Dialogue as a Means of Conflict Resolution among Pastoralist Communities of Kapedo Location, Kenya

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Abstract: This research sought to investigate how dialogue can be effectively used as a means to conflict resolution among pastoral communities in Kenya. The study was done in Kapedo location, Turkana County. It was set to investigate the effectiveness of dialogue as a means of conflict resolution among pastoralist communities in Kapedo location. This study was guided by Relation-Cultural Theory (RCT). A mixed methods approach with a focus on descriptive research design was adopted. A sample size of 341 participants was achieved for the study. Questionnaires were used to collect quantitative data, while FGDs and interviews were used to collect qualitative data. SPSS software was used to analyze quantitative data while thematic analysis was used to analyze qualitative data. The study found out that dialogue, if adopted, would help resolve the long-lived conflict in Kapedo location. The study recommends that the rites of passage ceremonies should be used as instruments through which the young men who are directly involved in these conflicts could be taught on the centrality of dialogue in conflict resolution in Kapedo location. A recommendation is made that other than the use of military force, a multi-level taskforce ought to be formed to oversee the use of dialogue as a means of conflict resolution. Similarly, the study recommends that the relationship between culture and conflict resolution among the pastoralists need to be independently researched.s

Keywords: Conflict, Dialogue, Kapedo, Resolution, Culture, Pastoralists

1. Introduction

Global conflicts are rooted in different economic interests, political views, unfulfilled promises and mandates that citizen have from their governments. As the world continues to experience environmental pressure emanating from population increase, the demand for the existing few and scarce natural resources remains high especially in dry areas (Sterzel, 2012). This practice is common amongst pastoralists who have continually engaged in violence due to few scarce resources such as grazing land and water points (USAID, 2005). Finding a common ground entails a clear understanding and cooperation. However, research indicates that efforts to resolve such conflicts ends up in mistrust and anger

(Schultz, et al., 2018). Inability to attentively listen to each other and adopt a pre-existing position to understand productive conflict resolution hinders effective solution from being realized. Such differences increase mistrust and hostilities among people.

Africa has been characterized by numerous conflicts which have taken different forms. It is evidenced that competition and fight over natural scarce resources contributes to 40% on intrastate conflicts and especially along the borders (Mathew et.al 2009). Many of these conflicts have received national and international conflict management attention that resulted in peace agreements that appear durable (Agade, 2017). The problems of marginalization, under-development and scarce resources has also caused a lot of serious conflicts in the African

continent, for instance, the emergence of the Arab spring in the Northern Africa was a result of many eras of marginalization of a section of the community members especially the young people. The same reason applied to the long periods of infighting between the northern Sudan and southern Sudan. It took the intervention of the international community for the two sets of conflicts to be dealt with and resolved (Gaye 2013).

In Nigeria for example, conflict among pastoral communities has remained inevitable. The Fulani are a large and internally diverse population spread across West and Central Africa, with their largest concentration in Nigeria. Fulani pastoralists often claim that settled elites who form part of the political class in northern Nigeria do not serve their interests. Social divisions among the Fulani can be very strong (Simire, 2018). This can be seen in some of the land disputes where politicians and business elites, some of whom are non-pastoralist Fulani, have taken pastoral land, grazing reserves and forest reserves at the expense of smaller scale farmers and herders. The gangs operating in central/northern Nigeria are Fulani, but other Fulani pastoralists are the main victims, as well as the wider Nigerian public.

Economic activity-based resource conflicts are also common in eastern Ethiopia among the Afar, Ittu-Oromo and Issa-Somali pastoral groups. According to Bamlaku Tadesse, Fekadu Beyene, Workneh Kassa & Richard Wentzell (2015), the trend of violent conflicts is increasing because of increased resource scarcity, absence of property rights, and weak customary institutions. The new political and administrative arrangements following the introduction of ethnic based federalism gave the existing conflicts a new dimension. It was revealed that socio-political factors and competition over scarce natural resources, particularly on water and pastureland, were found to be among important causes for most (agro) pastoral conflicts in Ethiopia (Bamlak et al., 2015).

Pastoralists and Agro-pastoralists in north-Eastern Uganda are increasingly finding themselves under stress. This social stress has had several manifestations, ranging from violence and civil war to drought and food insecurity. At the Centre of this stress are the Karamojong pastoralists, who face increasing pressures on their traditional patterns of mobility while bearing blame for the violence resulting from the cattle raids.

The situation is not different in the Kenyan context where conflicts can be seen as the 'norm' of the day especially among pastoral communities. Such conflicts revolve around negative reciprocity and are caused by various reasons ranging from endemic poverty, economic inequality, and cultural reasons (Sterzel 2014). The kind of conflict that exists in the north rift part of Kenya is mainly cattle rustling, this is because majority of the communities that live in that area are pastoralists (Sterzel 2014). The North Rift region and in particular West Pokot County according to Gaye (2013) is the most underdeveloped area of the country due to insecurity both in its physical and human form. There are multiple kinds of conflicts that exists in the north rift region and most of them have adopted an ethnic angle, for instance, the Kalenjin community against kikuyu community over land ownership issue, this is mostly in Uasin Gishu counties, The Samburu's against the Turkanas or Pokots over cattle rustling issues. This mostly happens in Baringo county and Samburu counties and more specifically in Kapedo (Gaye 2013).

In Kapedo, the major business is pastoralism, which means that the existing conflict centers on access to resources (Agade, 2017). Among these communities are the Turkanas and the Pokot, who are the focus of this study. Their conflict is the most complex of all the inter-communal conflicts ever witnessed in this region. This is not only because it is the oldest, but also because it seems intractable. The exact date when this conflict started is not known. It is also not known when the Turkana and the Pokot evolved into distinct ethnic communities. What is known however, is that the Pokot-Turkana conflict has persisted in space and time (Agade, 2017). It is also not known whether resources have a direct link to the conflict.

Significant evidence (40%) continues to unfold of increasing intrastate/cross-border conflicts especially along pastoral communities (Mathew et.al, 2009). Global and International conflicts are rooted in different economic interests, political views, unfulfilled promises, and mandates that citizen have from their governments, in addition to fights over few scarce resources. Further, when people's crucial needs are endangered or unfulfilled, conflict will certainly follow. Parties often run away from such conflicts due to their damaging/bad experience with them (Rothman 1996; Schultz, et al. 2018). It is however noted that, this kind of avoidance mostly backfires and leads to its opposite as the conflict extends. Finding a common ground entails a clear understanding and cooperation. However, efforts to resolve such conflicts ends up in a Chinese finger trap, act as opposites, and even refusing to talk to each other out of mistrust and anger instead of trying to understand what other parties are trying to express (Schultz, et al. 2018).

The Kapedo conflict has a long history and the government has been proactively involved in resolving this conflict without success. Use of force/fights has seen people lose lives and live-in fear. Many lives have been lost and property of unknown value destroyed. Although use of force has been found to be the 'best' response to pastoral conflicts, it remains ineffective to resolving

conflict (Galtung'1999). There was need to examine non-violence means which has the potential to creating a conducive environment. This allows people to openly come out to share their stories, identities, perspectives, and values that they can be heard and understood, one of which is dialogue. Creating a conducive environment has the potential to heal enmity, reduce prejudice, foster mutual understanding, and create a society characterized by civilization (Schultz, et al. 2018). Although it may have been applied in the area, its applicability remains questionable since; conflicts are still inevitable. Therefore, this research explored the effectiveness of dialogue as a means to conflict resolution among pastoral communities in Kapedo region.

This study set out to investigate the effectiveness of dialogue as a means to conflict resolution among pastoralist communities in Kapedo location.

2. Literature Review

Dialogue as a means to conflict resolution

Dialogue often has positive connotations. Dialogue is thus a means to understanding, which can be used as a means to conflict resolution. It can be a sustainable tool in conflict resolution as it contributes to adaptability (Lederach, 2005). Dialogue implies a willingness to be persuaded by arguments, it has the power to undo and remake any existing social consensus. It is important as the involved parties are in constant communication with one another. Dialogue can be seen as a mutual truth-seeking exercise where parties are mindful of the fact that there is no one truth and dialogue process might generate multiple truths. They are open to accepting this reality. Parties must become open to the idea of changing perspectives based on what conflicting partners shared.

Adaptability is a sustainable measure for conflict resolution, a question arose if dialogue as a tool in conflict resolution is a contribution or an obstacle to adaptability. I argue that the goal, characteristics and requirements of dialogue are qualities that contribute to adaptability. Through understanding all sides of a situation, I can be more equipped to take innovative and inclusive responses to a changing environment. I further argue that dialogue can contribute to relationship building and networking. Dialogue can be used in different settings, such as multicultural groups, inter-ethnic group, previous to, during and after conflict. Dialogue can thus be used independently of conflict and in relation to conflict.

Dialogue as a form of communication can contribute to building direct, structural and cultural peace. As dialogue generates understanding, openness and inclusion, it can contribute to adaptability and thus be a sustainable tool in conflict resolution. Whether used as a tool or not, the goal of understanding must be kept and no external goals included. Such is the limit and challenge of using dialogue in peacebuilding. The argument comes when dialogue is used as a tool in peacebuilding and for understanding the other. As a form of communication, it has proved effective in realizing sustainable peace.

As observed by Johnson (2018), dialogue denotes the ability for one to create a supportive and accommodative environment where the conflicting parties can freely tell their stories, share their identity, perspectives, and values, and be heard and understood, even if a consensus will not be reached. The conducive environment has the potential to heal enmity, reduce prejudice, foster mutual understanding, and create a society characterized by civilization.

Further, dialogue has the potential to invite people to stand in a position of honor and respect even when people or parties disagree (Stains, 2014). When one opens the door for dialogue, he or she is affirming to the fact that they are ready to let go the bitter feelings and ready to work towards peace with one another. This affirms to one that the overriding cultural beliefs have been overcome and therefore, a room for negotiation has been enhanced. Importantly, dialogue should start with the person so that they can be the change they would want to see in the other person.

Where dialogue has been sustained over time and strictly practiced, it enhances a re-evaluation and transformation of conflict relationships (Saunders, 2009). Dialogue has the potential to enable encounters between an evenly balanced numbers of persons from racial identity groups that have a history of conflict. It has been found to be the effective way to resolve a conflict compared to other means. A paradigm shift in one's mindset means that his or her cultural beliefs have been transformed from negative to positive. A conflict is analyzed from a cultural lens perspective. Dialogue entails a critical examination of cultural, political, and economic bases of institutionalized disparities of power and privilege which grants its uniqueness (Zuniga et al., 2007).

Dialogue is an inclusive process. It brings together a diverse set of voices to create a microcosm of the larger society. To bring about sustainable change, people have to develop a sense of joint ownership of the process and become stakeholders in identifying new approaches to address common challenges. Dialogue entails learning, not just talking. The process is not just about sitting around a table, but changing the way people talk, think and communicate with one another. Unlike other forms of discussion, dialogue requires self-reflection, spirit of inquiry and personal change to be present. Participants

must be willing to address the root causes of a crisis, not just the symptoms on the surface.

Effective dialogue depends on the will, time, safe spaces, and equity, listening and speaking. Dialogue requires the will to enter into dialogue. A successful dialogue process always implies some sort of willingness to learn and be persuaded by the force of the better argument. Dialogue thus requires a degree of openness to others and oneself (Johannessen & Hahn, 2013). Openness includes allowing emotions, along with reflections, stories and faith, thus making space for the whole person. Seehausen refers to informed consent as an illustration of will, that people must know how much time a dialogue takes and choose it (will) or not. Time is further a requirement, time for the process of dialogue, both during the dialogue and after the dialogue.

Dialogue has a greater chance of succeeding if organized by a third party with adequate knowledge of the conflict in the matter. Looking at Hubbard, she describes the aim of dialogue as to provide a safe space where participants can work through carefully structured confrontation with each other (Hubbard, 2001). Dialogue and similar conflict resolution methods involve, bringing people together to talk about the complexities of a situation in a quiet, safe place where they can confront each other successfully, work through the confrontation together and formulate a plan for peace.

Safe spaces is therefore a requirement for dialogue. To have the space to share and start the process of dialogue is necessary. Whether the process takes place in a framework of secrecy or openness can also affect the result, depending on the context. Safe environment for dialogue where there is need to establish the environment by clarifying the purpose of the dialogue and building a dialogue container within which meaningful issues will emerge to be explored. Further, Bryn shared that "the devil is in the details", referring to details in the room, eating place, music or in excursions, which can affect dialogue negatively. A neutral place, outside the conflict parts' home environment, is a condition for post-conflict dialogue.

Equity is another requirement that can be related to weak framing, where everybody has the equal possibility and time to speak. Equality is one of the elements considered as difficult to implement in the Kenyan context. But, in order to make dialogue successful, it is important to have equality and ensure there is absence of coercive influences. When having dialogue, participants must be treated with respect and avoid biasness. Outside the dialogue context, large status differences can be witnessed but when engaging in dialogue itself, equality must reign.

Dialogue as a mutual process further requires both listening and speaking (Yankelovich, 2001). Listening is a strong means of encouraging people, it strengthens self-confidence and self-appearance. Active listening and asking good questions are crucial in all dialogues, it gives the possibility to reach into the other person. When having dialogue, it is important to have a free and creative exploration of issues. People listen deeply to one another while leaving one's own views to get to the truth of the matter. There is an opportunity to have access to a great pool of knowledge, nothing like winning acceptance but explore each option available by doing the right thing (Cornelissen, 2008).

In dialogue, all must be ready to negotiate, listen, have good will and always honest when handling the touching issues without being compromised. People engaging in dialogue require special skills to reach mutual agreement without getting compromised. Dialogue should not be taken as a tool that makes it possible for communication to go on with minimal interruptions, but rather a better channel to be followed and it must be accepted and favourable for all (Van Dijk, Van Kleef, Steinel, & Van Beest, 2008).

With dialogue, there is need for suspension of judgement in order to allow open minded inquiry, the tendency towards making judgements and assumptions are barriers to listening and creative thinking. Inclusion in the dialogue by all parties where an effective dialogue will include all that are affected by convening a broad set of stakeholders for a deliberative process. To maximize the dialogue's potential to address the real drivers of conflict, all key interest groups should be invited to participate. This must be inclusive. Before the process begins, an inclusive, transparent, and consultative preparatory phase sets the foundation for a genuine dialogue. It is important that preparations are undertaken carefully and transparently by a preparatory committee that is inclusive of all the affected groups.

Transparency and trust in dialogue help when people are brought together in a dialogue. Trust is the basis of all healthy relationships and interactions (Johannessen & Hahn, 2013). Trust opens up room for communication thus, transforming the existing grievances. This makes it possible to transform conflict into something progressive for all. Being honest in any dialogue is important because that is what will lead to better conclusion. There is no need for biasness in any dialogue, all must be treated equally, transparently and with honesty.

A credible convener is of utmost importance, one who can lead dialogue to a positive conclusion. Facilitation therefore requires humbleness, not wanting to control the whole dialogue process, but requires a unique will to listen

and a view humanity based on the utmost respect for the uniqueness of individuals. The convener must be respectable and should not have any conflict of interest.

There must be an agenda addressing the root cause of conflict. An inter-communal dialogue seeks to reach agreement on key issues facing the two communities. It might take time to identify and agree upon these issues which include scarce resources, barrier in communication, policies and manuals to be used. A substantive conversation around the major grievances of all key interest groups, but not get mired in details, which are often better resolved by technical bodies.

When resolving conflicts, considerations like having clear understanding is important by creating awareness to situations that arise. It is easy as it gives individuals better knowledge on how they can meet the required objectives without interfering with others. Also having increased group cohesion is important. Where conflicts are effectively resolved, team players are engaged in activities that give them better prospects (Hagg & Kagwanja, 2007).

Dialogue provides an atmosphere that requires attention for the involved parties to understand and participate. It creates an avenue for stakeholders to examine perceptions people have, prejudices, opinions and patterns behind the placed thoughts, beliefs and feelings along the required responsibilities. This gives a chance for all to share the insights they have with one another.

Dialogue requires perseverance/patience for full participation. Through dialogue, better understanding and cooperation between individuals is achieved. Dialogue has a unique way of getting proper channels of communication leading to clear understanding. The involved parties however, must show patience to the process of dialogue.

A study was done by Bongse (2017) to assess the effectiveness of National Dialogue as a strategy for resolving intra-state conflicts in Africa with a particular focus in Cameroon. The study was guided by the theory of problem solving. The study was done in Southern Cameroon and targeted a sample size of 306 respondents using questionnaires and interview guide. The results showed that majority of conflicts are imbued with inefficiency and opposing views as far as dialogue in conflict situation is concerned. There is no harmony of purpose in conflict resolution which makes the use of dialogue nearly impossible. However, the study also identified opportunity for dialogue at the grassroots for future peaceful co-existence in Africa. The study by Bongse (2017) differs from this present study as it concentrated on intra-state conflicts while this present study concentrated on how dialogue can contribute to conflict resolution among pastoralists' communities in Kapedo location, Kenya.

Kalejaiye and Ishola (2019) conducted a study on social dialogue as a tool for conflict resolution using Lagos State University as a case study. The qualitative data were collected using in-depth interview technique. Data were collected from twenty five respondents. The interviews were conducted among the student which involved both under graduate student and post graduate student. Data were analyzed using Test Base Beta. The study showed that, illegal deduction of salaries; poor condition of service; communication gap between management and staff; poor finding and poor condition of service were the major causes of industrial conflict in the university. It was inferred that, the University resolves industrial conflict through committee system, application of strict rules and regulations, and social dialogue. The result further showed that social dialogue is found to enhance peace, industrial harmony and democratic governance. The study concluded that industrial conflict can be effectively managed without resulting to strike action, when social dialogue is employed to embrace persuasion, lobbying, effective exchange of information, consultation and negotiation with the parties involved. The study by Kalejaiye and Ishola (2019) differs from this current study as it was based in a particular University set up as a case study, while this present study concentrated on the pastoralist community in Kapedo location, Kenya.

Another study done by Okuthe, Agalo and Kinya (2018) investigated dialogue as a management tool for conflict resolution at Rongo University, Kenya. Research design applied in the study was descriptive. The researchers also applied case study because the study dealt with a single case, looking at a specific number of participants at Rongo University, Kenya. Purposive sampling was used in the research. The study found out that dialogue had not been fully embraced and lack of dialogue was due to the attitude that has developed over time. Employees have not been adequately informed on the importance of embracing dialogue as a better approach to conflict resolution. Methodologically, although the study by Okuth, Agalo and Kinya (2018) investigated dialogue as a management tool in conflict resolution in a single University, this present study explored dialogue as a mean of conflict resolution among pastoralist communities.

3. Methodology

3.1 Research Design

Research design denotes to the type(s) of examination within qualitative, quantitative, and mixed methods approaches that offer or gives a detailed course of events in a research design (Creswell, 2013; 2014). The research design is key as it shows how the researcher will execute the formulated research problem. The design also helps the researcher to plan, structure and carry out the project

in a way that maximizes the validity of the findings. It further provides a full account of how the research is structured, planned, and executed. This study adopted a mixed methods research approach with a focus on descriptive research design. This method of research concerns itself with the present phenomena. Descriptive research design is devoted to gathering information about prevailing conditions or situations for the purpose of description and interpretation (Kahn, 2007).

Descriptive research is used to obtain information concerning the current status of the phenomena to describe "what exists" with respect to variables or conditions in a situation (Jackson, 2009). The methods involved range from survey which describes the status quo, the correlation study which investigates the relationship between variables, to developmental studies which seek to determine changes over time. It aims at obtaining information from a representative population and from that sample (Orodho, 2009).

3.2 Target population and Sample Size

Population refers to the group to which the research would want the study results to be generalizable (Fraenkel, Wallen & Hyun 1993; Fowler, 2013). The study's population was drawn from 76, 871 (KPHC, 2019) of the Kapedo region.

The sample population was calculated using Yamane's formula.

n= N/1+N(e)2

n= 76,871/1+76,871(.05)2

n=76,871/1+76,871(.0025)

n=76,871/1+192.1775

n=76,871/193.1775

n=398

Sample size for the survey was therefore, 398 respondents.

3.3 Data collection instruments

In this present study, the researcher used both self-administered questionnaires and semi-structured interview schedules as shown in appendices I and II below. Questionnaire was used for quantitative data while interview guide was used to collect qualitative data. It consisted of both closed-ended and open-ended questions. This data collection tool allows the respondents time to respond to the questions at their own convenience and privacy. They are also advantageous because the researcher can collect a large amount of data from a given population.

Semi-structured interviews were used because they are a more flexible version of the structured interviews. They allow depth to be achieved by providing opportunity for the interviewer to probe and expand an interviewee's responses. The semi-structured interview schedules were administered through In-depth Interview (IDI) techniques.

An IDI interview is an open−ended, discovery−oriented method that entails a conversation with an individual. The goal of the interview is to deeply explore the respondent's view point and perspectives on the topic under study. According to Reinhartz (1992), IDIs offer researchers access to people's ideas, thoughts, and memories in their own words, rather than the words of the researcher.

3.4 Sampling Procedure

This study used simple random sampling technique to collect quantitative data while purposive sampling was used to collect qualitative data. Purposive sampling was used for the Key informant persons; community leader (2), area chief (1), church leaders (3), and women leaders (2), youth leaders (2). This is because these groups of persons are either directly/indirectly affected by conflict or have a direct/indirect influence on the same.

3.5 Data analysis

For qualitative data analysis, thematic analysis was used to analyse the collected data. Thematic analysis is the process of identifying patterns or themes within qualitative data (Moira & Delahunt, 2017). The goal of thematic analysis is to identify themes, that is, patterns in the data that are important and then use these themes to address the research topic. Thematic analysis is considered the most appropriate for any study that seeks to discover interpretations obtained from diverse qualitative responses. For this study, the researcher explored how the sampled respondents understood the nature of conflicts, linkages between culture and conflicts, the role of the youth in conflict resolution and dialogue as a means of conflict resolution in Kapedo location, hence the appropriateness of thematic analysis.

The first step involved becoming familiar with the data. The researcher read and re-read the transcripts of the responses. Moreover, the researcher made notes and jotted down early impressions. The second step involved generation of initial themes. In this phase, the researcher begun to organize data in a meaningful and systematic way. These initial codes were based on the most striking and interesting views about the topic under study.

The third step was to search for themes as per each research objective. The fourth step was to review the themes to determine whether the themes made sense, whether data supported the themes, if themes overlap, if

there were subthemes, and if there were other themes within the data. The fifth step was to define the themes. This was the final refinement of the themes and the goal was to determine the essence of what each theme was all about. The final step of qualitative data analysis was the write up of the framework emerging out of the study according to each research objective. This has been presented in chapter four of this present study.

Meanwhile, descriptive statistics was used to analyse quantitative data (Hesse-Biber, 2010; Creswell et al., 2011). The researcher begun by coding the data, analysing it and interpreting it with a final presentation and discussion of findings shown in chapter four below.

3.6 Validity and Reliability

Validity refers to how honest the research results are, while reliability is the degree to which results are consistent over time and correctly represent the total population under study (Golafshani, 2003). Primary and secondary data has been used to discuss the problem under study in addition to richly describing the research procedures and instruments (Davey, Gugiu & Coryn 2010). Since a mixed methods approach was employed, it enhanced validity of the study through triangulation and member-checks to ensure replicability, accuracy, and credibility of the measuring instruments (Creswell, 2014; USAID 2013).

3.7 Ethical Considerations

The study was guided by the general principle of 'Do no harm'. Authorization letter was sought from The Catholic University of Eastern Africa, Centre for Social Justice and Ethics (CSJE) which then allowed the researcher to apply for a research permit from National Commission for Science, Technology, and Innovation (NACOSTI) - Kenya. Permission from NACOSTI also aided in seeking permission from the County Commissioner-Baringo County, area chief and sub-chiefs. Participants filled in consent and assent letters. Participation in the study was voluntary. Pseudonyms was used to protect the identity of the participants to allow for confidentiality and privacy at all levels. Data was kept until the approval and submission of the thesis and after which it will be discarded professionally.

4. Results and Discussion

This study explored the use of dialogue as a possible means of conflict resolution among pastoralist communities in Kapedo location, Turkana County, Kenya. In this objective, the respondents were first asked about their understanding of dialogue in conflict situations and their responses are presented in the following sections.

4.1 The understanding of dialogue among residents of Kapedo location

All of the respondents (100%) understood dialogue as a way of bringing two or more opposing communities together to engage in a discussion regarding their differences and try to solve their differences amicably.

4.2 Requirements for dialogue

In this question, the respondents were asked to rate the following requirements in their order of importance in the process of dialogue and the responses have been shown in Table 1 below.

Table 1: Requirements for Dialogue

Requirement	Very Important	Important	Least Important	Not Important
Willingness	100%			
Time				
Place		78%		
Respect	100%			
Transparency	100%			
Credible Convener		100%		
Procedures		83%		

With regard to the requirements for dialogue as revealed by the respondents, analysis showed that transparency, honesty, respect, and willingness to negotiate were rated by all the respondents (100%) as very important requirements in dialogue. The respondents further argued that the place where dialogue is to be held, a credible convener and procedures for dialogue are also important but not the most important. According to one of the respondents, "dialogue is impossible without each party expressing their willingness to discuss the issues at hand."

For another respondent, "quite a times you find that some people are having the idea of ethnic superiority and this kind of attitude makes it difficult for people to engage in dialogue. They look down on others. It is therefore important that ethnic communities respect each other before any process of dialogue is initiated." Similarly, another respondent argued that any initiative towards solving the Kapedo conflict is hampered by lack of transparency. According to the respondent, certain communities in the region would approach peace negotiations but hide their intention. The respondent recounted a situation whereby a peace meeting was arranged and immediately after the peace agreement, raids were conducted at night.

A further probe into the "lack of transparency" that the respondent talked about showed that there are communities with illegal guns and other war weapons. However, these communities never accept to surrender the weapons arguing that they do not have the weapons, yet they use the very weapons to conduct cattle raids and kill other community members.

These findings on the requirements for dialogue have been supported by literature review in which Okuthe, Jerry and Henry (2018) argue that for any dialogue to take place, proper and appropriate language must be used, understanding each other and be willing to negotiate, listen, have goodwill and most important is being honest in addressing issues.

4.3 Skills necessary for dialogue

The respondents were also asked about necessary skills that they thought would be necessary for a facilitator of dialogue. The results are depicted in Table 2 below.

Table 2: Skills necessary for dialogue

Skills	Most Essential	Very Essential	Essential	Least Essential	Not Essential
Good communication	341 (100%)				
Good listener	341 (100%)				
Good decision maker	341 (100%)				
Objective	341 (100%)				

As shown in Table 2 above, all the respondents rated 'good communication', 'good listener', 'good decision maker' and 'objectiveness' as the "most essential" skills that a facilitator of dialogue ought to have. An indepth probe into their responses revealed that for the respondents, 'objectiveness' of the facilitator of dialogue is key to the success of any peace-building process. According to one of the respondents, "the facilitator must not take sides but must weigh the arguments of each and every side objectively." Another respondent argued that "those who have tried to mediate in conflict situations here, are subjective and always take sides." For one respondent, "retaliatory attacks and raids are due to the subjectivity of mediators."

4.4 How has the government applied dialogue to address conflicts in Kapedo?

This study further sought to probe the respondents on the government's involvement in dialogue in Kapedo location. As per the analysis of the responses, only 26% of the respondents argued that the government has involved majorly the community leaders in dialogue. The remaining 74% denied government's initiative to dialogue with warring communities in Kapedo. For one respondent, "the government prefers the use of police force to disarm the community. But, this has not worked." When probed as to why the government's use of police force has not worked, the respondent said that "the police are subjective when carrying out disarmament exercise."

4.5 How is dialogue important for conflict resolution in Kapedo location?

This study also sought to explore the overall view of the respondents' understanding of the importance of dialogue as a mechanism of conflict resolution in Kapedo location. According to the cumulative analysis of the responses, all the respondents (100%) agreed that dialogue is important and much needed in Kapedo. For one of the respondents, "conflict in Kapedo is worse and we need peace." For another respondent, "government's use of force has failed, may be it is now time to give dialogue a chance."

However, one of the respondents argued that the outcome of dialogue ought to be evaluated. For the respondent, "dialogue must have an outcome" and "it is important that when the government or any other organisation initiates dialogue in Kapedo, they need to come back and evaluate the outcome of the dialogue." This finding has been supported by literature review whereby Dessel and Rogge (2008) opine that an outcome evaluation is a necessary component of dialogue practice to assess its effectiveness and improve on its outcomes.

Cumulatively, this study's findings on the relationship between dialogue and conflict resolution in Kapedo location, Turkana County Kenya has also been supported by array of literature. For example, Johnson (2018) argues that dialogue presents the ability for one to create a supportive and accommodative environment where the conflicting parties can freely tell their stories, share their identity, perspectives, and values, and be heard and understood. Within such an accommodative environment, there is the potential to heal enmity, reduce prejudice, foster mutual understanding, and create a society

characterized by civilization. Moreover, for Saunders (2009), where dialogue has been sustained over time and strictly practiced, there has been an enhanced transformation of strained relationships (Saunders, 2009). For Zuniga et al. (2007), dialogue has been found to be an effective way of resolving conflicts compared to other means.

5. Conclusion and Recommendations

5.1 Conclusion

This study concludes that the success of conflict resolutions in Kapedo can be enhanced if the communities are ready to use the indigenous initiation process as an avenue to train the young men on how to respect other communities and use alternative means of resolving their conflicts other than through raids and war. Actually, this study argues that dialogue as a means of conflict resolution ought to be fostered during the initiation processes.

5. 2 Recommendations

In line with the findings related to objective four of this study, a recommendation is made that other than the use of military force, a multi-level taskforce ought to be formed to oversee the use of dialogue as a means of conflict resolution in Kapedo Location.

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