

Spatial Typology and Cause-effect Analysis of Recurrent Agro-pastoral Conflicts in Menchum, North West Cameroon

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Abstract: - Livestock keeping and crop cultivation are amongst the activities that sustain the lives of the majority of rural people. Wide across, the two systems have never been in harmony. Farming groups and herdsmen in the North West Region in general and Menchum Division in particular have been drawn into schism of varied nature which have weakened and paralysed the socio-economic, political and cultural livelihoods in the rural world. This paper attempts to spatialise the typology of recurrent agro-pastoral conflicts in Menchum. Field visits, Focus Group Discussions (FGDs) alongside the administration of 400 semi-structured questionnaires aided to collect the required data. The results revealed that agro-pastoral conflict typology in Menchum Division takes the form of farmer-grazier (71.9%), farmer-farmer (16.6%), and grazier-grazier (11.5%). A cartographic visualisation and representation of the most recurrent land use conflict (farmer-grazier conflicts) within the four subdivisions of Menchum for the period covering 1990 to 2017 revealed that Fungum and Wum Subdivisions occupied the top positions (187 and 127) cases recorded respectively. The main drivers of conflicts as identified were; no clear demarcation of farm and grazing lands, conflicting administrative decisions with successive administrators, stray cattle and teenage herdsmen, rising human and cattle population and pressure on land resources, and frequent farmer-grazier barbarism. The cause-effect analyses of this recurrent conflict revealed increasing threats on food security linked to crop damage and loss of animal and human lives, retardness of economic activities, loss of mutual understanding, intimidation and mistrust. There is however increasing tendencies towards harmony of the two agricultural systems within the study area though much is still left to be done as conflicts of farmer-grazier origin remains unabated in some parts of the zone.

Keywords: Agro-pastoral conflicts, Conflict typology, Land use clashes, Resource interest, Menchum

I. INTRODUCTION

Pastoralism-extensive livestock production in the rangeland is one of the most sustainable food systems in the planet and safeguard natural capital in more than a quarter of the world's land area [1]. This is practice by between 200 and 500 million people worldwide, encompassing nomadic communities, transhumant herdsmen, agro-pastoralists and ranchers. Pastoralism is characterised by conflicts owing to

the strong erosion of local governance arrangements, expropriation of natural resources or alienation and decision making amongst pastoral and farming communities [2; 3]. Pastoral and agro-pastoral livestock rearing is a production system based on extensive livestock rearing that makes optimum use of rangeland for the most part and the communities who carry it out are often on the fringes of society, and it is associated with a lifestyle based on special relationships among humans, animals, and nature [4]. Farmer-grazier conflicts (FGCs) are enduring features of social life in Africa [5]. Many areas that were once made up of common pastoral resources in Africa, the privatization of commons has led to the pastoral populations being dispossessed of the resources to which they previously had access, or to marketing of harvest residues and of access to water, which represents an obstacle to their activities [4]. Intensifying violent conflicts between pastoral groups poses significant challenges for local communities [6]. In cases of very strong land pressure and when agricultural development is conducted without prior planning, it is the grabbing of water resources and the blocking of corridors that prevent the live stock from accessing water and there by increases the frequency of conflicts between farmers and livestock keepers as they annually exploit a set of areas located both near to and far from their dwellings that constitutes their 'herding territory' [7].

Conflict between ethnic Mbororo cattle herders and non-Mbororo subsistence farmers otherwise described as farmer-grazier conflict is a general phenomenon around agro-pastoral areas in the world and the North West Region of Cameroon in particular [8]. Farmer-grazier conflicts have devastating effects on humans and on the property of the disputing parties, characterized by instances of cattle injuries and poisoning of animals [8]. Furthermore, some sedentary Mbororograziers are displaced from their homes or community due to the conflicts [8]. Access to land resources has been in majority constrained by the astronomical growth in population. Land rights have become increasingly complex and subject to disputes. In the North West Region, cattle are reared under natural conditions and pastoralists practice a semi-nomadic

lifestyle by moving the animals down the valleys during the dry season in search of fresh pasture, crop residues and water, and go back to the plateau during the rainy season where they live with their families[9].In some instances, the laws continue to be disregarded in favor of wealthy cattle grazers against farmers' right to own land [10].The conquering of space by Fulani herders, uncoordinated grazing practices, farmers' constant quest for fertile lands and rising cattle and population numbers are increasingly putting both parties at resource-use confrontations. For over 40 years now, as farmers' agricultural productivity and livelihoods are threatened, they have continued to blame the graziers and local authorities who have been dithering over the issue [10].An important part of the population of the area is made up of pastoralists and subsistent farmers. These two groups share both rangeland and the forestland amidst the co-existing customary and public land tenure system. Land under public tenancy on the one hand occupies a significant portion of the study area designated as protected areas, either as national parks (Kimi-Fungom National Park) or forest reserves (Lake Benakuma, and Kom-Wum forest reserves). This has gone a long way to limit access to land resources by both graziers and farmers since such areas are often prohibited from exploitation thereby intensifying land use clashes. The wider

perceptions that under a customary land tenure system, the villagers stand as the principal owners of land (landlords) and hold the rights of full exploitation has made a bad situation worse. The North West Region which represents one of the important livestock herding areas of Cameroon is also a hotspot of land use clashes with agro-pastoral conflicts the most recurrent. The Menchum Division which encompasses four subdivisions (Menchum Valley, Wum, Fungom and Furu Awa) is one of these conflict-ridden areas of the North West Region with recurrent farmers-graziers conflicts. This study attempts a spatialization of farmer-grazier conflict typology and establishes causes for such recurrent conflicts that can be helpful in designing conflict mitigation and resolution agenda.

The study area

Menchum Division is one of the seven administrative divisions that make up the North West Region of Cameroon (Fig. 1).Menchum shares a long band of fluid border with the neighboring Nigeria, crossed seasonally by graziers from Cameroon and Nigeria that makes an important part of the yearly displacements of herds. The division has the second highest number of cattle in the North West Region after Donga-Mantung Division.

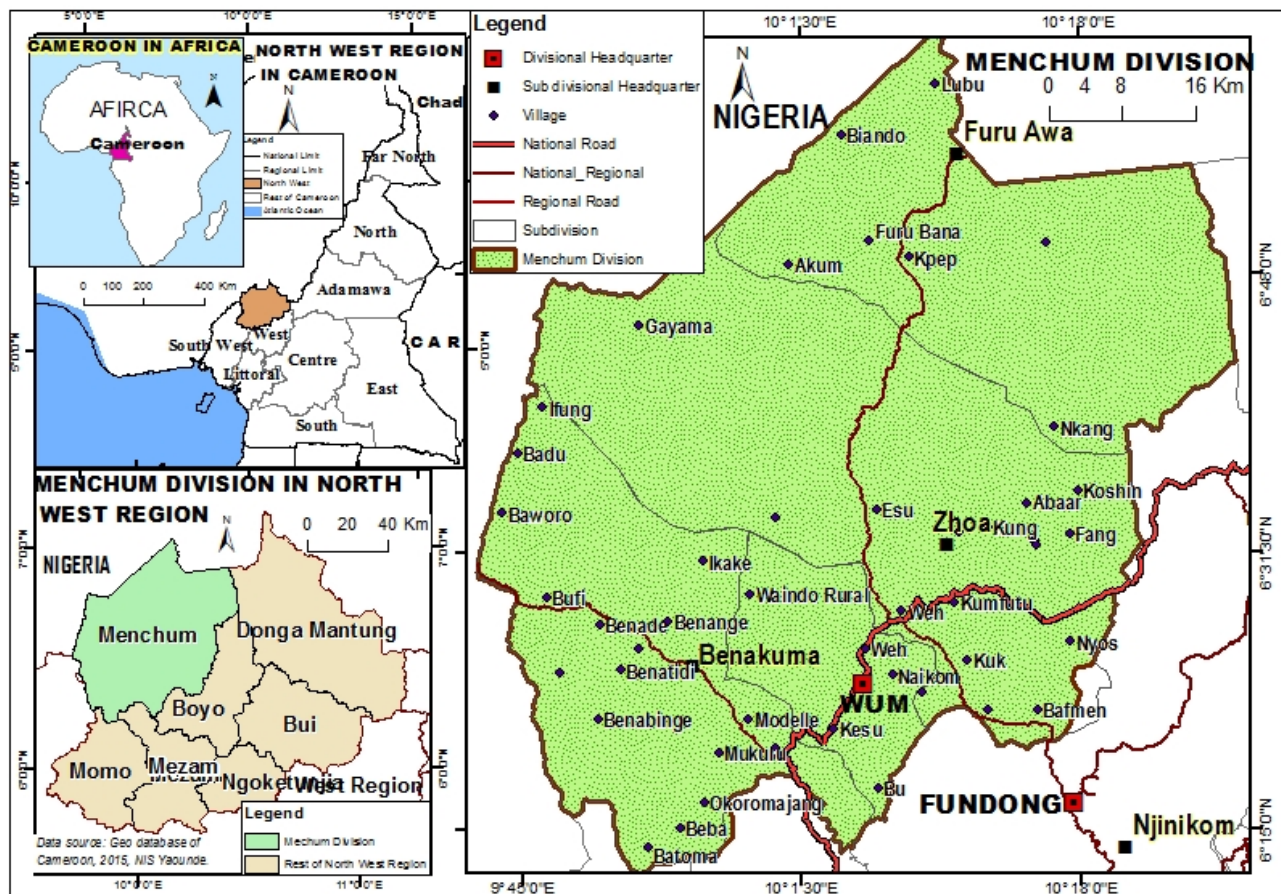


Fig. 1: The Location of the study area

Menchum Division lies at latitude 9°45' and 10°18' North of the Equator, and 6°15' and 6°45' East of the Greenwich Meridian. The natural environment of the area is varied and rich. Besides so many lakes of volcanic origin (Lakes Nyos, Kuk, Ilum, Benakuma, and Wum), the land cover is made up of montane and gallery forest, savanna woodlands and grassland savanna with varied wildlife. Seasonal streams and rivers are also abound. This natural environment represents a potential resource to both the graziers and the fertile land thirsty farmers. Aside being a land use conflict-ridden area, some parts of Menchum Division have suffered from the frowns of nature following the deadly gas disaster of Lake Nyos in 1986 which had far reaching effects on the surrounding human and animal populations.

II. MATERIALS AND METHODS

In the early stage, preliminary field visits and contacts were established with the representatives of the communities, farmer-grazier commission representatives as well as some renowned personalities and Ardos (Fulani head). These resource persons helped to identify the conflict hotspots in the area. Questionnaires were designed and purposively administered to farmers, graziers and stakeholders of the four subdivisions of Menchum (Menchum Valley, Wum Centre, Fungom and Furu Awa). A total of 400 respondents (either 1:405 persons sampling ratio in a total population of 161998 inhabitants of the area as established by [11]) were systematically selected from a community of farmers and graziers (200 farmers and 200 graziers). Focus group discussions (FGDs) with representatives of farmer-grazier conflict commission, extension workers, village chiefs and farmer-grazier conflict victims were effected. GPS coordinates of recurrent conflict locations within the area were taken using a Garmin GPS. The obtained data were analysed using statistical tools like Microsoft Excel spreadsheets and open source GIS (QGIS 2.18), used to spatialise the typology of recurrent conflicts in the area by means of diagrammatic cartographic visualisation.

III. RESULTS AND DISCUSSIONS

Conflict typology and recurrences: From the dawn of the 1930s following the arrival of the Fulani herdsmen, the inhabitants of Menchum Division have known relatively no rest as conflicts of varied nature began surfacing linked to the quest for land resources by the indigenous farmers and the nomadic cattle graziers. Land use conflicts in Menchum Division takes the form of farmer-grazier conflicts (71.9%), farmer-farmer conflicts (16.6%) and grazier-grazier conflicts (11.5%), (Table1).

Table 1: Conflict typology and frequency in Menchum Division

Conflict typology	Number of cases	%
Farmer-grazier	251	71.9
Farmer-farmer	58	16.6
Grazier-grazier	40	11.5
Total	349	100

The outstanding type of conflict being farmer-grazier in terms of recurrences (71.9%) is attributed to the numerous potentials found in the area such as the fertile wet valleys and pasture-rich slopes attractive to graziers on the one hand and farmers on the other. Farmer-farmer conflicts are mostly amongst indigenes over poorly demarcated family and farming boundaries, while grazier-grazier conflicts result from invasion of individual grazing spaces planted with improved pasture by other graziers.[12] Revealed that when pasture are in good supply, bought and planted by pastoralist from other part of the country, conflicts are bound with fatalities and maiming occasionally recorded.

The spatial distribution of farmer-grazier conflicts (FGCs) in Menchum Division

Fig. 2 shows the spatial distribution of conflicts by subdivision in Menchum from 1990-2017.

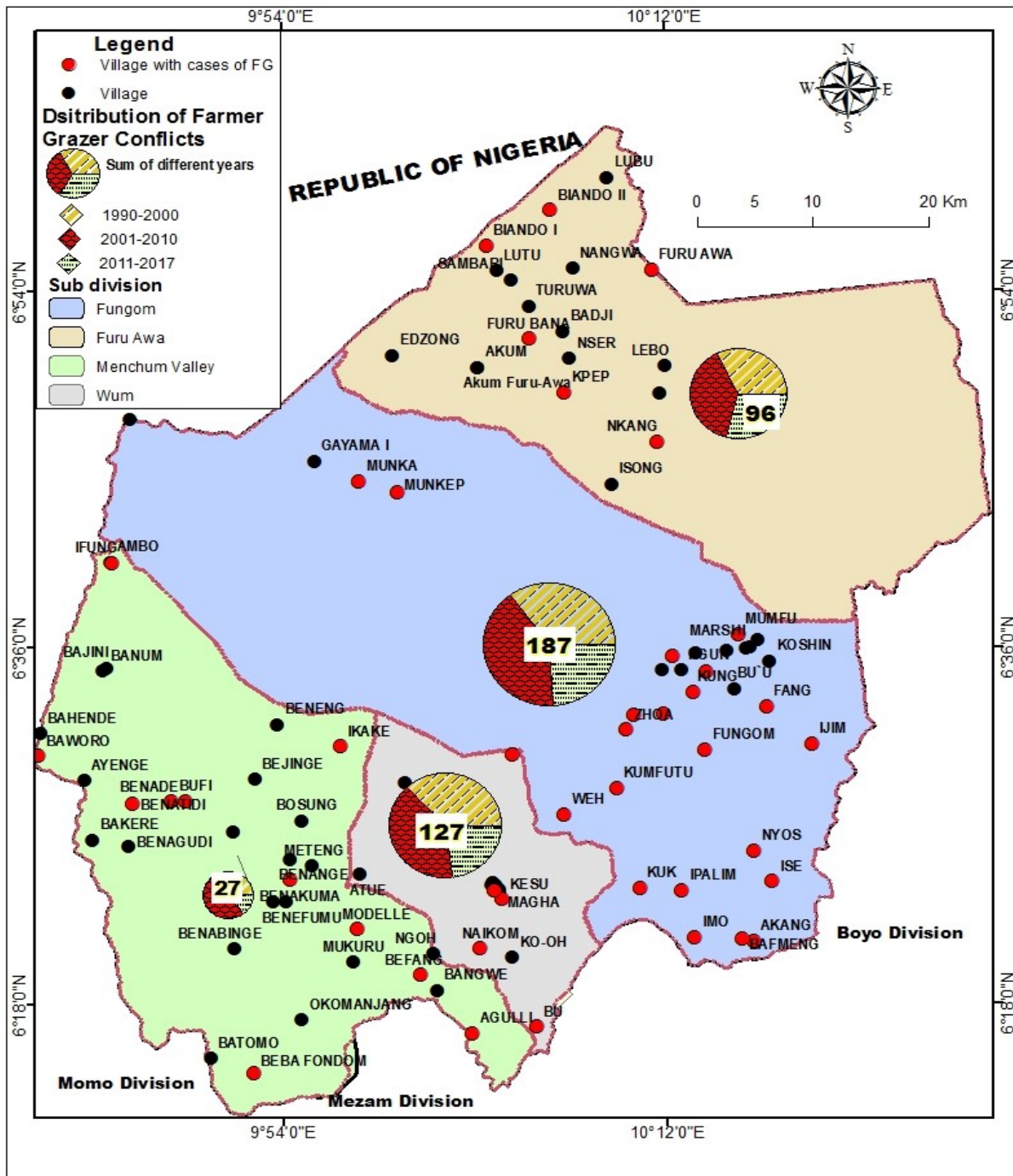


Fig. 2. Spatial aggregate of recorded conflicts from 1990-2017 in Menchum

Data sources: Archives of Divisional Offices for Wum, Benakuma, Furu Awa and Zhoa (1990-2017)

While these conflicts seem to have touched the majority of the villages, it is at the same time regrettable that a handful of the inhabitants of these locality have been drawn into conflicts of varied nature which have only weaken and paralyse their co-existence and livelihoods. From the late 1980s to 2017, Fungom Subdivision has registered a significant number of FGCs (187), Wum Central Subdivision (127) and Furu-Awa

and Menchum Valley Subdivisions recording relatively the least (96 and 27) in the same other. From every indication, the strength of FGCs in Menchum seems to be in a steady rise since the last three decades (fig. 2). Within these subdivisions, there exist great disparities in conflict manifestations. Fig. 3 shows recorded farmer-grazier conflicts per villages within the study area.

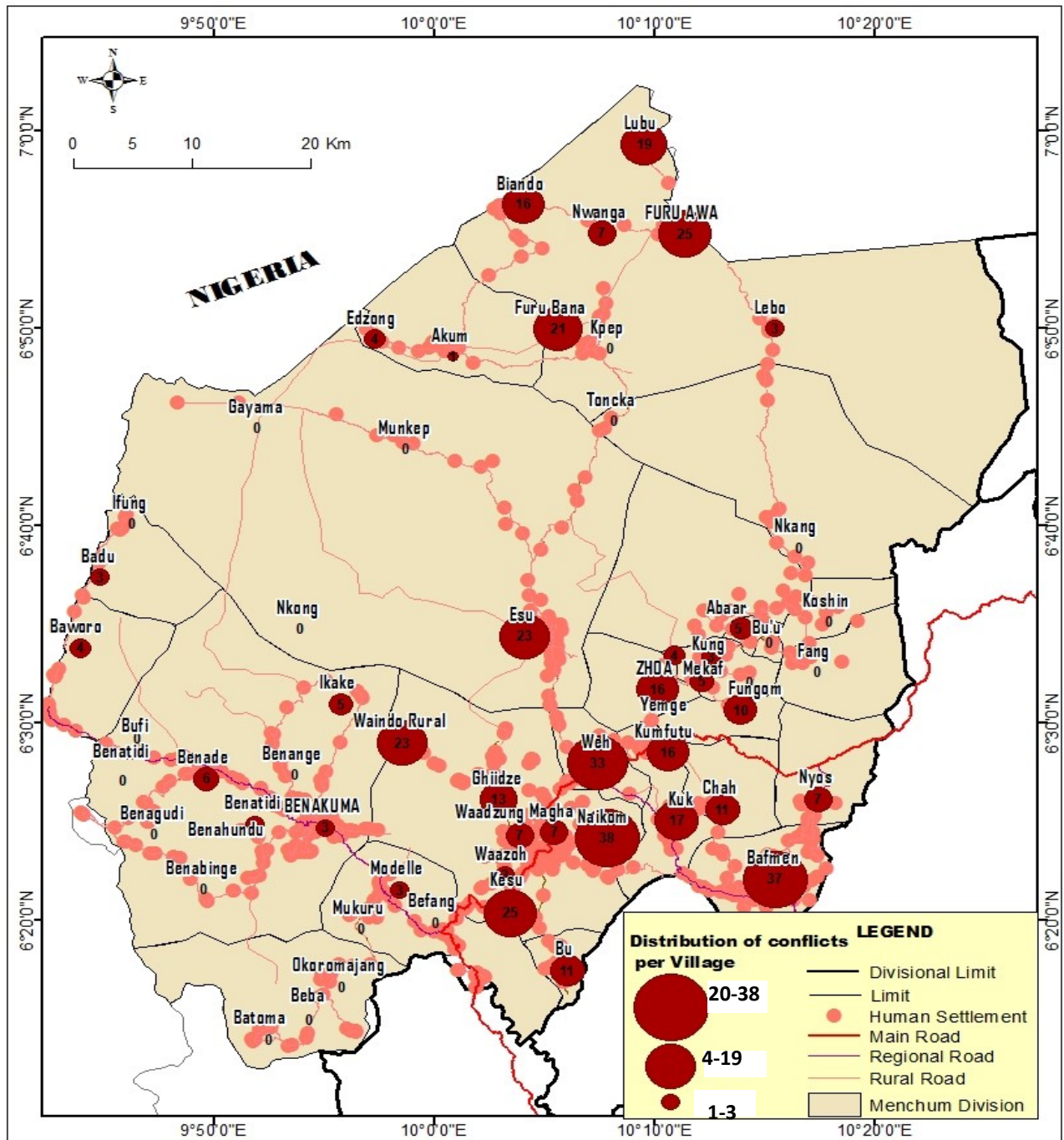


Fig. 3: Spatial distribution of farmer-grazier conflicts in Menchum

Data sources: Archives of Divisional Offices for Wum, Benakuma, Furu Awa and Zhou (1990-2017)

This is in line with [13] who revealed that although the whole division was ridden with conflicts, localities like Esu, Kuk, Mmen and Wum positioned themselves as high-risk zones because, more often than not, conflicts there degenerated into armed confrontations with fratricidal results.

Seasonality of agro-pastoral conflicts in Menchum Division

Conflict recurrence in Menchum varies significantly with seasons. Conflicts are frequent in the rainy season (Fig. 4).

This is because the rainy season coincides with the farming period of the study area where there are potential clashes between land users over land resources. The rainy season therefore has a generalized pattern of agro-pastoral conflicts (either 61.6%) and other land use clashes.

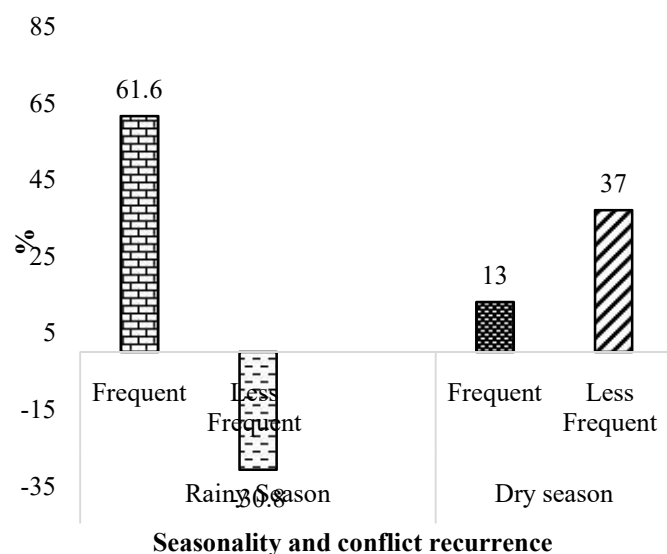


Fig. 4. Seasonality of agro-pastoral conflicts in Menchum

The coming of the dry season is accompanied by a drop in land use conflicts of pastoral origin. Agro-pastoral conflicts tend to be localised in valley bottoms and wetter parts of the flood plains where the herdsmen converge with farmers during transhumance. The practice of transhumance (dry season displacement of herds to wetter valleys) is very vital in sustaining nomadic pastoral systems despite the land use conflicts associated with.

Causes of farmer-grazier conflicts in Menchum

From the second half of the 20th century to the dawn of the 21st century, Menchum Division has been bedevilled by recurrent land use conflicts ranging from farmer-grazier, farmer-farmer to grazier-grazier conflicts. Several factors explain why the area is a conflict-ridden zone in the North West Region.

No clear demarcation between grazing land and farmland.

Before the 1930s, the inhabitants of Menchum had as an alternative to go down to the valley for food crop production or exploit the immediate surroundings and gentle slopes for cash cropping. While the coming of cattle grazing in the late 1930s and early 1940s seems to be no good news to farmers as the hills and gentle slopes now gradually and/or forcefully became under the control of Fulani herdsmen. With this nexus, both the local authorities and the legal administration have taken just minimal measures to clearly demarcate farming and grazing land. In effect, farmers encroach into grazing land and set traps with dotted farms without solid proof fences with the perception that the land belongs to them and not to graziers.[10; 14] stated that most often, farmers are left with only arid or bare land which hinders food productivity and by so doing, farmers have encroached into grazing land and create new farm plots and as the years go by,

they have clearly gone beyond the boundaries of the said farm plots. Some resort in growing crops along cattle trackson the slopes to the wetter valleys. This only provoked invasion by cattle and repost by farmers in response.

Conflicting administrative decisions with successive administrators

There exists a great dichotomy in policy objectives of the successive administrative authorities within the focus area. Under a customary land tenure system, traditional rulers are the custodians of lands and responsible for attributing it to various classes of land users. Decree No. 78/263 of 3rd July 1978, established an agro-pastoral Commission for managing conflicts of farmer-grazier origin within the Zone. This commission comprises of the Divisional Officer (DO) as Chair, a representative of the Ministry of Livestock, Fisheries and Animal Industries and the Ministry of Agriculture and Rural Development, Divisional Chief of Surveys, Chiefs, two notables, and one graziers and farmers representative each. This notwithstanding, this commission is yet constrained in the task assigned to. There have been wider claims that this commission has been bisected by corruption malpractices which has gone a long way to paralyse the conflict resolution strategy and create fresh grounds for conflicts to continue unabated. In many instances, some poorly handled conflicts has resulted to further clashes between farmers and graziers which does not only leads to hatred and destruction of properties but also to loss of lives. This atmosphere of mistrust between various conflict resolution stakeholders is on the increase in recent times. According to [14] conflict processes that involve the traditional rulers and the DOs does not take the same legal route as this is expensive due to disagreement as each party has its own procedures and fines. [14] in the same light noted that there is a considerable disagreement whether officials, the DO, gendarmes, chiefs, fons favour the farmer or graziers which depends on who is paying who? According to[15]administrative authorities have found themselves caught in a dilemma, because pleasing the farmer means losing out on the much needed cattle money which the grazier usually promise during summoned. This corruption malpractices within such a conflict resolution commission has pushed the farmers to a point of mistrust with such a fact finding and conflict resolution commission. This has rather promoted conflicts than soften the grounds.

The problem of stray cattle and herds with teenage herder(s)

Results from FGDs, revealed that the majority of the Mbororo cattle owners are of age and cannot sustain their herds around. Early morning after milking and deticking of the cattle, the cattle flock is accompanied midway and further chased up the hills by yelling to fend for themselves. In some instances, the herd is controlled by teenagers, though to them it is the passage of their cultural traits down to successive generations. Most of these teenage herders are inexperienced and lack the sense of consciousness. This is further compromised by the large number of animals in a flock. This has increased the

tendency for cattle invading farm plots and hence recurrent farmer-grazier conflicts in Menchum. This problem is aggravated by the fact that most grazing households prefer to leave their cattle pass the night on the grazing fields rather than in fences. Cases of night-time cattle invasion of farmlands have been very common in both rainy and dry seasons.

Rising cattle and population numbers and increase pressure on land resources

Everywhere on planet Earth, human numbers is said to have grown and it is currently growing astronomically. In Menchum, the increase in human numbers is also associated with rising number of herds (Fig. 5.) This has increased the already existing pressure on land resources and level the ground for farmer-grazier conflicts and other land use clashes in the division.

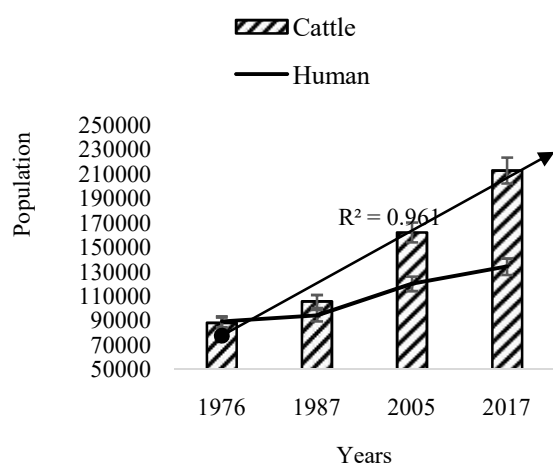


Fig. 5. Population and cattle growth trends in Menchum division

The population of Menchum has evolved tremendously, from 105664 inhabitants in 1987 to 161998 inhabitants in 2005 (as established by [11]) and projected to have reached 212541 inhabitants in 2018. This has challenge the farming population to cultivate all year round leading to friction between farmers and graziers. Valleys, marshy areas and river banks that were accessible to cattle during the dry seasons are now dotted with rice and market gardening crops. [16]affirmed that towards the end of the rainy season, farmers prepare the lowland fields for rice cultivation by ploughing and tilling the plots while the nursed rice seedlings are transplanted in September and October. The banks of River Menchum have fertile alluvial soils which has attracted intensive agriculture. The river valley is therefore very fertile for market gardening and for rice cultivation. Some of these wetter parts are planted with off-season maize at the on-set of the dry season thereby multiplying the chances of clashes between the two opposing camps. These views are supported by [14; 17], as they forwarded that in the dry season, graziers in search of green pasture and water, move their cattle down the plains and

valleys such as in Menchum Valley, WADA Valley, Bu, Nyos Valley, Njinikimbi. Farmers in practicing their cropping systems, plant eucalyptus trees, divert water courses through piping to their farms thereby depriving the cattle of sufficient drinking water. This situation has been made worse by the fact that the formerly nomadic Mbororo graziers have become more sedentary today than ever. Sedentary grazing forms an important component in the sustenance of nomadic herders' livelihoods [18; 19].

Conflicts arising from social status of farmers vis-à-vis graziers

Pastoralism in this area is mainly the activity of the Fulani (principally the Aku people) who believe to be more superior to the farmers in terms of financial resources. Information from key informants hold that some graziers after compensation consider they have bought over the whole farmland and as such, have the right to further destruction of the said farmland. They do this on the grounds that they have already paid for compensation and nothing will happen to them thereafter. Some of the cattle graziers invade farm plots deliberately destroying the crops manually, with the aim of urging the farmer or farmers to quit the area. This is common on farm plots along cattle tracks. Information from the FGDs in Esu further revealed that a group of three (03) graziers were caught in Esu destroying crops, and once apprehended, they pretended to be drunk. Most farmers on their own part regardless of the location of their farm plots believe that only graziers are to be blamed. [14] established that some herdsmen destroy fences around farms in order to direct cattle in to the farm to eat up corn tassel and beans flowers which they consider to be vital for promoting fertility in cattle.

Farmer's cruelty on cattle and graziers response

The behavioural pattern of most farmers has been replaced by hatred, jealousy, wickedness and covetousness. In most cases, farmers due to quick temper, inflict wounds on the crop-destroying cattle with the use of guns, spears and machetes, and stones to break down cattle horns. Some simply cut off the cow's tail and take along as exhibit while allowing the cattle to go. This is common when a number of warnings have been issued to the graziers and they constantly ignore such signals. According to [13], on February 3, 2017, an enraged group of farmers armed with machetes, knives, sticks and riffles in Turu-Awa (Furu-Awa in Menchum Division) brutally killed 180 cattle and burnt down the house of a grazier who was said to have masterminded the gruesome murder of a cocoa farmer. In this direction, to further avenge the death of the cocoa farmer, the farmers invaded the administrative quarters of Furu-Awa and forcefully dragged out and murdered mercilessly the accused under the gendarmerie custody. This rather created further tensions within the zone. Today, farmer-grazier conflict manifestations within the zone has several ramifications ranging from physical confrontations, protest, battles and maiming. This has

often resulted to either further crop and property damages or loss of animal and human life.

The farming systems

The 'Ebegha' system which depends solely on the judgment of the chiefs is a traditional fallow system where the chief chooses and allocate a temporal farming site for women to farm for at least 5-10 years. As the land is overworked and exhausted, it is abandoned and the chief determines the next site to be allocated to farming. This traditional farming system often causes graziers to develop grievances and allow their cattle to feed on crops on grounds that the land was initially grazing land and thus, leading to clashes between both parties. In some cases, the chiefs as custodians of land allocate same piece of land to both farming and grazing land uses there by bringing the farmers and graziers at a point of conflict of interest.

Effects of conflicts on rural livelihoods development

One of the major impacts of farmer-grazier conflicts in Menchum Division is the increasing threat of food insecurity, especially in small-scale subsistent families, with small farm holdings. As seen in fig. 6., nearly 60% of the respondents who lost crops are entitled to less than one hectare of farming land, 2-3 hectares (20.1%) and respondents with greater than 6 hectares representing the least (11.7%).

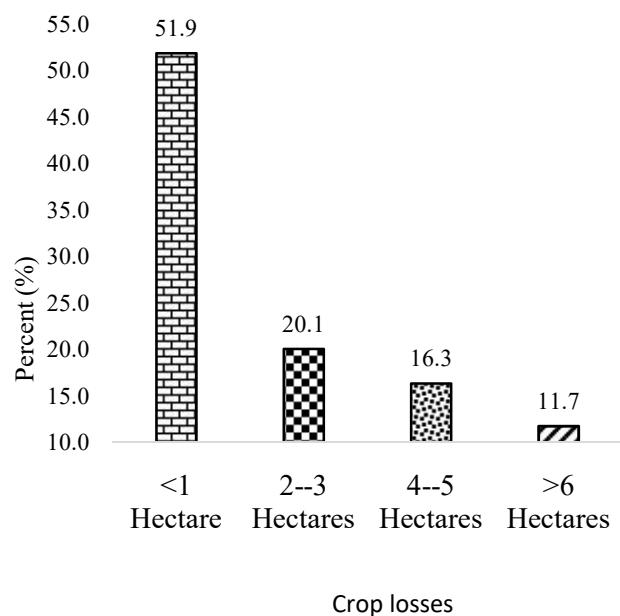


Fig. 6. Conflict implications on land holdings

Once small household crops are destroyed by cattle, they will have to suffer for the rest of the year with insufficient food supplies. Of all social impacts of farmer-grazier conflicts in Menchum Division, crop damage is most frequent, followed by loss of mutual understanding in resolving conflicts and intimidation (Table 2.).

Table 2: Economic and socio-cultural impact of farmer-grazier conflicts

Effects	Frequency	%
Loss of life		
Most Frequent	98	28.1
Frequent	104	29.8
Less Frequent	147	42.1
Total	349	100.0
Loss of cattle		
Most Frequent	128	36.7
Frequent	79	22.6
Less Frequent	142	40.7
Total	349	100.0
Crop damage		
Most Frequent	194	55.6
Frequent	64	18.3
Less Frequent	91	26.1
total	349	100.0
Retarded economic activities		
Most Frequent	114	32.7
Frequent	129	37.0
Less Frequent	106	30.4
Total	349	100.0
Loss of mutual understanding		
Most Frequent	163	46.7
Frequent	87	24.9
Less Frequent	99	28.4
Total	349	100.0
Intimidation		
Most Frequent	158	45.3
Frequent	74	21.2
Less Frequent	117	33.5
Total	349	100.0

In summary, the main effects of persistent farmer-graziers conflicts in Menchum are; loss of human and animal lives, crop damage, retardness of economic growth, loss of mutual understanding between various land users, intimidation and mistrust.

Mitigating farmer-grazier conflicts and drives towards harmony

Some administrative reforms have started the race for conflict mitigation within the zone starting from Decree No. 78/263 of 3rd July 1978, creating an agro-pastoral Commission. This commission has had its own shortcomings in many farmer-graziers conflict resolution endeavours. This commission headed by the Divisional Officer holds the responsibility to; allocate rural areas to agriculture and grazing land use according to the need and development of the people; determine and demarcate farming and grazing lands, exercise permanent control over agricultural and grazing land and above all examine and settle conflicts between farmers and graziers. This have so far been relatively successful in Wum, one of the subdivisions of the study area as administrative solutions in 2004 succeeded in calming down the rising tensions between women and graziers within the area. Conflict resolution protagonists in Menchum Division have been seeking solutions through diverse mechanisms. Table 3 proposes some key actors in farmer-grazier conflict resolution strategy.

Table 3: Respondents' perceptions of key stakeholders in agro-pastoral conflict resolution

Actions	Weight/10	Rank
Crisis mediators	9.2	1
Traditional leaders	8.3	2
Agro-pastoral commission	8.0	3
Both parties involve	7.7	4
Divisional officer	7.7	4
Court judgement	7.3	5
Forces of law and order	6.8	6

For effective and long lasting resolutions, the stakeholders need to work in a synergy. Crisis mediators amongst which the Mbororo Social and Cultural Development Association (MBOSCUA), with a highest weighted index of 9.2 have over the years, adopted an alternative management approach as a way in resolving the recurrent farmer-grazier conflicts in Menchum with its main focus on the formation of dialogue platforms. These dialogue platforms comprises of a team of trusted members of both communities of farmers and graziers with a common interest for the development of their community. So far, from 2015 about four dialogue platforms already exist in Menchum and have all been giving capacity building to both the farmers and the graziers [20]. According to [12], dialogue platforms have carried out successful negotiations between the cattle owners and farmers, both victims and non-victims and they have all embrace alliance farming as a measure to curb hatred and conflicts.

The traditional rulers on their own part (Chiefs and Ardos) are the guarantors of peace, custodians of land and also serve as intermediaries between the local population and the state. The traditional rulers through their traditional councils go to the field and evaluate damages. These traditional authorities in Menchum have equally foster unity, solidarity and cooperation among the different socio-cultural groups, as well as emphasised on the necessity of law in their respective communities. Informants revealed that graziers report conflict cases to Ardos, while farmers move up to the chiefs for their own solution and in the final analysis, both leaders come together, assess the damages and arrive at a sum to be paid as compensation by the grazier. This is in line with [12], who postulated that the first step in farmer-grazier conflict mitigation is to recall the rules governing the community on the use of natural resources in order to assess which of these rules has been infringed.

In some case, both parties (farmers and graziers) resort to settling the conflict amongst themselves without a third party being involved. A gesture which is very much saluted by the dialogue platforms in Menchum. This is encouraged, as most of the farm plots are given to farmers by the graziers as they believe that crops in and around grazing fields do extremely well and if the two parties are not allowed to settle their

squabbles, the farmer in the next season may likely loss his/her farm plot since the grazier may not be willing to cooperate in that same light. This is in line with the views of [12], who pointed that the fact that both parties depend on each other for survival, the farmers sometimes request payment base on his own evaluation of the damage, some exonerate the grazier without demanding the payment for damage while some simply ask the pastoralist to determine what he could offer as compensation. Nowadays, there are noticeable tilts and tendencies towards alliances farming and harmony between pastoralism and farming in Menchum despite some persistent farmer-graziers conflict hotspots.

IV. CONCLUSIONS

Farmer-grazier conflicts in Menchum Division in recent times have vary significantly in nature. Interventions embarked upon by legal institutions, Non-Governmental Organisations, traditional authorities as well as civil organisation still have their impacts overshadowed by the incessant conflicts. These agro-pastoral conflict typology in Menchum Division takes the form of farmer-grazier conflicts with a recurrent character. Spatial mapping of agro-pastoral conflicts within the four subdivisions of Menchum indicated that Fungom Subdivision is the highest hit while Menchum Valley is the least. The instincts of these recurrent conflicts are multifaceted. Though there has been wider moves towards harmony between pastoralism and farming within the study area, conflicts remain unabated in some parts of the area. There is need for the design of a conflict resolution agenda for such conflict hot zones of Menchum and the North West Region as a whole. These were some of the views expressed by [21].

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