Mainstreaming the Role of Women in Peacemaking and Environmental Management in Kenya

Kariuki Muigua

Mainstreaming the Role of Women in Peacemaking and Environmental Management in Kenya

Kariuki Muigua*

Abstract

This paper examines and discusses ways in which women can meaningfully participate in peacemaking efforts and environmental management as far as addressing environmental related conflicts in Kenya is concerned. The paper is based on the hypothesis that societal gendered division of labour makes women interact more with the environment as the caretakers of families and this places them at a better position to be included in managing environmental resources. Any adverse effects of conflict also affect their lives as they are left in charge of their homes and children. The paper argues that there is a need to promote a more participatory role of women in not only preventing emergence of conflict but also in quelling the same where it arises and also to enhance their role in environmental management.

1. Introduction

Peace is considered to be an important part of any society as self-determination is not possible without peace. Where conflict arises, it is often grounded in social, structural, cultural, political and economic factors, and depreciation in one increases chances of conflict in a particular society.[1] This paper focuses on environmental and natural resource related conflicts and how these types of conflict affect efforts towards achieving peace in any given society. In discussing this, the author also offers suggestions on the role that women can play in peacemaking efforts and environmental management. Natural resources are an important source of livelihoods of many households in especially in rural areas.[2] In addition, it has been observed that conflicts over natural resources can be useful in making needs and rights clear and helping to solve

---

*PhD in Law (Nrb), FCIArb (Chartered Arbitrator), LL. B (Hons) Nrb, LL.M (Environmental Law) Nrb; Dip. In Law (KSL); FCPS (K); Dip. In Arbitration (UK); MKIM; Mediator; Consultant: Lead expert EIA/EA NEMA; BSI ISO/IEC 27001:2005 ISMS Lead Auditor/ Implementer; Advocate of the High Court of Kenya; Senior Lecturer at the University of Nairobi, School of Law [July, 2020].

[1] Maiese, M., 'Social Structural Change,' in G. Burgess & H. Burgess (eds), *Beyond Intractability*, (Conflict Information Consortium, University of Colorado, Boulder, July 2003),
available at http://www.beyondintractability.org/essay/social-structural-changes> Accessed on 28 June 2020; See also Maiese, M., 'Causes of Disputes and Conflicts,' in G. Burgess & H. Burgess (eds), *Beyond Intractability*, (Conflict Information Consortium, University of Colorado, Boulder, October, 2003),
available at http://www.beyondintractability.org/essay/underlying-causes Accessed on 28 June 2020.
[2] 'Negotiation and Mediation Techniques for Natural Resource Management' <http://www.fao.org/3/a0032e/a0032e04.htm> accessed 4 July 2020.

injustices or inequities in resource distribution. However, some conflicts have the potential for becoming obstacles to livelihoods and sustainable resource management if they are not addressed.[3] It has also been rightly pointed out that women play a critical role in managing natural resources on family and community levels and are most affected by environmental degradation.[4] In addition, world's women are seen as the key to sustainable development, peace and security.[5] It is for these reasons that this paper argues that women must and should be included in not only any peacemaking efforts where environmental related conflicts arise, but also in environmental management as a way of preventing any future conflicts from arising.

There are as many approaches to peace efforts as there are players. The three main approaches to peace include: peacekeeping, peacebuilding and peacemaking.[6] The three approaches are applied to different scenarios and stages in a conflict situation. This paper is mainly concerned with peacemaking approach to peace efforts. As already pointed out, there are different players in a conflict situation. This paper is concerned with women as key players in conflict situations. Women's roles are closely tied up to satisfying the basic needs of the extended family, among which are the global economic, and social needs and hence the need to include them in environmental management.[7]

The scope and context of the paper is limited to discussing the connection between the role of women and peacemaking approaches in environmental-related conflict situations. Arguably, both men and women are affected differently by environmental-related conflicts. It has rightly been pointed out that the role of women in the exploitation of natural resources during the war is rarely acknowledged.[8] As such, this discourse calls for a more inclusive role of women in environmental management.

---

[3] Ibid.

[4] Bureau of International Information Programs and United States Department of State, 'Chapter 11: Women and the Environment', *Global Women's Issues: Women in the World Today, extended version* (Bureau of International Information Programs, United States Department of State 2012) <https://opentextbc.ca/womenintheworld/chapter/chapter-11-women-and-the-environment/> accessed 8 July 2020.

[5] Ibid.

[6] Johan, Galtung, *Three approaches to peace: Peacekeeping, peacemaking and peacebuilding*. 1976 <https://www.galtung-institut.de/wp-content/uploads/2016/06/galtung_1976_three_approaches_to_peace.pdf> Accessed on 28 June 2020.

[7] Emmanuel Ngwa Nebasina, 'The Role of Women in Environmental Management: An Overview of the Rural Cameroonian Situation' (1995) 35 GeoJournal 516.

[8] 'Understanding Gender, Conflict and the Environment' (*CEOBS*, 5 June 2017) <https://ceobs.org/understanding-gender-conflict-and-the-environment/> accessed 4 July 2020.

2. Peacemaking and Environmental Management: The Linkage

Conflicts are issues about values which are non-negotiable. These needs and values are shared by the parties. Needs or values are inherent in all human beings and go to the root of the conflict while interests and issues are superficial and do not go to the root of the conflict.[9] They are infinite. Conflicts, therefore, arise out of the non-fulfillment of these non-negotiable needs or values of the conflicting parties in the society. Accordingly, if all needs are met, the result is non-zero-sum which produces integrative and creative solutions and not a zero-sum solution.[10] A conflict involves at least two parties disagreeing over the distribution of material or symbolic resources or perceives their underlying cultural values and beliefs to be different or incompatible. It has also been argued that conflicts could also originate from the social and political make-up and structure of society.[11] This supports the perspective that conflict has to be dealt with at the psychological level to get past 'blocks' to positive communication and at an ontological level to uncover the 'real' causes of the conflict.[12] Thus, peacemaking efforts work towards stopping active conflicts (whether armed or not).[13] The term peace is related to the well-being of any person and is also linked to harmony, tranquility, cooperation, alliance, well-being, and agreement.'[14] Peace is considered to be more than just the absence of violence.[15] As such, peace may be classified into positive peace or negative peace. Negative peace is the absence of violence or the fear of violence while positive peace is the attitudes, institutions and structures, that when strengthened, lead to peaceful societies.[16]

Positive peace is considered as a true, lasting, and sustainable peace built on justice for all peoples. The concept of positive peace involves the elimination of the root causes of war,

---

[9] Bloomfield, D., "Towards Complementarity in Conflict Management: Resolution and Settlement in Northern Ireland", *Journal of Peace Research*, Vol.32, No. 2 (May, 1995), pp.152-153.

[10] Fetherston, A.B., "From Conflict Resolution to Transformative Peacebuilding: Reflections from Croatia", *Centre for Conflict Resolution-Department of Peace Studies: Working Paper 4* (April, 2000), pp. 2-4.

[11] See Serge, L, et al, "Conflict Management Processes for Land-related conflict", *A Consultancy Report by the Pacific Islands Forum Secretariat,* available at www.forumsec.org, [Accessed on 4/7/2020].

[12] Fetherston, A.B., "From Conflict Resolution to Transformative Peacebuilding: Reflections from Croatia", op.cit.

[13] International Alert, "What is Peace Building?" Available at https://www.international-alert.org/what-we-do/what-is-peacebuilding [27/6/2020].

[14] Spring, Ú.O., "Peace and Environment: Towards a Sustainable Peace as Seen from the South." In *Globalization and Environmental Challenges*, Springer, Berlin, Heidelberg, 2008, pp. 113-126.

[15] Galtung, J., "Violence, peace, and peace research," *Journal of peace research*, Vol. 6, no. 3 (1969): 167-191.

[16] Herath, O., "A critical analysis of Positive and Negative Peace," (2016), p.106. Available at http://repository.kln.ac.lk/bitstream/handle/123456789/12056/journal1%20%281%29.104-107.pdf?sequence=1&isAllowed=y [Accessed on 26/6/2020].

violence, and injustice and the conscious attempt to build a society that reflects these commitments. Positive peace assumes an interconnectedness of all life.[17]

In a negative peace situation, it may not see conflict out in the open, but the tension is boiling just beneath the surface because the conflict was never reconciled. The concept of negative peace addresses immediate symptoms, the conditions of war, and the use and effects of force and weapons.'[18]

Peacemaking generally includes measures to address conflicts in progress and usually involves diplomatic action to bring hostile parties to a negotiated agreement.[19] In most African setups, the traditional conflict resolution mechanisms have been employed, for example, in resolving environmental conflicts where the council of elders, provincial administration, peace committees, land adjudication committees and local environmental committees play a pivotal role in managing conflicts.[20]

Peace and the environment are closely related as affirmed in the sustainable development discourse.[21] The United Nations *2030 Agenda for Sustainable Development*[22] (SDGs) provides a global blueprint for dignity, peace and prosperity for people and the planet, now and in the future. SDG Goal 16 focuses on promoting peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels.[23]

Some scholars have argued that environmental peacemaking fundamentally utilizes cooperative efforts to manage environmental resources as a way to transform insecurities and create more peaceful relations between parties in dispute.[24] In addition, environmental management may help

---

[17] Herath, O., "A critical analysis of Positive and Negative Peace," (2016), p.106.

[18] Ibid., pp.106-107.

[19] 'Terminology' (*United Nations Peacekeeping*) <https://peacekeeping.un.org/en/terminology> accessed 4 July 2020.

[20] Muigua, K., *Resolving Conflicts through Mediation in Kenya, 2nd* Ed., Glenwood Publishers, Nairobi – 2017.

[21] UN General Assembly, *Transforming our world: the 2030 Agenda for Sustainable Development*, 21 October 2015, A/RES/70/1, Target 35.

[22] UN General Assembly, *Transforming our world: the 2030 Agenda for Sustainable Development*, 21 October 2015, A/RES/70/1.

[23] Goal 16, *Transforming our world: the 2030 Agenda for Sustainable Development*, 21 October 2015, A/RES/70/1.

[24] Ken Conca and Geoffrey D Dabelko, 'Environmental Peacemaking /' (*Olin College Library Catalog*) <http://olin.tind.io/record/126690> accessed 28 June 2020.

overcome political tensions by promoting interaction, confidence building, and technical cooperation.[25]

An environmental conflict has been described as a particular social conflict characterised by: the qualitative or quantitative reduction of available environmental resources (water, biodiversity, arable land, raw materials and other finite common goods) due to the imposition of profitable projects by multinational companies and/or inappropriate policies by Governments, International financial organisations; and the escalation of protests by local residents and/or larger opposition movements in civil society, in an effort to protect the environment, common goods and people's rights.[26]

In Northern Kenya, the resource based conflicts have been worsened by diminishing pasture and water resources, the proliferation of small arms and light weapons, disputes over land and ethnic boundaries, the absence of adequate state security, and the commercialization of cattle rustling.[27]

Environmental conflicts have been perceived as a symptomatic manifestation of global model of economic development based on the exploitation of natural resources, disregard for people's rights and lack of social justice.[28] Furthermore, it has been suggested that there are about four key factors that contribute in the creation of environmental conflict: poverty, vulnerable livelihoods, migration and weak state institutions – all problems that are present at the local level.[29]

It is also argued that environmental factors often interact with the visible drivers of ethnic tensions, political marginalisation and poor governance to create a causal framework that allows degradation to affect livelihoods, interests and capital – which, in turn, lead to conflict.[30]

---

[25] Ken Conca and Geoffrey D Dabelko, 'Environmental Peacemaking /' (*Olin College Library Catalog*) <http://olin.tind.io/record/126690> accessed 28 June 2020.

[26] CDCA, 'Why environmental conflicts?' Available at <http://cdca.it/en/perche-i-conflitti-ambientali >accessed 5 July 2020.

[27] 'Peace by All Means: Women Crusaders in Northern Kenya Make the Search for Peace Personal | International Organization for Migration - Nairobi' </article/peace-all-means-women-crusaders-northern-kenya-make-search-peace-personal> accessed 5 July 2020.

[28] CDCA, 'Why environmental conflicts?' Available at http://cdca.it/en/perche-i-conflitti-ambientali accessed 5 July 2020.

[29] Barnett, J., & Adger, W. N., 'Climate change, human security and violent conflict,' *Political Geography*, Vol.26, 2007, pp. 639-655, at p.643 (As quoted in Akins, E., "Environmental Conflict: A Misnomer?" *Environment, Climate Change and International Relations*: 99, available at http://www.e-ir.info/2016/05/12/environmental-conflict-a-misnomer/].

[30] Akins, E., "Environmental Conflict: A Misnomer?" *Environment, Climate Change and International Relations*: 99, available at http://www.e-

It is thus clear that if communities are guaranteed environmental security, where they are able to meet all their resource needs, peace becomes easier to achieve. Where there are threats to sources of livelihoods especially in communities that mainly rely on environmental resources it means increased chances of conflict.

3. Role of Women in Peacemaking: Challenges and Prospects

It has been observed that natural resource based conflicts can, arguably, involve three broad themes: actors (or stakeholders, groups of people, government structures and private entities), resource (land, forests. rights, access, use and ownership) and stakes (economic, political. environmental and socio-cultural).[31] As a result, it is contended that conflicts can be addressed with the actor-oriented approach, resource-oriented approach, stake-oriented approach or a combination of the three.[32] Despite this, there are key principles such as, inter alia, participatory approaches[33], equitable representation, capacity building, context of the conflict and increased access and dissemination of information, that must always be considered.[34]

Natural resource based conflicts are sensitive considering that they arise from the need for people to satisfy their basic needs.[35]

It is for this reason that this paper advocates for inclusion of women in peacemaking efforts and environmental management as important actors and stakeholders in tackling environmental and natural resource related conflicts.

While the inclusion of women in making processes has gained momentum in policy discussions over the last 15 years, the number of women in decision-making positions remains relatively

---

ir.info/2016/05/12/environmental-conflict-a-misnomer/ [Accessed on 5/5/2020]; See also Sosa-Nunez, G. & Atkins, E., *Environment, Climate Change and International Relations*, (E-International Relations, 2016). Available at http://www.e-ir.info/wp-content/uploads/2016/05/Environment-Climate-Change-and-International-Relations-E-IR.pdf [Accessed on 5/7/2020].

[31] Anderson, J., et al, 'Addressing Natural Resource Conflicts through Community Forestry: Setting the Stage,' *Annex C - Summary of Discussion Papers*, (FAO), available at
http://www.fao.org/docrep/005/ac697e/ac697e13.htm#TopOfPage [Accessed on 5/7/2020].

[32] Ibid.

[33] Participatory approaches are defined as institutional settings where stakeholders of different types are brought together to participate more or less directly, and more or less formally, in some stage of the decision-making process. (Hove, SVD, 'Between consensus and compromise: acknowledging the negotiation dimension in participatory approaches,' Land Use Policy, Vol. 23, Issue 1, January 2006, pp. 10–17.

[34] Anderson, J., et al, 'Addressing Natural Resource Conflicts through Community Forestry: Setting the Stage,' op cit.

[35] FAO, 'Negotiation and mediation techniques for natural resource management,' available at http://www.fao.org/3/a-a0032e/a0032e05.htm [Accessed on 5/7/2020].

small.[36] Peacemaking efforts have relatively remained a man's affair, the same group of people who largely participate in conflicts.[37]

Some authors have rightly pointed out that 'peace processes increasingly go beyond outlining cease-fires and dividing territory to incorporate elements that lay the foundations for peace and shape the structures of society'.[38] It is for this reason that some authors have argued for the inclusion of all groups in society in peacemaking efforts. Some commentators have argued that the participation of women in peace talks is important as they are more likely to raise day-to-day issues such as human rights, citizen security, employment, and health care, which make peace and security plans more relevant and more durable.[39]

Women are seen as 'more peaceful' compared to men and argument used to call for their greater participation in peace efforts. Indeed, some authors have gone as far as arguing that 'men are more likely to engage in aggression and war; in contrast ''a world run by women'' would be ''less aggressive, adventurous, competitive, and violent'', and ''less prone to conflict and more conciliatory and cooperative than the one we inhabit now''.[40] Others argue that conflict ''accentuates existing differences of power and access to resources, weakening the position of those who are already without power, whether they are men, women or children''.[41]

While the former suggestion that women may be more peaceful is highly contentious, the latter argument solidifies the argument that women also have much to lose where there is conflict and hence creates the need to include them in peace processes.

Some authors have authoritatively explored women's participation in five important areas of international peace and security namely: (1) conflict prevention, (2) peace negotiations, (3) post-conflict disarmament, demobilization, and reintegration, (4) governance, and (5) transitional

---

[36] 'Why Women Should Have a Greater Role in Peacebuilding' (*World Economic Forum*) <https://www.weforum.org/agenda/2015/05/why-women-should-have-a-greater-role-in-peacebuilding/> accessed 5 July 2020.

[37] 'African Approaches to Building Peace and Social Solidarity' (*ACCORD*) <https://www.accord.org.za/ajcr-issues/african-approaches-to-building-peace-and-social-solidarity/> accessed 5 July 2020.

[38] Marie O'Reilly and Thania Paffenholz, 'Reimagining Peacemaking: Women's Roles in Peace Processes' (International Peace Institute (IPI): The Gaduate Institute of International … 2015) < https://cve-kenya.org/media/library/Reilly_et_al_2015_Reimagining_Peacemaking_Womens_Roles_in_Peace_Processes.pdf> Accessed 28 June 2020.

[39] 'Women on the Frontlines of Peace and Security' <https://ndupress.ndu.edu/Publications/Books/Women-on-the-Frontlines-of-Peace-and-Security/> accessed 5 July 2020.

[40] See Hilary Charlesworth, 'Are Women Peaceful? Reflections on the Role of Women in Peace-Building' (2008) 16 Feminist Legal Studies 347.

[41] See Hilary Charlesworth, 'Are Women Peaceful? Reflections on the Role of Women in Peace-Building' (2008) 16 Feminist Legal Studies 347, at 358.

justice.[42] Arguably, active inclusion of women in environmental management as part of the peacemaking efforts would go a long way in achieving lasting peace in any society.

Some scholars have observed that a key challenge to greater inclusion of women's issues and concerns in peace agreements and in peacemaking [and statebuilding] efforts is that women are not seen as central to 'making or breaking' a peace agreement and other forms of identity, such as ethnicity, are considered to be a more fundamental fault line for conflict.[43]

According to some commentators, the trauma of the conflict experience may provide an opportunity for women to come together with a common agenda. In some contexts, these changes have led women to become activists, advocating for peace and long-term transformation in their societies.[44]

In some parts of Northern Kenya especially among the pastoralist communities, women have been as agents of both conflicts and peace. For instance, it has been observed that among the communities of Nawuiyapong in West Pokot County and Lorengippi in Turkana County, Northern Kenya, women have now taken an initiative to attend meetings between the community elders, so as to exert pressure on the elders towards making peaceful resolutions. Furthermore, in contrast to the practice among pastoralist communities where women have in the past motivated young men to participate in raids, the women crusaders are now acting as change agents and discouraging their young men from such activities.[45] In these two communities, there are a group of women popularly referred to as the women crusaders, and they have been instrumental in pushing men (elders and youth-warriors) into committing themselves to resolutions reached during peace dialogues.[46]

The inclusion of women in peace efforts is not alien to Africa as women elders in traditional African societies often played a key role in resolving conflicts.[47] For instance, it is said that

---

[42] Donna Ramsey-Marshall, 'Review of Women Building Peace: What They Do, Why It Matters' (2008) 25 International Journal on World Peace 112.

[43] 'Gender-Sensitive Peacebuilding and Statebuilding' (*GSDRC*) <https://gsdrc.org/topic-guides/gender-and-conflict/approaches-tools-and-interventions/gender-sensitive-peacebuilding-and-statebuilding/> accessed 4 July 2020.

[44] Julie Arostegui, 'Gender, Conflict, and Peace-Building: How Conflict Can Catalyse Positive Change for Women' (2013) 21 Gender & Development 533.

[45] 'Peace by All Means: Women Crusaders in Northern Kenya Make the Search for Peace Personal | International Organization for Migration - Nairobi' </article/peace-all-means-women-crusaders-northern-kenya-make-search-peace-personal> accessed 5 July 2020.

[46] Ibid.

[47] See generally, Boege, V., Potential and limits of traditional approaches in peacebuilding. *Berghof Handbook II: Advancing Conflict Transformation*, 2011, pp.431-457.

among the traditional Igbo society in Eastern Nigeria, women are the sustainers and healers of human relationships.[48] Chinua Achebe buttresses this point further in his renowned novel, *Things Fall Part,* where he asserts as follows:

> *"...when a father beats his child, it seeks sympathy in its mother's hut. A man belongs to his father when things are good and life is sweet. But when there is sorrow and bitterness, he finds refuge in his motherland. Your mother is there to protect you".[49]*

This is true in virtually all the other African communities. The role of the Luo women, for instance, is also well documented in various stages of peace processes in their community. They could directly or indirectly intervene through elders and women networks within the warring factions to bring peace.[50]

Despite this, a critical look at the cultures of most of the other African communities reveals that the role of women as compared to men in conflict management activities was and is still negligible.[51] For instance, among the Pokot and the Marakwet, women traditionally act as reference resource people but cannot challenge or influence decisions adopted by the male-dominated council of elders, the *Kokwo*. Among the Samburu, women are supposed to merely convey their suggestions through their male relatives. Such information may or may not be conveyed at all to the council of elders.[52]

Consequently, traditions, cultural norms and practices that may be considered repugnant and contrary to written laws and that hinder the participation of women in conflict management, should be discarded. Women empowerment is essential to enable them participate in the various conflict resolution fora as they are the majority of the victims of conflicts.

Their role as carriers of life and agents of peace has not changed in modern society. As such their participation in conflict resolution activities should not be curtailed by the adoption of formal dispute resolution mechanisms or adherence to traditions hindering their role on the same.

---

[48] Brock-Utne, B., "Indigenous conflict resolution in Africa," In *A draft presented to week-end seminar on Indigenous Solutions to Conflicts held at the University of Oslo, Institute of Educational Research*, 2001, p. 13.

[49] Achebe, C., *Things Fall Apart*, (William Heinemann Ltd, London, 1958) (As quoted in Brock-Utne, B., "Indigenous conflict resolution in Africa," op cit., p.13).

[50] Brock-Utne, B., *Indigenous Conflict Resolution in Africa*, op cit.

[51] See Alaga, E., *Challenges for women in peacebuilding in West Africa*, (Africa Institute of South Africa (AISA), 2010); Cf. Ibewuike, V. O., African *Women and Religious Change: A study of the Western Igbo of Nigeria with a special focus on Asaba town*, (Uppsala, 2006). Available at https://uu.diva-portal.org/smash/get/diva2:167448/FULLTEXT01.pdf [Accessed on 5/7/2020].

[52] See generally, Rabar, B. & Karimi, M. (Eds), *Indigenous Democracy: Traditional Conflict Resolution Mechanisms: The Case of Pokot, Turkana, Samburu and Marakwet communities, ,* (ITDG, Nairobi, 2004), p.96.

Women have the capacity to negotiate and bring about peace, either directly or through creation of peace networks, among warring communities.[53] Their participation in conflict resolution should thus be enhanced.

As already pointed out, peace building generally goes beyond conflict management measures, as it involves developing institutional capacities that alter the situations that lead to violent conflicts.[54] In traditional African societies, people engaged in activities that promoted peace through the various activities they engaged in. Resort to courts searching for justice when peace is what is needed may thus destroy relationships rather than build and foster them in the Kenyan case. In such cases, reconciliation, negotiation, mediation and other traditional mechanisms would be the better option.[55] There is a need to ensure that these processes include women as active players.

Thus, women are still subjugated when it comes to peacemaking efforts due to poverty, discriminatory cultural norms and traditions and lack of education. This is despite the ongoing national and international efforts geared towards empowering women.

4. Role of Women in Environmental Management

The role of most women at the household level is not unique to Kenya as in many other African countries, they are charged with fresh water collection and use, the tedious search and use of energy resources, land use and its security, the marketing of farm produce, domestic chores and other household undertakings which they carry out so as to sustain each individual in the household.[56] Despite this, these women have no rights over the land on which they perform,

---

[53] See generally, De la Rey, C., & McKay, S., Peacebuilding as a gendered process. *Journal of Social Issues*, Vol.62, No.1, 2006, pp.141-153; See also Paffenholz, T., et al, "Making Women Count - Not Just Counting Women: Assessing Women's Inclusion and Influence on Peace Negotiations," (Geneva: Inclusive Peace and Transition Initiative (The Graduate Institute of International and Development Studies) and UN Women, April 2016).Available at
http://www.inclusivepeace.org/sites/default/files/IPTI-UN-Women-Report-Making-Women-Count-60-Pages.pdf
[Accessed on 5/7/2020].
[54] See Maiese, M., 'Peacebuilding,' September 2003. Available at
http://www.beyondintractability.org/essay/peacebuilding [Accessed on
5/7/2020].
[55] See generally, Huyse, L., "Tradition-based Justice and Reconciliation after Violent Conflict: Learning from African Experiences." (2008). Available at 174.129.218.71/resources/analysis/upload/paper_060208_bis.pdf [Accessed on 5/7/2020]; See also Bar-Tal, D., "From Intractable Conflict through Conflict Resolution to Reconciliation: Psychological Analysis." *Political Psychology*, Vol.21, No. 2 (2000); see also Bloomfield, D., et al, (eds.), *Reconciliation after violent conflict: A handbook*, (International Idea, 2003).
[56] Emmanuel Ngwa Nebasina, 'The Role of Women in Environmental Management: An Overview of the Rural Cameroonian Situation' (1995) 35 GeoJournal 515.

hence no access to credit facilities for desired farm inputs and other farm improvement facilities, receive inadequate education and training, due some times to culture and religious factors, and they are thus forced by such circumstances to negotiate for or rent and cultivate small isolated patches of land which in most cases are separated by considerable distances.[57] The indirect effect of this scenario on the environment is that these women become frustrated and have no incentive for long term investments to upkeep positively the rural environmental management.[58]

In her acceptance speech, Nobel Laureate, the late Prof. Wangari Maathai, summarised the importance of environmental resources to livelihood sustenance and the central role that citizenry can play in solving environmental problems, especially women, by stating that: "…….*So, together, we have planted over 30 million trees that provide fuel, food, shelter, and income to support their children's education and household needs. The activity also creates employment and improves soils and watersheds. Through their involvement, women gain some degree of power over their lives, especially their social and economic position and relevance in the family….Initially, the work was difficult because historically our people have been persuaded to believe that because they are poor, they lack not only capital, but also knowledge and skills to address their challenges. Instead they are conditioned to believe that solutions to their problems must come from 'outside'. Further, women did not realize that meeting their needs depended on their environment being healthy and well managed. They were also unaware that a degraded environment leads to a scramble for scarce resources and may culminate in poverty and even conflict….In order to assist communities to understand these linkages, we developed a citizen education program, during which people identify their problems, the causes and possible solutions. They then make connections between their own personal actions and the problems they witness in the environment and in society*…. (Emphasis added)."[59]

This speech aptly captures the place of women in environmental management and the need to include them in achieving effective environmental management for elimination of environmental based conflicts to achieve lasting peace.

---

[57] Ibid, p. 515.
[58] Ibid, p.515.
[59] The Norwegian Nobel Institute, 'Wangari Maathai: The Nobel Lecture (Oslo, December 10, 2004),' available at *http://nobelpeaceprize.org/en_GB/laureates/laureates-2004/maathai-lecture/* [Accessed on 26/06/2020].

©Kariuki Muigua, July, 2020

5. Mainstreaming the Role of Women in Peacemaking and Effective Environmental Management in Kenya

Kenya has on several occasions witnessed violence erupting in the Rift valley as a result of pastoralists and farmers competing over the same land use or for vastly different uses.[60] Increasingly, stakeholders and leaders world over have agreed that 'women's participation in peace negotiations contributes to the quality and durability of peace after civil war'.[61] This assertion holds true especially in relation to environmental and natural resource related conflicts. This is because of the important role that women play as far as nurturing and providing for their families is concerned.

The women, peace, and security agenda first gained a foothold in 1995 at the Fourth World Conference on Women in Beijing.[62] In the year 2000, the United Nations Security Council adopted *Resolution 1325 on Women, peace and Security*[63] where they *inter alia* urged Member States to ensure increased representation of women at all decision-making levels in national, regional and international institutions and mechanisms for the prevention, management, and resolution of conflict.[64] The Council also called on all actors involved, when negotiating and implementing peace agreements, to adopt a gender perspective, including, inter alia: (a) the special needs of women and girls during repatriation and resettlement and for rehabilitation, reintegration and post-conflict reconstruction; (b) Measures that support local women's peace initiatives and indigenous processes for conflict resolution, and that involve women in all of the implementation mechanisms of the peace agreements; (c) Measures that ensure the protection of and respect for human rights of women and girls, particularly as they relate to the constitution, the electoral system, the police and the judiciary.[65]

It has however been observed that despite the adoption of UN Security Council Resolution 1325, which called for strengthening women and girls' protection from conflict-related sexual violence and women's equal participation in all stages of the prevention and resolution of conflict,

---

[60] Ibid, p. 10.
[61] Jana Krause, Werner Krause and Piia Bränfors, 'Women's Participation in Peace Negotiations and the Durability of Peace' (2018) 44 International Interactions 985.
[62] Princeton Lyman, 'Women's Role in Bringing Peace to Sudan and South Sudan' [2013] unpublished article submitted to State Department.
[63] Adopted by the Security Council at its 4213th meeting, on31 October 2000, S/RES/1325 (2000).
[64] Ibid, para. 1.
[65] Ibid, para. 8.

women's participation in peace negotiations with voice and influence remains exceptional rather than the norm.[66]

Women's traditional societal role as caretakers and mothers of family leaves them at a precarious position when natural resource related conflicts arise.[67]

Peacemaking is done collaboratively, at local, national, regional and international levels. Individuals, communities, civil society organisations, governments, regional bodies and the private sector all play a role in making peace. Peacemaking is also a long-term process, as it involves changes in attitudes and behaviour, and institutional norms.[68] It has been observed that shared natural resources can provide the basis for dialogue between warring parties, as can common environmental threats that extend across human boundaries and borders.[69] Failure to promote such sharing of available natural resources for harmonious existence is a recipe for resource fueled environmental conflicts.[70] Indeed, it has been documented that the current of wealth from the world's abundant natural resources is too often diverted away from populations in need, instead feeding conflicts and corruption, and leading to human rights abuses and environmental damage.[71]

Some authors have observed that the pervasiveness of women's responsibility for environmental management hinges on a gendered division of labour, in which women are often disproportionately responsible for providing 'subsistence' products such as food, water and fuel.[72] For instance, women's roles mean that the well-being of whole households and communities frequently depends on their ability to access resources, including during conflict. In addition, even where daily life is disrupted by armed conflict, women's responsibilities tend to

---

[66] Jana Krause, Werner Krause and Piia Bränfors, 'Women's Participation in Peace Negotiations and the Durability of Peace' (2018) 44 International Interactions 985.

[67] 'Roles Of Women, Families, And Communities In Preventing Illnesses And Providing Health Services In Developing Countries | The Epidemiological Transition: Policy and Planning Implications for Developing Countries | The National Academies Press' <https://www.nap.edu/read/2225/chapter/14> accessed 5 July 2020.

[68] International Alert, "What is Peace Building?" Available at https://www.international-alert.org/what-we-do/what-is-peaceb uilding [27/6/2020].

[69] 'How Does War Damage the Environment?' (*CEOBS*, 4 June 2020) <https://ceobs.org/how-does-war-damage-the-environment/> accessed 2 July 2020.

[70] 'Natural Resource Wealth Fails to Translate into "Equivalent" Benefits for People, Fuelling Conflict, Instability, Deputy Secretary-General Tells Security Council | Meetings Coverage and Press Releases' <https://www.un.org/press/en/2013/sc11037.doc.htm> accessed 2 July 2020.

[71] 'Natural Resource Wealth Fails to Translate into "Equivalent" Benefits for People, Fuelling Conflict, Instability, Deputy Secretary-General Tells Security Council | Meetings Coverage and Press Releases' <https://www.un.org/press/en/2013/sc11037.doc.htm> accessed 2 July 2020.

[72] 'Understanding Gender, Conflict and the Environment' (*CEOBS*, 5 June 2017) <https://ceobs.org/understanding-gender-conflict-and-the-environment/> accessed 2 July 2020.

remain the same in spite of additional environmental pressures which may include degradation directly and indirectly connected to armed conflict.[73] The roles of women are said to alter and expand during conflict as they participate in the struggles and take on more economic responsibilities and duties as heads of households.[74]

The place of women in peacemaking as far as environmental resources are concerned has been rightly summarized as follows:

> "….Harnessing these positive environmental dividends requires policymakers to think about gender and the way social roles shape everyday interactions with the environment in conflict affected areas. Where women are identified as the primary managers of local resources, effective management and reform will remain incomplete and ineffective if a gendered lens is not considered…."[75]

Some authors have argued that the linkages between women signatories and women civil society groups explain the observed positive impact of women's direct participation in peace negotiations. In addition, collaboration and knowledge building among diverse women groups contributes to better content of peace agreements and higher implementation rates of agreement provisions.[76]

The participatory processes such as negotiation, mediation and conciliation should also include women as they may better understand the underlying issues in the conflict due to their close interactions with the natural resources. It has been noted that women have generally been under-represented in peace negotiations, both in numbers and status (where they often constitute 'informal' participants).[77] There is a need for the stakeholders involved in peacemaking to acknowledge the important role that women can and should play in not only management of environmental and natural resources but also ensuring that they actively participate in peacemaking efforts.

Women should also be included in dispute management committees, both formal and informal, as a way of not only ensuring that they actively participate but also as a way of encouraging

---

[73] Ibid.

[74] Julie Arostegui, 'Gender, Conflict, and Peace-Building: How Conflict Can Catalyse Positive Change for Women' (2013) 21 Gender & Development 533.

[75] 'Understanding Gender, Conflict and the Environment' (*CEOBS*, 5 June 2017) <https://ceobs.org/understanding-gender-conflict-and-the-environment/> accessed 4 July 2020.

[76] Jana Krause, Werner Krause and Piia Bränfors, 'Women's Participation in Peace Negotiations and the Durability of Peace' (2018) 44 International Interactions 985.

[77] 'Gender-Sensitive Peacebuilding and Statebuilding' (*GSDRC*) <https://gsdrc.org/topic-guides/gender-and-conflict/approaches-tools-and-interventions/gender-sensitive-peacebuilding-and-statebuilding/> accessed 4 July 2020.

attitude change among communities that women can and should indeed participate in brokering peace within their communities. The participation of women in peace processes improves their outcome, leading to more stable communities that are less likely to revert into conflict.[78]

5.1 Empowerment of Women through Elimination of Poverty

One of the ways of addressing poverty is focusing on human development which empowers people, both men and women, to contribute positively towards eradication of poverty without solely relying on the Government to do so. It has been observed that the view that poverty is a shortage of income ought to be changed to one that perceives poverty as 'unfreedoms' of various sorts: the lack of freedom to achieve even minimally satisfactory living conditions. Low income can contribute to that, but other factors such as the lack of schooling facilities, absence of health facilities, unavailability of medicines, the suppression of women, hazardous environmental features and lack of jobs do also play a major role. He opines that poverty can be reduced through addressing all these issues.[79]

It has been observed that poverty and the urgent desire to satisfy the basic needs of growing human populations are some of the root causes of the extensive exploitation and inherent depletion of natural resources especially within rural environment.[80] Thus, poverty exerts undue pressure on environmental resources leading to environmental degradation. When women, who are the main caregivers in the Kenyan society especially within the rural communities, cannot comfortably meet the needs of their families, they turn to the environment to exert pressure on the small parcels of agricultural land as well as engaging in economic activities such as charcoal burning and timber harvesting to meet their needs. The unsustainable means of agricultural production adversely affects the environment.[81] Economic empowerment of women would enable them diversify their sources of livelihood thus easing the pressure on the environment.

---

[78] 'United Nations Gender Equality Chief, Briefing Security Council, Points Out "Systemic Failure" to Integrate Women in Peacekeeping, Mediation | Meetings Coverage and Press Releases' <https://www.un.org/press/en/2018/sc13554.doc.htm> accessed 5 July 2020.

[79] Green, D., *From Poverty to Power: How active citizens and effective states can change the world* , (2nd ed., 2012), pg. IX (Foreword by Amartya Sen), Rugby, UK: Practical Action Publishing and Oxford: Oxfam International, Available at

http://www.oxfamamerica.org/static/media/files/From_Poverty_to_Power_2nd_Edition.pdf [Accessed on 4/7/2020].

[80] Emmanuel Ngwa Nebasina, 'The Role of Women in Environmental Management: An Overview of the Rural Cameroonian Situation' (1995) 35 GeoJournal 520.

[81] Elizabeth Rodriguez, Ryan Sultan and Amy Hilliker, 'Negative Effects of Agriculture on Our Environment' (2004) 3 Ef. Agric. Trap.

©Kariuki Muigua, July, 2020

The United Nations observe that Women's economic empowerment includes women's ability to participate equally in existing markets; their access to and control over productive resources, access to decent work, control over their own time, lives and bodies; and increased voice, agency and meaningful participation in economic decision-making at all levels from the household to international institutions.[82] As far as realisation of sustainable development goals is concerned, the United Nations observes that 'empowering women in the economy and closing gender gaps in the world of work are key to achieving the 2030 Agenda for Sustainable Development and achieving the Sustainable Development Goals, particularly Goal 5, to achieve gender equality, and Goal 8, to promote full and productive employment and decent work for all; also Goal 1 on ending poverty, Goal 2 on food security, Goal 3 on ensuring health and Goal 10 on reducing inequalities'.[83]

As already pointed out, most natural resource related conflicts emanate from competition for access and control of natural resources. Economically empowered women can objectively engage in negotiations geared towards achieving peace or avoiding conflicts without them being disadvantaged.[84] They can also contribute to the empowerment of households through ensuring that children go to school. For instance, it has been observed that youths from Northern Kenyan communities partake in cattle raids against neighboring communities, which vice has been attributed to various factors such as lack of education, unemployment and the cultural obligation for young men to partake in the cattle raids. Acquiring cattle during such raids has for long been considered a sure way of enhancing the young men's status in society.[85] Women would not only be able to take their children to school but would also discourage these youths from engaging in cattle raids.[86]

---

[82] 'Facts and Figures: Economic Empowerment' (*UN Women*) <https://www.unwomen.org/what-we-do/economic-empowerment/facts-and-figures> accessed 5 July 2020.
[83] Ibid.
[84] 'United Nations Gender Equality Chief, Briefing Security Council, Points Out "Systemic Failure" to Integrate Women in Peacekeeping, Mediation | Meetings Coverage and Press Releases' <https://www.un.org/press/en/2018/sc13554.doc.htm> accessed 5 July 2020.
[85] 'Peace by All Means: Women Crusaders in Northern Kenya Make the Search for Peace Personal | International Organization for Migration - Nairobi' </article/peace-all-means-women-crusaders-northern-kenya-make-search-peace-personal> accessed 5 July 2020.
[86] Ibid.

5.2 Formal and Non-Formal Education for Meaningful Participation of Women

It has been observed that promoting women's capacities to participate in peace processes is crucial for their advancement and ability to contribute to peace, development and security.[87] One way of building such capacity is through empowering women and girls through education.

Education is seen as a key enabler of economic growth and indeed a part of sustainable development discourse. As such, increasing women's and girls' educational attainment contributes to women's economic empowerment and more inclusive economic growth.[88] This is because education is critical for women's and girl's health and wellbeing, as well as their income-generation opportunities and participation in the formal labour market.[89]

Education will not only enable them diversify their sources of income and ease pressure on the environment but will also give them the voice to meaningfully participate in negotiations geared towards management of conflicts.

Empowering women and girls through education is important in ensuring that they actively and meaningfully participate in community peace efforts. It is noteworthy that adopting a community-based approach to empowerment of women does not automatically translate into greater participation and inclusion. This is because some of the traditional practices have negative impacts such as discrimination of women and disabled persons.[90] In fact, it is against this fact that the Constitution retains the test of non-repugnancy while applying traditional justice

---

[87] 'Mediating Peace in Africa' (*ACCORD*) <https://www.accord.org.za/publication/mediating-peace-in-africa/> accessed 5 July 2020.

[88] 'Facts and Figures: Economic Empowerment' (*UN Women*) <https://www.unwomen.org/what-we-do/economic-empowerment/facts-and-figures> accessed 5 July 2020.

[89] 'Facts and Figures: Economic Empowerment' (*UN Women*) <https://www.unwomen.org/what-we-do/economic-empowerment/facts-and-figures> accessed 5 July 2020.

[90] See generally, Muigua, K., ―Securing the Realization of Environmental and Social Rights for Persons with Disabilities in Kenya‖. Available at
http://www.kmco.co.ke/attachments/article/117/Securing%20the%20Realization%20of%20Environmental%20and%20Social%20Rights%20for%20Persons%20with%20Disabilities%20in%20Kenya.pdf; See also generally Human Rights Watch, *World Report 2013*, available at
http://www.hrw.org/sites/default/files/wr2013_web.pdf < accessed 5 July 2020.

systems.[91] This is where the Courts come in as the legal guardians of the Bill of human rights as envisaged in the Constitution.[92]

5.3 Encouraging Active Participation of Women in Peace Negotiation and Mediation Processes

Under Article 31 of the *RIO+20 Report*, state parties emphasized that sustainable development must be inclusive and people-centred, benefiting and involving all people, including youth and children. They also recognized that gender equality and women's empowerment are important for sustainable development and our common future. They therefore reaffirmed their commitments to ensure women's equal rights, access and opportunities for participation and leadership in the economy, society and political decision-making.

Although the need to engage women in peace processes is widely acknowledged, it has been observed that in many parts of the world especially where conflicts persist, most mediation teams do not include or encourage the voices and representation of women.[93] This is despite evidence that women have demonstrated that they can be adept at mobilising diverse groups for a common purpose, working across ethnic, religious, political and cultural divides to promote peace.[94]

The role of women in negotiation and mediation of conflicts should be institutionalized. The place of women in our society puts them in the most proximate contact with the wellbeing of communities. Conflicts affect them and they should therefore be involved in any efforts geared towards reaching lasting peace solutions. Women traditionally played a primary role in resolving conflicts as negotiators, albeit informally. Conflict negotiation and mediation systems should require specifically that gender issues are given adequate weight and should include some requirement for inclusion of female negotiators and mediators when appropriate, like when land

---

[91] Constitution of Kenya 2010, Art. 159(3).
[92] Constitution of Kenya 2010, Art.23. Article 23 of Constitution of Kenya deals with Authority of courts to uphold and enforce the Bill of Rights.
      (1) The High Court has jurisdiction, in accordance with Article 165, to hear and determine applications for redress of a denial, violation or infringement of, or threat to, a right or fundamental freedom in the Bill of Rights.
[93] 'Mediating Peace in Africa' (*ACCORD*) <https://www.accord.org.za/publication/mediating-peace-in-africa/> accessed 5 July 2020.
[94] Ibid; see also Helen Kezie-Nwoha and Juliet Were, 'Women's Informal Peace Efforts: Grassroots Activism in South Sudan' (2018) 2018 CMI Brief; Esther Soma, 'Our Search for Peace: Women in South Sudan's National Peace Processes, 2005–2018'.

rights are involved.[95] The constitution now requires gender parity in almost all commissions or organs of government.[96]

Elimination of social injustices entails promoting gender equity as a way of ensuring that both men and women get fair opportunities for the realisation of their right to self-determination and contribution towards national development. The *UN Conference on Environment and Development, Agenda 21*[97] under chapter 23 calls for full public participation by all social groups, including women, youth, indigenous people and local communities in policy-making and decision-making.

6. Conclusion

It has been contended that a gendered approach can improve not only the lives of men and women in conflict and post-conflict situations, but it can also reap significant environmental dividends.[98] Specifically, women's participation in peace negotiations is believed to increase the durability and the quality of peace.[99] There is a need to ensure that peacemaking efforts take into consideration the gender aspect and an acknowledgement that both men and women are affected differently by natural resource based conflicts and there is therefore a need to ensure that both are included if Kenya is to not only ensure peace across the country but also achieve effective environmental management.

The Sustainable Development Goals (SDGs) acknowledge the link between peace and development and thus provide that sustainable development cannot be realized without peace and security; and peace and security will be at risk without sustainable development.[100] The SDGs Agenda also recognizes the need to build peaceful, just and inclusive societies that provide equal

---

[95] Fitzpatrick, D., "Dispute Resolution; Mediating Land Conflict in East Timor", in AusAID's *Making Land Work Vol 2; Case Studies on Customary Land and Development in the Pacific*, (2008), Case Study No. 9, p. 196. <http://www.ausaid.gov.au/publications/pdf> accessed 5 July 2020.

[96] See Articles 97 (1)(b); 98 (1)(b); 98(1)(c) of the Constitution.
The Constitution of Kenya readily recognizes women by way of creation of special seats for women that resulted in the election of forty-seven (47) women into the National Assembly, nomination of sixteen women by political parties and one woman representing the youth and persons with disabilities into the Senate and County Governments and appointment of women into other decision-making bodies. ('Actualization and Implementation of the "Two-Thirds Gender Principle" in Kenya | Www.Sidint.Net' <https://www.sidint.net/content/actualization-and-implementation-two-thirds-gender-principle-kenya> accessed 5 July 2020.).

[97] United Nations Conference on Environment & Development Rio de Janeiro, Brazil, 3 to 14 June 1992.

[98] 'Understanding Gender, Conflict and the Environment' (*CEOBS*, 5 June 2017) <https://ceobs.org/understanding-gender-conflict-and-the-environment/> accessed 4 July 2020.

[99] Jana Krause, Werner Krause and Piia Bränfors, 'Women's Participation in Peace Negotiations and the Durability of Peace' (2018) 44 International Interactions 985.

[100] United Nations, *Transforming our world: the 2030 Agenda for Sustainable Development*, A/RES/70/1, para. 35.

access to justice and that are based on respect for human rights (including the right of women to participate in community affairs), on effective rule of law and good governance at all levels and on transparent, effective and accountable institutions. Factors which give rise to violence, insecurity and injustice, such as inequality, corruption, poor governance and illicit financial and arms flows, are addressed in the Agenda. The aim is to redouble the efforts to resolve or prevent conflict and to support post-conflict countries, including through ensuring that women have a role in peace building and state building.[101] The significant daily interaction of women with environmental resources makes them critical players in peacemaking efforts especially where natural resource based conflicts arise. Mainstreaming the role of women in peacemaking and environmental management in Kenya is a necessary move in order to achieve sustainable development.

References

'Actualization and Implementation of the "Two-Thirds Gender Principle" in Kenya | Www.Sidint.Net' <https://www.sidint.net/content/actualization-and-implementation-two-thirds-gender-principle-kenya> accessed 5 July 2020.).

'African Approaches to Building Peace and Social Solidarity' (*ACCORD*) <https://www.accord.org.za/ajcr-issues/african-approaches-to-building-peace-and-social-solidarity/> accessed 5 July 2020.

'Facts and Figures: Economic Empowerment' (*UN Women*) <https://www.unwomen.org/what-we-do/economic-empowerment/facts-and-figures> accessed 5 July 2020.

'Gender-Sensitive Peacebuilding and Statebuilding' (*GSDRC*) <https://gsdrc.org/topic-guides/gender-and-conflict/approaches-tools-and-interventions/gender-sensitive-peacebuilding-and-statebuilding/> accessed 4 July 2020.

'How Does War Damage the Environment?' (*CEOBS*, 4 June 2020) <https://ceobs.org/how-does-war-damage-the-environment/> accessed 2 July 2020.

'Mediating Peace in Africa' (*ACCORD*) <https://www.accord.org.za/publication/mediating-peace-in-africa/> accessed 5 July 2020.

'Natural Resource Wealth Fails to Translate into "Equivalent" Benefits for People, Fuelling Conflict, Instability, Deputy Secretary-General Tells Security Council | Meetings Coverage and Press Releases' <https://www.un.org/press/en/2013/sc11037.doc.htm> accessed 2 July 2020.

'Negotiation and Mediation Techniques for Natural Resource Management' <http://www.fao.org/3/a0032e/a0032e04.htm> accessed 4 July 2020.

---

[101] Ibid.

'Peace by All Means: Women Crusaders in Northern Kenya Make the Search for Peace Personal | International Organization for Migration - Nairobi' </article/peace-all-means-women-crusaders-northern-kenya-make-search-peace-personal> accessed 5 July 2020.

'Roles of Women, Families, And Communities In Preventing Illnesses And Providing Health Services In Developing Countries | The Epidemiological Transition: Policy and Planning Implications for Developing Countries | The National Academies Press' <https://www.nap.edu/read/2225/chapter/14> accessed 5 July 2020.

'Terminology' (*United Nations Peacekeeping*) <https://peacekeeping.un.org/en/terminology> accessed 4 July 2020.

'Understanding Gender, Conflict and the Environment' (*CEOBS*, 5 June 2017) <https://ceobs.org/understanding-gender-conflict-and-the-environment/> accessed 4 July 2020.

'United Nations Gender Equality Chief, Briefing Security Council, Points Out "Systemic Failure" to Integrate Women in Peacekeeping, Mediation | Meetings Coverage and Press Releases' <https://www.un.org/press/en/2018/sc13554.doc.htm> accessed 5 July 2020.

'Why Women Should Have a Greater Role in Peacebuilding' (*World Economic Forum*) <https://www.weforum.org/agenda/2015/05/why-women-should-have-a-greater-role-in-peacebuilding/> accessed 5 July 2020.

'Women on the Frontlines of Peace and Security' <https://ndupress.ndu.edu/Publications/Books/Women-on-the-Frontlines-of-Peace-and-Security/> accessed 5 July 2020.

Akins, E., "Environmental Conflict: A Misnomer?" *Environment, Climate Change and International Relations*: 99, available at http://www.e-ir.info/2016/05/12/environmental-conflict-a-misnomer/ [Accessed on 5/5/2020].

Alaga, E., *Challenges for women in peacebuilding in West Africa*, (Africa Institute of South Africa (AISA), 2010).

Anderson, J., Gauthier, M., Thomas, G. and Wondolleck, J., 'Addressing Natural Resource Conflicts through Community Forestry: Setting the Stage,' *Annex C - Summary of Discussion Papers*, (FAO), available at http://www.fao.org/docrep/005/ac697e/ac697e13.htm#TopOfPage [Accessed on 5/7/2020].

Arostegui, J., 'Gender, Conflict, and Peace-Building: How Conflict Can Catalyse Positive Change for Women' (2013) 21 Gender & Development 533.

Barnett, J., & Adger, W. N., 'Climate change, human security and violent conflict,' *Political Geography*, Vol.26, 2007, pp. 639-655 (As quoted in Akins, E., "Environmental Conflict: A Misnomer?" *Environment, Climate Change and International Relations*: 99, available at http://www.e-ir.info/2016/05/12/environmental-conflict-a-misnomer/].

Bar-Tal, D., "From Intractable Conflict through Conflict Resolution to Reconciliation: Psychological Analysis." *Political Psychology*, Vol.21, No. 2 (2000).

21

Bloomfield, D., "Towards Complementarity in Conflict Management: Resolution and Settlement in Northern Ireland", *Journal of Peace Research*, Vol.32, No. 2 (May, 1995), pp.152-153.

Bloomfield, D., Barnes, T., Huyse, L. and Barnes, T. eds.,, *Reconciliation after violent conflict: A handbook*, (International Idea, 2003).

Boege, V., Potential and limits of traditional approaches in peacebuilding. *Berghof Handbook II: Advancing Conflict Transformation*, 2011, pp.431-457.

Brock-Utne, B., "Indigenous conflict resolution in Africa," In *A draft presented to week-end seminar on Indigenous Solutions to Conflicts held at the University of Oslo, Institute of Educational Research*, 2001.

Case Studies on Customary Land and Development in the Pacific, (2008), Case Study No. 9<http://www.ausaid.gov.au/publications/pdf> accessed 5 July 2020.

CDCA, 'Why environmental conflicts?' Available at <http://cdca.it/en/perche-i-conflitti-ambientali >accessed 5 July 2020.

Charlesworth, H., 'Are Women Peaceful? Reflections on the Role of Women in Peace-Building' (2008) 16 Feminist Legal Studies 347.

Conca, K. and Dabelko, G.D., 'Environmental Peacemaking /' (*Olin College Library Catalog*) <http://olin.tind.io/record/126690> accessed 28 June 2020.

Constitution of Kenya 2010.

De la Rey, C., & McKay, S., Peacebuilding as a gendered process. *Journal of Social Issues*, Vol.62, No.1, 2006, pp.141-153.

Donna Ramsey-Marshall, 'Review of Women Building Peace: What They Do, Why It Matters' (2008) 25 International Journal on World Peace 112.

FAO, 'Negotiation and mediation techniques for natural resource management,' available at http://www.fao.org/3/a-a0032e/a0032e05.htm [Accessed on 5/7/2020].

Fetherston, A.B., "From Conflict Resolution to Transformative Peacebuilding: Reflections from Croatia", *Centre for Conflict Resolution-Department of Peace Studies: Working Paper 4* (April, 2000).

Fitzpatrick, D., "Dispute Resolution; Mediating Land Conflict in East Timor", in AusAID's *Making Land Work Vol 2*.

Galtung, J., "Violence, peace, and peace research," *Journal of peace research*, Vol. 6, no. 3 (1969): 167-191.

Galtung, J., *Three approaches to peace: Peacekeeping, peacemaking and peacebuilding*. 1976 <https://www.galtung-institut.de/wp-content/uploads/2016/06/galtung_1976_three_approaches_to_peace.pdf> Accessed on 28 June 2020.

Green, D., *From Poverty to Power: How active citizens and effective states can change the world*, (2nd ed., 2012) (Foreword by Amartya Sen), Rugby, UK: Practical Action Publishing and Oxford: Oxfam International, Available at

Herath, O., "A critical analysis of Positive and Negative Peace," (2016). Available at http://repository.kln.ac.lk/bitstream/handle/123456789/12056/journal1%20%281%29.104-107.pdf?sequence=1&isAllowed=y [Accessed on 26/6/2020].

Hove, SVD, 'Between consensus and compromise: acknowledging the negotiation dimension in participatory approaches,' Land Use Policy, Vol. 23, Issue 1, January 2006, pp. 10–17.

http://www.oxfamamerica.org/static/media/files/From_Poverty_to_Power_2nd_Edition.pdf [Accessed on 4/7/2020].

Human Rights Watch, *World Report 2013*, available at http://www.hrw.org/sites/default/files/wr2013_web.pdf < accessed 5 July 2020.

Huyse, L., "Tradition-based Justice and Reconciliation after Violent Conflict: Learning from African Experiences." (2008). Available at 174.129.218.71/resources/analysis/upload/paper_060208_bis.pdf [Accessed on 5/7/2020].

Ibewuike, V. O., African *Women and Religious Change: A study of the Western Igbo of Nigeria with a special focus on Asaba town*, (Uppsala, 2006). Available at https://uu.diva-portal.org/smash/get/diva2:167448/FULLTEXT01.pdf [Accessed on 5/7/2020].

International Alert, "What is Peace Building?" Available at https://www.international-alert.org/what-we-do/what-is-peacebuilding [27/6/2020].

Kezie-Nwoha, H. and Were, J.,'Women's Informal Peace Efforts: Grassroots Activism in South Sudan' (2018) 2018 CMI Brief; Esther Soma, 'Our Search for Peace: Women in South Sudan's National Peace Processes, 2005–2018'.

Krause, J., Krause, W. and Bränfors, P., 'Women's Participation in Peace Negotiations and the Durability of Peace' (2018) 44 International Interactions 985.

Loode, S., Nolan, A., Brown, A. and Clements, K., "Conflict Management Processes for Land-related conflict", *A Consultancy Report by the Pacific Islands Forum Secretariat,* available at www.forumsec.org, [Accessed on 4/7/2020].

Lyman, P., 'Women's Role in Bringing Peace to Sudan and South Sudan' [2013] unpublished article submitted to State Department.

Maiese, M., 'Causes of Disputes and Conflicts,' in G. Burgess & H. Burgess (eds), *Beyond Intractability*, (Conflict Information Consortium, University of Colorado, Boulder, October, 2003), available at http://www.beyondintractability.org/essay/underlying-causes Accessed on 28 June 2020.

Maiese, M., 'Peacebuilding,' September 2003. Available at http://www.beyondintractability.org/essay/peacebuilding [Accessed on 5/7/2020].

Maiese, M., 'Social Structural Change,' in G. Burgess & H. Burgess (eds), *Beyond Intractability*, (Conflict Information Consortium, University of Colorado, Boulder, July 2003), available at http://www.beyondintractability.org/essay/social-structural-changes> Accessed on 28 June 2020.

Marie O'Reilly and Thania Paffenholz, 'Reimagining Peacemaking: Women's Roles in Peace Processes' (International Peace Institute (IPI): The Gaduate Institute of International … 2015) < https://cvekenya.org/media/library/Reilly_et_al_2015_Reimagining_Peacemaking_Womens_Roles_in_Peace_Processes.pdf> Accessed 28 June 2020.

Muigua, K., *Resolving Conflicts through Mediation in Kenya, 2nd* Ed., Glenwood Publishers, Nairobi – 2017.

Muigua, K., Securing the Realization of Environmental and Social Rights for Persons with Disabilities in Kenya‖. Available at http://www.kmco.co.ke/attachments/article/117/Securing%20the%20Realization%20of%20Environmental%20and%20Social%20Rights%20for%20Persons%20with%20Disabilities%20in%20Kenya.pdf.

Nebasina, E.N., 'The Role of Women in Environmental Management: An Overview of the Rural Cameroonian Situation' (1995) 35 GeoJournal 516.

Paffenholz, T., et al, "Making Women Count - Not Just Counting Women: Assessing Women's Inclusion and Influence on Peace Negotiations," (Geneva: Inclusive Peace and Transition Initiative (The Graduate Institute of International and Development Studies) and UN Women, April 2016). Available at http://www.inclusivepeace.org/sites/default/files/IPTI-UN-Women-Report-Making-Women-Count-60-Pages.pdf [Accessed on 5/7/2020].

Rabar, B. & Karimi, M. (Eds), *Indigenous Democracy: Traditional Conflict Resolution Mechanisms: The Case of Pokot, Turkana, Samburu and Marakwet communities,*(ITDG, Nairobi, 2004).

Rodriguez, E., Sultan, R. and Hilliker, A., 'Negative Effects of Agriculture on Our Environment' (2004) 3 Ef. Agric. Trap.

Sosa-Nunez, G. & Atkins, E., *Environment, Climate Change and International Relations*, (E-International Relations, 2016). Available at http://www.e-ir.info/wp-content/uploads/2016/05/Environment-Climate-Change-and-International-Relations-E-IR.pdf [Accessed on 5/7/2020].

Spring, Ú.O., "Peace and Environment: Towards a Sustainable Peace as Seen from the South." In *Globalization and Environmental Challenges*, Springer, Berlin, Heidelberg, 2008, pp. 113-126.

The Norwegian Nobel Institute, 'Wangari Maathai: The Nobel Lecture (Oslo, December 10, 2004),' available at *http://nobelpeaceprize.org/en_GB/laureates/laureates-2004/maathai-lecture/* [Accessed on 26/06/2020].

UN General Assembly, *Transforming our world: the 2030 Agenda for Sustainable Development*, 21 October 2015, A/RES/70/1.

United Nations Conference on Environment & Development Rio de Janeiro, Brazil, 3 to 14 June 1992.