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INVESTMENT OF LAND COMPENSATION AND THE SUSTAINABILITY OF LIVELIHOODS AMONG PASTORALIST COMMUNITIES IN NGURUNGA, KAJIADO EAST CONSTITUENCY, KAJIADO COUNTY, KENYA

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Abstract: *The purpose of this paper was to examine the investment of land compensation and the sustainability of livelihoods amongst pastoralist communities in Ngurunga, Kajiado East Constituency, Kajiado County, Kenya. The specific objectives that the study sought to fulfil were; to investigate the nature of land compensation, to find out priority spending after land compensation of pastoralist communities and to provide recommendations towards the sustainability livelihoods after sale of land of pastoralist communities Ngurunga, Kajiado East Constituency, Kajiado County, Kenya. The study used the Cultural Theory of Poverty postulated by Oscar Lewis and Oliver La Farge (1959). It presupposes that people who find themselves in poverty are in that state based on their culture and values that they socially acquire. The research approach was qualitative with the research design being ethnographic. The target population was those families that sold land in Ngurunga, the investors and the administrators in the area. The study findings revealed that there was insignificant investment of compensation in education, health care, and income generating activities and alternative land and housing and thus the lack of sustainability of the livelihoods of the pastoralist community in Ngurunga, Kajiado East constituency, Kajiado County, Kenya. The study findings also revealed that the land sellers prioritized their expenditure on leisure activities and hedonistic spending. These include purchasing of posh cars, engaging in alcoholism, travelling to tourist destinations such as Mombasa, and marrying additional wives. The study also observed that the engaged in unsustainable of money to friends and family. The study therefore proposed that the locals be sensitized on these areas. The study also suggested a study on the role of the youth in the decision-making processes on investment of compensation in enhancing sustainability of livelihoods of the pastoralist communities in Ngurunga, Kajiado East Constituency, Kajiado County, Kenya.*

Key Words: *Land compensation, indigenous communities, Education, Income generating activity, Health-care, Alternative land purchase and housing.*

1.1 INTRODUCTION

Different forms of land compensation have been employed in different parts of the world. These can however be broadly grouped into two categories namely; monetary and non-monetary compensation. Monetary compensation revolves around price. The availability of land for development is usually thought to be a question of price. If you are willing to pay the price you can get what you want – most of the time. There is a problem of trying to determine what price may be just and equitable. The Norwegian constitution (Section 105) stipulates that compensation shall be paid if private property has to be taken by force. But the law does not indicate how to determine fair compensation. Other acts, which try to say something on how to do it including court decisions and bureaucratic procedures are all open to contest on legal technicalities, considerations of justice and long term social consequence (Ballangrud 1988, Strodrange 1984, Fleischer 1978).

Most countries have land acquisition laws that require prompt and accurate monetary compensation for persons who lose their land and property. However, monetary compensation can have many negative consequences, particularly for tribal or other marginal populations. In the case of tribal economies, large instances of non- monetization that are based on reciprocal exchange are rampant bringing about the lack of poor money handling skills. A popular saying among the Apache Indians in the United States, a people who have repeatedly paved way for development projects: "Land is like diamonds but money is like ice" (Mariella 1990, Guggenheim 1990).

Instances among the Tamangs of Markhu are a living example of the side effects cash compensation. Gambling and drinking increased to an unprecedented level. Eight male adults developed severe tuberculosis and all but one died in a miserable condition in the following five years (Pokharel, 1988).

One young Tamang who had received a large sum in compensation went as far as Casino Nepal in Kathmandu to gamble until he lost all his money and ended up working as a dishwasher in the city. Such stories are numerous. The Nepalese villagers believe that displacements have cost them a lot both in terms of material and spiritual effects. They claim that they were not compensated adequately for their loss. Serious flaws in compensation planning were discovered in Kulekhani and this led to review and improvement of compensation policies as a result of the flaws (Pokharel 1988: 9-10)

In Indonesia, displaced families to pave way for a project were found to suffer about 50 percent reduction in income as compared to their conditions pre-projects. Their productive resource had been reduced by 47 percent (Partridge 1989).

India had instances at the Srisailam and Lower Manair dam projects that confirmed the inadequacy of cash as a method of compensation. This form of exclusive cash compensation is least useful to the intended beneficiaries in the long run; instead, for land-based resettlement, a "land-for-land" approach may be more beneficial since it is the key to reestablishment of lives and contributes to cultural security. Guggenheim (1990) considers that land-for-land approach is essential for resettlement despite heavy criticisms it has faced that it denies the settlers the right to choose their preferred alternative based on the view that cash compensation could provide opportunities for opening family businesses.

In Odisha, India, cash compensation on land was mismanaged in small unsustainable businesses. There has been a recommendation to adopt life sustaining options for land sellers (Garade, 2012). Under the Land Acquisition Act, the government is empowered to acquire land in case of urgency, invoking provisions prescribed under Section 17 (4), without allowing the land owners an opportunity to oppose the land acquisition or an opportunity to be heard. Such

acquisitions are to be made for a specific purpose with certain conditions and are to be completed within six months. Audit examinations of 85 land acquisition cases in which provisions of Section 17 (4) of Land Acquisition Act were invoked by the government revealed that 2,010 ha of private land valued at Rs 165 crore (present market value was about Rs 901.305 crore) was acquired between July 2002 to March 2011. It was further noted that none of the conditions prescribed in executive instructions of September 1985 for invoking emergency provisions was fulfilled in these cases. Instead of giving detailed justification for applying such provision, only general remarks like the project is being executed on a priority basis and requirement of land is of emergent in nature were indicated in the applications by the requisitioning officers,” it said.

In India, an area of approximately 177 ha was acquired for POSCO Limited in Jagatsinghpur district, at a land acquisition cost of Rs 11.85. The approximate present value of the said land was further reported to be Rs 64.22. Abhaya Sahoo, president of Posco Pratirodh Sangram Samiti (PPSS), which was spearheading the anti-land acquisition movement in POSCO’s project area, mentioned that they had long been claiming that the state resorted blatant violation of norms in order to favour national and multinational companies. Traditional rights of people under Forest Rights Act were not recognised. CAG pointed out that Land Acquisition Act had been misused.

South Africa has implemented a multifaceted program of land reform to address problems of rural poverty, relying heavily on the concept of ‘willing buyer, willing seller’ after studies show that where land has been transferred, it has made little positive impact on livelihoods or on the wider rural economy (Lahiff, 2007).

Pastoralist societies in East Africa have continued to face challenges of loss of herding lands to game parks, urban growth and mineral extraction (Fratkin, 2001). Forced resettlement of populations have been in most cases been associated with the construction of large scale hydroelectric dams and irrigation projects, highways, urban renewal, mines and metropolitan development which have become commonplace today. The extent and the implications of such forced relocation are diverse and variable, depending on the nature of the project, density of population involved and the size of the displaced population being affected. The size of the displaced population may vary from only a few thousand to tens of thousands of people. Those who have sold land did so for various reasons, such as to meet high costs of land registration, pay off debts owed and to raise money for consumption and improve their welfare (Lesorogol, 2005).

In 2014, more than 70 percent of pastoralists interviewed said they had sold land; less than a third of those said they had used the proceeds to buy more land, according to a study by the Youth Empowerment Support Services (YESS, 2014), a local non-profit organization. The YESS study also found that 22 percent of interviewees would sell their land if they needed to, and that half knew of people who had sold land and were now destitute. The promise of instant cash meant developers were able to tempt the Maasai to sell their ancestral land, often for below market value. Many years had been spent living in poverty hence they became easily convinced. Once the cash had been spent – mostly on alcohol and concubines – they had nowhere left to go, he said.

The YESS study found that households in Kajiado County once owned about 534,000 acres of land in the 1920s, but that this number had declined to 474,000 by 2014. Most was sold to developers in the last two decades. But the issue goes further back – to the 1960s when Maasai communal land was combined into so called group ranches. That allowed the Maasai that still the YESS study noted. The group ranch was used as collateral for the loans and in instances where some members were unable to repay their debts, the Agricultural Financial Corporation threatened to auction their land. Some Maasai secretly sold off their land to pay off the loans, which angered

others. As a result, the group ranches were subdivided. That ensured individuals could get freehold title to the acreage, and the result was a surge of land sales to developers (Ntiang'au, n.d, as cited in YESS, 2014).

Group ranching is no longer practiced because it leads to the land being sub divided and sold, said Nting'au. The constitution of Kenta recognizes pastoralist land as community land. It can be owned under the customary land tenure system, where pastoralists sharing an identity – like belonging to the same clan – can own it collectively, added Nting'au. The challenge however is that the communal system can lead to conflicts over rights like pasture and water, he said. When that happens, those who feel aggrieved can divide the land, taking their share as an individual or part of a group – then sometimes selling the land.

Some of the individuals who sold land spent the money on leisure, large durable goods such as automobiles or married additional wives. These households became worse off in the long run (Rutten, 1992). Many end up begging in towns or engage in cattle rustling, charcoal manufacturing or poaching. “It is leading to a collapse of pastoralist lifestyle. Loss of land through sales has seen communities lose the land therefore face a crisis that they cannot easily recover from.

Studies on Maasai in Kajiado show that few sellers used their compensation wisely. Most of them bought smaller but more fertile parcels of land elsewhere. Others ventured into setting up small businesses where they sold traditional handcrafts to tourists visiting the area. A hand full of them diversified into crop farming to complement the income generated from the sale of their livestock. However, such cases were very few due to lack of formal education and the unwillingness by many Maasai to move out of their comfort zone which is pastoralism.

1.2 Problem statement

The improvement of well-being of each individual member of the society should be the end objective of all development. It is on this note that trade/sale of land by the pastoralist community facilitates the chance for investors in the mining industry to grow and advance their business interests through exploitation of mineral deposits. On the same note, the individuals who sell their land should also benefit in terms of converting the proceeds made from the transaction to meaningful investments.

Subsequent to the individualization of land in pastoral areas, which was followed by its sale, changes in population dynamics, diversification of income, education, and changes in land use, it is now feared that a larger group of pastoralists have become poorer and more marginalized. Pastoralists' livelihoods are anchored on land. These vital livelihood opportunities that land renders have come under serious threat as a result of rising large acquisitions for agriculture and mineral prospecting in Africa (Food and Agriculture Organization (FAO), 2002).

In 2014, more than 70 per cent of pastoralists with private land had sold it; less than a third of those were still benefiting from the proceeds or had bought more land (YESS 2014). The World Bank has emphasized the high risk of cash compensation to marginal groups, which may be subject to loss or delay, or be used for purposes other than life rehabilitation, including consumption, ceremonial expenses, or repayment of loans (World Bank, 2004).

In reality, the Food and Agriculture Organization (FAO, 2008) identified the risk of large sum payments to pastoralists without adequate training of money management, leads to male heads exposing the family to poverty. The end result may be no herding land and revenue streams. This study therefore will purpose to identify investment strategies that have been adopted in the problems identified as well as achieving an ideal scenario of land compensation matching sustainable livelihood.

1.3 Research Objectives

General Objective

The main objective of this study sought to examine the investment of land compensation and the sustainability of livelihoods amongst pastoralist communities in Ngurunga, Kajiado East Constituency, Kajiado County, Kenya.

Specific Objectives

The following are the specific objectives that the paper sought to fulfil:

1. To investigate the nature of land compensation by investors in Kajiado East Constituency, Kajiado County, Kenya.
2. To find out priority spending after land compensation of pastoralist communities in Ngurunga, Kajiado East Constituency, Kajiado County, Kenya.
3. To provide recommendations towards the sustainability livelihoods after sale of land of pastoralist communities Ngurunga, Kajiado East Constituency, Kajiado County, Kenya.

1.4 LITERATURE REVIEW

Critical review of Theories

The study was anchored and informed by The Cultural Theory of Poverty postulated by Oscar Lewis and Oliver La Farge in 1959. It presupposes that people who find themselves in poverty are in that state based on their culture and values that they socially acquire. These values are passed on through generations as they observe those who were before them behave in certain ways as well as embrace certain mind-sets. This then results to these individuals and their families deeply rooted in a cycle of poverty.

Lewis and La Farge further posit that being in poverty tends to create a way of living that becomes a culture of its own. At this point, it moves to being a social fact which all members of a society prescribe to. Those who are seen to be going contrary to this established values system are looked down upon and in some instances, considered an outcast. This culture is learned, shared and socially transmitted as a behaviour of a specific social group.

In order to tackle poverty, the theory identifies that there is the need to change the entire values of the people and incorporate into them, new set of values and motivations. These should be geared towards a more open-minded, dynamic and contemporary approach. The theory is applicable to this study as the pastoralists livelihoods can be attributed to their perceptions of financial resource management. They have the culture of dependency and blame the system for their underdevelopment. By changing their mind-set and correcting the restrictive social structures that perpetuate poverty, sustainable development may be achieved.

Literature Review:

The nature of land compensation (material and non-material)

Compensation traces its roots from the Latin word “compesare” which means to weigh one thing against the other. It is nomen juris made to the owner of the property that has been processed/reprocessed by another party. In this case, it could be a government or non-governmental. In both cases, the acquiring agency has found need for it and thus the need to take it over at a cost. The compensation to the person or persons is normally made in the form of payment (money) or allocation of another piece of land. Over the past decade, large-scale

acquisitions of farmland in Africa, Latin America, Central Asia and Southeast Asia have been taking place. This has been driven majorly by international investors who have been acquiring huge tracts of land to the tune of hundreds of thousands of hectares. This issue has elicited a great deal of debate as land is directly related to a people's identity, income and food security. (Food And Agriculture Organization Of The United Nations, (FAO, 2008). It is on this basis that there is need to ensure that the compensation made to these parties (individual or community) be put to the best use possible so as to ensure that they have sustained livelihoods.

In July 1975, Botswana announced a long-term program of land reform and livestock development which was referred to as the Tribal Grazing Land Policy (TGLP). This was based on the grazing land policy that had important effects on rural areas and the populations residing in them in Botswana. These was particular to the Basarwa (Bushmen, San) (Lee 1979; Lee and DeVore 1976; Silberbauer 1981). It was widely noted that there were already large numbers of water points, livestock, and people in most parts of the country, thus the case to against the land not being turned into leasehold ranches. It was also posited that if there was no alternative, then it would only be just that that residents be compensated (Republic of Botswana 1975:14). This was to take place in two ways. First, alternative land was to be provided. Secondly, the people should be supported in the relocation exercise (Robert, 2002).

At the regional level, Tanzania has its compensation safeguarded by its enshrinement in her constitution. This is under the bill of rights from the constitution of the United Republic of Tanzania. CAP 2 of 12977. Under Article 24 of the constitution of Tanzania, any person is entitled to own property and also fare and adequate compensation should be paid for the violation of property rights. It is however worth noting that even prior to the bill of rights in the constitution, the practise of compensation was evident. The value of land in Tanzania is divided into two variant compensation trends –the old and the new/current trends. Under the old trend, also referred to as the Nyerere trend stated that compensation should be paid on unexhausted improvements alone as well as in instances where the victim dispensed labour on the piece of property. The new trend, under the village land Acts in 1999 provided for payment of full, just and speedy reimbursement and the area in which compensation was applicable. This included; market value, disturbance allowance, transports allowances, cost of acquiring land, interest at market rate charged and any other costs.

At the national level, Vision 2030 has put in place ambitious targets with proposed development projects to catapult the nation into a middle income country by the year 2030. This therefore means that there will be large infrastructure projects, some of which are already completed and in optimal use such as Thika superhighway. Others in various stages of construction include the second phase of the Standard Gauge Railway. These projects have necessitated the acquisition of land for their realization.

The Constitution not only gives recognition to private property rights but it also safeguards their protection. Further, the law recognizes that public needs supersede the private and thus gives provision for circumstances where the public may require to acquire private land so that it may be put to use for public good. This legal framework that was repealed gave provision for land acquisition with just compensation that stood at market value plus 15%. The current constitution has not only maintained this position but has gone a step ahead to bar parliament from passing any legislations that permit the acquisition or deprivation of private land and properties on it without recompense. The Land Act No 6 of 2012 further shed light on this constitutional provision by granting the mandate to the National Land Commission to come up with rules that guide land acquisition and compensation. The Act is also clear on the required procedure to be followed by

any public agency in the acquisition of land for use by the public.

The literature review above shows the various types of compensation done in various parts of the world. It looks at the documentation by FAO at the global perspective, and Botswana and Tanzania at the continental and regional perspective respectively. It also looks at the constitutional provisions in Kenya. It however falls short in terms of filling the knowledge gap on the on-goings that determine compensation in Ngurunga, Kajiado East Constituency, Kajiado County, Kenya. This study therefore looked into filling in that knowledge gap.

1.5 RESEARCH METHODOLOGY

Ethnographic research design was used for this study. It is a qualitative approach where researchers observe and/or interact with a study's participants in their real-life environment. The study targeted all the households that have sold land to investors in Ngurunga, Kajiado East Constituency, Kajiado County, Kenya. In this study, the local community pastoralists were drawn from the Maasai community living in Ngurunga area in Kajiado East Constituency. This was specifically those who have sold land to investors. Other samples were drawn from investors in the area who have bought land from the pastoralists and local leaders.

This study used census sampling and purposive sampling procedures to sample target groups – family member and investors. Purposive sampling, also known as non-probability sampling, was also employed. Purposive sampling was carried out on key informants – in this case referring to the local leaders and investors in the area (mine owners).

Data collection tools aided the research study in the collection of data from participants. Research instruments included the following; questionnaires, interview guides and observation. Primary data was collected through questionnaires and interview schedules guided by the research questions of the study. The data collected was analysed using quantitative approaches to derive descriptive statistics. The analysis of quantitative data was done through the use of SPSS Version 23. There are two ways of analysing qualitative data which was used in this study. The study relied content analysis as well as the narrative analysis. Content analysis is a research technique that can be used to make inferences by interpreting and coding textual material.

1.6 RESULTS AND DISCUSSIONS

Nature of land compensation

The first objective of the study was to investigate the nature of land compensation by investors in Kajiado East Constituency, Kajiado County, Kenya. In order to address this objective, the research sought to collect various information aspects that would be key in the understanding of the concept. The indicators to these were premised upon amount of money that land is sold for, the amount of acreage sold as well as the terms of payment.

The discovery of pozzolanic rocks in the area as previously stated attracted investors to the purchase the tracts of land for purposes of exploration and extraction. The sale of land in Ngurunga therefore picked around the year 2009. The study sought to find out the average number of acres each household had sold over time, cumulatively. The findings are presented in Table 1 below.

Table 1: Number of acres of land sold

Number of acres of land sold	Frequency	Percent
11-20	1	5.9
21-30	1	5.9
31-40	2	11.8
41-50	1	5.9
51 and above	12	70.6
Total	17	100.0

It is upon this basis that the study further revealed, as per the data in table 1 above, that a majority of the land sellers in Ngurunga had sold above fifty one acres, with some indicating that they sold up to 100 acres of land. The study noted that they were selling in smaller portions at different times, whose occurrence was mainly informed by the depletion of the monies paid for the previously-sold portion of land. Some indicated that they had sold to more than 7 investors. They confessed that whenever an individual tested the money from the sale of lands, they became addicted and wanted to sale even more. The study also took note of the investors' perspective on the issue, bringing to the fore that the most of the investors had bought more than 20 acres of land from the natives.

The study also sought to find out what terms were used to compensate the land sellers in Ngurunga. The interviewees were therefore asked to share this information. It was overwhelmingly indicated that the compensation for the sale of lands was mainly monetary. Some pointed out that they would also identify cars, plots and buildings as the items they exchanged with their land. These items were however not equivalent to the value of the land they surrendered/traded, as the prices were approximated.

This was then followed with the study seeking to find out the average amount that the land sellers sold their land, which was on a per-acre basis. The interviewees indicated that the price of land had rapidly increased from retail price of approximately 1, 000, 000 Kenya shillings about 15 years ago. At the time the study was being carried out, the cost of one acre was at an average of Kenya shillings 3,000,000 per acre. This was considered a significant sum of money, even from the sale of one acre of land to the native Maasai who was characterised by modest education and limited if no appreciation of commerce. After having obtained the information on the amount of land that the farmers had sold and at what cost each acre had gone for, the individual sellers were said to have received a cumulative figures that averaged about Ksh. 40,000,000 which was paid in cheque terms. This is shown in Figure 1 below.

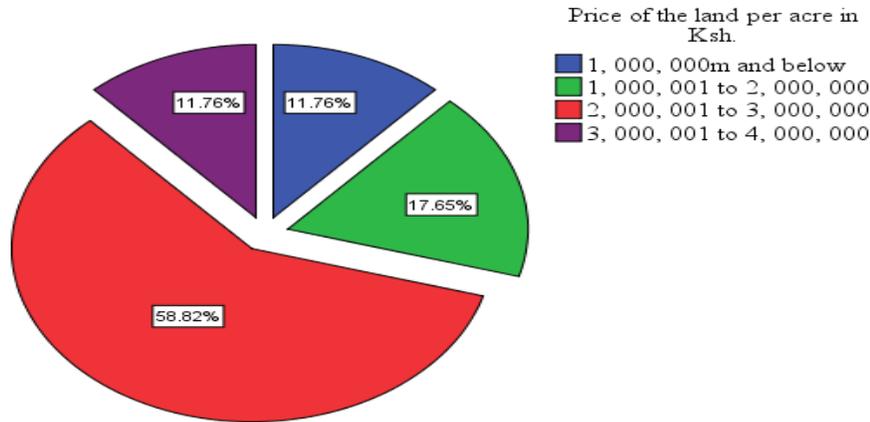


Figure 1: Price of Land Per-acre in Ngurunga

The above-discussed structure of compensation under the Constitution of Kenya and The Land Act No 6 of 2012 not only gives recognition to private property rights but it also safeguards their protection. Further, the law recognizes that public needs supersede the private and thus gives provision for circumstances where the public may require to acquire private land so that it may be put to use for public good. This legal framework that was repealed gave provision for land acquisition with just compensation that stood at market value plus 15 per cent. The current constitution has not only maintained this position but has gone a step ahead to bar parliament from passing any legislations that permit the acquisition or deprivation of private land and properties on it without recompense

Priority spending on monies obtained from land compensation

From the study, it was evident that land sellers did not effectively spend their money from the sale of land. Majority were involved in luxurious lives, marrying wives, buying expensive cars and doing expensive shopping. They did not invest in education, healthcare and income generating activities. Some became bankrupt soon after selling their lands. Very few used their monies wisely in setting up investment projects, some purchased machinery that would be used to excavate pozolana in the remaining piece of land hence they would not rent it out to other investors. The later were very few. The verbatim quotes below further paints a clearer picture in support of the above-discussed situation.

“These people just spend the money from the sale of the land on women in bars at Kitengela, some are conned by young girls who pretend to love them, they buy posh cars which they can’t service and in the end sell them at throw away prices. Some have bought large herds of livestock that succumb to dry conditions in the area and other areas hence losing them.”

Source: Interviewee Six (2019)

“Luxuries, prestigious life like buying cars, expensive shopping and on women.....Education: Some educate their children, though these are very few.....” Giving out to friends and relatives as loans. Some lend to friends and relatives and end up not getting the money back. They don’t even follow up as they have more money and land to sell.”

Source: Interviewee Three (2019)

“Pombe (alcohol). Consumption is main on drinks, women and some give out the money to friends.....Family. Some of the people around have more than 1 wife. They married after selling their land and had money.....Exploring. You will get them travelling to areas like Mombasa and Nairobi town, just to have fun.”

Source: Interviewee Five (2019)

The research findings also revealed that other land sellers bought livestock, and due to climatic factors, they ended up dying and giving them a big blow. However, it was interesting enough that most of the Maasai in the area did not give up even after losing their livestock. They still went and acquired more livestock. To them, wealth was counted by how many cows, goats and sheep a person had.

Some of the interviewees indicated that “the sale of land” and “marrying another wife” were directly related among most of the natives. They thought of marrying whenever they felt economically empowered, hence, the practice of polygamy was not a surprise to anyone traversing the area. They however did fully take care of their families and children reared out of these unions. They just valued conjugal rights, many children and wives and cared less about their healthcare and education. Education to the girl child in the area was observed to be a major challenge, as girls got married while very young, especially to some of the old men who sold land. These girls got married to them as second, third or fourth wives. They hence discontinued their studies, although some parents just ignored educating their girls. They believed that they would get married and not benefit them but the family they got married to. This was gradually changing although it was still rampant.

The above-mentioned discussion agrees with the position shared by Pokharel (1988) who mentioned that the sudden cash in their hands gave many the false impression of being wealthy. They changed their life style. The Tamangs of Markhu, who despite their fight against the land acquisition had lost the best part of their land, became the living example of this side effect [of cash compensation]. Gambling and drinking increased to an unprecedented level. Eight male adults developed severe tuberculosis and all but one died in a miserable condition in the following five years. The findings are also in agreement with what Rutten (1992) pointed out whereby some of the individuals who sold land spent the money on leisure, large durable goods such as automobiles or married additional wives. These households became worse off in the long run. Many end up begging in towns or engage in cattle rustling, charcoal manufacturing or poaching. “It is leading to a collapse of pastoralist lifestyle. Communities who have lost land through sales are facing a crisis that they cannot easily recover from.

The findings further tie up with the theory of the culture of poverty as propounded by Lewis and Oliver La Farge (1959) who look at one of the characteristics of the poor are that they have a strong sense of living for the moment.

Recommendations towards the sustainability of livelihoods of the pastoralist community in Ngurunga area

The interviewees gave a number of recommendations in improving investment on education,

income generating activities, healthcare and alternative land purchase and housing, after compensation for the sale of land for the sustainability of the livelihoods of their families and community. They were as follows;

(a) Education

The land sellers should take note of the fact that the land was key to access to education of the children in the households of the pastoralist community living in Ngurunga. This was because land was key for pasture which was a necessity for livestock farming. The livestock would then be sold for school fees. Pastoralists who sold their land left their families without land to graze their animals. The land sellers are also encouraged to ensure that after the sale of land, they ensure that they educate their children to the highest levels possible. This was in light of the fact that the conventional fall back plan of inheriting land as a means of livelihood was no longer an option.

This position is in tandem with that of Schultz (1988) who posited that education in rural areas increases harnessing of opportunities for dual employment. It is also in tandem with the one by Taylor and Martin (2001) who argue that such findings demonstrate that when an opportunity to get higher returns to education present themselves in another sector of the economy, it is the more educated farmers and their families that will take the lead in migration as they are sufficiently equipped to harness the opportunities. The verbatim quote presented below sheds light on the above-discussed recommendation.

“The educated are not educated because of the sale of land. The sale of land has had negative impact on educational development. Education and the sale of land don’t go together. Lack of education has contributed to losses, as livestock are killed by drought and land for those who had taken loans with AFC auctioned.”

Source: Interviewee Nine (2019)

“They should educate their children to higher learning institutions like colleges, university and technical institutions because they shall help them in future after lands have been exhausted”

Source: Interviewee Nine (2019)

“They can help improve their lives if they invest in education. Some can even work in the excavation sites if educated as mechanics, engineers or even managers.”

Source: Interviewee Nine (2019)

(b) Income generating activities

The study also proposed that the land sellers be taken through basic courses on business management as to make sound decisions prior to and after the sale of land. In view of the fact that the land sellers sold their land to investors in the basis of there being deposits of pozzolanic rocks in the area. The land sellers were therefore encouraged to harness the opportunities that arose from the extraction process, specifically in providing transport for the pozzolana to the cement factories through the use of lorries. The verbatim quote presented below sheds light on the above-discussed recommendations.

“I wish most of those who sold land would have been asked this question before. Land is a valuable commodity. I can’t encourage the sale of land unless they want to invest in serious business. People should engage in productive livestock activities

of keeping small herds of cattle that are of high quality.”

Source: Interviewee Seven (2019)

“They should purchase transportation vehicles especially the trucks for carrying extracted pozolana, because there is market. This would give them an extra income.”

Source: Interviewee Seven (2019)

(c) Healthcare

On the aspect of investing in health, the interviewees gave the proposal that the land sellers should simply purpose to take investment in health care service with the seriousness that it deserved. This mainly would involve them enrolling for the various health insurance opportunities that were available to them. This position is in tandem with that of the World Health Organization (WHO) (2019) whereby primary health care is essential to providing solutions to the health concerns that countries in Asia and the Pacific face. Further, the WHO states that primary health care investment is important to ensure the provision of this service to the most vulnerable. It also means building societies that are more equitable as well as support economies develop. The verbatim quotes below serve to add impetus to the above-discussed recommendations.

“Credit goes to the county government of Kajiado through the “Mbuzi Moja Afya Bora” initiative, in paying for NHIF (National Health Insurance Fund). They should be encouraged to get the health insurance policies.....They should have health insurance cover and pay for them if they are to be safe”

Source: Interviewee Twelve (2019)

(d) Alternative land purchase and housing

From the research findings, the land sellers were advised to embrace modern ways of living, specifically in terms of constructing modern homes. This was as opposed to the conventional structures they put up made of iron sheets while they spent the rest of the money on lavish lifestyles that were dangerous. It was also recommended that the land sellers invest the compensation obtained from the sale of land in decent housing in commercially viable areas. This would enable them gain in terms of rent collections. The verbatim quotes below seek to support this proposed recommendation.

“We are in a different world, whereby we have to embrace the modern way of living. It is shameful to lose land and not have somewhere to show for it. They should set up modern houses and buy land after selling theirs. The entire Kitengela would have belonged to the Maasai, but some end up losing their lives in road accidents as they try to ‘enjoy’ life....They should construct plots in urban areas to earn monthly house rent. It would help sustain their livelihoods.”

Source: Interviewee Twelve (2019)

“Some of the land sellers who construct houses, set up iron sheet structures (iron sheet roofing and side) of single rooms. The cumulative number of rooms in some of the houses is about 20 rooms. They do not want to spend a lot of money setting

up permanent structures. They think their monies will get exhausted and they became bankrupt.”

Source: Interviewee Three (2019)

1.7 Recommendations

The research study, after the conclusion sought to make the following recommendations:

On matters of Investment in education and the sustainability of livelihoods of the pastoralist communities in Ngurunga area, the study proposes the following;

- The county government should enforce the government policy on access to free primary education so that the land sellers be compelled to take their children to school. The county government and the national governments should work in unison to realize this. Action should also be taken against those parents who go against this policy.
- The county government should provide scholarship opportunities for the youth from Ngurunga to pursue education various training institutions that offer training on areas such as animal husbandry, business education and so on. These can either be availed locally or internationally.
- The community leaders should embark on awareness creation campaigns on the need to sensitize the locals in Ngurunga ward, more so that land sellers on the importance of education so as to ensure that they can take their children to school as well as they themselves considering pursuing education.

On income generating activities and sustainable livelihoods of the pastoralist community in Ngurunga, the following recommendations were made;

- In as much as the sale of land is a male dominated affair, the county government of Kajiado, in collaboration with the National lands Commission should ensure that the youth or women are involved in all the steps of the transaction. They should also know how much was paid in compensation for the land sold by the man of the home.
- The County government in collaboration with the non-governmental organizations and institutions of higher learning should be involved in the delivery of basic trainings on financial management, investment and prudent spending. These short courses should be attended by the head of the home and one family member who will then take the lead role in enlightening the other family members on matters of investment.
- The final decisions on the investment options should after receiving compensation on the sale of land be done by at least two family members, preferably those who have been trained on the above-stated course. This will mean that the finance will be invested in a wiser manner and thus will enhance the chances of giving returns on the investment.

On the aspect of investment in healthcare and the sustainability of livelihoods of the pastoralist community in Ngurunga, the study recommends the following:

- The county government come up with structures that will specifically target the land sellers so that they are enrolled on the various health care policies. The various options set up by the county as well as the national level should be made known so that the land sellers make a free and informed choice.
- There is need to mobilize the various stakeholders, especially non-governmental organizations that deal with matters of health to sensitize the population on matters of health and illness as well as the need for checkups in health facilities. This is as opposed

to relying solely on traditional healers and the medicines that they use. This will promote a culture of preventive treatment as opposed to curative.

- On the aspect of investment in income generating activities on the sustainability of livelihoods of the pastoralist community in Ngurunga, the study recommends the following:
- The county government of Kajiado should come up with a policy that will encourage the registration of native land sellers to join SACCOs from which they can then enjoy the benefits of investment advice as well as getting a chance to interact with successful business minds from the area who would help sharpen their acumen in matters of doing business.
- Considering the fact that the main economic activity in the area is livestock farming, the County Government of Kajiado, in collaboration with Kenya Agricultural Livestock and Resources Organization (KALRO), International Livestock Research Institute (ILRI), institutions of higher learning and other organizations that have a strong presence in the livestock industry team up to provide vital support for the locals. This includes trainings on animal husbandry, provision of advice on proper animal nutrition, provision of seed of improved breeds of animals that can cope with the weather conditions in the arid and semi-arid areas (ASALs).

On the aspect of investment in alternative land and housing on the sustainability of livelihoods of the pastoralist community in Ngurunga, the study recommends the following:

- The county government come up with policies that would encourage the land sellers to adopt decent housing by offering advice on matters of architectural designs that would assist improve the housing standards of the locals in Ngurunga. On the same note, the ministries in charge of housing should consider providing advice to the land sellers on investment in real estate. This would serve to entice them to invest in the real estate sector.
- The private sector in the real estate should seek to organize home expos in and around Kitengela town where these land sellers frequent so that as they plan to sell land or after having sold land, they could have a very good idea of what they would want to put their money into. The same result could also be met with the organization of tours to houses on show from time to time so as to provoke the thinking of these natives into real estate both for housing and commercial.

Recommendations for further Research
Upon completion of the study, it was evident that there were a number of areas/problems that presented themselves as worth researching on. These areas were;

- The role of youth in the decision-making processes on investment of compensation in enhancing sustainability of livelihoods of the pastoralist communities in Ngurunga, Kajiado East Constituency, Kajiado County, Kenya.
- Gender mainstreaming in the decision-making processes on investment of compensation in enhancing sustainability of livelihoods of the pastoralist communities in Ngurunga, Kajiado East Constituency, Kajiado County, Kenya.

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