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AGRO PASTORAL LAND CONFLICTS IN MBAW PLAIN, NDU SUB – DIVISION, NORTH WEST REGION OF CAMEROON

A dissertation presented on the 25th of July, 2023 in partial fulfillment of the requirements for the award of a Master's Degree in Geography.

***SPECIALTY:** Marginality, Strategies of Development and Globalization*

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Dedication

To

My father Shey Frederick and my mother Mbafon Earliness (of blessed memory).

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If I should say I did this work alone, that would be intellectual dishonesty on my part. As a result, the task was by the combined efforts of many people, for whom we deeply appreciated. I wish to start by expressing my sincere gratitude to my supervisor, Professor Enchaw Gabriel Bachange, for his untiring commitment to the completion of this study. His insightful criticisms and immeasurable suggestions really improved the work. I also thank him for his editing and enlightening remarks, which helped the work, achieve its scientific quality.

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ABSTRACT

Agro pastoral activities are pivotal and primordial to livelihood enhancement, especially in rural areas but when land conflicts contradict these activities, production and human life is affected and people can become food insecure. In Mbaw Plain, increase in agro pastoral activities has resulted in high demand for land, instigating conflicts. These conflicts have had far-reaching consequences on the people of Mbaw Plain. This study sought to investigate the typology, causes, manifestation, consequences, management and preventive measures implemented to resolve these conflicts. The study was guided by three hypotheses and both secondary and primary data were collected. Secondary data relevant to agro pastoral land conflicts were collected through a review of related literature both published and unpublished. Part primary data collection was through questionnaire administration to 2% of agro pastoral practitioners chosen from 4241 households. Effectively 79 agro pastoral practitioners responded to the questionnaire. Additional primary data was collected through focus group discussions, interviews and field observation. The data collected were processed using Microsoft Word, Microsoft Excel, ArcGIS software, and finally Adobe Illustrator depending on the type of data. The processed data were represented in the form of tables, graphs, charts, and maps. We used correlational inferential statistical tools to compute the r_{xy} -values, which were compared with the ranges of critical values to affirm the extent of correlation between the variables in the hypotheses. For hypothesis 1, the calculated r_{xy} -value was 1, showing a very high degree of correlation. The high degree of correlation was confirmed by 85% response score. The calculated r_{xy} value, reveals that, historical, environmental and socio-economic factors are causes of the five different types of agro pastoral land conflicts in Mbaw Plain with a high degree of association of "1". For hypothesis 2, the calculated r_{xy} , value of "1," tied, with 56 % of "yes" and 44 % of "no" respectively. As a result, the manifestation of agro-pastoral land conflicts in Mbaw Plain take verbal, physical and legal forms with severe social and economic consequences. In terms of understanding the management and preventive measures used, 55 of the 79 total respondents stated that, the application of unsustainable agro pastoral land conflicts management and preventive measures largely influence protracted agro pastoral land conflicts in Mbaw Plain. To this effect, some recommendations has been made based on the findings, and if implemented and followed, the issues of agro pastoral land conflicts will be a story, and peace will reign in Mbaw Plain, Ndu Sub-division, and the Mbum land at large, restoring the population's economic and social life to normalcy, as well a strategy of development.

Key words: land use, agro pastoral land conflicts, agro pastoral land conflict manifestations, land conflict measures, Mbaw Plain, Ndu Sub-division

RÉSUMÉ

Les activités agro-pastorales sont essentielles et primordiales pour l'amélioration des moyens de subsistance, en particulier dans les zones rurales, mais lorsque les conflits fonciers contredisent ces activités, la production est affectée et les populations peuvent se retrouver dans une situation d'insécurité alimentaire. Dans la plaine de Mbaw, l'augmentation des activités agro-pastorales a entraîné une forte demande de terres, ce qui a provoqué des conflits. Ces conflits ont eu des conséquences importantes pour les habitants de la plaine de Mbaw. Cette étude a cherché à étudier la typologie, les causes, la manifestation, les conséquences, la gestion et les mesures préventives mises en œuvre pour résoudre ces conflits. L'étude a été guidée par trois hypothèses et des données secondaires et primaires ont été collectées. Les données secondaires relatives aux conflits fonciers agropastoraux ont été collectées par le biais d'un examen de la littérature connexe, publiée ou non. Une partie des données primaires a été collectée par l'administration d'un questionnaire à 2 % des praticiens agropastoraux choisis parmi 4241 ménages. En fait, 79 praticiens agropastoraux ont répondu au questionnaire. D'autres données primaires ont été collectées par le biais de groupes de discussion, d'entretiens et d'observations sur le terrain. Les données collectées ont été traitées à l'aide des logiciels Microsoft Word, Microsoft Excel, ArcGIS et enfin Adobe Illustrator en fonction du type de données. Les données traitées ont été représentées sous forme de tableaux, de graphiques, de diagrammes et de cartes. Nous avons utilisé des outils statistiques inférentiels corrélationnels pour calculer les valeurs r , qui ont été comparées aux fourchettes de valeurs critiques pour affirmer le degré de corrélation entre les variables des hypothèses. Pour l'hypothèse 1, la valeur r_{xy} calculée était de 1, ce qui indique un degré de corrélation très élevé. Le degré élevé de corrélation a été confirmé par un score de réponse de 85 %. Pour l'hypothèse 2, la valeur r_{xy} calculée de "1" est égale, avec 56 % de "oui" et 44 % de "non" respectivement. En conséquence, la manifestation des conflits fonciers agropastoraux dans la plaine de Mbaw prend des formes verbales, physiques et juridiques avec de graves conséquences sociales et économiques. En ce qui concerne la compréhension des mesures de gestion et de prévention utilisées, 55 des 79 personnes interrogées ont déclaré que l'application de mesures de gestion et de prévention des conflits agropastoraux non durables influençait largement les conflits agropastoraux prolongés dans la plaine de Mbaw. À cet effet, certaines recommandations ont été formulées sur la base des résultats, et si elles sont mises en œuvre et suivies, les problèmes de conflits agropastoraux ne seront plus qu'une histoire, et la paix régnera dans la plaine de Mbaw, la sous-division de Ndu et la région de Mbum en général, ce qui permettra à la population de retrouver une vie économique et sociale normale.

Mots clés : Utilisation des terres, conflits agropastoraux, conflits fonciers agropastoraux, manifestations des conflits fonciers agropastoraux, mesures des conflits fonciers, plaine de Mbaw, sous-division de Ndu.

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LIST OF ABBREVIATIONS AND ACRONYMS

APP: Agropastoral Partitionner

ASZs : Activities Specific Zones

BUCREP : Bureau Central de Recensement et des Etudes de la Population

CBC: Cameroon Baptiste Convention

CBNRM: Community Base Natural Resource Management

CDC: Cameroon Development Cooperation

DO: Divisional Officer

DPS: Dialogue Platforms

EPA: Environmental Protection Agency

FALSS: Faculty of Arts Letters and Social Sciences

FAO: Food and Agriculture Organization

FGD: Focus Group Discussion

GCC: Gulf Cooperation Council

GP. DERUDEP: Grass field Participatory Decentralized and Rural Development Project

GS: Government school

GSS: Government secondary school

ILBP: Indigenous Locally Based Pastoralist

IRAD: Institute for Agronomic Research for Rural Development

IUCN: International Union for Conservation of Nature

M: Meter

NP: Nomadic Pastoralist

PBP: Permanently Based Pastoralists

SDO: Senior Divisional Officer

UNDP: United Nations Development Programme

UNDVA: Upper Noun Valley Development Authority

USB: Universal Serial Bus

WICUDA: Wimbun Cultural and Development Association

WLAs: Wimbun Local Authorities

GENERAL INTRODUCTION

0.1 Background to the Study

Agro-pastoral land conflicts are common in areas where crop cultivation and animal rearing are the mainstay of the people. This is because, these areas are very fertile, and most people want to secure land for agricultural purposes. In sub-Saharan Africa, where land access has traditionally been characterized as relatively egalitarian, land is increasingly becoming a source of conflicts (Yamano and Deininger 2005). According to Wehrman (2006), land conflict is the misuse, restriction, or dispute over property rights to land. According to www.merriam-webster.com, agro pastoral activity is an agricultural practice that includes both crop cultivation and livestock raising. Many disparities exist today as a result of land conflicts, conquest, exploration, and exploitation. This has had a significant impact on the socioeconomic and political positions of various groups (Urmilla, 2009). Land conflicts has been shown to erupt into large-scale civil strife and political movements (Andre and plateau, 1998; Fred -Mensah, 1999; Daudelin, 2002).

Land conflict for agro-pastoral activities is not an exceptional case in Cameroon, where demand for land for various uses is rapidly increasing because of population growth and a call for concern especially in Ndu Sub-Division particularly Mbaw Plain. Land resources is under stress now; 16 % of arable land is degraded, and the percentage is rising (FAO, 1997). According to Amungwa (2009), conflicting claims over access to land and ownership of land in Cameroon have resulted in inter-ethnic conflicts and disputes that have an impact on agricultural performance and exacerbate the poverty situation of most communities in Cameroon and the North West Region.

Agro-pastoral land conflicts can be traced back to the Neolithic period, when agriculture began. Marcin (1987) claimed that humans invented agriculture between 7000 and 10000 years ago, during the Neolithic era, or the New Stone Age, with Neolithic crops like emmer wheat, einkorn wheat, peas, lentils, bitter vetch, hulled barley chickpeas, and flax. This agricultural practice continued until the Cameroon government, through the Ministry of Agriculture and Rural Development (MINADER), made efforts to improve agriculture after independence. In 1983, she declared the year of the peasant, instituted a competition for the best farm, and

launched the Green Revolution." A national competition to encourage farmers culminated in the "AGRICULTURAL SHOW" (A price award and encouraging ceremony).

Furthermore, according to Ateh (2018), MINADER and the Ministry of Fishery, Livestock, and Animal Husbandry (MINEPIA) set a target of training 30,000 farmers per year in 2015. According to the author, MINADER has established 35 agricultural training centers (24 rural training centers and 11 centers for the training of young farmers). Through these trainings, modern crop cultivation methods and techniques inspired many rural dwellers to seek out any means of acquiring a plot of land on which to put their newly acquired skills to use.

In the North West Region of Cameroon, records of agro pastoral land conflicts are increasing, cause by many factors. For example, in Mbaw Plain in the Ndu Sub-Division, issues of agro pastoral land conflicts may be caused by historical, environmental, social and economic factors. These conflicts can lead to severe consequences such as; massive destruction of property, loss of life, forced migration, food scarcity and malnutrition, fear and loss of social ties, and a slowing of the area's economy, to name a few. Although conflict is more about destruction, there may be some benefits to conflict. For example, conflicts may bring important problems to the attention of researchers and planners, encouraging them to consider new approaches; and/or increase the performance of conflict actors to unite and protest for their rights (Hirschman, 1970). It is therefore necessary to investigate the causes and consequences of agro-pastoral land conflicts in the Mbaw Plain so as to formulate better management and preventive measures to these conflicts.

0.2 Justification of the study

The agro pastoral land conflicts is still a cause for concern as there are still issues of these conflicts in most areas in the Ndu Sub-division and particularly in Mbaw Plain. The efforts of the government through the creation of land commission, issuing of transhumance card to graziers, just to name a few and other stakeholders to resolve these agro pastoral land conflicts has yielded any fruit.

It becomes imperative therefore to investigate the typology, causes, manifestations and consequences, management and preventive measures used in resolving these agro pastoral land

conflicts. This knowledge will be used to look for better measures to resolve agro pastoral land conflicts in Mbaw Plain, Ndu Sub-division and Cameroon in general

0.3 Delimitations of the Study

This study cuts across, thematic, temporal and the spatial delimitation. We examined each of these components of delimitation at a time.

0.3.1 Thematic Delimitation

This research is based on agro-pastoral land conflicts in Mbaw Plain Ndu Sub-Division North West Region of Cameroon. It is focusing on the causes, consequences, typology manifestations, management and preventive measures so far used to resolve these conflicts.

0.3.2 Temporal Delimitation

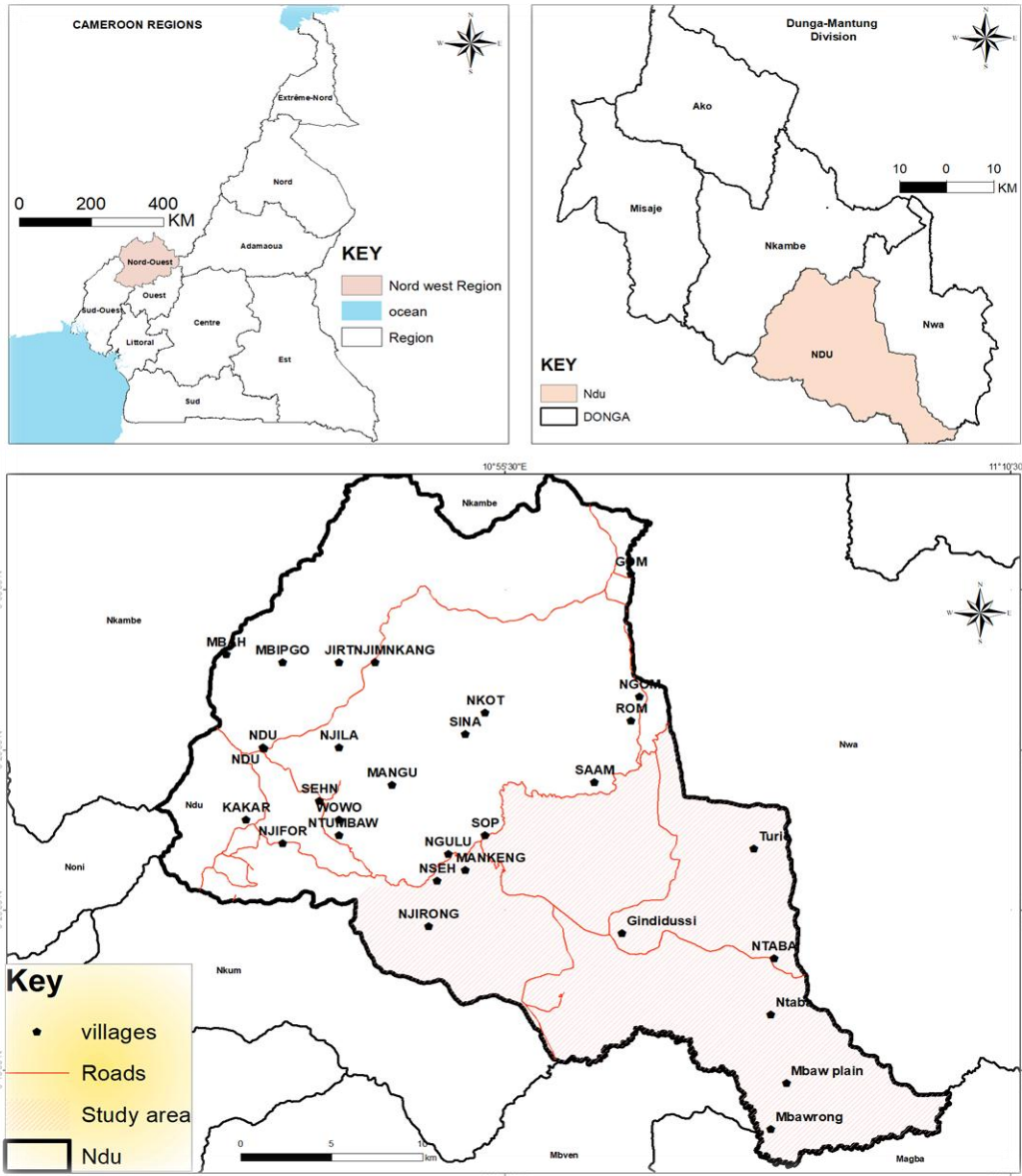
This research spans the years 1961 to 2022. In 1961, the Njirong people began growing rice in Mbawrong (Bongmba, 2017). Over time, the population of Mbawrong has grown dramatically resulting in conflict over cultivable land (the Njirong/Ntumbaw land conflict of 2004, 2013, and the recent 2021 confrontation). Recently, the arrival of agro pastoral agencies (CDC and GP DERUDEP) has aggravated the issue of agro-pastoral land conflicts in Mbaw Plain.

0.3.3 Spatial Delimitation

Mbaw Plain is located in Ndu Sub-Division, Donga Mantung Division North West Region of Cameroon. It is situated between latitudes $6^{\circ}15'30''$ and $6^{\circ}25'30''$ north of the Equator and longitudes $10^{\circ}55'30''$ and $11^{\circ}10'30''$ east of the Greenwich Meridian. Mbaw Plain is located at an elevation of 850m to 900m above sea level, with temperatures ranging from 25° to 29° and an annual rainfall of about 2000mm. The Mbaw Plain is an extension of the Noun and Adamawa plains of Cameroon's West and Adamawa regions, respectively (Nganjo, 2005). Mbaw Plain is bounded to the Northwest by the Upper Njirong, Northeast by Sop village, Southwest by the Bui Division, and to the Southeast by the Nwa Sub-division. Two separate Fons rule this plain. That

is Njirong's portion at Mbawrong and Sop's portion at Ntaba. As a result, it is difficult to discuss Mbaw Plain without mentioning Njirong and Sop.

Sop village is located southeast of Ndu commune, adjacent to Ngulu village, and a few kilometres south of Tsi and Sina. According to the 2005 census, Sop has 459 households. On the one hand, Njirong is in the commune's southeast, about 5 to 6 kilometres from the nearest villages of Ntumbaw to the north and Mbawrong or Mbaw Plain to the south. Gindidussi is about 4 kilometres north of Njirong. The village is divided into two sections: the upper Rong (which contains the Fon palace) and the lower Rong (Mbawrong). The upper part of the village is located at an elevation of approximately 1900 to 2700m above sea level, while the lower Rong or Mbawrong is located in the Mbaw Plain at an elevation of approximately 850 to 900m above sea level. These areas are located according to the natural potentials that the area incarnate such as fertile soils for crop cultivation, pasture for rearing of animals and temperature all of which vary spatially. For instance, the upper part of the village has temperatures ranging from 20 to 23 degrees Celsius, with an annual rainfall of around 3000mm. As a result, this study concentrated on the lower parts of these two villages.



Source : Fond de carte des communes du Cameroun... INC 2014... Datum : WGS8UTM zone 32N.

Figure 1: Location of the Study Area

The relief is also a potential as Mbaw Plain is a flat expanse of land with little variation in elevation that is between of 850m to 900m. Mbaw Plain has rich alluvial soils form as a result of the deposition of sediments from the hills. The deep and fertile soil favour the cultivation of crops. In addition, the flatness facilitates the mechanization of crop production, and support grassland that provides good grazing for livestock.

The climate is distinct. Mbaw Plain has a Sudano-Guinean climate, with two seasons and unimodal rainfall. During the dry season, which lasts from November to mid-March, rainfall is

low, especially in January and February, when precipitation is close to zero. During the rainy season, monthly rainfall can exceed 400mm, especially in July, August, and September. Rainfall ranges from 1300 to 3000mm per year, with an average of 2000mm.

0.4. Statement of the Research Problem

In most countries in the sub-Saharan Africa, increased demand for agro-pastoral land is becoming a major source of conflict between graziers and farmers, graziers and graziers, farmers and farmers, farmers and local authorities, and inter-village land conflicts. It is worth noting, that population growth has resulted to increased demand for land, sparking land conflicts in Mbaw Plain (the case of Njirong and Ntumbaw over Mbawrong). Historical, environmental, social, and economic considerations are the primary causes of this agro pastoral land conflicts. According to the World Bank (2012), land scarcity because of land pressure has had a significant impact on agro-pastoral activities.

The increasing desire for agro-pastoral activities due to the presence of fertile of soils has led to an increase in agro-pastoral land conflicts in Mbaw Plain. A number of such cases were identified and resolved between 1960 and 2022, while others remained unresolved for decades. Some of these conflicts have raged in the area for a long time, case between Njirong and Ntubaw over Mbarong, started when Njirong people began planting rice in the plain (Mbawrong) in the early 1960s, and later joined by the Ntumbaw people. Environmental, as well social and economic causes have fanned the fire over time. The land struggle between the Njirong and the Ntumbaw over Mbawrong in 2004, 2012, 2013, 2017, 2021, and 2022 is a prime example. Agropastoral land conflicts in Mbaw Plain is of great interest to the researcher because it is experiencing not only one type of agro pastoral land conflict but five different types. These include crop farmer/grazier land conflict, crop farmer/crop farmer land conflicts, farmer/local famer/agro pastoral agencies land conflicts, famer/local authority conflicts and inter village land conflicts and this, is therefore calling for a quick reaction.

The dimensions of the agro pastoral land conflicts have become complex and more difficult to handle as the pull factors keeps drawing large number of agro pastoralists from the commune's hills and plateaux. The various dimensions of these conflicts such as verbal, (use of hurt speech), physical (hitting, beatings, shootings, kidnappings, fighting, stabbings, burning of houses and crops harvested and kept in dwellings, and looting of harvests), have caused numerous property losses, loss of lives, forced migration to adjacent villages and cities in Cameroon seeking

protection and other forms of survival, wastage of resource, people living in fear and insecurity, lack of social bonds, and food shortages. These conflicts have also slowed down the local economy significantly. The legal manifestations of some of these conflicts have aggravated the situation because fair and just judgments are never pass.

The persistence of agro-pastoral land conflicts in Mbaw Plain has prompted several stakeholders to seek resolutions and management measures to these conflicts. These include the government, elites, Wimbun traditional authorities (WTAs), local councils and the agro pastoral practitioners themselves. However, with all the efforts of the actors, these conflicts are still on the rise. In effect, many people have questioned whether these safeguards were not strong enough or they were not well executed. It is therefore critical to diagnose and address the aforementioned issues so that agro pastoral land conflicts in the Mbaw Plain can be resolved permanently, and the Mbaw Plain, Ndu Sub-division, and Mbum land as a whole can enjoy peace, and the parties involved can resume their normal agro pastoral activities. It is against this background that this research has been designed to provide answers to the following research questions.

0.5 Research Questions

Based on the research topic, the following questions were formulated, which guided the findings of this research.

0.5.1 General Research Question

What are the typologies, causes, manifestations and effects, of agro pastoral land conflicts in the Mbaw Plain, and what management and preventive strategies applied to resolve these conflicts?

0.5.2 Specific Research Questions

- 1) What are the types and causes of agro pastoral land conflicts in Mbaw Plain?
- 2) How does agro pastoral land conflicts in Mbaw Plain manifested and the associated consequences?
- 3) Why are the management and preventive measures applied to resolve agro pastoral land conflicts in Mbaw Plain up to now are ineffective?

0.6 Objectives of the Research

0.6.1 General Research Objective

To investigate the typology, causes, manifestations, consequences, and management and preventive measures implemented to resolve these conflicts.

0.6.2 Specific Research Objective

- 1) To investigate the types and causes of agro pastoral land conflicts in Mbaw Plain.
- 2) To examine the manifestation and consequences of agro pastoral land conflict in Mbaw Plain.
- 3) To find out why the management and preventive measures applied to resolve agro pastoral land conflicts in Mbaw Plain up to now are ineffective.

0.7 Research Hypotheses

- 1) Historical, environmental and socio-economic factors are causes of the five different types of agro pastoral land conflicts in Mbaw Plain.
- 2) Verbal, physical and legal manifestation of agro pastoral land conflicts have caused severe consequences on the population of Mbaw Plain.
- 3) Application of unsustainable conflict management and preventive measures largely influence protracted agro pastoral land conflicts in Mbaw Plain

0.8 Operational Definitions of Variables

The research questions, objectives and hypotheses have a number of dependent and independent variables that need to be given their working indicators. These indicators were useful in the construction of questionnaire and equally on the type of data collected for building that will help in the verification of the relationship between the dependent and independent variables.

Factors: According to www.yourdictionary.com, a factor is one that actively contributes to an accomplishment, result or process. A factor is a part or element that contributes to a result, www.vocabulary.com. In this work, factors are the elements that has led to agro pastoral land conflicts in Mbaw Plain.

Unsustainable measures: Not capable of being prolonged or continued (Merriam-Webster.com)

Resolution/prevention measures: According to Nicolas and Mikael (2005), conflict resolution/prevention measures refer to measures attempting to resolve the underlying incompatibilities of a conflict, including attempts to get the parties to mutually accept each other's existence. In this piece of work, conflict resolution entails a series of measures initiated in agro pastoral land conflicts in Mbaw Plain in other to put an end or prevent these conflicts.

Management measures: This refers to any reasonable measures taken by any person after an incident has occurred to prevent or minimize loss or damage. In this study, management measures refer to measures use to reduce negative effects of agro pastoral land conflicts in Mbaw Plain by working with the parties involved.

0.9 Literature Review

This portion of the work review what other authors have written in relation to this topic. This is to acknowledge the works of other authors, fill knowledge gap and ensure avoidance of work duplication, and to demonstrate the contribution of this specific piece of work to knowledge development. It is in this light that a variety of published and unpublished documents, such as textbooks, journals, magazines, reports, newspapers, master's dissertations and PhD thesis were consulted to build a rich review of literature. These materials were gotten from various libraries, such as the Faculty of Art, Letters and Social Sciences (FALSS) library, the Geography Department library, the Higher Teachers Training College Yaoundé Library, and the relevant web sit in the internet. This section of the work is divided into three sub parts in order to give a well-organized literature review on this topic. These parts include a review of typology, causes, manifestations, consequences, as well as measures to resolve these conflicts. Therefore, this review is very important in this regard.

0.9.1 Understanding the types and causes of agro pastoral land conflicts

Many authors have conducted studies to better understand the different types and causes of agro-pastoral land conflicts in different areas. According to Ndi and Amawa (2014), the various types of land conflicts in Ndu Sub-division include farmer/farmer land conflict, farmer/grazier land conflict, and land inheritance problem. These scholars went on to explain that the causes to these conflicts are soil resource scarcity due to the degradation of the soil. According to the authors, farmer/farmer conflicts are more common during the months of March and August, which correspond to the first and second cycle periods of crop planting, respectively. In this work, the researcher has also looked at types and causes of agro pastoral land conflicts with focus on the historical, environmental, social, and economic factors, which are the main causes of agro pastoral land conflicts in Mbaw Plain.

According to Balgah & Fang (2016), three types of agro pastoral land conflicts exist in the mechum division. These conflicts are the farmer/grazier conflicts, grazier/grazier conflicts and the farmer/farmer conflicts. These authors were less interested in the conflicts between farmers and the local authority, local farmer/agro pastoral agencies land conflicts and the inter village land conflicts. This piece of work has bridged this gap and have also looked at farmer/grazier land conflicts, grazier/grazier land conflicts and the farmer/farmer conflicts

According to Mercycorps (2011), two types of land conflicts exist in Acholi land Uganda, these are; land disputes between individuals and families, and land disputes between communities and private sectors. This author based his study on land disputes between individuals and families, in relation to the delineation of boundaries and ownership. Again, Mercycorps added that disputes between younger and older family members, widows and members of their late husband's family, land grabbing by neighboring families or villages, selling of family land without permission, land lords and squatters, and disputes related to gifting and other unrecorded transfers of ownership are all common types of land disputes. In this piece of work, we focused on agro pastoral land conflicts which in which emphasizes was laid on farmer/farmer land conflict, farmer/grazier land conflict; local farmer/agro pastoral agencies land conflict, and farmers and local authority.

Okoro (2018) stated that two types of agropastoralland conflicts in Nigeria, that is herdsmen/Farmers' Conflicts and herdsmen/herdsmen conflicts. This author explained that

herder/herder conflict is a conflict that results from theft of cattle or other animals among the Fulani herdsmen. It is herdsmen rustling cattle of other herdsmen, or when un-experienced herders entrust their animals in the care of experienced herders under agreements, and when such agreements are breached conflict occasions within. The author was not interested in the scarcity of pasture and water for animals which is also a cause to herdsmen/herdsmen conflict. This study will bridge this gap.

Balgah & Fang (2016), *ascertained that* human-induced environmental pressures and natural environmental constraints are the two main cause of agro pastoral land conflicts in Mbaw Plain. These authors had little interest on historical, socioeconomic as cause contributors of agro pastoral land conflicts in their study area. However, in this work focus is laid on historical, socioeconomic and environmental factors to bridge this gap.

Blench (1996) asserted that resource conflicts can be classified into two, namely point resources including mines, farms and reserves and eco-zonal conflicts including water, grazing and hunting rights. Blench classified the land conflicts land conflicts into thee point resources which include mines, farms and reserves and eco-zonal conflict which include water, grazing and hunting rights. Here, we shall classify agropastoral land conflicts into framer/farmer/ farmer/grazier, farmer/local authorities, agricultural agencies/ farmers and inter village.

In addition, Leif (2016), had as viewpoints that a political ecology framework together with empirical measurements of the environmental changes—rainfall, land cover, and fire play key roles in the increasingly intense competition between smallholder farmers and semi-nomadic livestock herders. Whereas, this work focused on the on historical, socioeconomic and environmental factors to bridge this gap.

Yamba (2014) said that the expansion of agricultural front to the pastoral area 20km north (law 61-5 of 26may 1961) has led to land grabbing and land cultivation by sedentary population. In response to this agricultural encroachment in the area, livestock farmers anarchically create water sources for their herds in order to secure exclusive pastoral land tenure. These conditions give rise to local land conflicts. Although having similar views this author, but the author was more interested in farmer/grazier land conflicts and less interest on other types of agro pastoral and conflicts such as farmer/farmer land conflicts, farmer/local authority and inter village land conflict. Therefore, this work will fill this gap.

Ibrahim et al. (2014), said that, population growth exacerbates land conflicts in Niger. These authors were interested on the socioeconomic and ecological changes which have resulted in land saturation and high pressure on uncultivated areas. In the same light, Lawali (2011), also said that demographic growth and household vulnerability lead to land insecurity and an increase in land transactions for small family farms. Similarly, land saturation in the southern department (Niger) is a result of population growth. The authors looked at land conflicts in general and were less interested in the historical and the environmental cause of these conflicts. This piece of work will look at the historical, environmental and also socio-economic causes of agro pastoral land conflicts in Mbaw Plain.

Similarly, population growth on land tenure and land use has resulted in land commercialization. That is, landowners who own large tracts of land decide to commercialize to the poor. It has also resulted in the disappearance of communal land, protected land, and sacred forest due to encroachment on communal and protected areas. The author went on to say that demographic pressure has resulted in the fragmentation of farm sizes, which have become extremely small (Nji, 2000). Given that the preceding points are crucial in acting as a sympathetic guide to this work, inspirations are obtained to better articulate this work and bring out some sense for which this work was intended. The author's point of view was based on population growth, which has resulted in land fragmentation and commercialization. Despite holding similar views, the author failed to explain whether land commercialization occurs on a large or small scale. This work differs from the above-mentioned author's viewpoints on this scale.

Shey (1996) added that rapid growth, shifting cultivation methods, and the presence of grazing practices have significantly reduced the land available for both activities. As a result, a transitional zone of encroachment tendencies has emerged, characterized by conflicts between farmers and graziers. Similar to this scholar, the researcher's findings were based on population growth being the cause of the emergence of the transitional zone of encroachment, which led to farmer/grazer conflict. The author's ideas paved the way for a better understanding of the farmer/grazer conflict, but the author neglected other factors that can cause land as well other land conflicts such as farmer/farmer land conflict and inter-village land conflict. As a result, this study was conducted to fill this gap.

Moreover, Für (2017), ascertained that land conflicts can be the result of deeper root causes (e.g., climate change, desertification, immigration, lack of legal recognition of land rights, need and greed, and so on) or they can be a source of broader conflict in and of themselves (e.g., social unrest). In similar views, Shettima and Tar, (2008) ascertained that the continuous drying of Lake Chad, has resulted in intense competition and conflict among various resource users, particularly farmers and pastoralists. Based on these authors, natural factors are the root causes of land conflict in the majority of countries, and some of these natural factors include climate change, desertification, and the drying off of Lake Chad. They had less interest on the historical, social and economic factors of land conflict. Therefore, this piece of work will thus bridge this gap.

According to Ndi et al. (2014), land inheritance conflict is a common form of land acquisition in the Ndu Sub-Division. Land passes down to the family successor after the death of the family head during inheritance. The majority of issues arise when the head of the household is a polygamist. When he dies, inheritance issues can sometimes lead to hatred, disunity, and even the loss of life. This type of land conflict is common because most family heads die without leaving wills dictating how their landed properties should be distributed. Furthermore, they saw rapid population growth and inheritance as a cause to discord among family members and many others. This current work looked at other factors in addition to what they focused on. Their work has created such an open mind in this work that has helped to shape this work. However, they did not specify whether the land conflict was for agro-pastoral activities or for other purposes. This work was centered on this absence.

The causes of land conflicts are government control of land (Nji, 2000). This scholar continues to say that, the state has tightened control over land ownership and that land everywhere has become state controlled, as stated, "The state guarantees all national persons and corporate bodies with landed property the right to freely enjoy and dispose of such land, and the state shall be the guardian of all lands." It may act in this capacity to ensure the rational use of land, in the imperative interest of defense, or in the nation's economic policy. Decree 48 specify the terms and conditions of such intervention. A lack of education among land administration personnel contributes to a portion of the problem of land conflicts. They should be educated not only in surveying and in Geographic Information System (GIS) technologies, also in moral and ethical issues that are critical for governance. The authors were more interested on the

government as the major cause of land conflicts. Similarly, this work has also looked at the government as one of the causes of the protracted agro pastoral land conflicts in Mbaw Plain.

Magsi and Torre (2012), ascertained that injustice and discrimination in resource use could lead to conflict. For five decades, the absence of a national resettlement policy, as well as human and property rights violations have sparked land use conflicts in Pakistan. These scholars examined land conflicts in general, which may involve land for settlement, recreational purposes, and so on. They saw resource injustice and discrimination as the primary causes of land conflict in Pakistan rather than, historical, environmental, socio-economic factors which are the main causes of agro pastoral land conflicts identified in this research work.

Quentin (2005), "I shall argue that the ultimate causes of conflicts are linked to the conflicting coexistence of different perceptions and uses of the same resource, different systems of management, different systems of power and justice, and different cultural and ethical perspectives". The author added that Cameroon being perceived as one of the most corrupt countries in the world (according to Transparency International), bringing a case to court costs

money and the higher one goes in the hierarchy, the more expensive it becomes. As a result, those who win a case are usually not the most righteous, but rather the richest. And, given that one head of cattle can be sold for as much as the total annual income of a farming family, the richest are usually the herders. Farmers can seldom compete with herders over money. This gives great confidence to herders in refusing to pay fair compensation for the damage done by their cattle. In this piece of work, we will argue that historical, environmental and socioeconomic factors are responsible for agro pastoral land conflicts in Mbaw Plain

Gwaleba and Eugene, (2019) argued that poor land governance, inappropriate of land use plans, inadequate land policies, land tenure insecurity, corruption and population increases are cited

as being among of the main offenders fuelling land use conflicts in Tanzania. The authors were less interested in the economic and historical factors of agro pastoral land conflicts. In this work, I am going to be bridging this gap.

According to Okoro (2018), the main causes of farmer/grazier land conflicts are survival and protection of economic livelihood and the inactive nature of the government. The author had less interest in the historical causes of the farmer/grazier land conflicts. In this work, we shall bridge this gap and shall also be looking at poor governance as causes of farmer/grazier conflicts.

Again, Okoro asserted that struggle for survival and protection of economic livelihood (including, farmlands, crops and cattle) are causes of conflicts between herdsmen and farmers across many communities in Nigeria. And most times the attacks and counter attacks between these vulnerable groups in the rural areas are precipitated by the government inactions. Also, Okoro added that during the peak of rainy season, characterized by cattle-breeding, more milk production and shorter grazing hours, cattle herding coincides significantly with arable crop production emanating in herdsmen-farmers conflict. The resultant increase in competition for arable land has often times led to serious manifestation of hostilities and social friction among the two user-groups in many parts of Nigeria. According to Okoro, the main causes of farmer/grazier land conflicts are survival and protection of economic livelihood and the inactive nature of the government. The author had less interest in the historical causes of the farmer/grazier land conflicts. In this work, we shall bridge this gap and shall also be looking at poor governance as causes of farmer/grazier conflicts.

Adam (2018) ascertained that jealousy is one of the causes of herdsmen/ farmers' conflict. This added that herder/farmer is as old as the existence of man. It started from the children (Cain and Abel) of the first man (Adam). Abel was a shepherd and Cain was a farmer according to Bible's account, however, Cain killed Abel in the field out of jealousy. In this work is also explained as one of the causes of farmer/grazier.

According to Jones et al (2005), conflicts always differ in terms of their legal, political, and institutional framework, economic constraints, social structure, stakeholder interests, environmental situation, conflict history, and geographical location. This piece of work agrees with the definitions provided by this author because it defines conflict as a disagreement between two or more parties, individuals, or groups over a right to land (geographical location). However, this work differs from that of this author in that it is primarily based on agro-pastoral land. Agro pastoralism is the rearing of cattle and the cultivation of food crops on the same piece of land mainly for sale (Bowell, Walters, and Bayers, 1984). This work differs from that of Bowell et al.

in that these authors defined pastoralism as cattle rearing and crop cultivation for sale. In this work, pastoral activities include the rearing of animals such as sheep, goats, cattle pigs, and table birds for personal consumption or for sale.

This author also explained that efforts by private sector actors to acquire land in Acholi land have increased competition for land and sparked disputes with local communities. The scholar believes that this is due to factors such as reluctance to sell land to outsiders, fear of land grabs, and a lack of transparency and stakeholder involvement in land use negotiations. This author focuses his research on disagreements between individuals and family members, as well as disagreements between local communities and the private sector in which, the focus of this work is on land conflicts between farmers, farmer/grazier, farmer/local authorities, local farmer and agro pastoral agencies, and finally inter-village land conflict in Mbaw Plain, Ndu Sub-division.

Nformi et al (2023) asserted that the growing diversification in land uses, land administration faces numerous changes in the Nkambe plateau. Moreover, as a result of population growth, land scarcity, land cover change and competition between farmers for suitable arable farmland and grazing land, the ineffective implementation of land statutes impedes local development in the Nkambe plateau. According to these authors, the main factors that drive ineffective implementation of land statutes are the early migratory movement and resettlement of communities in Nkambe plateau, globalization, liberalization and climate change.

Furthermore, Fokengn (2019) stated that the causes of land conflict are land resources scarcity, encroachment of farmers to grazing land. The author further says that, the creation of the Elba ranch in Menchum Division in 1987 has led to increase restriction of community rangeland. Shortle and Marshall (2005), land conflict exists in the modern world because of the constant pressures of population growth and urbanization. Singhal (2009) highlights the need for more infrastructure development projects, particularly in developing countries. These authors examined land conflict at the developed-country level, citing population growth, urbanization, and the need for more land for infrastructural development as causes of land conflicts. In this work, land conflict as examined at the rural scale in the developing world, with a greater emphasis on agro pastoral activities other than on urbanization and infrastructural development.

0.9.2 Manifestation and the consequences of land conflicts of agro pastoral activities.

In terms of the manifestation and consequences of agro pastoral land conflicts, many authors have conducted extensive research to investigate the manifestation and consequences of agro pastoral land conflicts

Amungwaa (2009) believed conflicting claims over land access and ownership have resulted in interethnic and racial conflicts that have an impact on agricultural performance and exacerbate the poverty situation in most communities in the North West Region. In the same vein, Shettima and Tar (2008), conducted research on the effects of land conflict on agro pastoral activities and discovered that some framers in the focus group discussion session argued, "Unless something is done about the conflict, we will be forced to abandon crop farming entirely." According to the authors, the manifestation of land conflict has led to environmental stress at the regional, national, and international levels; wider conflict in West African sub regions such as serious tensions between Tuaregs and the state in both Mali and Niger, as well as civil war in Chad. Again, this is true elsewhere on the continent, particularly in some east African countries (Ethiopia, Sudan, and Somalia). Pastoral-related violence, influenced by external factors, has fueled a larger complex political emergence, resulting in famine and mass civilian displacement. In a similar manner, this work also treats the consequences of agro pastoral land conflicts in Mbaw Plain.

According to Nji (2000), land tenure codes and land commissions are established in both rural and urban areas of Cameroon to limit land conflicts and ensure planned construction of houses and projects. They ensure that sold plots of land have proper land demarcation. The land and survey development department creates these demarcations with cement pillars. The scholar also stated that every piece of land should have a government land certificate, and that all unexploited land belongs to the state. This present work has similar ideas with this author but differ in the location in some respect.

In addition, Gutiérrez and Gonzalez (2016), stated that land grabs typically harm the local rural population and have resulted in tenure insecurity, competing claims overland, resistance, protest, and violence. Landais (2017) also claims that 63% of disputes related to private sector land and natural resource investments in Africa began when communities were forced to leave their lands, based on an in-depth review of 37 case studies from West, East, and Southern Africa.

These authors concentrated on the consequences of land grabbing, whereas this piece of work examines the consequences of agro-pastoral land conflicts. The conflicts have not only heightened the level of insecurity, but have also demonstrated high potential to exacerbate the food crisis in Nigeria and other affected countries due to loss of farmer lives, animals, crops and valuable properties (Cotula, Toulmin & Hesse, 2004)

Idowu (2017) submits that the violence between herdsman and farmers has displaced more than 100,000 people in Benue and Enugu States and left them under the care of relatives or in makeshift Internally Displaced Persons (IDPs) camps while many are still struggling to rebuild their lives.

According to Magsi (2013), land use conflicts in developing countries can be resolved by determining the causes and consequences of the decision to land use, as well as the relationship between the actors/stakeholders involved; and actualities of situations faced by the local population. Ibrahim, Mormont, and Yamba (2014), added to the idea of how the issue of land conflicts are resolved by stating that international and secondary corridors were created in the Dakolo department to solve the problem of land conflict, particularly during transhumance. According to these scholars, representatives from various technical services, crop farmers and livestock farmers, traditional chiefs, mayors, and pastoral associations collaborate to identify, create, and manage water sources and transhumance routes based on local knowledge and consultation among stakeholders. This piece of work also looks at the way out to these agro pastoral land conflicts.

Shortle and Marshall (2005), discussed the Mbororo Social and Cultural Development Association's (MBOSCUDA) implementation of Alternative Conflict Management (ACM) in Cameroon's North West Region, which is a procedure in which farming and pastoral communities use dialogue platforms (DPs) to negotiate farming alliance agreements. These scholars laid their interest on resolutions to farmer/grazier land conflicts forgetting other related types of land conflicts such as farmer/farmer land conflicts, grazier/grazier land conflicts, farmer/local authority conflicts. This piece of work also looked at farmer/grazier land conflicts and other related conflicts in Mbaw Plain.

More so, Gutierrez and Gonzalez (2016), proposed a number of measures that, if implemented, will reduce land conflict. Among these measures are control critical land issues. *Consider enacting narrowly focused laws on pressing issues such as restriction, the definition of abandonment, and land occupation by those displaced by war, the use of eminent domain, and harsh penalties for land fraud* (SIC). In the short run, focus on reducing land tensions by improving land governance, strengthening dispute resolution, and empowering local communities to pursue their rights—involving Non-Governmental Organization (NGOs) in this process, assist widows and families with inheritance in documenting and submitting inheritance-related property claims. These authors advocated for the establishment of a land commission that will consider appointing an independent body when serious land issues threaten peacekeeping, conduct a systemic review of land issues, develop land policies, and propose necessary legal and institutional reforms and should be strictly adhered to by all. That includes the government as well as the stakeholders. The scholars also advocated that institutional systematic planning for accountable and transparent management of high-value natural resources, with careful consideration for local people's rights be put in place. In a similar note, these authors brought up some of the land conflict measures if proper implementation is made land conflicts may greatly reduce. On the other, the scholars did not specify reasons for these land conflicts. It is in this regard that this work came to be.

Moreover, Nchinda et al. (2016), in the mid-term evaluate report summary about grazier farmer conflicts in Cameroon's North West region. The region has seen a significant reduction in conflict. "The overall goal of the project is to reduce conflict between farmers and graziers and these challenges, given nine decades (at the very least) of such problems," they stated. The strategy here is to establish dialogue platforms to bring farmers and grazers together to mediate in conflict situations. Inputs in this area include creating a dialogue platform, training dialogue platform members, holding dialogue platform meetings, and sharing best practices.

The above authors' works are very important to this work because they show the typology and manifestation of agro pastoral land conflicts. They also demonstrated the causes of agro pastoral land conflicts, the consequences of land conflicts, and the measures they employed in their various fields of study. Their ideas were used in this study, but our interest was agro pastoral land conflicts in Mbaw Plain Ndu Sub- Division, North West Region of Cameroon.

0.10 Concept and Conceptualization

This piece of work focuses on agro pastoral land conflicts in Mbaw Plain, Ndu Sub-Division, North West region of Cameroon. In this work, land use, land conflict, agro-pastoral activities and agropastoral land manifestation are considered as the main concepts, which are defined and conceptualized to ease the comprehension of this research and to better articulate the meaning of the concepts in the context of the study. Other concepts that may not be directly linked to this topic of this research are only defined to clarify their meaning for better understanding. The definition adopted either theoretical or conceptual

0.10.1 Definition of key Concepts

0.10.1.1 Land: According to Food and Agricultural Organization (FAO), “land and natural resources refers to a delineable area of the earth’s surface encompassing all attributes of the biosphere immediately above or below this surface, including those of the near surface, climate, and the soil and terrain forms. The surface hydrology (including shallow lakes, rivers, marshes and swamps), near surface sedimentary layers and associated groundwater and hydrological reserves, the plants and animal population, the human settlement pattern and physical results of past and present human activity”. Also, according to Bruce (August 2011) land is defined as a physical asset, consisting of the soil and sub-soil. However, in most modern legal systems, ownership of land carries with it ownership of houses, trees and other items relatively permanently ‘attached’ to it. Therefore, ‘land’ is sometimes used as shorthand for these assets and land-based resources generally. In this work, the term "land" is defined as a gift from nature that includes vegetation, soil, and water that allow man to carry out his various daily activities, particularly agro pastoral activity.

Land access: The ability to acquire and use land, as well as the fact of having obtained access to land.

Land policy: An official statement made by a government or other institution outlining its intentions and plans for land conservation, use, and allocation. Such policies are usually devoid of legal force.

Land law: The body of law relating to the acquisition, use, and disposal of land, including laws defining and regulating property rights and those conferring land competence on the State or

other institutions (e.g., land administration, land management, land use planning and land taxation).

Land tenure: The 'bundle' of rights and responsibilities that come with a specific property right, such as ownership, leasehold, or mortgage. The terms 'land tenure' and 'property right' are frequently used interchangeably and are roughly equivalent. 'Land tenure' is a term from feudal English land law, but it is frequently used in discussions of property rights in land today.

0.10.2 The Conceptualization of Concepts

0.10.2.1 Land use

The concept of land use is critical in determining a community's livelihood activities. Land use is the purpose for which humans use an area of land, such as cropland, urban settlement, managed forests, and wild land, that is land that is not used by humans (Gamage, 2018). Land use, according to Kostrowicki (1974) and Beck (1975), is a set of technical specificities in a given physical, economic, or social setting. This could be current environmental improvements or future major land improvements such as irrigation, settlement, and drainage plans. The authors also mentioned the following characteristics: production (crops and livestock), services (recreational facilities and wildlife conservation), market orientation, which includes whether land used for subsistence or commercial production, labor-intensive, capital-intensive land users' technical knowledge and attitudes. The study has similar views, but focus more on agro pastoral land use in Mbaw Plain. The demand for land for crop cultivation and livestock rearing has caused various types of agro pastoral land conflicts such as farmer/farmer land conflict, farmer/grazier land conflicts, grazier/ grazier land conflict, just to name a few. This present study therefore seeks to investigate the effects of multiple use of land in Mbaw Plain.

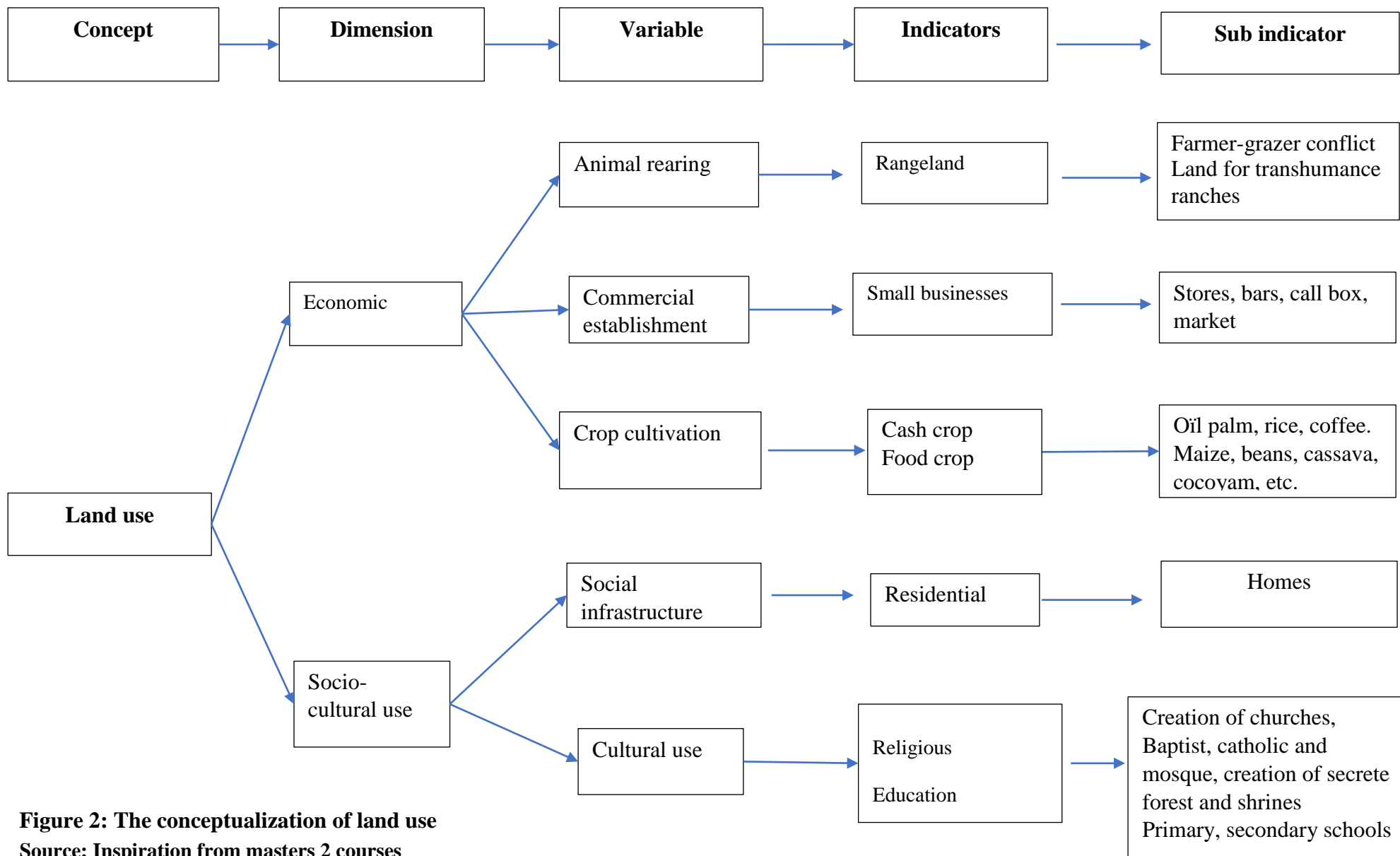


Figure 2: The conceptualization of land use

Source: Inspiration from masters 2 courses

0.10.2.2 Land conflict

The concept of land conflict is crucial in this research work because it demonstrates the various land conflicts that exist in the Mbaw Plain. A conflict, as defined by sociologists, is a social fact involving at least two parties and arising from differences in interest or social position of the parties (Imbusch 1999). According to Werhman. (2008), land conflict is a social fact involving at least two parties, the roots of which are competing property rights to land. The right to use the land, to manage it, to generate income from it, to exclude others from it, to transfer it, and to be compensated for it.

Again, wehrman. (2006), defined land conflict as a misuse, restriction, or dispute over property rights to land. A land conflict occurs when two or more parties, individuals or groups, disagree about the ownership of land (Bruce and Holt, 2011).

These authors focused on land conflict as a whole, according to their various definitions, whereas, land conflict is observed in this study at the level of agro pastoral activities. Land conflict is defined in this work as a disagreement over the right to land by two or more parties, individuals or groups over a piece of land to carry out agro pastoral activity in Mbaw Plain.

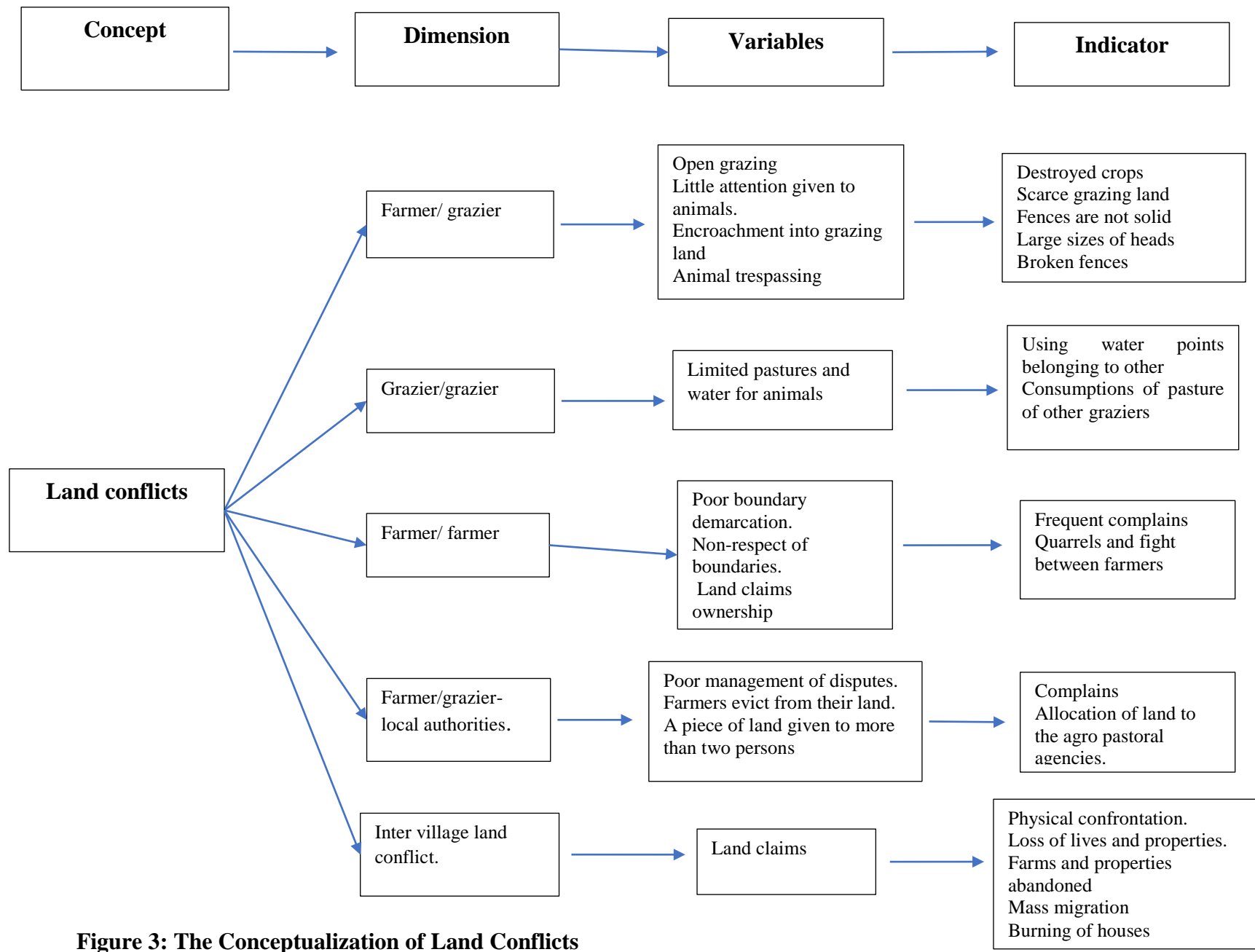


Figure 3: The Conceptualization of Land Conflicts
 Source: Inspiration from Masters 2 Courses

0.10.2.3 Agro pastoral activities

In the Mbaw Plain, the concept of agro pastoral activity is crucial in determining the various types of agricultural activities and animal rearing. Agro pastoralism, according to *Bowell, Walters and Bayers. (1984)*, is the practice of raising cattle and cultivating food crops on the same plot of land, mostly for the purpose of sale. According to *Ngwa (1999)*, agro-pastoral activities is an “action that go into the cultivation of land and the rearing of cattle within a well-defined geographical space

Agro pastoralism is the combination of crop and animal production, and is practiced by sedentary, nomadic, and transhumant tribes. Camels, cattle, goats, sheep, yaks, horses, alpacas, reindeer, and vicunas are examples of livestock kept by agro pastoralists, which vary according to culture, climate, environment, natural resource availability, and geographical area. Agro pastoral can also be defined as "agro," which refers to "field," "soil," and agricultural production; and "pastoral," which refers to "animal husbandry." Crops can be grown as a cash crop or as a food crop (*WOCAT, 2016*).

Bongfen (2000) was of the view that the term "agro pastoral" refers to the production of crops and animals. The growing of crops is referred to as "agro," while the breeding of animals for domestic use is referred to as "pastoral." Integrative agro pastoral activities are a type of agro pastoral activity (crop, animal). This author continued, to highlight the distinctions between cash crop and food crop cultivation. “The recent famine of 1982/83 had driven the people to strengthen their population capacities, despite the fact that its importance was only recently brought to light due to the reduction in cash crop prices, particularly coffee. Cash crop farming, on the other hand, was first introduced in Cameroon during the colonial period and was a watershed moment in the growth of agriculture”. The author added, "These crops tended to dominate food crop production in the era after independence, as they were pushed by missionaries. The absence of incentives to treat these crops resulted in a drop in global cash crop prices”. In a similar view, this study defines agro pastoral activity as the rearing of animals (cows, sheep, goats, pigs, fowls, ducks, and many others) and crop production (maize, rice, beans, groundnuts, just to name a few) in Mbaw Plain for home consumption or for sale.

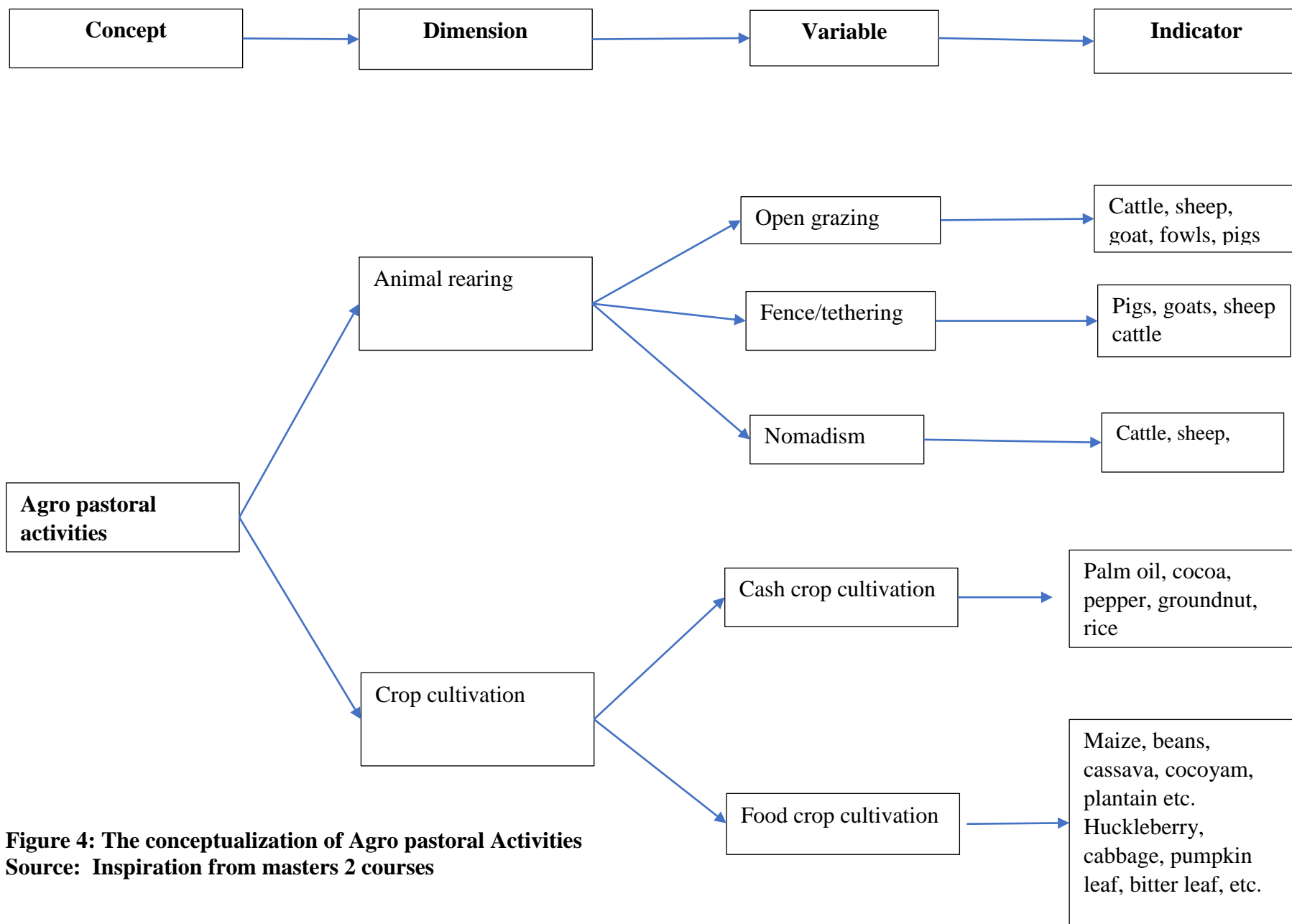


Figure 4: The conceptualization of Agro pastoral Activities
 Source: Inspiration from masters 2 courses

0.10.2.4 Agro pastoral land conflict manifestation

To have a clear definition of agro pastoral land conflicts manifestation, it necessary to first of all look at the meaning of the term “manifestation”. According to Tchiki (2020), the word “manifestation” means to create something or turn something from idea into reality. In psychology, manifestation generally means using our thoughts, feelings and beliefs to bring something to physical reality. The author also looked at the term manifestation to be a public demonstration, as by a government or party for political effect. In this piece of work, the term manifestation refers to the ways demonstrating once feeling over something. The concept, agro pastoral land conflict manifestation therefore refers to the different ways to which agro pastoral land conflicts are demonstrated in the Mbaw Plain. These include the physical manifestation, verbal manifestation and legal manifestation (figure 5)

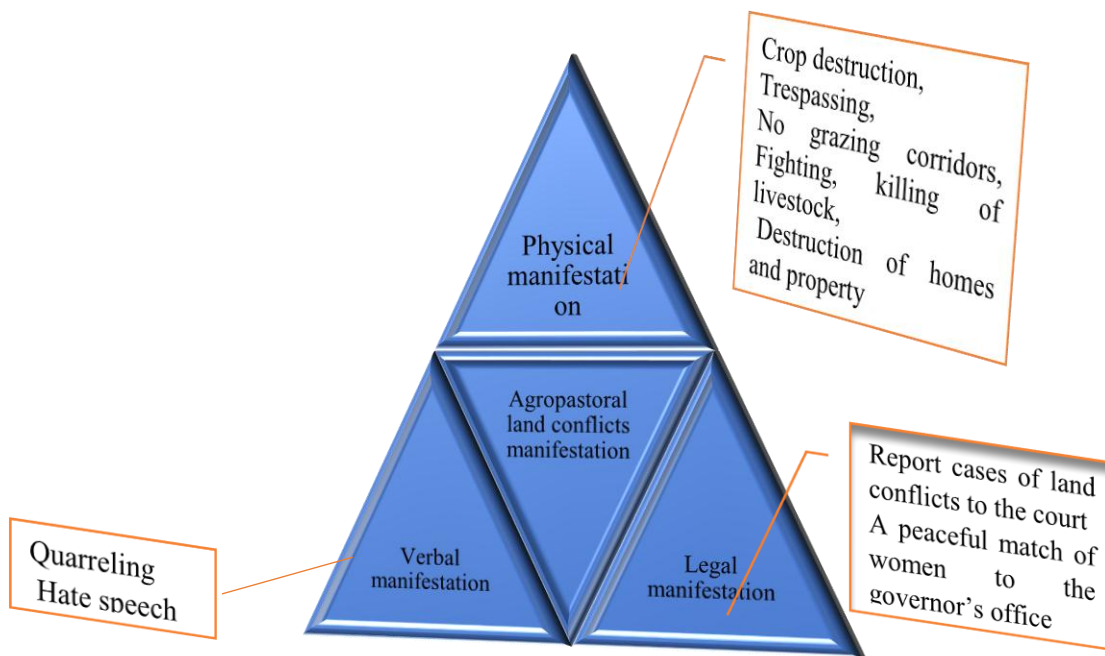


Figure 5: The conceptualization of agro pastoral land conflicts manifestation

Source: Inspiration from masters 2 courses

0.11 Theoretical Framework of the Study

A number of theories were used to add relevance to this study. These theories include the land use theory, the theory of innovation diffusion and theory of land use planning.

0.11.1 Land use theory

A German geographer Johann Herinrich von Thunen was the first to use the theory of land use. Von Thunen's theory was on how land use for agriculture should be arranged, in relation to market center and was developed in 1826. As recently used, the term 'land use theory' refers to two distinct types of theories: theories approaching land uses and land use planning through an analytical perspective and theories dealing with the process of land use planning itself. Land in Mbaw Plain, is used mainly for agro pastoral activities that is for crop cultivation and animal rearing.

0.11.2 The theory of spatial diffusion of innovation

Agro pastoral land conflict in Mbaw Plain can also be explained using the innovation diffusion theory. This theory was developed by E.M Rogers in 1962. It originated in communication to explain how, overtime, an idea or product gains momentum and difuse through a specific population. Innovation is an idea, practice, perceived as new by an individual. It is perceived as the subjective newness of the idea for an individual that determines his reaction to it. If the idea seems new to an individual, it is an innovation. Diffusion is a process by which an idea or innovation is transmitted from one individual or group to another across space (Wikenig, 1956), (Hagerstand, Katzetal, (1963) and (Shoemaker, 1971). Diffusion may assume a variety of forms each different in its impact on social groups.

In addition, diffusion is done by one who permanently or temporally leaves the local home of an innovation taking with them the ideas to new areas. Migrating individuals or populations that possess it physically carry out the innovation or idea to new areas. The theory of spatial diffusion of innovation is clearly applied in Mbaw Plain. The CDC and GD-DERUDEP's new ideas of the distribution seedlings and fertilizers to its members through the purchase of shares and a 20% payment has led to many creations of small oil palm farm (by the shareholders). This has encouraged others to start the planting of this new seed in new areas after testing this species and it gave the highest yield.

This theory is useful in the context of our research work in that agro pastoral activities in Mbaw Plain has led to land conflicts. This is through the introduction of new ideas such as high yielding seedlings (rice, oil palm, and maize), new farming techniques which has led to diffusion or expansion of farm lands, causing many problems of agro pastoral land conflicts such as

farmer/farmer, farmer/grazier, local farmer/agro pastoral agencies, and inter village land conflict in the area. Also land in the Mbaw Plain is not only used for crop cultivation but also for other activities. In other to use land for the various activities, there is need to proper use of land.

0.11.3 The Theory of land use planning

The theory of land use planning is traced back to 1968. John Friedmann is widely regarded as having pioneered the field of urban planning. This scholar defined planning as “the application of knowledge action” in which he had as objective to help planners make sense of the complex and dynamic situations they face and guide their decisions and actions. The theory of land use planning involves the allocation of land to different uses across a landscape in a way that balances economic, social and environmental values. This means organizing the uses and occupations of land based on its potentials and limitations (FAO, 2023). In Mbaw Plain, land use planning seeks to look at how land should be used in order to avoid land use related conflicts. The absence of land use planning in Mbaw Plain has become a problem because the use of land is haphazard causing many problems of agro land conflicts such as crop farmer/ grazier land conflicts, crop farmer/crop farmer land conflict, local authority/ farmers conflicts, agro pastoral agencies land conflicts and inter village agro pastoral land conflicts. The protracted agro pastoral land conflicts in Mbaw plain clearly indicates that land in Mbaw Plain needs planning for the various agro pastoral activities. The application of land use planning can help to manage agro pastoral conflicts, ease tensions, and bring about the more effective and efficient use of land and, certainty for the stakeholder

0.12 Methodology of the study

The realization of this work was thanks to the different methods used to collect, process and analyze the data. A hypothetico-deductive approach was used whereby hypotheses were formulated to be retained or affirmed in the field. To affirmed or negate the hypothesis, data collection was done. Below are the methods of data collection.

0.12.1 Method of data collection

Method of data collection refers to the various ways data were gathered in the field. The data were gathered from two main sources: primary and secondary sources.

0.12.1.1 Secondary data

The research began with the gathering of data from secondary sources. This data was gathered from two sources: published and unpublished documents such as articles, memoirs, theses, journals, reports and magazines. These documents were drawn from the various libraries such as library of the Faculty of Art, Letters and Social Sciences (FALSS), the Geography Department library of the University of Yaoundé 1 and the Higher Teachers Training Collage library of Yaoundé. The data were taken down using a pen in a blog note or were photocopied. For the official map of the research area, the National Institute of Cartography (NIC) in Yaoundé was also consulted.

Internet sources were also used to obtain articles, journals, reports, memoirs, and theses. These materials were downloaded using a smartphone, transmitted to the machine, and stored on the Universal Serial Bus (USB) to be accessed whenever the need arose. In the course of reading, useful information was also jotted down.

Secondary data helped us to better reformulate the statement of the problem, research questions, objectives and hypothesis to tie with the manifestation of the problem.

0.12.1. 2 Primary Data

Primary data constitute another important source of information. First – hand data needed for this research was obtained from the field using different techniques. Primary data collection was carried out in two phases. The first phase took place in January 2021 for a pilot survey, which enabled us, familiarize with the study area, identify resource persons, had discussions with them, and carried out some observations. The second took place in June 2021. During this phase, field survey took place.

The pilot phase of the study was aimed at getting better insight of the research problem and collecting first-hand preliminary data for the study. With the information gathered during the pilot phase, we reformulated the statement of the problem, the research questions, objectives and hypothesis to tie with the manifestation of the problem.

0.12.1.2.1 The sample size of the population of the study area

The sample size of the population of the study area was drawn from the 4241 households in the study area following the 2017 EPA (Environmental Protection Agency) for Ndu Council. The

selection of this sample size was convenient for us to handle taking into account the time to administer the questionnaire, financial constraints to produce the required copies, and to ease the processing. As a result, the household population was in several thousands, we worked with a 2% of the total households in each quarter as recommended by scholar (Nwana, 1982). Which stated that:

If the population of the study is in hundreds, a 40% or more sample will be used

If the population is in many hundreds, a 20% will do,

If the population is in few thousands, a 10% will do and

If the population is in several thousands, a 5% or below sample size will do (Nwana, 1982, quoted by Tardzenyuy, 2021)

The selection of the sample was related to this formula:

$$Nf = \frac{n(k)}{100}$$
 Where: Nf = number of copies, n = number of households per quarter and k = the sample size (2).

0.12.1.2.2 Validity and reliability of the questionnaire

To ensure the validity and the reliability of the content of the questionnaire, the questionnaire was presented to the supervisor of this work and other opinions for critical examination before all the aspects of the study was tackled. The questionnaire covered all the aspects of this research work (general and specific questions and hypothesis) so, as to achieve the objectives of the study.

0.12.1.2.3 Questionnaire Administration

A systematic random sampling method was used to administer the questionnaire. Each member of the household has an equal probability of being chosen in this method. The systematic random sample was chosen because it is meant to be an unbiased representation of the group. To this effect, a total number of 85 questionnaires were administered to all the six quarters in the area. The distribution of questionnaire was done in a systematic random manner following a sampling frame of 50 households for a copy of the questionnaire. The distribution was done in equivalence to the 2% of the population of each quarter.

Copies of questionnaire were distributed to get information on the different aspects of the agro pastoral land conflicts in Mbaw Plain. This included aspects such as; the typology, causes, manifestations, consequences, management and preventive measures employed in resolving these agro pastoral land conflicts in Mbaw Plain. In this light, the 85 copies of questionnaire that were taken to the field, 79 were effectively responded (table 1).

Table 1: The sample size and effective respondents

No	Localities	No of households	Sample size 2%	Effective respondent
1	Turio	399	7,98	7
2	Mbawrong	990	19,8	19
3	Wajiri	700	14	14
4	Guindidussi	500	10	7
5	Mbaw plain	600	12	11
6	Ntaba	1052	21,04	21
TOTAL		4241	85	79

Source: EPA for Ndu Council (2017)

Results in table 1 shows that the number of copies of the questionnaire differs from one quarter to the other. This is as a reason that the total number of households that is in each quarter differs. The data collected through questionnaire were complemented with interviews, focus group discussions and field observations to obtain data that were not gotten through questionnaire. Questionnaire were comprised of both open ended and close-ended questions. Open-ended questions aimed at collecting data on the different opinions of the farmers and grazers about the agro pastoral land conflict in the Mbaw Plain. The close-ended questions had as objective to ensure some uniformity in responses and use to carry out qualitative data and to measure attitudes and opinions of the respondents.

We were also accompanied by assistance who also helped in the administering of questionnaire and who helped to direct us to some quarters

This approach for the questionnaire was chosen according to Savantakos (1997). According to this author, it is a more consistent, stable and uniform method. It also offers fewer opportunities for bias and errors that could result from interviews or attitudes of interviewees.

0.12.1.2.4 Interviews

We carried out interviews with the target resource persons and officials who could give an insight of the agro pastoral activities in the area and related land conflicts to these activities. The interviews included structural and semi structural. Resource persons such as, the manager of GP DERUDEP in Mbaw Plain, the Sub-Divisional officer for the Ndu Sub-division, the Mbawrong council heads, Nshokop council heads, Mbawrong sub chief, the Banser Estate ltd manager and lastly the agricultural-technicians for the Mbaw Plain were all interviewed.

a) The manager of the GP DERUDEP

In line with hypothesis two of the study, this resource person was interviewed to draw information on their activities in the Mbaw Plain in relation to agro pastoral activities. It was from this interview that information on the various capacity building seminars, training and practical demonstrations on how to carry out agro pastoral activities with the used of modern method, quality seeds and techniques were gotten.

b) The Divisional Officer for Ndu Sub-division

In relation to hypothesis one and three, this resource person was interviewed to draw information on the common type of agro pastoral land conflicts so far recorded in his government, some of the causes and the possible solutions he adopted in order to fight agro pastoral land conflicts in the area.

c) Mbawrong/Nshokop Council leaders

The Mbawrong/Nshokop council heads were also interviewed on the number of agro pastoral land conflicts recorded within the period 1961 to present, the most frequent type of agro pastoral land conflicts and the measures so far used to resolve these conflicts.

d) The agricultural -technician for the Mbaw Plain

Information gotten from this resource person was in line with hypothesis one. The agricultural-technician for the Mbaw Plain was interviewed to have information on the activities of the agricultural agencies and its implications to the agro pastoral activities in the area.

e) **The Mbawrong sub chief.**

In line with hypothesis one, the Mbawrong sub chief was interviewed on the land distribution and method of acquisition in relation to the increasing population the area. Information on the farmers and the local authority conflicts was also gotten and the solutions so far used to manage these conflicts.

0.12.1.2.5 Focus Group Discussions (FGDs)

Another means through which primary data was collected during this research work was Focus Group Discussions (FGDs). Here, data not provided during the filling of questionnaire and interview was gotten through focus group discussion. Three sessions of focus group discussion were organised wherein we worked with a good number of participants. These FGDs were to find out issues of agro pastoral land conflict in the area, its cause, manifestation, effects and measures applied to solve agro pastoral land conflicts. An interesting exchange was made and their answers were used to build up this work. Focus group discussions were conducted with Mafa (palace) women in a meetinghouse, some of the village men and some of the Nshokop council members.

0.12.1.2.6 Field observations

This involve what was perceived, heard, and seen on the field. With regards to field observation, direct and participatory observation were used to gather data. Areas with high influence of agro pastoral land conflicts were visited such as; the giant irrigated rice field, the Cameroon Development Cooperative (CDC) palm nursery farm and some of the properties abandoned, burnt and destroyed as a result of the manifestation of agro pastoral land conflict in the area. Adequate instruments such as the eye to observe, a camera to snap and to gather data necessary for the study were used. For instance, a GPS was used to take waypoints in some of these conflict sites, case of the CDC and the irrigated rice farm. A camera was also used to take photographs of damage properties, agro-pastoral agencies farms, crop type and some of the other activities. Data drawn from field observations were integrated in the work. A map of the area was used to locate, represent and delimit the area of study.

0.12.2 Data Treatment, presentation and analysis

In this piece of work, several types of data were collected that needed different treatments before presentation, analysis and interpretation. These types of data principally consisted of qualitative and quantitative data. The data collected included interview data, focus group

discussion data, cartography data and field observations and data drawn through the administration of questionnaire. These data were treated and presented in the form of tables, graphs, and figures.

- **Cartographic data treatment presentation and analysis**

This category of data was obtained with the use of a Global Positioning System (GPS) where by waypoint were collected on agro pastoral land conflict areas, small shareholders oil palm farms and the giant irrigation rice farm. These data were downloaded with GPS and superimposed on cartographic shape file of Ndu Sub-Division where they were spatially analysed.

- **Questionnaire data treatment, presentation and analysis**

The data that was collected through questionnaire was large quantitative data and required a concise method of treatment and presentation. The analyses began by tallying the responses of the respondents per question in the questionnaire that were administered. Each of the “yes” and “No” responses were weighted in to units to allow for quantification. All units per question and per respondents were summed up. This gave us the percentages of different responses. These statistics were collected for each question in the questionnaire after which they were input in Microsoft excel where the totals of the respondents were summed up in each quarter (table 2). Tables carrying the statistics, totals and percentages were generated. From the totals and percentages obtained, various graphs such as pie charts, and bar charts were generated for analysis.

Table 2: Tools, Instruments and Uses

Tools and instruments	Use
Microsoft Word and Excel	To treat qualitative and quantitation data and to obtain graphs
ArcGIS (shape files) and adobe illustrator	To realise maps
GPS	To collect waypoint
A digital camera	To capture phenomena
Questionnaire	To collect quantitative data
Google earth	To collect spatial data on space and small shareholders oil palm farms, giant irrigated rice farms.
The eye	It was used to observed phenomena
Appendices	For the clarification of assertions made in the study.

Figure 6 portrays a clear summary of this work.

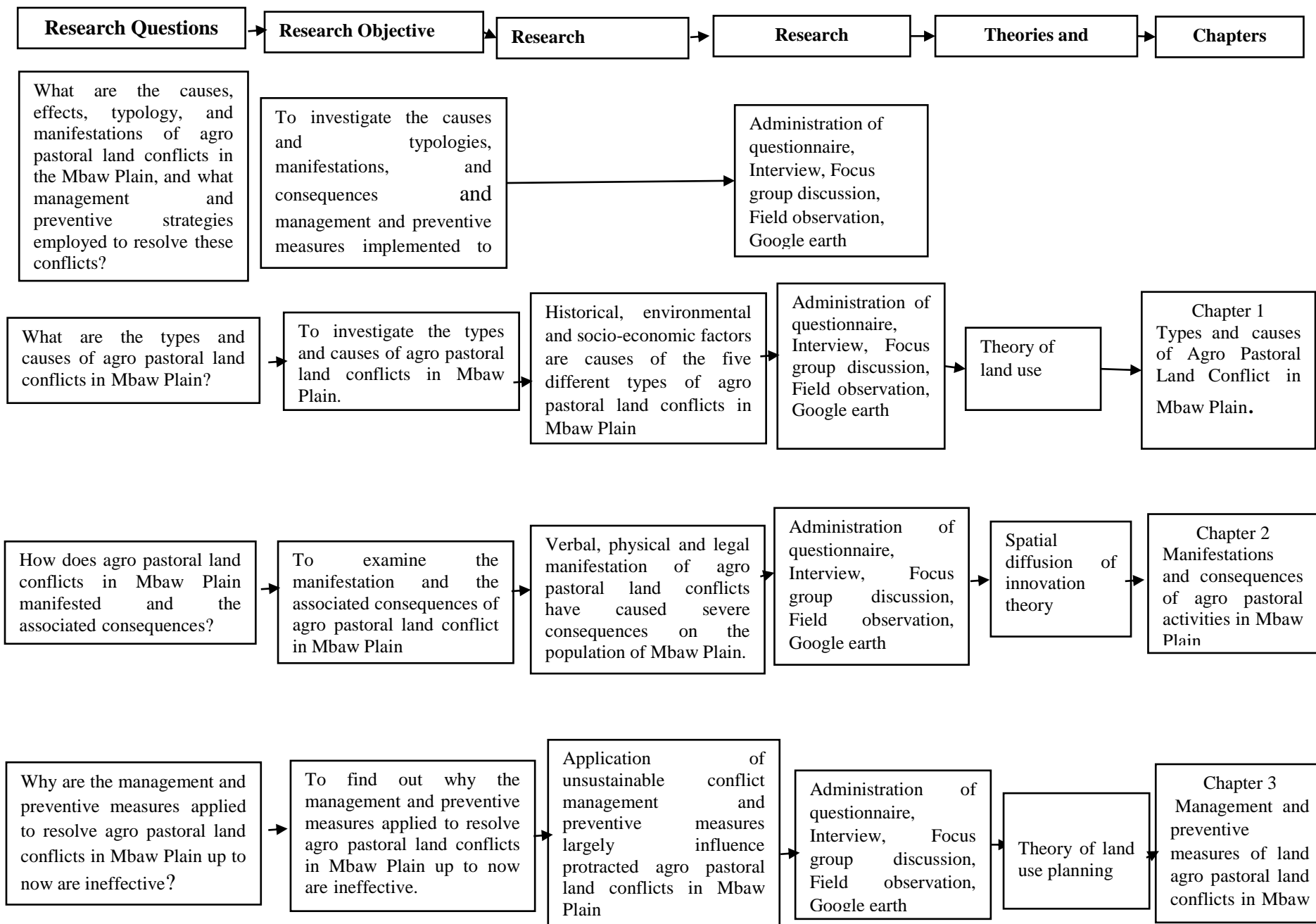


Figure 6: Table of Synthex
Source: Shey, D

0.13 Limitation of the study

In carrying out this research, some problems were encountered that ranges from human to physical problems. However, the researcher tried to overcome these limitations in their own way in order to gather useful empirical data.

As concerns security the researcher arrived in the field during a period when tension was in the atmosphere between Njirong and Ntumbaws over Mbawrong (part of the study area). With this, there was a lot of fear. However, this difficulty was resolved as we presented ourselves as researchers though we were not given the opportunity to really go to the exact conflict area. This work proper began with a plan adopted by the researcher to show a vivid rundown of the content of the work from general introduction to general conclusion.

0.14 Dissertation chapter layout

The general introduction of this work covers the background of the study, delimitation of the study, the problem statement, research questions, objectives and hypotheses of the study. The literature review, concepts as well as theories related to the topic were equally examined in the general introduction. This section of work also carries the interest of the study, the research methodology and the limitations of the study.

Presentation of Chapters

This work consists of three chapters; these chapters are subdivided into sections. Chapter 1 focus on the typologies and causes of agro pastoral land conflicts in Mbaw Plain. These causes include; the historical, environmental and the socio-economic. Chapter 1 has also portrayed farmer/farmer land conflicts, farmer/grazier land conflict, grazier/grazier land conflict, local farmer/agro pastoral agencies land conflicts, farmers and local authorities conflicts and lastly inter village land conflicts as the types of agro pastoral land conflict in Mbaw Plain. Each of the type of agro pastoral land conflict manifest itself differently from the other. To this effect, the objective of this chapter was to teste the validity of hypothesis 1 that stated that historical, environmental and socio-economic factors are causes of the five different types of agro pastoral land conflicts in Mbaw Plain.

Chapter 2 brings out the manifestations of agro pastoral land conflicts and the associated consequences. Chapter 2 also investigate on the various stakeholders of the agropsatorial land

conflicts and the kinds of agropastoral agropastoral land conflicts. This chapter had as objectives to validate hypotheses 2, which stated that the manifestation of agro-pastoral land conflicts in Mbaw Plain take verbal (quarreling and hate speech), physical (crop destruction, trespassing, blocking of grazing corridors, fighting, killing of livestock, destruction of homes and property) and legal forms with severe consequences which are grouped into social and economic consequences.

Chapter 3 on the one hand, looked at the reasons for the protracted agro pastoral land conflicts in Mbaw Plain that is management and preventive measures taken to solving agro pastoral land conflicts in Mbaw Plain. Here, the measures taken were sub divided according to the type of agro pastoral land conflicts. These measures include; legal measures, taken by the government, grass root measures at the level of the agro pastoral practitioners and customary measures taken by other groups or associations such as the Wimum Cultural and Development Association (WICUDA), the Wimum Local Authorities (WLA) and lastly the Wimum elites to solving agro pastoral land conflicts in Mbaw Plain. Therefore, this last chapter aimed at verifying hypotheses 3 that seeks to ascertain the sustainability of the management and preventive measures used to solve agro pastoral land conflicts in Mbaw Plain.

The general conclusion of the work is made up of the summary of the research findings verification of hypotheses and recommendations. The general conclusion is closely followed by bibliography and appendix.

CHAPTER 1

TYOLOGIES AND CAUSES OF AGRO PASTORAL LAND CONFLICTS IN MBAW PLAIN

Introduction

This chapter sets out to investigate the types and causes of agro pastoral land conflicts in Mbaw Plain. Mbaw Plain has witnessed five main types of agropastoral land conflicts. They include, farmer/farmer land conflict, farmer/grazer land conflict, local farmer/ago-pastoral agencies land conflict, farmer/local authority land conflicts and lastly inter-village land conflict. Amongst these five, inter village agropastoral land conflict has remained the most severe and fatal type of conflict in Mbaw Plain. Agro pastoral land conflicts in Mbaw Plain are caused by a combination of historical factors (Late entrance of graziers, non-registration of land rights, and inadequate execution of land laws and measures), environmental factors (rising temperatures and decreased rainfall and seasonal variation), socio-economic factors (population growth, outdated system of agro pastoral activities, encroachment on grazing land, lack of specific activity zones, and the presence of agro pastoral agencies) are all the causes of agro pastoral land conflicts in the Mbaw Plain. According to Bateson, et al. (1980) in their article titled “the interface between the hills and Mbaw”, made the following statement with regard to the social factors: "If agricultural development proceeds briskly and profitably in the Mbaw area, we anticipate that farm families will leave the hills for Mbaw where land is abundant and household income are likely to be higher." These writers continued by stating that “while this would lessen disputes between farmers and herders in the highlands, they would intensify in the Mbaw Plain. It is obvious, this is a problem that requires integrated planning, management, and monitoring for the welfare of both areas”. As a result, the purpose of this chapter is to investigate the typologies and causes of agro pastorals conflicts in Mbaw Plain, Ndu Sub-division North West Region of Cameroon. The chapter is presented in same sequence as introduced. With a conclusion and immediately followed by the next chapter.

1.1 Types of agro pastoral land conflicts in Mbaw Plain

This section examines the typologies of agro pastoral land conflicts in Mbaw Plain. The various agro pastoral land conflicts examined here include farmer-farmer land conflicts, grazier/grazier land conflicts; farmer/graziers land conflicts, local farmer/local authorities conflict

and lastly the inter-village agro pastoral land conflicts (case study Njirong/Ntumbaw agro pastoral land conflict over Mbawrong) (figure 7).



Figure 7: Conflict zones
Source: Extracted and modified from landsat 8 image
1.1.1 Farmer/farmer land conflicts

These are disputes over farm boundaries and land claims between farmers. Land disputes between farmers is one of the frequent conflicts in Mbaw Plain. From the responses gotten in the field, population growth is the biggest factor contributing to this type of conflict. Many people from the nearby villages have migrated to the Mbaw Plain because of the available land and fertile alluvial soils to carryout agropastoral activities. Villages such as Ndu, Talla, Ngulu, Sehn, Nseh-makop, Sop, Nguy, Ntumbaw, etc. are among those involved in this movement. In addition, people also migrate from the nearby Sub-divisions and Divisions to this area in search of agropastoral land. These areas include Kort, Gom, and Mbem in the Nwa Sub-division and Kumbo, Tatum, and Jakiri in the Bui Division. Due to the increasing population, there have been several reports of disagreements, and physical fighting amongst agropastoral practitioners (APPs) over farm lands (table 3).

Table 3: Sample of registered cases of farmer/farmer land conflict in Mbawrong traditional council in Mbaw Plain (2018 and 2019)

Year	Number of cases	Sample of Victims	Description
2018	27	Kila Gije/ Shey Valentine	Boundary conflict
		Ma Mbajing Delphine/ Njapteh Rene	Boundary conflict
2019	31	Banser Caroline/Judith Mawa	Land claim
		Comfort /Kifon	Land claim
		Wapnwe Moses/ Gewei Tansi Austine	Land claim
		Mr. Fai Joseph/Ma Kumsa Rachael	Land claim
		Ma Mbajing Delphine/Rene Njapte	Boundary conflict

Source: Mbawrong Council June 2021

Table 3 shows a sample list of the number and registered cases of farmer/farmer land disputes in the Mbawrong local traditional council between the years 2018 and 2019. According to the table 3, there has been an increased in the number of registered cases of farmer/farmer land conflicts, from 27 in 2018 to 31 in 2019. Grounded on the conversations with the chairperson, secretary, and a few other council members, the local traditional council records, have been misplaced as the Anglophone crisis started. Therefore, the study materials the researcher had access to was only for the years 2018 and 2019. The reason behind this rise in land disputes as portrayed in table 3 is due to population growth, from different areas since the pull factor (the fertile alluvial soil) favour almost all types of crops grown in Cameroon, every farmer wants to secure a piece of land which also leads to poor border marking, land claims, land grabbing, for the cultivation of different types of crops.

Crops grown in Mbaw Plain

The Mbaw Plains' rich, alluvial soils is ideal for growing cash crops like oil palm, rice, cocoa, coffee, groundnuts, soya beans, egusi, and ginger and food crops such as corn, beans, cassava, plantains, cocoyam, and yams. In addition, vegetables such as huckleberry, pumpkin, tomatoes, cowpea, bitter leaf, ancha, etc are also grown in this area, as well fruits like orange, plum, mango, lemon, pear, pineapple, just to name a few (table 4). As postulated by William et al, (1980) on the Reconnaissance and Report on the potentials for Area Development project: North West Province of Cameroon said; “the Mbaw area gives the appearance of having the immediate growth potentials centered on maize, coffee (Robusta), oil palm, groundnut and possibly rice.

Table 4: Sample of cultivated crops in the Mbaw Plain

Cash crops	Food crops	Fruit trees	Vegetables
Oil palm	Maize	Orange	Huckleberry
Rice	Beans	Plum	Pumpkin
Cocoa	Cassava	Mangoes	Tomatoes
Coffee	Plantain	Lemon	Cowpea
Groundnut	Cocoyam	Pear	Bitter leaf
Soya beans	Yam	Pineapple	Ancha
Egusi		Pawpaw	
Ginger		Grappe	

Source: Fieldwork, June 2021

Table 4 portrays the list of the various types of crops grown in the Mbaw Plain. The pull factor (fertile soil) encourages the growth of a variety of crops, vegetable and fruits as shown in table 4. The Mbaw Plain's varying crop growth is also noted by the council for the Ndu Subdivision. According to the council development plan for Ndu Sub-division, the alluvial deposit that is the alluvial soils in the area is formed as a result of sweeping of materials from highland and their subsequent deposition in plains and valleys such as Mbaw Plain. Due to their richness, these soils have excellent agricultural potential and can be used to grow low-latitude crops like rice and oil palm (plate 1).

Plate 1: Sample of Some of the Most Commonly Cultivated Tree Crop and fruit in Mbaw Plain.



Photo1: (A) palm tree (B) palm nut (C) maize farm. Date 22 June 2021 at 1:36pm. **Photo2:** Plume tree. Date 1:09pm, 14 June 2021. **Photo3:** (D) A forest of mango trees. **Photo 4 :** (E) Plantain. Date 8:54am, 1 June 2021

Source: Shey. D June 2021

Plate 1 shows some of the common crops and fruits grown in the Mbaw Plain. Photo 1 shows an oil palm with unripe nuts, indicated by the letter B. More than 80% of the population according to the responses of the respondents grow oil palm. These oil palms are harvested, processed and export to nearby countries like Nigeria, as well as to other divisions such as Kumbo in the Bui Division, and nearby villages like Ndu Town, Wowo, Njipkang, Njilah, Sehn, Ntumbaw, and Ngulu, to name a few. Palm oil production is considered a cash crop since it is used more for commercial purposes than for home consumption. This is because it was noticed that a household may not have oil in the house to cook, yet, drums and gallons of palm oil available for customers.

Again, photos 2 and 3 depicts a plume tree with some fruits and a group of mango trees denoted by the letter A respectively. These are some of the most common fruits in the Mbaw Plain. After oil palm, mango comes second. Mango become increasingly common in the area, especially in the months of June and July. Still in the plate, we have corn farms. Maize

cultivation is an important crop in Mbaw Plain. This is because fufu corn with huckleberry is the people's staple food. As a result, everyone in the area grows maize. Also, people whose main profession is not agropastoral activity, also have a small piece of land for maize cultivation. However, land in Mbaw plain is not only used for agropastoral activities but for other purposes (Figure 8).

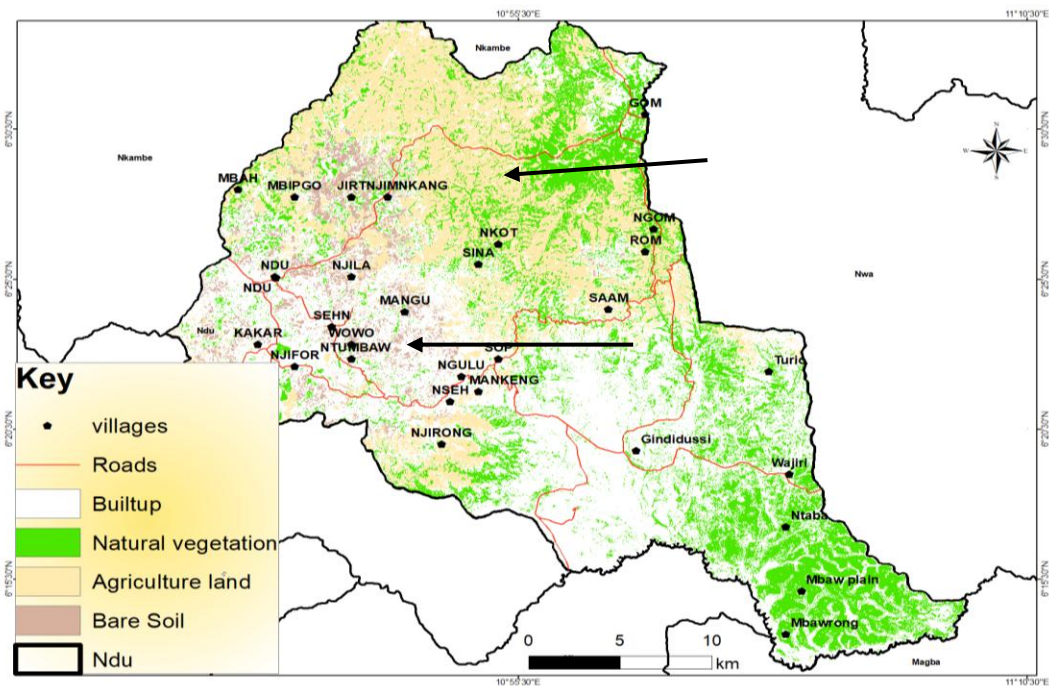


Figure 8: Land use map

Source: Landsat 8 image

Figure 8 shows land use in the Mbaw plain in 2014. According to this figure, over 70% of land was still natural vegetation and only about 30% were built up areas. Mbaw plain though natural with few or no farmlands as indicated in figure 8, but a hot cake for land conflicts. According to interview data, increasing population in some villages in Ndu Sub-division led to land scarcity. Farmers with maize farms and vegetable farms, as indicated by the arrows, now occupy most valleys in these areas, which were initially reserved for animals grazing during the dry season. This increase in population instigated people from Ntumbaw to move down to the less occupied parts of the Mbaw plain in an attempt to exploit its fertile soils. As interviewees noted, such attempts to colonise virgin land in the southwestern parts of Mbaw plain by Ntumbaw people who wanted to claim Mbawrong, led to unprecedented conflicts between them and Njirong people who are the land custodians. The rush to occupy this virgin land by different

stakeholders led to multiple land use conflicts between farmers, famers/graziers and villages. Interviewees stated that the fierce inter-village conflict between Ntumbaw and Njirong over Mbawrong caused many people to flee the area, abandoning the southwestern parts of Mbaw plain, as it retains much of its natural characteristics as the 2014 image data depicts. It is only recently in 2022 that some of these farmers from Ntumbaw started going down to the conflict zone again.

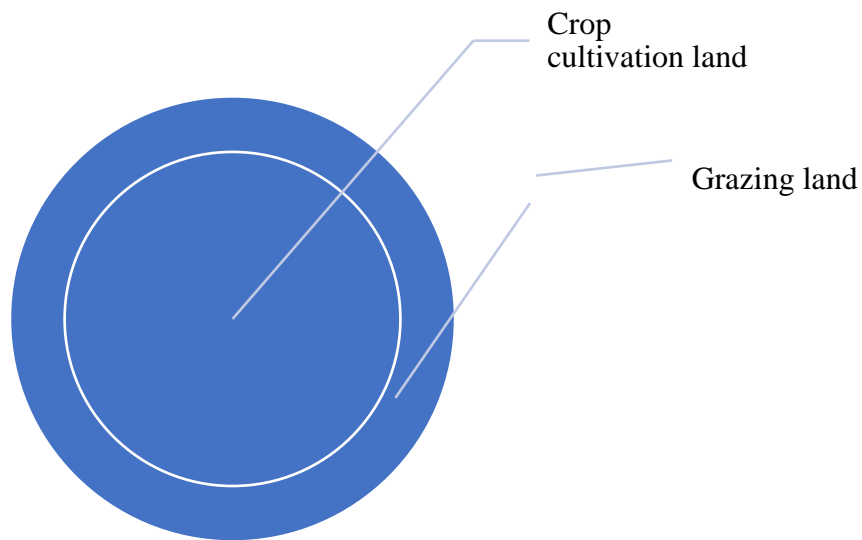


Figure 9: Land use theory in Mbaw Plain
Source: Adapted from von Thunen's theory

According to figure 9, land in the Mbaw Plain is used mainly for crop cultivation and animal rearing (for transhumance and permanent grazing). Animals like cattle, sheep and goats move from the hills of the Ndu Sub –division down to the Mbaw plain in search of water and green pastures during dry season. Crop farmers on their part cultivate crops such as maize, cocoyam, egusi, cassava, just to name a few. In this area, agro pastoral practitioners fight for access to land for crop cultivation and livestock rearing. Competition over land in Mbaw plain for the same or different uses have increased as new ideas, high yielding seedlings and new methods of farming were introduced by the agro pastoral agencies. The cultivation in large quantities means an extension in farm size to grazing areas as depicted in figures 9, 10 and 12. Crops grow in the area are of varied types (plate 2)

Plate 2: Other Common Crops



Photo 1: Gathered egusi in the farm. Date: June 22, 2021, 1:41 p.m. **Photo2:** washed and sunned egusi. Date 14 June 2021 at 11:51am. **Photo3:** Cocoyam. Date 14 June 2021at 8:43am. **Photo4:** soya beans. Date 9:11am, 14 June 2021. **Source: Photos by Shey, June 2021**

Plate 2 portrays sample of some of the crops grown in the area. Photo 1 shows a group of gathered egusi in the farm. According to interview with these famers, this eggusi will stay in the farm for some days, for about a week and when it is weak, they now come with baskets and remove the eggusi, washed in the near by streams and carry to the house which is sunned and put in bags ready for sale (photo 2). Photo 3 is a cocoyam farm. The Yamba tribe owns the most of the egusi and cocoyam farms in the area. The reason for this is that pounding cocoyam with egusi and Nkung is their consistent food, which they enjoy eating no matter where they are. The majority of Yamba people in Mbaw Plain come from Nwa, Nkor, and Mbem in the Nwa Sub-division. Crop cultivation in Mbaw Plain is done in different periods of the year following the local agricultural calendar (table 5)

Table 5: Agricultural Calender

Crops	Jan	Feb	March	April	May	June	July	August	Sept	Oct	Nov	Dec
Maize	LT	LT	P	BS	W		H	H			LC	LC
Beans	LT		P		W	H		P			H	
Groundnuts	LT		P		W				H			
Yams	H			P	W							
Cocoyam	H			P				W		H		
Cassava		H		P				W		H		
Sweet potato		H			P						H	
Vegetable	H			P					P	W	W	H
Rice										H	H	
Palm oil					H	H	H					
Cocoa									H	H		
Coffee											H	
Plantain				P	P			P				H
Animal transhumance	T	T										T

Source: Copied from Shey N.M (1996) and modified by the author.

LC= Land clearing

BS= Bird scaring

LT= Land Tilling

W= Weeding

P= Planting

H= Planting

Table 5 displays the agricultural calendar of the Mbaw Plain. Each crop has its own planting season. As shown on the table, after harvesting crops like maize in the months of July and August, land clearing (LC) and land tilling (LT) begins in the months of November, December, January and February, respectively. Planting begins by March 15th and continues until early April. Weeding follows from mid-April through June, followed by harvesting in July and August. The process continues after harvest. The same approach applies to other seasonal crops growing in the area, although in different months of the year.

On the one hand, perennial crops such as oil palm, coffee, cocoa, and plantain do not follow the same procedure as seasonal crops such as maize, beans, cassava, yams, rice, cocoyam, and so on. This is because, once these crops are planted, which is normally during the rainy season, it can take several years before harvesting begins. The harvesting of tree crops, like that of short-lived crops, varies. For example, there is always a pick of harvest of palm nut for palm oil in the area during the months of May, June, July, and August. From the analysis of the crops cultivated, the respondents were of the opinion that different types of crops were cultivated in the Mbaw Plain during the time of study (table 6). In addition, transhumance start from the month of December to the February under the authorization of the MINEPIA for North West Region of Cameroon. Most at times, many of these herdsman do not respect this period there by extending to the months of March and April.

Table 6: Respondents opinions on crops mostly cultivated in Mbaw Plain

Localities	No of respondents	Common crops Cultivated in Mbaw Plain					
		Maize	Palm	Rice	Groundnut	Soya beans	Others
Turio	7	1	4	1	1	0	1
Ntaba	21	10	10	4	0	0	4
Mbawrong	19	8	11	11	2	1	7
Guindidussi	7	4	6	2	2	2	6
Mbaw plain	11	3	9	1	1	0	0
Wajiri	14	10	2	3	0	0	1
Total	79	36	42	22	6	3	19
%	100%	28%	33%	17%	5%	2%	15%

Source: Fieldwork June 2021

Table 6 shows the most often grown crop in Mbaw Plain. Conferring to respondents' perspectives on the most commonly farmed crop in the area, oil palm is the most commonly cultivated crop, with 42 out of the 79 respondents, followed by maize and rice, with 36 and 22 respondents, respectively. There were also 6 responses for groundnuts and 3 for soya beans. Many people also indicated that crops other than those listed are grown in the area, such as cocoa, yam, cocoyam, plantains, cassava, beans, postage, and so on. The percentages of the cultivated crops were also determined. Palm oil accounted for 33% of all crops grown, with maize accounting for 28% and rice accounting for 17%. A maize farm's average size ranges between half a hectare to two hectares. Furthermore, palm oil fields ranges in size from 2 to 30 hectares.

The majority of the produce is sold in the Sub-division and adjacent Divisions such as the Bui Division. Nigeria also receives the produce.

1.1.2 Farmer/grazer land conflict in Mbaw Plain

Famer/grazer land conflict is another type of agro pastoral land conflict in Mbaw Plain. They are conflicts between crop farmers and livestock rearers. Farmer/grazier land conflicts are caused by Giannakos' negligence, illiteracy, or a small number of Giannakos with vast herds of cattle, little or no grazing field, old and out-of-date fences, the absence of a ASZs, or the lack of access to a water points. Following major quarrels, and fighting, farmer/grazer land conflicts are always taken to the local council for settlement and damages paid, and if the case cannot be resolved at the local council level, it is then taken to the D.O. However, because the government frequently fails to render fair judgement, some of the farmers opt to handle the problem on their own while others continue to report such cases (table 7).

Table 7: Registered cases of farmer/grazier land conflicts in Mbawrong (2018 and 2019)

Year	Number Of Cases	Example Of Victims	Type
2018	7	Alhaji Ardo/The gardener/innocent Fonyu	Cattle damage crops
		Alhaji Ardo/Francis	Cattle destroy corn
		Isiaku Fonye/ Abukar Taa	Cattle destroy corn
2019	15	Alhaji Ardo/ Ndzi Enuel	Cattle destroy corn
		Alhaji Sale / Moina	Cattle destroy corn
		Nfor Alfred Fai / madam Florence Sinke	Pigs destroy egussi and cocoyams
		Gambo / Kifon	Pigs destroy corn
		Pa Kwa (Alias Basha / Mr. Fai Emmanuel	Goats destroy corn
		George Manjoh / Mr. John Nwench	Goats destroy soya beans

Source: Mbawrong council, June 2021

Table 7 depicts the number and sample of registered cases of farmer/grazier land conflicts between the years 2018 and 2021. From table 7, it is observed that there is an increase in the number of registered cases of farmer/grazier land conflicts from 7 cases in 2018 to 15 cases in 2019. It is worth mentioning that not all the cases are brought to the local council but rather, some are resolved amicably by the parties concerned.

1.1.3 Grazier/grazier land conflict

Grazier/grazier land conflicts are another type of agro pastoral land conflict in Mbaw Plain. This conflict occurs between graziers over pastures or grazing property, as well as drinking poles. Most at times, grazier/grazier land conflicts are seen between local animal keepers and nomadic,

or transhumance graziers from the highlands. This is because Mbaw Plain is the sole place where animals in the Ndu Sub-Division go for transhumance. Grazier/grazier conflict has resulted in enormous cattle displacement in the Mbaw lowlands all the way down to Mbawso, Sabongari, and Mapngwa in the Bui and Adamawa region.

1.1.4 Local farmer/ agro pastoral agencies (CDC) land conflict

The arrival of agro pastoral agencies in Mbaw Plain has also exacerbated the fight over agro pastoral land. For instance, concerns about land grabbing were expressed when CDC first arrived in Mbawrong in 2011. In 2011 and 2012, there were cases of land grabbing, such as the CDC/Mr. Banser Nelson over about 27 hectares of land. The reason for this is that the CDC needed land to carry out the oil palm nursery activity, but since the best and most accessible land was already occupied, they were forced to carry out their activity in an area already occupied, which later led to a land dispute between the landowner and the CDC.

In addition, many villagers have become interested in the planting of oil palm as a result of the introduction of high yielding oil palm seeds in particular, capacity building seminars, and others, leading to many issues of land conflicts. Agreeing with the interviews, the occurrence of agro pastoral land conflicts has significantly increased with many consequences since these organizations arrived in Mbaw Plain (table 8).

Table 8: Respondents’ views on the impacts of the agro pastoral agencies on agro pastoral activities in Mbaw Plain

Localities	No of respondents	Impact of the activities of the agro-pastoral agencies on the agricultural activities in the Mbaw Plain?			
		Land conflicts	Limited grazing land	Limited farm land	Others
Turio	7	0	0	1	3
Ntaba	21	9	1	3	3
Mbawrong	19	3	1	0	14
Guindidussi	7	3	0	2	2
Mbaw plain	11	2	1	4	3
Ntabah	14	4	0	2	6
Total	79	21	3	12	31
%	100%	31%	5%	18%	46%

Source: Field Research June 2021

Table 8 shows the number of respondents who responded on the effects of the agro pastoral agencies on agro pastoral activities in Mbaw Plain. From table 8, it is observed that, establishment of these agencies has led to numerous problems and complaints regarding land. This includes limited farmland with 12 respondents, limited land for grazing operations with 3 respondents, and miscellaneous with 31 respondents. With 21 respondents and a 31% proportion, land conflicts have increased due to limited grazing land and land for local agricultural practices.

Again, according to observations, we predicted that the GP-DERUDEP huge rice project in Mbawrong would upsurge future tensions between farmers and livestock owners. This is because numerous cattle graziers in and around the Mbaw graze their livestock in the same area especially during the dry season. Photo 3 demonstrates this.

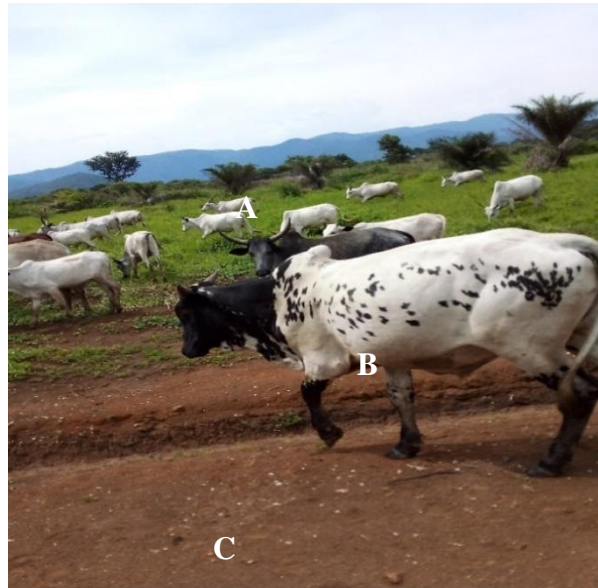


Photo 1: Cattle in the rice production project field

(A) palm trees (B) Cattle in the rice farm project (C) Access Road

Source: photos Shey, June 2021

Photo 1 depicts a herd of cattle grazing on the rice project field. The completion of this project would lead to limited grazing land. In this circumstance, the animals must force either their way into the surrounding cornfields or into the rice farm.

1.1.5 Inter-village land conflicts (case study of Njirong and Ntumbaw over Mbawrong)

The inter-village land conflicts occur when two or more communities disagree over a piece of land. Inter-village land conflicts between Njirong and Ntumbaw is considered one of the types of agro pastoral land disputes since approximately 98 percent of the land in Mbaw Plain is used for agricultural activities, such as crop cultivation and cattle grazing. Agro pastoralists make up more than 95 percent of the local population. One of the causes of the conflict over Mbawrong, for example, is the steady increase in population. The land conflict between Njirong and Ntumbaw villages over Mbawrong in the Ndu Sub-Division, North West Region of Cameroon, began in and around 1961, according to Bongmba, E. (2017) and data gathered in the field. At that time, the Fon of Njirong invited Ntumbaw villagers to join his village people to cultivate rice in Mbawrong in order to feed his people. The Ntumbaw people were given a plot of land by the Fon of Njirong to cultivate rice while adhering to the traditional customs of the Njirong village. However, because this plot was close to the border between Nso, Ntumbaw, and Njirong, the Ntumbaw people annexed this plot of land they were given by the fon of Njirong and claimed it was Ntumbaw land.

The people from Ntumbaw called this annexed land “powercamp”. When Njirong people challenged their claims, Ntumbaw elders changed the name of the area they had annexed from “powercamp” to “Mbawnfui”, a name derived from the Nfui, which is a boundary marker between Mbawrong, Mbawsaw and Ntumbaw. Since they made the decision to acquire the territory, they have also stopped celebrating the Njirong's “Mbomtah” (sacred day), which falls on “Mruh” according to the Wimbum calendar, and have instead begun celebrating their own Mbomnta, or sacred day, “Sing”.

Bongmba (2017) found that when the Fon of Njirong invited the CDC to Mbawrong to encourage the growth of palm, friction between these two communities escalated. Accordance to the agreement between the Fon of Njirong and the CDC, individual farmers would own the crops they grow, harvest the palm, and sell them to the CDC for transformation. This agreement was a marketing agreement with the CDC. According to the Central Bureau of Censuses and Population Studies, the population of Ntumbaw has increased from 2125 residents in 1970 to 5203 in 2000, illustrating the population growth in and around Mbaw Plain. This rise, combined with the

growing of the cash crop under the supervision of the CDC, radically altered the situation at Mbawrong, raising the stakes in the ownership argument once more.

Furthermore, land conflicts between these two villages resurfaces with a change in administration. When a new administration took over in Ndu Sub-division in 2017, he issued a sub-prefectural order claiming that there was no land dispute and that he would personally take the people of Ntumbaw back to Mbawrong in defiance of the 2004 land commission. The D.O then asserted that the land commission decision was void since the minister of territorial administration had not signed. Early in August 2018, the D.O of Ndu Sub-division took almost 200 persons from Ntumbaw to return to Mbawrong farms. (Personal communication, Kibu and Nganjo 14 June 2021, Mbawrong).

According to field observations, the 2021/2022 tension between these villages over Mbawrong aggravated by the GP DERUDEP rice project in the area. According to responses from the respondents, inter-village land conflicts between Njirong and Ntumbaw has persisted to the present day due to increase population, the arrival of agro-pastoral agencies with big projects, and weak land governance. Many people have died as a result of this conflict. For instance, on June 12, 2013, some members of the Ntumbaw community ambushed Mr. Shey Evaristus Nganjo of the Njirong community with machetes, leaving him fatally wounded and he died on his way to the hospital. In addition, the recent physical confrontation in Mbawrong that lasted over a week (from the 26th to 31 July 2021) caused extensive damages. For instance, more than 50 houses were burned, one person was murdered, and many more were injured, while crops such as groundnut left unharvested. According to the data collected from the field, agro pastoral land conflicts are of different types (table 9).

Table 9: Perceptions of respondents regarding the most typical type of agro-pastoral land conflicts in the Mbaw Plain

Localities	No of Respondents	Number and types of agro pastoral land conflicts in Mbaw Plain		
		Farmer/farmer	Farmer/grazier	Inter-village
Turio	7	1	4	2
Ntaba	21	4	7	10
Mbawrong	19	7	3	9
Gundidussi	7	1	1	5
Mbaw plain	11	3	1	7
Wajiri	14	5	4	5
Total	79	21	20	38
%	100%	27%	25%	47%

Source: Shey June 2021

According to

table 9, a good number of respondents (66) responded "YES". Meaning they have witnessed or involved in land conflict situations, but just 13 of the respondents replied "NO" they are unaware of any agro pastoral land disputes in the area. Of the 66 people who indicated "yes," 38 stated they had heard or seen a land battle between two villages (inter village land conflict). On the other hand, 20 claimed they had experienced or witnessed farmer/grazier conflict, and 21 supposed they had witnessed farmer/farmer land dispute.

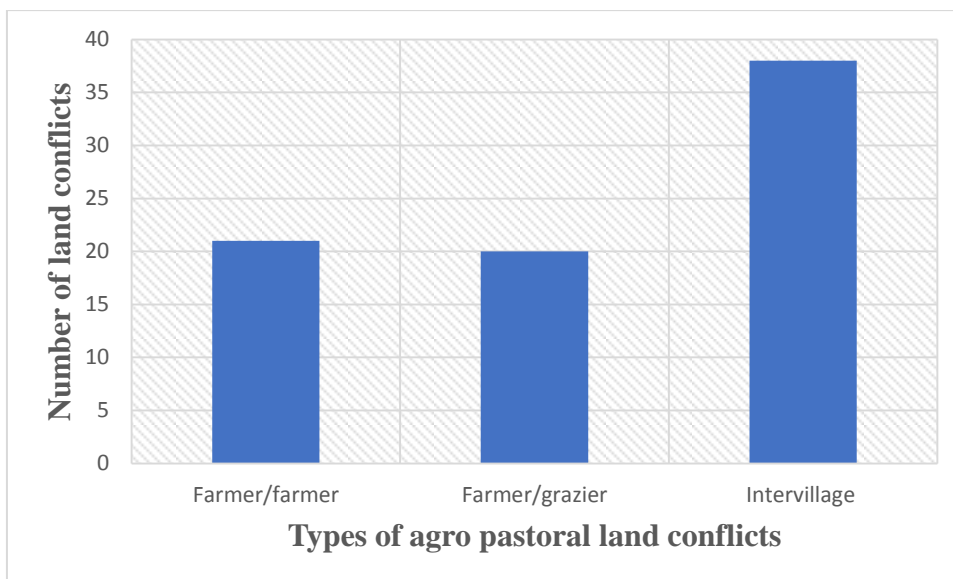


Figure 6: Type of land conflicts experienced or had by individuals in Mbaw Plain
Source: Fieldwork, 2021

Figure 9 depicts the respondents' responses to the question of whether they had ever had or witnessed an agro-pastoral land conflict, and if so, what form of conflict. As shown in figure 9, inter-village land conflict, farmer/grazier land conflict, and farmer/farmer conflicts are the most common agro pastoral land conflicts in Mbaw Plain (figure 10). Based on these evaluations, it is believed that Mbaw Plain had a problem that must be addressed.

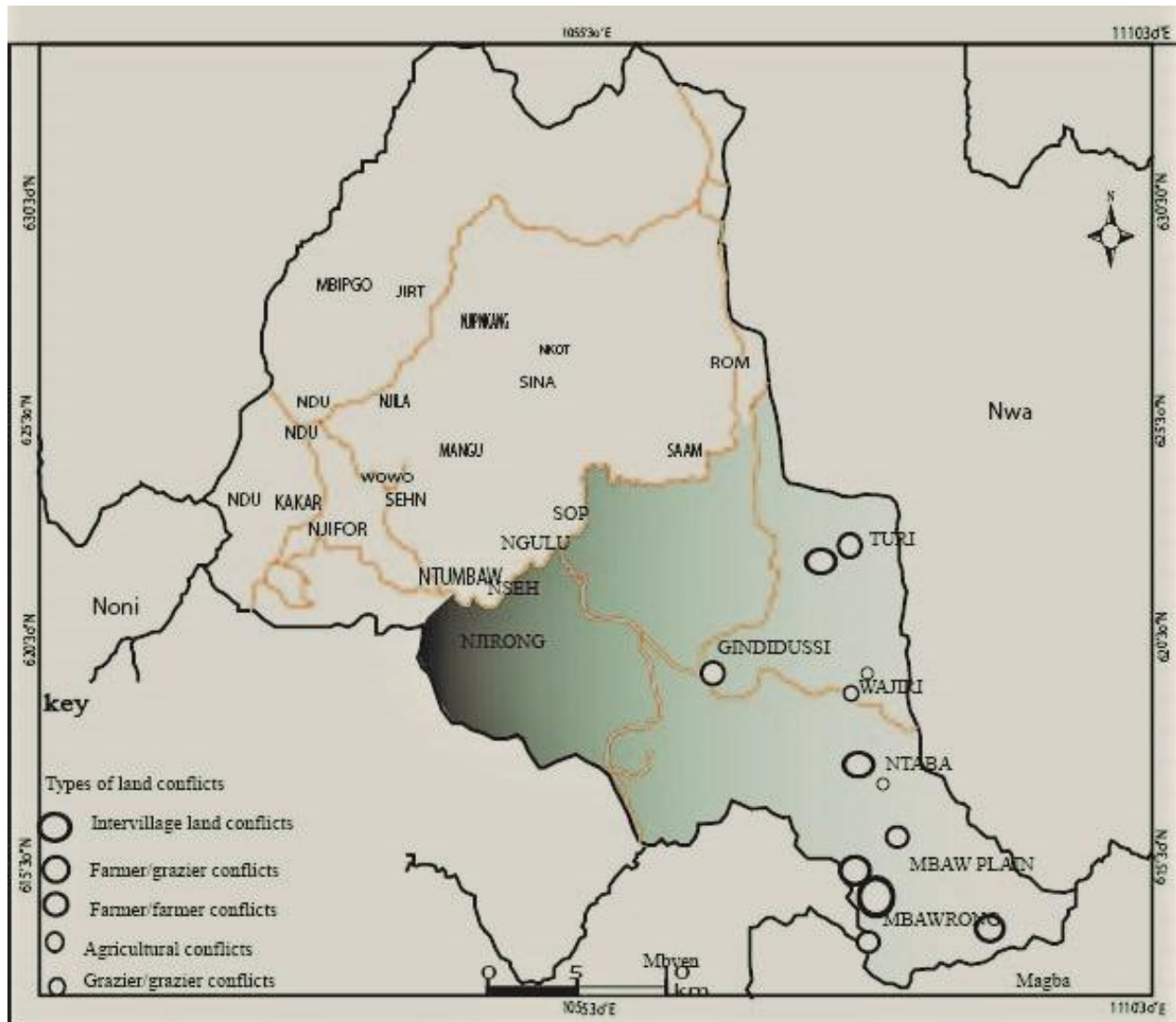


Figure 7: Types of agro pastoral land conflict in Mbaw Plain

Source: From landsat 8 image.

Figure 10 represents the conflict zones in Mbaw Plain. From figure 10, it is observed that there is variation in the sizes of the dots. The sizes of these dots vary in relation to the surface area and intensity of the conflict. The farmer/grazier land conflict is represented by the smallest size of the dots as shown in the northern part of the map. The reason for this type of conflict,

which occurs largely in the northern part of the plain, is because the terrain is a bit dry, and animals, particularly cattle, do not appreciate very wet areas. Secondly, oil palms are predominantly found in the southern part of the plain, making it harder for animals to graze freely. That is, 34% of the oil palm fields in the Mbaw Plain are located in the southern half of the plain.

Secondly, we have the medium-sized dots, which represent disputes caused by the seizure of land by some elites or agro-pastoral agencies (CDC). This has caused conflicts between local farmers and agro-pastoral agencies. This is the case of the CDC oil palm nursery; where by approximately 27 hectares of land was seized from Mr. Banser. Again, many reported that the arrival of agro pastoral agencies has pushed many people both at home and abroad to invest in oil palm, there by intensifying disputes such as farmer/farmer and farmer/local authorities.

The third and last type of conflict depicted on the map is inter-village land dispute, represented by a dot with the highest size. It denotes the contested area between Ntumbaw and Njirong.

1.2 Causes of agro pastoral land conflicts in the Mbaw Plain

The causes of agro pastoral land conflicts in the Mbaw Plain are classified under three main groups, which are the historical, environmental, and socio-economic.

1.2.1 Historical causes

The historical causes of agro pastoral land conflict include the late arrival of graziers, non-registration of land right and poor implication of land law/measures and poor system of land governance.

1.2.1.1 Late arrival of graziers

The late arrival of graziers in 1905 is one of the root causes of agro-pastoral land conflicts in most parts of the country, particularly in the North West region of Cameroon and specifically in Mbaw Plain in the Ndu Sub-Division. According to Fon and Django (2021), in their presentation titled "root causes of agro pastoral conflicts and existing mechanisms to resolve them using the example of efforts made by MBOSCUDA North West Region of Cameroon," the late arrival of graziers has led farming communities to believe they own and have absolute right to the land. Base on field interviews, most crop farmers in Mbaw Plain believe that graziers own

little or no grazing land and they should have no claim to land in the area because many of these graziers simply come in seasonal bases. This is during the period of transhumance. Graziers on their part believe that since they have transhumance card, they can graze their animals anywhere and no crop farmer has the right to question them. These two-contradictory ideologies always led to conflicts between crop farmers and animal keepers, case of Mbororo (graziers) and farmers.

1.2.1.2 Non- registration of land rights

Unlike most of the villages in Cameroon, land registration is not very common in Mbaw Plain, as only a few numbers of people have land records proving ownership of their land. This is because the majority of the lands were either inherited or given as gift by the early inhabitants. According to Bambuye (2012), land was distributed based on the fulfillment of some customary rights and the payment of yearly dues to the Fon. The fast-growing population and increasing demand for farms and grazing lands has caused the landlords (chief, quarter head and family heads) to start selling lands in Mbaw Plain. This has caused many land related conflicts because most at times they do sell lands that are already occupied, since there are no records or proves that the land has already been given out. For example, according to field interviews, some of the farmer/farmer land conflicts and the inter village land conflicts is partly caused by lack of land records, since inherited and gifted lands do not have documented proofs.

1.2.1.3 Poor-implementation of land laws/measures and poor system of governance

Again, based on the interviews conducted with several resource persons, management and preventive measures put in place to resolve agro pastoral land disputes are not adequately applied and respected by land users in the Mbaw Plains. For instance, the land commission established by the land consultative board in 2002 to address the inter-village agro-pastoral land disputes between Njirong and Ntumbaw over Mbawrong was not respected. Furthermore, the July 3, 1978 Degree No. 78/263 was not executed. This is visible with the ongoing land struggles between the various parties involved, such as farmers, graziers, and villages. None respect of land resolution measures by the government officials has also contributed to agro pastoral land conflicts in Mbaw Plain (the case between Njirong and Ntumbaw over Mbawrong). Also, according to the interviews conducted on the field on the causes of agro pastoral land conflicts, it shows that, every change in government (Sub-divisional Officer for Ndu Sub-division) leads to a change in the land conflicts resolution measures. This is because land conflict resolutions put in place by

the land consultant board under the supervision of the former Sub-divisional officer for Ndu Sub-division was addressed as null and void by the present SDO passing an order against the 2002 land resolution which stated that the Ntumbaw people could cultivate crops in Mbawrong only with the permission from the Fon of Njirong to individuals not to a group. This has led to a protraction in agro pastoral land conflicts in the area.

1.2.2 Environmental Causes of Agro pastoral Land Conflicts

Environmentally, climate change (increase in temperatures and drought) are some of the causes of agro pastoral land conflicts in Mbaw Plain.

1.2.2.1 Climate change

Climate change has led to variation of the dry and rainy seasons in Ndu Sub-division. These changes have partly contributed to the agro pastoral land conflicts in Mbaw plain. During some discussions with one of the livestock keeper, it was revealed that, climate change has intensified existing conflicts over agro pastoral land in Mbaw Plain. For example, the seasonal variation has caused confusion and frustration, as graziers do not know when to move with their cattle to the plains for transhumance. This has intensified existing competition for access to water and pasture as many cattle rearers violats articles 1 and 2 of Decree No 76/420, which says any transhumance movement must have a transhumance card issued by the region's MINEPIA services. The competent MINEPIA services must sign this card at the place of departure and upon return. During a focus group discussion, the participants unanimously agreed that climate change has caused many graziers to move from the hills to the valleys before the transhumances date agreed by the MINEPIE. These changes have increased competition for pasture and water, resulting in disputes between farmers/graziers.

Again, an interview with the agricultural technician for Mbaw Plain showed that, prolonged dry season as an impact of climate change result in limited pastures and drinking water for livestock on the hills. Increase scarcity and competition over access to water and green pastures has caused this movement of graziers from the hills to Mbaw Plain before time and this may lead to temporary or long-term local displacement. This has in turn strengthened conflicts between host agro pastoralists in Mbaw Plain and migrants looking for access to new land and resources (water and pastures).

1.2.3 Socio-economic causes of Agro pastoral Land Conflict

Socio- economic factors such as rapidly increasing population, absence of Activities Specific Zones (ASZs), poor land tenure system and the presence of agro pastoral agencies, quest for greater income generating crops are the socio-economic causes of agro pastoral land conflicts in Mbaw Plain.

1.2.3.1 Rapidly increasing population

According to responses, it was observed that the population of Mbaw Plain has expanded dramatically from 1960-2022. The population of Mbaw Plain, for instance, was 2737 people according to the 2005 population census. On the one hand, the population increased in 2017 to 4737 people according to the Ndu EPI target population (Mbawrong Health Center, June 2021). Due to this increase, there is fierce competition for agro pastoral land, trespassing into grazing pasture or crop farms, blocking and cultivating on cattle tracks, particularly near water drinking points. This growth in population is due to a variety of factors (table 10).

Table 10: Respondents views on the pull factors attracting people into the Mbaw Plain

Localities	No of respondents	Pull factors			
		Fertile soils	Animal rearing	Availability of land	Others
Turio	7	5	0	3	0
Ntaba	21	13	1	8	3
Mbawrong	19	14	8	12	3
Guindidussi	7	5	0	5	0
Mbaw plain	11	11	2	10	2
Wajiri	14	13	1	8	0
Total	79	51	12	9	2
%	100	65%	15%	11%	2%

Source: Field work, June 202

Table 10 shows the respondents' perspectives on the factors that contributes to population growth in the Mbaw Plain. From the table, it is observed that 65% of respondents said fertile soil is what drew them to the area. In general, relief determines the kind of soil in a given location. The flat nature of the Mbaw Plain has favoured the deposition of alluvial soils that are fertile for crop production such as oil palm, cocoa, rice, just to name a few. The accumulation of debris

from the uplands forms this soil. Unlike upland villages with poor soils, such as Ngulu, Nseh, Ntumbaw, and Sehn, amongst others.

In the dry seasons, the plain harbor many cattle rearers from the hills, such as the Mbororos, Aku, Fulani, and some Wimbun livestock rearers for transhumance, with 15% of responses. This seasonal movement in search of water and pastures led to an increase in population and livestock there by intensifying agro pastoral land conflicts in the area. In addition, table 10, shows that 11% of the respondents were of the view that available land has attracted many crop farmers and graziers into the area. Mbaw Plain, according to field data, does not only have fertile soils, but also abundant land. As a result, the available land, in combination with its fertile nature, acts as a pull factor. Focus group discussion participants (plate 3) unanimously agrees that many of the crop farmers and graziers move to Mbaw Plain periodically to farm and graze their animals, also because of land scarcity in their own villages. In the field it was observed that the villages of the migrating farmers and graziers are situated in accentuated areas where land for cultivation and rearing are not available.

For instance, the growing population of the Ntumbaw village on a limited land has caused many of them to migrate to the Mbaw Plain in search of agro pastoral land to feed their growing families. This migration into Mbaw Plain has caused conflicts over cultivable and grazing land. Example of these conflicts include the ongoing struggle between Ntumbaw and Njirong over the Mbawrong. Again, poor soils, particularly on the hills, and land shortages in most villages have also pushed many people away from their villages of origin to Mbaw Plain since she is blessed with fertile soil and available land.

Mbaw Plain is the single village in the Ndu Sub-division with the largest surface area. (Personal communication, 2nd of May 2021).

Other activities, such as clerics, civil servant works, GP DERUDEP personnel, fishing, and businesses, drew some of the population into Mbaw Plain, with a proportion of 2%, this signifies that 98% of the people living in Mbaw Plain migrated for agro pastoral purposes. In effect, the driving forces behind the area's fast rising land demand.

Mbaw Plain is blessed with fertile soils. The alluvial soils in Mbaw Plain vary from well-drained alluvial soils to imperfectly drained alluvial soils and to alluvial fans as portrayed. The variety of this soil favours the growth of different crop types ranging from fruits, such as

mangoes, plum, pea, oranges, grape, just to name a few and crops such as oil palm, cocoa, rice, maize, beans, cassava, coco yams amongst other. In order to cultivate the listed crops, every agro pastoral practitioner strives to secure a piece of land thereby causing many problems of land conflicts.

1.2.3.2 Quest for greater income generation crops

Field informants noted that the quest for greater income generation has led to the abandonment of the old and outdated system of agro pastoral activities in favour of innovative practices, which are land demanding. They said that this move has influenced encroachment into grazing land causing conflicts between crop farmers and graziers.

1.2.3.3 Old and outdated method of agro pastoral activities

Increase population and technological advancement determine the type of farming system. This is because since land is fixed, an increase in population implies a shift in the method of agro-pastoral activities. During an interview with the sub chief for Mbawrong, it was revealed that, numerous agro-pastoral land conflicts have erupted as a result of the expanding population and the fact that Mbaw Plain is the only plain in the whole of Ndu Sub-division. These conflicts may likely to continue unless proper precautions are taken. According to Bruce (2011), neither land use nor the actors who use it are static. Land use alters as a result of technological advancements, market changes, and climate change, and actors must adapt to these changes. In the field, it was observed that, the constantly evolving setting, old disputes between different stakeholders over agro pastoral land might be intensified because of the APPs still practice old and outdated methods of agro pastoral activities that does not tie with the increasing population. These methods are examined from two perspectives: crop farming and livestock rearing.

The methods used in rearing of livestock determines whether farmers and graziers will get into farmer/grazier land conflict or not. In the field, it was observed that, the various methods used in rearing livestock in Mbaw Plain are still causing many issues of agro pastoral land conflicts in the area. These methods include,

1.2.3.3.1 Pastoral method of rearing

According to field informant, Mbaw Plain is a flat terrain with a low elevation. Its location has favoured animal keepers to practice two types of pastoralism. This covers both local indigenous pastoralists and nomadic pastoralists.

The Indigenous Locally Based Pastoralists (ILBP) are the Permanently Based Pastoralists (PBP) in the Mbaw Plain. They are called sedentary pastoralism. They include individuals who are involved in the rearing of cattle, sheep, goats and pigs. They do not practice seasonal movement. That is move uphill during rainy season (transhumance.).

"The PBP or ILBP master the area, and they best know how to transport their animals from one corner of the plain to another. Again, the ILBP are aware of the farmers' activities in the area and are aware of when and where the animals should be moved for grazing. The ILBP are less damaging." (Personal communication, Adamou, Ndu 12:54pm, June 16, 2021)

On the one hand, nomadic pastoralists (NP) are pastoralist that come in seasonal bases. This type of animal rearing mostly includes animals such as cattle and sheep.

According to this resource person, the governor of the North West Region of Cameroon authorizes their movement to the plains from uphill. The governor signs order for transhumance between December, January and February. The nomadic pastoralists are the main drivers of farmer/grazer land conflicts in Mbaw Plain. This is because they have little or no mastery of the area therefore cannot effectively control the animal to avoid damages. In addition, law/regulations on cattle movement in Cameroon is regulated mainly by Decree No 76/420 of September 1976, modified by Decree No 86/755 24 June 1936, which stated that people moving with animals must have certain documents. Here, the main document required for transhumance movement is a transhumance card, which is issued by the MINEPIA services of the region. This card must be signed at the point of departure and on return by the competent MINEPIA service. This law is violated by many cattle rearers who go for transhumance in Mbaw Plain. (Personal communication, Adamou, Ndu 12:54pm, June 16, 2021)

According to the result of interviews, nomadic pastoralists are the most destructive because they have little or no experience in the area. However, based on careful direct observations in the field, both indigenous and nomadic pastoralism must be checked in order to meet the growing demand for agro pastoral land and reduce agro pastoral land conflicts in Mbaw Plain. Again, it was discovered during interviews that a majority of these animal keepers do not respect the

conditions of transhumance, as most of these herders extends into the month of April which is already a planting season. On this base, the question is asked as to whether the Decree No. 89/755 of June 24, 1936 was properly implemented or not. As the population grows, so does the number of farmlands and animals, making it increasingly difficult to manage agro pastoral land conflicts.

1.2.3.3.2 Ranging method of rearing

The ranging method of rearing is another system of livestock rearing that is intensifying agro pastoral land conflicts in Mbaw Plain. In this area, ranging method of rearing is one in which pigs; goats, fowls, and even cattle are left to graze on an open field on their own. During, an interview with local authority for Mbawrong, the respondent was of the view that, ranging is a very bad system of rearing for the reason that animals roam freely and destroy crops such as cocoyam, egusi, corn, and vegetables, to name a few, since they receive little or no attention. The interview noted that, some animals with herdsmen or guides continue to destroy crops due to negligence and even jealousy, and once again, some of these herdsmen lack education on how to properly care for these animals. That is where and when the animals should be grazed. The open system of rearing does not correspond with the growing demand for agro pastoral land. The open systems were used in the locality in the 1960s when the population was still small, and today, with population increase of more than 4737 inhabitants according to the EPA for Ndu council, the system needs to change, but since increase is not noticed, issues of land conflicts are recorded every day (plate 4).

Plate 3: Open Grazing and free System of Rearing

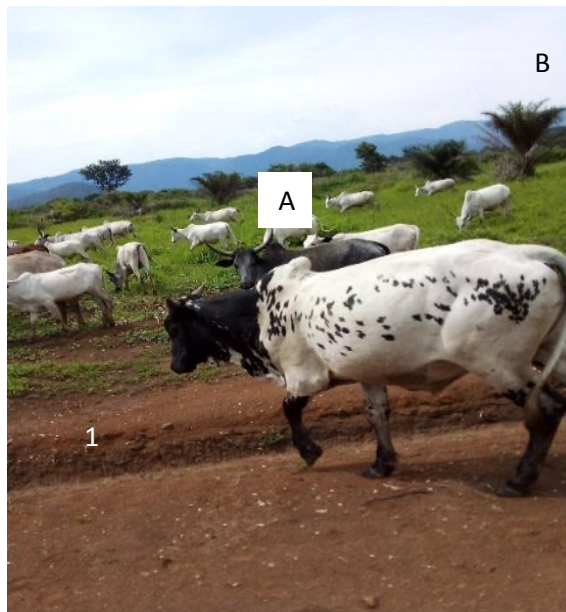


Photo 1: (A) cattle grazing in an open area (B) palm tree. Date 12 June 2021 at 2:05pm.



Photo 2: (A) Giannakos (B) sticks used to wipe cattle (C) bag to put little things. Date, 12 June 2021 at 2:06pm.



Photo 3: (A) Sheep Grazing (B) Houses (C) Small Farm Lands.

Date: 14 June 2021 at 1:21pm

Photos: Shey D.

Plate 4 depicts ranging method of rearing. The animals graze in an open field with the assistance or direction of the Giannakos. The number of Giannakos varies in relation to the number of herds of cattle. According to field observations, a herd of approximately 50 cattle had

only three herd men. The number of Giannakos is insignificant in comparison to the number of cattle. With such a small number, the animals cannot receive necessary care or attention. Free grazing of animals such as sheep (photo 3 of plate 4), pigs, goats, and fowls roam the area, destroying cocoyam, vegetables, soya beans, and corn, as seen in photo 3. According to the responses of the respondents, the owners of the animals constantly claim that some of the animals are still very young and that they have no other way to care for them.

Again, in photo 2, there are three Giannakos who look after this herd of cattle A, and in the midst of the photo 2, a stick is held by the Giannakos in the middle, which is used to bite the refractory cows. Photo 3 depicts a free-range system in which sheep are allowed to graze on their own (A) in the vicinity of dwellings (B) and small farm fields (C). Apart from the ranging method, the locals also use the fence and tethering system.

1.2.3.3.3 Fence and tethering methods of livestock rearing

In agriculture, fences are used to keep animals in or out of an area. They are made out of a wide variety of materials, depending on terrain, location and animals to confine. Most agricultural fencing averages about 4feet (1.2m) high, and in some places, the height and construction of fences designed to hold livestock is mandated by law. 2022). Based on the observation and responses on the field, the most commonly used fence in Mbaw Plain is wood fence use to keeping cattle and pigs. The few people that use this approach are still irresponsible about building nice, solid fences for their animals that will last for a long time before maintenance. The weak and badly constructed fences allow animals to easily pass through and run into people's farmlands, especially at night when people are sleeping. Another issue is that these fences are being repaired late. For the reason that these fences are too old and weak, animals such as cattle and pigs easily pass through thereby causing many issues of farmer/graziers' conflicts (plate 5).

Most of the fences used for rearing in Mbaw Plain are made of wood rather than barbwire. Plate 5 depicts a wood-framed rearing fence. Photo 1 shows a pigsty, and point A in the same photo shows pigs, as indicated by letter B. Furthermore, C denotes a bag used to shed pigs from excessive sun and rain. Photo 2 depicts cow fence, denoted by the letter D. The letter E shows cattle feeding on grasses inside the fence, and a cow (F) out of the fence. According to observations, it was noticed that the gap provided from one wood to another is too large and very

weak, allowing animals to easily slip through the fence. This is evident with a cow at point C. While some of the cows are inside the fence, others are outside of the fence, demonstrating how weak and spread out the fence is.

Plate 4: Wood fence



Photo1: (A) wood pigsty (B) pig in the pig style (C) bags used as shed for the pig.

Source: Photos by Shey June 2021

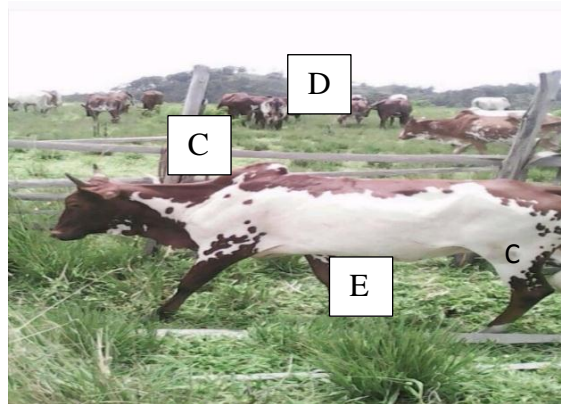


Photo2: (D) wood cattle fence, (E) cattle in the fence (F) cow out the fence. Date 27 July 2021 at 10:21pm

Another method employed in rearing animals in the locality is the tethering method. With this method, small sticks about half a meter high are pinned in an open space of 2m to 3ms apart. According to the responses of the respondents, the tethering method of rearing could have been one of the ideal methods, especially for goats, if elderly people could take charge. However, when these animals are left in the care of children, animals such as sheep and goats are frequently unfastened and end up in surrounding farms. Again, the young ones of these animals often destroy crops but owners complain that these animals are still young to tie, causing problems every day (plate 6).

Plate 6 depicts the tethering method of rearing. From figure 6, it is observed that Children (A) transports sheep (B) and goats (D) to the pasture areas every morning. In the grazing field, these animals are tied to pin sticks (E) where they will eat grass for the whole day. Every nightfall, children return to loosen these animals and transport them to their dwellings, which are always a little hut beyond the compound.

Plate 5: Tethering System of Rearing

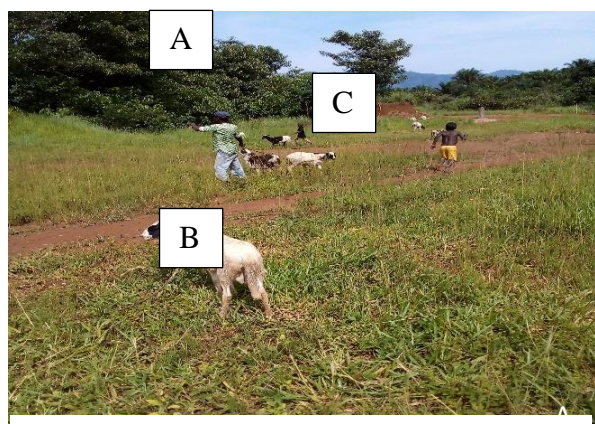


Photo 1: (A) children tethering sheep, (B) already tethered sheep, and (C) sheep yet to be tied. Date: June 12, 2021 at 9:36



Photo 2: (D) tied goats, (E) pinned sticks
Date: June 10, 2021 at 6:12 p.m.

Source: Photos Shey D June 2021

This practice continues every day until the dry season approaches where the animals will now be left on their own move freely around compound. According to the data collected in the field, different types of animals are reared in Mbaw Plain (table 11).

Table 11: Responses on the type and number of livestock reared

Localities	No of respondents	Type and number of livestock reared in Mbaw Plain					
		Cattle	Goats	Sheep	Pigs	Fowls	Others
Turio	7	23	21	5	9	50	0
Ntaba	21	8	94	74	18	192	0
Mbawrong	19	49	80	51	50	211	0
Guindidussi	7	6	33	23	0	77	0
Mbaw plain	11	0	98	18	14	103	1
Wajiri	14	5	18	0	30	15	2
Total	79	91	344	171	121	648	3
%	100%	7%	25%	12%	9%	47%	0%

Source: Field work, June 2021

As observed in table 11, different types of animals are reared in Mbaw Plain. From the table, more than 90% of the population are involved in animal keeping. Some of the animals reared include cattle, goats, sheep, pigs, fowls, ducks, Guinee pig amongst others. According to

the responses of the respondents, they keep these animals for various reasons. To begin, basic needs must be met when they arise. That is, to sell and pay children's school tuition, purchase children's necessities (shoes, clothing, etc.), to eat as food, and finally, for emergency uses (sickness, visitors etc.). Table 11 shows that fowls are in the lead, with a total of 648 fowls. The reason for this big number is that fowls are always inexpensive and easy to keep; thus, many people prefer to keep these table birds that provide rapid cash. The second largest group are goats, with 344 in total; we also have sheep and pigs, with 171 and 121 in total, respectively. Lastly, the overall number of cattle is 91, with the majority of the livestock being uphill.

Again, from table 11, it is observed that, the quantity and types of animals reared vary from locality to another. A locality like Mafa (sub palace), for example, has the greatest fowls. That equates to 648 fowls. The reason for the great quantity in the Mafa locality is that fowls are used to carry out most of the traditional ceremonies in the palace. As a result, practically every person in this area owns at least one fowl. Similarly, a locality like Nshwei is made up of devout Muslims, and they are the ones who keep the most animals in the neighborhood. Table 3 shows that there are 8 cattle, 94 goats, and 74 sheep. These devout Muslims enjoy caring for animals and are better equipped than anyone else in the area. On the other hand, animals like pigs are rare because it goes against their religious beliefs so few pigs (18).

In addition, the percentages of the various animals reared in the Mbaw Plain can also be observed in table 11. As shown in the table 10, fowls have the highest overall percentage of 47%, followed by goats with 25%. Pigs and sheep having 12% and 9% respectively. The majority of the cattle were up the hills, reason for only 7%. Other animals such as duck fowls are not left out with a 3%. According to the data collected from the field, almost every household keeps an animal (table 12).

According to table 12, it is observed that more than 3/4 of the population of Mbaw Plain keeps animal. From the table, it is revealed that 41 respondents keep goats and 41 respondents keeps fowls. This indicates that, of the 79 responders, 41 are engaged in the care of goats and fowls. We also had a sizable number of people who reared pigs, with 23 people out of the 79. Animals such as cattle and sheep are also reared, with a total of 8 and 16 respondents, respectively.

Table 12: Cumulative table of the number of people who keep animals

Localities	No of respondents	Number of people who keeps animals				
		Cattle	Goats	Sheep	Pigs	Fowls
Turio	7	2	4	1	4	5
Ntaba	19	1	10	5	3	12
Mbarong	21	3	10	6	8	14
Guindisussi	7	1	4	2	0	4
Mbaw pain	11	1	6	0	4	1
Wajiri	14	0	7	2	4	5
Total	79	8	41	16	23	41
%	100%	6%	32%	18%	12%	32%

Source:
Field work
,
June
2021

Nonetheless, in table 12, it is observed that goats and fowls had the same percentage 32%. It is worth mentioning that Mbaw Plain is the only plain in the Ndu Sub-division, which means it is the only area where animals can go for transhumance, hence a large number can be seen during this season. According to Kong; et al (2016), roughly 60% of the North West Region is sustainable for livestock product, and the area is estimated to contain 425,062 cattle, with Donga Mantung Division having the largest concentration (129,754 cattle). Based on these writers' statistics, Donga Mantung Division has the highest cattle population (129,754). Again, the Council Development Plan for Ndu Sub-Division, stated that cattle are another important source of income in the locality. According to the country's 2002 livestock census, the two main species are cattle and sheep, with a total 15 000 cattle and 30 000 sheep, respectively. Imagine what would happen to the crop farmers and transhumance areas' available land in line to this enormous population, causing many issues of agro pastoral land conflicts in the locality. Table 13 portrays the respondents' perceptions on the system of rearing commonly practiced in Mbaw Plain.

Table 13 shows the various method animal rearing in Mbaw Plain. It shows that the open grazing method of rearing receive the highest scores (50 respondents), followed by the tethering system (35 respondents), and the fencing system (23 respondents). Finally, three respondents claimed to use the transhumance system of animal rearing. Comparing table 12 and table 13, only 35 of the respondents who raised goats, sheep, cattle, or pigs use tethering, 23 use fencing, and three (transhumance) use a strategy that may at the very least low the rate of farmer/grazier

conflicts. This is due to the fact that even those who practice tethering allow their animals in the care of children who are unable to handle them properly. Additionally, those who utilize fences often have outdated or extremely old and weak fences that cannot support animals, particularly cattle and sheep. Once further looking at the table, a sizable portion of the 50 respondents state they use an open-system of upbringing. In this context, an open system is one in which the animals receive little or no care. In other words, animals eat whenever and wherever they like.

Table 13: Cumulative table of the method of rearing commonly practice in Mbaw Plain

Localities	No of respondents	Methods of rearing animals in Mbaw Plain			
		Fencing	Open grazing	Tethering	Transhumance
Turio	7	3	4	3	0
Ntaba	21	5	14	9	0
Mbawrong	19	9	15	11	1
Guindidussi	7	0	5	3	1
Mbaw plain	11	3	8	5	1
Wajiri	14	3	4	4	0
Total	79	23	50	35	3
%	100%	21%	45%	31%	3%

Source: Field work, June 2021

Table 13 shows that tethering has a percentage of 31%, open grazing, a percentage of 45%. This indicates that open grazing and tethering systems, respectively, are the dominant methods of animal rearing in the area.

Not forgetting the fencing and transhumance, which accounts for a total percentage of 21%, and 3% respectively. This shows that some people make an effort to care for their animals, but there are many weaknesses due to the poor materials used to build the fence, as seen in plate 4 thereby intensifying agro pastoral land conflicts in the area.

1.2.3.4 Encroachment to grazing land

The field data shows that many animal owners have expressed dissatisfaction over the encroachment to grazing land due to population growth. They also stated that farmlands obstruct animals' access to drinking water sources. Animals are compelled to pass across farms because farmers are farming without creating paths for these animals to use. In a similar vein, farmers and livestock owners scramble to cross-stream banks during the dry season. Since areas far from

streams are always quite dry during this time, farmers need these banks for the cultivation of dry season crops and maize. Animals also need them for pastures.

1.2.3.5 Absence of Activities Specific Zones (ASZs)

In Mbaw Plain, the absence of ASZs has caused several issues of farmer/grazier, farmer/farmer confrontations (Amadu, 2021). The agro pastoralists in Mbaw Plain is growing quickly. This increase has led to unorganized use of land, which prevents animals from grazing freely since it is difficult for animals to have access to water points and other patches of grazing areas through crop farm lands. Again, because farmers see riverbanks as an ideal location for growing both veggies and durable crops, they frequently surround riverbanks with fields or garden plots, aggregating agro pastoral land conflicts.

Therefore, it was noticed that, the agro pastoral commission has not carried out its duties as required, which were to allocate and demarcate cropland and grazing land in rural areas in accordance with population demands as well as development needs and guidelines for the use of mixed farming. Articles 1 and 2 of Decree No. 76/420 stated that all grazing land in the nation is open to animal grazing, although the minister of livestock has the authority to restrict grazing in select specific grazing areas, particularly in the case of a disease outbreak. Many animal keepers, particularly those who raise cattle, have interpreted this as a permit to destroy crops.

1.2.3.6 Poor Land tenure system

Contemporary land tenure systems in Cameroon, based on customary systems of regular (in law or administration) and stationary formal systems, are rooted in the aforementioned uneven and discriminatory power structures and procedures. These land tenure systems have an unbalanced distribution of land. This has been happening for decades and has led to land conflicts, struggles, and killings in the northwest region (Bamboye, 2004). Land lordship in Mbaw Plain, as in other areas of Ndu Sub-division, remains in the hands of the local authorities. The traditional setup with the "fon" as the overall landlord, as well as communal land ownership, has remained largely unchanged. As a result, they are the primary or single distributors of land to farmers. Land in Mbaw Plain is in the custody of local chiefs, whereas family ownership is explained by the free acquisition and occupation of land by early Mbaw Plain settlers who have maintained the land as theirs forever. Much land was free and easy to acquire in the 1960s, when population growth was still slow, as early farmers declared. The local chiefs have begun selling

land as a result of increased agricultural and grazing population and this is increasing records of agro pastoral land conflicts in the area. Land are acquired in the Mbaw Plain in various ways (table 14).

Table 14: Cumulative responses on land acquisition in Mbaw Plain

Localities	No of respondents	Methods of land acquisition in Mbaw Plain?			
		Bought	Rented	Inherited	Given by the chief
Turio	7	0	0	0	5
Ntaba	21	0	1	3	16
Mbawrong	19	2	0	6	14
Guindidussi	7	0	0	0	6
Mbaw plain	11	2	1	1	8
Wajiri	14	5	0	3	8
Total	79	9	2	13	57
%	100%	11%	3%	16%	70%

Source: Field work, June 2021

In 1960, the method of acquiring land in Mbaw Plain was such that (16%) of it was inherited and (70%) was either freely acquired or given by the traditional custodian. This method of acquiring land has gradually changed due to socio-economic and environmental factors. Initially, if not freely, land was acquired by giving food; win small contributions in kind to the traditional landlord, who was given custody of the land. A portion of the land is handed to the farmer who farmed it and made yearly donations to the landlord upon fulfilment of predetermined conditions.

Inheritance (16%) and this is demonstrative of the high rate of land fragmentation for households with a large and agriculturally dependent male population. The inheritance method of land acquisition is of contributing factor to farmer/farmer land conflicts in the area. Land acquisition through renting is also increasing (3%). It was noticed that land renting is much easier for people who cannot afford to buy farmlands. Buying of land is significantly gaining ground in Mbaw Plain (11%) and this is an indicator to the fact that rapid increasing population. Increasing population thus, influenced the mode of land acquisition in Mbaw Plain intensifying issues of agro pastoral land conflicts.

Table 14 also shows the percentages of respondents who indicated how they acquired land in the Mbaw Plain. It is clear that receiving a gift from the chief was the most typical way to acquire land in the area. Interviews indicate that this type of land acquisition was used from the 1960s to 2000, when Mbaw Plain's population was still quite low. For instance, in accordance with Bongmba and Tanto (2019), land disputes between the villages of Njirong and Ntumbaw at Mbawrong in the Ndu Sub-Division, North West Region of Cameroon, began in and around 1973 when the fon of Nirong invited the villagers of Ntumbaw to join his village in cultivating rice in Mbawrong. The fon of Njirong assigned them a place to cultivate rice following the tradition of the Njirong village. These authors claim that land acquisition was free and given as a gift, and that the only thing that one could do after receiving the gift was to respect the holy day (Mbomta). Currently, the area's methods for acquiring land differ depending on the size of the parcel in question. The chain, meters, and hectares are some of these differences (table 15).

Table 15: Responses on the farmland sizes owned by respondents in each quarter

Localities	No of respondents	Farmland sizes in Mbaw Plain		
		In hectares	In meters	In chains
Turio	7	5	-	-
Ntaba	21	30	100	-
Mbawrong	19	67	200	-
Guindidussi	7	22	-	2
Mbaw plain	11	28	200 by150	-
Wajiri	14	15	300	-
Total	79	162	800	2

Source: Field work, June 2021

Agro pastoral land conflicts in Mbaw Plain can also be looked into in relation to sizes of land owned by an individual. That is from a small-scale to a large-scale perspective. As shown in table 15, a significant number of respondents owned hectares of land. For example, Mbawrong with 19 respondents, occupies 67 hectares of land, Turio with 7 respondents, occupies 22 hectares of land. A locality like Guindissi with 7 respondents as well owns only 5hacters of farmland. This means each of the respondent does not own up to 1hacter of farmland. This small-scale land acquisition in the Mbaw Plain is utilized for crop production such as maize, groundnut, beans, rice, and so on. This type is largely accomplished through inheritance, and the rate of fragmentation is very high, particularly in families with a large number of offspring, specifically male children. Here, lands are also given by the chief if certain conditions are met (fowls,

kerosene, and dew money (in the Limbum mbà meeh), as stated above. This is one of the Mbaw Plain's oldest mode of land acquisitions. Land conflicts stemming from small-scale land acquisition arise from misunderstandings such as,

1.2.3.6.1 Poor boundary demarcation

Some of the things used as boundary maker in Mbaw Plain according to the respondents, are; joined short vertical ridges to the horizontal ridge, a gap of one to two meters. Trees are also utilized as a boundary marker in Mbaw Plain (photo 1). This is when two or more farmers agreed that the boundary between them is at a particular tree(s). This method of boundary demarcation is the worse because one or two trees are not durable enough since it can be consumed by fire at any time, especially during dry season. The various methods of boundary marking in the area, makes it clear that farmers cannot easily avoid fighting, quarrelling, and complaining over farmland boundaries.



Photo 2: Gap method of boundary demarcation

(A) boundary demarcation, boundary (B) maize farm (C) unfarmed land

Source: Shey D June 2021

Photo 2 depicts a boundary between two separate parcels of land. Point A denotes a large gap that serves as a boundary between two different individual farmlands. Farmland B, a maize farm and C an unfarmed farmland. According to field observation, it was noticed that if this gap is not maintained (cleared) often, it would soon cause farmer/farmer conflict. This is because grasses will always grow and cover up this gap (A), making it very difficult to recognize the boundary, helping any of the farmer to easily trespass the boundary and even over to farmer C or to B.

1.2.3.6.1 Claims over ownership of rented land

According to the responses from the respondents, people who come from neighboring villages to practice agriculture often claim ownership, after farming on the piece of land for about 3 to 4 years. This is very common with the small-scale farmers who need a piece of land to plant maize, groundnut, beans, rice, ginger and egusi.

The large-scale land acquisition is land acquired ranging from 3 hectares to about 35 hectares and above. These lands are acquired and used for different purposes such as CDC small-scale shareholders (oil palm production), cattle ranching, and soya beans production. When it comes to large-scale land purchase, a sum of money is always demanded from the individual in question, as well as documents proving that the land has been handed over to you with well-defined boundaries. Some traditional rights are also included.

1.2.3.7 The presence of the agro pastoral agencies

Although agro-pastoral agencies are often perceived to play an important role in the lives of farmers in most Cameroonian villages, their activities can also intensify numerous agro pastoral land conflicts. These confrontations can occur between local farmers and these agro pastoral agencies, between farmers and local authorities due to land grabbing, or between communities, as in the case of Ntumbaw and Njirong over Mbawrong in Mbaw Plain in the Ndu Sub-division, North West Region of Cameroon. The CDC and GP-DERUDEP, are among the agro pastoral agencies present in the area.

The CDC project is a project agreed by the Fon of Njirong and the CDC to boost oil palm growth in Mbawrong. According to Bongmba (2017), the fon of Njirong informed Bongmba in 2013, at the Wimum Cultural Development Association (WICUDA) annual meeting in Boston, that he had agreed with the CDC that individual farmers would own the crops they grew, harvest the palms, and sell them to the CDC to be processed for oil. This agreement with the CDC was a marketing arrangement.

Also, the GP-DERUDEP agency is a poverty reduction initiative in Mbaw Plain co-funded by the Republic of Cameroon's government and the Islamic bank. This project was divided into two phases. The first phase began in 2012, while the second phase began in 2014. The second phase was supposed to end in June 2020; however, it was

later extended to June 2022. Its goal is to contribute to poverty alleviation in rural areas including Mbaw Plain by raising rural farmers' income through increased agricultural output and improving their socioeconomic and environment (pers.com 5:54pm on June 15, 2021, the manager in charge of the rice project under GP DERUDEP in Mbawrong, Azoah Richard Chaumbon).

These agencies ensure the expansion of arable area and the intensification of production through the traction, improved seeds (rice, maize, oil palm, soya beans), inputs notably organic fertilizer, suitable technical packages and method for reducing post-harvest losses. These agencies also facilitate the integration of crops and livestock for better management for agro-sylvo-pastoral area, animal health improvement and the promotion of the short cycle livestock and fish farming, as well as access to marketing facilities (plate 7).

Plate 6: CDC Palm Nursery

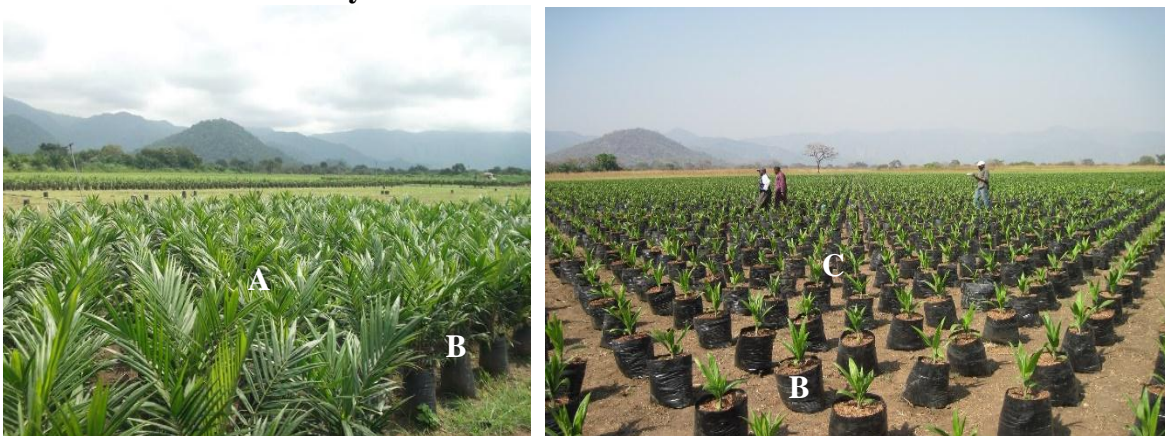


Photo1: (A) mature palm trees ready for planting (B) polythene bags

Photo2: (C) young palm trees not yet ready for

Plate 7 shows the activities of the CDC in Mbaw Plain. Through the activities of these agencies, many agricultures lovers are motivated to open up oil palm farms (small oil palm farm shareholder).

The creation of small oil palm farm shareholders

The existence of agro pastoral agencies in Mbaw Plain has led to the introduction of new and high yielding seeds, improved farming techniques, distribution of loans with a 2% payment, the buying of shares by the members and sensitization of locals has motivated many, particularly the elites, to establish small estates of various crop varieties. Banser estate Ltd (plate 8), Ngala estate, Fon's estate, and other small farms of roughly 17 hectares are examples of such farms.

Amongst all the estates, Banser estate being the only one practicing mixed farming. That is, animal husbandry and crop cultivation (soya beans), and the others specialized in oil palm production. Each of the estates has at least 27 hectares of land (figure 12).

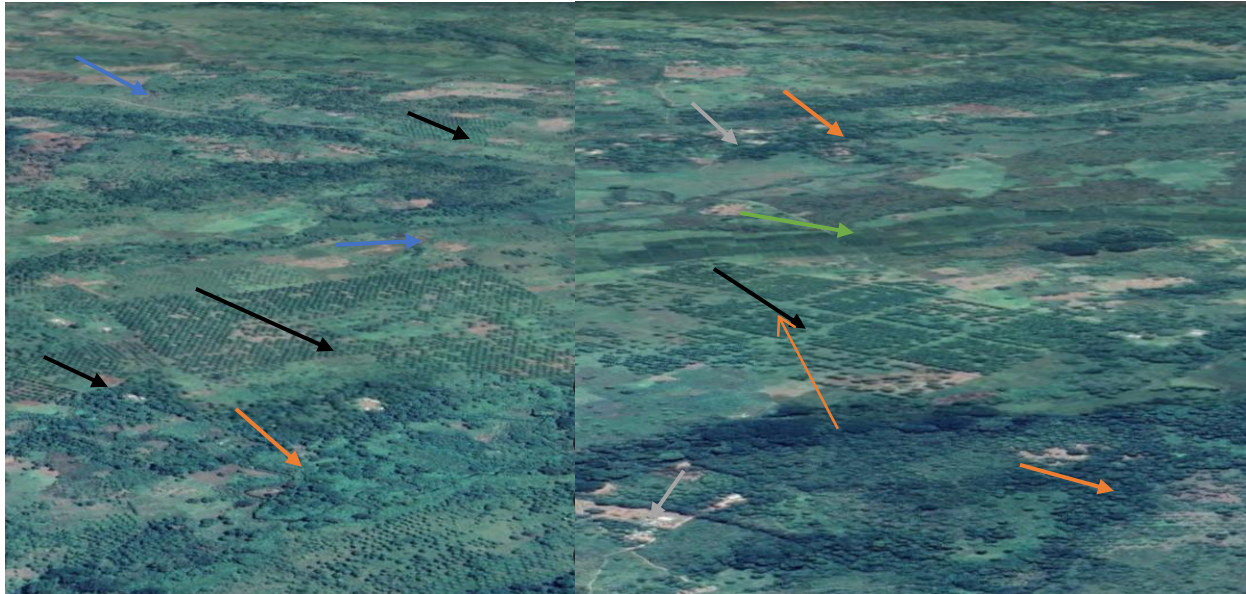


Figure 8: Agro pastoral land use image

Source: google earth

- ▶ *Small shareholder oil palm farm (high yielding specie)*
- ▶ *Old specie oil palm farms (low yielding specie)*
- ▶ *Rice farms*
- ▶ *Farmlands*
- ▶ *Settlement (houses)*
- - -▶ *Direction of land expansion*

The introduction of high yielding oil palm crops in Mbaw Plain has led to the expansion and creation of new farms. These high yielding new farmlands are indicated on the image with a black arrow. These high yielding oil palm trees shown on the image are still very young with age ranging between 6 and 7 years. The yellow colour arrow indicate the old specie (low yielding oil palm). The introduction of this high yielding seed has caused many crop farmers to stop the planting of old specie oil palm in favour of the new specie, which has caused numerous causes o farmer/farmer land conflicts. According to interview, the elites and people of some of the villages in the Sub-division such as Ngulu, Ndu, Nguv, Ntumbaw owns many of the big oil palm farms in the area. As many of these elite and non-natives come to buy land, they are forced to move some

distance from the settlement into the plains since areas around the settlements are already occupied by oil palm farms as captured by the slides of the Google Earth Image.

Again, rice cultivation in Mbaw Plain is done along watercourses mostly along river Nkuh, Miwi, Nshwei amidst others. According to interview rice is mostly cultivated around ending September October and it is harvested during the festive period, November ending and December and some people even harvest in January. So most often, animal destroy especially rice that have been planted late, as many of these herdmen descent earlier before the time frame allocated for transhumance, thereby causing crop farmer/grazier land conflicts. Mbaw Plain also use its land for other crop cultivation, such as soya beans (plate 8)

Plate 8 depicts the Banser soya bean plantation at various stages. Photo 1 is a signpost showing the direction to the farmland and the name as plainly stated “Banser estate Ltd, Mbawrong ranch farm”. Point B is a road heading to the farm, with homes and an oil palm in the background. Photo 2 shows a soya beans field that has already begun bearing, while photo 3 is another section of the farm with very young soya beans. Photo 4 shows a portion of the farm with recently planted soya beans. The ploughing stage is depicted in photo 6 of the entire procedure. A tractor is used to till the soil and is controlled by the professional worker at point A in photo 5. In the same photo 5, we have point B and C, ploughed field, and unploughed area that has to be worked respectively. Following the initial stage, uncovered grasses are sprayed with pesticides to prepare the area for planting, as shown in photo 6.

Plate 7: Banser estate Ltd (soya beans farm at different stages)

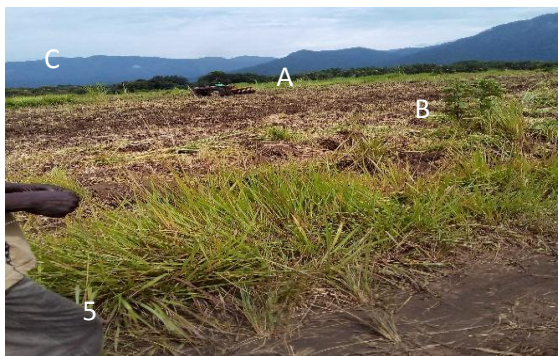


Photo 1: (A) a sign post showing the direction to the farm (B) a road leading to the farm; (C) buildings; and (D) a palm tree. 15 June 2021, 11:19 a.m. **Photo 2:** Soya beans at the harvesting stage 22 June 2021, 10:11 a.m. **Photo 3:** Soya beans in an early stage Date: June 22, 2021, 10:12 a.m. **Photo 4:** newly planted soya beans seed. **Photo: 5** (A) tractor; (B) ploughed area; (C) unploughed area. Date: June 22, 2021, 10:07 a.m. **Photo: 6** (A) a worker (B) spraying cane Date: June 22, 2021, 10:09 a.m.
Source: Photos by Shey, June 2021

The Banser farm, also have amenities such as the storehouse, workers' residents well equipped to ease their activities in the farm (plate 9).

Plate 8: Some of the Facilities in the Banser Estate



Photo 1: (A) office (B) sand (C) workers (D) access road (E) farm. Date 14 June 2021 9:17am

Photo2: (A) bags of cement (B) beds. Date 14 June at 10:05am 2021.**Photo3:** (A) a tractor, (B) a contractor, and (C) a warehouse. 14 June 2021, 10:05am

Source: Photos by Shey, June 2021

Plate 9 depicts some of the amenities available in the Banser estates. These amenities enable the farm's operations to run smoothly. Photo 1, portrays an office that also serves as lodging for workers, as indicated by the letter B in photo 2. It also functions as a storage house, as seen in photo 3. This warehouse store equipment like tractors, materials (cements, spade etc.) and the products harvested from the farm. According to interviews conducted about their activity, the Banser estate gives employment to population within and out of the Ndu Sub-division such as Nwa, and Bui Divisions. Apart from the Banser estate, there are other oil palm

estates such as Fons, Ngala, and Bantar estates, as well as other minor patches of CDC stockholders, (plate 10).

Plate 9: Some of the Oil Palm Estates in Mbaw Plain



Photo 1: CDC provided a new species of high yielding grade (Agric) palm. 14 June 2021, 11:29 am



Photo 2: An old species with a low yielding grade palm. 14 June 2021,

Source: Photos by Shey, June 2021

Plate 10 shows some of the oil palm fields in the Mbaw Plain. Photo 1 depicts a new agricultural high yielding specie with an age range of six to seven years. Photo 2 depicts an old and low-yielding specie with an age range of 20 to 40 years. The new seedlings have encouraged many people to begin growing oil palms, which has in turn intensify agro pastoral land conflicts in this area. These agro pastoral land conflicts are of different types.

Conclusion

This chapter investigated the types and causes of agro pastoral land conflicts in Mbaw Plain. The objective of this chapter was to look at the different types of agro pastoral land conflicts and their causes. Here, historical, environmental, social, and economic factors examined as causes of agro-pastoral land conflicts in Mbaw Plain. These factors include the late arrival of the graziers, prolonged dry seasons, increase in population, poor agro pastoral systems, absence of specific activity zones and presence of the agro pastoral agencies. Furthermore, the chapter investigated on the typology of agro pastoral land dispute. Five types were seen; they are farmer/farmer land conflicts, grazier/grazier land conflicts, farmer/grazier land conflicts, and local farmer/agro pastoral agencies land conflicts and lastly inter village land conflicts. Agro pastoral land conflicts in Mbaw Plain manifests in varied ways with severe consequences. This will be looked at in chapter 2.

CHAPTER 2

MANIFESTATION AND CONSEQUENCES OF AGRO PASTORAL LAND CONFLICTS

Introduction

The social, economic, and environmental life of Mbaw Plain is severely negatively affected by agro pastoral land conflicts through its varied manifestations. Agro pastoral land conflicts in this area manifests in three varied ways. These are verbal manifestation, physical manifestation and legal manifestation. These conflicts have resulted to immeasurable consequences, thereby evoking the need for rapid investigation. Therefore, this chapter examines the manifestation and the consequences of agro pastoral land conflicts in the Mbaw Plain. This chapter also examines the various forms of agro pastoral land conflicts such as, the official and unofficial conflicts. Again, the chapter observes the different stakeholders involved in agro-pastoral land conflicts in Mbaw Plain. These stakeholders include farmers, graziers, villages, local councils, elites, WICUDA, and lastly the government. In effect, the objective of this chapter is to evaluate the veracity of hypothesis 2, which posits that, agro-pastoral land conflicts in the Mbaw Plain takes verbal (quarreling and hate speech), physical (crop destruction, trespassing, blocking of grazing corridors, fighting, killing of livestock, destruction of homes and property) and legal manifestations with severe consequences. The presentation of this chapter follows this order; the various stakeholders involved in agro pastoral land conflicts, the manifestation of these conflicts and their consequences.

2.1 The stakeholders of the agro pastoral land conflicts in Mbaw Plain

In the Mbaw Plain, the term "agro pastoral land conflicts stakeholders" refers to people, organizations, associations, or the government directly or indirectly involved in the conflicts. These performers are grouped into directly involved stakeholders and indirectly involved stakeholders.

2.1.1 Directly involved stakeholders

2.1.1.1 Farmers

This refers to population who are involve in the cultivation of crops, that is, farmers of both food crops and cash crops. They are involved in disputes such as farmer/farmer land conflicts,

farmer/grazier land conflicts, farmers/local authority conflicts, and local farmer/agro pastoral agencies conflicts.

2.1.1.2 Graziers

These people are involved in the rearing of livestock. They rear a variety of animals. Cattle, sheep, goats, pigs, and fowls are some of the species raised. There are two different kinds of graziers: permanent livestock rearers and nomadic or seasonal graziers (those who come only during transhumance period). These graziers are involved in disputes such as grazier/grazier, farmer/grazier.

2.1.1.3 Agro pastoral agencies

The agro pastoral agencies are the local agricultural organizations with significant initiatives for both villagers and agro pastoralists. CDC and GP-DERUDEP are examples of these agencies. These agencies are involved in conflicts like local farmer/ agro pastoral agencies, case of local farmer (Banser) and CDC over a 27-hectare of land in 2012.

2.1.1.4 Ntumbaw and Njirong Village

Villages are also directly involved in agro pastoral land conflicts in Mbaw Plain. These villages include, Njirong and Ntumbaw. They are involved in conflicts such as inter village land conflicts. For instance, the Njirong Ntumbaw land conflicts over Mbawrong

2.1.1.5 Local authority

In Mbaw Plain, local authorities are also actively involved in agro pastoral land conflicts. Due to the fact that each of them claims possession of a certain amount of land, they are involved in disputes such as inter-village land conflicts. Other Fons in the Mbumland are examples of these local authorities who have worked to ensure peace in this area.

2.1.2 The indirect stakeholders

These actors are indirectly involved in the agro pastoral land conflicts in Mbaw Plain. They are termed conflict solvers because they are involved in solving conflicts, between the farmers, graziers, farmer/grazier, farmer/local authority, local farmer/agro pastoral agencies and lastly between villages. They are,

2.1.2.1 Local council/authority

These stakeholders take part in resolving local agro-pastoral land disputes. The Mbawrong and Nshokop local councils are examples of these local councils. The majority of disputes resolved at this level involve local farmer/agro pastoral agencies, farmer/farmer land conflicts, farmer/grazier land conflicts, and grazier/grazier land conflicts.

2.1.2.2 Elite/WICUDA

Elites of the Ntumbaw, Njirong, and other groups from Mbum land, as well as the WICUDA are also indirectly acting out agro pastoral land conflicts in the Mbaw Plain. The elites and the WICUDA are indirectly involved in the agro pastoral land conflicts in Mbaw Plain through their effort to establish peace. Despite these efforts, tensions in the Mbaw Plain continue to grow.

2.1.2.3 Government

In the agro pastoral land conflicts in Mbaw Plain, the government is another significant stakeholder. The government is blamed for contributing to agro pastoral land conflicts by corrupt and poor land governance and bad land law implementation. She is also regarded as a conflict-solver at the same time.

2.2 Forms of agro pastoral land conflict

According to fieldwork, there are two different types of agro-pastoral land conflicts: formal and informal land dispute.

2.2.1 Formal agro pastoral land conflicts

Formal agro-pastoral land disputes occur when one or more of the parties has legal documentation proving ownership. Justice can be sought at any level in such disputes. Land disputes between villages (inter-village land conflict), local farmer/agro pastoral agencies, and farmer/graziers are a few of these problems. Since it is thought that farmers originally occupied the majority of the lands in the North West region of Cameroon and these areas are under the

supervision of fons and chiefs, farmer/grazier land conflict is regarded formal. Every chiefdom or fondom has a clearly defined limit of his land cover that is both documented and traditionally. On the one hand, the government has granted permission to the graziers, particularly during transhumance, by issuing transhumance cards that allow them to graze anywhere they like within the transhumance zones despite their late arrival of the graziers.

2.2.2 Informal agro pastoral land conflicts

Conflicts such as farmer/farmer land conflicts and grazier/grazier land conflicts are the examples of informal agro pastoral land conflicts. These two types of agro-pastoral land disputes include parties who lack official documentation proving ownership of the contested territory. Since there are no official records to determine the rightful owner of a particular piece of land, informal land disputes may be very difficult to resolve. As a result, many of these disputes eventually come to a resolution at the local council level. If the local council is unable to do so, the victims may turn to other means, such as witchcraft, charms, or even murder.

2.3 The Manifestation of agro pastoral land conflicts

Agro pastoral land conflicts in Mbaw Plain is displayed in three different ways. This include verbal manifestation, physical manifestation and legal manifestation.



Figure 9: Agropastoral land conflict manifestation

Source : Fond de carte des communes du Cameroun... INC 2014... Datum : WGS84UTM zone 32N.

2.3.1 Verbal manifestation

Verbal manifestation describes the exchange of words between parties involved, such as between farmers, graziers, or farmers/graziers, as well as between villages (Ntumbaw/Njirong). In the Mbaw Plain, verbal manifestations of agro-pastoral land conflicts include arguments and the use of hurt speech. This occurs frequently between farmers over farm boundaries, claim of ownership, between graziers and farmers when livestock damage crops and properties and when farmers obstruct animal access to drinking water points. The inter village land conflicts between Njirong/Ntumbaw is also manifested verbally. According to observations made on the ground, verbal manifestation occurs as a member of the conflicting party passes or as soon as they catch their eye. Examples include the usage of phrases like "take by power people" and "you shall all

die." In addition, verbally, people are threatened to stop farming in areas around the conflicting site. This includes areas like Nshwei, Nshokop and Mafa in Mbawrong.

2.3.2 Physical manifestation

This refers to any act of violence in which a person physically assaults a party participant in order to express their anger (by hitting, pushing, or otherwise). From one type of agro pastoral land conflict to another in Mbaw Plain, physical confrontation varies. In the Mbaw Plain, farmer/farmer land conflicts manifest itself physically through fighting, and the use of dangerous objects like sticks and machetes, as well as through reporting the incident to the local authority. This frequently occur because the farm boundaries are seldom precisely defined. Land tenure arrangements come in a variety of forms in the Mbaw Plain, including rented, begged, purchased, gifted, and inherited lands. In addition, some farmers frequently invaded adjacent farmlands.

Farmer/grazier land conflicts are manifested in different ways, at different times through physical confrontations such as killing of cattle by the farmers, destruction of crops, destruction of fences, convocation and court action. Based on the interviews issued to some resource persons on the manifestation of farmer/grazier land conflicts, Cattle often move unsupervised, especially at night, when people are sleeping and eat planted corn; since the transhumance happens during the dry season, the cattle eat cassava and dry season maize and damages vegetable. If the farmer is not properly compensated, he and his family must struggle until the next harvest to avoid starvation. The main problem for farmers is that animal graziers are often reluctant to compensate them for damage done by animals (cattle), resorting to various methods to avoid having to do so. When cattle move unsupervised, it is most often early in the morning when the herders are still asleep and when the grass has dew. Farmers want cattle to be fenced in at night, but graziers resist this, since they see early morning grazing as an important part of the cattle diet. The presence of cattle and graziers in the Mbaw Plain disturbs existing agricultural strategies. Farmers also complained that herders prefer to pay much more in bribing officials than in repairing the damage done to farmers thereby creating tension, fighting and killing of animal as human beings also get wounded.

In addition, according to field data, the frustration of graziers is based in part on farmers expanding their farms into areas, which were formerly used as pastures and more specifically as rest camps where cow dung is concentrated. They take advantage of the graziers' presence without giving them any compensation for it (elsewhere, people are willing to pay cattle-herders to establish their rest camps in the fields, to benefit from the dung). Moreover, some farmers have

begun to create farmlands near the rest camps, thereby preventing graziers from having access to areas where they have many fields in order to protect these fields. This is seen as a restriction on freedom of movement of cattle herds. Again, graziers blame framers for refusing to fence in their fields. The proximate causes of conflicts generate tension between the two populations, which can easily become violent. According to data collected in the field, every year, some farmers and herders beat or injure each other with sticks, knives and machetes. Although human deaths are fortunately still extremely rare, the killing of cattle and the intentional destruction of farmers' property (farms, crops, palm oil plantations, and granaries) are regular occurrences.

The inter village agro pastoral land conflicts over Mbawrong that has lasted for over 4decads has manifested through various ways; such as, the physical confrontation. Group of Ntumbaw youths often times mobilized themselves with well-equipped fighting tools such as sticks, knives and machetes and descent to the disputed area (photo 3). Their arrival most at times always lead to physical violence like, beatings, shootings, stabbings, kidnapping, killing, burning of houses, destruction of crops, looting of some properties like already harvested crops; animals like goats, sheep, and fowls.

It is also manifested through the seizure of the properties, prohibition in farming in certain parts of the area. *Like recently, in July 2021, more than 50 houses were burnt and many other houses abandoned (personal communication).* In response to this, many agro pastoralists are resorting to urban migration in hopes of securing wage labor or other sources of income.

2.3.3 Legal manifestation

A legal manifestation is a legitimate or lawful expression of agro-pastoral land conflicts in Mbaw Plain. This entails calling the case before a local council or bringing it before a judge at the divisional or regional governor level.

Legally, the inter village land conflicts in Mbaw Plain has conducted a number of court rulings for more than 40 years. In response to their cries, the S.D.O. and D.O. for Donga Mantung Division established land consulting committees to investigate the Ntumbaw/Njirong land conflict. Once more, in response to this land dispute, a land commission was established to handle these disputes. The Njirong women recently protested outside the governor's office of the North West Region of Cameroon from April 27 to May 3, 2022, pleading on the government to find a peaceful and lasting resolution to the conflicts (photo 4). To prevent disputes over land

between farmers and ranchers, MINEPIA also issues transhumance cards, though most of them are not respecting this.

In the area, it was discovered that majority of the population have attained a certain level of education (table 16)

Table 16: Respondents’ educational level

Localities	No of respondents	Your level of your education?				
		Primary	Secondary	High school	University	Never went to school
Turio	7	2	2	2	0	1
Ntaba	21	11	5	1	2	0
Mbawrong	19	9	8	3	0	0
Guindidussi	7	4	3	0	0	0
Mbaw plain	11	10	1	1	0	0
Wajiri	14	5	4	1	3	0
Total	79	41	23	8	5	1
%	100%	53%	30%%	10%	6%	1%

Source: Field work, June 2021

The study was successful because a large proportion of the villagers had completed a specific degree of schooling. Table 16 shows the educational level of the local farmers. Out of the 79 respondents, 53 have attended primary school. However, in Cameroon, elementary education is unimportant because many students graduate from primary schools with no knowledge of agriculture. Despite this low level of education, many have gained broad ideas from agro pastoral agencies, even on a small scale, through the many trainings and teachings of the various agriculture seminars. Furthermore, in lines with the level of education of the local agro pastoral farmers, a significant number of them had attended secondary and high school, with percentages of 30% and 10%, respectively. We had a small number of degree holders as well. Despite the fact that the majority of the respondents had only completed basic school, they were able to write quite effectively and provide accurate responses, which aided our study in the area (figure 6).

2.5 The implications of agro pastoral land conflicts in Mbaw Plain

Land conflicts frequently have far-reaching negative consequences for economic, social, spatial, and ecological development (Eschborn, 2008). Agro-pastoral land conflicts in Mbaw

Plain has caused severe consequences on the social and economic life of the people in the area. These social and economic consequences are shown below as follow.

2.5.1 Social consequences

The social impacts of the agro pastoral land conflicts in Mbaw Plain include, loss of mutual understanding and intimacy, loss of lives, fear and insecurity, food shortages and malnutrition, and force migration.

2.5.1.1 Loss of mutual understanding and intimacy

According to interviews conducted on the consequences of agro pastoral land conflicts in Mbaw Plain, family ties that existed between individual households in the villages of Njirong and Ntumbaw as a result of marriages have disintegrated. Marriages between the two villages have resulted in shared familial ties, which has caused tensions in numerous families. According to our observations, this issue has been extremely stressful for individuals who have relations in both areas and are frequently obliged to take sides.

In the lack of agro-pastoral land conflicts, social engagement among the community members in the study area was strong. However, the social relations of the community deteriorated when agro pastoral land conflicts between farmers, graziers, farmer/graziers, and inter-village conflicts started. For example, social activities such as football matches have ceased, and people from Njirong who used to go and drink in Ntumbaw, particularly during market days, are now afraid to do so. This means that agro pastoral land conflicts inhibit community social relations.

2.5.1.2 Loss of lives

Many individuals have died as a result of agro-pastoral land conflicts in Mbaw Plain. During physical confrontations, people are often killed with local equipment such as sticks, cutlasses, spears, kataples, and knives. Some people died in their homes after being ambushed or having their homes burned down. For example, on June 12, 2013, some members of the Ntumbaw community ambushed Mr. Shey Evaristus Nganjo of the Njirong community with machetes, leaving him mortally injured and died on his way to the hospital. Many others were injured in the same incident, including a physically handicapped man, Mr. Etienne Ntami, who had his fingers severed (Bongmba, E. 2017).

2.5.1.3 People live in fear and insecurity

Conflicts in Mbaw Plain have made the people of this area to live in fear since there is a lot of insecurity. This has prevented them from carrying out their usual everyday duties, such as farming. According to interviews, murdering, kidnapping, and beatings is growing so regularly that people are afraid to continue out their agro pastoral operations since the area is becoming increasingly unsafe and there is a lack of trust amongst the locals.

2.5.1.4 Food shortages and malnutrition

Mbaw Plain, as known by many, serves as the food basket for the entire Ndu Sub- Division. This means, Mbaw Plain provides food to more than 80% inhabitants of the Sub- Division. Food shortages resulting from the resurfacing of agro pastoral land conflicts, particularly inter-village agro-pastoral land conflicts and farmer/grazier land conflicts. According to interview, many people are afraid going to the farm, particularly near the disputed location, due to rampant killing. For example, on June 26, 2013, three people were killed, ten houses were burned down, crops and animals were destroyed, and several people were injured when the Njirong youths stopped some Ntumbaw residents from harvesting their crops on the grounds that they had encroached on their lands (Wamey, Cameroon post from 2013) Cameroonpostline.com). The disputants even go as far as setting fire on foodstuffs that have already been harvested and kept in dwellings. As a result, many families have little or no food, and they suffer from food scarcity and malnutrition.

2.5.1.5 Force Migration

Agro-pastoral land conflicts in Mbaw Plain has forced so many people to migrate to neighbouring villages and divisions such as Mbawso in the Bui Division and other regions of the country such as Mabgwa in the Adamawa region of Cameroon. Some have fled to various towns in Cameroon such as Yaoundé, Douala, and Bamenda in the hope of finding work. According to some of the field conversations, more than 200 people have fled to other regions because of these confrontations.

2.5.2 Economic consequences

The economic impacts of agro pastoral land conflicts in Mbaw Plain include loss of properties, delay economic investment, slow economic activities and increase in poverty.

2.5.2.1 Loss of properties

During fighting, buildings, crops, and even animals are damaged. These properties are destroyed through looting or by setting them on fire. Houses and other properties abandoned since the owners are chest away (plate 12).

Plate 10: Damages caused by inter village agro pastoral land conflict in Mbaw Plain



Photo 1: (A) burned house (B) burned properties (C) palm trees Date: June 12, 2021 at 2:02 p.m. **Photo 2:** (A) a house, (B) burned corn, and (C) a palm tree. Date: June 26, 2021 at 10:15 a.m. **Photo 3:** (A) healthy corn; (B) grasses that overshadow the corn, causing it to change colour. Date: June 12, 2021 at 2:02 p.m.

Source: Shey, D June 2021

Plate 12 depicts some of the damages caused by inter-village agro-pastoral land conflict between Ntumbaw and Njirong in Mbawrong, Mbaw Plain, between 2013 and 2021. The burned-out house in Photo 1 is surrounded by other properties, as shown by the points A and B. This incident occurred in 2013. The flames of fire completely chopped off the roofs of buildings, and

already gathered and stored corn (point B) was turned into ashes, as well some palm oil trees (C) around the house. In photo 3, a cornfield (A) is obscured by grasses (B), turning the corn's natural green and healthy colour to yellow. These corn farms, located between the Nshwi and Shokop quarters in the locality of Mbawrong encircle the contested area. Farmers near the battle zone were unable to continue their agrarian activities as tensions rises. Many properties, including homes and oil palm farms are also abandoned (plate 13).

Plate 11: Abandoned Properties



Photo 1: (A) abandoned home, (B) grass, (C) palm trees, and (D) mango trees. Date: June 12, 2021 at 1:58 p.m.

Photo 2: (A) an abandoned thatched house; (B) a part of the structure has collapsed. June 14 at 8:39 p.m.

Photo 3: (A) an abandoned thatched house, (B) a bamboo bed, (C) cloth, and (D) ceiling that has begun to peel off. Date: June 14, 2021 at 8:40 p.m.

Source: Shey, D June 2021

Plate 13 shows some of the abandoned properties in Mbawrong. Photo 1-point A depicts an abandoned zinc house and oil palms that are all covered with grasses. Photo 2 depicts an abandoned thatched house whose roof (B) and a part of the house are collapsed (C). Photo 3 in the same plate shows an abandoned house with a bamboo bed (B) and a cloth (C) hung on a robe, as well as a ceiling (D) that has started falling down.

2.5.2.2 Delay in economic investment

Economic projects like the giant Mbawrong rice irrigation project have been significantly slowed down. This is because the majority of the young people expected to work on this initiative are now actively engaged in armed combat. In addition, due to the location of the rice irrigation farm in the centre of the fighting zone, this project is significantly affected. Moreover, because of the insecurity, some people who were considering investing in the area are now terrified to do so.

2.5.2.3 Slow down economic activities of the area

Agro-pastoral land disputes have slowed economic activity because many people are unable to carry out their regular farming tasks as they formerly did. For instance, farming in and around the conflict area is no longer permitted. Additionally, the number of individuals who used to travel to Mbaw Plain to buy farm products such as groundnut, maize, pepper, cassava, and cocoyam has significantly decreased because many people have fled from the area and some people are afraid to go to farm.

2.5.2.4 Increase in poverty

A household income in Mbaw Plain is derived entirely from the sales of agricultural goods. The impacts of these conflicts, such as fear of going to the farm, looting of properties, burning of properties, and abandoning crops and other properties, has made life very tough since there are few or no farm products available for sale, poverty has taken control. Many of us no longer buy necessities like soap, salt, clothing, and shelter. (Personal communication with Mafa women, 12:23 June 2021, Mbawrong)

Conclusion

This chapter addressed the different stakeholders involved in the agro pastoral land conflicts in Mbaw Plain. These stakeholders were classified into two categories: directly involved stakeholders (farmers, graziers, agro pastoral agencies, villages (Ntumbaw and Njirong), and local government. The local council/Mbum local authorities, elites, WICUDA, and the government are all indirectly involved stakeholders. The chapter also looked at the forms of agro pastoral land conflicts. They are the official agro pastoral land conflicts and unofficial land conflicts. Furthermore, the chapter demonstrated how these conflicts manifest; these are verbal

manifestation, physical manifestation and legal manifestation. Several social and economic repercussions have resulted from their manifestation. These include; loss of life, people living in fear and insecurity, forced migration, loss of intimacy and mutual understanding are the social consequences of these conflicts. Economically, agro pastoral land conflicts has caused; food shortages and malnutrition, delay in economic investments, a slow in economic activities and increase poverty. The chapter also treated some relevant important sub topics such as, the effects of the Anglophone crisis on the agro pastoral activities in Mbaw Plain. Therefore, chapter 2 was to teste hypothesis 2 which stated that the manifestation of agro-pastoral land conflicts in Mbaw Plain take verbal (quarreling and hate speech), physical (crop destruction, trespassing, blocking of grazing corridors, fighting, killing of livestock, destruction of homes and property) and legal forms with severe consequences.

CHAPTER 3

UNSUSTAINABLE AGRO PASTORAL LAND CONFLICTS RESOLUTION MEASURES IN THE MBAW PLAIN AND CONSTRAINTS

Introduction

The measures applied so far to resolve agro pastoral land conflicts in Mbaw Plain have proven ineffective. The persistence of the conflicts has made the local people consider it as an endemic issue and they are seemingly acceptable as a regular part of Agro Pastoral Practitioners (APP). We, however, do not agree with the assumption as sustainable measures can be taken to limit or constraint agro pastoral land conflicts in the study area. This chapter seeks to find out why the management and preventive measures applied to resolve agro pastoral land conflicts in Mbaw Plain up to now are ineffective. Based on field findings on resolution/preventive and management measures put in place to resolve agro pastoral land conflicts in Mbaw Plain, it was discovered that some measures were taken to resolve agro pastoral land conflicts in this area. These measures are classified into four categories: measures to resolve farmer/farmer land conflict, farmer/grazer land conflict, inter-village land conflict, and measures to resolve farmer/local authority conflicts. The measures include those enacted by the government, the Wimum Cultural Development Association (WICUDA), the elites, the Wimum Local Authorities, (WLA) and, finally, the APP. Despite all the measures put in place, issues of agro pastoral land conflicts are still in a rise signifying that, these measures are either poorly implemented or they are ineffective and insufficient. Therefore, this chapter is curled to investigate hypothesis 3, which states that, application of unsustainable agro pastoral land conflict management, and preventive measures largely influence protracted agro pastoral land conflicts in Mbaw Plain. The presentation of this chapter follow this order.

3.1 Prevention and management measures

3.1.1 Measures applied to solve farmer /grazer land conflict

These are the measures taken to resolve agro pastoral land conflicts between farmers and grazers in the Mbaw Plain though these measures seem to be ineffective. These include measures from both government and grassroots initiatives (crop farmers and graziers).

3.1.1.1 By the government

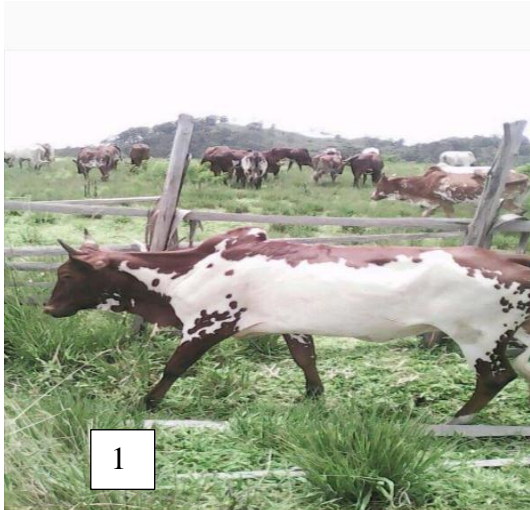
According to an interview session with the S.D.O for Ndu Sub-division on the legal measures taken to resolve agro pastoral land conflicts between farmers and graziers in Mbaw Plain, he said “*MIMEPIA usually signs an order to cattle rearers (nomadic) granting them three months' permission to graze their cattle in the Mbaw Plain during the dry season*”. (Pers. Com), Adamou, Ndu 12:54pm, June 16, 2021). The giving of three months' transhumance permission to nomadic herders in the Mbaw Plain is a sign of concern that the animal should not extend into the next planting season and destroy crops as the law states. Unfortunately, this 3-month period starts in Janua to March whereas current transhumance trends do not coincide with that period. Interview with agricultural technician for Mbaw Plain revealed that though the S.D.O usually gives permission for transhumance, it has been noticed of recent that dry season in Mbaw Plain starts earlier than January and most animals forcefully move from the hills to the valleys even before December. This precipitated transhumance, which has been influenced by climate change, means that animals will move to Mbaw Plain when crop farmers have not yet harvested their crops. It was observed that when these animals move when farmers are yet to harvest their crops, they feed on them causing destruction and conflicts.

3.1.2 By the cattle owners

According to cattle rearers, to prevent farmer/grazier land conflicts and complaints about animals destroying crops, efforts such as, old wood fences replaced with barbwire, which are less expensive, more accurate, and solid. During an interview with some of the crop famers, the respondent was of the view that, it is unfortunate that, the replacement of old wood fence with barbwire is not practiced by every grazier as some of these livestock rearers do not even have fence to enclose their animals especially at night. At night, animals that are left on their own wake up very early in the morning and move into nearby farms. This is mostly around 3 to 5:30 am where they eat up any crop they see in these farms. Most at time, animals like pigs, goats and

cattle often destroy crops like cocoyam, egusi maize and soya beans. According to the responses from the focus group discussion with the Mafa women, they find it difficult to take the case to the law, as some of the Alhajis would say to them openly that they are capable of buying the case, if they, the poor farmers sow them to court. Again, based on field observations, some headmen even during the day allow animals to intentionally destroy crops out of jealousy and ignorance. In addition, as observed in the field, the number of gainakkos are always very small compering to the number of cattle and also little children who have little or no grazing experience are allowed to go after heards of catte (plate 4 chapter 1). This often causes many issues of crop farmer and graziers land conflicts since proper care is not given to these animals as they move carelessly to the vegetable farms, and other crops farms (plate 14).

Plate 12: The renewal of old fence with barbwire



1



2

Photo1: (A) fence made with wood (B) cow out of the fence (C) cattle in the fence.

Photo2: Barbwires used to make new and solid fence



3



4

Photo3: Trees felt used to replace the wick fence. **Photo4:** New fence fixed with wood and barbwire

Source: Shey 12 June 2021

As shown on the plate 14, permanent graziers are trying by all means to see that agro pastoral land conflicts between graziers and farmers are reduced. Photo 1, an old and very weak wooden fence. The old and very weak nature of this fence permits animals to easily break through. Still in photo1, some of the cow (at point B) are already out of the fence walking around whereas others are in the fence. In other to solve this problem, barbwires were bought and new wood felled and arranged in order to build up good and solid ones (photos 2, 3 and 4 respectively).

Another means used by the cattle owners is that during the planting season, animals that are on transhumance are sent back to the hills leaving the plains for the crop cultivation.

3.2 Measures applied to solve farmer/farmer land conflict

According to responses from interviews, in relation to the measures used to resolve farmer/farmer land conflict, little is done apart from that victims report the case to the local authorities. The local council judges then determine the right owner of the portion of land. Based on the field observation little interest is put in place to look at the farmer farmer land conflicts and many of these conflicts are caused by poor farmer land demarcation, rented land and land claims especially between family members. Since there is little interest in solving this type of land conflict, it keeps resurfacing.

3.3 Measures applied to solve local farmers and the agro pastoral agencies land conflicts

Based on an interview session with the Sub chief of Mbawrong on the measures used in solving the local farmer and agro-pastoral agencies agro pastoral land conflicts

Compensations are usually given to the victims. This is done through the allocation of another piece of land to the people whose lands are grabbed. For instance, another piece of land was allocated to the Mr. Banser in compensation of the grabbed land by the local authority. (Sub chief, Mbawrong May 2021).

With the outbreak of the Anglophone crisis, the CDC was forced to abandon the project, permitting the original owner to go back and occupy the land.

3.4 Measures taken to solve the inter-village agro pastoral land conflict in Mbaw Plain

A good number of measures were applied by the various stakeholders to stop or reduce inter-village agro pastoral land conflicts in Mbaw Plain. These actions are divided into three categories: customary actions, actions taken by the elites of the two villages, and legal actions, which are actions taken by the government.

3.4.1 Customary measures.

These are measures taken at the level of the Mbum land. They include measures by the WICUDA and the Wimbum Local Authorities (WLAs).

3.4.1.1 By the WICUDA in the solving of inter village agro pastoral land conflicts (Njirong/Ntumbaw over Mbawrong)

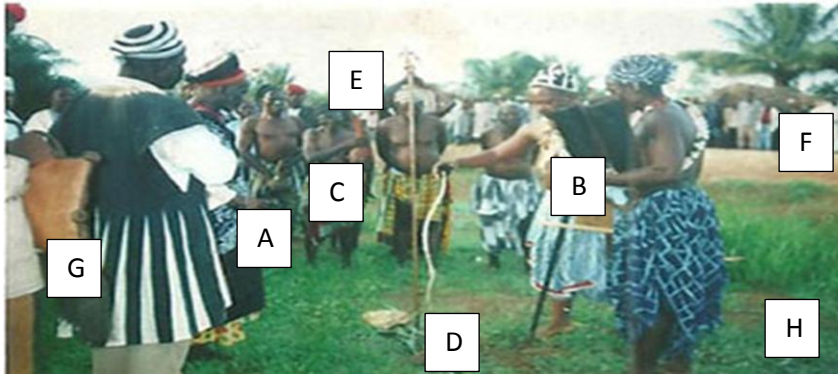
The WICUDA of Cameroon, according to Bongmba and Tanto (2019), called for an urgent conference in Yaoundé and urged all groups to refrain from violence, making the hazy argument that land was a gift from God for us to use and that all land in Cameroon was national territory.

3.4.1.2 By the Wimbum Local Authorities (WLAs)

The Fons of Mbot, Ndu, and Talla, the three-clan leaders of the Mbum community, convened in Ndu Palace and wrote a letter to the Fon of Ntumbaw condemning the violence at Mbawrong, blaming Ntumbaw for the violence, and requesting that the Fon of Ntumbaw secure restitution for the damages.

In addition, based on the 2001 commission, they further called on the Fon of Ntumbaw to respect the decision of the 2001 land commission that settled the dispute.

Following the terms brought off by the elites, the traditional rulers from the two disputing villages came gathered in the disputed area to perform libation. Consider the photo below.



(A) Fons (B) gong (C) calabash of palm wine (D) piece plant (E) traditional elders
(F) witness (G) traditional bag (H) disputed area

Photo 3: The 2004 Libation at the Disputed Area (*Ntumbaw and Njirong*)

Source: Ndzi G 2004

Photo 3 depicts a libation performance in the conflict area. Point A on photo 4 is the former Fon of Ntumbaw. Point B is a gong used to call the attention of individuals both far and near. Again, point C, is a big calabash of wine, and next to it is a person holding another small calabash of wine, the wine in this small calabash will be used to pour on the disputed land. A small bunch of piece plant is again laying on the ground at point D, a sign that peace should reign in the area. Points E and F depict a segment of traditional elders from both villages and an eyewitness. Point G is a big traditional bag used to store some of the sacred items in the palace and the sacred society. The libation was poured to settle a land dispute between the two communities so that the ancestors could identify who is the legal owner of the land.

Again, according to the Wimbum Community Magazine, following the frequent attacks and fighting in the disputed area by the two villages, a meeting of all the Fons in the Mbum land and the administration was held in order to see how issue of land conflict between Ntumbaw and Nirong could be resolved. In relation to that, the Fons came out with four resolutions that was signed by the chairperson, the Fon of Ndu and the secretary, the Fon of Ntundip. The resolutions include.

- The people of Ntumbaw should respect the decisions of the 2004 and 2012 land concentrative board by respecting the verdicts that was in favour of Njirong. If the people of Ntumbaw most go to Njirong, then they should be ready to respect all the traditional norms of the Njirong fondom.

- The Ntumbaw people should advise the children to immediately stop violent and stop extending any form of violent to the neighbouring fondom.
- The libation of 2004 performed on the disputed parcel of land was final and cannot be repeated by the Fons.
- That the elites of the both villages of Ntumbaw and Njirong should preach peace and not violent.

The resolutions of the attendance 16 and 17 on the 13th of August 2021 was signed by the all the participant except the Fon of Ntumbaw who was present but refused to sign. This act was condemned by the participants saying that Ntumbaw should at least respect the resolutions taken at the local level before trying to table them complain at the level of the national commission. Based on the field observation, inter village land agro pastoral land conflicts is still on a rise because no follow up is made to ensure that the 2021 resolution is followed and more so many of the solutions taken to solve these conflicts end on papers as they are never applied in the area of the conflicts. On the one hand, the elites of the two villages did not fold their arms they also took some measures. The measures taken by these elites is shown below.

3.4.1.3 By the elite

The elites of the two villages also made an effort to resolve this land dispute over Mbawrong. Based on some literatures read Bongmba (2017), the elites of the two villages under the leadership of the late vice minister of agriculture of Cameroon, Solomon Nfor Ngwei (who was from Ntumbaw), called a meeting of the two Fons and elites from the two villages in Yaoundé to seek a solution to the crisis. These meetings were co-chaired by the late Dr. John Banser (who was from Njirong village). Again, at their 24 February 1988 meeting, the elites of the two villages called on the two villages:

To respect the right of each Fon.

To pour libation at the disputed land for the ancestors to determine the rightful owners.

They also agreed to convene another meeting in Yaoundé with the delegation of the two villages.

3.4.2 Legal Measures

The government on her part also implemented some measures to make sure that peace rein in Mbaw Plain. The following decisions were made to resolve inter-village land conflicts.

3.4.2.1 The signing of land commission

In 2004, according to interview sessions, the D.O for Donga-Mantung convened a land commission to settle the dispute in accordance with Cameroon's 1974 land law. Both parties made submission to the commission and after hearing from Njirong and Ntumbaw neighbours, the committee concluded that the land at Mbawrong belonged to Njirong village. In a rare move, the commission allowed the villagers of Ntumbaw on permission to continue growing rice and working on the fields on the condition that they admit that the chief of Njirong is the landlord and refrain from working on their farms on Njirong's sacred days.

3.4.2.2 The imposition of a curfew

More so, in respond to the attack of June 2nd 2013, the SDO imposed a curfew in response to this violence and deployed members of the armed forces and police to keep peace arrested and charged some people in court for the crime, (Bongmba and Tanto, 2019)).

These authors added that, following the increasing agro pastoral land conflicts between these two villages, the SDO ruled again that all people from the Ntumbaw working at Mbawrong were no longer permitted to do so as a group, but that individuals who wanted to cultivate rice must first apply for the chief of Njirong's permission.

3.4.2.3 The establishment of the Divisional Land Consultative Board

In June 2014, according to Bongmba and Tanto (2019), the S.D.O for Donga-Mantung Division established a Divisional Land Consultative Board. This consultative board was comprised of the Fon of Ntumbaw and his notables, Fon of Njirong and notables, surrounding Fons of Ntem, Sop, and Divisional heads of services for agricultural land, as well as survey members, to investigate how this land conflict could be resolved.

The various points above, shows that management and preventive measures were put in place in seeing that agro pastoral land conflicts could be stop or reduce in Mbaw Plain. Despite the efforts made by the different stakeholders in managing these agro pastoral land conflicts in Mbaw Plain, cases of agro pastoral land conflicts are still on a rise.

3.5 Justifications for why agro-pastoral land conflicts protracted in Mbaw Plain despite efforts to resolve them

As shown above, many management and preventive measures have been put into place by the different stakeholders to make sure that agro pastoral land conflicts in Mbaw Plain is reduced or stop. In the contrary, these measures seem unsustainable as many of such cases of agro-pastoral land conflicts in Mbaw Plain are still persisting. The reasons for its persistence are due to a number of factors, including inadequate or no integrated planning of the area's agro pastoral activities, poor management, and a lack of monitoring of the welfare activities of the area. For instance, Bateson, Becket and Simko, (1980) postulated in the Reconnaissance and Report on The Potential for Area Development Project North West Province, United Republic of Cameroon under the topic interface between the hills and Mbaw that, *“if agricultural development proceeds briskly and profitably in the Mbaw area, we anticipate that farm families will leave the hills for Mbaw where land is abundant and household income are likely to be higher. This will reduce conflicts between herders and farmers in the hills but increase conflict in the Mbaw (Plains) area”*. These authors added by saying that, this is an issue which demands intergraded planning, managing and monitoring for welfare of both areas. Based on the data collected on the field, the reasons for the persistency of land conflicts in the Mbaw Plain despite the effort put to stop were sub-divided into the different types of conflicts in the area. This is shown below.

3.5.1 Reasons for persistence in the farmer/farmer land conflicts

The persistence of farmer/farmer land conflicts in Mbaw Plain is because of the increasing number of agro pastoral practitioners and poor management of the limited land. During the focus group discussion, the participants were unanimous that, in Mbaw Plain, the increasing demand and the use of land for different agro pastoral purposes and the applied measures to solve this type of conflict has not taken into concentration the increasing agro pastoralists. The increasing population through migration of agro pastoral practitioners into the area is causing persistency in land conflicts between seedlings, family members, as some of the family members turn to sale the

land without the concern of other seedlings. This migration also leads to farmer/ farmer land conflicts through poor boundary demarcation, land seizure.

In the field, it was observed that, very little is done as to stop farmer/farmers land conflicts. This is because, the local authority only waited for the conflicts to arise before they start solving it in the local councils rather than looking for ways to prevent these conflicts with the growing population. This has caused the protracted agro pastoral land conflicts in the area.

3.5.2 Reasons for the farmer/grazier conflict's persistence

Permanent livestock rearers though trying to rebuild these fences, issues of farmer/grazier land conflicts are still on the rise. This is because most of the ranchers have little or no expertise on how to care for these animals on the field. For example, herders who allow their animals to graze and come quite close to a crop farm will only notice that the animals are in the crop farm when they are struggling to send them out. It was also observed that animal owners continue to leave their animals in the care of little children who know very little or nothing about caring for animals on the field.

Again, according to responses from interviews with some selected resource individuals, and focus group discussions, most graziers who come for transhumance do not respect the transhumance period approved by the MINEPIA. This causes problems, particularly during the first two months of the planting season (March and April), when crops are still very young, animals destroy them. This is apparent in most cases where, instead of adhering to the normal three months' transhumance (December to early March) signed by the government, they opt to extend two months to make five months, which is extremely harmful to crop farmers. Again, most animals which come during transhumance descends the hills to the plains before this signed date. According to interview data from the agricultural technician for Mbaw Plain, changes in climate have made it difficult for many of these nomadic pastoralists to respect the transhumance period as they move down to the plain earlier than the month of December.

Furthermore, it was observed in the field that, there is no grazing reserve for permanent graziers and this has made it difficult for animals, especial cattle, to graze freely in the area. During rainy season, couple with the increasing number of agro pastoralists, little or no grazing land is reserved for the animals (permanent graziers), making it difficult for animals to find their way out through this crop farms.

In addition, government bias in favour of pastoral communities. According to crop farmers, farmers/graziers agro pastoral land conflicts are adjudicated with little or no fairness. Many of the graziers claimed that they could sell an animal and buy the consciences of judges and graziers are always favoured over the crop farmers. Farmers, therefore, saw that reporting these cases is a waste of time and resources since the graziers are always favoured. Bruce (2011) earlier affirmed that lack of transparency in resolving agro pastoral land conflict has rendered them protracted. This author said that systematic government bias towards the crop farming communities is amplifying land conflicts. This lack of transparency has pushed some of the crop farmers to look for other means in order to revenge the losses they incur due to crop destruction. This manifestation of conflicts takes the form of poisoning animals and getting involved in physical fighting.

3.5.3 Reasons for protracted inter village land conflicts between Njirong and Ntumbaw in Mbaw Plain

According to field respondents, some measures were taken to check agro pastoral land conflicts in Mbaw Plain. This argument is confirmed by the existing literatures (Bomgamb 2016). This sub topic is therefore curled, to look at the reasons for the persistency in inter village agro pastoral land conflicts despite all the measures applied.

3.5.3.1 The history and culture of the two villages is hidden from the youth

Conflict over land frequently has a long history and rich cultural background. According to Bruce (2011), according to an interview conducted with one of the crop farmers, it reveals that many of the young people involved in the fighting know little or nothing concerning the history of the disputed area. Also, since many of the elders who know the history of the disputed areas have died, the remaining elders have refused to tell the truth to the younger generations exposing them to inter village land conflicts every day. A thorough study of the historical and cultural aspects of land-related conflict is necessary to comprehend its causes and character. If the focus is too limited, only the symptoms rather than the root causes will be treated and there by resulting to protraction.

3.5.3.2 The occupation of the Ntumbaw properties by the Njirong people

Property plays an important role in conflict over land, but should be seen from two perspectives: the right of people to access the land they need, and the right of those who hold land to be secured in it. A creative tension exists between these two concepts, which must be constantly balanced. Land rights thus have social and political dimensions. (Bruce, 2011). An interview conducted with one of the crop farmers stated that, Njirong people have occupied the Ntumbaw abandoned properties such as houses, crops (groundnut, maize, rice, eggusi, and palm) and animals (goats, fowls) after chasing the Ntumbaw people away in 2017. The people from Ntumbaw responded to this by saying that the Njirong people will not eat their sweat and go freely thereby frequent fighting and attacks. For example, the June 2013 confrontation and the June and July 2021 which lasted for over 2weeks with loss of lives and properties.

3.5.3.3 The absence or poor land records in the area/ Land registration requires procedures

Respondent claim that there are either no or inadequate land records. As a result, whenever there is land dispute, there is never any prove to support ownership. Cameroon has a functioning cadaster and poorly maintained land records, claim Charles and Fomband (2009). This is particularly true in the context of the inter-village land dispute between Njirong and Ntumbaw over Mbawrong, where the lack of or very inadequate documentation supporting each side's claims makes it difficult to determine who is actually the rightful owner of the contested property.

3.5.3.4 Judges accused of being biased

Judgement frequently faces allegations of being politically motivated and biased in favour of the wealthy and powerful parties (Fombad, 2009). According to an interview with some resource persons, no free and just judgments is not applied to the agro pastoral land conflicts between Ntumbaw and Njirong. Since judges judge based on the token collected, fair and just judgement is never pass, thereby provoking protracted agro pastoral land conflicts. In the field, it was observed that both parties believed that the government is playing tricks over them. Because according to the Ntumbaw people, the government does not want to pass a fair judgment because the Fon of Njirong is wealthy and well educated and is turning the mind of the government into his favour. On the one hand, the Njirong people are also pointing fingers at the government that she is receiving bribes from the rich Alhajis from Ntumbaw. Again, it was observed that the

government is not serious in the solving of the Ntumbaw /Njirong over Mbawrong agro pastoral land conflicts. This is very true because it is over more than four decades that the issues of agro pastoral land conflicts started, yet no solution.

3.5.3.5 Poor implementation of agro pastoral land conflicts

The focus group participants were all unanimous that, there is little or no seriousness as to what concerns measures put in place to fight agro pastoral land conflicts in Mbaw Plain. This is because though there are measures applied to solve this problem, yet little or no attention is given to check if the stakeholders are respecting the measures or not. Again, an interview with the agricultural technician for Mbaw Plain revealed that, added to the poor execution of measures, there is also a tone of corruption and bribery. During field work, it was observed that all the resolutions brought forth by the different stakeholders are never respected and nothing is done as to make sure these measures are applied, if not the recent and frequent fighting could not have been coming up again.

Table 17: Two main reasons for the protracted agro pastoral and conflicts in Mbaw Plain

Localities	No of respondents	What do you thing are the main reasons for the protracted agro pastoral land conflict in Mbaw Plain	
		Measures not properly implemented	Bribery and corruption
Turio	7	2	5
Ntaba	14	9	5
Mbawrong	11	8	3
Guindisdussi	7	2	5
Mbaw plain	21	10	11
Wajiri	19	8	11
Total	79	39	40

Source: Field Research June 2021

According to the viewpoints of the respondents in regarding the persistency in agro-pastoral land disputes in the Mbaw Plain. It revealed that the two main causes of agro pastoral land conflicts in Mbaw Plain are bribery and corruption, and poor implementation of conflict resolution measures.

Table 17 portrays the summary of the reasons for the protracted agro pastoral land conflicts in Mbaw Plain. The two main reasons for the agropastoral land conflicts in Mbaw Plain include poor implementation of management and preventive measures, bribery and corruption. It is seen that out of 79 respondents, 39 supposed that measures are not properly applied and on the one hand, 40 of them said it is as result of bribery and corruption (Figure 13).

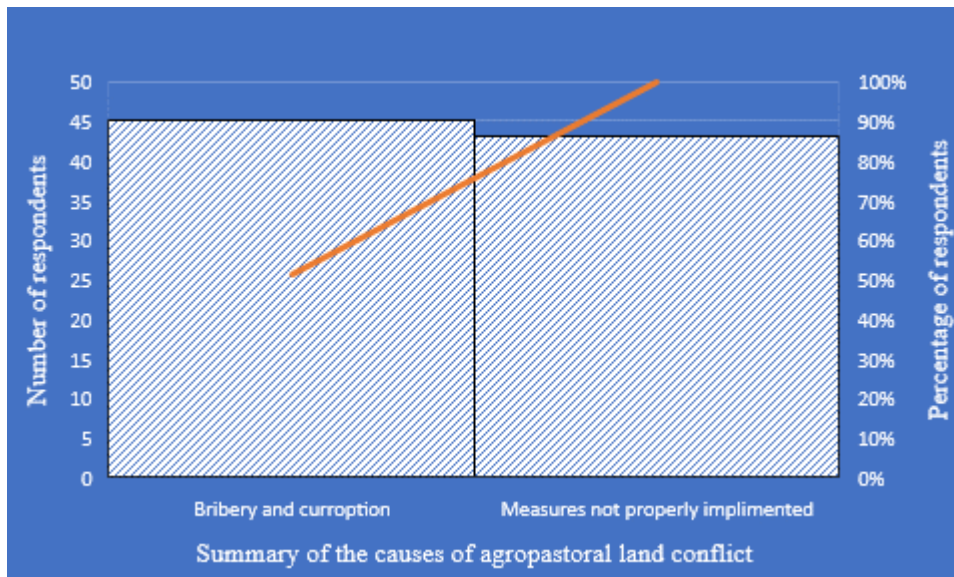


Figure 10: Two main causes of agro pastoral land conflicts in Mbaw
Source: Field Research June 2021

Figure 13 displays the number and percentage of respondents for the two primary reasons for the protracted agro-pastoral land conflicts in the Mbaw Plain despite efforts to settle them. As seen in figure 13, 40 persons identified bribery and corruption as the reason, with a 90% response rate. Additionally, 39 respondents in total and 88% of respondents overall cited poor execution of measures as a main contributing factors. For example, the resolution put in place by government in 2004, and that of the local traditional authorities were not respected and nothing is done about that.

Conclusion

Chapter 3 had as objective to find out why the management and preventive measures applied to resolve agro pastoral land conflicts in Mbaw Plain up to now are ineffective. According to the findings, many measures had been put in place to check agropastoral land conflicts in the area. These measures include legal and customary measures. Legally, MINEPIA issues transhumance card to the seasonal graziers permitting them to graze their animals in the area in a period of 3 months (December, January and February). On the one hand, the permanent livestock rearers replaces old and weak fences with solid new woods and barbwire to reduce farm/grazers land conflicts. As concerning farmer/farmer land conflicts, nothing is done apart from reporting cases of conflicts to the local authorities. Measures to examine inter village land conflicts are grouped according to the stakeholders (government, WICUDA, local traditional

authorities and the elites). These measures include the creation of the divisional constitutional board, the signing of land consultation commission and the impulsion of curfew in periods of tension. Measures also came from the WICUDA, the local traditional authorities and the elites of the two villages. From all its indications, these measures are unsustainable, since issues of agro pastoral land conflicts is still resurfacing. The main reasons for persistency as reported by the interviewees and respondents are poor and ineffective implementation of land conflict measures, bribery and corruption. Other reasons like youth lack knowlage about the history of the two villages whereas they are the ones fighting over the land, absence or poor land records and judges accused of being biased, are all the reasons for the protracted agro pastoral land conflicts in Mbaw Plain.

GENERAL CONCLUSION

SUMMARY OF FINDINGS, SUGGESTIONS AND CONCLUSION

Introduction

This study focused on the agro pastoral land conflicts in Mbaw Plain, Ndu Sub-division, North West region of Cameroon. A main objective and three specific objectives were established in an effort to adequately diagnose the problem of agro pastoral land conflicts. This study had as main objective to investigate the types, causes, manifestations and consequences, of agro pastoral land conflicts in Mbaw Plain and the preventive and management measures applied to resolve agro pastoral land conflicts in the study area. The three chapters of this study included information on the degree to which the study's objectives were met. The data collected were used to test and validate the various hypotheses.

Testing of research hypotheses, analysis and discussions of the results

Three objectives and three hypotheses led this section of research on agro-pastoral land conflicts in Mbaw Plain. The first objective was to investigate the types and causes of agro-pastoral land conflicts in the Mbaw Plain. This was done to investigate the types and causes of agro-pastoral land conflicts in the area. The second objective was to investigate on the manifestation and consequences of agro-pastoral land conflicts in the Mbaw Plain. The third objective was to find out why the management and preventive measures applied to resolve agro pastoral land conflicts in Mbaw Plain up to now are ineffective. We formulated the following hypotheses to help us reach the predetermined objectives. The first hypothesis of the study stated that historical, environmental and socio-economic factors are causes of the five different types of agro pastoral land conflicts in Mbaw Plain.

Research hypothesis 2 stated that, the manifestation of agro-pastoral land conflicts in Mbaw Plain take verbal, physical and legal forms and with severe consequences and hypothesis 3 stated that, the application of unsustainable conflict management and preventive measures largely influence protracted agro pastoral land conflicts in Mbaw Plain, with an objective to find out why the management and preventive measures applied to resolve agro pastoral land conflicts in Mbaw Plain up to now are ineffective

Several field techniques, instruments, and methods were used to collect the data required to achieve the set objectives and test the hypotheses. This entails the use of a variety of data gathering tools such as questionnaire, interview guides, a digital phone for taking pictures, GPS to collect way points, ArcGIS and Adobe Illustrator to draw maps, and an eye for observing phenomena. The quantitative data gathered during the field inquiry was summarized into tables, graphs, and maps and were utilized to support arguments and illustrate facts. The inferential correlation index (r_{xy}) was used to evaluate hypotheses 1, 2, and 3, resulting in judgments about the validity of the claims included in these hypotheses as per the following correlational ranges:

$\pm.700$ to 1.000 show a high degree of association

$\pm.400$ to 0.700 show a substantial relationship

$\pm.200$ to 0.400 show a low degree of correlation

$\pm<.200$ show a negligible relationship.

Research Hypothesis 1

Research hypothesis 1 piloted the study to collect appropriate data on type and causes of agro pastoral land conflicts in Mbaw Plain. This hypothesis stated that historical, environmental and socio-economic factors are causes of the five different types of agro pastoral land conflicts in Mbaw Plain. The historical factors of agro pastoral land conflicts are the late arrival of graziers, non-registration of land right, poor implementation of land laws/measures and poor system of land governance. Environmental changes through drought and seasonal variation, as well socio-economic factors such as, increase in population, absence of specific activity zones, poor methods of agro pastoral activities, and the presence of agro pastoral agencies are the causes of the different agropastoral land conflicts in Mbaw Plain. These agro pastoral land conflicts include conflicts like, framer/frarmer land conflicts, grazier/grazier land conflicts, farmer/grazier land conflicts, farmer/local authority land conflicts, farmer/agro pastoral agencies land conflicts and lastly inter village land conflicts.

To verify the validity of this assertion, the research hypothesis was presented in two different forms. That is, the alternative (H_a) and null (H_o) hypotheses;

Alternative hypothesis (H_a): Historical, environmental and socio-economic factors are causes of the five different types of agro pastoral land conflicts in Mbaw Plain.

Mean	11	2									
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Source: Drawn from table 18

Where rxy= correlation- index, Σ = sum, \bar{x} = mean of x

\bar{y} = mean of y, n= number of occurrences

$$r_{xy} = \frac{\Sigma xy - n\bar{x}\bar{y}}{\sqrt{(\Sigma x^2 - n\bar{x}^2)(\Sigma y^2 - n\bar{y}^2)}}$$

$$r_{xy} = \frac{792 - 132}{\sqrt{(4356 - 726)(144 - 24)}}$$

$$r_{xy} = \frac{660}{\sqrt{(3630)(120)}}$$

$$\frac{660}{\sqrt{435600}} = \frac{660}{660} = \underline{\underline{1}}$$

The calculated rxy value, reveals that, historical, environmental and socio-economic factors are causes of the five different types of agro pastoral land conflicts in Mbaw Plain with a high degree of association of “1”. This high degree of association ties with the 66 respondents and with a percentage of 84%, in table 18 which also revealed that there is a high degree of association between the variables. According to the rxy of the respondents’ calculated in table 19, it is noticed that, the conditions of the rxy has been fulfilled which means hypothesis 1 has been affirmed.

As a result, the null hypothesis (Ho) is distorted and the alternative hypothesis (Ha) retained. The historical, environmental and socio-economic factors as causes of agropastoral land conflicts in Mbaw Plain is linked to the land use theory which argues that conflicts are caused by unmet human needs. As agro pastoral practitioners fight to secure land for their different activities, it leads to land conflicts between farmer/farmer, farmer/grazier, grazier/grazier, famer/ local authorities and inter village land conflicts.

Research hypothesis 2

Research hypothesis 2 is aimed at examining the manifestation of agro pastoral land conflicts and the associated consequences in the Mbaw Plain, Ndu Sub-division North West Region of Cameroon. The hypotheses stated that “Verbal, physical and legal manifestation of agro pastoral land conflicts have caused severe consequences on the population of Mbaw Plain”. This includes, social consequences such as loss of lives, force migration to other parts of the country, fear and insecurity, poverty, starvation and malnutrition. These are caused by burning of foodstuffs in houses, fear of going to the farm; crops left unharvested in farms (plate 9). Economically, the area also experiences consequences such as destruction of properties, slow economic growth, slow down economic investment in the area, misplace used of resources that could have been for development, they are now used to solve problems of land conflicts. To verify the validity of this assertion, the hypothesis was stated in an alternative form and a null form as shown below

Alternative hypothesis (Ha): Verbal, physical and legal manifestation of agro pastoral land conflicts have caused severe consequences on the population of Mbaw Plain.

Null hypothesis (Ho): Verbal, physical and legal manifestation of agro pastoral land conflicts have not caused severe consequences on the population of Mbaw Plain.

Table 20: Cumulative table on the manifestation and associated consequences of agro pastoral land conflicts in Mbaw Plain.

Localities	No of respondents	Are the manifestations of agropastoral land conflicts have any impact on you?		
		Yes	No	No idea
Turio	7	4	3	0
Ntaba	21	13	3	5
Mbawrong	19	4	14	1
Guindidussi	7	5	2	0
Mbaw plain	11	7	3	1
Wajiri	14	6	6	2
Total	79	39	31	9
%	100	49%	39%	12%

Source: Fieldwork

Table 20 shows that, out of 79 sampled, 39 revealed that verbal, physical and legal manifestations of agro pastoral land conflicts have caused severe consequences on the population of Mbaw Plain, having a percentage of 49% against 39% and 12% respectively.

The verbal (quarreling and hate speech), physical (crop destruction, trespassing, blocking of grazing corridors, fighting, killing of livestock, destruction of homes and property) manifestations of agro pastoral land conflicts has caused a lot of social and economic damages in Mbaw plain as revealed in table 20. The validity of hypothesis 2 is also tested using the rxy analysis (table 21).

Table 21: Correlation index of the analysis of the manifestations and consequences of agro pastoral land conflicts in Mbaw Plain

Localities	Are the manifestations of agropastoral land conflicts have any impact on you?		n	x-	Σx	x-2	nx-2	Σx-2
	Yes X	No Y						
Turio	4	3						
Ntaba	13	3						
Mbawrong	4	14	Σxy-	nxy-		rx=1		
Guindidussi	5	2	1209	201,513				
Mbaw plain	7	3	n	y-		y-2	ny-2	Σy-2
Wajiri	6	6	6	5,167		26,697889	160,18733	961
Total	39	31						
MEAN	6,5	5,1666667						

Source: Drawn

$$\frac{\sum xy - nxy}{\sqrt{(\sum x^2 - nx^2)(\sum y^2 - ny^2)}}$$

from table 20

$$\frac{1209 - 201,513}{\sqrt{(1521 - 253,5)(961 - 160,18733)}}$$

rx=

$$\frac{1007,487}{\sqrt{(1267,5)(800,812666)}}$$

rx=

$$\frac{1007,487}{\sqrt{1015030,054155}}$$

rx=

$$\frac{1007,487}{\sqrt{1015030,054155}}$$

rx=

$$\frac{1007,487}{1007,486} = 1$$

From the inferential correlation index analysis on table 21, the result of the calculated rxy-value of “1” ties with 39 “yes” response and 31 “no” responses, having a percentage of 39% against 31% (table 20), showing a high degree of association. This means that verbal, physical and legal manifestation of agro pastoral land conflicts have caused severe consequences on the population of Mbaw Plain.

The correlation of the manifestations and consequences of agro pastoral land conflicts in Mbaw Plain is clearly visible with the destruction of properties as shown in plate 11 and 12. The manifestations and consequences of agro pastoral land conflicts in Mbaw Plain links with spatial diffusion of innovation theory which perceived that the subjective newness of the idea for an individual determines his reaction to it. The reaction of the population of the Mbaw plain toward the introduction of new rice, oil palm, maize and soyabeans seeds, new and modern methods of farming has led to the expansion of farm lands leading to agropastoral land conflicts which has caused severe social and economic consequences in the area.

Research hypothesis 3

Research hypothesis 3 was the last hypothesis that guided this research work. It stated that, “the application of unsustainable conflict management and preventive measures largely influence protracted agro pastoral land conflicts in Mbaw Plain”. The applied to solve problem of agropastoral land conflicts in Mbaw PLian is regard as unsustainable cases of agro pastoral

continue are still resurfacing despite the measures put in place. The causes of this protraction are summarized in two main factors, which are poor implementation of agro pastoral land conflicts measures, bribery and corruption (figure 7). Therefore, this hypothesis shows a relationship that exist between the agro pastoral land conflict and management and preventive measures used. To verify the validity of this assertion, the correlation analysis was used. This was done by placing the hypothesis in the alternative and null forms as seen below:

Alternative hypothesis (Ha) “the application of unsustainable agro pastoral land conflict management and preventive measures largely influence protracted agro pastoral land conflicts in Mbaw Plain”.

Null hypothesis (Ho) “the application of unsustainable agro pastoral land conflicts management and preventive measures has not largely influence the protracted agro pastoral land conflicts in Mbaw Plain”.

Table 22: Respondents’ views on the sustainability of conflict management and prevention measures in Mbaw Plain.

Localities	Number of respondents	With respect to the measures put in place, has agro pastoral land conflict in Mbaw Plain increase or decrease?		
		Decrease	Increase	No idea
Turio	7	1	6	0
Ntaba	21	7	14	0
Mbawrong	19	8	11	0
Guindidussi	7	2	5	0
Mbaw plain	11	2	9	0
Wajiri	14	4	10	0
Total	79	24	55	0
%	100	30%	70%	0%

Source: Fieldwork, June 2021

Table 22 reveals that despite all the management and preventive measures put in place to control agro pastoral land conflicts in Mbaw Plain, 55 out of the 79 sampled supposed that agro pastoral land conflicts are still on the rise, with a proportion of 70%. The recent fighting in the Mbawrong between the Ntumbaw and Njirong in June and July 2021 is a clear evidence that the safeguards taken were inadequate. The administration and all of the Wimbum Fons recently met in Ndu to discuss possible solutions, and all of the participants signed the document, with the

exception of the Fon of Ntumbaw, who was present but refused to sign. In addition, bribery and corruption, as well as inadequate execution of policies, are the reasons for the protracted agro pastoral land conflicts in the area. On the one hand, based on the same arguments, 30% of the respondents agreed that these conflicts have reduced with no proof.

The responses in table 22 provided the information necessary to test hypothesis 3 using the "decrease" and "increase" options. The validity of hypothesis 3 is also tested through the calculation of the rxy value (table 23).

Table 23: Correlation index of the sustainability of agro pastoral land conflict management and prevention measures in Mbaw Plain

Localities	With respect to the measures put in place, has agro pastoral land conflict in Mbaw Plain increase or decrease?		$\sum x$	n	\bar{x}	x^2	$n\bar{x}^2$	$\sum x^2$
	Decrease (x)	Increase (y)	24	6	4	16	96	576
Turio	1	6						
Ntaba	4	10						
Mbawrong	2	9		$\sum xy$	$n\bar{xy}$	r_{xy}		
Guindidussi	2	5		1320	220,008	=1		
Mbaw plain	7	14	$\sum y$	n	\bar{y}	y^2	$n\bar{y}^2$	$\sum y^2$
Wajiri	8	11	55	6	9,167	84,03389	504,2	3025
Mean	4	9,167						
Total	24	55						

Source: Drawn from table 22

$$r_{xy} = \frac{\sum xy - nx\bar{y}}{\sqrt{(\sum x^2 - nx\bar{x})(\sum y^2 - ny\bar{y})}}$$

$$r_{xy} = \frac{1320 - 220,008}{\sqrt{576 - 96})(3025 - 504,2)}$$

$$r_{xy} = \frac{1099,992}{\sqrt{(480)(2520,8)}}$$

$$r_{xy} = \frac{1099,992}{\sqrt{1209696}}$$

$$r_{xy} = \frac{1099,992}{1099,861}$$

$$r_{xy} = 1$$

As shown on table 23, the calculated r_{xy} is = 1. This means that, the management and preventive measures put in place to check agro pastoral land conflicts in the Mbaw Plain are unsustainable leading to protracted agro pastoral land conflicts. These unsustainable measures include poor and ineffective implementation of land conflict measures, bribery and corruption. youth lack knowlage about the history of the two villages whereas they are the ones fighting over the land, absence or poor land records and judges accused of being biased. Based on the unsustainability of measures applied to solve agropastoral land conflicts in Mbaw Plain, some measures are proposed by the research if accepted and implemented, problems of agro pastoral land conflicts in Mbaw Plain may reduce or stop completely.

SUGGESTION AND POLICY IMPLICATION OR RECOMMENDATIONS

In light with the aforementioned arguments, statistics, sand analysis made from the field and other publications on agro pastoral land conflicts in Mbaw Plain, certain suggestions are proposed. *As postulated by Bateson et al (1980), in order to handle conflicts brought on by land usage in the Mbaw, integrated planning of the agro pastoral activities in the area, good management and*

monitoring of the welfare activities of the area should be put in place. This is very true because land disputes are not resolved with just any kind of solution but a careful and combined planning.

In relation to these authors' views, the proposed suggestions are categorized into five main groups: suggestion to resolve inter village agro pastoral land conflicts, suggestion to farmer and grazier agro pastoral land conflicts, suggestions to farmer/farmer agro pastoral land conflicts, local farmer/agro pastoral agencies and famer/local authorities.

Suggestions to solve inter village land conflict in Mbaw Plain (the case of Njirong/ Ntumber over Mbawrong)

To stop or lessen inter-village agro pastoral land conflicts in Mbaw Plain (case of Mbawrong), these suggestions were made to both the government and the two villages. They are;

- **Creation of arbitrators**

An arbitrator is an independent person or body officially appointed to settle a dispute. According to Babette (2008), these arbitrators adhere to and implement stringent norms and amongst them is the formation of a panel of arbitrators who will offer straightforward advice on how to resolve this disagreement. These individuals will judge impartially and free from all corruption and bribery.

- **Presentation of land cover map/ political map**

These are maps that will show the land use and cover pattern and political boundaries of each of the villages. Each of the villages should present a political map and a land cover map of his village that shows all its boundaries as well the neighbouring villages in order to help trace and determine the rightful owner or both villages have a portion in the disputed area.

- **Re-examination of the 2002 land consultative commission**

The government should re-examine 2002 land consultative commission and reiterate for both villages to obey this land commission to the maximum extent. To make this terms effective, the government should also put in place strong penalties on any contending village that disobey the terms of land consultative commission.

- **Halt the activities of the people**

More so, the government can still halt activities in the disputed area while investigating on the rightful owner of the disputed land. This is to stop or reduce further damages such as properties, loss of lives, out migration and waste of resources in the neighbourhood. Once the conflict is resolved, they then start their activities.

- **Government should be firm in their decisions**

Furthermore, the newly appointed S.D.O or D.O should go through the measures put in place by the former government before taking any step-in relation to resolving agro pastoral conflicts so as not to resurface the conflicts that have long been solved. For instance, Babette. W. (2008), stated that "in order to solve the problem of land conflict, we must put in place good governance, in which this will require the honest and serious application of certain principles to land policy, related legislation, land administration, land management, land reforms, and land

conflict resolution, among other things. The author went on to list the following principles as part of this set: equity, subsidiary, accountability, integrity, transparency, and security. Equality, this author continued, by saying that “it is a fundamental element of good governance and the prevention of land conflict; once equity is understood, other principles will follow”.

- **The government should stop receiving bribes and bias judgment.**

The government’s decisions should be passed based on fairness rather than on any token behind the canter.

Suggestions on the measures to solve land conflicts between farmer/grazers

Here, emphasis is placed on measures that can better handle agro pastoral land disputes between farmers and grazers over the agro pastoral land in the area. Consequently, the suggested measures include;

- **Creation of specific activity zones**

The creation of specific activity zone will reduce or stop agro pastoral land conflicts in Mbaw Plain. Since each agricultural practice will have its own section, this will benefit both farmers and grazers and, as a result, will lessen or completely eradicate issues of agro pastoral land conflicts in the area. For this to be successful, the people must be made aware of its significance or the benefits to the neighbourhood as a whole. For instance, Demetris. (2014) claimed that the act of sensitising the populace occurs throughout the preparation stage, during which it is crucial to educate the decision-makers about the procedure, advantages, and costs.

In addition, if the agro pastoralists insist on continuing with mixed farming, animals on transhumance should respect the transhumance timeframe, and animals that are permanently based ensure they build sturdy fences and perform frequent repairs to minimise damages.

Again, government through agro pastoral agencies should organies several senimars to train agro pastoral practitioners in this area on the modern methods of agriculture that demands minimal amount of land, such as ranching, poultry farming, piggery and intensive farming so as to avoid farmer/grazier conflicts caused by free and ranging method of rearing, which takes up a lot of land.

Suggestions for farmer/ farmer land conflicts

As to what concerns conflicts resulting from bought and rented land, documents identifying the parties involved and the duration at which a piece of land is given out should be written, with clearly defined boundaries to avoid confusion. Each party, as well as a witness or witnesses, should sign this agreement. This will lessen disputes over bought and rented land.

Again, as concerns land conflicts over boundaries, a long lasting and fire resistance boundary be used. This will include the use of solid pillars that can last for hundreds of years.

Suggestions for local farmer/agro pastoral agencies land conflicts.

Before any project construction begins, a proper land survey should be conducted on the land. This will determine whether the land is already occupied or not. If it is occupied and they still need it, proper negotiation be made with the legitimate owner rather than the local authority and compensations be given to prevent future disputes.

Suggestions to farmers/local authority conflicts

Similarly, local governments should do the same by conducting thorough investigations on free land. This means lands that will not cause problems in the future before allocating for any purpose.

Suggestion for further research

Some research ideas were made for the advancement of study in the domain of development strategies typical of agro pastoral activities in Mbaw Plain. Among these suggestions are:

First, investigations on the contributions of agro-pastoral activities in Mbaw Plain to the economic growth of Ndu Sub-division should be conducted. This may aid in the marketing of the Ndu Sub-division's image, paving the way for development as more agro-pastoral agencies and individuals may decide to invest in the area, hence development.

In addition, study should be conducted on the problems that the APPs in the Mbaw Plain encounter in carrying out their agricultural activities. This will help to determine what can be done to improve the living standard of the population in Ndu Sub-division.

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APPENDICES

Appendix I: Questionnaire

THE UNIVERSITY OF YAOUNDEI
.....
POST GRADUATE SCHOOL FOR SOCIAL AND
EDUCATIONAL SCIENCES
.....
FACULTY OF ART, LETTERS AND SOCIAL
SCIENCES
.....
DEPARTMENT OF GEOGRAPHY
.....



UNIVERSITE DE YAOUNDEI
.....
CENTRE DE RECHERCHE ET DE FORMATION
DOCTORALE EN SCIENCES HUMAINES,
SOCIALES ET EDUCATIVES
.....
FACULTE DES ARTS, LETTRES ET SCIENCES
HUMAINES
.....
DEPARTMENT DE GEOGRAPHIE
.....

Topic: Agro pastoral land conflicts in Mbaw Plain, Ndu sub-division, North West region of Cameroon. With respect and honour to whoever this questionnaire is addressed or presented, you are reminded that it is designed for academic purpose. The success of this study depends on the sincerity of your answers to the various questions. Your information will be confidential. Thank you.

Please tick the letter of the right responds and write where necessary on the lines provided.

GENERAL INFORMATION ABOUT THE RESPONDENT.

1. Name of the respondent.....
2. Place of birth.....
3. Age group (a) 15-25 (b) 26-35 (c) 36-45 (d) 45+
4. Sex (a) male (b) female
5. Marital status (a) married (b) single (c) divorce (d) widow (e) widower
6. Educational level (a) non (b) FSLC (c) GEC/OL (d) GCE/AL (e) bachelor's degree (f) Master's degree (g) others

Hypothesis 1: Agro pastoral land conflicts in Mbaw Plain are of five different types and caused by historical, environmental, socio-economic factors.

- 7) Did you or your parents come from elsewhere before settling in this area? (a) yes (b) no
- 8) If yes, where were you before coming to Mbaw Plain? _____
- 9) What attracted you to Mbaw Plain? (a) fertile soil (b) available land (c) animal rearing (d) others
- 10) How did they or you get the land? (a) bought (b) rented (c) allocated (d) inherited
- 11) What is the approximate size of your farm? (a) one hectare (b) two hectare (c) three hectare (d) four hectare (e) more than, specify _____
- 12) Which type of tree crop grow well in Mbaw Plain (a) oil palm (b) cocoa (c) plantain (d) others
- 13) Which of the above do you grow? _____
- 14) Why do you choose to grow them?
- 15) Which system of farming you use (a) subsistence farming (b) intensive farming (c)
- 16) Do you also rear animals? (a) yes (b) no
- 17) If yes, what type of livestock do you rear (a) cattle (b) sheep (c) goats (d) pigs (e) others
- 18) Please state the number in the table below

Type	Number
Cattle	
Sheep	
Goat	
Pig	
fowls	

- 19) What system of rearing do you use? (a) fence (b) tethering system (c) open grazing (d) free range.
- 20) Do you often have issues of agro pastoral land conflict? (a) yes (b) no
- 21) What type of agro pastoral land conflict? (a) farmer/farmer (b) farmer grazer (c) grazer/grazer land conflict (d) others
- 22) What are some of the causes of these conflicts (a) shortage of farm lands (b) little or no grazing land (c) poor system of rearing (d) poor land tenure system (e) others

23) Do you think the historical factors is one of the causes of agro pastoral land conflict in Mbaw Plain? (a) yes (b) no

24) If _____ yes, _____ how?

25) Do you think the climate change is one of the causes of agro pastoral land conflict in Mbaw Plain? (a) yes (b) no

26) If _____ yes, _____ how?

27) Do you think the socio-economic factors is one of the causes of agro pastoral land conflict in Mbaw Plain? (a) yes (b) no

28) If _____ yes, _____ how?

Hypothesis 2: Agro pastoral land conflicts in Mbaw Plain take verbal, physical and legal manifestations with severe consequences.

29) What are the names of the agro pastoral agencies present in the Mbaw Plain?

30) Are you a member of any of these agencies? (a) yes (b) no

31) If yes, what are the conditions to become a member? (a) buy shares (b) free entry (c) pay your registration fee

32) What are the activities of these agencies? (a) provide new quality seeds to its members (b) carryout training (c) seminars (d) others, specify _____

33) Has the presence of the agro pastoral agencies affected you in anywhere? (a) yes (b) no

34) If yes, what has it cause? (a) Land conflicts (b) shortage of grazing land (c) others, specify _____

35) How do agro pastoral land conflicts in Mbaw Plain manifested? (a) through the use of hurt speech (b) poisoning of animals (c) fighting (d) always go with the report such cases

36) What are the effects of these manifestations on the individual and the community as a whole? (a) farmlands abandoned (b) loss of lives and properties (c) mass migration (d) food shortage and mal nutrition (e) others

37) What other consequences do you think agro pastoral land conflicts cause?

Hypothesis 3: Application of unsustainable conflict management and preventive measures largely influence protracted agro pastoral land conflicts in Mbaw Plain

38) What were some of the measures you used in solving agro pastoral land conflict? (a) report the case to the local council (b) break into fight (c) kill the animals (d) repair the fences with solid wood.

39) Has the government, any group or individual tried solving problems of agro pastoral land conflicts (a) yes (b) no

40) If yes, who? (a) the government (b) the local authorities (c) WICUDA (d) elites (e) others, specify_____

41) What measures have they taken? (a) the pouring of libation (b) creation of curfew (c) organization of meetings to discuss on the solutions (d) creation of land commission

42) Apart from the measures listed above, what other measures have been taken and by who, specify?

43) With respect to the measures put in place, has agro pastoral land conflict in Mbaw Plain increase or decrease? (a) increase (b) decrease

44) If increase, what are the reasons for this increase? (a) poor implementation of measures (b) non respect of measures (c) bribery and corruption (d) no idea

45) Apart from the reasons given in number 44, what do you think are some of the reasons for the increasing agro pastoral land conflicts in the area, specify?

Interview guide to the GP DERUDEP

1) What is GP DERUDEP about

2) When did the activities of GP started in Mbaw Plain

3) What are it purpose

4) How did you get land to start up the irrigated rice project in Mbawrong?

5) Was there any issue related to land conflict

6) How did you manage the conflict?

7) What measures do you think should be applied to better manage and prevent future agro pastoral land conflicts?

Interview guide granted to the sub divisional officer of Ndu Sub-division, June 2021

This interview guide will help the researcher to carry out academic research on your area on the theme, “agro pastoral land conflict in Mbaw Plain Ndu sub-division. Information collected from you will be used exclusively for this research work.

- 1) Are there any registered cases of agro pastoral land conflict in Mbaw Plain?
- 2) What do you think may be the cause of these agro pastoral land conflicts?
- 3) How do solve these agro pastoral land conflicts when they come to you?
- 4) What according to you should be done to avoid or stop issues agro pastoral land conflict

An interview guide granted to the Banser cattle ranch ltd

- 1) When was this ranch created?
- 2) How did you acquire the land use for this ranching?
- 3) Have you any issues of land conflict
- 4) In which of the seasons do you experience more of these conflicts?
- 5) How did you solve these conflicts?
- 6) What are some of measure do you think if applied may stop or avoid agro pastoral land conflicts in the future?
- 7) Presently, how many number of herd of cattle do have
- 8) Are they some particular type of grasses that animals do not feed on?

Focus group discussion

- 1) Are there issues of agro pastoral land conflicts in this area?
- 2) Which type of agro pastoral land conflict is common here?
- 3) What makes it common
- 4) How does these agro pastoral land conflicts affect you people?
- 5) How do you solve these conflicts?
- 6) What are some of the measures do you think if applied may stop or avoid agro pastoral land conflicts in the future?

Appendix II: Research Authorization Letter

UNIVERSITE DE YAOUNDE I
UNIVERSITY OF YAOUNDE I



FACULTE DES ARTS, LETTRES
ET SCIENCES HUMAINES

FACULTY OF ARTS, LETTERS
AND SOCIAL SCIENCES

DEPARTEMENT DE GEOGRAPHIE
B.P 755 Yaoundé
Tél. 22 22 24 05

DEPARTMENT OF GEOGRAPHY
P.O BOX 755 Yaoundé
Tel. 22 22 24 05

ATTESTATION DE RECHERCHE

Je soussigné, Pr. PAUL TCHAWA

Chef du Département de Géographie, atteste que

Mademoiselle : SHEY Doreas MANGWANG
Matricule: 15D928

Est inscrit(e) au cycle de : Master (2020-2021)

Spécialité : MARGINALITY ,DEVELOPMENT STRATEGIES AND GLOBALIZATION
ET prépare une thèse sur le sujet: **AGROPASTORAL LAND CONFLICT IN MBAW PLAIN**
,NDU SUB-DIVISION NORTHWEST REGION OF CAMEROON.

A cet égard, je prie toutes les ressources et tous les organismes sollicités de lui réserver un bon accueil et de lui apporter toute l'aide nécessaire à la réussite de cette recherche dont la contribution à l'appui au développement ne fait pas de doute.

6 JUN 2021

THE DIVISIONAL OFFICER
SOUS-PREFET
NON SUBDIVISION



Adama Thasiba Nkomo
SENIOR EXECUTIVE OFFICER



Yaoundé le 15 AVR. 2021

Le Chef
de Département

LE CHEF DE DEPARTEMENT

Clement Anguh Nkwemoh
Associate Professor (M.C)
University of Yaounde I

Appendix III: Inter village land conflict (Njirong/Ntumbaw) documents

MINISTÈRE DE L'ADMINISTRATION TERRITORIALE		MINISTRY OF TERRITORIAL ADMINISTRATION
REGION DU NORD-OUEST		NORTH-WEST REGION
DEPARTEMENT DU DONGA MANTUNG		DONGA MANTUNG DIVISION
ARRONDISSEMENT DE NDU		NDU SUB-DIVISION
SOUS-PREFECTURE DE NDU		DIVISIONAL OFFICE NDU

18 MAI 2018

SUB - PREFECTORAL ORDER No. 53.....
RESTORING THE ROLE OF LAW AND ORDER IN NJIWRONG AND NTUMBAW

THE DIVISIONAL OFFICER FOR NDU SUB DIVISION

Mindful of The Constitution;
Mindful of law N° 90/054 of 19/12/1990 relating to the Maintenance of Law and Order;
Mindful of Decree N° 2008/376 of the 12th November 2008, on the Administrative Organization of the Republic of Cameroon;
Mindful of Decree N° 2011/408 of 09/12/2011 bearing on the organization of the Government, modified and completed by Decree No 2018/190 of 02/03/2018;
Mindful of Decree N° 2008/377 of 12/11/2008 defining the Powers and Duties of Head of Administrative Units and the organization and functioning of their services;
Mindful of Decree N° 2017/461 of 04th of September 2017 appointing Mr. Adamu Shuaibu Ibrahim, Senior Executive Officer, Divisional Officer for Ndu Sub Division;
Considering the prevailing situation and various protests and complaints from Ntumbaw and Njiwron; **Considering** the necessity to Maintain Law and Order;

HEREBY ORDERS AS FOLLOWS

Article I: That the years old stalemate of tension, vandalism and violent confrontations, mob justice and extortions of peasant villagers; prevailing in Ntumbaw and Njiwron under the pretext of disputed territorial claims by the chiefs of these two villages at Mbawrong, is henceforth overturned and law and order restored.

Article II: That under no circumstances shall a chief, individual or group(s), acting as a village or otherwise in Ndu Subdivision, arrogate to themselves the legal emergency and security prerogatives of declaring part or whole of any land mass, that is not duly privatized, as a no-go-zone, and restrict freedoms of movement for neighbors or any citizens; as well as impose socio-economic and cultural embargoes; and restrictions to liberties and interactions of individuals and/or communities. Any such attempts shall be rejected as **sedition tendencies** and opposed with the full force of the laws and regulations.

Article II: That there is no law, administrative or judicial acts that expelled thousands of Ntumbaw farmers from their farms in 2013. Hence their return to the farms they occupied for generations as their sources of livelihood is mandatory and the Divisional Officer for Ndu Sub Division shall personally supervise their orderly reinstatement.

Article IV: That this Order is not an endorsement of any written or verbal claims by the Chiefs of Ntumbaw and Njiwron. Both Chiefs and their subjects must cultivate a culture of peaceful coexistence, tolerance and above all; unconditional and unreserved respect for the laws and regulations in force.

Article V: That the Brigade Commander and Commissioner of Public Security Ndu, the fon of Njiwron and the fon of Ntumbaw are charged, each in his sphere, with the strict implementation of this Order that will be registered and published wherever and whenever necessary.

CC
- MINAT – Yaoundé
- Governor- NWR/Bda
- SDO/DM-ATCR
- State Counsel – Nkambe Info and action when necessary
- COMSPECIAL Nkambe - Info
- FLO – for strict implementation
- Fons of Ntumbaw and Njiwron- for strict execution
- All Fons of Ndu Subdivision – info and strict adherence
- File/Chrono

The Divisional Officer
Le Sous Prefet

Adamu Shuaibu Ibrahim
Senior Executive Officer



REPUBLIQUE DU CAMEROUN
Paise - Travail - Justice

MINISTÈRE DE L'ADMINISTRATION
TERRITORIALE
RÉGION DU NORD-OUEST
DÉPARTEMENT DU DONGA-MANTUNG
ARRONDISSEMENT DE NDU
SOUS-PREFECTURE DE NDU



REP. No. E27/05/16-571

30 JUL 2018

REPUBLIC OF CAMEROON
Paise - Travail - Justice

MINISTRY OF TERRITORIAL
ADMINISTRATION
NORTH WEST REGION
DONGA-MANTUNG DIVISION
NDU SUB-DIVISION
SUB-DIVISIONAL OFFICE NDU

The Divisional Officer
Le Sous-Prefet

To - The Fon of Njirong
- The Fon of Ntumbaw

Subject Notification of date line for the Commencement of Reinstatement
Of identified Ntumbaw farmers on their properties at Mbawrong

In accordance with dispositions of Sub Prefectoral Order No 53 of 18th May 2018 Restoring the Role of Law and Order in Njirong and Ntumbaw, and pursuant to resolutions of an enlarged meeting summoned and chaired by the Senior Divisional Officer for Donga Mantung during which the 31st of July 2018 was adopted as the final date for Njirong farmers illegally occupying properties of Ntumbaw farmers at Mbawrong to quit.

I have the honour to notify you that today is the 31st of July 2018, the last date, as agreed. As from tomorrow 1st August 2018, the Divisional Officer for Ndu Sub Division can proceed with the reinstatement of Ntumbaw farmers on their properties as per dispositions of the above cited Prefectoral Order and as per the resolutions of the above mentioned meeting.

You are both requested to fully collaborate and in good faith, for the smooth execution of this exercise that must be hitch free and void of any manipulations or intrigues.

CC
EDO/DM-ATCR
State Counsel Nkambe-Info
COMSPECIAL/Nkambe-info
All FLO Ndu-info
All Commission members-info
File


Adnanu Shuaibu Ibrahim
Executive Officer



REPUBLIQUE DU CAMEROUN

Pace - Travail - Patrie

MINISTRE DE L'HABITAT ET DU
DEVELOPPEMENT URBAIN

DELEGATION REGIONALE DU NORD-OUEST

DELEGATION DEPARTEMENTALE DU DONGA
MANTUNG

No 011/1 /MINHOU/ROINW/DD/D.M

REPUBLIC OF CAMEROON

Peace - Work - Fatherland

MINISTRY OF HOUSING AND URBAN
DEVELOPMENT

REGIONAL DELEGATION OF NORTH WEST

DIVISIONAL DELEGATION OF DONGA
MANTUNG

NKAMBE THE 14 MAY 2018

The Divisional Delegate of
Housing and Urban Development

To

The Senior Divisional Officer
Donga Mantung Division

Subject: A report on the rebellion against the evaluation commission that was carried out on Thursday the 10th of May 2018 by the youths of Mbawrong village Ndu Sub Division.

In conformity to the prescription of correspondence No 90/Vo/1/25 Ref. CFINK/93C/018. The people Vs Ndzigamnsi Salifu Gangfar and 2 ors. Dated the 7th of May 2018 from the president of the Court of First Instance Nkambe to the Divisional Delegate of Housing and Urban Development Donga Mantung with subject: Evaluation of a house destroyed at Shokop-Ndu.

Sir, it was exactly 11am on the 10th of May 2018 that I the Divisional Delegate of Housing and Urban Development for Donga Mantung Mr. Ndiwum Diom Gilbert arrived the village of Shokop in Ndu Sub Division in company of my driver and some four (04) persons designated by the complainant in the name of Mr. Musa to show me the house which was destroyed to evaluate the damages. Arriving at the site, I took some photographs and later proceeded with the

doing anything with the state car because it will affect their village. Immediately he ordered them to allow the car which they did.

During this time that I was held hostage by the youths the sub chief who claimed to be the auxiliary to the administration was nowhere to be found neither did he come to my aid showing proof that he was the one who incited the youths against the evaluation commission after talking to me a few minutes before the incident took place.

I was held hostage with my driver for close to an hour under serious threats from the population. I pleaded and pleaded until I was asked by their leader to get into the car and disappear from their faces. On manoeuvring the car to turn, my driver had to climb unto a corn bed and a few stems of corn were smarched by the back tyre and I again was forcefully pulled out from the car again to evaluate the corn since I know how to evaluate very well.

When I was finally released I and the driver drove off and on the way the youths were still rushing with cutlasses to the scene. One of the lucky thing here was that my driver could speak and understand their dialect and at time pleaded with them in the dialect. My driver told me in the car after we have been released that the youths were saying in the dialect that "their Fon who is in the USA has ordered that all the commission members should be killed".

When I got to Ndu, I had to see the Divisional Officer to explain what had happened to me in Shokop. He also confirmed to me that the Fon of Mbawrong called him earlier in the day and told him that he had been informed that a commission is in his village from Nkambe and that if anybody is killed there the Divisional Officer should not blame him.

CC:

- MINAT Y'de
- Governor's Service NW REGION
- PRESIDENT CFI Nkambe
- RD MINH DU NW
- MINH DU Y'de



REPUBLIQUE DU CAMEROUN
Union Nationale

MINISTRE DE L'ADMINISTRATION
TERRESTRIALE

REGION DU NORD OUEST

DEPARTEMENT DU DONGA MANTUNG

ARRONDISSEMENT DE NDU

SOUS-PREFECTURE DE NDU

REF No E27-03/16/333



MINISTRE DE L'ADMINISTRATION
TERRESTRIALE

MINISTRE DE L'ADMINISTRATION
TERRESTRIALE

REGION DU NORD OUEST

DONGA MANTUNG DIVISION

NDU SUB-DIVISION

SUB-DIVISIONAL OFFICE NDU

The Divisional Officer
Le Sous Préfet

TO WHOM IT MAY CONCERN

MINUTES OF THE ADMINISTRATIVE MEETING CHAIRED BY THE SENIOR DIVISIONAL OFFICER FOR DONGA MANTUNG MR. NKWETI SIMON NDOH ON WEDNESDAY 20TH JUNE 2018 ON THE PROTRACTED LAND DISPUTE BETWEEN NJIRONG AND NTUMBAW OF NDU SUB-DIVISION IN THE CONFERENCE HALL OF THE DIVISIONAL DELEGATION OF MINEPAT FOR DONGA MANTUNG.

RESOLUTIONS

The following resolutions were reached after all the debates in order to advance towards a peaceful arrangement.

- 1) That as of date, there is no existing final decision on the matter establishing final ownership of the piece of land. The existing documents are minutes that await MINAT's validation to become law where all areas in doubt are clarified. The minutes of 2004 can still be reviewed and/or modified based on new evidences as both sides continue to give in fresh evidences on the judicial position of the disputed land.
- 2) That the minutes were not eviction orders on Ntumbaw for Njirong to seize their farms.
- 3) That the farmers who worked there before have to return to their various plots under the peaceful coordination of the Divisional Officer for Ndu and the commission for the said exercise.
- 4) That only Ntumbaw citizens who owned farms in Mbawrong shall return to their farms. All others from both villages wishing to create farms must apply to the Administration to acquire land.
- 5) Traditional rights of both villages should be respected by the people of the two villages concerned while waiting for MINAT to pronounce on the owner of the land.
- 6) That the Divisional Officer for Ndu shall oversee the return of the farmers on their plots in total respect of legality.



Appendix IV: Lists of focus group participants

Participants of the Focus Group Discussion 1: Mafa Women

Numbers	Names of Participants
1	Florence Mbafon
2	Prisca Fongai
3	Victorine Vinyo
4	Delphine Kininla
5	Yvonne Munsei
6	Comfort Funfai
7	Irene Yuntoh
8	Edeline Kuya
9	Florence Sinke
10	Shey Glory
11	Beltha Naoh
12	Mourine Maika
13	Blessing Yaah
14	Comfort Madam
15	Nfor Jessika

Participants of Focus Group Discussion 2: Some of the members of the Shokop council.

Number	Names of participants
1	Robeson Beni
2	Fai Nga Dugsi
3	Cosmos Ngayi
4	Asah Francis
5	Samuel Nfor
6	Fatah Emmanuel
7	Ngehdzeyem Bernard

Participants of the Focus Group Discussion 3: Some of the Mbawrong Men

Number	Names of Participants
1	Fai Yaya Ngeh
2	Elvis Womoh Bote
3	Clifford Berinyuy
4	Shey Fredrick

Appendix V: Published newspapers on the intervillage land conflicts between Njirong and Ntumbaw over Mbawrong, Wednesday October 2021

Multitudes Bid Farewell to First-rate CRTV Journalist, Quintabelle Keale



Head of Great, Unique Heritage Mbombo Njoya Joins Ancestors



Shock in Chomba as Enigmatic King, Fobuzie Disappears



THE VOICE OFFICE LOCATED AT MELEN OPPOSITE POLYTECHNIC ENTRANCE

HEAD OFFICE: MELEN - Opposite National Advanced School of Engineering Polytechnic - Yaunde
P.O. Box 8301
Tel: 077 515 712
078 232 658
thevoice27@yahoo.com
N° 134, Wednesday, October 6, 2021
Price: FCFA 400

thevoice

Authorisation No: 00000036/RDDI/06/NAAC The Audacity of Truth

2 Years Since Major National Dialogue Impact Still Sought After

***PM in Bamenda Again
*Hostilities Unabated
*Calls for Frank Dialogue Ignored
*Genocidal Degeneration Feared**

Two years after the holding of the Major National Dialogue in Yaunde (from September 30 to October 4, 2019), the result is still sought after with an increase in violence in the war-ravaged Anglophone regions. The violent conflict that has engulfed the country shows no signs of abating. What started out as demonstrations led by lawyers and teachers in the North West and South West has turned into a bloody war that shows no signs of stopping. *Cont'd on Page 3*



Plucked From Hospital & Executed Killers of Ex-Amba Fighters Still Free

***NW Administration Mourns**

Repentant Amba Fighters in the DOR Centre in Bamenda are still in shock following brutal killing of two of their comrades. Both men were extracted from a clinic in Nkwen, Bamenda and put to death by men in military uniforms, but whose identity is yet to be determined. The North West regional governor Lale Lubiano said on October 2, 2021 investigators will fish them out and they would face the law. The most cruel death by firing "squad" happened on September 28, 2021. Viral social media posts had graphically described how the victims, Tabeh Ekoum and Wansley Samba Justice were plucked and ground down in the premises of the Nkamwang Integrated Health Centre. One more incident of patients reportedly seized in hospital grounds, instead of being separated fighters. Rights groups are calling for investigations into such worrying investigations. Insurers at DOR Bamenda have also stressed on the importance of catching authors of this latest killing of their partners. *Delay Info: Dingana Raymond captured the visit of the North West governor to the DOR centre.* *Cont'd on Page 10*

Profiles in Courage

Ancestral Mbomwiel In the Belly of the Beast!!

Courage is the audacity to do something in the face of heavy repercussions to self and to interest in the hope that something changes for the better. When a courageous act passes muster there is heroism. When it flops there is failure that spans from regret through shame and even to death. Courage therefore is a very sharp two-sided sword. But the mastery of this rare virtue is the defining junction between the rest of a declining status quo and the emergent sustainability of a thriving future. *Courage is the child of dire circumstances.* *Cont'd on Page 2*

Untold Story of the Ntumbaw Njirong Land Dispute



Fim Njor Mohamadou of Ntumbaw Village *Fom Njando II, Fon of Njirong*

Soldiers Hunt, "No Pity" Haunts

***More Troops Deploy**

So-called "General No Pity" of the separatist Ambazonian army is in the line. Causing havoc on military ranks, destroying State property encroaching parts of the North West region and making propaganda videos of his invincibility and his raging fighters. But the army and security services are tracking him. They say, No Pity's days are numbered. *Cont'd on Page 2*

2021-2022 School Year in Menchum Hundreds Benefit from Senator Sule's Scholarship Fund



Senator Bush Sule

Untold Story of the Ntumbaw Njirong Land Dispute

Recent developments on the land dispute at Mibaw-Njirong have been closely following the case greatly started and later continued. What is clear is that the unrelenting efforts of the NW Governor at some point in bringing the Fom of Ntumbaw and Njirong to seek peace through dialogue being mediated by the President of the North West Fom's Union and some distinct Mibaw elites has been overwhelming and must be lauded. The Fom of Ntumbaw recently came to Bamenda ready to settle the protracted case with his brother, the Fom of Njirong in the best of ways and with all humility. He preached peace and championed a month-long peace crusade for eventual reconciliation. He tirelessly called on his subjects to restrain from the use of force and violence to pursue the way of peaceful negotiations that was initiated by the Governor and spearheaded by some other men with good consciences. Everyone was jubilant and welcomed the move wholeheartedly and were expecting the Fom of Njirong and his elites to do some. But like many must have noticed, the path to peace is being hindered by his lack-womeness, complexity and the social-liberal behaviour of some of his elites and subjects. This is seen in his latest barbaric attacks on Ntumbaw farmers at Mibaw-Njirong (Ntumbaw side of the Mibaw plain) on Thursday, September 23rd and Friday 24th, 2021. This time, they were beyond the normal by hiring mercenaries who were well-known hit-men from around Mibaw and Idumbaw and they were armed to the teeth with assault rifles, machine rifles, revolvers, assault rifles, machetes and rubber guns. They took advantage of the just-ended lockdown and grounded socio-economic activities all over the region to sneak into the Ntumbaw side of the plain. They launched well-calculated attacks on helpless Ntumbaw farmers and their families that were on the ground. With their undisciplined strength, they looted eight young men from Ntumbaw schools. These others took courage to go and pick their looted brothers to rush them to an emergency health unit where taken hostage at an abandoned school building in Mibawong where the thirty-five (35) of these hostages were being held while preparing for the joint attack. Amongst other things they destroyed the highly cherished Ntumbaw Royal Palace that was under reconstruction from the last Njirong attacks and destructions of 2013, and on Monday, 2nd August, 2021 respectively. They also made away with seven high quality mattresses from the police building, a giant portable generator just recently acquired, and five motorcycles from the Ntumbaw Police premises. To tarnish the image of Ntumbaw, they brought in some medical equipment from the Health Centre and put in Ntumbaw police stations, and reported it as the medical equipment stolen by Ntumbaw farmers. Coincidentally, the military was around and later shot one of the attackers who happened to be a notorious criminal who came out to launch an attack thinking the ongoing attack was a vehicle from Ntumbaw that came to carry the injured Ntumbaw persons. Now, Njirong is spreading false rumours as always that Ntumbaw is responsible for the killing. Far from that! That only helps in revealing how much they have been cooperating with government in destabilising the entire area, burning and looting properties of Ntumbaw natives in the plain. The tricky question is, why has Mjirong village attacked the Anglophonic elite and transforming it into a main street for nothing more with his adversary, Ntumbaw?

Another very compelling question to be posed is, for how long will Ntumbaw continue to exercise patience and not retaliate? It is not the fact that Njirong is attacking Ntumbaw and the latter chooses to stay alone as a way of respecting and honouring the call for peaceful negotiations and amicable settlement. We do not live in a state of anarchy even though that is what Njirong Village is trying to propagate to the world through its



Fom Nfor Mohamadou of Ntumbaw Village



Foms, elite of Ntumbaw and Njirong at a peaceful resolution meeting in Bamenda

unlawful actions. Government has in a state of law? Preliminary investigations reveals that two villages could be leading giving the youths and some elites of Njirong that immense courage to frequently provoke and attack Ntumbaw farmers and the entire population with so much impunity and absence of law. The first being the presence (from some well-known Mibaw elites and some outsiders who are potential prey) involvement of some parts of the displaced area. The Fom of Njirong and some group of his elites illicitly sold some and hundreds of hectares of land to them in the disputed area (Ntumbaw's part of the plain after its farmers were forced out of their farms in 2013), and the buyers are now putting enormous pressure on Njirong as Ntumbaw returns to them, their illegal investments in the disputed area. The government question of what they did with the money when Njirong as a village today can not boast of a single pipe-borne water, a common grinding mill, and is still as under as it is, remains a question to be asked by the underclass, wily and some subjects of Njirong to those guilty of the selling. Some have traced the odds, summarised up courage and asked, but they have been found as the enemies of the law. Those that facilitated the odds keep pushing the youths to avoid "mass" and act on instructions. Another very indisputable question that men with a clear conscience could be asking is, why did the Fom of Njirong and a few elites choose to handily sell land with a legal case pending judgement? Today the buyers are on their necks, putting monstrous pressure on them and severely looting the conflict! Their second source of courage is the heavy and hypocritical event that took place in Njirong on August 13th, 2021. It is highly imperative to mention that this date, Friday, 13th August 2021 has gone into History as the day the Administration of Donga Mantung Division issued another team opportunity to make positive History by putting the two brotherly War-Cler villages of Ntumbaw and Njirong together to peace and love. This failure has turned to be a source of motivation for Njirong elites and youths to commit more crimes by perpetuating complex acts of evil against the population of Ntumbaw. That failure has also resulted to the ocean efforts by the Governor to push for a call to conscience. On these counts, it is compelling to remind ourselves of what transpired on that day for clarity and for posterity. On Friday, 13th August 2021 in Njirong, the SDO and the Fom of Njirong organised a meeting with an already prepared agenda. The drama started in Duhai-Kind-Njirong, where the Fom of Njirong held a bonding with some Mibaw Foms and they were instructed to stand by nothing but the 2014 minutes. The meeting that was organised and chaired by the SDO ended up with resolutions from the Fom. The resolutions were taken without due considerations of the rich presen-

tation done by Ntumbaw with strong, compelling and sufficient documents dating back to the German era in Cameroon to justify Ntumbaw as the original Custodian of the disputed area. The infamous paddling here has pushed people with great unity to live with profound questions in their heads. Has the SDO suddenly forgotten the procedure for the resolution of an in-village land dispute in Cameroon? If the local land commission fails to resolve the dispute, the matter is handed to the superior land commission," so it says. The SDO, a seasoned administrator tried to dissuade Ntumbaw that no higher authority can hear the matter. What a story! What a deception from a seasoned administrator! Worst of all, the SDO completely abandoned the reconciliation meeting of 2011, during which he acknowledged that Ntumbaw retained farms from Ntumbaw and instructed the D/O of Njirong to coordinate and recreate the reinstatement of Ntumbaw farmers on their farms but the process was delayed by the ongoing socio-political crisis in the NW Region. How time can drastically transform people! Later, the SDO claimed that the D/O of Njirong sold odds without his consent. What a story! Besides, how on earth can an SDO retract the minutes of 2014 land commission that were petitioned and the petition validated? They were debunked because of the numerous files in its proceedings and the administration recognised those files. This, besides other factors, explains why in 2018, the SDO acknowledged that Ntumbaw had submitted such evidence which were strong and compelling and as a result, the 2014 decision can still be amended based on this new evidence. On August 13th, 2021 in Njirong, the SDO made verbal declarations void of a seasoned administrator and void of a reflection of anything legal that "Ntumbaw has been submitting the very documents all the time, and vehemently refused to look into Ntumbaw submissions. What a lie and saddening move! As a seasoned administrator with such a wide experience, that deliberate act was never expected of him. How can administrative maps and other extremely crucial documents dating back to the German and British colonial periods in Cameroon show Ntumbaw as the Custodian of the disputed area, and an administrator shamelessly refuse to consider them as evidence? Everywhere in Africa, kingdoms and communities greatly rely on such documents besides others when dealing with land and boundary issues considering that before the arrival of the Europeans, the History of Africa was not largely documented in writing. The famous Bakassi Land Dispute between Cameroon and Nigeria is its final verdict in favour of Cameroon stemming from such documents and much more. Why is this one seemingly different? Do we now have to prefer cooked-up stories like the one by Njirong to the administrative archives?

If that is the case, then one national and regional archivist which the State spends so much money in maintaining an endless and vain. The meeting in Njirong expected to be a reconciliation one for an amicable settlement resulted in some cooked resolutions aimed at silencing Ntumbaw and all the strong and compelling evidence in its possession. That clear silencing is unacceptable! The intention during the meeting was clear to all the participants and observers. Consequently, they arrived the Ntumbaw Foms to sign their sham resolutions taken hastily against the people of Ntumbaw.

An Unsubstantiated Historical Briefing on This Disputed Land: It Is Good to Clear the Air for Posterity!

The Germans colonised Cameroon on July 12th, 1884 following the Germano-Dahomey Treaty. They gradually began to expand and consolidate their colonial authority to other parts of the coastal areas. By 1888, they made their first contact with the people of the Grassfield in Bak, the land of Fom Galego. In 1901, they established a Military Base at Up-Station called the German Ford which they used to increase their expedition in the entire region. A year later in 1902, they arrived the Nkambur Plateau and made their first contact with the Mibaw population. Long before their arrival, the Mibaw people had already established themselves into large families made up of three clans (Wair, Tang and Ya-Clan) following a common descent and origin. Ntumbaw was one of the villages in the Wair clan and the first to constitute a village in Mibaw-land after the disintegration of Mibaw among the first sons of Bonnia, their founding father. Chino, the second son of Bonnia left and moved eastward and would later establish the village Ntumbaw after his elder brother Manika had migrated and founded his own state north of Mibawland and the entire Nkambur Plateau. All these happened long before the arrival of the Tang-Clan and later the Ya-Clan on the Plateau from Kiri. When the Germans arrived, they began exploring the Nkambur Plateau. With very little or no assistance, they gradually moved eastward and arrived in Ntumbaw and later incorporated the village in 1911. They established the map of Ntumbaw clearly indicating all of its boundaries and neighbours just as they did in every other village and community that they explored in Mibawland, the entire Grassfield region and in Cameroon. Most importantly, the available map and other documents recognised Ntumbaw as the Custodian of the current disputed area. When the British colonial administration later came after the partition of German Kamerun in 1916, they began their colonial mandate in 1922 in Mibawland in the Nkambur Plateau, they recognised twenty-five (25) villages at the time, including Ntumbaw, within the Niangali-Njirong Authority Area in 1924. The recognised villages were further grouped accord-

ing to Clans for the effective implementation of the "System of Indirect Rule" with MIBAW (Wair-Clan) having 10 villages, TANG-CLAN having 10 villages and YA-CLAN 5 villages, and Njirong was not a village under any clan. Rather, it was the 6th Quarter under NTUMBAN with Njirong, the father of the present Fom Kennedy NGANO II as the Quarter Head. By 1944, due to clammy irresolencies, the politics in West Cameroon was greatly affecting fondness relations in Mibawland especially with the existence of the West Cameroon House of Chiefs. For instance, the Wair-Clan Head (Fom of Mibaw) desired a more and influential representation in the West Cameroon House of Chiefs and so he called on the Njirong Wair Fom to push the Fom of Ntumbaw to make his sub-chief, Njirong of Njirong quarter a Fom. This aim either rightly or wrongly was for the clear and bold and increase their representation and influence in the West Cameroon House of Chiefs. The Fom of Ntumbaw refused and petitioned due to fear of a trade of any kind in the near future (reality today). But sadly, the move by His Royal Highness was unavailing. Njirong was quartered and recognised as a Fomland by the then PM of West Cameroon Jaha Njirong Fomoh. This graduating from a quarter in Mibaw-land into a village ideologically Njirong claims that all the so-called materials are fake but cannot produce a single document from the archives to justify their claim of the Custodianship of the Land. How come Ntumbaw welcomed Njirong on the land and accommodated them through the years in good faith and today Njirong is claiming custodianship of the land? This is one of the irreconcilable differences that people who desire to know the truth about this land dispute should be asking. Land conflicts on this disputed area began as early as 1948. The land dispute was between Ntumbaw and Njirong (Njirong) which culminated with the visit to Mibaw on 9th October 1948 by Mr. M.N.H. Miles, Assistant District Officer for Bamenda in an attempt to solve the problem. The land dispute resurfaced again in 1959 and by 1969, it grew into a full-fledged war with both Ntumbaw and Njirong incurring serious damages including the loss of lives. Money were paid by Ntumbaw for logistical support to the Divisional Office in Njirong on 07/04/1969 for a site visit by the North West Provincial Commission for the settlement of the boundary dispute. Evidence included inter-tribal boundary between Ntumbaw and Njirong as follows: On 1924 and 1924, the first census of Wair-Clan, the first census of Niangali Area, aged-old times of Ntumbaw farmers (just to name a few) Ntumbaw people well known, mentioned in this history which is backed up among others by compelling oral evidence found in our National Archives and the National Archives of Nigeria in Enugu. It should be taken seriously that the frequent by twisted verbal stories, biased and sometimes unsubstantiated oral evidence and other allegations from Njirong elites on the attacked and Pre-Njirong Wairton Community Development Magistrate in Maryland, USA will not change a fact of this history, the facts, and the entire truth about that land. We will uphold and preserve that history with the core of our souls and spirits. Did Njirong buy land from Njirong? This is an odd and recurrent question that should be answered and clearly understood. It should be noted that Ntumbaw was farming, fishing and exploring Mibaw-Njirong, Bakong and exploring Mibaw-Njirong, Bakong, Mibaw and Njirong, long before the advent of rice farming in Mibaw. Rice farming was introduced by a Prince from Njirong popularly addressed as "Divoce". After having learned the cultivation of rice in Njirong, he came and introduced it in Mibawong, the portion which was formerly a Ntumbaw land that Njirong occupied. Ntumbaw farmers were then invited to cultivate rice on Njirong's part of the Mibaw plain called Mibawong. This was because the area (Mibawong) had natural irrigation channels upstream suitable enough for cultivation on the rice fields. These natural features made the rice farming extremely easy in the area. It should be taken seriously that Ntumbaw is not disputing over