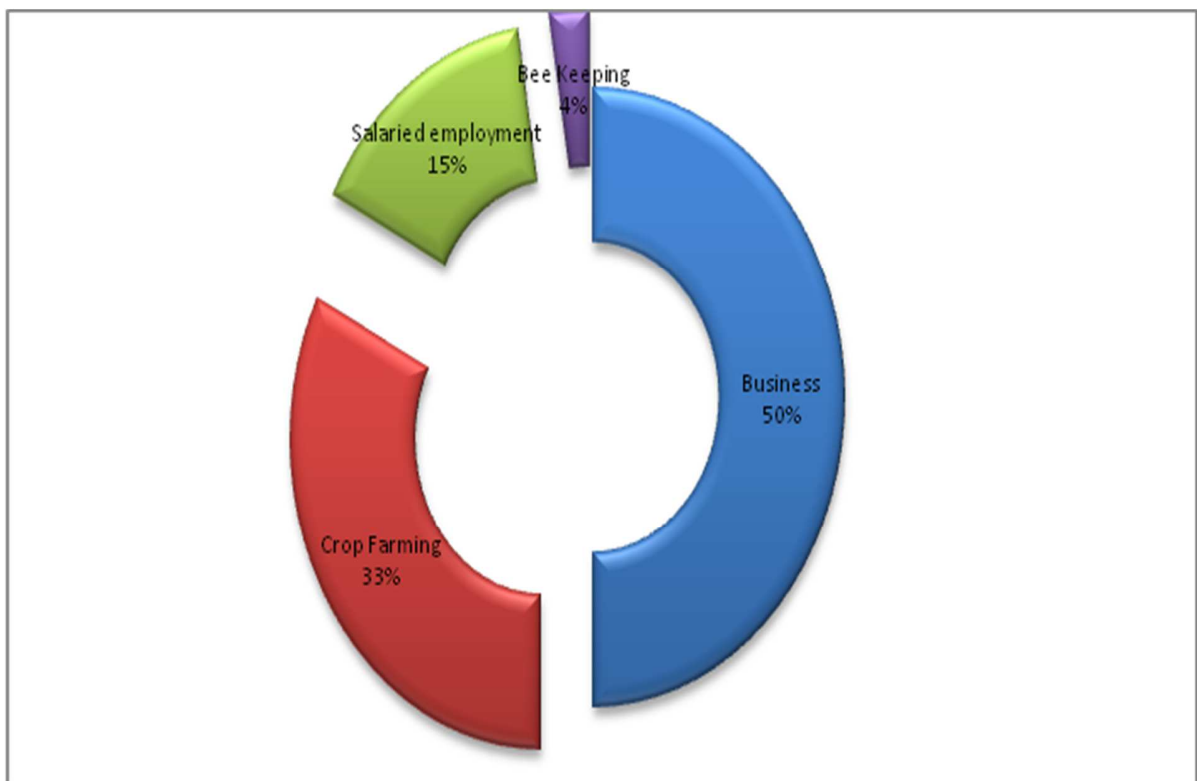


Figure 3 Alternative livelihood strategies other than livestock

### 5.2.3. Type of livestock reared

Figure 5.3 below illustrates the frequencies of animals reared in Turkana County. As shown, goats were the most reared (88%), followed by sheep (58%). Poultry were the least reared, (13%).

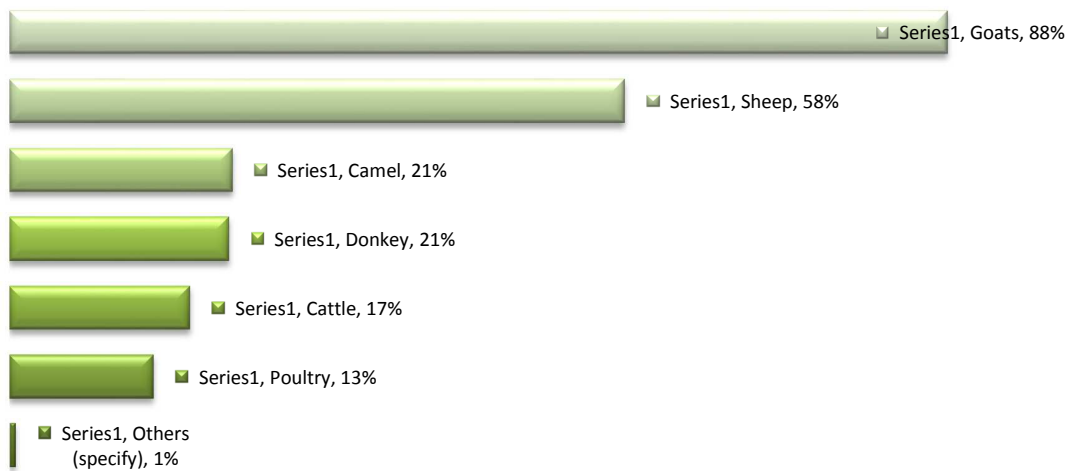


Figure 4 Animal species reared

## 5.3 THE CONTRIBUTION OF VARIOUS LIVELIHOOD STRATEGIES AND OPTIONS TO POVERTY ALLEVIATION

### 5.3.1. Expenditure of income earned from livestock

Figure 5.4 below shows the expenditure of income earned from livestock. Income spent on food accounted for 85%, while that on school fees, medical expenses, dowries and others accounted for 58%, 45%, 19% and 1%, respectively.

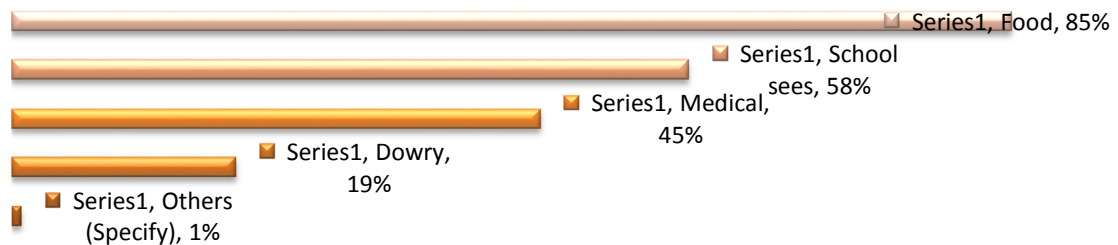


Figure 5 Expenditure of income earned from livestock



## 5.4 ACTIVITIES OF NGOs, CSOs, CBOs AND OTHER ORGANIZED GROUPS IN THE TURKANA

Figure 5.5 below shows NGOs, CSOs, CBOs and other organized groups operating in Turkana County. World Vision was mentioned by most respondents (41%). World Vision was followed by Oxfam (31%) and Merlin (26%). Arid Lands II and LODEPO had the least recognition with 3% and 4% respectively.

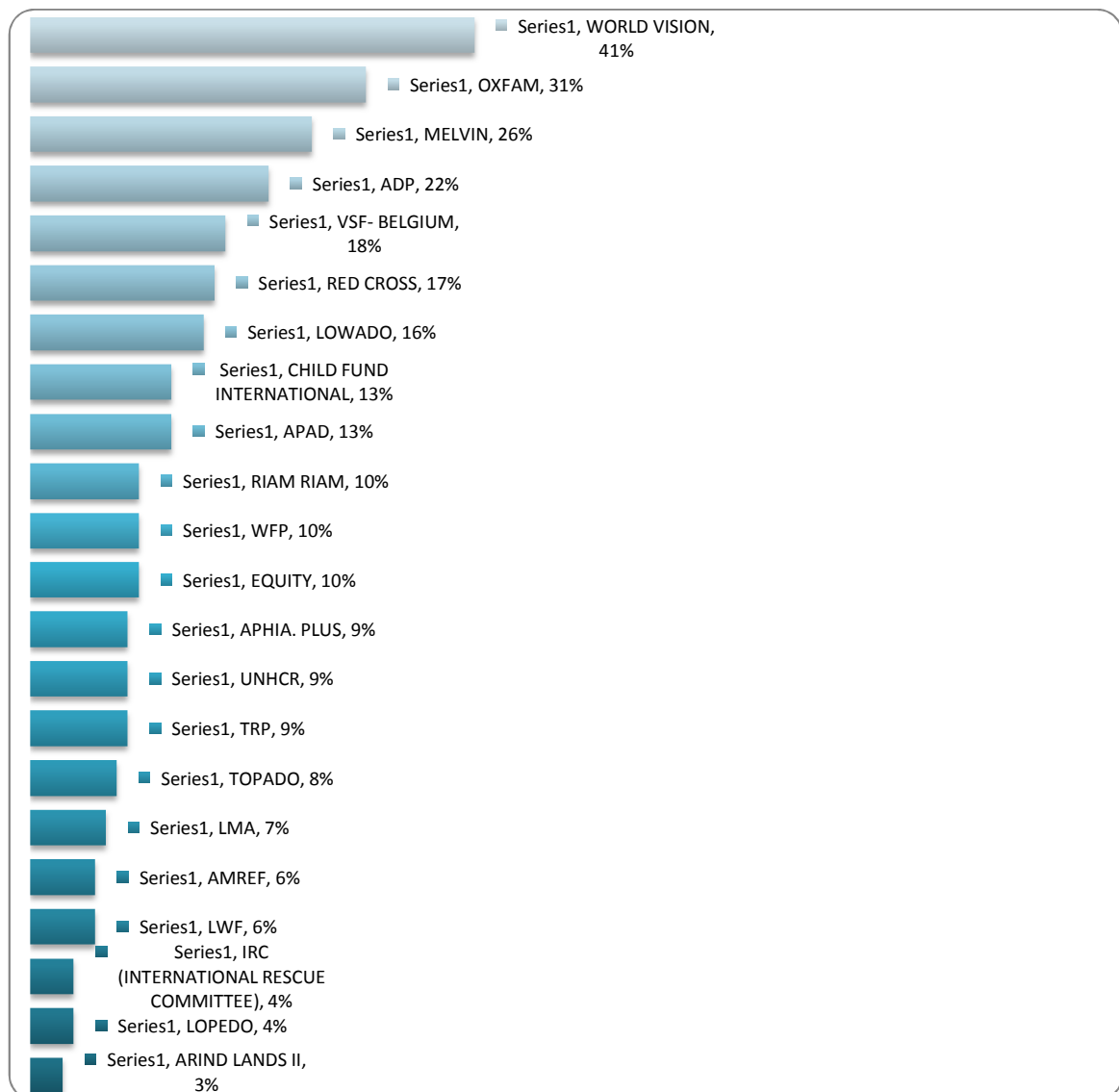


Figure 6 NGOs, CSOs, CBOs and other organized groups operating in Turkana County

### 5.4.1. Activities related to pastoralists in which these organisations are involved

Figure 5.6 below demonstrates various activities - relating to pastoralists – carried out by various agencies operating in Turkana County. Food relief was the main activity with 47%. This was followed in decreasing order by: provision of animal drugs (36%), peace and conflict resolution (22%), child sponsorship (18%), animal restocking (18%), fishing equipment (15%), boreholes (15%) and provision of loans (10%). Marketing of animals (6%) and distribution of farming equipment (2%) were the activities being least implemented.

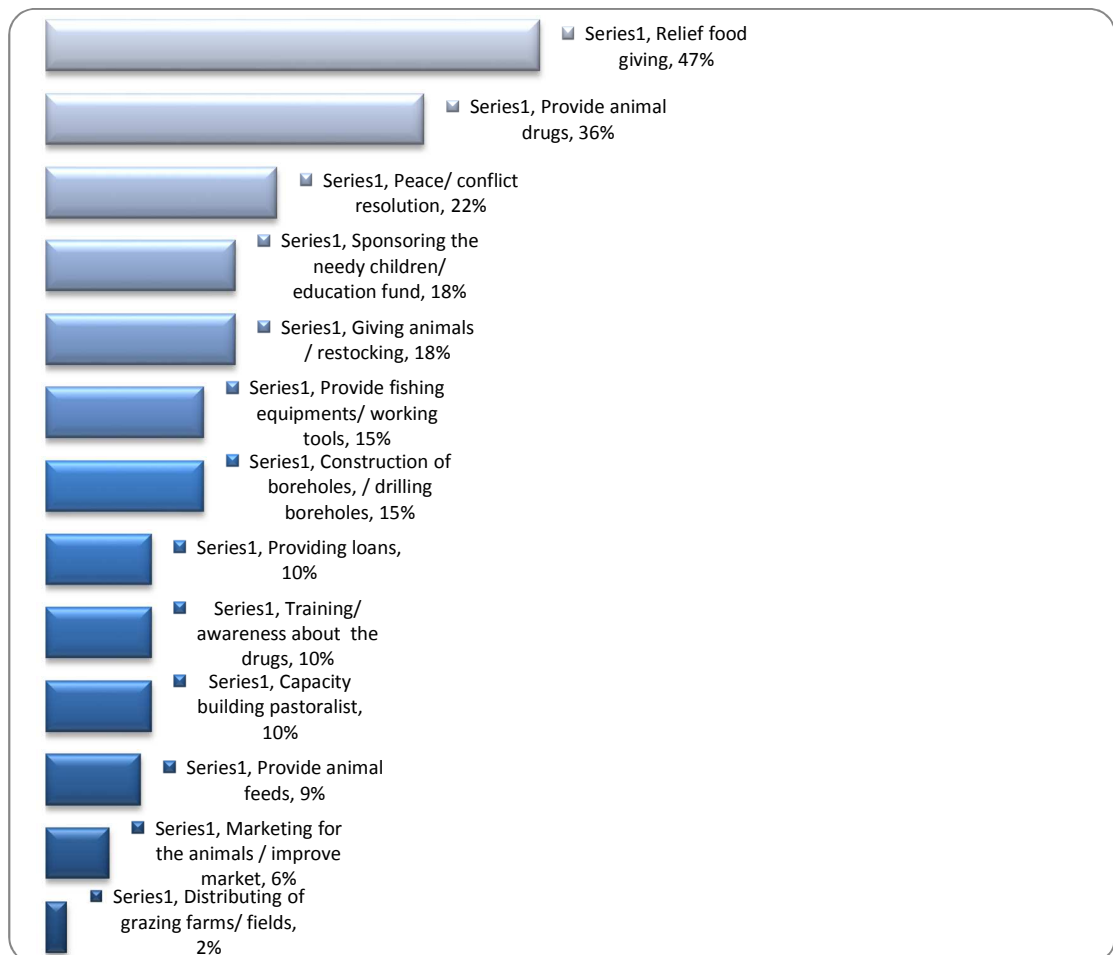


Figure 7 Pastoralists' related activities implemented by the organisations operating in Turkana County

### 5.4.2. DECISION MAKING ON UTILIZATION OF LIVESTOCK

From Figure 5.7 below, it is evident that fathers of the households are the ones who make significant decisions regarding utilisation of goats, cattle, camel, sheep and donkeys (79%, 77%, 71%, 69% and 54% respectively). Mothers on the other hand make decisions on utilisation of poultry (31%)

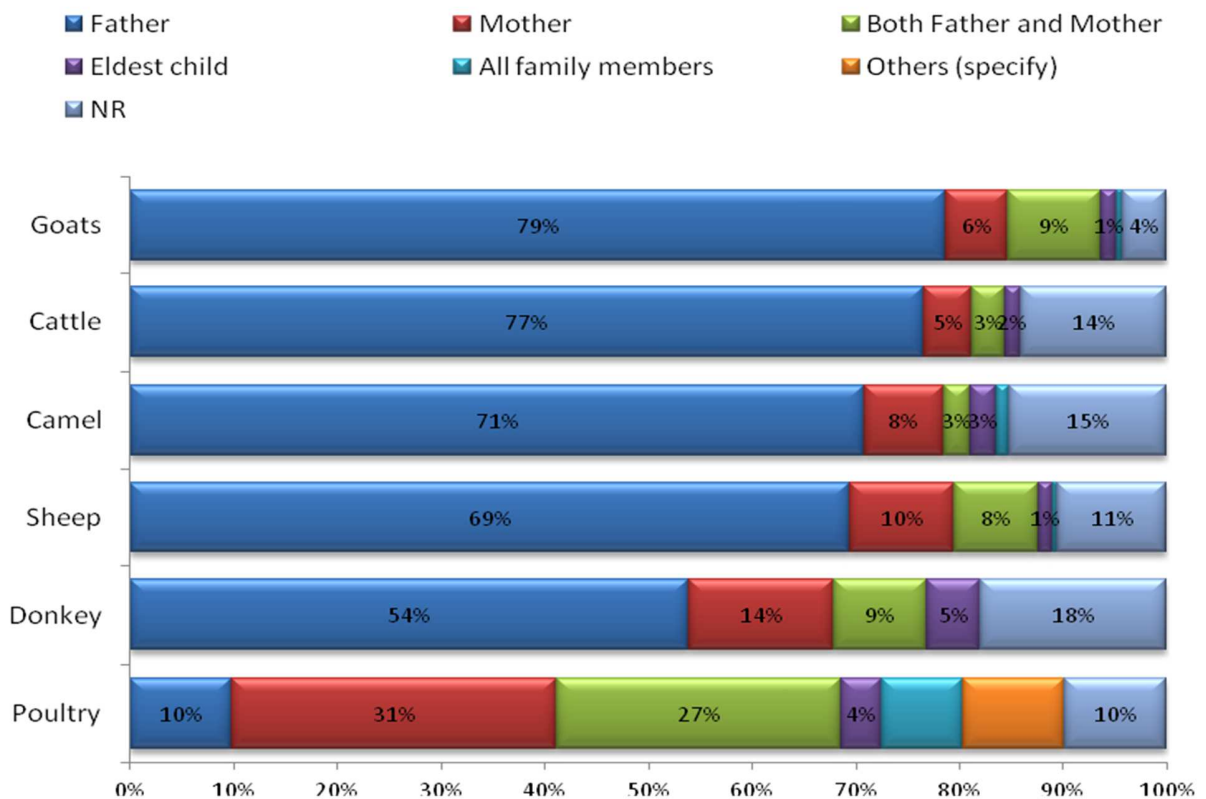


Figure 8 Decisions making on utilisation of livestock reared

### 5.4.3. Regarding the animals, who is in charge of the following activities?

Table 5.1 below depicts various responsibilities in livestock keeping. Fathers are mostly the ones in charge of animal health and marketing (81% and 70% respectively). Boys and fathers are in charge of grazing (57% and 34

respectively). Mothers are in charge of slaughtering, watering and milking (64%, 41% and 62% respectively). Girls follow mothers closely in watering and milking (40% and 29% respectively).

	Total	Father	Mother	Both Father and Mother	Eldest child	All family members	Others (specify)	NR
Grazing	100%	34%	3%	57%	1%	4%	0%	1%
Watering	100%	7%	41%	9%	40%	2%	0%	1%
Milking	100%	1%	62%	4%	29%	2%	0%	1%
Slaughtering	100%	18%	64%	13%	4%	0%	0%	1%
Animal Health (Treatment)	100%	81%	8%	8%	1%	1%	1%	1%
Taking to the market	100%	70%	13%	15%	1%	0%	0%	1%

Figure 9 Responsibility for various activities

## 5.5. GOVERNANCE STRUCTURES, INSTITUTIONS AND POLICIES

Regarding the role of governance structures and policies, participants were requested to indicate the degree to which they agreed with specific statements.

### 5.5.1. The level of agreement with statements regarding government policy on livestock rearing

Table 5.2 below illustrates the level of agreement by households regarding the policy of livestock rearing in Turkana County. The table shows that 41% of the respondents strongly agreed with public policy on boreholes, while 29% disagreed. Regarding the policy on marketing places 32% did not agree fully while 27% agreed. About vaccination, 35% disagreed that animals were always vaccinated, while 29% strongly agreed. The policy on existence of community animal health workers was not fully agreed on by 38%, while 31% disagreed. On the other hand, there was strong disagreement of 34% and 55% regarding veterinary officers and loans offered by the Government. With regard to veterinary officers, 33% and 24% disagreed on existence of veterinary officers and the provision of loans by the Government respectively. Regarding roads and

security, 37% and 30% disagreed, while 20% and 50% strongly disagreed respectively.

	Total	Strongly agree	Not fully agree	Disagree	Strongly disagree	NR
We have enough veterinary offices in our location	100%	9%	23%	33%	34%	2%
We have public boreholes in our location	100%	22%	41%	29%	6%	2%
The market places for livestock is properly constructed	100%	18%	32%	27%	21%	2%
We have adequate roads leading to the market place	100%	7%	34%	37%	20%	2%
Our animals are always vaccinated free of charge	100%	13%	20%	35%	29%	3%
The community-based animal health workers have provided necessary vaccination and treatment to the livestock	100%	9%	38%	31%	20%	2%
The government offers loans to livestock keepers	100%	7%	12%	24%	55%	2%
The herdsmen are secure in the areas the livestock herd	100%	5%	12%	30%	50%	2%

*Figure 10 Level of agreement regarding government policy on livestock rearing*

## **5.6. Local Government performance in the County in relation to service rendering and ability to meet the needs of the people**

Figure 5.8 below, illustrates the application of the nine principles of good governance (participation, rule of law, transparency, responsiveness, consensus orientation, equity, effectiveness and efficiency, accountability, and strategic vision) on improvement of livelihoods of pastoralists in Turkana County. The principle which was best applied was rule of law (2.78 out of 5) and was followed by participation (2.76 out of 5). Accountability and transparency were least applied (2.51 and 2.41 out of 5, respectively). On average, respondents either disagreed or moderately agreed that the nine principles are being applied in improvement of the livelihoods of the people.

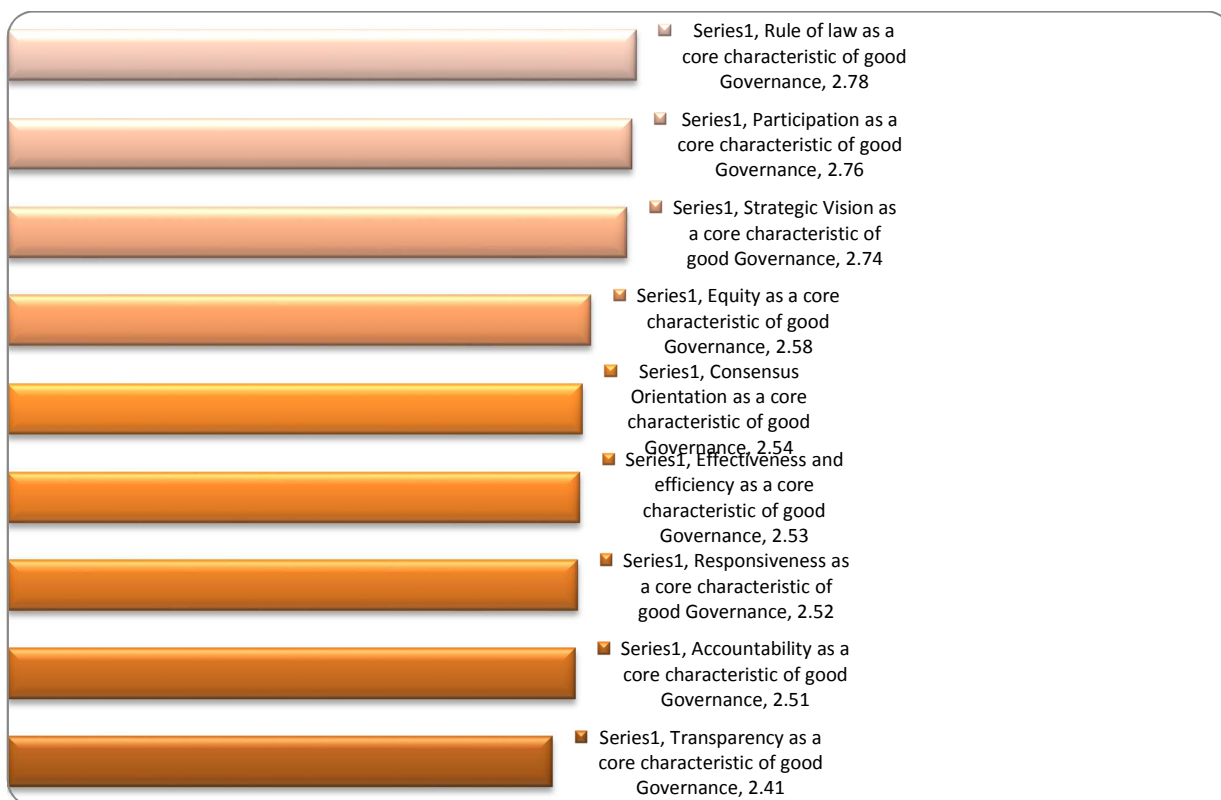


Figure 11 Good Governance principles and Livelihoods Score Card

## 5.7. CHALLENGES TOWARDS IMPROVEMENT OF LIVELIHOODS AMONG THE TURKANA PASTORALISTS

The participants were requested to respond to items in connection with challenges they experienced. Their responses are indicated below.

### 5.7.1. What challenges do you encounter while pursuing this occupation?

Table 5.3 below shows various challenges faced by pastoralists when rearing their livestock. The main challenge cited by most respondents was the lack of water and pasture. This accounted for 66% of the responses. The two other main challenges were livestock diseases and insecurity – these accounted for 61% and 43% respectively. High labour (2%) and low produce quality (1%) were of the least concern for the pastoralists.

	Total	Gender		Head of Household?		Age group?				How many people are in your household? Indicate as below		
		Male	Female	Yes	No	Below 20 years	21 - 30 years	31- 45	Over 45 years	Below 5 people	5-10 people	Over 10 people
Total	403	226	177	233	170	8	124	203	68	40	286	77
Lak of water/drought	66%	37%	29%	38%	28%	1%	20%	35%	10%	8%	44%	14%
Diseases	61%	35%	26%	36%	25%	1%	17%	33%	10%	5%	43%	12%
Lak of Pastures	26%	15%	11%	16%	10%	0%	7%	15%	3%	3%	19%	4%
Insecurity	43%	23%	20%	24%	19%	1%	15%	20%	7%	4%	29%	10%
Scarcity of grazing fields/farms inadequate	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
Lack of food	10%	5%	5%	5%	5%	1%	4%	4%	1%	2%	6%	2%
Scarcity of fishing equipments/inadequate equipments	8%	4%	4%	4%	4%	0%	3%	4%	1%	1%	7%	0%
Expensive cost of transport	1%	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
Poor infrastructure	7%	2%	4%	2%	5%	0%	2%	3%	1%	0%	4%	2%
Poor markets/inflation	18%	9%	9%	9%	9%	0%	4%	13%	2%	1%	12%	5%
Poor payments	4%	2%	1%	2%	1%	0%	2%	1%	1%	0%	3%	0%
Poor hygiene conditions-lack of latrines	2%	1%	1%	1%	1%	0%	1%	0%	0%	0%	1%	0%
High labour	2%	0%	2%	0%	2%	0%	1%	1%	0%	0%	2%	0%
Walking long distances	18%	13%	6%	13%	6%	0%	5%	11%	2%	2%	14%	2%
Unfavourable weather conditions-floods	3%	2%	1%	2%	1%	0%	1%	2%	1%	0%	2%	0%
Attacks of plants by the pests	7%	2%	4%	3%	4%	0%	3%	4%	0%	1%	5%	1%
Inadequate capital	4%	3%	1%	3%	1%	0%	1%	2%	1%	0%	4%	0%
Poor/low quality seeds	1%	0%	0%	0%	0%	0%	0%	0%	0%	0%	1%	0%
Lack of knowledge concerning farming	1%	0%	1%	0%	0%	0%	0%	0%	0%	0%	0%	0%
Low produce quality	1%	0%	1%	0%	1%	0%	0%	1%	0%	0%	1%	0%
Livestock deaths	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%

Figure 12 Challenges encountered by pastoralists in livestock rearing

### 5.7.2. What measures have the government or NGOs undertaken to address the above challenges?

Figure 5.9 below illustrates measures which the Kenyan Government or NGOs have undertaken in order to address the challenges faced by pastoralists in Turkana County. As indicated, the main action is the provision of medicine / drugs, which accounted for 56%. This was followed in decreasing order by: provision of water / boreholes (33%); relief food (28%); grazing fields (17%); improved security (15%); provision of education (11%); peace forums (9%); restocking (7%); setting local markets (7%); provision of loans (3%); capacity building (2); working equipment (2%) and human health (1%).

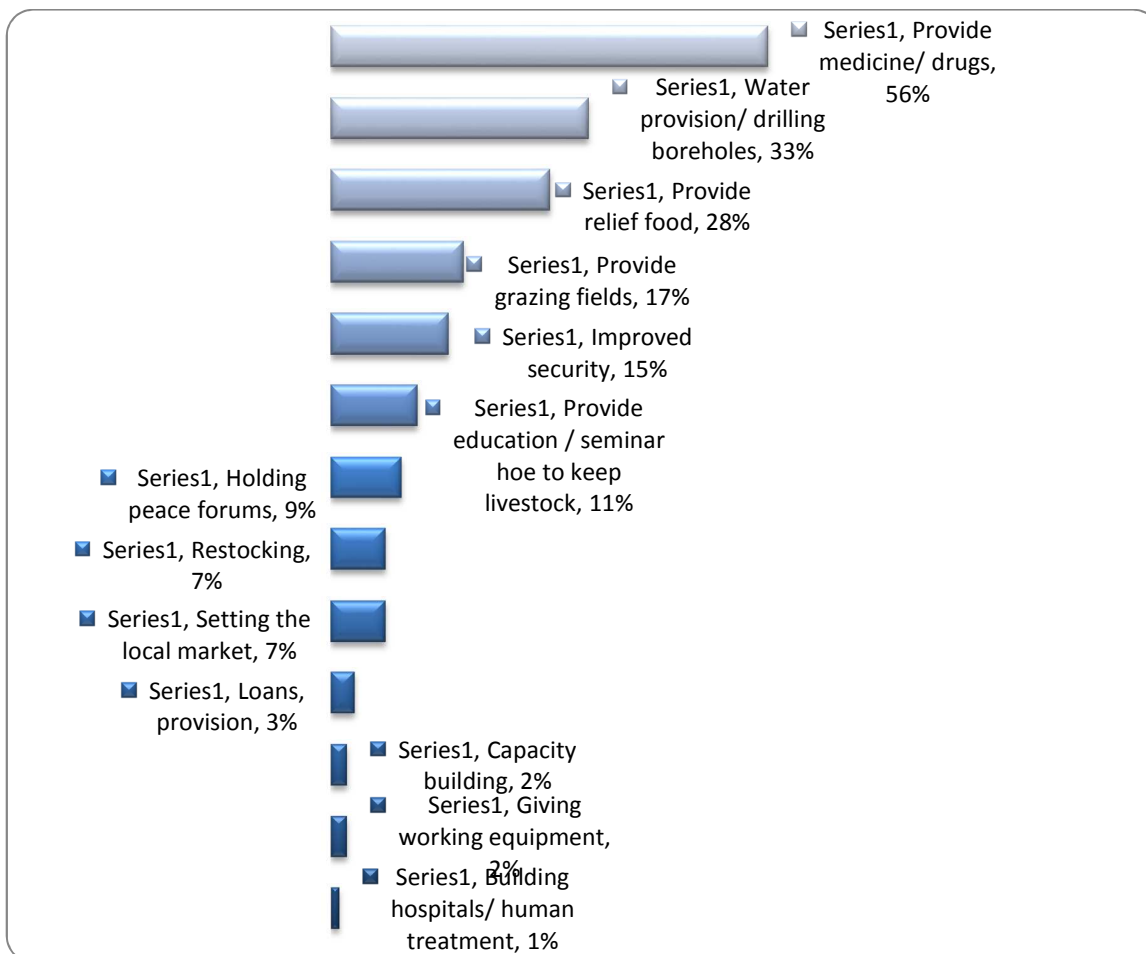


Figure 13 Measures undertaken by government or NGOs to address the challenges faced by pastoralists in Turkana County

## 5.8. DISCUSSION OF THE RESULTS

### 5.8.1. The existing livelihood strategies among Turkana pastoralists

The study identified six (6) livelihood strategies being practised by Turkana Pastoralists. The study identified the livelihood strategies in order of preference as: animal production; crop farming; business; salaried employment; fishing and bee-keeping. The findings, therefore, clearly indicate that Turkana pastoralists highly depend on livestock and their products. The livelihood assets identified are classified as natural capital. Natural capital is the natural resource stocks and



environmental services from which resources flow and services, useful for livelihoods are derived (DFID, 1998).

The results indicate that the majority of respondents spent far too much of their time on animal production. This is in agreement with the outcome of the discussion above, namely that livestock production is the main livelihood strategy of Turkana pastoralists. This is true for all the findings of research. The results also indicate that there is a direct proportionality between time spent on livestock production and the number of people willing to engage in animal production.

Regarding alternative livelihoods, the majority of respondents would prefer continuing to keep livestock rather than shift to any other means of livelihood. If they were to resort to another choice, business would be the next choice, followed by crop farming. Salaried employment and bee-keeping would be their last resorts. These results indicate the significance of livestock production in the livelihood strategies of Turkana pastoralists. This finding further implies that choices for poverty alleviation in Turkana are limited to livestock production. Other alternatives seem not to have been really explored.

This research intended to identify out the animal species mostly reared by the Turkana. As the results indicate, goats followed by sheep were found to be the most reared. This indicates the importance of shoats to the economy of the pastoralists. This finding is supported by research conducted by Rymer (2005), who found goats contribute 30% of pastoralists' livelihoods in Turkana County. Goats reproduce fast and hence generate quicker returns on invested capital. Other authors (Heffernan and Misturelli, 2000) found goats to be a much more liquid asset than other livestock – one which can be utilized during emergencies.

### **5.8.2. The contribution of various livelihood strategies and options to poverty alleviation in Turkana County**

The research findings further indicate that a higher percentage of livestock earnings were used for purchasing food for household consumption. School fees, medical expenses, dowries and others followed respectively, in that order.

To determine how animals reared were utilized by the members of the households, respondents were asked to state who made the decisions. As illustrated, it is evident that the fathers in the household make significant decisions regarding the utilisation of the livestock. Mothers make decisions on the utilisation of poultry. As informed by Degen (2006), men are generally responsible for the buying and selling of livestock, while women have limited rights over ownership and control of the livestock. This implies that gender bias against women existed in the ownership of stock (Hargreaves, 2002).

In Turkana County, livestock-rearing responsibilities are shared amongst the members of the household. Fathers are mostly in charge of animal health and marketing. Boys are in charge of grazing and mothers in charge of slaughtering, watering and milking. Girls assist the mothers in watering and milking. The tasks are segregated according to gender, age and position in the household. Men are tasked with making strategic decisions concerning the household and making decisions on who will be responsible for what.

### **5.8.3. NGOs, CSOs, CBOs and other organized groups in Turkana**

The research intended to find out which humanitarian organisations provided survival strategies, developed programmes for combating poverty and other assistance, which added to the pastoralists' own efforts. From the findings, World Vision, Oxfam, Merlin and VSF-B emerged as agencies that make significant contributions to the livelihood strategies of the Turkana people. AMREF, IRC, Arid Lands II and Lodepo recorded the least impact. These findings are

supported by research by IDS (2007), in which it was found that pastoralists acknowledged those organisations that provided food aid in times of drought, and also engaged in livestock-related activities. In spite of insignificant presence in the county, organisations such as VSF-B are involved in livestock off-take and commercial destocking.

The study also aimed at defining pastoralists' related activities implemented by organisations operating in Turkana County. From the results generated, food aid (relief food) was the main activity of such organisations, followed by animal drugs provision and conflict resolution. The distribution of farming equipment was the lowest on the list. This finding supports the significance of the NGOs mentioned. The NGOs were indicated by pastoralists as the organisations mostly engaged in food aid.

#### **5.8.4 Level of agreement with existence of government policy on livestock rearing**

In order to ascertain the existence of livestock policies in Turkana County, the respondents were asked to state their level of agreement. The majority of the respondents agreed that a policy on boreholes existed. Though insignificant, there was agreement on the existence of policies related to water provision, livestock marketing, vaccination, community animal health workers, veterinary officers, the loaning system, roads and security. These findings generally indicate that, though Government policies do exist, the pastoralists had little knowledge of their existence. This finding is supported by the research by Bauer and Motsamai (2007), who argue that people are generally concerned with governments' inability to improve service delivery to the poor, accountability, transparency, and the participation of stakeholders in decision-making – particularly regarding issues related to public policy.

### **5.8.5. Local Government performance in the County in relation to livestock keeping**

Bauer and Motsamai (2007) proclaimed that good governance embraces all the methods – good and bad – that societies use to distribute power and manage public resources and problems. Livestock keeping in Turkana County will flourish if the principles of good governance are practised. While conducting research, the researcher had to explain the nine principles of good governance (participation, rule of law, transparency, responsiveness, consensus orientation, equity, effectiveness and efficiency, accountability, and strategic vision), before engaging the respondents in questions and choices. The principles of the rule of law and of participation were cited by respondents as being the ones they were most aware of, while accountability and transparency were the least mentioned. These findings are associated with a heightened level of corruption bedevilling leadership in Turkana County. The finding therefore identifies the principles which need to be strengthened.

### **5.8.6. Challenges encountered while pursuing this livestock rearing**

It was evident from FGDs and in-depth interviews that the pastoralists, development partners and government officials were significantly aware of the challenges, which faced livestock keepers. Lack of water and pasture for livestock emerged as the most significant constraints to keeping livestock. When drought occurs, the distances that people have to walk, in search of water, increase. Diseases and insecurity are other significant challenges mentioned. According to Juma *et al* (2007), conflicts and insecurity among the pastoralist communities have been fuelled by small arms proliferation, weakened traditional governance systems and inappropriate development policies. Insecurity disrupts pastoralists' movement and access to grazing and water resources. It also hinders access to markets for the sale of livestock and livestock products.

The pastoralists confirmed that the following measures were undertaken by the Government and NGOs to address the challenges:

- Provision of medicine and drugs;
- Water provision and drilling of boreholes;
- Provision of relief food;
- Provision of grazing fields;
- Improved security;
- Provision of education and seminars;
- Holding of peace forums;
- Restocking and establishing the local markets;
- Provision of loaning opportunities;
- Capacity building;
- Providing working equipment;
- Building of hospitals, and humane treatment.

# **CHAPTER SIX**

## **CONCLUSION AND RECOMMENDATIONS**

### **6.1 INTRODUCTION**

As stated in Chapter 1, the main aim of this study was to provide an in-depth description of the improvement of Turkana pastoralists' livelihood strategies in terms of good governance, and to explore and explain other livelihood options that can be relied upon for poverty alleviation at the county level.

Chapter 2 provides a discussion of a literature review of related studies. Chapter 3 focuses on the conceptual framework used, Chapter 4 on research methodologies, chapter 5 on results and in Chapter 6, the results of the study were discussed. This last chapter 7 focuses on conclusions and recommendations made from the results and findings.

### **6.2 CONCLUSION**

The Turkana rely on animal production, crop farming, business, salaried employment, fishing and bee-keeping. Of these, livestock production is the main livelihood strategy relied upon by Turkana pastoralists and they spend much of their time on it. Further, there is a direct correlation between the times spent on livestock-related activities and the number of people involved.

Turkana pastoralists prefer sticking to livestock production, but if they were to shift to an alternative livelihood, business would be the first choice, followed by crop farming. As the results indicated, there are limited choices for the Turkana apart from livestock, given the harsh environment they live in. A high percentage of the proceeds from livestock were spent on household food purchases, followed by school fees, medical expenses and dowries.

Being the heads of the households, fathers make most decisions regarding utilisation of livestock and their products. Women and children are left with fewer options. This responsibility also corresponds with the labour spent in animal production. Men and boys are mostly in charge of strenuous tasks such as grazing, animal health and slaughtering. Livestock production tasks, therefore are segregated according to the position in the family, gender and age.

Turkana pastoralists recognize organisations based on the type of their interventions. Agencies which provided food aid and assisted in livestock production receive greater attention. This therefore gives credence to agencies such as World Vision, Oxfam and Merlin, that mostly distribute food, treat livestock and market animals during the times of drought. The humanitarian agencies which deal with crop production receive less attention.

Policies related to livestock production exist within the county, but most pastoralists are ignorant about them. Some of these policies are on water and pasture provision; livestock marketing; animal health workers; and loaning schemes.

The principles of good governance – such as participation, rule of law, transparency, responsiveness, consensus orientation, equity, effectiveness and efficiency, accountability, and strategic vision – are rarely observed by leaders in Turkana County. Lack of observances of these principles has resulted in deterioration of services and increased corruption in the county.

Pastoralists continue to face challenges such as lack of water, pasture and livestock drugs for their animals. These challenges were heightened by regular droughts and increased level of conflicts with neighbouring tribes. When conflicts occur, they disrupt vital movement of the pastoralists, as access to water and pasture is impeded. In order to address these challenges, the pastoralists, NGOs

and government are considering measures such as provision of medicine and drugs, water provision and drilling of boreholes, provision of relief food, provision of grazing fields, improved security, provision of education and seminars, holding peace forums, restocking and setting and establishing the local markets, provision of loan opportunities, capacity building, providing of working equipment, building of hospitals and humane treatment

### **6.3 RECOMMENDATIONS**

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

- Improving pastoralists' access to markets will provide an opportunity to the pastoralists to generate more income, and hence improve their livelihoods. Access to markets can also be boosted by opening road access to neighbouring countries – Uganda, South Sudan and Ethiopia.
- Alternative sources of food that supplement those of livestock production rather than those that tend to replace livestock products should be promoted and encouraged.
- Diversifying both pastoralist and alternative livelihoods by investing in education for women (and men) as the best way to ensure they are qualified for salaried employment.
- Providing social welfare support to pastoralist communities in the form of cash payments in place of food aid, to enable members of pastoralist communities to meet their basic needs in terms of food, health care, and education.
- Ensuring pastoralists have better access to credit facilities and institutions so that they can improve animal husbandry, to purchase veterinary medicine, and improve water sources through low-cost dams and catchments.
- Improving animal health through community-based approaches, livestock marketing initiatives, conflict resolution, establishing a system for equitable



access to scarce resources, and particularly providing access to grazing land and water.

- Strengthening local Government livestock institutions such as pastoral associations and facilitating decentralized planning and accountability mechanisms.
- Encouraging participation of pastoralists in livestock programmes by government and humanitarian agencies – this would assure that livestock keepers will be involved in formulation of policies from the start.
- Establishing, empowering and supporting traditional decision-making structures of the livestock community – so as to strengthen livestock management practices among pastoralists.
- Supporting community-level institutions such as constituency assemblies, which are developing in Kenya, as well as supporting community scenario planning and ensuring that pastoralist women are equally involved.
- Government curbing of raids which would allow livestock access to dry season grazing areas and help to prevent livestock diseases – security will then be improved to allow pastoralists access to vast rangeland resources.
- Provision of permanent watering points and construction of wells and boreholes in order to reduce the long distances travelled to fetch water, especially during the dry season.
- Assigning of permanent grazing lands to pastoralists.
- Ensuring that appropriate mechanisms are in place to manage conflict between pastoral groups and others (enabling practical early warning and rapid response mechanisms) by providing adequate funding and resources.

## REFERENCES

- Abebe, D. 2005. Contribution of Livestock Development to Poverty Reduction in Pastoral Areas of The Horn of Africa: *Tropicultura: 10th Anniversary*, VSF-Belgium.
- Aemun, P.E.2006.  
Re-evaluation of Drought Early Warning System (EWS) Time-Series Data, and the Role of Indigenous Knowledge for Drought Management in Turkana District, Kenya. Master's Thesis, Norwegian University of Life Sciences, Department of International Environment and Development Studies (NORAGRIC).
- Ahuya, C.O., Okeyo, A.M.,Mwangi-Njuru & Peacock, C. 2005. Development challenges and opportunities in the goat industry: The Kenya experience. *Small Rumin. Res.* 60 197-206
- Atieno, A. & Odingo, O. 2008.  
*Determinants of Poverty: Lessons from Kenya*. Nairobi: University of Nairobi, Kenya.
- Babbie, E. & Mouton, J., 2001.  
*The practice of social research in South Africa*, Oxford: Oxford University Press.
- Badenoch, N.A.2006.  
*Social Networks in Natural Resource Governance in a Multi-Ethnic Watershed of Northern Thailand*. Master's Thesis. Kyoto: Graduate School of Asian and African Area Studies.
- Bauer, C. and Motsamai, S.E.2007.  
The Observance of Democratic Practices in Human Rights and Democracy-Oriented NGOs in Lesotho. Master's Thesis. Bloemfontein: University of the Free State.
- Brocklesby, M.A, Hoble, M. & Villiers, P.S. 2010.  
*Raising Voice-Securing a Livelihood: The Role of Diverse Voices in Developing Secure Livelihoods in Pastoralist Areas in Ethiopia*. London. Institute of Development Studies (IDS).
- Carney, D.1998.  
*Sustainable Rural Livelihoods: What contribution can we make?* London: Department of International Development (DFID).
- Chambliss, D.F. & Schutt, R.K.2003.

- Making Sense of the Social World: Methods of Investigation*, Thousand Oaks, CA: Pine Forge Press.
- Cohen, L. & Manion, L. 1998.  
*Research Methods in Education*, 4<sup>th</sup> edition, London: Routledge Limited
- Cooper, D. J., 1996,  
*Internal Marketing: Your Companies' Next Stage of Growth*, New York, the Harsworth press Inc.
- Degen, A.A., 2006.  
*Sheep and Goats Milk In Pastoral Societies. Desert Animal Adaptations and Husbandry*. Wylar: Department of Dryland Agriculture
- DFID (Department for International Development, UK)., 1998.  
 Livelihood Outcomes. Sustainable Livelihoods Guidance Sheets, no. 2.6.  
<http://www.livelihoods.org>.
- Emory, W.1985.  
*Business Research Methods* (3<sup>rd</sup> edition). Illinois: Irwin Series in information and decision sciences.
- Gay, L.1996.  
*Educational research: Competence for Analysis and Applications* (5<sup>th</sup> edition). Maryland: New Jersey: Imprint of Prentice Hall,. Merrill.
- GOK (Government of Kenya).  
*National Poverty Eradication Plan (1999-2015)*. Ministry of planning. Nairobi. Government Printers.
- GOK (Government of Kenya). 2003.  
*Economic Recovery Strategy for Wealth and Employment Creation, 2003-2007*. Ministry of Planning, Nairobi: Government Printers.
- GOK (Government of Kenya). 2004.  
*The National Policy for The Sustainable Development of Arid and Semi-Arid Lands Sustainable Policy*. Office of the President, Nairobi: Government Printers.
- GOK (Government of Kenya). 2009.  
*The National Policy for The Sustainable Development of Arid and Semi-Arid Lands of Kenya. Office of the Prime Minister-Ministry of State for Development of Northern Kenya and Other Arid lands*: Nairobi. Government Printers.
- Hargreaves, J. 2002.

Livelihood Aspects Of The Household Environment And The sexual Behaviour And Risk Of HIV Infection Of Unmarried Adolescents and young Adults In Rural South Africa. Unpublished PHD thesis, London School of Hygiene and Tropical Medicine

Heffernan, C. & Misturelli, F., 2000.

*The Delivery of veterinary services to the poor: Findings from Kenya.* Report for the DFID Animal Health, University of Edinburgh.

Heffernan, C., Misturelli, F. & Nielsen, L., 2001.

*Restocking and poverty alleviation: Perceptions and realities of livestock keeping among poor pastoralists in Kenya.* Report for DFID's Livestock Production, NRI, Greenwich.

Heffernan, C. 2004.

*Livestock and the Poor: Issues in Poverty-Focused Livestock Development.* Reading: Veterinary Epidemiology and Economics Research Unit, University of Reading.

HPG (Humanitarian Policy Group). 2006.

*Saving Lives Through Livelihoods: Critical Gaps in the Response to Drought in the Greater Horn of Africa.* London: A publication of the Overseas Development Institute (ODI).

HPG (Humanitarian Policy Group). 2008.

*Improving Drought Response in Pastoral Areas of Ethiopia: Somali and Afar Regions and Borena Zone of Oromiya Region.* London; A publication of the Overseas Development Institute (ODI).

HPG (Humanitarian Policy Group). 2009

*Getting it Right: Understanding Livelihoods to Reduce the Vulnerability of Pastoral Communities.* London: A publication of the Overseas Development Institute (ODI).

IDS (Institute of Development Studies). 2007.

*Helping Pastoralists in East Africa Cope With Drought.* Sussex. University of Sussex, Institute of Development Studies (IDS).

Juma, G.P., Drucker, A.G., Baltenweck, I. & Ngigi, M., 2007. Consumption of, and Willingness to Pay for Indigenous Small Ruminants' Meat in Marsabit, Kenya. 12th Annual Conference of the African Econometric Society, 4-6 July 2007, University of Cape Town, South Africa.

Kabumba, I. 2005

*Good Governance and Sustainable Development in Africa: Meaning, Relationships, Problems and Strategies.* Cameroon: African Association

- for Public Administration and Management (AAPAM); University of Younde II.
- Kerlinger, F.N. 1970.  
*Foundations of behavioural research*. New York: Holt, Rinehart and Winston.
- Khalid, Z. & Quintana P., 2001.  
Livestock and Differentiated Rural Livelihood Systems in Northern Pakistan. Masters Thesis, Department of Rural Development Studies, Swedish University of Agricultural Sciences, Uppsala.
- Kimalu P., Nafula N., Manda D.K., Mwabu G. & Kimenyi M.S. 2002.  
*A situational analysis of poverty in Kenya*. WP No. 6.
- Kinaro, Z. 2008.  
*Wetland Conversion to Large-Scale Agricultural Production; Implications on the Livelihoods of Rural Communities, Yala Swamp, Lake Victoria basin*, Kenya. Master's Thesis, Linkoping University, Sweden, Department of Water and Environmental Studies (DWES).
- Kothari, C.R. 2004.  
*Research Methodology: Methods and Techniques (2<sup>nd</sup> Edition)*. Jaipur: University of Rajasthan (India).
- Leedy, P.D. & Ormrod, J.E. 2005  
*Practical research: Planning and design (8<sup>th</sup> ed)*. Upper Saddle River, NJ: Prentice Hall.
- Legesse, B. 2000  
*Smallholders' Perception and Coping Strategies. The Case of Kersa and Babile, Eastern Ethiopia*. Unpublished Master's thesis, Swedish University of Agricultural Sciences, Uppsala.
- Little, M.A. 1989.  
*Human Biology of Africa Pastoralists. Year book of Africa Anthropology*. New York: State University of New York.
- Longley, C. & Wekesa, M. 2008  
2008. *Improving Drought Response In Pastoral Areas of Kenya: Lessons and Recommendations*. Nairobi: Overseas Development Institute (ODI).
- Lund, S. 2007.  
*Self-Governance for a Sustainable Natural Resources Management: A Case of the Sundari Community Forest User Group*. Unpublished thesis, Lulea University of Technology, Sweden.

- Mahzouni, A. 2008  
*Participatory Local Governance for Sustainable Community-Driven Development. The Case of the Rural Periphery in the Kurdish Region of Iraq.* Sweden: Stockholm University, Sweden.
- Markakis, J. 2004.  
*Pastoralism on the Margins.* London: Minority Rights Group.
- McCawley, P. 2004  
*Governance in Indonesia: Some Comments.* Tokyo, Japan: Asia Development Bank Institute, Tokyo, Japan.
- Meinzen-Dick, R, Adato, M, Haddad, L & Hazell, P. 2004  
*Impacts of Agricultural Research on Poverty: Findings of an integrated economic and Social Analysis.* EPTD 34 Discussion Paper No. 111 and FCND Discussion Paper No. 164. IFPRI. Washington DC. USA.
- Mkhonta, P.B. 2007.  
*Local Government in Swaziland: Requirements for Competent Administration in Urban Areas.* PhD Dissertation, University of Pretoria, Faculty of Economic and Management Sciences.
- Mugenda, O.M. & Mugenda, A.G. 1996.  
*The Effectiveness of Delivery of Selected Extension Services in Influencing the Changing Livelihoods and Gender Roles Among Sedentarized Rendile Households, Northern Kenya.* Unpublished Thesis. Egerton University.
- Musyoka, S.K. 2009.  
*Food Security for All: Statement at The High Level Meeting, Madrid, Spain.* <http://www.caadp.net/pdf/kenya%20statement%20at%20high%20level%20meeting.pdf> (Accessed on 14.03.2010).
- Mutai, B.K. 2000.  
*How to write a Qualitative Research Proposal: A Complete Simplified Recipe,* New York: Theley Publications.
- Ndikumana, J., Sthuth, J., Kamidi, R., Ossiya, S., Marambii, R. & Hamlett, P. 1998.  
 Coping Mechanisms and Their Efficacy in Disaster-Prone-Pastoral Systems of the Greater Horn of Africa (GHA), (*Paper presented at a conference on "Sustainable Livelihood of Farmers and Pastoralists in Eritrea", Asmara (28-29), November, 2002.*

- ODI (Overseas Development Institute). 2006.  
*Governance, Development and Aid Effectiveness: A Quick Guide to Complex Relationships*. London: A Publication of ODI.
- Ogbaharya, D.G. 2009.  
 Impact of Institutional Degradation on Pastoral Livelihoods in the Horn of Africa: The Case of The Borana of Ethiopia. *Journal of Third World Studies*, Vol. 26 No. 1 pp. 123-150
- Ogola, P.A. & Ngachu, R. 1993.  
 1993. *"The Contribution of Non-Governmental Organisations to the Provision of Basic Education in Kenya"*. Nairobi, KIE research report Series No 40.
- Oxfam. 2008  
*Survival of the Fittest: Pastoralism and Climate Change in East Africa*. Oxfam Briefing Paper. Oxfam International.
- Paarlberg, R. 2002  
 Governance and Food Security in an Age of Globalization: A 2020 Vision for Food, Agriculture and the Environment. Washington, DC, USA: International Food Policy Research Institute. Washington, D.C., USA.
- ROK (Republic of Kenya). 2009.  
 Vision 2030: Northern Kenya and Other Arid Lands. Office of the Prime Minister - *Ministry of State for Development of Northern Kenya and Other Arid lands*. Nairobi: Government Printers.
- Rymer, C., 2005.  
 Increasing the Contribution That Goats Make to the Livelihoods of Resource Poor Livestock Keepers In The Himalayan Forest Region. Nutritional Sciences Research Unit, School of Agriculture, Policy and Development, The University of Reading
- Snyder, R. 2006.  
 Semi-Nomadic Pastoralism: A Struggle to define Sustainability in Arid and Semi-Arid Lands of Kenya (*Paper presented to the conference on "Sustainable Livelihoods and Ecosystem Health: Informing Policy, Practice and Research"*. University of Guelph June 4<sup>th</sup>-June 7<sup>th</sup>, 2006.
- Stroebe, A. 2004.  
 Socio-Economic Complexities of Smallholder Resource-Poor Ruminant Livestock Production Systems in Sub-Saharan Africa. PHD Thesis, University of the Free State, South Africa.
- Tashkori, A. & Teddlie, C. 1998.

*Mixed methodology: Combining Qualitative and Quantitative Approaches.*  
California: Sage Publications, pp. 671-701

Tegegn, M. 1998

*Will Good Governance Conform with Pastoralism?. Conference and Workshop Proceedings.* Ethiopia. <http://www.dpmf.org/images/governance-melaku-1998.htm> (Accessed on 23.08.2010).

UNDP (United Nations Development Programme). 1997.

*Reconceptualising Governance. Discussion Paper 2.* New York, Management Development and Governance Division, Bureau for Policy and Programme Support, United Nations Development Programme (UNDP).

UNESCAP . 2010.

*What is Good Governance? A Publication of United Nations Economic and Social Commission for Asia and the Pacific. Poverty Development Division.*

<http://www.unescap.org/pdd/prs/projectActivities/ongoing/gg/governance.asp>  
(Accessed on 21.08.2010).

UNOCHA (United Nations Office for Coordination of Humanitarian Affairs). 2010.

*Take Our Guns But Give Us Security: Pastoralists Voices.* Kenya. A Publication of UNOCHA.

Watson, D.J. and Binsbergen, J.V. 2008.

*Livelihood Diversification Opportunities for Pastoralists in Turkana, Kenya.* International Livestock Research Institute (ILRI), Department of International Development.



# APPENDICES

## APPENDIX A - QUESTIONNAIRE

Serial No: \_\_\_\_\_ Date: \_\_\_\_\_ Interviewer's name: \_\_\_\_\_

Respondent's name: \_\_\_\_\_ Division: \_\_\_\_\_ Location \_\_\_\_\_

### RESPONDENT'S PROFILE

1. Gender? Male  Female
2. Head of Household? Yes  No
3. Age group?  
Below 20 years  21 -30 years  31-45  Over 45 years
4. How many people are in your household? Indicate as below  
Below 5 people  5-10 people  Over 10 people
5. Gender of the people in the household? Indicate number: Males\_\_\_\_ Females \_\_\_\_

### OCCUPATIONS

6. What is your current occupation? (Tick)  
 Salaried employment  Business  Crop Farming  Animal Production  
 Fishing  Hunting  Bee Keeping  Others (Specify): \_\_\_\_\_
7. For how long have you been in the above occupation?  
 Less than 1 year  2-5 years  6-10 years  More than 10 years
8. What are your main reasons for engaging in the above occupation?  
 Requires less labour  Provides money to maintain family  Provides money for school fees  Used for cultural rituals  Less prone to theft  
 Other (specify): \_\_\_\_\_
9. How do you spend the income obtained from livestock?  
 School fees  Food  Dowry  Medical  Others (Specify)\_\_\_\_\_
10. Do you intend to continue keeping livestock?  Yes  No
11. If no, which other livelihood strategy do you intend to pursue?  
 Salaried employment  Business  Crop Farming  Animal Production  Fishing  Hunting  Bee Keeping  Others(Specify): \_\_\_\_\_
12. What challenges do you encounter while pursuing this occupation?

---

---

---

**13. State any measures which the government is undertaking to address these challenges**

---



---



---

**14. Which of these livestock do you rear? Tick**

Cattle  Sheep  Goats  Camel  Donkey  Poultry  Others (specify) \_

**15. On average, please indicate the number of animals you currently rear.**

Cattle  Sheep  Goats  Camel  Donkey  Poultry  Others (specify)

**16. For how long have you been rearing these animals?**

Less than 1 year  2-5 years  6-10 years  More than 10 years

**17. Who makes the decision on how to utilize the following?**

	Cattle	Goats	Sheep	Camel	Donkey	Poultry
Father						
Mother						
Both Father and Mother						
Eldest child						
All family members						
Others (specify)						

**18. Regarding the animals, who is in charge of the following activities?**

	Father	Mother	Boys	Girls	Servant	Others (specify)
Grazing						
Watering						
Milking						
Slaughtering						
Animal Health (Treatment)						
Taking to the market						
Others (specify)						

**19. On a scale of 1-5, rank the animals based on their contribution to the following: (1- Highest, 2-High, 3-average, 4-Low, 5- lowest)**

	Cattle	Goats	Sheep	Camel	Donkey	Poultry
Milk						

Meat						
Blood						
Hides						
Dowry						
Sale/Income						
Transportation						
Gifts						
School fees						
Health bills						

**20. What challenges do you encounter in rearing of the livestock?**

---



---



---

**21. What measures have the government or NGOs undertaken to address the above challenges?**

---



---



---

**22. Indicate your level of agreement with the following statements regarding government policy on livestock rearing?**

	Strongly agree	Not fully agree	Disagree	Strongly disagree
We have enough veterinary offices in our location				
We have public boreholes in our location				
The market places for livestock is properly constructed				
We have adequate roads leading to the market place				
Our animals are always vaccinated free of charge				
The community based animal health workers have provided necessary vaccination and treatment to the livestock				
The government offers loans to livestock				

keepers				
The herdsman are secure in the areas the livestock herd				

**22. What other assistance do you require in order to improve your livestock rearing (please list)**

---



---



---

**23. List the NGOs, CSOs, CBOs and other organized groups in the areas....**

---



---



---

**24. What activities related to pastoralists, do these organisations do?**

---



---



---

**25. GOOD GOVERNANCE AND LIVELIHOODS-ISSUES SCORE CARD**

Indicate any of the following column under grade (1-5)

<b>Strongly agree (5)</b>	<b>Agree(4)</b>	<b>Moderately agree (3)</b>
<b>Disagree (2)</b>	<b>Strongly disagree (1)</b>	

<b>1. Participation as a core characteristic of good Governance</b>		
	Indicators to measure the level of Participation	Grade (1-5)
1	Policies and programmes of local government encourage the participation of all citizens irrespective of age, sex, language, economic condition and religion	
2	Women and men equally participate in the development initiatives in the area	
3	Gender balance is observed in leadership of the location	

4	The local government is sensitive towards the importance of participation in general and from within a gender perspective	
	Total (out of 20)	

<b>2. Rule of law</b> as a core characteristic of good Governance		
	Indicators to measure the level of the rule of Law	Grade (1-5)
1	Adequacy of rules and regulations particularly focusing on the issues of livelihoods	
2	Fair, effective and impartial enforcement of existing laws and by laws	
3	Situation adherence to the rules and regulations by the concerned institutions	
4	Action taken on public grievances on allocation of livelihoods within the framework of existing laws and by laws, rules and regulations	
	Total (out of 20)	

<b>3. Transparency</b> as a core characteristic of good Governance		
	Indicators to measure the level of Transparency	Grade (1-5)
1	Transparency of the policies and programmes of the local government related to issues of pastoral livelihoods	
2	Transparency in assigning projects and awarding contracts without discrimination	
3	Access to information and processes relating to livelihoods	
4	Frequency of communication and information sharing (on livelihoods) with the pastoralists	
	Total (out of 20)	

<b>4. Responsiveness</b> as a core characteristic of good Governance		
	Indicators to measure the level of Responsiveness	Grade (1-5)
1	Mechanisms to determine the needs and aspirations of all pastoralists irrespective of their age, sex, language or religion	
2	Mechanisms to address the public grievances and views relating to livelihoods	
3	Staff/councillors training to generate responsiveness with Livelihood options awareness	
4	Preparation of inventory and classification of the livelihood options available to the Turkana pastoralists, according to their importance	
	Total (out of 20)	

<b>5. Consensus Orientation</b> as a core characteristic of good Governance		
---	--	--

	Indicators to measure the level of Consensus orientation	Grade (1-5)
1	Institutional mechanisms to consult communities or CSO and targeted groups' interests	
2	Practices of all political leaders' consensus on major, important and strategic decisions related to livelihoods	
3	Use of mass media for public awareness, support and consensus building on livelihoods	
4	Frequency of consultation with different stakeholders	
	Total (out of 20)	

<b>6. Equity</b> as a core characteristic of good Governance		
	Indicators to measure the level of Equity	Grade (1-5)
1	Concern shown by NGOs, CBOs, Communities and Private sector for pastoralists' livelihoods	
2	Pastoralists' representation in leadership	
3	Pastoralists access to information technology, on-the-job training involving skills upgrading, tertiary education and other human resource development opportunities	
4	Level of poverty on pastoralists	
	Total (out of 20)	

<b>7. Effectiveness and efficiency</b> as a core characteristic of good Governance		
	Indicators to measure the level of effectiveness and efficiency	Grade (1-5)
1	Utilisation of the potential of pastoralists in development process of the locations/County	
2	Degree of the County administration and procedural reforms towards awareness of pastoralists livelihoods	
3	Public access of pastoralists to basic education, primary health care, portable water, safe sanitation and sewerage services without discrimination.	
4	Average service response time of local government services for grievance reports lodged by the target group (pastoralists).	
	Total (out of 20)	

<b>8. Accountability</b> as a core characteristic of good Governance		
	Indicators to measure the level of accountability	Grade (1-5)
1	Existence of pastoralists advocacy/support groups in the location	
2	Organisation of training workshops and seminars on the issues of pastoralists,	

	livelihoods, development and accountability	
3	Extent to which grievances and complaints of pastoralists are entertained by the local leaders without bias	
4	Legal provisions for compensation for damage (property etc to individuals due to third party negligence without bias	
	Total (out of 20)	

<b>9. Strategic Vision</b> as a core characteristic of good Governance		
	Indicators to measure the level of accountability	Grade (1-5)
1	Overall vision of local government for location development with a gender perspective	
2	Overall strategic vision to enhance the principles of pastoralists, livelihoods and development	
3	Existence of development/livelihood strategies for pastoralists	
4	Existence of strategic vision in which pastoralists can participate and benefit	
	Total (out of 20)	

## APPENDIX B - FOCUS GROUP DISCUSSION GUIDE

### 1. INTRODUCTION

- ◆ What are your names and occupation?

### 2. General Understanding of respondents on Pastoralism, livelihoods, good governance

- ◆ Which livelihoods are mostly practised in the area? (List on the flip chart)
- ◆ What are the attributes/importance of the above livelihoods? (for each, probe on what likes or dislikes)
- ◆ What factors do people in the area consider when deciding on the type of livelihood to pursue?
- ◆ Which Livestock are reared and why?

### 3. Establish the motivators towards, behaviour, feeling, attitudes, and opinions on livelihoods pursued.

- ◆ When I say "livelihood" or "Governance", what comes to your mind? (probe for attitudes on preference of livelihoods in relation to governance practices)
- ◆ What do you like about pastoralism? (probe more on the animals reared)
- ◆ What is the importance of the animals reared?

### 4. Organisations and institutions exist in the area and to what level are you involved in their activities? (probe on their activities and pastoralists level of involvement)

- ◆ List the organisations and their activities
- ◆ List the institutions and their activities
- ◆ List how the pastoralists are involved in activities of the above (organisations, institutions)

### 5. What challenges do you get while engaging in the current livelihood? What steps have the government and NGOs taken to address the above challenges? Regarding these challenges, what do you think needs to be done?

- ◆ Challenges
- ◆ Steps undertaken to address the challenges (separate steps by Government and those of NGOs)
- ◆ Suggested solutions by the respondents



## APPENDIX C - IN-DEPTH INTERVIEW GUIDE

1. Please comment on the general livelihood trends in Turkana County.
2. Please, generally comment on the future of pastoralism in Turkana County
3. Please comment on the general governance issues relating to the livelihood of Turkana pastoralists
4. Are there efforts made by the government and NGOs to improve the livelihoods of the Turkana pastoralists?
5. Which institutions are currently playing an important role in livelihoods of the Turkana people? Who makes decisions in such institutions? And how are the decisions made? What changes can be brought about in these institutions in order to improve the livelihoods of the Turkana pastoralists?
6. Are there existing government policies that encourage the improvement of the livelihood of the pastoral people?
7. What development projects are being implemented in your location? By who? How are you involved in such projects?
8. Which civil society organisations exist in the area?
9. What measures have the government and NGOs undertaken in order to improve the availability of water and pastures to the pastoralists?
10. How have climatic conditions, insecurity, availability of pasture and water, affected the rearing of goats in Turkana County? If so, state how. (Probe for specific impacts of the various stresses on livestock production by pastoralists)
11. How have the above challenges been addressed?
12. What are your views regarding the future of Turkana pastoralists and the governance system?
13. Please describe the relationship between governance and livelihood options of the Turkana
14. What governance structures exist in Turkana County? Which of these are more predominant?
15. What general comments do you have as far as the governance of livelihood of the Turkana pastoralists is concerned?

## APPENDIX D - OBSERVATION GUIDE

Serial Number: \_\_\_\_\_ Location: \_\_\_\_\_ Division: \_\_\_\_\_

Name of observer: \_\_\_\_\_ Date: \_\_\_\_\_ Time: \_\_\_\_\_

Note: Score 1 (for yes)-If the issue stated is correct. O (for no)-if the issue stated is incorrect

		Salaried employment	Business	Crop Farming	Animal Production	Fishing	Hunting	Bee Keeping	Others (Specify):
<b>1</b>	<b>LIVELIHOOD</b>								
	Livelihood strategies found in the area								
<b>2</b>	<b>INSTITUTIONAL ISSUES</b>								
	Presence of institutions assisting the pastoralists								
	NGOs								
	CSOs								
	CBOs								
	GOK's								
	Others _____								

3	<b>POLICY ISSUES</b>								
	Government policies related to pastoralists								
<p><b>Other observations:</b> Check out for anything exceptional in the location, which relates to the governance of pastoralists' livelihoods</p> <p>-----</p> <p>-----</p> <p>-----</p> <p>-----</p> <p>.....</p> <p>.....</p> <p>.....</p>									

## APPENDIX E – STUDY LOCATIONS

Constituency/ Region	Division	Location
Turkana North	1. Kaaling	Loruth, Kaikor, Yapakuno, Kaeris
	2. Kibish	Natapal Naita, Kibish
	3. Lapur	Meyan, Kokuro, Karebur
	4. Oropoi	Kalobeyei, Loreng, Letea
	5. Lokitaung	Lokitaung, Ngissinger
Turkana West	6. Kakuma	Tokomori, Kataboi
	7. Lokichoggio	Lorau, Nanam, Mogila, Lokichoggio, Loteteleit, Songot
Turkana Central	10. Central	Lodwar, Kanamkemer
	11. Kalokol	Kalokol, Namukuse, kangatoha
	12. Kerio	Lorengelup, Kerio, Kangirisae
Loima	8. Turkwel	Lomeyan, Nadapal, Lorugum, Kotaruk
	9. Loima	Loima, Lokiriama, Lorengippi
Turkana South	13. Lokichar	Lochwangamatak, Lokichar, Kalapata
	14. Katilu	Katilu
	15. Kainuk	Kaputir, Kainuk
Turkana East	16. Lokori	Katilia, Lokori, Kochodin, Lochakula
	17. Lomelo	Kamuge, Napeitom, Lomelo, Kapedo, Nadome

## APPENDIX F - TIMELINE

Below is the time allocation for different stages in the research process:

Activity	Months (YEAR-2011)											
	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	
Proposal Design												
Literature Review												
Measuring Instruments												
Data Collection												
Data Coding and Capturing												
Data Interpretation and Report Writing												
Final Research Report												

## APPENDIX G - PROJECT BUDGET

Item/Description	Quantity	Units	Rate US \$	Amount US \$
<b>Personnel</b>				
Research Assistants	12		60	720
Research Assistants Supervisor	1		400	400
<b>Equipment and Supplies</b>				
Survey Materials and Stationery	1		300	300
Data Analysis	1		500	500
<b>Travel and Transport</b>				
Travel cost (Nairobi-Turkana County)	1		200	200
Travel Cost (Turkana County-Nairobi)	1		200	200
Travel cost within Turkana (three regions)	1		500	500
<b>Miscellaneous Costs</b>	1		190	180
<b>TOTAL (US\$)</b>				<b>3,000</b>