

GENDER AND CONFLICTS: PATRIARCHY LAND SYSTEM IN SANTA-CAMEROON 1994-2016



A Thesis Submitted to the Department of History, Faculty of Arts of the University of Buea in Partial Fulfilment of the Requirements for the Award of the Professional Master of Arts (M.A) Degree in Peace, Conflict and Security



Chantal Muluh

About the author: Muluh Chantal is a Human Rights activist and works at the Centre for Human Rights and Democracy in Africa, Focal point for Women International League for Peace and Freedom, and a volunteer as a peace and security officer at African Youth Union Commission. She is passionate about the promotion and protection of human rights, with a focus on Women's Rights. She holds an MA honors in Peace Conflict and Security studies from the University of Buea-Cameroon, a Post Graduate Diploma in History from the University of Johannesburg-South Africa, a Bachelor's degree in History and a minor in Archeology from the University of Buea. In her professional career, she did an internship with the National Commission for Human Rights and Freedom in 2018, volunteered as a Human Rights officer at Safe Rights for Kids from March 2018 to March 2019. Her passion for the promotion and protection of women's rights is a result of stereotypes towards women in her community of the North West Region-Cameroon.

Contact:

Tell: +237 650664162

Email: chantmuluh@gmail.com

©Published on Human Rights and Legal Research Centre (HRLRC)



Contact us at;
admin@hrlrc.org
hrlrchrlrc@gmail.com
www.hrlrc.org

UNIVERSITY OF BUEA

FACULTY OF ARTS

DEPARTMENT OF HISTORY

GENDER AND CONFLICTS: PATRIARCHY LAND SYSTEM IN SANTA-CAMEROON 1994-2016

By

Chantal Muluh

(B.A and PGD in
History)

A Thesis Submitted to the Department of History, Faculty of Arts of the
University of Buea in Partial Fulfilment of the Requirements
for the Award of the Professional Master of Arts (M.A)
Degree in Peace, Conflict and Security

September 2018

DEDICATION

To my lovely daughter Delight-Lindsey Amah Tewah II and husband Etienne Amah Fomba.

UNIVERSITY OF BUEA

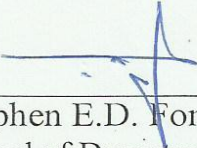
FACULTY OF ARTS


DEPARTMENT OF HISTORY

CERTIFICATION

The thesis of **Chantal Muluh (AR16P135)** entitled: **“Gender and Conflicts: Patriarchy Land System in Santa-Cameroon 1994-2016”**, Submitted to the Department of History, Faculty of Arts of the University of Buea in Partial Fulfilment of the Requirements for the Award of the Professional Master of Arts (M.A.) Degree in Peace, Conflict and Security examined and approved by the examination panel composed of:

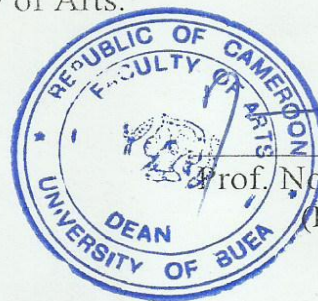
- Henry Kam Kah (Ph.D.), Chairperson (Ass. Professor of History)
- Martin Ndeh.Sango (Ph.D.), Examiner (Ass. Professor of History)
- Kingsley L. Ngange (Ph.D.), Supervisor (Lecturer of Journalism and Mass Communication)

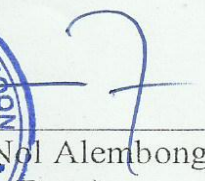

Dr. Stephen E.D. Fomin (AP)
(Head of Department)


Dr. Kingsley L. Ngange
(Supervisor)

This thesis has been accepted by the Faculty of Arts.

Date 18 AVR 2019




Prof. Nol Alembong
(Dean)

ACKNOWLEDGEMENTS

As I think back upon the rugged road I have walked, run and stumbled over to get to the completion of this work, I want to thank those who were always there to ensure that I complete the study. Special thanks go to my supervisor Dr. Kingsley L. Ngange who took time and patience to guide, advice, and support me throughout my work. Sincere appreciation and thanks also go to all the lecturers of Peace, Conflict and Security at the Department of History for their educational advice.

Special gratitude goes to my husband Etienne Amah Fomba and all my siblings for their spiritual, moral and financial support towards the completion of this thesis.

Sincere appreciation also goes to all my friends and course mates for their support towards the realization of this thesis. Finally, I wish to extend my gratitude to the people of Pinyin, Njong, Mbei and Meforbe in Santa Sub-Division for their kind support during my research. This notwithstanding, I take responsibility for any deficiencies in this study.

ABSTRACT

This thesis aimed at examining patriarchy as a security threat to women in Santa. Two theoretical approaches were used to show how women vulnerability to own land has led to insecurity in rural communities. These theories include Securitization and the Protracted Social Conflict Theory. Data was collected from oral and written sources. The qualitative and triangulation method of data analysis was conducted with 77 participants. Findings revealed that women owned land in Santa acquired mostly through purchase or by marriage while most men are of the opinion that women should not own land. This is the basis of conflict because men seem to value women more as property and a property cannot own property (Land). Men also argued that women were selfish, weak and emotional. Thus, taking away their rights to own land is a way of keeping women submissive to their husbands. The 37% of men opined that women right to own land be respected, while 57% of them were of the opinion that women should not own land. 75% of women claimed that they owned land and 25% were of the opinion that they do not own land. Women's land rights in Santa are legally acknowledged by government and private institutions within the jurisdiction. However, in practical terms, tradition dominates laws put in place to protect women. The women see the courts to be corrupt, expensive and engage in very lengthy procedures. Although, 7 out of 11 competent authorities averred that measures put in place to ensure respect of the land rights of women are effective, nonetheless, from the conflicts which occurred in Santa, it shows that the measures are not effective. Challenges faced in implementing land rights of women are as a result of the presence of stereotypes when some men and even women hold strongly on tradition which gives rise to land disputes in Santa. It is therefore recommended that sensitization and awareness campaigns be made by both civil society organizations and state institutions to create awareness about the ills of patriarchy practice in Santa. More so, institutions that handle cases should engage in regular follow up, monitor and evaluate cases of land dispute caused by customary practices. Lastly, there should be an integration of customary/domestic laws.

TABLE OF CONTENTS

| | |
|--|-------------|
| DEDICATION..... | II |
| ACKNOWLEDGEMENTS..... | IV |
| ABSTRACT | VI |
| TABLE OF CONTENTS..... | VII |
| LIST OF ILLUSTRATIONS | VIII |
| LIST OF TABLES | IX |
| LIST OF ABBREVIATIONS | IX |
| CHAPTER ONE..... | 1 |
| GENERAL INTRODUCTION TO THE STUDY | 1 |
| 1.1 INTRODUCTION | 1 |
| 1.2 BACKGROUND TO THE STUDY..... | 1 |
| 1.3 STATEMENT OF THE PROBLEM | 9 |
| 1.4 OBJECTIVES OF THE STUDY | 10 |
| 1.4.1 <i>General Objective</i> | 10 |
| 1.4.2 <i>Specific Objectives</i> | 10 |
| 1.5 SIGNIFICANCE OF THE STUDY | 11 |
| 1.6 SCOPE AND DELIMITATION OF THE STUDY | 12 |
| 1.7 ETHICAL CONSIDERATIONS | 15 |
| 1.8 PROBLEMS ENCOUNTERED | 16 |
| 1.9 SUMMARY AND CONCLUSION | 17 |
| CHAPTER TWO | 18 |
| REVIEW OF SELECT SOURCES..... | 18 |
| 2.1 INTRODUCTION | 18 |
| 2.2 CONCEPTUAL REVIEW | 18 |
| 2.2.1 <i>Concept of Patriarchy</i> | 18 |
| 2.2.2 <i>Gender and Land Conflicts</i> | 22 |
| 2.2.3 <i>Human Security</i> | 23 |
| 2.3 THEORETICAL REVIEW | 25 |
| 2.3.1 <i>Securitization Theory</i> | 26 |
| 2.3.2 <i>The Protracted Social Conflict Theory</i> | 30 |
| 2.4 REVIEW OF OTHER WORKS | 35 |
| 2.5 EXPECTED CONTRIBUTION OF THE PRESENT STUDY | 42 |
| 2.6 SUMMARY AND CONCLUSION | 43 |
| CHAPTER THREE | 44 |
| RESEARCH METHODOLOGY | 44 |

| | |
|---|-----------|
| 3.1 INTRODUCTION | 44 |
| 3.3 RESEARCH DESIGN..... | 45 |
| 3.4 TARGET POPULATION OF THE STUDY | 46 |
| 3.5 SAMPLE AND SAMPLING TECHNIQUE..... | 46 |
| 3.6 RESEARCH INSTRUMENTS..... | 48 |
| 3.7 ADMINISTRATION OF INSTRUMENT | 49 |
| 3.8 VALIDITY AND RELIABILITY OF THE INSTRUMENTS | 49 |
| 3.9 PROCEDURE FOR DATA ANALYSIS | 50 |
| 3.10 SOURCES OF DATA..... | 51 |
| 3.11 CONCLUSION | 51 |
| CHAPTER FOUR..... | 52 |
| ANALYSIS AND INTERPRETATION OF FINDINGS..... | 52 |
| 4.1 INTRODUCTION | 52 |
| 4.2 DEMOGRAPHIC INFORMATION | 52 |
| 4.3 THE IMPLEMENTATION OF LEGAL AND RECOGNIZED LAND RIGHTS OF WOMEN IN SANTA..... | 57 |
| 4.5 LAND OWNERSHIP BY WOMEN IN SANTA..... | 57 |
| 4.4 INCIDENCE OF LAND CONFLICTS FACED BY WOMEN IN SANTA..... | 62 |
| 4.6 PROHIBITION OF WOMEN’S ACTIVITIES ON LAND | 62 |
| 4.5 EFFECTIVENESS OF MEASURES PUT IN PLACE TO ENSURE THE ENJOYMENT OF LAND RIGHTS BY WOMEN IN SANTA | 67 |
| 4.6 MEASURE TAKEN TO ENSURE THE ENJOYMENT OF WOMEN’S RIGHT TO LAND | 68 |
| 4.6.1 <i>Effectiveness of Measures</i> | 68 |
| 4.6.2 <i>Challenges Faced in Promoting Women’s Right to Land in Santa</i> | 70 |
| 4.7 CONCLUSION | 71 |
| CHAPTER FIVE..... | 72 |
| GENERAL CONCLUSION AND RECOMMENDATION | 72 |
| 5.1 GENERAL CONCLUSION..... | 72 |
| 5.2 RECOMMENDATIONS | 75 |
| BIBLIOGRAPHY | 78 |

LIST OF ILLUSTRATIONS

| | |
|--|----|
| Figure 1.1 Gender, Land and Conflict Prevention..... | 8 |
| Figure 1.2 Location of Santa Sub-Division..... | 13 |
| Figure 4.1 Sex of Respondents..... | 52 |
| Figure 4.2 Marital Status of Respondents..... | 53 |
| Figure 4.3 Level of Education of Respondents..... | 54 |

| | |
|--|----|
| Figure 4.4 Occupation of Women in Santa..... | 55 |
| Figure 4.5 Land Ownership by Women in Santa..... | 57 |
| Figure 4.6 Women’s Right to Own Land..... | 61 |
| Figure 4.7 Land Conflicts Faced by Women in Santa..... | 64 |

LIST OF TABLES

| | |
|---|----|
| 3.1 Distribution of Sample Population..... | 46 |
| 4.1 Age of Respondents..... | 52 |
| 4.2 Family Size of Respondents..... | 55 |
| 4.3 Occupation of Men in Santa..... | 56 |
| 4.4 Men’s opinion on Women’s Property and Inheritance Rights in Santa..... | 58 |
| 4.5 Land Acquisition by Women in Santa..... | 60 |
| 4.6 Value of Land to Women in Santa..... | 60 |
| 4.6 Prohibition of Women’s Activities on Land..... | 62 |
| 4.7 Types of Land Conflicts Faced by Women in Santa..... | 64 |
| 4.8 Women’s Awareness about Laws and Mechanisms Protecting their Right to Land..... | 66 |

LIST OF ABBREVIATIONS

UDHR Universal Declaration of Human Rights

CEDAW Convention on the Elimination of all Forms of Discrimination
Against Women

| | |
|---------------|--|
| ICCPR | International Covenant on Civil and Political Rights |
| ICESCR | International Covenant on Economic, Social and Cultural Rights |
| ACHPR | African Charter on Human and Peoples' Rights |
| UN | United Nations |
| UNDP | United Nation Development Program |
| NGO | Non-Governmental Organization |
| NCHRF | National Commission on Human Rights and Freedoms |
| GDP | Gross Domestic Product |
| D.O | Divisional Officer |

CHAPTER ONE

GENERAL INTRODUCTION TO THE STUDY

1.1 Introduction

This chapter comprises of background to the study, statement of the problem, objectives of the study, significance of the study, scope and delimitation of the study, ethical considerations and problems encountered. It ends with a summary that contextualizes the study to be undertaken.

1.2 Background to the Study

Land, is one of the most valuable natural resources useful for the existence of humankind, and has been a source of conflict over who to own and control it at all levels. In most African societies such as in Ethiopia, Nigeria and Cameroon before colonization, they practiced traditional system of land ownership (communal life). In such societies, land was not regarded as individual property but rather a communal resource and distributed to use by families for household upkeep as the need arose¹. The traditional approach to land as a communal resource was still in favour of men against women because most family heads were men. Thus, men still had control and ownership of the land. This has often led to family conflicts and also a threat to human security as well as absence of

¹ Patience Munge Sone, 'Approaches to gender conflicts on land ownership in the Courts of Anglophone Cameroon: human rights implications' *The International Journal of Human Rights*, 17:4, 2013, 567-583.

peace. Hanna and Jentoft suggest that in traditional societies land has been the main means of survival to humans². For this reason, human beings have created social organizations and stratifications on the basis of gender and social class to ensure land ownership, control and access³.

The complex political and social interactions attached to land ownership have often been a source of conflict in traditional-rural societies⁴. This has been as a result of the patriarchal land system practiced in many rural communities in Africa in general and Cameroon in particular. The complexities have created a chance for men to oppress and subordinate women in terms of land ownership and control. Despite the fact that in Cameroon, as the case is in many African countries where, a majority of the population is made up of women and especially in rural communities, land is mostly entitled to men. The men from these rural communities move to urban areas in search of greener pasture while leaving behind women who are expected to sustain most families through farming to combat household poverty as well as enable a favorable atmosphere for food security⁵.

² Hanna S., and Jentoft S., 'Human use of the natural environment: An overview of social and economic dimensions,' in *Ecological, economic, cultural and political principles of institutions for the environment*, ed. S. Hanna, C. Folke, and K.-G. Mäler (Washington DC: Island Press, 1996).

³ Yonas Tafesse Qoricho, 'Women and Land Rights in Rural Ethiopia: The Case of Wolaita' (masters diss., University of Tromso, Norway, Spring 2011), 1-15.

⁴ Lotsmart Fonjong, Lawrence Fombe, Irene Sama-Lang, 'The paradox of gender discrimination in land ownership and women's contribution to poverty reduction in Anglophone Cameroon' *Geojournal*, 69:4, 2012, 5-18.

⁵ *Ibid.*, 5-18.

Notwithstanding, the complexity in land ownership in Cameroon can, to an extent, be traced as far back as during the colonial era where colonialism distorted the existing customary land organization and regulation⁶. In pre-colonial Cameroon, land tenancy was based on customary laws in a purely traditional system. Colonialism intruded with its political and economic interests which introduced formal land policies. The policies enabled land ownership to shift from traditional to formal ownership documented by formal instruments such as land titles⁷. Gender discrimination which was also created or re-enforced by colonialism fostered discrimination in land ownership and enabled men and women to possess different powers over land ownership⁸.

Also, traditional authorities played a significant role as custodians of community land responsible for distributing land deals⁹. The chief managed the land on behalf of the community's welfare, as it remained a communal-customary-possession¹⁰. For someone who did not belong to the community, land access was possible in exchange for a set of goods negotiated by the chief.

⁶ Lotsmart Fonjong, Lawrence Fombe, Irene Sama-Lang, 'The paradox of gender discrimination in land ownership and women's contribution to poverty reduction in Anglophone Cameroon' *Geojournal*, 69:4, 2012, 5-18.

⁷ Ibid.,5

⁸ Perpetua Wambui Karanja, 'Realizing the Rights of Women in Development Processes: Women's Legal Entitlements to Agricultural Development and Financial Assistance' *Third World Legal Studies*, 10:6, 1991, 109-135.

⁹ Sandra Belaunde, Maria Cortes and Jonathan Hogstad, 'Land, Legitimacy and Governance in Cameroon', Columbia University School of International and Public Affairs, 2010, Available at www.institut-governance.org (Accessed on 17/04/18).

¹⁰ Mamdani Mahmood, *Citizen and subject*, Princeton University Press: Princeton, 1996.

Article 13, decree No. 2005/481 on 16 December 2005 gave traditional authorities supremacy to give opinions on land concessions, adjudicate complaints over land titles and choose land for collective village property¹¹. The extent of power and legitimacy exercised by traditional authorities is of considerable importance to the matter of land access and distribution which caused conflict within rural communities. This is so because the power vested in traditional authorities only tend to favour men against women since a woman could not be a chief.

Many countries including Cameroon are signatories to international conventions and optional protocols which advocate for the protection of the rights to own property by all; irrespective of sex, age or ethnicity. The United Nations (UN)¹² has a high moral principle of proposing and universally promoting as well as guaranteeing equal treatment to all genders, men and women which is visible in their Charter. The Charter begins with the phrase 'We the People', which is sufficient proof of its determination in creating a world free from discrimination. Similarly, the same determination is evident in the preamble¹³ and provisions of the Universal Declaration of Human Rights

¹¹ Lavigne-Delville *et al.* 'Land Governance and Securing Rights in Southern Countries: White Paper of French Cooperation Actors' 2009.

¹² Fact Sheet No.2 (Rev.1), 'The International Bill of Human Rights'. UN OHCHR. June 1996. (Accessed on 24/03/18).

¹³ UN, Universal Declaration of Human Rights, Preamble, 1948
Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.

(UDHR)¹⁴. The Convention on the Elimination of all forms of Discrimination Against Women (CEDAW¹⁵) articles 15(1), 2, 14(2)(g) and 16, International Covenant on Civil and Political Rights (ICCPR¹⁶) articles 1(2) and 2(1), International Covenant on Economic, Social and Cultural Rights (ICESCR¹⁷) article 2(2), African Charter on Human and People's Right (ACHPR¹⁸) article 14, all advocate for the right to own property by all and Cameroon has ratified these laws¹⁹.

In Cameroon, the 1974 Land Ordinance, states that, 'the state guarantees to all-natural persons and corporate bodies having landed property the right to freely enjoy and dispose of such lands²⁰. Also, the Cameroon constitution of 2008 prohibits discrimination in all forms²¹.

¹⁴See appendix 7.

¹⁵ UN, Convention on the Elimination of all Forms of Discrimination against Women, UN, 1979 The Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) is an international treaty adopted in 1979 by the United Nations General Assembly. Described as an international bill of rights for women, it was instituted on 3 September 1981 and has been ratified by 189 states.

¹⁶UN, International Covenant on Civil and Political Rights, UN, 1966
Adopted and opened for signature, ratification and accession by General Assembly resolution 2200A (XXI) of 16 December 1966, entry into force 23 March 1976, in accordance with Article 49

¹⁷UN, International Covenant on Economic Social and Cultural Rights, UN, 1966
Adopted and opened for signature, ratification and accession by General Assembly resolution 2200A (XXI) of 16 December 1966 entry into force 3 January 1976, in accordance with article 27

¹⁸ African Charter on Human and People's Rights, 1981
Also known as the Banjul Charter is an international human rights instrument that is intended to promote and protect human rights and basic freedoms in the African continent, adopted 27 June 1981, OAU Doc. CAB/LEG/67/3 rev. 5, 21 I.L.M. 58 (1982), entered into force 21 October 1986

¹⁹ See Appendix 7 for the articles.

²⁰ The 1974 Land Ordinance represents the first national endeavor to provide an integrated normative and institutional framework for land tenure in Cameroon, Article 1.

²¹ The Preamble of the Cameroon Constitution, Law No 2008/001 of 14 April 2008 to amend and supplement some provisions of Law No 96/6 of 18 January 1996.

Fonjong et al argued that though the Constitution of Cameroon subscribes to the principles of the UN Charter²² which advocates for the rights to all to use, enjoy, own and dispose of property; this has not reflected reality in rural communities²³.

Even though women constitute major players in rural household management (education of children, provision of food and paying medical services for kids), patriarchal land system has disempowered them²⁴ as a result of too much value given to the traditional belief system that women are property and a property cannot own property²⁵.

Cameroon's patriarchal approach to men's land control have been strengthened by the fact that men are in the position to make laws and most often the laws are created to the advantage of men²⁶. Moreover, customarily, women are regarded by men as a minority group and 'weaker sex' thus incapable of

²² UN, Universal Declaration of Human Rights, UN, 1948

The Universal Declaration of Human Rights is a historic document that was adopted by the United Nations General Assembly at its third session on 10 December 1948 as Resolution 217 and outline all the rights to be respected and observed by all.

²³ Lotsmart Fonjong, Lawrence Fombe and Irene Sama-Lang, 'The paradox of gender discrimination in land ownership and women's contribution to poverty reduction in Anglophone Cameroon' *Geojournal*, 69:4, 2012, 5-7.

²⁴ *Ibid.*, 5-18.

²⁵ Patience Munge Sone, 'Approaches to gender conflicts on land ownership in the courts of Anglophone Cameroon: human rights implications' *The International Journal of Human Rights*, 17:4, 2013, 567-583.

²⁶ Patience Munge Sone, 'The Concept of Equality and Access to Land: The Case of the Anglophone Regions of Cameroon' (PhD diss., University of Buea, July 2011), 2.

controlling or owning land²⁷. This narrative is the reason for women not controlling land independently and on equal basis with men in the country²⁸.

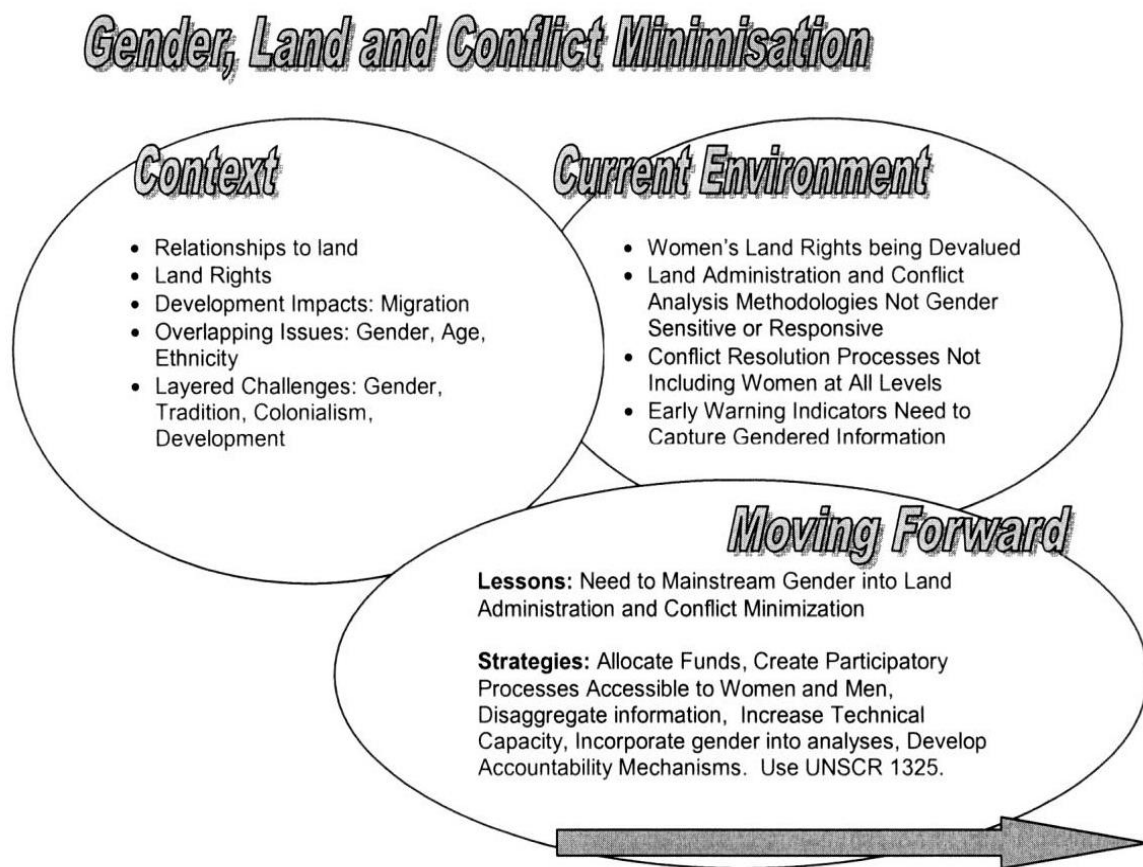
Taking into consideration the above, this research which focuses on the inequalities of patriarchal land system in Santa argues that the root cause of conflict within families with regards to land ownership is as a result of the patriarchy land system. Therefore, sensitization is very important in order to let both men and women be aware of this facet. This analysis is placed within the context of a human security approach which demonstrates that protecting individuals from inequalities is an important way to deal with threats of insecurity.

Thus, looking at the growing demand placed on women to manage households and then deprived by the patriarchal system to own land in Santa and considering it's a serious threat to women's security, there is need to raise voices and actions taken to protect, empower and implement solutions to this which will foster development and ensure sustainable peace. Figure 1.1 illustrates the proper management of gender and conflicts within societies in order to prevent violent conflicts.

²⁷ Ibid., 2.

²⁸ Patience Munge Sone, 'The Concept of Equality and Access to Land: The Case of the Anglophone Regions of Cameroon' (PhD diss., University of Buea, July 2011), 2.

Figure 1.1 Gender, Land and Conflict Prevention



Source: Gayle Nelson, Nagada Consultants, 2006.

This figure summarizes gender issues with regards to managing land conflicts, experiences and decision-making power over land, differences in status in their communities and how both men and women should be treated equally in the development process. Women's marginalization to own land and poor governance systems are at the root causes of conflicts with regards to land. Inequalities in access and control, and rights to own land creates tensions and disputes. In some instances, forced groups who feel disenfranchised to fight for what they feel they need or deserve to survive and prosper.

1.3 Statement of the Problem

In Santa Sub-Division, land is one of the reasons for social inequality and conflict between most households despite the fact that domestic and international laws have been put in place regulating social inequality. Till date, many rural women in Santa have had little land rights in practical terms due to the unjust customary values and the reliance system. The patriarchal system has favoured men to the disadvantage of women. With regards to this, most rural women living in the villages in Santa face difficulties in sustaining household upkeep, leading to intra-family conflicts.

Research by UN Women Watch²⁹ has shown that rural women are hard working in support of their households. However, women are still looked upon as the 'weaker sex'. Despite the introduction of modern education and laws to empower them, the condition under which they live still shows no improvement from discrimination. The negative effects of patriarchy, have not been given due consideration as a security threat to women in research in Santa. Notwithstanding, research institutions and researchers have paid little concern in this area of studies as they mostly handle this problem from a general perspective of Anglophone Cameroon. Gender and land conflicts within

²⁹ UN Women Watch, 'Facts and Figures: Rural Women and the Millennium Development goals', Available at www.un.org/womenwatch (Accessed on 16/02/18).

families and communities in Santa still remain unexploited. This research thus answers some of the questions with regards to the negative impact of women vulnerability to land ownership and control.

1.4 Objectives of the Study

1.4.1 General Objective

Generally, the researcher intends to examine the patriarchy land system practiced in Santa as a source of conflict and a security threat to women.

1.4.2 Specific Objectives

- To examine how legal and recognized land rights of women are implemented in Santa Sub-Division of Cameroon, given the interdependency between customary and modern land laws in establishing practical land rights to rural women in some of the villages in Santa.
- To examine the incidence of land conflicts faced by women in Santa.
- To discuss the effectiveness of measures put in place to ensure the enjoyment of land rights by women in Santa.
- To recommend possible solutions which could help mitigate the problem and bring about sustainable peace.

The main research questions that emerged from the objectives are: what account for conflicts between men and women in Santa over land? How legal and recognized are land rights of women in Santa? How effective are measures put in place to ensure the enjoyment of land rights by women?

1.5 Significance of the Study

This study will be of importance to women in Santa who have been restricted from land ownership. The research will serve as a sensitization tool to the Santa community as it will create awareness of the various institutions protecting women right to own land. This will be done through the Sub-Regional delegation of Women Empowerment and the Family and NCHRF where the researcher will give copies to these institutions. Most men in Santa think that women are supposed to submit themselves to men since they are considered the 'weaker sex'. The research will thus sensitize the public on the ills of women oppression. Findings of this research would serve as a medium where the voices of the voiceless will be represented.

Also, this research is important to the government as it will bring to the limelight analysis which will show the extent of applicability of the laws. Thus, the recommendations proposed in the research may complement the existing measures set by the government thereby improving on the situation.

More so, the study will also help future researchers and students in related fields as it will add to existing knowledge and facilitate studies.

Lastly, this work is of great use to the researcher as it will qualify her for the award of a Master degree in Peace Conflict and Security and will make her acquire experience in research which will serve a career purpose.

1.6 Scope and Delimitation of the Study

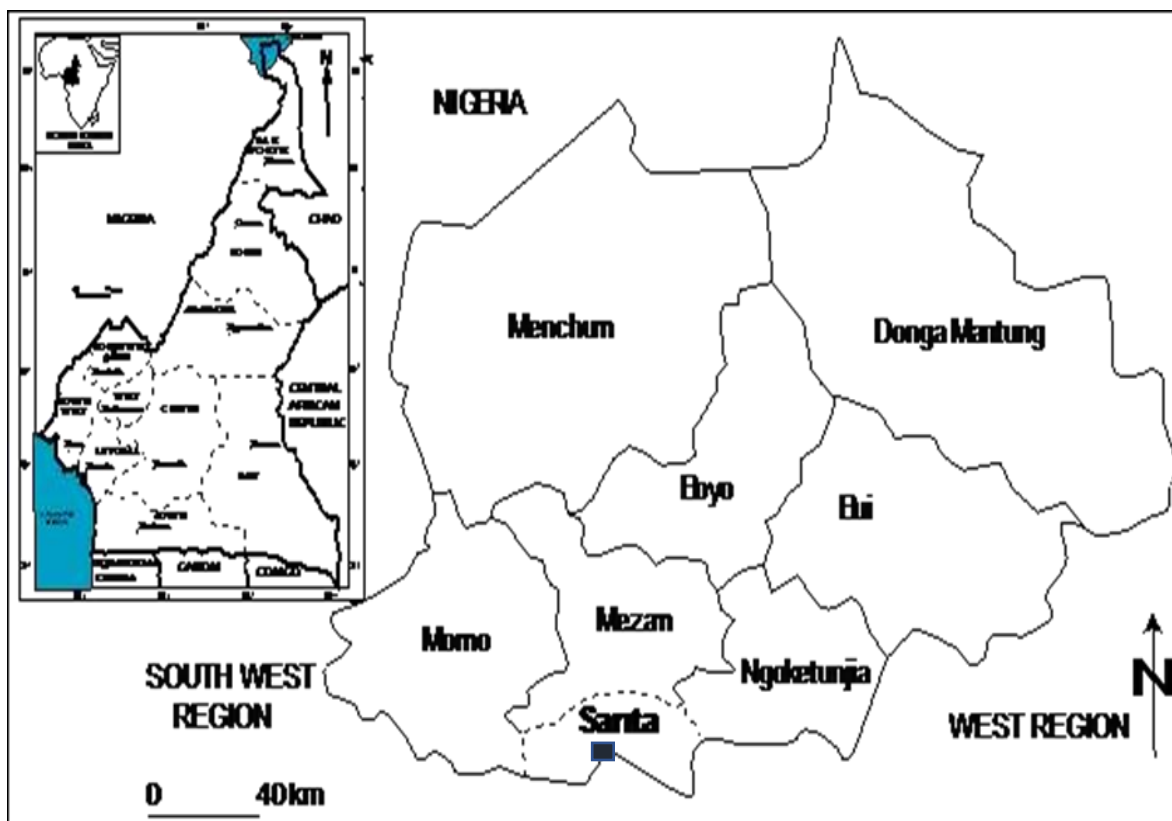
This study covers the notion of patriarchy in relation to land conflicts in Santa Sub- Division with specific reference to Pinyin, Santa, Mbei, Meforbe and Njong. It enabled the researcher to have a good mastery of the terrain rather than a vast area where little will be covered. Santa Sub-Division is among the 34 sub-divisions in the North West Region of Cameroon (Figure 1.2). It is located between longitudes $9^{\circ} 58'$ and $10^{\circ} 18'$ East of the Greenwich Meridian and latitudes $5^{\circ} 42'$ and $5^{\circ} 53'$ North of the Equator³⁰. It is found in the Western Highlands of Cameroon with a surface area of about 532.67 km². It is bordered to the North by Bamenda town, West by Batibo and Bali, to the South by Wabane, Babadjou and Mbouda and to the East by Galim³¹. The sub division

³⁰ Amawa Sani Gur, et al, 'The Implications of Variability on Market Gardening in Santa Sub-Division, North West Region of Cameroon' *Environmental and Natural Resources Research*, 5:2, 2015, 16.

³¹ Ibid.,16.

has a population of about 73,406 inhabitants with a population density of about 132.72 persons per squared kilometer (km²)³².

1.2 Location of Santa Sub-Division



Source: *International journal of Geography and Regional Planning Research*, 2014.

The main economic activity carried out in Santa is subsistence agriculture. This has been the main source of livelihood for women who need land to cultivate these crops but are being deprived of land due to the patriarchal system in place and often lead to disputes.

³² Communal Development Plan, Available at the UCCC's Resource Center, <http://www.cdr-cvuc.cm> (Accessed on 17/02/18).

This research lays emphasis on patriarchy, gender and land conflicts and human security as the main variables in order to assess the changes brought about by social relations in rural communities by the patriarchal practice which has often led to unrest. The consequences of this has been the vulnerability of women.

Santa has been chosen for the study because of the uniqueness in customary practice. This deprives women from owning land despite the fact that most of them are responsible for the wellbeing of their households through farming. Moreover, this area has witnessed similar conflicts within families and villages which is necessary to research on in order to bring about lasting solutions to the unrest in the sub-division. The timeframe of the study runs from 1994 to 2016 because it is in 1994 Cameroon ratified CEDAW to protect women against all forms of violence. Also 2016 because a woman died in Santa as a result of torture from the husband over land.

More attention has been given to both women and men in Santa. This is so because both are actively involved in conflicts over land. There are various forms of women marginalization but the study dwells on patriarchy as a cause of women's insecurity.

There exist various theories in conflict and security studies but the study will be delimited to the Securitization Theory and the Protracted Social Conflict

Theory. Securitization theory is one of the contemporary theories of security which explains the process through which a phenomenon becomes a security issue. Here, an issue is identified by a securitization agent (which can be a public figure or a prominent organization), who then makes a declaration proving how dangerous the issue is. This theory explains why the phenomenon of patriarchy should be seen as a security issue faced by women. While the protracted social conflict theory refers to conflict situations characterized by the prolonged and often violent struggle by communal groups for such basic needs as security, recognition, acceptance, fair access to political institutions, and economic participation. The Protracted Social Conflict theory gives a clear understanding of how the deprivation of women's right to own and control landed property has exposed them to violent conflicts. Women's alienated right to own and control land has been denied over a long period of time as a result of the patriarchy system.

1.7 Ethical Considerations

The researcher respect standards set for research by the department, report findings objectively and publish these findings. The researcher has made every effort necessary to avoid biases and acknowledges sources consulted for the buildup of this work. The researcher has been objective in the analysis and interpretation of data collected. The information given has been highly

confidential and the informants consent was sought before information was collected from them. They were thus not forced to give out information but did this through free will. The information obtained was meant to serve the purpose for which it was required.

In data analysis, the researcher avoided taking sides with the informants and also avoided disclosing only positive results. The researcher reported multiple perspectives and contrary findings in all fairness.

1.8 Problems Encountered

Several challenges were faced by the researcher. First, some of the informants were suspicious of the researcher's intentions because they saw the researcher as a stranger. Some of the informants were uncomfortable with the researcher recording their voices on the tape recorder and gave biased information. Thus, the researcher most often explained to them the intentions and guaranteed confidentiality in any information taken and objectivity in analysis.

Secondly, the researcher was unable to have reliable books from the school library since the program of Peace Conflict and Security is still a new discipline in the university. Some of the information found on journals and articles online were not accessible for free on the internet to the researcher. Thus, the

researcher had to create a PayPal account in order to pay and access some of the articles and journals online.

In addition, since it is a qualitative research, data collection and reporting were carried out by the researcher. This affected the study as information could not be independently verified and some of the informants were either biased or exaggerated the information. The researcher therefore used different methods in collecting data such as unstructured interviews whereby everybody's voice count.

1.9 Summary and Conclusion

In summary, this chapter has discussed the background to the study area with the gap that necessitated the research to be carried out. The aims of the study were also well spelt out and how beneficial the work will be to all stakeholders involved in the study. Geographical and conceptual locations of the study area have been well defined. The next chapter is based on literature review where selected scholarly studies that help in understanding the variables in the study are presented.

CHAPTER TWO

REVIEW OF SELECT SOURCES

2.1 Introduction

This chapter comprises of literature review related to major concepts and theories of the work. It also consists of the review of other works in relation to this study, the expected contributions of the present study to existing literature and a summary and conclusion.

2.2 Conceptual Review

2.2.1 Concept of Patriarchy

Patriarchy is a form of mental, social, spiritual, economic and political organization or structure of a society produced by the gradual institutionalization of sex-based political relations created, maintained and reinforced by different institutions linked closely together to achieve consensus on the lesser value of women and their roles³³. These institutions are not only interconnected to each other to make men have powerful domination over women. It has also connected with other systems of exclusion, oppression and domination that women cannot own land³⁴. This has only created societies that respond to the needs and interest of a few powerful men and transmit inequality

³³ Alda Facio, 'What is Patriarchy? 2013, Available at www.learnwhr.org (Accessed on 23/02/18).

³⁴ Makama Godiya Allanana, 'Patriarchy and gender Inequality in Nigeria: The way Forward' 2013' *European Scientific Journal*, 9:17, 2013, 115-141.

from generation to generation. In Santa, those who are the custodians of land are chiefs and family heads. Women are excluded which explains why patriarchy empowers men and women are the vulnerable group. Also, the structures created by patriarchy apart from being the medium whereby patriarchy perpetuated, they are also, a set of beliefs, practices, myths and relationships which had often blindfolded rural women to see it as a 'natural practice' and women should accept it the way it is³⁵. Socially, patriarchy is a social system in which family systems are organized around the idea of father-rule, where males are the primary authority figures³⁶.

Although patriarchy connotes different meaning in some cultures, however, within each culture they attribute negative meanings to women and has only exposed women to various forms of violence. Patriarchy had a beginning and so can also be abolished on the bases that modernity has modified patriarchy systems. Although, men possessed more power over women in all societies, this does not cancel the fact that women need the resources nor does it mean that their rights to own and control the resources should be violated³⁷. They

³⁵ Sechiyama Kaku, 'Patriarchy in East Asia: A Comparative Sociology of Gender' *Leiden: Boston*, 2, 2013, 7-17.

³⁶ Crossman Ashley, 'Patriarchy' 2017, Available at www.thoughtco.com (Accessed at 06/08/18)

³⁷ Abeda Sultana, 'Patriarchy and Women's Subordination: A Theoretical Analysis, 2010' *The Arts faculty journal*, Available at www.blanglajournal.info (Accessed on 23/02/18)

need to be allowed access to own and control land in order to promote a culture of equality to all regardless of their biological sex³⁸.

Nevertheless, present day unjust social systems that marginalizes, oppressed and discriminate upon women can be overcome by critically analyzing its institutions in order to address and exposed the negative connotations attached to patriarchy. This will help to minimize violent conflicts in rural communities.

Looking at the economic basis of the patriarchy system, it is clear that men possessed more power over land than women do and also exploitation of women's labour shows that men benefits materially from patriarchy³⁹. Hence, this research makes use of the patriarchy approach to gender conflicts because land conflicts in some rural communities in Santa Sub-Division is fundamentally determined by the patriarchy system of land ownership and control through which women's power is regulated. Thus, the patriarchy approach to gender conflicts will enable to expose the ills behind the system in rural communities of Santa.

In some rural communities in Santa, most women depend on land as a means of survival for various productive activities. The patriarchy society has made

³⁸ Abeda Sultana, 'Patriarchy and Women's Subordination: A Theoretical Analysis, 2010' *The Arts faculty journal*, Available at www.blanglajournal.info (Accessed on 23/02/18).

³⁹ Basic Concepts: Sex and Gender, Masculinity and Femininity, Patriarchy, Available at www.archive.mu.ac.in/myweb (Accessed on 24/02/18)

women to struggle to have property, struggle to educate their children and struggle to sustain feeding their children. From this standpoint, it is necessary for the voices of the voiceless to be heard in order to avoid violent conflicts which only hinder development.

The patriarchy system has made those who cannot bear male children ridiculed and their position in the family is a non-existent one. They are looked upon as not qualified to own land because a woman 'property' will one day marry in to another family. Those who are stubborn to go against the customary practice are referred to as cursed and nothing good can come out of such individuals⁴⁰.

In some of the rural communities in Santa those women who violate customary practices and own land are seen as competing with men even though, not all men are powerful in a patriarchy system. The women are accused of witchcraft and severely humiliated and isolated in the community.

From the above discussions, it is clear that patriarchy differentiates between female and male in terms of land ownership and control which has restricted women's right to access and control resources of the society leading to conflicts. When culture gives more power to men over women, conflicts are

⁴⁰ Basic Concepts: Sex and Gender, Masculinity and Femininity, Patriarchy, Available at www.archive.mu.ac.in/myweb (Accessed on 24/02/18).

bound to occur and if attention is not given women will remain vulnerable and invisible.

2.2.2 Gender and Land Conflicts

Gender, according to socio-anthropological approach is a concept that refers to a system of roles and relationships between women and men which are determined not by biology but by the social, political and economic context⁴¹. These gender roles attached to men and women need to be challenged and create a sustainable peaceful environment. When women are empowered, it beneficially affects all aspects of the society.

Land is a very important asset and competition over its acquisition is often vigorous almost everywhere in Sub- Sahara Africa because wealth and survival are measured in terms of land ownership⁴². Since land is a scarce resource but demand higher rules regulating access to, it is a source of conflicts at both individual and community setups. Gender discrimination is responsible for land conflicts as restrictions by customary practices have tended to limit women access to land and ownership.

⁴¹ Tatjana Sikoska and Juliet Solomon, 'Introducing Gender in Conflicts and Conflict Prevention: Conceptual and Policy Implications, Available at www.peacewomen.org (Accessed on 24/02/18).

⁴² Frank F. K. Byamugisha, 'Agricultural Land Redistribution and Land administration in Sub-Saharan Africa', Available at www.worldbank.org (Accessed on 24/02/18).

In communities where, customary practices outweigh national laws, women are not allowed to own land because it is detrimental to the survival of cultural values⁴³. While it is an in movable asset, the demand for land used is ever increasing leading to tensions amongst individuals and communities and the end results is conflict.

Considering the economic and cultural value of land in rural villages of Santa, access and the right to own land between men and women are the main reasons for conflicts especially within families⁴⁴.

2.2.3 Human Security

Security during the period of the Cold War was meant to protect states sovereignty and territorial integrity from external military threats⁴⁵. In the 1970s and 1980s, security was broadened up from the ‘top bottom approach’ to a more ‘bottom top approach’ by laying emphasis on individual security than state-centric notion of security⁴⁶. Security therefore does not only limited to physical existence or survival but also promotes social and economic welfare as well as human dignity and human rights⁴⁷.

⁴³ John W. Bruce and Sally Holt, ‘Land and Conflict Prevention’, Available at www.globalprotectioncluster.org (Accessed on 2/02/18).

⁴⁴ John W. Bruce and Sally Holt, ‘Land and Conflict Prevention’, Available at www.globalprotectioncluster.org (Accessed on 2/02/18).

⁴⁵ Amitav Acharya, ‘Human Security’, Available at www.amitavacharya.com (Accessed on 19/03/18).

⁴⁶ Ibid., 492.

⁴⁷ Senja Korhonen, ‘A Change of Paradigm-Towards Human Security’, Available at www.researchgate.net (Accessed 19/03/18).

Human security according to the United Nations Development Program (UNDP) report 1994 relates to the protection of individuals personal safety and freedom from direct and indirect threats of violence⁴⁸. It encompasses Human rights amongst others, ensuring that each individual has opportunities and choices to fulfill his or her potential regardless of cultures, sex or class.

Human security connotes food security, that is, ensuring that individuals at all times have both economic and physical access to basic food; personal security that is make sure that people are free from violence from the state or individuals; community security which protects people from the loss of traditional relationships, values and ethnic violence; political security which ensures that people live in a society which respect human rights amongst others⁴⁹. Thus, this concept confronts and challenge discrimination, restrictions on political freedom and the threat of violent conflicts.

Human security has challenged the traditional notion of security by focusing at the individual and community levels rather than on state security. It ensures freedom from fear and freedom from wants for individuals thereby addressing the problem of insecurity of women who were often victimized and their rights

⁴⁸ UNDP's 1994 Human Development Report.

⁴⁹ Amitav Acharya, 'Human Security', Available at www.amitavacharya.com (Accessed on 19/03/18).

violated⁵⁰. Thus, an early warning indicator of violent conflicts in rural communities. It is during conflicts that most human rights violations do occur. For this reason, protecting women in Santa against discrimination from bad traditional practices is necessary. Women's inalienable rights to own and control landed property be protected.

Insecurities which effect women occurred in the domestic sphere are now included in the security agenda and thanks to human security which has created the forum for gender differences' to be addressed⁵¹.

2.3 Theoretical Review

This study uses two theoretical approaches to illustrate how women vulnerability to own land has led to insecurity and a threat to sustainable peace in rural communities such as in Santa. This is as a result of long social grievances which have caused women to be victims of the patriarchy system practiced in the communities. The theories will help give a better understanding on the ills of the patriarchy land system practiced in Santa. These theories include the theory of securitization and the protracted social conflict theory.

⁵⁰ James Herbert Williams, 'Human Security to Promote Capacity-Building and Sustainable Livelihoods Interventions' *Social Work Research*, 39:1, 2015, 2-5.

⁵¹ Kristin Valasek, 'Please Leave your Weapons at the Door: Re-gendering Human Security now to Disarmament,' in *The Search for Lasting Peace: Critical Perspective on Gender-Responsive Human Security*, ed. Rosalind Boyd, (London: Routledge, 2014).

2.3.1 Securitization Theory

This theory was developed by the Copenhagen School of Security in 1995. The core assumption of the theory is that securing communities is very important for peace and people living without any fear of the unknown as a result of the presence of threats to security. That is why in 1995, the Copenhagen School of security studies challenged the notion of security based on the military. They argued that security should not be narrowed only to the military and political relations⁵². This theory explains how something leaves the realm of domestic politics to the realm of national politics. According to the Copenhagen School, the way in which issues of security interacts with domestic politics is very necessary to be considered because if they are not regarded as such, violence will erupt and difficult to manage⁵³. To the Copenhagen School, in order for an issue to become a security matter, a political actor works to portray certain issues as threats to national security⁵⁴. Therefore, certain actors take issues of domestic politics and transform them in to issues of national security.

The Copenhagen School also argued that it is a matter of choice by political actors to decide whether an issue is a security problem but however, it should

⁵² Rita Taureck, 'Securitization Studies' *Journal of international relations and Development*, 9, 2006, 53-61.

⁵³ Catherine Charrett, *A Critical Application of Securitization Theory Overcoming the Normative Dilemma of Writing Security*, Barcelona: International Catalan Institute for Peace, December 2009, 9.

⁵⁴ Sonja Kristine Kittelsen, *The EU and the Securitization of Pandemic Influenza*, Wales: Aberystwyth University, 2013,.33.

be noted that what people subjectively identify as security threat is fundamental⁵⁵. They argued that nothing becomes a security threat by itself but when someone makes it to look like one.

Violation of women's rights by the patriarchy system to own and control landed property poses a threat to security and can be reconciled within the securitization framework. State actors have the powers to impact state policies which will help to minimize conflicts especially within rural communities. This illustrates that gender discrimination by customary practices in Santa has not been raised as a security threat to women and development of the community. Therefore, attention needed to be given towards this through speech acts in order to be included on a state security agenda. This research supports this theory in that an issue such as the situation faced by women in Santa Sub-Division can only become a security issue if the political actors predominantly male made it look as a security threat. This is so because the choice to securitize an issue lies in the hands of political actors with political and institutional powers to declare a situation a security threat. Notwithstanding, the success of the theory depends on the agent (political figure) and the audience (vulnerable

⁵⁵ Ibid., 10.

group). Once the former declared an issue as an existing threat, the latter sees it as legitimate concern, thus need new security measures⁵⁶.

Nevertheless, securitization theory has been criticized by different scholars and described the theory as being obsessed with political actors and need a detailed methodological framework⁵⁷. The theory narrowly defines security based on speech of a dominant political actor. This implies that security can only be made possible when those who are institutionally legitimate decides to speak on behalf of a particular political community⁵⁸. Vladimir argues that since the Copenhagen School laid emphasis more on political actors, they turned to ignore the actions of different actors such as NGO's and the media. Thereby providing an incomplete measure to what security in global contemporary politics is all about. When security is defined solely by the state, it is problematic because issues that were supposed to be declared security threats for example human rights violations could be ignored especially if it is not within the interest of the state⁵⁹. When it is audience centered and contextually appropriate, alternative voices of raising an issue a security threat such as the

⁵⁶ Eric Van Rythoven, *Intervening in the Language of Security; Emotion, Appraisal and Securitization Theory*, Ontario: Carleton University, 2011, 2-81.

⁵⁷ Amir Lupovici, 'The Limits of Securitization Theory: Observational Criticism and the Curious Absence of Israel' *International studies Review*, 16, 2014, 390-410.

⁵⁸ Vladimir Sulovic, *Meaning of Security and Theory of Securitization*, Belgrade Centre for security Policy: New Delhi, 2010, 45.

⁵⁹ Ali Diskaya, 'Towards a Critical Securitization Theory: The Copenhagen and Aberystwyth Schools of Security Studies', Available at www.e-ir.info (Accessed on 01/03/18).

National Commission on Human Rights and Freedoms (NCHRF) is feasible. The audience supposed to be the core condition of a successful securitization but the theory has failed to portray it⁶⁰.

Despite the criticisms, the theory has been appraised by Vladimir that it has offered a broader spectrum under which security issues could be analyzed⁶¹. There has been a shift from limiting security issues only to the military-political relations of the state to a more broadened scope where social and economic issues such as immigration, human rights, health care and patriarchy are given more concerned as security threats. It has helped improve the human conditions of when for example marginalized groups are being framed by political actors as a security threat⁶².

Also, the theory has been appraised as it is inter-subjectively produced, meaning that the success of the theory depends on both agents that is political figure and the audience that is the vulnerable group. This has given the opportunity for new policy measures to be taken⁶³.

⁶⁰ Stephane J. Baele and Catarina P. Thomson, 'An Experimental Agenda for Securitization Theory' *International Studies Review*, 19, 2017, 646-666.

⁶¹ Vladimir Sulovic, *Meaning of Security and Theory of Securitization*, Belgrade Centre for security Policy: New Delhi, October 2010, 3.

⁶² Stephane J. Baele and Catarina P. Thomson, 'An Experimental Agenda for Securitization Theory' *International Studies Review*, 19, 2017, 395.

⁶³ Eric Van Rythoven, *Intervening in the Language of Security; Emotion, Appraisal and Securitization Theory*, Ontario: Carleton University, 2011, 16-18.

However, the authors above and their views are of great importance to the study as they paint a clear picture of the fact that, there are more pressing issues such as patriarchy causing conflicts, which has been given little attention yet needs urgent action. Therefore, patriarchy being a source of conflict in rural communities should be proclaimed as a security threat by both the political figures and the audience.

2.3.2 The Protracted Social Conflict Theory

This theory was developed by Edward Azar in the 1970's and focuses on 'deep rooted' causes behind conflict escalation. According to Azar, conflicts could be caused by prolonged struggles for basic need and security, recognition, access to political institutions and economic participation and development that persist between groups or communities against a system or regime⁶⁴. Azar further establishes some variables as preconditions that can cause potential violent conflict situations in a country which are as follows;

-Communal Content factor which implies differences between the state and identity based on ethnic, racial or cultural values⁶⁵. This means that when the

⁶⁴ Edward Azar, *The Management of Protracted Social Conflict: Theory & Cases*, Dartmouth: Aldershot, 1990, 12.

⁶⁵ *Ibid.*, 7-8.

needs and interests of the community are neglected, there will be a social breakdown and violent conflicts will occur.

-The second variable of Azar's theory is deprivation of human needs such as security, political access, identity development. When people's rights to security and political access are deprived, groups resort to conflict as a way of obtaining satisfaction. In the world of physical scarcity, these basic needs are seldom evenly or justly met. Whilst one group of individuals may enjoy satisfaction of those needs in abundance, others do not. Grievances resulting from need deprivation are usually expressed collectively. Failure to redress these grievances by the authority cultivates a niche for a protracted social conflict⁶⁶.

-The third variable is the state and its system of government. He argued that the state has the authority to govern and use force where necessary in order to regulate the society, protect its citizens and provide goods and good governance. These are the key elements which can frustrate individuals and group identity needs. Thus, when the state is incompetent, authoritative and weak to implement these elements, the basic human needs will not be satisfied

⁶⁶ Ibid., 7.

as a result of weak participatory institutions, a hierarchical instrument of political representation⁶⁷.

The last variable is international linkages which imply that it is not simply governance at the state level that leads to communal groups being unable to access basic human needs, security or recognition but the extent to which internal policy is dictated by international linkages. Azar propounded that international linkages can be in the form of economic dependency. States which are economically dependent on the broader international economic system, in turn see their autonomy weakened as economic development policies are part dictated by outside influences. Azar goes further to note,

'...dependency often exacerbates denial of the access needs of communal groups, distorting the domestic political and economic systems through the realignment of subtle coalitions of international capital, domestic capital and the state⁶⁸.'

This made states to pursue domestic and foreign policies which are contradictory to the needs of its own citizens.

However, the theory has been criticized that it is Eurocentric and could not be universalized throughout time and space because there exist different kinds of

⁶⁷ Oliver Ramsbotham, 'The Analysis of Protracted Social Conflict: A Tribute to Edward Azar' *Review of International Studies*, 31:1, 2005, 116.

⁶⁸Edward Azar, *The Management of Protracted Social Conflict: Theory & Cases*, Dartmouth: Aldershot, 1990, 11.

conflict and also have different frameworks⁶⁹. The theory is incompatible in developing societies since states in developing world are still ‘western creations’. The west created the states and instituted permanent deformities in the societies which had become irreversible⁷⁰.

Also, the theory has been criticized because it over emphasized on vulnerability and victimization and little said about the goal of empowerment. Hence Cordula argues that patrilineal kinship tradition where land inheritance patterns and landed property were given to men, women access to land is restricted⁷¹. Women need to be empowered in such communities because the patrilineal system has weakened women’s economic and political position in the community. This protracted social ill practiced has made women to be frustrated and some protested but their voices have not been heard since the practiced still continues.

Nevertheless, the theory has been appraised for it help in identifying the ‘deep root’ causes of a conflict thereby providing a baseline for redressing a crisis from escalating to a violent conflict⁷². Thus, building meaningful and

⁶⁹ Melissa Beaudoin M. C, *Protracted Social Conflict: A Fresh Look at the Theoretical Approach to the Study of Enduring Social Conflict*, Georgia University, 2014.

⁷⁰ Robert F. Haddad, ‘Lebanon: An Anomalous Conflict?’ *Third World Quarterly*, 8:4, 1986, 1337-1380.

⁷¹ Cordula Reimann, ‘Azar’s Model of Protracted Social Conflict from a Gender-Sensitive Perspective’, Available www.bradford.ac.uk [Accessed on 02/03/18].

⁷² Cyprian Kaziba, ‘The Relevance of Edward Azar’s Theory of Protracted Social Conflict in the Context of Rwanda’, Available at <http://hdl.handle.net> (Accessed on 02/03/18).

sustainable peace in the society. However, Robert F. Haddad propounded that ultimate resolution of a conflict depend on finding solutions to three basic clusters of concerns which are as follows: Security which should be both physical and economic security; acceptance of communal pluralism that is multi-communalism should be recognized and accepted within societies; and legitimate institutions created as a form of political early warning to predict and correct generating activities and policies⁷³. Patriarchy is a source of conflict

This theory is relevant to the study as the needs and interest of women to own land in Santa has been neglected. Women's right to own landed property has been deprived. This has resorted to a break down in the social structure of the society leading to violent conflicts. There is therefore need for the deep-rooted causes of the conflicts to be identified and deficiencies in the governance system readjusted in order to avoid violent conflicts in Santa Sub-Division. The patrilineal tradition in Santa has made land allocation mostly to men because women do not have the customary legal capacity to perform customary symbolic ownership rights. According to the fon of Njong, women having access into their husband's farm land is a privilege and not a right. For this reason, some women who are financially viable purchase land secretly without the knowledge of their husbands and registered the land in the name of a male

⁷³ Robert F. Haddad, 'Lebanon: An Anomalous Conflict?' *Third World Quarterly*, 8:4, 1986, 1350.

relative. These cleavages are as a result of fear of extinction that has often grown within women. This has initiated protracted social violence as a result of the patriarchy system.

2.4 Review of Other Works

Literature has been generated by scholars and researchers on the concept of gender and land conflicts especially in developing countries. Gender relations are used to refer to relations that emanate from social activities involving both men and women, and which are aimed at access to resources and its distribution⁷⁴. Most African societies depend on agriculture which employs about 65% of the labour force and accounts for about 35% of the continent Gross Domestic Product (GDP)⁷⁵. This shows the importance of land as an important tool for development. A World Bank study pointed out that women are at the core of agricultural sector in Africa, providing about 80% of food for household consumption and for sale but less than 10% have access to land⁷⁶.

With regards to the injustice faced by women in relation to land ownership, Scully argued that international laws are to be blamed⁷⁷. According to Scully,

⁷⁴ Tsepiso-Mohapi, 'Gender Relations: A Missing Link in Third World Development Planning' *Africanus*, 30:2, 2000, 50-63.

⁷⁵ Rodney Godfrey Tsiko, 'Geographically Weighted Regression of Determinants Affecting Women's Access to Land in Africa' *Geosciences*, 6:1, 2016, 1-26.

⁷⁶ *Ibid.*, 2-5

⁷⁷ Pamela Scully, 'Should we give up on the State? Feminist theory, African Gender history and Transitional Justice' *African Journal on Conflict Resolution*, 9: 2, 2009, 29-40.

the injustice faced by women on land ownership could to an extent be blamed on international laws used by states as a means of administering solutions to the injustices experienced by women. States need to make appropriate and enforced domestic laws which will facilitate redress violence and inequalities faced by women. In conclusion she argued that long term processes that comprise traditional justice need to be cognizant of history of the ravages of colonialism and violence of the post-colonial era. Such recognition will help to build peace and security in religious institutions, village councils, women's groups and all other structures of everyday life.

For culture to play a positive role than a negative role in societies, Murithi Tim argued that it will be necessary to establish education and training programs based on progressive African cultural values for officials, civil society actors and citizens⁷⁸. By doing this it is good to keep in mind that not all traditions are empowering, particularly on issues with regards to gender equality. However, findings revealed that there still exist some cultural principles which promote human dignity and the well-being of individuals and society. Such cultures can provide valuable insights in to how Africa can be peacefully reconstructed by using its own indigenous value-systems and promote social solidarity. Meaning

⁷⁸ Tim Murithi, 'African Approaches to Building Peace and Solidarity' *African Journal on Conflict Resolution*, 2, 2006, 9-34.

that democratic governance should be practiced, power sharing and equitable distribution of resources among all members of the society. Some traditions have not always promoted gender equality. Thus, the best lessons that tradition has to offer need to be combined with modern norms and standards for the protection of human rights.

Abbink and Bruijn argued that the antagonisms and inequalities of class, religion and ethnicity in Africa are still serious and most often generate violent conflicts⁷⁹. This has hindered sustainable peace and development in rural communities. Therefore, there should be an integration of customary law and domestic laws. The views and interest of local citizens could be highlighted much more and this would be enhanced by more democratically structured accountability systems, and legal checks and balances⁸⁰.

Land in Sub-Saharan countries is one of the root causes of conflicts in terms of expropriation and exploitation⁸¹. This has greatly influenced the socio-economic and political positions of different groups of people. In most African countries, the land question and past inequalities remained unresolved⁸².

⁷⁹ Jon Abbink and Mirjam de Bruijn, *Land, Law and Politics in Africa: Mediating Conflict and Reshaping the State*, Leiden-Boston, 2011.

⁸⁰ Ibid., 9-10.

⁸¹ Urmilla Bob, 'Land related Conflicts in Sub-Saharan Africa' *African Journal on Conflict Resolution*, 10:2, 2010, 49-64.

⁸² Urmilla Bob, 'Land related Conflicts in Sub-Saharan Africa' *African Journal on Conflict Resolution*, 10:2, 2010., 50

Findings revealed that there is a range of land conflicts that vary in terms of intensity and extent of their spatial impact on different groups of people. These are related to tenure rights and land security, access to resources in relation to agricultural activities, inheritance and gender-based conflicts. Therefore, it is very necessary for land reforms to be carried out which will empower the vulnerable group and disadvantaged communities which will enabled good development.

Tlhagale Buti propounded that public life reflects the strength of men as being powerful and women are the inferior type and thus treated as property by men⁸³. The belief that everyone has an inherent right, a right to be respected and treated as equal goes against some traditions and customs of rural communities. He further outlined that the fact that men were privileged by traditional beliefs systems and women excluded does not mean that tradition could not be revised. To him, international treaties have failed to penetrate from below and radically transform local cultures, customary law and tradition and wipe away discrimination and oppression of a particular group in the society⁸⁴. Although they are positive aspects to culture, the negative aspect needs to be

⁸³ Buti Tlhagale, 'Discrimination rooted in Culture the Basis of Violence Against Women', 2015, Available at www.justitia.com (Accessed on 11/03/18)

⁸⁴ Ibid., .5

reconstructed so that they can be more enhancing of humanity⁸⁵. For instance, the alternative rights of patriarchy constitute an aspect of culture that needs serious study⁸⁶.

Ahidjo Paul argued that land has over the years been a vital resource, access and control over it has been challenging and has often led to diverse conflicts⁸⁷. His findings revealed that conflicts over land ownership and access have its roots tied on traditional systems practiced in the Northern part of Cameroon. According to him litigation should not be the only means through which land conflicts should be resolve but rather resolutions should vary from negotiation process between different stakeholders with the help of a third party before looking at customary courts and modern courts. This will enable long lasting peace.

Fonjong *et al* outlined that Africa before colonizers came knew no other form of legal system apart from customary practices⁸⁸. However, they postulated that gender discrimination against women's right to own property could be blamed to an extent on customary law and its implication had been conflicts. Thus, they

⁸⁵ Kimani Njogu and Elizabeth Orchardson-Mazrui, 'Gender Inequality and Women's Rights in the Great Lakes: Can Culture Contribute to Women's Empowerment? Available at citeseerx.ist.psu.edu (Accessed on 12/03/18).

⁸⁶ *Ibid.*, 18

⁸⁷ Paul Ahidjo, 'Access to Land and the System of Land Ownership in Northern Cameroon' *Journal of Knowledge Management, Economics and Information and Technology*, no. 3, June 2012.

⁸⁸ Lotsmart Fonjong, Lawrence Fombe and Irene Sama-Lang, 'Implication of Customary Practices on Gender Discrimination in Land Ownership in Cameroon' *Ethnic and Social Welfare*, 6, 2012, 260-274

conclude that the strong influence and impact of custom on current land tenure systems have global implications on women's land rights, food security and sustainable development⁸⁹. Gender equality with regards to land rights can only be achieved where moral principles that govern a person's behavior are recognized with regards to land rights.

Munge outlined that there are recurrent gender land related conflicts and the courts have a significant role to play in resolving conflicts over land ownership⁹⁰. According to her findings the root cause of the recurrent gender land-related conflicts is the customary practices influenced by patriarchy. Also, the discriminatory application of the statutory practices influenced by the common law judges has played a major role in the unequal land ownership in Anglophone Cameroon. Therefore, there should be harmonization in land laws which will act as a guide in addressing land-related gender conflicts. Even though the ratified human rights treaties, the Cameroon constitution of 2008 and the 1974 ordinance guarantee the right to own land by all irrespective of sex, no mechanism has been put in place to address the difficulties in assuring

⁸⁹ Lotsmart Fonjong, Lawrence Fombe and Irene Sama-Lang, 'Implication of Customary Practices on Gender Discrimination in Land Ownership in Cameroon' *Ethnic and Social Welfare*, 6, 2012, 273.

⁹⁰ Patience Munge Sone, 'Approaches to Gender Conflicts on Land Ownership in the Courts of Anglophone Cameroon: Human Rights Implication' *The International Journal of Human Rights*, 17:4, 2013, 567-583

equal rights to all. The constitution should prohibit negative customary practices that dehumanized the dignity and status of women's land rights.

Cotula *et al.* argued that emerging issues such as gender and land conflicts need implementation of a 'people centered land policies' which will be of importance for the eradication of poverty and the promotion of sustainable livelihoods in Africa⁹¹. Thus, civil society organizations need to be empowered to engaged in policy debates and intervene in the discriminatory land laws in Africa. This will bring about change and effective, equitable, participatory and sustainable land tenure systems.

Victoria M. Time examine laws that are in place to address women's plight in the country and argues that while progress is being made at some levels, female marginalization is still very common in Cameroon⁹². Findings revealed that though Cameroon is a signatory to many international treaties, it is yet to fully abide by the dictates of these conventions because customary practices still violate rights of women. To her holding to custom is not a bad thing because customs define the identity of a people but holding to customs that marginalized a proportion of a society, is detrimental to conflicts.

⁹¹ Cotula Lorenzo, Camilla Toulmin and Ced Hesse, *Land Tenure and Administration in Africa: Lessons of Experience and Emerging Issues*, London, 2004.

⁹² Victoria M. Time, 'Women, Law and Human Rights in Cameroon: Progress or Status Quo?' *Journal of Law and Conflict Resolution*, 6:1, 2014, 1-6.

2.5 Expected Contribution of the Present Study

Much has been written on gender discrimination and violation of women's right to own land despite all the land laws to protect the women. Previous research has not really been narrowed down to the specific context of patriarchy and conflicts with regards to land rights in Santa Sub-Division. Little research has been carried out in Santa about the conflicts caused by patriarchy within families and communities in rural settings which is a security threat to women. Therefore, this research is narrowed down to patriarchy which is one of the causes of women marginalization and a source of conflict and women's insecurity.

Besides, most researchers focused on the incidence, causes, measures put in place to stop the violation of women's land rights. The dimension of patriarchy in gender and land conflicts as a security threat to women in Santa has not really been exploited by previous researchers. This research is therefore meant to establish a clear link between patriarchy and women's insecurity.

Finally, this research combined with secondary data in Cameroon and out of Cameroon and within the context of Santa little literature has been generated on this area. It is for this reason that the researcher is embarking on this study.

2.6 Summary and Conclusion

In summary, this chapter focused on generating literature on the main concepts and objectives of the study. Literature was obtained on two theories which are; securitization theory and the protracted social conflict theory. Other works were also reviewed and gaps identified and the expected contribution of this research has been outlined. The next chapter focused on the methodology used in this research.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter comprises of field experiences of the researcher, that is, how the research was carried out. It is made up of the research design, research method, population of the study, sample and sampling technique, the research instruments, administration of instruments, the validity and reliability of instruments and procedure for data analysis.

3.2 Research Method

The method employed in this study was interview method where in-depth interviews were carried out. In depth interviews involves conducting intensive individual interviews with a small number of respondents in order to explore their perspectives on a particular idea or situation⁹³. This enabled the researcher to deal with a cross section of the population of women and men in Santa with the hope of generalizing findings to the violation of women's landed property right by the patriarchy system.

⁹³ Carolyn Boyce, *Conducting In-Depth Interviews: A Guide for Designing and Conducting In-Depth Interviews for Evaluation Input*, Pathfinder International, 2006.

3.3 Research Design

The research design used in this study is qualitative. This is a research design often used to describe life experiences and give them meaning. The qualitative design was also appropriate in testing relationships and in examining cause and effect of a phenomenon. This has been of importance to the researcher because it assisted the researcher to get an in-depth explanation of the practice of patriarchy in Santa which has been a threat to the security of women in the area of study. This work focused mostly on the opinions of the rural women and men which cannot be measured numerically. This design would have opened up new avenues for the voices of the vulnerable rural women to be heard. By using qualitative research, researchers are able to collect data and explain phenomena more deeply and more exhaustively⁹⁴. Qualitative research is more productive when obtaining culturally specific information with regards to social contexts of a particular population. It is less concerned with generalization but rather more concerned with understanding the research problem. In contemporary social science research, however, it is difficult to represent data only in words. For this reason, the researcher adopted the principle of triangulation of designs. A mix of the qualitative and quantitative designs. This means that various data gathering and analyzing techniques are

⁹⁴ Mugenda, O. M. & Mugenda, A. G, *Research methods: Quantitative and qualitative Approaches*, African Centre for Technology Studies, 2013.

represented in this study by use of graphs, charts, tables, explanations, multiple sampling techniques and multiple sources of data.

3.4 Target Population of the Study

According to Kothari 2004, a population is a well-defined or set of people, services, elements, and events, group of things or households that are being investigated⁹⁵. The population of this study is essentially made up of rural women and men in selected villages in Santa such as Meforbe, Pinyin, Njong and Mbei. This was so because they were directly affected or implicated in the phenomenon investigated under this study. It also includes those working in the legal, security and civil protection fields.

3.5 Sample and Sampling Technique

The researcher sampled 80 resource persons. This included 70 rural women and men and 10 competent authorities. However, the number of interviewees arrived at was 77. They were spread through some rural villages in Santa Sub-Division and distributed as presented in table 3.1 below.

⁹⁵ Kothari, C. R, *Research Methodology: Methods and Techniques*, New Age International Publishers, 2004.

Table 3.1 Distribution of Sample Population

| PLACE | NUMBER OF PARTICIPANTS |
|--|-------------------------------|
| Women and men in Pinyin | 25 |
| Women and men in Meforbe | 10 |
| Women and men in Mbei | 14 |
| Women and men in Njong | 19 |
| Competent Authorities | |
| Gendarmerie Brigade Santa | 1 |
| Traditional council | 1 |
| State counsel | 1 |
| National Commission on Human Rights and Freedom (Regional branch office) | 1 |
| Sub-Divisional Delegation for Women's Empowerment and the Family | 1 |
| Sub-Divisional Delegation for Social Affairs | 1 |
| Law Firms | 1 |
| D.O's Office Santa | 1 |
| Traditional ruler | 1 |
| Santa Council | 1 |

Source: Field Work, 2018

This sample enabled the researcher to comprehensively cover all parts of the research area and to obtain the views of the major stakeholders involved.

Villages with larger surface area and larger population had more interviewees than other smaller villages.

As far as the sampling technique is concerned, a purposive sampling technique⁹⁶ was used in this research as the researcher obtained information directly from informants who had the information required for this study. This was also a good technique chosen for the qualitative studies because it is often necessary for the researcher to move straight to those who have knowledge of the phenomenon being discussed. This thus minimized time, cost and the work of the researcher.

3.6 Research Instruments

The main instrument used in this study was a semi-structured interview guide because it provides reliable, valid and theoretical satisfactory results. Semi-structured interviews provide the best of both structured and unstructured interview guide. This instrument enabled the researcher prepared an interview guide, but also allowed the conversation to flow naturally, meaning that questions did not necessarily have to be asked in a particular order per on the interview guide. More so, this instrument opened avenues for the researcher to go “off-script” and ask additional questions to participants to gain greater detail

⁹⁶ Black, K, ‘Business Statistics: Contemporary Decision Making’ 6th edition, John Wiley & Sons, 2010, Available at <https://research-methodology.net/sampling> (Accessed on 30/03/18).

in their responses. This instrument also enabled the voices of informants to be heard or to flow naturally thus, enabled the process to be more flexible. A tape recorder was also used by the researcher to record the voices of the informants.

Three interview guides were used in the study and directed to women, men and competent authorities. The interview guide was divided into sections which were as follows; The first part introduces the researcher, the second focused on demographic information, the third was based on the objectives of the study.

3.7 Administration of Instrument

The researcher used mostly one-to-one interviews. The instrument was administered by the researcher in order to fully obtain information from the informants. The instrument also enabled the researcher to administer interviews one-to-one with the respondents and obtained a smooth flow of facts for the study.

3.8 Validity and Reliability of the Instruments

Validity is the extent to which an instrument measures what it is supposed to measure and performs as it is designed to perform and it is almost impossible for an instrument to be 100% valid⁹⁷. As far as validity of the instrument is

⁹⁷ Kothari, C. R, *Research Methodology: Methods and Techniques*, New Age International Publishers, 2004.

concerned, the instruments were drafted by the researcher and the supervisor adjusted and approved of it.

Reliability according to Joppe, refers to the extent to which results are consistent over time and an accurate representation of the total population under the study⁹⁸. In terms of reliability, the researcher did a pre-test whereby, the instruments were administered on a small group of persons to determine the effectiveness and consistence of the research instruments. With the help of the supervisor, the questions were thereafter restructured and instruments modified to fit the context for the exercise to commence.

3.9 Procedure for Data Analysis

Data was grouped following the objectives and issues brought up by the respondents. The contents of the interviews were grouped according to questions asked and presented according to objectives. Statistical data were presented using measures of central tendencies, such as means and averages on tables and graphs. The existence of an above average score in every situation was seen as the existence of a phenomenon.

⁹⁸ Joppe, M. 'The Research Process', 2000, Available at <http://www.ryerson.ca> (Accessed on 31/03/18).

3.10 Sources of Data

This study will make use of both primary and secondary sources of data. Primary data was gotten from interviews while secondary sources will be gotten from books, journal articles, reports, websites, and official statistics.

3.11 Conclusion

This chapter explained how the researcher will undertake this study. The next chapter carries the analysis an interpretation of findings and new discoveries from the field.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF FINDINGS

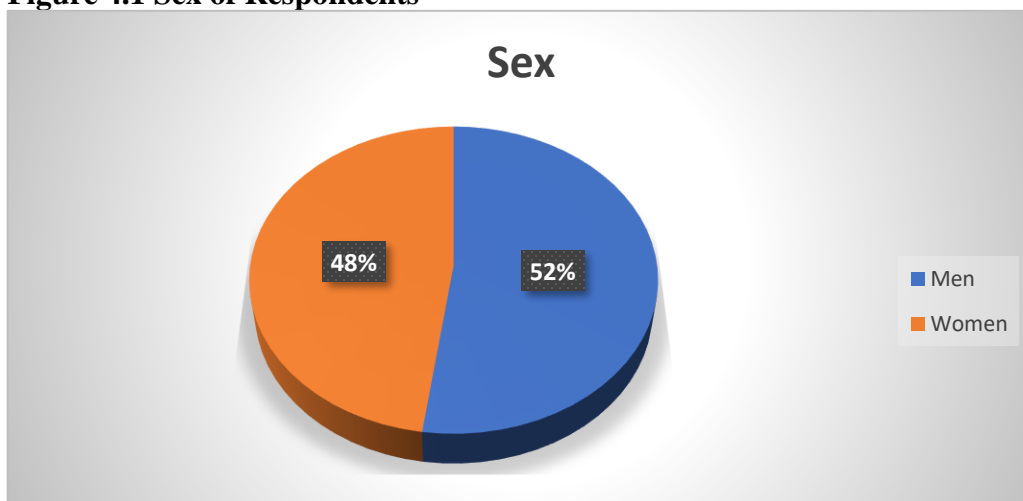
4.1 Introduction

This chapter comprises of the data analysis, presentation and interpretation of findings. This will be done according to the objectives of the study, which include: the implementation of legal and recognized land rights of women in Santa, the incidence of land conflicts faced by women in Santa and the effectiveness of measures put in place to ensure the enjoyment of land rights by women in Santa. It ends with a summary and conclusion

4.2 Demographic information

The demographic information include sex, age, marital status, level of education, number of persons per family, occupation and where they live and the period of time they have been living in the study area.

Figure 4.1 Sex of Respondents



Source: Field Work, 2018

According to the findings in figure 4.1, 35 men and 32 women participated in this study, making 52% and 48% respectively.

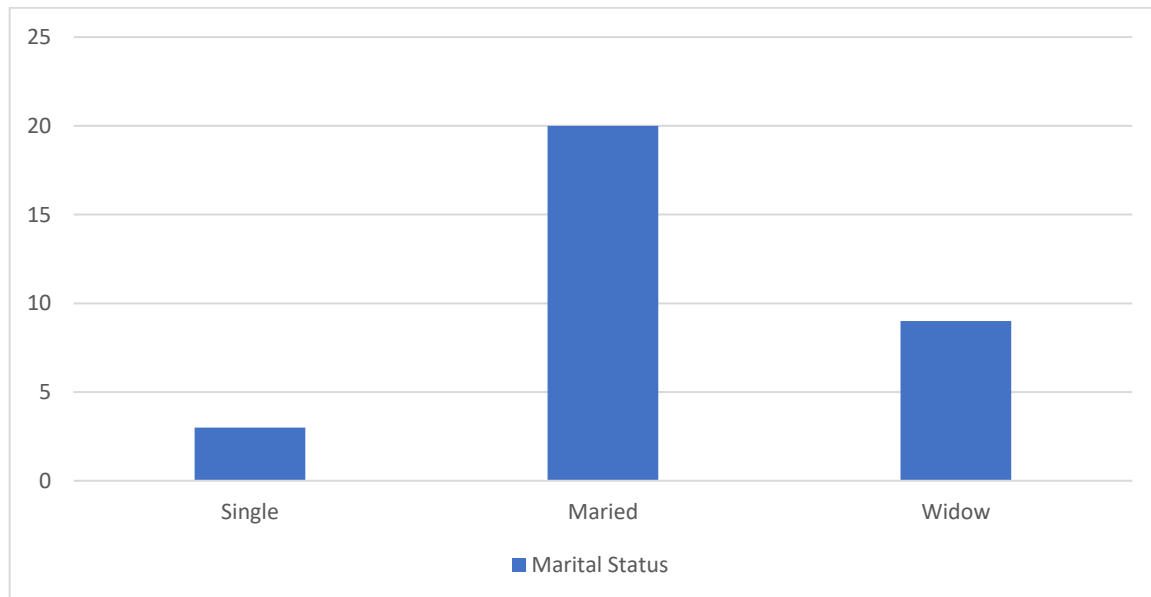
Table 4.1 Age of Respondents

| Age Range | Number for women | Percentage % | Number for men | Percentage % |
|--------------|------------------|--------------|----------------|--------------|
| 20-40 | 13 | 41 | 9 | 26 |
| 41-60 | 12 | 37 | 14 | 40 |
| Above 60 | 7 | 22 | 12 | 34 |
| TOTAL | 32 | 100 | 35 | 100 |

Source: Field Work, 2018

Table 4.1 revealed that, 41% of women and 26% of men who participated in this study are between the ages of 20 to 40, 37% of women and 40% of men between 41 to 60 and 22 % of women and 34% of men above 60 years.

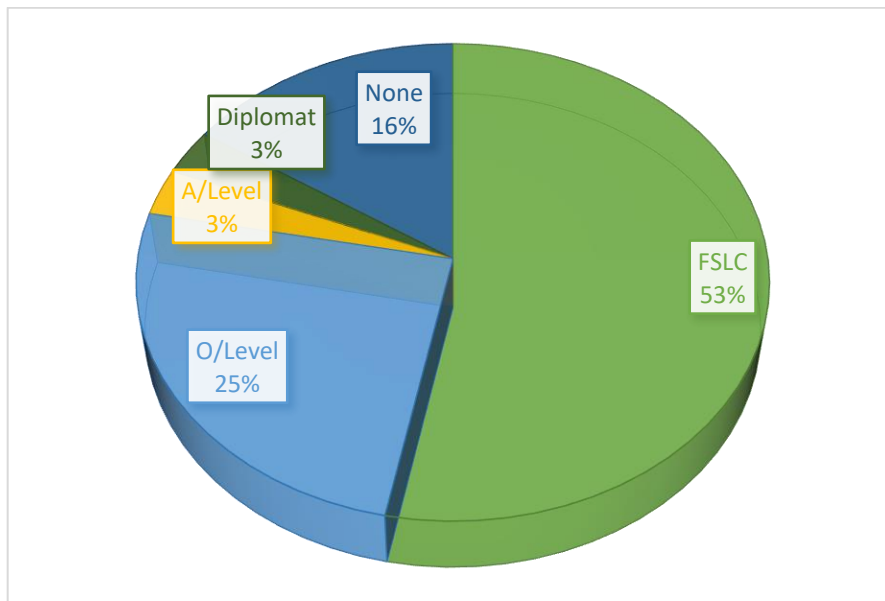
4.2 Marital Status of Respondents



Source: Field Work, 2018

Findings in figure 4.2 shows that out of the 32 women who took part in this study, 20 are married, 9 are widows and 3 are single. This implies that, most women in Santa are married. This is also the same case with men 33 out of the 35 respondents are married men while 2 are single.

4.3 Level of Education of Respondents



Source: Field Work, 2018

From the findings in figure 4.3, 53% of women who reside in Santa (Pinyin, Mbei, Meforbe, and Njong) are holders of the First School Leaving Certificate, 25% are holders of the Ordinary level, 3% are holders of the Advance Level Certificate, 3% are holders of Diplomas and 16% have never been to school. This is almost the same case for men in Santa as 27 out of the 35 men are holders of the FSLC, 4 are holders of the Ordinary Level Certificate, 2 Holder of the Advanced Level Certificate and 2 are holder of Master's degrees.

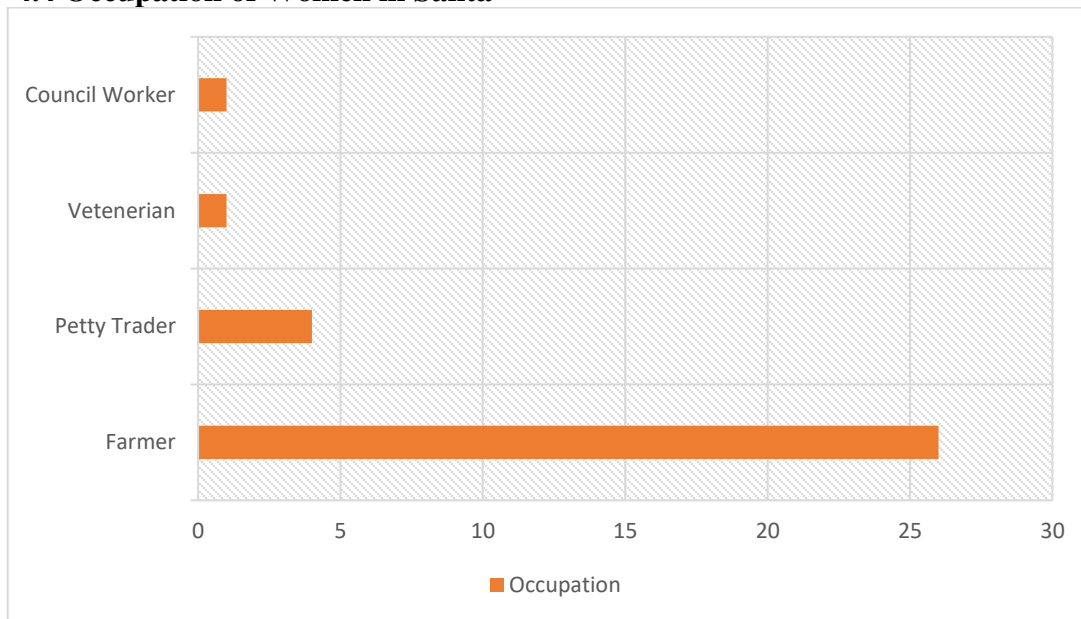
4.2 Family Size of Respondents

| Range of family size | Number of Family Members | Percentage % |
|----------------------|--------------------------|--------------|
| 1-5 | 6 | 19 |
| 5-10 | 21 | 65 |
| Above 10 | 5 | 16 |
| TOTAL | 32 | 100 |

Source: Field Work, 2018

Table 4.2 indicates that, 19% of families in Santa have 1 to 5 members, 65% have 5 to 10 members and 16 % have 10 members and above. This is clear that, most families in Santa subdivision have 5 members and above.

4.4 Occupation of Women in Santa



Source: Field Work, 2018

Figure 4.4 revealed that most women in Santa are farmers as 26 out of 32 are farmers while 7 are petty traders, one is a veterinarian and one is a council

worker. This is a clear indication that, land is one of the greatest assets needed by these women for survival.

4.3 Occupation of Men in Santa

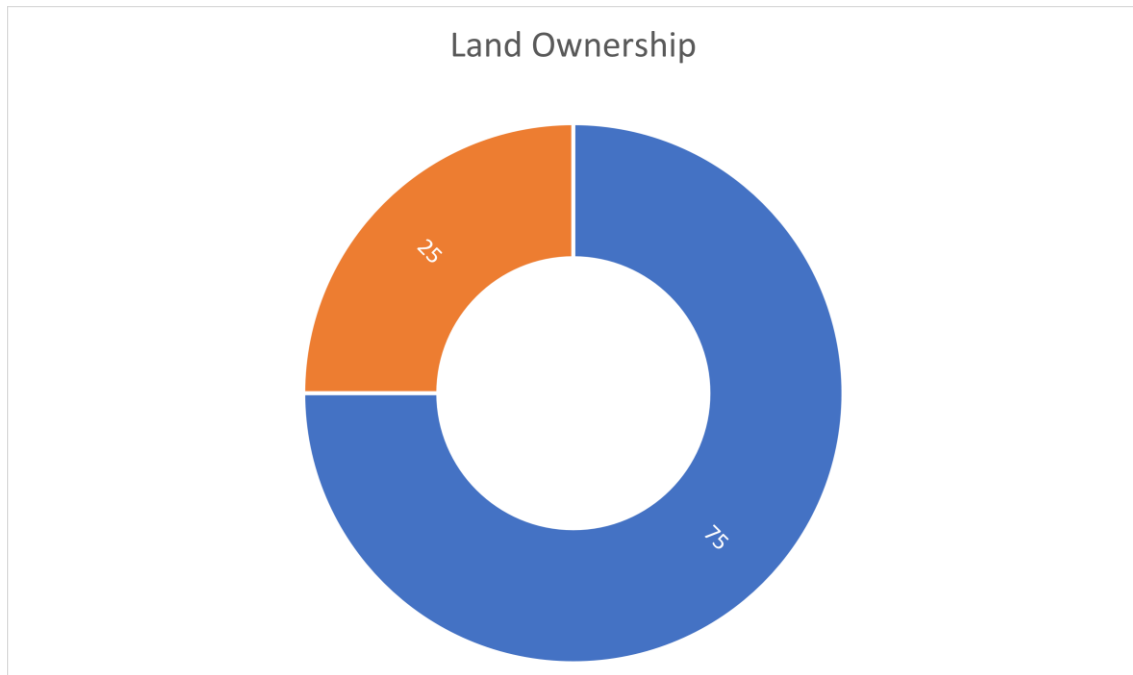
| Category | Number | Percentage (%) |
|------------------------|--------|----------------|
| Farmer | 30 | 86 |
| Driver | 2 | 6 |
| Teacher | 1 | 2 |
| Retired Civil Servants | 2 | 6 |
| TOTAL | 35 | 100 |

Source: Field Work, 2018

From table 4.3, most men in Santa are farmers as 30 out of the 35 men are farmers, 2 are drivers, 2 are retired civil servants and 1 a teacher. This shows how valuable land is to the inhabitants of this community.

4.3 The Implementation of Legal and Recognized Land Rights of Women in Santa

4.5 Land Ownership by Women in Santa



Source: Field Work, 2018

In figure 4.5 75% of women claimed that they own and control land with their husbands. So, they do not see anything bad about the patriarchy land system. This is similar to study raised by Sechiyama Kaku which revealed that tradition has blindfolded rural women to see patriarchy as a ‘natural practice’ and women should accept it the way it is⁹⁹. However, 25% of women are still of the opinion that, they do not own any piece of land because they did not have

⁹⁹ Sechiyama Kaku, ‘Patriarchy in East Asia: A Comparative Sociology of Gender’ *Leiden-Boston* 2, 2013, 7-17

money to buy and because as women, they cannot inherit land from their parents. This is similar to study carried out by Rodney Godfrey Tsiko whose findings revealed that about 80% of food for household consumption is provided by women but less than 10% have access to land¹⁰⁰. To corroborate the findings are the opinions of men in Santa represented in the table below on the ownership of land by women.

4.4 Men's opinion on Women's property and inheritance Rights in Santa

| Opinion | Number | Percentage (%) |
|----------------|--------|----------------|
| Should Own | 13 | 37 |
| Should not Own | 20 | 57 |
| Mixed Opinion | 2 | 6 |
| TOTAL | 35 | 100 |

Source: Field Work, 2018

According to findings in table 4.4, most men in Santa are not in favour of women's right to own and inherit land. This poses a security threat to women and agrees with the arguments in the securitization theory and the protracted social conflict theory. 57 % held that women should not own land because the tradition states that women are property and should not own property. This is similar to study carried out by Buti Tihagale whose findings revealed that in a patriarchy system, public life reflects the strength of men as being powerful

¹⁰⁰ Rodney Godfrey Tsiko, 'Geographically weighted Regression of Determinants Affecting Women's Access to Land in Africa' *Geosciences*, 6:1, 2016, 2-5.

and women treated as property¹⁰¹. They also raise that, women are selfish and will not manage land well in a way that other generations can benefit from it. In addition, they aver that women are too emotional and can be easily duped. Taking away these rights from women is a way of keeping them submissive to them, women who own land always control their husbands. Finally, women cannot inherit land because they will marry into other families and the land will belong to another family. This is in conformity with study done by Paul Ahidjo in Cameroon whose findings revealed that conflicts over land ownership and access have its roots tied to traditional system practiced in the Northern part of Cameroon¹⁰². Notwithstanding, 37 % are in favour of women's right to own and inherit land. This is because they believe in equality and women's empowerment. Another reason raised is that, if women can earn, then they can also own land. It is also pointed that, everything has evolved in Santa including tradition which has been mitigated by Christianity and education. 6% had mixed feelings on this issue and they held that, women who marry out of the clan should not own or inherit property while those who marry within the clan should enjoy these rights.

¹⁰¹ Buti Tlhagale, 'Discrimination rooted in Culture the Basis of Violence Against Women', 2015, Available at www.justitia.com (Accessed on 11/03/18).

¹⁰² Paul Ahidjo, 'Access to Land and the System of Land Ownership in Northern Cameroon' *Journal of Knowledge Management, Economics and Information and Technology*, Issue No.3, June 2012.

4.5 Land Acquisition by Women in Santa

| Method of Acquisition | Number | Percentage % |
|-------------------------|--------|--------------|
| Buying | 22 | 69 |
| Inherited from Parents | 10 | 31 |
| Inherited from Husbands | 6 | 19 |
| Inherited from in-Laws | 1 | 9 |

Source: Field Work, 2018

Findings in Table 4.5 revealed that, most women in Santa acquired land by their personal efforts. 69% of women in Santa buy their land. Most of them see this as the only way of owning a secured piece of land and as a way of avoiding family and marital conflicts. However, women in Santa still acquire land by other means 31% of them acquire their land through inheritance from their parents, 19% inherited from their husbands and 9% inherited from their in-laws.

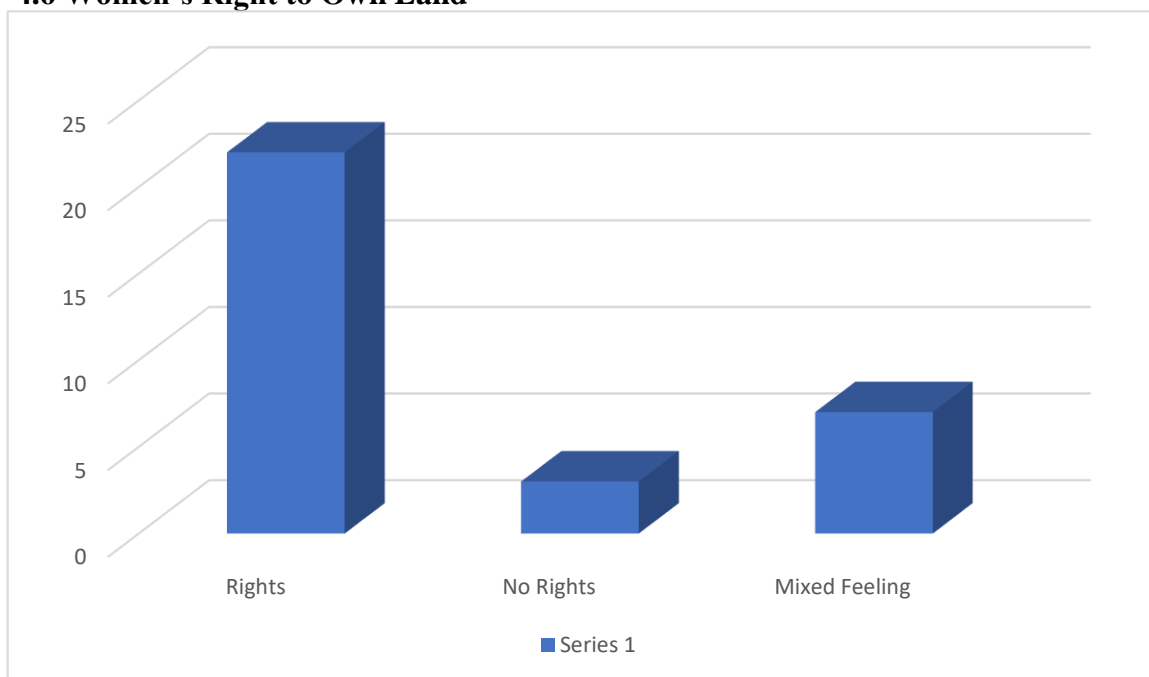
4.6 Value of Land to Women in Santa

| Value | Number | Percentage % |
|----------------------|--------|--------------|
| Source of Livelihood | 32 | 100 |
| Source of Income | 17 | 53 |
| Asset | 32 | 100 |

Source: Field Work, 2018

Table 4.6 indicates that, land is of significant importance to women in Santa as all women are of the opinion that, it is a source of livelihood to them and their families. Besides, land is the only Asset owned by these women. 53% of women in Santa also see land as a source of income, since most of them are petty traders who mostly sell vegetables, fruits and crops harvested from their farms to sponsor and cloth their children.

4.6 Women's Right to Own Land



Source: Field Work, 2018

In Figure 4.6, 22 out of 32 women are of the opinion that, women in Santa have a right to own land while 3 are of the opinion that, women have no right to own land and 7 of them have mixed feeling. They held that, women have a right to own land because the law states that, everybody is equal and has equal rights to property. On the other hand, those who hold that women have no rights to

land affirm that, the tradition of Santa sees women as property and property cannot own property. To them, their tradition is supreme and irrevocable. This is similar to the study done by Murithi Tim whose findings revealed that there still exist some traditions that does not promote gender equality. Those with mixed feelings indicate that, women have rights to land if she buys it or if it was clearly stated by her parents that, the land belongs to her. They also claim that, women's right to land in Santa are mostly enjoyed by single women and restricted for married women. The belief is that, when a married woman owns land or a house, she will disrespect and challenge her husband. The consequences of denying women the right to own and inherit land are high levels of poverty and high levels of dependency as most of them are farmers and need land to cultivate crops and sell as well as feed their families.

4.4 Incidence of Land Conflicts Faced by Women in Santa

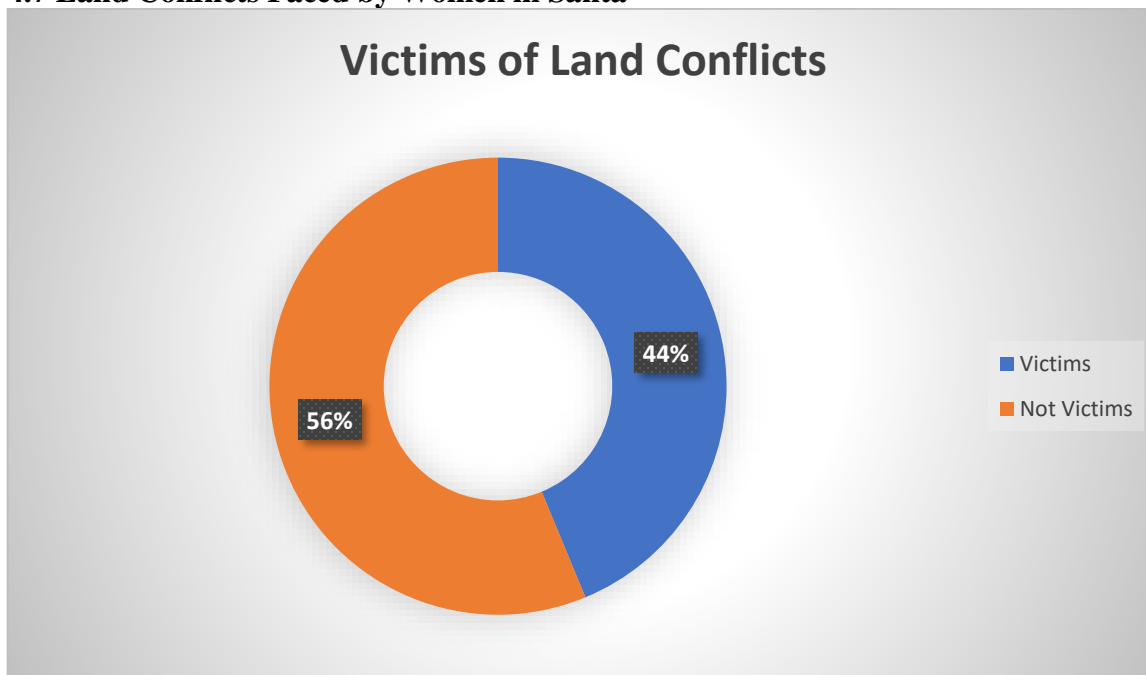
4.6 Prohibition of Women's Activities on Land

| Land Prohibition | Number | Percentage % |
|------------------|-----------|--------------|
| Prohibited | 18 | 56 |
| Not Prohibited | 12 | 38 |
| Mixed Feeling | 2 | 6 |
| TOTAL | 32 | 100 |

Source: Field Work, 2018

Findings in table 4.6 above reveal that, out of 32 women, 18 of them believed that, women in Santa are prohibited from carrying out certain activities on land. This is in conformity with study by Urmilla Bob whose findings revealed that land conflicts in Sub-Saharan countries are related to tenure rights and access to resources in relation to agricultural activities and inheritance rights. While 12 believed that, women's activities on land are not prohibited in any way and 2 had mixed feelings. Those who believed that, women's activities are prohibited held that, married women can only use their husbands land to carryout activity which is desired by their husbands. They also raised the fact that, women in Santa are prohibited from carrying out "Ankara" Farming and from selling family land. Those of the opinion that women's activities on land are not prohibited hold that, a woman in Santa can buy her land, build on it and sell it when need arises. Those with mixed feelings aver that, women cannot sell family land under normal circumstances without the consent of other family members. They further indicate that, women in Santa have a right to sell land without the consent of others during emergencies like critical illness or to pay her children's fees if she is a widow and the land belongs to her husband.

4.7 Land Conflicts Faced by Women in Santa



Source: Field Work, 2018

Figure 4.7 indicates that, 56% of women in Santa have never had conflicts over land while 44% of women here have found themselves in different kinds of conflicts with land issues. 31 out of the 35 men are of the opinion that, women find themselves in land disputes in Santa while 4 were of the opinion that, they don't find themselves in land conflicts. These men explain that the ownership of land by women in Santa affect their relationships with their husbands giving rise to so many marital disputes.

4.7 Types of Land Conflicts Faced by Women in Santa

| Type of Land Conflict | Number | Percentage % |
|------------------------------------|--------|--------------|
| Conflicts between Husband and Wife | 1 | 7 |
| Farmer-Grazier Conflicts | 2 | 14 |
| Conflicts with Co-Wives | 2 | 14 |
| Conflicts with in-laws | 2 | 14 |
| Conflicts with brothers | 2 | 14 |
| Conflicts with Successors | 3 | 21 |
| Conflicts with Others | 4 | 28 |

Source: Field Work, 2018

From table 4.7 it is clear that, the conflicts over land in Santa are mostly between women and their husbands, Farmer-Grazier conflicts, conflicts between women and their in-laws, Conflicts between women and co-wives, conflicts between women and their brothers, women and successors and conflicts between women and other men in the village. The conflicts between

women and their husbands arise when they restrict them from cultivating or carrying out certain activities on their land. Conflicts between women and co-wives are common after the death of their husband who died without a will. In addition, women find themselves in conflict with their in-laws and successors after the death of their husbands. These people always claim that, women are property and cannot inherit property. Finally, women who inherit land from their parents always face resistance from their brothers who claim that, it is the man's right to own land not a woman. They also have conflicts with other men, especially in cases where these women purchased their land. These men feel that they can dominate and intimidate these women to surrender their land to them and this motivates these men to lay false claims to women's lands in Santa. All these conflicts prohibit women from fully exploiting their land and limit their ability to take care of their families. This agree with the protracted social conflict theory.

These conflicts have both negative and positive consequences on the disputants and the community. It leads to the separation of families, injury and death. This is common in disputes between spouses over land. It slows down the development of the area as land remains unexploited by any of the disputants throughout the period of the dispute. It creates insecurity and suspicion among families and groups in the community. On the other hand, findings also hold

that, these conflicts foster family unity and understanding especially when the outcome of the dispute favour both parties.

4.5 Effectiveness of Measures put in Place to ensure the Enjoyment of Land Rights by Women in Santa

4.8 Women's Awareness on Laws and Mechanisms Protecting their Right to Land

| Awareness | Number for women | Percentage % | Number for men | Percentage % |
|----------------------------------|------------------|--------------|----------------|--------------|
| National Laws Dominate Tradition | 9 | 28 | 12 | 34 |
| Tradition is supreme | 6 | 19 | 9 | 26 |
| No opinion | 17 | 53 | 14 | 40 |
| TOTAL | 32 | 100 | 35 | 100 |

Source: Field Work, 2018

Table 4.8 indicates that, most women in Santa are still ignorant with reference to national laws and mechanisms protecting women's rights to land. Only 28 % of women and 34% of men in Santa are aware of National Laws and Mechanisms protecting women's rights to land. 53% of women and 40% of

men in Santa have no opinion on national laws on the Women's rights to land, 19% of women and 26% affirmed that the tradition of Santa dominates National Laws. Most of them have more confidence in their customary courts and the traditional council than Modern courts because their procedures are lengthy, they see national courts as corrupt and expensive. This is also similar to the study by Munge Patience Sone¹⁰³.

4.6 Measure taken to ensure the enjoyment of Women's Right to Land

Several measures have been taken in Santa to guarantee women's right to Land in Santa. These measures include Sensitizations of the community on women's rights to Land, facilitate access to justice for women whose rights have been violated and here, they advise them on what to do and forward their complaints to the right quarters. Follow up women to be legally married with marriage certificates, promote the establishment of land certificates for women who own land and punish defaulters of laws promoting women's Land rights.

4.6.1 Effectiveness of Measures

Out of 11 competent authorities visited, 10 have handled cases on the violation of women's rights to land in Santa. Findings of this study reveal that, most cases reported are Disputes between Brothers and sisters which is most

¹⁰³ Patience Munge Sone, 'Approaches to Gender Conflicts on Land Ownership in the Courts of Anglophone Cameroon: Human Rights Implication' *The International Journal of Human Rights*, 17:4, 2013, 567-583.

common in Polygamous homes. Here, authorities try to settle these disputes at the level of the family but if disputants can't compromise, they forward the matter to the Divisional Officer (D.O). Disputes between co-wives have also been handled by these authorities as well as Disputes between widows and successors. In such cases, authorities focus on sensitizing the successor on the rights of widows to their late husband's property and also create their indulgence on the laws against the ill treatment of widows, to deter them from disturbing these poor widows in future. Another type of dispute commonly received by authorities in Santa are conflicts between Divorced women and their brothers over family land. This occurs in cases where the woman has once been married but due to circumstances, she left her husband's house to her father's house. Upon arrival, some of the brothers of these women are always denied access to family land. In such situations, authorities make use of Appeasable settlements by dividing the land between brothers and sisters or they simply ensure that land is allocated for the divorced woman in their compound where she can farm and take care of her children. In the case of farmer- grazier conflicts, the defaulter is always asked to compensate the victim.

7 out of 11 authorities are of the opinion that, measures taken to ensure the enjoyment of women's rights to land in Santa are effective while 3 hold that,

they are partially effective and 1 holds that, measures are ineffective because, if they were effective, there will be no marginalization of women on land matters in Santa. This agrees with the study carried out by Victoria M. Time in 2014 whose findings revealed that though Cameroon is a signatory to international treaties to protect women's rights to own land, it is yet to fully abide to the dictates of the conventions¹⁰⁴. This shows that the laws put in place are partially effective as customary practice still dominate in rural communities which is a threat to women's security.

4.6.2 Challenges Faced in Promoting Women's Right to Land in Santa

Several challenges are faced by competent authorities in their promotion of women's right to land in Santa. To begin with the presence of stereotypes in Santa makes it difficult for women's marginalization on land to be completely eradicated. This is because, men and women in this community hold strongly to their tradition and see it as superior to the Law. Findings revealed that, some women participate in the marginalization of other women in land matters, instead of fighting for them. Besides, another challenge faced is the long procedure to obtain land certificates. This has made most women to feel reluctant in obtaining their land certificates.

¹⁰⁴ Victoria M. Time, 'Women, Law and Human Rights in Cameroon: Progress or Status Quo?' *Journal of Law and Conflict Resolution*, 6:1, 2014, 1-6.

In addition, most women in Santa are not legally married to their husbands and with the absence of a marriage certificate, it makes the process very complicated. Another challenge is the prevalence of polygamy which gives rise to land disputes involving women. Furthermore, another challenge faced is corruption, miscarriages in justice and fraud. This has made most women in Santa to lose confidence in the national courts and believe in their customary courts. A good example raised is the issue of fake land Certificates made for some women who are uneducated.

Finally, the promotion of women's marginalization on land by some competent authorities makes its eradication very difficult. These authorities are expected to promote women's rights rather than violating them.

4.7 Conclusion

The content of this chapter has been Data analysis, presentation and interpretation of findings. In the next chapter one is expected to find the discussion, general conclusion and recommendations.

CHAPTER FIVE

GENERAL CONCLUSION AND RECOMMENDATION

5.1 General Conclusion

In summary, this study focused on the contribution of patriarchy as a source of conflict and the consequence being violation of women's right to own land in Santa Sub-Division. Chapter one covered a general introduction on the phenomenon, chapter two dwells on review of literature on the major concepts, the securitization theory and the protracted social conflict theory and ends with empirical review. Chapter three explained the methodology of the research while chapter four focused on analysis and interpretation of findings raised by the study. Chapter five dwells on general conclusion and recommendations.

Many conclusions have been drawn from the findings of this study, with regards to patriarchy being the cause for conflicts within families and communities as women who are aware of their rights tend to fight back. Some of the conclusions corroborated with literature generated in previous research. New arguments and debates were also raised on areas related to customary practice and conflicts which were not fully covered by the study.

To begin with, the most common conflicts over land ownership and access are between brothers and sisters or wives or in-laws. The consequences are; hatred, confrontations and slows down development of the community.

Moreover, patriarchy is considered a bad practice in Santa that is why there are laws put in place protecting women from being marginalized. Ignorance to recognize the various institutions put in place to ensure women enjoyment of land rights has most often made women vulnerable. Polygamy is also one of the causes of land conflicts in Santa between brothers and sisters or wives or in-laws. When the family head of a polygamous home passes on, most land inheritance conflicts arose between his children, as brothers and sisters from different wives struggled to acquire more landed property. A greater proportion of women involved in land conflicts are from Pinyin and Njong as a result of the practice of polygamy.

More so, patriarchy is a major source of insecurity as it is highly practiced in Santa. This has caused some of the women to be unable to handle household management and their children turned to be school dropouts.

Lastly, the measures put in place to protect women from their rights being violated are ineffective and insufficient as customary practices still prevail in the communities. This is due to non-representation of women in the

administrative set up of the institutions in place to protect women's rights to land ownership.

With regards to new arguments and debates on patriarchy raised by findings, the study could not answer all questions on patriarchy in Santa or clarify all arguments on the phenomenon. Notwithstanding, the findings have generated more arguments and debates on the subject. The study was not able to reveal the total number of women who have been victims of the patriarchy practice in Santa.

It was discovered that family heads are always men and they gave family land only to their sons whenever the latter were ready for marriage. This was because the Santa community followed the patrilineal organizational setup. Thus, women could access land but they do not own it. They are mere caretakers and not owners of the land. Some women depending on the family where you are married in would inherit their husband's land only if they had a son.

More so, women are not fully represented in grass roots organizations such as the village traditional council and other institutions involved in the process of land policy formulation. Educative talks and training are not being given to men and women about land laws, land registration, land certification and land

dispute settlement. Thus, when conflict arose over land, women are left to the mercy of the men dominated organizations to resolve it. Besides, the role of Christianity in the eradication of bad aspects of culture that has made people to leave as one irrespective of sex could not be justify by the study. The study leaves these arguments for future research.

In conclusion, patriarchy is a source of conflict faced in Santa municipality and the end result is that women are the vulnerable group. The women are mostly in charge of household management but deprived by the patriarchy system to own land. Findings revealed that about 75% of women claimed to own land in Santa meanwhile 57% of men are of the opinion that women should not owned land. This is where conflict occurs between men and women at three levels: at family level, home and community. Thus, urgent action needs to be taken in order to resolve the conflict caused by the patriarchy system. It is therefore necessary for the following recommendations to be made.

5.2 Recommendations

- There should be an integration of customary law and domestic laws. This would enable a more enhance democratically structured accountability systems and legal checks and balances. Through this, negative aspects of culture will be reconstructed.

- The government needs to make appropriate and enforced domestic laws which will facilitate redress violence and inequalities faced by women. This can be done through land reforms which will empower the vulnerable group and disadvantaged communities.
- In order to minimize these conflicts, women should be highly sensitized on the various domestic and international human right laws protecting and promoting women's right to own property. This is so because most rural communities are ignorant of the law and tied to their traditional belief that women don't control and owned land. Women in Santa need to be sensitized, empowered and incorporate 'freedom from fear' in order to prevent future violent conflicts among families which at times involved the whole community and hinders development and economic growth. This will bring about sustainable peace as Kofi Annan once said that - "... Sustainable peace will not be achieved without the full and equal participation of women and men"¹⁰⁵.
- Litigation should not be the only means to resolve land conflicts but rather resolutions could range from negotiation between stakeholders with the presence of a third party before moving to modern courts and customary courts.

¹⁰⁵ UN Security Council, 'Report of the Secretary General on Women, Peace and Security,' 12.

- Civil society organizations need to be empowered to engaged in land policy debates and sensitization campaigns on the disadvantages of the patriarchy land system practiced in Santa.
- Institutions designated to handle cases patterning to land disputes should follow up, monitor regularly and evaluate cases of women marginalization to own land.

BIBLIOGRAPHY

Books

- Azar, E. (1990). *The management of protracted social conflict: Theory & cases*. Dartmouth: Aldershot.
- Boyce, C. (2006). *Conducting in-depth interviews: A Guide for Designing and Conducting In-Depth Interviews for Evaluation Input*. Pathfinder International: Massachusetts.
- Charrett, C. (2009). *A critical application of securitization theory overcoming the normative dilemma of writing security*. Barcelona: International Catalan Institute for Peace.
- Cotula, L. (2004). Camilla Toulmin and Ced Hesse. *Land Tenure and Administration in Africa: Lessons of Experience and Emerging Issues*. International Institute for Environment and Development: London.
- Jon, A., & Mirjam, de B. (2011). *Land, law and politics in Africa: Mediating Conflict and Reshaping the State*. Leiden: Boston.
- Kothari, C. R. (2004). *Research methodology: Methods and techniques*. New Age International Publishers: New Delhi.
- Mugenda, O. M., & Mugenda, A. G. (2013). *Research methods: Quantitative and qualitative approaches*. African Centre for Technology Studies: Nairobi.
- Sonja, K. K. (2013). *The EU and the securitization of pandemic influenza*. Wales: Aberystwyth University.

Van, E. R. (2011). *Intervening in the language of security; Emotion, Appraisal and Securitization Theory*. Ontario: Carleton University, 2011.

Vladimir, S. (2010). *Meaning of security and theory of securitization*. Belgrade Centre for security Policy, 5th October 2010.

Book Chapters

Anna, D. (1981). 'Feminism & labour history.' in *People's History and Socialist Theory*, edited by Raphael Samuel. Routledge.

Hanna, S., & Jentoft, S. (1996). 'Human use of the natural environment: An overview of social and economic dimensions.' in *Rights to nature: Ecological, economic, cultural and political principles of institutions for the environment*, edited by Hanna S., Folke C., and Mäler K.-G, 35-55. Washington DC: Island Press.

Joan, S. (1991). 'Women's history', in *New Perspectives on Historical Writing*, edited by Peter Burke, 55-60. Polity.

Valasek, K. (2014). 'Please leave your weapons at the door: Re-gendering Human Security now to Disarmament.' in *The Search for Lasting Peace: Critical Perspective on Gender-Responsive Human Security*, edited by Boyd Rosalind, London: Routledge.

Journals and Articles

Ahidjo, P. (2012). 'Access to land and the system of land ownership in Northern Cameroon,' *Journal of Knowledge Management, Economics and Information and Technology*. no. 3, (2012): 1-11.

- Amawa, S. G., et., al. (2015). 'The implications of variability on market Gardening in Santa Sub-Division, North West Region of Cameroon.' *Environmental and Natural Resources Research* 5:2, (2015): 14-23.
- Amir, L. (2014). 'The limits of securitization theory: Observational Criticism and the Curious Absence of Israel,' *International studies Review* 16, (2014): 390-410.
- Baele, J. S., & Catarina, P. T. (2017). 'An experimental agenda for securitization theory,' *International Studies Review* 19, (2017): 646-666.
- Bozzoli, B. (1983). 'Marxism, feminism and South African studies.' *Journal of Southern African Studies* 9:2, (1983): 139-149.
- Fonjong, L., Fombe, L., & Sama-Lang I. (2012). 'Implication of customary practices on gender discrimination in land ownership in Cameroon.' *Ethnics and Social Welfare* 6, (2012) 260-274.
- Fonjong, L., Lawrence, F., & Sama-Lang, I. (2012). 'The paradox of gender discrimination in land ownership and women's contribution to poverty reduction in Anglophone Cameroon,' *Geojournal* 69:4, (2012): 5-18.
- Haddad, R. F, (1986). 'Lebanon: An Anomalous Conflict,' *Third World Quarterly* 8:4, pg 1337-1380.
- James, H. W. (2015). 'Human security to promote capacity-building and sustainable livelihoods interventions,' *Social Work Research* 39:1, (2015): 2-5.
- Lisa, L. (1998). 'No Need to Think of Home'? Masculinity and Domestic Life on the Nigerian Railway,' *Journal of African History* 39, (1998): 439-466.

- Makama, G. A. (2013). 'Patriarchy and gender inequality in Nigeria: The way Forward,' *European Scientific Journal* 9:17, (2013): 115-141.
- Munge, P. S. (2013). 'Approaches to gender conflicts on land ownership in the courts of Anglophone Cameroon: human rights implications,' *The International Journal of Human Rights* 17:4, (2013): 567-583.
- Murithi, T. (2006). 'African Approaches to Building Peace and Solidarity,' *African Journal on Conflict Resolution* no.2, (2006): 9-34
- Ramsbotham, O. (2005). 'The analysis of protracted social conflict: a tribute to Edward Azar,' *Review of International Studies* 31:1, (2005):109-126.
- Scully, P. (2009). 'Should we give up on the state? Feminist theory, African Gender history and Transitional Justice,' *African Journal on Conflict Resolution* 9:2, (2009): 29-40.
- Sechiyama, K. (2013). 'Patriarchy in East Asia: A Comparative Sociology of Gender' *Leiden-Boston* 2, (2013): 7-17.
- Taureck, R. (2006). 'Securitization studies,' *Journal of international relations and Development* 9, (2006): 53-61.
- Time, M. V. (2014). 'Women, law and human rights in Cameroon: Progress or Status Quo,' *Journal of Law and Conflict Resolution* 6:1, (2014):1-6.
- Tsepiso-Mohapi, (2000). 'Gender relations: A missing link in third world development planning,' *Africanus* 30:2, (2000): 50-63.
- Tsiko, Ro. G. (2016). 'Geographically weighted regression of determinants Affecting Women's Access to Land in Africa,' *Geosciences* 6:1, (2016) 1-26.

Urmilla, B. (2010). 'Land related conflicts in Sub-Saharan Africa,' *African Journal on Conflict Resolution* 10:2, (2010): 49-64.

Wambui, P. K. ('Realizing the rights of women in development processes: Women's Legal Entitlements to Agricultural Development and Financial Assistance,' *Third World Legal Studies* 10:6, (1991):109-135.

Internet Sources

Abeda, S. (2010). 'Patriarchy and women's subordination: A Theoretical Analysis, 2010,' *The Arts faculty journal*, Available at www.blanglajournal.info (Accessed on 23/02/18).

Alda, F. (2013). 'What is Patriarchy?', 2013, Available at www.learnwhr.org (Accessed on 23/02/18).

Ali, D. (2012). 'Towards a critical securitization theory: The Copenhagen and Aberystwyth Schools of Security Studies,' Available at www.e-ir.info (Accessed on 01/03/18).

Amitav, A. (2011). 'Human Security,' Available at www.amitavacharya.com (Accessed on 19/03/18).

Basic Concepts: Sex and Gender, Masculinity and Femininity, Patriarchy. Available at www.archive.mu.ac.in/myweb (Accessed on 24/02/18).

Belaunde, S., Cortes, M., & Hogstad, J. (2010). 'Land, legitimacy and governance in Cameroon,' Columbia University School of International and Public Affairs, 2010. Available at www.institut-governance.org (Accessed on 17/04/18).

Black, K. (2010). 'Business statistics: Contemporary Decision Making,' John Wiley & Sons, 2010. Available at (<https://research-methodology.net/sampling>) (Accessed on 30/03/18).

- Bruce, W. J. & Sally, H. (2013). 'Land and conflict prevention,' Available at www.globalprotectioncluster.org (Accessed on 2/02/18).
- Buti, T. (2015). 'Discrimination rooted in Culture the Basis of Violence Against Women,' 2015. Available at www.justitia.com (Accessed on 11/03/18) pp.1-12.
- Communal Development Plan: available at the UCCC's Resource Center, Available at <http://www.cdr-cvuc.cm> (Accessed on 17/02/18).
- Cordula, R. (2011). 'Azar's model of protracted social conflict from a gender-sensitive perspective,' Available at www.bradford.ac.uk (Accessed on 02/03/18).
- Joppe, M. (2009). 'The Research Process,' 2000. Available at <http://www.ryerson.ca> (Accessed on 31/03/18).
- Kaziba, C. (2016). 'The relevance of Edward Azar's theory of protracted social conflict in the context of Rwanda,' Available at <http://hdl.handle.net> (Accessed on 02/03/18).
- Kimani, N., & Orchardson-Mazrui, E. (2007). 'Gender Inequality and Women's Rights in the Great Lakes: Can Culture Contribute to Women's Empowerment,' Available at <http://citeseerx.ist.psu.edu> (Accessed on 12/03/18)
- Ongbassomben, M. (July 13, 2006). 'Women and property in Cameroon: Laws and Reality'. Available at Wrm.org.uy/articles (Accessed on 04/06/2018).
- Senja, K. (2014). 'A Change of paradigm-towards human security,' Available at www.researchgate.net (Accessed 19/03/18).

Tatjana, S. & Juliet, S. (2016). 'Introducing Gender in Conflicts and Conflict Prevention: Conceptual and Policy Implications,' Available at www.peacewomen.org (Accessed on 24/02/18).

Reports

Fact Sheet No.2 (Rev.1), (June 1996). The international bill of human rights". UN OHCHR, (Accessed on 24/03/18).

UN Women watch, 'Facts and Figures: Rural Women and the Millennium Development goals,' Available at www.un.org/womenwatch (Accessed on 16/02/18).

UNDP's (1994). Human development report.

Thesis

Ambe, N. A. L. (1998). 'Integrating the struggles for the rule of law and women's equality rights in Cameroon.' PhD diss., York University, November.

Beaudoin, M. MC. (August ,2014). 'Protracted social conflict: A Fresh Look at the Theoretical Approach to the Study of Enduring Social Conflict.' PhD diss., Georgia State University.

Munge, P. S. (July 2011). 'The concept of equality and access to land: The Case of the Anglophone Regions of Cameroon.' PhD diss., University of Buea.

Tafesse, Y. Q. (2011). 'Women and land rights in rural Ethiopia: The Case of Wolaita.' Masters diss., University of Tromso, Norway, Spring 2011.

APPENDICES

APPENDIX 1

AN INTERVIEW GUIDE FOR WOMEN IN SANTA SUB-DIVISION

My name is Muluh Chantal, a Professional Masters student in Peace Conflict and Security at the University of Buea. I'm working on a thesis titled **Gender and Conflicts: Patriarchy Land System in Santa**. The success of this thesis depends on the information which can only be provided by you. I hereby plead for your time and patience to answer the following questions. I assure you that, any information given by you will be used strictly for academic purpose. Thanks for your kind attention.

Section A: Demographic Factors

1. Sex
2. How old are you?
3. What is your marital status?
4. What level of education have you attained?
5. How many members are there in your family?
6. What do you do for a living?
7. Are you an indigene of the Santa area?
8. For how long have you been living here?

Section B: Women and Land Rights in Santa

9. Do you have or own a piece of land?
10. If no, why do you not own land?
11. If yes, how did you acquire this land?
12. What is the value of land to you?
13. What do you use land for?
14. Do women have the right to own land in this locality?
15. If no what is the reason for not allowing women to own land?
16. Are women denied or prohibited from carrying out some specific activities on land?
17. If yes, what are some of the activities they cannot carry out on land?
18. What problems do you face in the exploitation of land?

APPENDIX 2

AN INTERVIEW GUIDE FOR MEN IN SANTA SUB-DIVISION

My name is Muluh Chantal, a Professional Masters student in Peace Conflict and Security at the University of Buea. I'm working on a thesis titled **Gender and Conflicts: Patriarchal Land System in Santa**. The success of this thesis depends on the information which can only be provided by you. I hereby plead for your time and patience to answer the following questions. I assure you that, any information given by you will be used strictly for academic purpose. Thanks for your kind attention.

Section A: Demographic Factors

1. Sex
2. How old are you?
3. What is your marital status?
4. What level of education have you attained?
5. How many members are there in your family?
6. What do you do for a living?
7. Are you an indigene of Santa area?
8. For how long have you been living here?

Section B: Women and Customary Practices in Santa

1. Do you think that customarily women should be allowed to own land?
2. If no, why do you think women should not be allowed to own and control land?
3. How are the women who violate customary practices treated?
4. What other problems do women face in accessing and owning land
5. Do women and men have different needs to land?
6. The fact that women do not own land, does it affect their relationship with men?
7. Do you think it affects their ability to feed the family?
8. Are women allowed to own land through inheritance?
9. If no, why are they not allowed to own land through inheritance?
10. What are the disadvantages if women do not own land through inheritance?
11. Do you know of any family involved in land conflicts in your community?
12. If yes is it between wives and husband or brother and sisters or wives and in-laws?
13. What usually happens to the woman/man over disputed land?

14. What is the impact of land conflicts on men and women in your community?
15. What do you expect the government to do in order to manage land conflicts in rural communities?

APPENDIX 3

AN INTERVIEW GUIDE FOR COMPETENT AUTHORITIES

My name is Muluh Chantal, a Professional Masters student in Peace Conflict and Security at the University of Buea. I'm working on a thesis titled **Gender and Conflicts: Patriarchal Land System in Santa**. The success of this thesis depends on the information which can only be provided by you. I hereby plead for your time and patience to answer the following questions. I assure that, any information given by you will be used strictly for academic purpose. Thanks for your kind attention.

1. How long have you been working in this field?
2. Have you ever come across cases of land dispute or marginalisation of women's right with respect to land in Santa?
3. If yes, what kind of disputes have you come across?
4. Please share
5. What was the outcome of the case?
6. In your own opinion do you think the measures put in place to enhance women's property and inheritance rights have been effective or not?
7. If no what are some of the challenges encountered in the implementation of measures to tackle the problem?

8. In your own opinion what do you think can be done to foster the enjoyment of land rights by women?

APPENDIX 4

A COPY OF THE RESEARCH PERMIT

UNIVERSITY OF BUEA
P.O Box 63
Tel: (237) 332 21 34/332 26 90
Fax: (237) 332 22 72



REPUBLIC OF CAMEROON

Peace-Work-Fatherland

FACULTY OF ARTS

Dean: Prof. NOL Alembong

Vice-Dean/Programmes & Academic Affairs: Dr. Teke Charles Ngiewih

Vice-Dean/Admission & Records: Dr. Gratien Atindogbe

Vice-Dean/ Research & Cooperation: Prof Pierre Fandio

Faculty Officer: Batebe Agbor Boniface

2018/183/UB/FA/HOD/HIS/AA 

Your Ref: _____

Date: 12 06 18

Our Ref: _____

Research Permit

This is to attest that Mrs. **Muluh Chantai**, Matricule No **AR16P135** is a bonafide student of the department of History, University of Buea. She is currently undertaking research for her thesis in partial fulfillment of the requirements for the award of the professional Master of Arts Degree in Peace, Conflict and Security.

Her Research topic: **Gender and Conflicts: Patriarchy Land System in Santa**

We would be very appreciative if you give her assistance to facilitate the realization of this academic requirement. The purpose of this exercise is strictly professional/academic.

Sincerely,



Dr. Stephen Fomin, (AP)
Head, Department of History



APPENDIX 5

AUTHORISATION LETTER FROM THE D. O's OFFICE IN SANTA

REPUBLIQUE DU CAMEROUN
Paix-Travail-Patrie
REGION DU NORD-OUEST
DEPARTEMENT DE LA MEZAM
ARRONDISSEMENT DE SANTA
SOUS PREFECTURE DE SANTA
SECRETARIAT PARTICULIER
Ref. N^o. 1 /L/E.29.05/PS/2018

REPUBLIC OF CAMEROON
Peace-Work-Fatherland
NORTH WEST REGION
MEZAM DIVISION
SANTA SUB DIVISION
SUB DIVISIONAL OFFICE, SANTA
PRIVATE SECRETARIAT
Santa, the 14 JUN 2018
Le
The Divisional Officer,
Le Sous Préfet

To: - MULUH Chantal

REF: YOUR APPLICATION DATED 14/06/2018

SUBJECT: AN APPLICATION TO CARRY OUT RESEARCH

Following your application whose reference and subject matter have been captioned supra,

I have the honour to inform you that the said authorization has been granted you to carry out research on "Gender and Conflict: Patriarchy Land System in Santa Sub Division".

The Research you shall be carrying out must be in strict respect to the rules and the regulations of the Republic.

To this effect, I request all the resource Persons and Organizations that she shall be contacting during this research to welcome and give her all the necessary information required. /-

SANTA THE 14 JUN 2018
THE DIVISIONAL OFFICER



VIANG MEKALA
Administrateur Civil Principal

APPENDIX 6

LAWS AND ORDINANCES

UDHR Article 17(1) Everyone has the right to own property alone as well as in association with others.

The Convention on the Elimination of all forms of Discrimination Against Women (CEDAW) article 15(1) states that parties shall accord to women equality with men before the law. Article (2) advocates that parties shall accord to women, in civil matters, a legal capacity identical to that of men and the same opportunities to exercise that capacity. In particular, they shall give women equal rights to conclude contracts and to administer property and shall treat them equally in all stages of procedure in courts and tribunals. Article 14(2)(g) avers that everyone shall have access to agricultural credit and loans, marketing facilities, appropriate technology and equal treatment in land and agrarian reform as well as in resettlement schemes. Article 16 obliges states parties to establish equal property rights for women in relation to marriage, divorce and death for the protection of women's rights to own property.

International Covenant on Civil and Political Rights (ICCPR) article 1(2) states that all peoples may, for their own ends, freely dispose of their natural wealth and resources without prejudice to any obligations arising out of international economic co-operation, based upon the principle of mutual benefit, and

international law. Article 2(1) states that each state party to the present Covenant undertakes to respect and to ensure to all individuals within its territory and subject to its jurisdiction the rights recognized in the present Covenant, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

International Covenant on Economic, Social and Cultural Rights (ICESCR) article 2(2) states that the states parties to the present Covenant undertake to guarantee that the rights enunciated in the present Covenant will be exercised without discrimination of any kind as to race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

African Charter on Human and People's Right (ACHPR) article 14 states that the right to property shall be guaranteed. It may only be encroached upon in the interest of public need or in the general interest of the community and in accordance with the provisions of appropriate laws.

The 1974 Land Ordinance, states that, 'the state guarantees to all-natural persons and corporate bodies having landed property the right to freely enjoy and dispose of such lands.

Article 19 of the Preamble of the Constitution of Cameroon states that ownership shall mean the right guaranteed every person by law to use, enjoy and dispose of property. No person shall be deprived thereof.

APPENDIX 7

SOME CASE FILES FROM THE SUB-DIVISIONAL DELEGATION OF WOMEN'S EMPOWERMENT AND THE FAMILY-SANTA.

Complaint No. 002/2014 between Bisheline Shiri Vs Husband (Case type: Family Conflict in Pinyin) where the complainant avers that the husband insulting and beating the wife for given birth to three female children. The complainant declared that the husband sends her away to her father and took all the land she was farming on to feed the children. The complainant solicits the intervention of the Sub-Divisional Delegate of Women's Empowerment in Santa. Women's Empowerment after resolutions taken to resolve the conflict, failed to follow up and ensure measures implemented. Thus, Bisheline Shiri died in 2016.

Complaint No. 13/2013 between Shiri Geraldine Atoka Vs Mbonying Peter (Case type: Family Conflict in Mbei) where the complainant purports that the husband wanted that they should forcefully take his cousin's land (Alex Titioh) and when she refused, the husband send her away and took all the farm lands she was farming to take care of herself and kids and immediately marry another wife. Women's empowerment took resolutions that the defendant should return the farm lands to the wife and endeavor to take care of his children.

Complaint No. 11/2015 between Nifobom Jeremiah Vs In-laws (Case type: Family Conflict in Njong) where the complainant avers that his in-laws sent

away her daughter with the baby and took all properties after the death of her husband. The complainant solicits the intervention of Women's Empowerment in Santa. Following the confrontation between the two parties, the institution resolved that: the in-laws of Mr. Nifobom should take full responsibility of the daughter and child of their late brother and the landed property be returned to the deceased's wife to farm on.

Complaint No. 07/2018 between Tamukom Rosaline Nchang Vs Joseph (Case type: Family Conflict in Njong) where the complainant purported that the husband has taken away her farm lands where she farms to take care of her children and given to the children of his first wife without her knowledge. When she went to work on the land, the first wife and daughter came shouting and insulting her, calling her 'devil' who wants to kill the husband. The complainant avers that the husband told her never to pass anywhere around his properties and that if she need land, she should buy before working on the land. Women's Empowerment following the confrontation resolved that: Mr. Joseph should endeavor full responsibility of his children. However, the case was adjourned because the delegate supposed to go to the field and visit the farm land.