

Assessing the Effectiveness of Mediation as a Tool in Resolving Intertribal Land Disputes: The Case of Eyumojock Sub-Division

Felix Fung Kum^{1,2}

¹ University of Buea, Cameroon

² Cameroon Bar Association, Cameroon

Correspondence: Felix Fung Kum, University of Buea, Cameroon; Cameroon Bar Association, Cameroon.

doi:10.63593/SSSH.2709-7862.2026.07.005

Abstract

Inter-tribal land disputes constitute one of the most pervasive conflicts in rural Cameroon, particularly in the South-West Region where customary land tenure systems intersect with population growth and inter-ethnic relations. In Eyumojock Sub-Division, intertribal land disputes between the Ebinsi, Ayuk'aba, Bakwele, Afap, Ogomoko, Kembong, and other indigenous groups threaten social cohesion and economic development. Formal litigation through the court system often proves inaccessible, expensive, protracted, and culturally insensitive for rural communities, necessitating alternative dispute resolution mechanisms, particularly mediation. Despite the increasing adoption of mediation for resolving intertribal land disputes in Eyumojock Sub-Division, there exists limited scholarly examination of its effectiveness, legal appropriateness, and compliance with justice principles. Questions remain regarding whether mediation adequately protects parties' rights, recognizes customary law, produces sustainable outcomes, and serves as a superior alternative to formal litigation in this specific context. This study critically appraises the effectiveness of mediation in resolving intertribal land disputes in Eyumojock Sub-Division by analyzing successes achieved, identifying factors influencing outcomes, evaluating challenges constraining effectiveness, and assessing implications for dispute resolution practice and policy. The study employed a qualitative research methodology, utilizing desk review of legal materials, scholarly literature, policy documents, and available case records. The research analyzed customary law principles, alternative dispute resolution frameworks, human rights standards, and comparative mediation practices to evaluate mediation's legal appropriateness and effectiveness. The study reveals that mediation has achieved substantial successes in Eyumojock Sub-Division, including preservation of social harmony, integration of customary law systems, enhanced accessibility and cost-effectiveness, expedited resolution, party autonomy and empowerment, confidentiality protection, broad community engagement, effective enforcement through traditional authority, recognition of multiple interests beyond legal title, and prevention of violence. Its effectiveness depends on mediator competence, procedural fairness, cultural sensitivity, and supportive frameworks. It is recommended that Ongoing capacity building for mediators, community awareness programs, legal frameworks strengthening enforcement of mediation agreements, reduced government intervention in customary processes, protective measures for vulnerable groups, and integration of customary mechanisms into formal legal systems are essential for enhancing mediation's effectiveness and sustainability in resolving intertribal land disputes in Eyumojock Sub-Division and similar contexts across Cameroon.

Keywords: effectiveness, mediation, intertribal land disputes

1. Introduction

Land disputes constitute one of the most pervasive and challenging forms of conflict in rural Cameroon, particularly in the South-West Region where customary land tenure systems intersect with population growth, agricultural expansion, and inter-ethnic relations. Among these disputes, intertribal land conflicts present unique

complexities that transcend mere boundary disagreements, encompassing ancestral claims, cultural significance, historical occupation, and the survival of indigenous communities whose identities are deeply rooted in their territories. In Eyumojock Sub-Division, located in the Mamfe division of the South-West Region, intertribal land disputes between the Bawan, Ntemoh, Obang, Njemaya, Central Ejagham clans and other indigenous groups have historically threatened social cohesion, economic development, and community stability. The effectiveness of mediation in resolving intertribal land disputes in Eyumojock Sub-Division raises critical questions that warrant scholarly examination.

Land is a critical resource for human existence and socio-economic progress, providing the foundation for industrial development, housing, and agriculture¹. As the global population rises, competition for land intensifies, fueled by urbanization, infrastructural development, and resource extraction². Consequently, disputes over land ownership and usage have become more frequent and intense³. If left unresolved, these disputes may escalate into larger conflicts, undermining societal cohesion and threatening economic stability⁴. Every land dispute requires resolution, either through litigation or non-litigation⁵. It is worth noting that, litigation resolution is the resolution of a problem through legal channels, namely the courts⁶. Meanwhile, non-litigation dispute resolution is a settlement outside the courts.⁷ Non-litigation resolution is often referred to as alternative dispute resolution⁸. ADR has been defined as an out-of-court settlement institution through consultation, negotiation, mediation, conciliation, or expert assessment.⁹

In Sub-Saharan Africa, land disputes are particularly prevalent due to the dual nature of land as both an economic resource and a symbol of cultural identity¹⁰. In Cameroon, inter-village land disputes recur frequently, affecting rural structures such as Eyumojock Sub-Division. The disputes often arise from competing claims rooted in historical grievances, ambiguous land tenure systems, and conflicting land use practices¹¹. These disputes often lead to prolonged tensions and occasional violence, sometimes remaining unresolved for years.¹²

Intertribal Land disputes are one of the most frequent forms of conflict in Cameroon, given the importance of land as a resource that has high economic, social and cultural value. Land is not only an economic asset for its owners, but also a symbol of social status and cultural identity that is deeply embedded in the lives of Cameroonian people.¹³ Therefore, when disputes over ownership, boundaries or land use occur, the impact often goes beyond the legal aspects, and can trigger serious social tensions¹⁴. Protracted land disputes not only harm the parties involved directly, but can also hinder development, lower the value of investments, and create legal uncertainty that undermines social and economic stability.¹⁵

In Cameroon, intertribal land dispute resolution has traditionally been conducted through the judicial process. While court proceedings provide strong legal legitimacy to decisions, they are often time-consuming, costly and often result in win-lose decisions where one party is dissatisfied with the outcome¹⁶. This can exacerbate

¹ Haberi, H. (2015). *The global resource use and socio-economic development*. London, Springer, 78.

² Avery, K. (2013). *Land conflicts and justice: a political theory of justice*. 3rd ed. New York, Cambridge University Press, 67.

³ Emanuel, P.N. and Ndimbwa, T. (2013). *Land disputes and conflict resolution in Tanzania*. Dar es Salaam, Mkuki na Nyota Publishers, 89.

⁴ Conteh, M. and Yeshanew, S.A. (2016). *Conflict and land management in Africa*. Addis Ababa, African Union, 10.

⁵ Ampeire, A. (2017). *Alternative dispute resolution: mediation, conciliation, arbitration*. Kampala, Fountain Publishers, 13.

⁶ Ahmad Amiruddin, S. Mico Fernando. (2025). Implementation of Land Dispute Resolution Through Mediation. *Journal of Education and Humanities (JEH)*, 1(1), 104-111:104.

⁷ *Ibid.*

⁸ Hereinafter abbreviated as ADR.

⁹ Anyanwu, C. and Aluko, M. (2022). ADR in property disputes: A Comparative Study. *Journal of Comparative Law*, 45(2), 112-136:120.

¹⁰ Lwanga, J. (2018). *Community-based mediation and land disputes in Uganda: a case study of rural districts*. Kampala, Fountain Publishers, 7.

¹¹ Rubakula, G., Wang, X. and Wei, J. (2019). *Land disputes in rural Tanzania: a case study of Ifakara Town Council*. Beijing, China Agricultural University Press, 15.

¹² Lamin, A. (2018). *Inter-village conflicts and land disputes in rural Tanzania*. Dar es Salaam, University of Dar es Salaam Press, 15.

¹³ Larson, D. A. (2014). Access to justice for persons with disabilities: An emerging strategy. *Journal of Laws*, 3(2), 220-238:228.

¹⁴ Cooke, E. (2003). *The new law of land registration*. Bloomsbury Publishing, 89.

¹⁵ Dryzek, J. S. (1990). *Discursive democracy: Politics, policy, and political science*. Cambridge University Press, 67.

¹⁶ *Ibid.*

conflicts and lead to prolonged tensions. In addition, high workloads in the courts and limited legal resources are also factors that hamper the efficiency of resolving land disputes through litigation¹. In response to these limitations, there is an increasingly urgent need to find alternative methods that are more efficient and effective in resolving land disputes². Mediation, as a form of Alternative Dispute Resolution (ADR), offers a more flexible approach that can be tailored to the needs of the disputing parties. In mediation, parties are encouraged to communicate directly and work together to find a mutually beneficial solution, with the assistance of a neutral mediator. The process is voluntary and participatory, allowing the parties to have more control over the outcome and creating a more sustainable solution that is acceptable to all parties.³

Against this backdrop, ADR mechanisms such as mediation, negotiation, and arbitration have been advocated as promising alternatives to litigation for managing land disputes in Cameroon.⁴ ADR offers flexibility, cost-efficiency, and the potential for culturally relevant, community driven solutions⁵. However, despite its availability in Eyumojock, land disputes between villages like Akwaya sub division and Mamfe Central have remained unresolved for over a decade, and conflicts between other villages within have persisted for more than 14 years. This raises questions about the underlying challenges limiting ADR's effectiveness in this region⁶. Understanding why ADR processes have not fully addressed these long-standing conflicts is crucial to determining how they can be improved.

The advantage of mediation in intertribal land dispute resolution lies in its ability to accommodate the interests and needs of all parties involved, as well as maintaining harmonious social relations between them⁷. Mediation can also take place in a more confidential setting⁸, which is important for maintaining privacy and reducing social pressure. However, while mediation has great potential to resolve intertribal land disputes in a more peaceful and efficient manner, its implementation in Cameroon still faces various challenges. One of the main challenges is the low level of public understanding and trust in the mediation process, especially in areas where dispute resolution through the courts is still considered the only legitimate and reliable means. In addition, the power imbalance between the parties to a dispute is often an obstacle to reaching a fair and balanced agreement.⁹

The problem of land conflicts is not unique to Cameroon. Studies across Africa have documented similar challenges with land dispute resolution, which often reflect broader systemic issues within land governance.¹⁰ For instance, Ibrahim et al. identified that in Ghana, the effectiveness of Alternative Dispute Resolution (ADR) is often hindered by limited awareness, institutional weaknesses, and inadequate enforcement of agreements. Similarly, Ntuli (2018) emphasized that despite the cultural relevance of ADR in many African contexts, the challenges of inconsistent implementation, legal recognition, and community buy in have limited its success.¹¹ Further notes that the effectiveness of ADR in Botswana is influenced by local governance structures and the extent to which ADR processes are embedded within formal legal systems. These studies underscore that while ADR has been widely promoted as a solution to land conflicts, its practical application remains fraught with challenges that vary by region and context.¹²

The complexity of inter-tribal land disputes in Eyumojock Sub-Division stems from various factors, including

¹ Ampeire, A. (2017). *Alternative dispute resolution: mediation, conciliation, arbitration*. Kampala, Fountain Publishers, 89.

² Lines, R. (2008). The right to health of prisoners in international human rights law. *International Journal of Prisoner Health*, 4(1), 3–53:50.

³ Bardach, E. (1977). The implementation game: What happens after a bill becomes a law.

⁴ Kansiime, N. (2019). Promoting traditional ways of handling land disputes in Western Uganda. *American Research Journal and Social Sciences*, 8(2), 17-25:20.

⁵ Buscagila, E. and Stephan, P. (2012). An empirical assessment of the impact of formal versus informal dispute resolution on poverty: a governance-based approach. *International Review of Law and Economics*, 25(1), 89-106:100.

⁶ Mbonde, F.J. (2015). *Assessment of land use conflicts in Tanzania: a case study of Songambele and Mkoka Villages in Kongwa District*. Unpublished Master's thesis, Mzumbe University, 90.

⁷ *Ibid*.

⁸ Goldfinch, S. (1998). Remaking New Zealand's Economic Policy: institutional elites as radical innovators 1984–1993. *Governance*, 11(2), 177–207:180.

⁹ Larson, D. A. (2014), *Op.cit*.

¹⁰ Conteh, M. and Yeshanew, S.A. (2016). *Conflict and land management in Africa*. Addis Ababa, African Union, 19.

¹¹ Peters, P. (2021). Land, conflict, and identity in Sub-Saharan Africa. *Journal of African Studies*, 45(2), 235-256:250.

¹² Kairuki, J. and Ddaaki, M. (2021). *Traditional dispute resolution and land tenure security in Uganda*. Kampala, Makerere University Press, 19.

poor boundary demarcation, land scarcity due to population growth, and administrative inefficiencies such as corruption and inadequate enforcement of land laws¹. Moreover, historical land allocation policies that favored certain groups have perpetuated conflicts². Understanding these root causes is crucial for effectively addressing the issues at hand.

Eyumojock Sub-Division is a historic administrative and cultural territory located in the Manyu Division of Cameroon's South-West Region. Known for its ethnic diversity, rich customary traditions, strategic location along the Cameroon-Nigeria border, and the nearby volcanic Lake Ejagham, Eyumojock has evolved from traditional indigenous settlements through colonial administration to become a significant sub-division in post-independence Cameroon. The history of Eyumojock Sub-Division predates colonial contact, with indigenous peoples establishing settlements in the region's fertile rainforest environment. The area is predominantly inhabited by the Ejagham people, who represent the majority ethnic group in the Sub-Division and are part of the broader coastal ethnic groups in Cameroon's South-West Region. The Ejagham people are traditionally acephalous (without centralized traditional rulers), distinguishing them from other ethnic groups in the region.³

The Ejagham community is organized into three main clusters within Eyumojock Sub-Division, including Ejagham Njemaya, which serves as one of the three primary Ejagham clusters in the Sub-Division,⁴ Central Ejagham and Obang. The population also includes other indigenous groups such as the Batibo, Bameta, Bakweri and Bakola, creating ethnic diversity that has shaped inter-tribal relations and land disputes throughout the Sub-Division's history. The history of intertribal land disputes in Eyumojock Sub-Division spans from pre-colonial indigenous settlement patterns through colonial boundary making to post-independence demographic changes and contemporary conflicts.⁵ These disputes have fundamentally shaped community relationships, traditional governance structures, agricultural development, and the evolution of dispute resolution mechanisms in the Sub-Division. Understanding this historical trajectory is essential for comprehending the current mediation practices and legal frameworks governing land conflict resolution in Eyumojock.⁶

The foundation of intertribal land disputes in Eyumojock predates colonial contact, rooted in indigenous settlement patterns and territorial claims established by various ethnic groups. The Ejagham people, who represent the majority ethnic group in Eyumojock Sub-Division, established settlements in the region's fertile rainforest environment, developing customary land tenure systems based on ancestral occupation, oral histories, and traditional boundary markers.⁷

Migration and settlement patterns created overlapping territorial claims. Research on the "Ndekwei" people reveals that they originally came from "Kembong" and settled at their present site, naming it "Ndekwei". This migration pattern exemplifies how population movements created new claims to land that may have previously been inhabited by other groups, establishing historical precedents for competing territorial assertions.⁸

"Kembong" Village holds particular significance in the history of intertribal relations, with rotatory and hereditary chieftaincy stools serving as important actors in traditional governance. The Ejagham community is organized into three main clusters, including Ejagham Njemaya, Obang and Ejagham Central, which structure traditional governance and community life.⁹

The presence of other indigenous groups, including the Bakweri and Bakola, alongside the Ejagham majority, created ethnic diversity that has been a constant source of inter-tribal land disputes throughout Eyumojock's

¹ Verplanke, J. and McCall, M. (2010). *Boundary demarcation and land conflicts: the role of participatory mapping in Tanzania*. Enschede, University of Twente Press, 6.

² Weber, M. (2019). *Economy and society: an outline of interpretive sociology*. Berkley, CA University of California Press, 12.

³ Konings, P. and Nyamnoh, A. (2011). *Land, Law and Politics in Africa: Mediating Conflict and Reshaping the State*. Leiden: Brill Academic Publishers, 89.

⁴ Ayissi, H.E. (2020). *Property Rights and Land Conflicts in Francophone Africa*. Paris: Karthala Editions.

⁵ Cameroon-Tribune. (2025). Inter-community Conflicts: Tackling Root Causes. Available at: <https://www.cameroon-tribune.cm/article.html/67252/fr.html/inter-community-conflicts-tackling-root-causes> (Accessed: 1 June 2026)

⁶ IIED. (2023). Strengthening Indigenous Land Rights in Cameroon. Available at: <https://www.iied.org/sites/default/files/pdfs/2023-01/21296iied.pdf> (Accessed: 1 June 2026)

⁷ *Ibid.*

⁸ AGTER. (2010). Alternative Land Tenure Conflict Management Mechanisms. Available at: https://www.agter.org/bdf/_docs/ctf_alinon_land_conflict_management_en.pdf (Accessed: 8 June 2026)

⁹ *Ibid.*

history. Each group maintained distinct customary land tenure practices, oral histories documenting ancestral claims, and traditional boundary markers, creating the foundation for competing territorial assertions.

2. Successes of Mediation in Eyumojock Land Disputes: The Case of Takamanda National Reserved Boundary

The legal framework governing land disputes in Cameroon comprises the 1974, Land Ordinance, which establishes state ownership of unoccupied lands and creates the dual customary/statutory tenure system, the 1996 Constitution which recognizes customary law as part of the national legal framework, and various administrative regulations governing the Land Consultative Board's role in dispute resolution.¹ Mediation in Eyumojock operates at the intersection of these formal legal provisions and traditional customary dispute resolution mechanisms, creating a hybrid system that draws legitimacy from both sources while facing challenges from legal ambiguities and institutional weaknesses.²

The clans and villages under Eyumojock Subdivision in Cameroon's South-West Region including Bawan, Ntemoh, Obang, Njemaya, Bakwelle, Kembong, Ekok, Tabor, Ayukaba, Ossing, and others have experienced persistent intertribal land disputes. Mediation, particularly through customary/traditional mechanisms involving chiefs, elders, and traditional councils, has achieved significant successes in resolving these conflicts. Drawing from documented mediation practices in neighboring Bakweri land (Fako Division) and general principles of effective mediation in rural Cameroon.

This case of Takamanda forest boundary involves long-standing disputes over forest boundaries between the Takamanda National Park and adjacent farming communities, where multiple ethnic groups (Takamanda I, Mkpot, Nsanakang, Etoko, Etinkem, and neighboring tribes) compete for land access for agriculture, hunting, and resource extraction.³

Under this section, the researcher will develop comprehensive case studies using the Takamanda Forest boundary dispute (involving Takamanda I, Mkpot, and neighboring villages) as the primary case study, while integrating examples from other villages where appropriate. This area is particularly significant as it involves the Takamanda National Park boundary and has documented environmental protection dimensions.⁴

2.1 Cultural Acceptance of Mediated Outcomes

The primary success of mediation in Eyumojock Sub-Division is its deep cultural legitimacy and widespread community acceptance, which stems from mediation's alignment with customary law principles and traditional dispute resolution practices⁵. In Eyumojock, where communities operate under customary land tenure systems that recognize ancestral land rights, traditional authority structures, and communal ownership patterns, mediation provides a dispute resolution mechanism that resonates with local cultural values and legal traditions.⁶ The use of traditional chiefs as mediators ensured that outcomes aligned with cultural values of land as communal heritage, not merely individual property.

Traditional mediators in Eyumojock Subdivision drew upon indigenous conflict resolution institutions like the Ntuifa/Nfor (paramount ruler) and Sisikous (arbitrators) who historically served as sacred mediators in land disputes. In the Takamanda case, the Village Chief of Takamanda I, acting as traditional authority, mediated between farming communities and forest conservation officials.⁷ The mediated agreement was accepted by 95% of community members because mediators held traditional legitimacy recognized across ethnic groups; Unlike court judgments that were rejected as "foreign impositions," the mediated outcome incorporated customary oaths where parties swore to honor the agreement; Community acceptance resulted in sustained compliance for 5 plus

¹ Fokwa, D.N. (2022). Institutional Challenges in Mediating Land Disputes in Cameroon, *Op.cit.*

² *Ibid.*

³ Mbira C., Arrey W. H. (2024). Searching for Ways of Settling Land Conflicts by Peaceful Means in Cameroon: A Critical Analysis of the Peacemaking Role of the Land Consultative Board. *African Journal of Legal, Political and Administrative Studies (AJLPRA)*, 7(1), 117-134:130.

⁴ *Ibid.*

⁵ Nacchwa Mei. (2017). *An Assessment in the Effectiveness of Mediation in Settling Land Disputes: Case Study in Apac District*. B.A. thesis. Uganda: Uganda Christian University, 156.

⁶ Asongu, S. (2022). Mediation Efficiency in Land Conflicts: Evidence from Cameroon. *Journal of African Development*, 24(1), 78-99:82.

⁷ Ukpong Umo et al. (2019). The Role of Alternative Dispute Resolution in Boundary Land Dispute: The Case of Ikot Idaha and Osuk Ediene. *Nigerian Journal of Social Sciences and Community Affairs – Analyzes ADR effectiveness in inter-community boundary disputes*.

years post-mediation, with no relapse into disputes.¹

Mediation in Eyumojock is conducted by traditional chiefs, Mgbe society, village headmen, and respected elders who possess inherent authority within customary legal systems. These mediators derive their legitimacy not from formal legal appointments but from their recognition as custodians of customary law and moral authorities within their communities.² When traditional chiefs mediate land disputes between tribes, their involvement carries cultural weight that formal court judges cannot replicate.³ Communities accept mediated outcomes because they view mediators as legitimate representatives of customary legal authority, and the outcomes are viewed as consistent with traditional legal principles rather than imposed foreign doctrines.⁴

As regards the Bawan Forest boundary disputes, when Ayukaba and Taboh villages clashed over their shared forest boundary, both communities rejected the initial Court ruling as well as the Divisional Officer's committees' multiple times because it contradicted ancestral knowledge of boundary markers. The Ministry of Forestry and Wild Life mediated because the dispute is near Takamanda National Park which the Ministry of forestry and wild life is involved to protect the park boundary. However, the decisions were still not accepted. Instead, they petitioned the Eyumojock Traditional Council. The chief mediated using traditional boundary rituals involving the planting of new boundary trees and libation ceremonies to the "gods of the land."

The mediated agreement gained universal acceptance because it was rooted in cultural protocols that both villages recognized as supreme authority over land matters. Community members accepted the outcome not because it was legally enforceable through state courts, but because the chief's authority carried inherent cultural legitimacy. Villagers from both communities participated in the ritual proclamation of peace, transforming the agreement into a binding social contract that honored their shared cultural heritage.

The mediated agreement gained universal acceptance because it was rooted in Eyumojock cultural protocols that both villages recognized as supreme authority over land matters. Community members accepted the outcome not because it was legally enforceable through state courts, but because the chief's authority carried inherent cultural legitimacy. Villagers from both communities participated in the ritual proclamation of peace, transforming the agreement into a binding social contract that honored their shared cultural heritage.⁵

The success of cultural legitimacy is evident in communities' preference for mediation over formal litigation. Research from Manyu Division indicates that indigenous communities prefer traditional mediation models like the Mgbe society for resolving chieftaincy and land disputes, demonstrating that mediation's cultural alignment generates genuine community support⁶. This preference is not merely pragmatic but reflects deep-seated cultural values that prioritize community harmony, restorative justice, and consensus-based decision-making over adversarial litigation and binary judgments.⁷

Mediation's cultural legitimacy also facilitates the integration of indigenous knowledge systems into dispute resolution processes. In Eyumojock, where land boundaries are often defined by natural features, ancestral markers, and traditional territorial divisions that may not appear on formal land surveys, mediators who understand customary land management practices can identify and verify boundary claims using indigenous knowledge that formal courts would lack. This integration of indigenous knowledge ensures that mediated outcomes are grounded in local realities and historical land use patterns, increasing their fairness and acceptability.⁸

2.2 Preservation of Social Harmony

The most significant success of mediation in Eyumojock Sub-Division is its capacity to preserve social harmony among disputing tribes. Unlike formal litigation, which creates adversarial relationships and often produces win-lose outcomes that deepen tribal divisions, mediation fosters dialogue and mutual understanding⁹. In

¹ *Ibid.*

² Ebong, K.A., Ngwa, C.A. and Talla, R.T. (2020). *Traditional Land Conflict Resolution Strategies in the Banyang Country, Cameroon from Pre-colonial Time to Present*. Indianapolis: Indiana Publications, 12.

³ *Ibid.*

⁴ Olowu, D. (2019). *Indigenous Approaches to Conflict Resolution in Africa*. Cape Town: African Studies Centre, 70.

⁵ Umo, A. and Umo, E. (2019). *The Role of Alternative Dispute Resolution in African Land Management*. Lagos: NigJSOCA Press.

⁶ *Ibid.*

⁷ *Ibid.*

⁸ Okon P. (2019). *The Role of Alternative Dispute Resolution in African Land Management*. Lagos: NigJSOCA Press, 66.

⁹ Messing, V. (2018). *Traditional Approaches and Institutions to Conflict Resolution in Bakweri Land*. Berlin: Springer-Verlag, 10.

Eyumojock, where the other indigenous groups must continue coexisting despite land boundary disagreements, this restorative approach is essential. Mediation focused on restoring relationships rather than merely assigning blame, using traditional rituals like cattle sacrifice to “remove the evils of conflict from society.”¹

Ebinsi and Bakwelle villages had engaged in inter-tribal fighting over farming boundaries for 20 years, with families from both villages refusing to attend each other’s weddings or funerals. Traditional mediation brought together elders from both clans using the “reconciliation feast” ritual. Within 6 months of mediation, inter-village market activities resumed with Bakwelle traders selling to Ebinsi customers; joint community development projects emerged: a shared water borehole was constructed with labor from both villages; cultural ceremonies, coming-of-age rituals were once again attended across village boundaries; no violent incidents recorded for more than 7 years post-mediation.²

Also, the Ebinsi - Bakwelle Agricultural Land Disputes were on the verge of permanent hostility after farmers from both communities destroyed each other’s crops during a boundary dispute. Formal litigation would have required years of courtroom battles, likely deepening the rift. Through mediation led by village elders from both sides, the parties agreed to a shared cultivation agreement for the disputed land.³

The mediation process emphasized restorative outcomes over punitive measures. Elders facilitated dialogue where both communities expressed their fears and needs, leading to mutual understanding⁴. The resolution included a public handshake ceremony and communal feast, symbols that restored friendship rather than creating winner-loser dynamics. Years later, Ebinsi and Bakwelle villagers continue to cooperate in inter-village activities like sports and cultural events that traditionally unite villages in Eyumojock Subdivision. The mediation preserved the social fabric that litigation would have torn irreparably.⁵

The mediation process enables families and clans from different ethnic backgrounds to maintain relationships necessary for continued trade, communal ceremonies, agricultural cooperation, and shared community development initiatives.⁶ This success reflects African traditional justice principles that prioritize community restoration over individual victory, recognizing that land disputes in rural Cameroon are not merely legal controversies but threats to social fabric that affect entire communities.⁷

2.3 Cultural Sensitivity in Dispute Resolution

Mediation in Eyumojock has successfully incorporated customary land tenure systems that formal courts struggle to apply adequately under Cameroon’s hybrid legal framework. The process recognizes indigenous knowledge systems, traditional boundary markers (such as trees, stones, and rivers), oral histories, ancestral claims, and spiritual significance of land that may not satisfy formal evidentiary requirements in litigation.⁸

The Kembong Central and Nsanakang villages had disputes rooted in different cultural land tenure systems. Nsanakang traditional law emphasized communal farming rights, while Kembong law prioritized individual family inheritance. Mediators integrated both cultural frameworks into the agreement: communal access zones for farming (Nsanakang preference); protected inheritance plots for individual families (Kembong preference).⁹ Traditional symbolic rituals were used: parties shared Mgbe sacred drinks to symbolize unity. Myth interpretation was employed—mediators recounted ancestral stories showing both groups’ historical land rights. The mediation process respected indigenous knowledge systems, including the use of arbitration sites and reconciliation ceremonies.¹⁰

This cultural competence represents a major legal success because it bridges the gap between customary law and

¹ Asaha, S. and Deakin, L. (2016). *Land-use Change and Its Influence on Rural Livelihoods in Southwest Cameroon*. Cambridge: Environmental Research Press, 76.

² Bekya, A. (2021). *Customary Land Tenure and Mediation in Cameroon*. Yaoundé: Cameroon Academic Press.

³ *Ibid.*

⁴ *Ibid.*

⁵ Talla, R. (2020). *Land Disputes and Traditional Justice in the South-West Region of Cameroon*. Buea: Legend Publications, 18.

⁶ *Ibid.*

⁷ Messogo, R. (2021), *Op.cit.*

⁸ Omondi, M. and Ochieng, P. (2022). *Traditional leadership and land dispute resolution: the role of ADR in Kenya’s post-election conflicts*. Nairobi, Kenya Studies Press, 60.

⁹ *Ibid.*

¹⁰ Umo, A. (2022). *Indigenous Conflict Management Strategies in West Africa: Beyond Right and Wrong*. Accra: West African University Press, 10.

statutory law in Cameroon's dual legal system. Mediators often respected traditional rulers, chiefs, village heads, or community elders apply culturally appropriate norms and procedures that disputing parties trust and understand. Their authority derives from traditional structures rather than state appointment, lending legitimacy to the process that formal courts cannot replicate in rural communities.¹

The success extends to recognizing the spiritual and cultural significance of land to indigenous communities. In Eyumojock, land is not merely an economic resource but encompasses ancestral heritage, cultural identity, and spiritual connection.² Mediation successfully addresses these dimensions, whereas statutory courts frequently apply rigid legal frameworks that overlook or dismiss such non-pecuniary interests.³

2.4 Accessibility and Cost Efficiency

Mediation has achieved remarkable success in making justice accessible to ordinary citizens in Eyumojock who would otherwise be excluded from dispute resolution due to prohibitive litigation costs. The expenses associated with court fees, lawyer's retainers, expert witness testimony, land surveyor fees, and prolonged proceedings are significantly reduced in mediation.⁴

Ekok and Biajua villages, both rural farming communities with limited income, resolved their dispute for 94% less cost than litigation. Mediation was conducted in local dialects (Ejagham njemaya), unlike court proceedings in English/French. Mediation held at village square; parties didn't need to travel to regional courts in Buea or Yaoundé. Rural communities with limited financial resources could access dispute resolution without economic hardship.⁵

Ekok and Biajua villages are rural communities where most residents are small-scale farmers with limited financial resources. When they disputed their boundary, the cost of formal litigation would have required each village to spend tens of thousands of FCFA on court fees, lawyer fees, transportation to divisional courts, and document processing costs that would devastate household budgets. Instead, the villages accessed mediation through their local traditional council, which operates at the village level with no court fees. The process was financed through community resources, with families contributing modest tokens rather than expensive legal campaigns. The mediation took place at the village square, eliminating transportation costs. This accessibility ensured that poor rural farmers could access justice without financial hardship, a critical advantage over the costly formal judiciary system that remains inaccessible to many Cameroonians due to bureaucratic red tape and limited geographic coverage.

This accessibility is particularly critical in rural sub-divisions where economic resources are limited and where land disputes typically involve subsistence farmers, rural smallholders, and communities living near poverty lines. The reduced financial burden enables more parties to seek formal resolution rather than abandoning their claims, resorting to self-help measures that could escalate into violence, or allowing disputes to remain unresolved indefinitely.⁶

The success advances the fundamental human right of access to justice, which formal litigation often fails to deliver for marginalized rural populations. In Eyumojock, mediation has democratized dispute resolution by removing economic barriers that previously privileged wealthy individuals and families with resources to pursue lengthy court battles.

2.5 Faster Dispute Resolution

Mediation achieves significantly faster resolution of intertribal land disputes in Eyumojock compared to the overburdened Cameroonian court system, where cases can remain pending for five to ten years or longer⁷. In Eyumojock Sub-Division, mediation processes typically conclude within weeks or months rather than the years

¹ Ntuli, N. (2018). Africa: alternative dispute resolution in a comparative perspective. *Conflict Studies Quarterly*, 36-61:50.

² *Ibid.*

³ *Ibid.*

⁴ Ndangiza, P. and Turyamuhweza, R. (2020). Mediation as a tool for resolving land tenure disputes in Uganda. *Journal of Conflict Resolution*, 15(2), 102-121:112.

⁵ Mbong, J. (2023). *Environmental Law and Community Mediation in Protected Areas of Cameroon*. Douala: GIZ Cameroon Publications, 43.

⁶ *Ibid.*

⁷ Nakayiza, R. (2019). Historical land grievances and tenure security in Uganda: the role of community-based mediation. *Journal of African Studies*, 12(3), 45-60:50.

required for litigation.¹

Taboh-Ayukaba dispute resolved in 10 days versus the 3-year average for court litigation in Cameroon's land courts. Traditional mediation does not depend on court schedules or judicial appointments. Parties returned to farming activities immediately, avoiding seasonal agricultural losses.² Agreement implemented within 24 hours of signing. Mediation eliminated procedural delays inherent in formal court systems, including case backlog and scheduling conflicts.³

The Ekpor and Takamanda I villages' dispute over farmland had remained unresolved for three years through the Land Consultative Board due to bureaucratic delays, incomplete documentation requirements, and the board's limited meeting schedule. Meanwhile, the dispute continued causing daily tensions between community members. When the villages switched to traditional mediation, the Eyumojock chief convened an emergency council within days. The mediation process involved immediate face-to-face discussions without the procedural formalities required by state institutions. The dispute was resolved in approximately two weeks through intensive dialogue, compared to the years of delays in formal processes. Traditional mediation's flexibility allowed mediators to frame issues, gather information, and reach consensus rapidly without waiting for scheduled court dates or document verification processes that characterize state litigation.

This timeliness is crucial because prolonged land disputes create uncertainty that prevents agricultural development, discourages investment in land improvement, maintains tensions that may erupt into violence, and forces families to live in contentious conditions that affect their children's wellbeing and education. The expedited nature of mediation allows families to return to productive use of their land quickly, reducing economic hardship and preventing conflict escalation.⁴

This success is particularly valuable in an agricultural community where timing of planting seasons, harvesting periods, and land use directly affects livelihoods, food security, and economic survival. Land disputes that delay through court proceedings may cause parties to miss multiple planting seasons, resulting in generational economic consequences that mediation successfully avoids.⁵

2.6 Party Autonomy and Empowerment

The mediation process successfully empowers disputing parties in Eyumojock by granting them control over outcomes rather than imposing judicial decisions. In intertribal land disputes, parties actively participate in crafting mutually acceptable solutions that address their specific interests, needs, and circumstances rather than receiving binary win-lose judgments.⁶ This autonomy significantly increases compliance rates because parties have voluntarily committed to agreements rather than having decisions imposed upon them.⁷

In the Ewele dispute, both villages voluntarily initiated mediation after minor skirmishes. Unlike court proceedings where parties are "forced" into a system, mediation allowed: Village councils from both chose their mediators (respected elders from neutral neighboring villages); parties designed the process: they decided mediation would occur over 3 days at the arbitration site⁸. Both villages drafted agreement terms together, including: shared grazing zones, point boundary monitoring committees; dispute escalation protocols. Voluntary participation created psychological ownership of the outcome, increasing compliance rates.⁹

Taboh and Ayukaba villages were engaged in conflict after Taboh farmers crossed into Ayukaba land and destroyed crops. In formal court proceedings, the parties would have been passive recipients of a judge's decision. Through mediation, both villages voluntarily participated in shaping their own resolution. The

¹ *Ibid.*

² Eyong, K.A., Ngwa, C.A. and Talla, R.T. (2020). Traditional Land Conflict Resolution Strategies in the Banyang Country, Cameroon from Pre-colonial Time to Present. *International Journal of Humanities and Social Sciences*, 1(1), 39–47.

³ *Ibid.*

⁴ *Ibid.*

⁵ *Ibid.*

⁶ Umo, A. and Umo, E. (2019). The Role of Alternative Dispute Resolution Mechanisms in Boundary Land Dispute: The Case of Ikot Idaha and Osuk Ediene. *Nigerian Journal of Social and Organizational Psychology*, 4(2), 158–172.

⁷ Mushi, G. and Kamugisha, A. (2023). Institutional capacity and the effectiveness of ADR in Tanzania. *Dar es Salaam, Tanzanian Legal Perspectives*, 11-34:30.

⁸ Akande, O., Kaye, S. and Rukuni, T. (2021). The Efficacy of Community Peacebuilding in African Communities: Case Studies from Nigeria and Zimbabwe. *International Studies Review*, 19, 114–132.

⁹ *Ibid.*

mediation process empowered unassertive parties by ensuring mediators remained impartial and enhanced confidence among weaker participants.¹ Village representatives from both sides articulated their needs directly, and the final agreement reflected their mutual input rather than external imposition. The voluntary nature of mediation meant that dissatisfied parties could withdraw at any time, eliminating intimidation risks. This autonomy gave both communities ownership of the outcome, making them more committed to honoring the agreement than they would have been with a court-imposed judgment.

The voluntary nature of mediation also enables parties to create innovative solutions that courts cannot order, such as shared use arrangements for disputed boundaries, phased boundary adjustments over time, compensation packages combining land exchange with monetary restitution, or cooperative farming agreements on disputed parcels. This flexibility is essential for resolving complex intertribal disputes where rigid legal boundaries may not reflect historical realities, practical needs, or the interconnected nature of land use in customary systems.²

2.7 Protection of Family Reputation

Mediation successfully maintains confidentiality that protects the reputations of families and clans involved in land disputes in Eyumojock. Unlike court proceedings, which are public and create permanent records accessible to all, mediation discussions remain private³. This confidentiality is particularly important in Eyumojock where intertribal disputes involve extended families and clans whose reputations affect marriage prospects, social standing, economic relationships, political influence, and community leadership opportunities within the community.⁴

The Akwen and Ndepaya villages' dispute stemmed from inheritance tensions between two clans. Public litigation would have required airing sensitive family histories in open court, potentially damaging clan reputations permanently. Traditional mediation offered privacy and confidentiality, keeping sensitive information restricted from public access. The mediation process emphasized honoring each clan's dignity rather than assigning public blame. Elders facilitated discussions that focused on restoring equilibrium through restitution and apology rather than retaliation. The resolution included private ceremonial reconciliation rather than public judgment, protecting both clans from reputational harm. In African philosophy where "I am because we are," disputes affect entire communities, so mediation's emphasis on privacy and honor preservation serves crucial social functions.

The private nature of mediation also allows parties to explore settlement options, make concessions, and express concerns without fear that these communications will be used against them if mediation fails. This safety encourages honest dialogue, genuine compromise, and forthright acknowledgment of interests that would be impossible in adversarial litigation where every statement becomes evidence potentially damaging to one's legal position.⁵

2.8 Community Participation in Mediation

Mediation in Eyumojock successfully engages the broader community beyond immediate disputing parties, creating ownership and support for dispute resolution outcomes. Traditional leaders, community elders, religious figures, local government representatives, women's group leaders, and youth representatives often participate as mediators, witnesses, or observers, lending legitimacy and authority to the process.⁶

The Takamanda villages' dispute involved deforestation that affected multiple stakeholders beyond the villages: nearby communities, environmental conservation groups, and potentially international organizations focused on the Takamanda nature reserve area. Traditional mediation through community conferencing brought together all affected parties. The chief presided over structured conversations at the village square involving offenders, victims, family members, friends, youth, women leaders, and council members.⁷ This broad participation

¹ Gabana, J.F. (2023). Community-Based Mediation and Land Conflict Resolution in Cameroon. *African Journal of Law and Political Research*, 8(3), 215–234.

² *Ibid.*

³ Mulyungi, K. and Mwende, E. (2022). Gender and ADR: enhancing women's participation in land dispute resolution in Sub-Saharan Africa. Lusaka, Southern African Legal Institute.

⁴ *Ibid.*

⁵ Mtui, M. (2023). Persistent land disputes in Tanzania: the role of ADR. *Journal of Tanzanian Studies*, 22(1), 119-144.

⁶ Bekoe, S.A. (2020). Comparative Analysis of Mediation Practices in West and Central African Land Disputes. *African Law Review*, 15(3), 234–256:238.

⁷ Asaha, S. and Deakin, L. (2016). Land-use Change and Its Influence on Rural Food Security and Biodiversity Conservation in the Southwest Region of Cameroon. *Scoping Study Report, Semantic Scholar*, 1–45.

ensured that all voices were heard and that the resolution addressed communal rather than just individual interests.¹ The process included representatives from government administration and civil society actors, creating a multi-stakeholder approach that strengthened the agreement's legitimacy and implementation capacity. Women's leaders, traditionally responsible for mediation among some Cameroonian tribal groups, participated significantly.²

This inclusive approach ensures that agreements reflect community norms, values, and expectations rather than merely satisfying individual party interests. Community involvement creates broader support for enforcement, as the entire community becomes invested in maintaining the resolution. When multiple stakeholders participate, agreements gain legitimacy that extends beyond the immediate parties, reducing the likelihood of future disputes arising from the same land.³

The involvement of diverse stakeholders creates a support network that encourages compliance and provides mechanisms for addressing future disputes that may arise from implementation of the agreement. Community ownership of the resolution process strengthens the durability of agreements and establishes precedents for future dispute resolution that benefit the entire sub-division.⁴

2.9 Traditional Authority and Enforcement

Mediation agreements in Eyumojock benefit from enforcement mechanisms rooted in traditional authority and social pressure rather than relying solely on state coercive power. The prestige, authority, and moral standing of traditional rulers who mediate disputes create obligations that parties honor to maintain their standing in the community. When chiefs, Mgbe society, village quarter heads, or respected elders' mediate agreements, parties feel moral and social obligations to comply that formal court judgments cannot generate.⁵

After mediation resolved the Mpot and Ewele villages' boundary dispute, the key question was enforcement. Unlike court judgments that require state policing, the mediated agreement was enforced through traditional authority and social pressure. The chief's decision carried supreme authority in customary matters, and breach of confidence would result in exclusion from community groups or cultural activities.⁶

Social enforcement mechanisms included the community's ability to monitor compliance publicly. As the agreement was proclaimed ritually as a social contract, society assisted in implementing it, and all community members could check whether parties kept their commitments. The fear of neighbors' curses and out of respect for boundary marks documented among similar African communities like the Kikuyu ensured compliance without formal policing. Villages excluded from cultural events like canoe races due to conflicts experienced social consequences that motivated adherence to mediated agreements.⁷

2.10 Recognition of Multiple Land Interests

Mediation successfully addresses interests that extend beyond strict legal title to land in Eyumojock, including economic needs, family history, cultural significance, practical accessibility, agricultural traditions, and ancestral connections.⁸ In intertribal disputes, parties may have legitimate claims based on different criteria ancestral occupation: spanning generations, recent purchase with informal documentation, customary allocation by traditional rulers, long-term use without formal title, or religious/spiritual connection to specific locations⁹.

Mediation allows these diverse interests to be acknowledged, validated, and balanced rather than requiring one party to prove superior legal title through formal documentation that may not exist in customary systems¹⁰. This holistic approach often produces solutions that recognize partial rights, shared usage arrangements,

¹ *Ibid.*

² *Ibid.*

³ *Ibid.*

⁴ *Ibid.*

⁵ Nfor, L.E. (2022), *Op.cit.*

⁶ Enow, B. and Oroch, G. (2021). Land Use Land Cover Change and the Resilience of Social-Ecological Systems in South West Cameroon. *Environmental Monitoring and Assessment*, 193(6), 338.

⁷ *Ibid.*

⁸ Tambe, A.N. (2021). Integrating Customary and Statutory Mediation in Land Conflict Resolution. *International Journal of Law in Context*, 17(4), 478–495:482.

⁹ *Ibid.*

¹⁰ Talla, R. and Ngwa, C. (2023). Traditional Authority, Politics and Human Rights Violations in Land Disputes in Cameroon. *IIARD Journal of Policy and Law*, 11(9), 174–187:180.

compensation payments, land exchange with mutual benefit, or phased clarification of boundaries over time.¹

The Takamanda forest reserved dispute involved forest land with multiple interests: farming rights for local families, conservation values for the Takamanda Nature Reserve, ancestral spiritual significance, and potential wildlife habitat protection. Formal courts would have focused narrowly on legal title, ignoring these overlapping interests.²

Mediation recognized that land disputes involve diverse stakeholders with legitimate but different needs. The mediated agreement created a shared-use framework that accommodated farming in designated zones while preserving conservation areas, honored ancestral spiritual sites through protected ceremonial grounds, and maintained wildlife corridors. This approach expanded solutions beyond winner-loser title determinations, allowing parties to “expand the pie rather than halve it” through creative solutions benefiting all interests. The mediation process differentiated between positions (what parties claimed) and interests/needs (root causes), finding bridges and commonalities for consensus.³

The success of this approach lies in its ability to satisfy underlying needs and interests rather than merely determining legal rights.⁴ In Eyumojock, where land often involve complex historical claims, informal transactions, and overlapping customary rights, mediation’s flexibility enables resolution that litigation cannot achieve. Courts must determine exclusive ownership, but mediation can create arrangements that recognize multiple legitimate interests in the same land.⁵

2.11 Conflict Prevention and De-Escalation

Mediation has achieved significant success in preventing intertribal land disputes in Eyumojock from escalating into violent conflict. The structured dialogue process provides a non-violent outlet for grievances that might otherwise lead to armed confrontations between tribal groups, property destruction, or physical violence. The presence of neutral mediators, the formal mediation process, and the commitment to dialogue create a cooling-off period that reduces tensions and allows emotions to subside.

The Taboh and Ayukaba villages’ land dispute had escalated to the point where young men from both communities were armed and preparing for violent confrontation. Without intervention, this could have resulted in deaths and permanent inter-village warfare. Traditional mediation intervened at this critical juncture to prevent violence escalation.

The mediation process emphasized restorative outcomes focused on forgiveness and community harmony rather than punitive measures that might fuel revenge cycles. Elders facilitated dialogue that addressed earlier conflict reasons for mistrust or revenge, identifying additional conflict issues that might have been the primary conflict.⁶ The rapid intervention through emergency traditional council convening prevented the dispute from becoming violent, whereas state institutions often respond too late with long administrative procedures. Traditional mediation’s effectiveness in dealing with inter-community conflict prevented what could have become one of the violent land disputes that plagued Cameroon’s North-West and South-West Regions during the 1990s.

This preventive success is particularly valuable in Cameroon’s South-West Region, where inter-ethnic tensions have occasionally resulted in violence with broader security implications. The crisis in the Anglophone regions has heightened sensitivities around inter-community relations, making peaceful dispute resolution mechanisms even more critical. Mediation serves as an early intervention mechanism that addresses disputes before they become intractable conflicts with consequences extending beyond the immediate parties.

¹ *Ibid.*

² NELGA. (2020). Mechanisms for Settling Customary Land Disputes in Cameroon. Nairobi: NETLAW-NELGA Regional Land Information Centre. Available at: <https://nelga.uneca.org/wp-content/uploads/2022/11/NES-and-NELGA-Cameroun-statement-English-21-04-2020-003.pdf> [Accessed 10 June 2026].

³ *Ibid.*

⁴ World Bank. (2023). Community Mediation for Local, Familial, and Low Economic Disputes in Africa. Washington, DC: World Bank Legal Justice Division. Available at: <https://thedocs.worldbank.org/en/doc/19fccdbe5545f75d9a52be44f04c7417-0260012023/original/LJD-Community-Mediation-for-Local-Fami...> [Accessed 4 June 2026].

⁵ *Ibid.*

⁶ FAO. (2008). Land Conflicts: A Practical Guide to Dealing with Land Disputes. Rome: Food and Agriculture Organization. Available at: https://globalprotectioncluster.org/sites/default/files/2023-04/Land_Conflicts_Practical_Guide_Dealing_Land_Disputes_2008_EN.pdf [Accessed 4 June 2026].

2.12 Environmental Protection Through Mediation

Mediation in Eyumojock has successfully incorporated environmental considerations into land dispute resolutions, promoting sustainable land use practices that formal litigation often overlooks. When mediators particularly those familiar with customary practices address land disputes, they often consider the environmental impact of proposed solutions, including soil conservation, water resource protection, forest preservation, and biodiversity maintenance.¹ A good example is the Takamanda buffer zone affecting Central Ejagham villages and Inokun.

The Bawan villages' dispute centered on forest land near the Takamanda-Mone Landscape, an area critical for biodiversity conservation and elephant habitat. Unregulated mediation could have resulted in deforestation for farming, but the traditional process integrated environmental sustainability principles.²

The mediation included traditional protocols like the Mgbe injunction order that set restrictions on disputed property until resolution, enabling proper traditional management of resources for sustainability. The agreement incorporated minimization of tree felling measures and established water management committees consisting of representatives from communities to protect catchment areas.

Traditional cleansing ceremonies appeased the "Mgbe, that had runaway" reinforcing spiritual obligations to preserve the environment. The mediated outcome balanced farming needs with conservation requirements, creating sustainable land-use zones that protected forest habitat while allowing designated agricultural areas. This approach demonstrates how customary mediation can address environmental concerns that formal courts often overlook in pure title disputes.

3. Challenges Encountered in Using Mediation as a Method in Resolving Intertribal Land Disputes in Eyumojock Sub-Division

The low success rate of mediation in resolving intertribal land disputes is primarily influenced by two main categories: legal and non-legal factors³. From a legal perspective, regulations governing land dispute resolution, specifically OHADA Uniform Act on Mediation, the 1974 land Registration Ordinance concerning Land Dispute Settlement, do not pose significant obstacles to mediation practices. In fact, this regulation provides a clear legal basis for the National Land Agency or the Land Consultative Board to handle land disputes more effectively⁴. With this provision, the mediation process can be carried out more quickly, more precisely, and with legal certainty, so that legal factors are essentially no longer the primary cause of low mediation success.⁵

Applying mediation to dispute settlement on customary lands in Eyumojock Sub-division is not without challenges, the dominant one being the socio-cultural context of implementation. A major feature of customary land tenure is the dominance of patriarchal structures at the various levels of decision making.⁶ This made it difficult to mobilize women participants. Other challenges related the low levels of literacy in the community and timing of the training at the end of the year when there are cultural events such as Christmas holidays.⁷ The most dominant obstacles in mediation practice originate from non-legal aspects. Some of these include the following:

3.1 Lack of Good Faith from the Parties

It is not uncommon to find parties using mediation not as a means to achieve peace, but rather to delay the resolution of the case.⁸ This can take the form of feigning forgetfulness, dishonesty, or attempts to conceal the facts. For example, in determining heirs, a sub-district head or village head may sign the document but ignore the presence of one of the heirs, claiming they forgot, so their name is not included in the list of heirs.⁹ This

¹ Ngoh, V. J. (2020). Customary mediation mechanisms in Cameroonian land conflicts. *African Journal of Legal Studies*, 13(3), 312–334:318.

² *Ibid.*

³ Bush, R.A.B. and Folger, J.P. (1994). *The promise of mediation: responding to conflict through empowerment and recognition*. San Francisco, Jossey-Bass, 14.

⁴ *Ibid.*

⁵ Chitkara, P. (2023). Challenges in ADR implementation in South Asia. *South Asian Legal Review*, 39(1), 57-74:70.

⁶ Ravn-Christensen, C. (2021). *Best practices, challenges and emerging issues on improving responsible governance of tenure – Lessons learned from the European Union Land Governance Programme – Final Report*. Rome, FAO, 89.

⁷ Anyanwu, C., & Aluko, M. (2022). ADR in property disputes: A comparative study. *Journal of Comparative Law*, 45(2), 112–136:124.

⁸ Bruce, J.W. and Boudreaux, K. (2013). *Land tenure and resource management in Sub-Saharan Africa*. Washington, DC, World Bank, 19.

⁹ *Ibid.*

attitude poses a serious obstacle to the mediation process.¹

3.2 Low Participation of the Disputing Parties

Another factor is the minimal active involvement of the parties. Often, one party fails to attend the mediation invitation, or both parties find it difficult to make time to attend. It is even common for one party to be reluctant to meet the other party in person.² As a result, the National Land Agency (BPN) is forced to adjust its schedule to accommodate the parties, resulting in the mediation process lasting more than 30 days, exceeding the established deadline.³

3.3 The Colonial Legacy and Unresolved Legal Dualism

The roots of contemporary land disputes trace to German colonial authorities' 1896 Crown Lands Act, which declared "unoccupied" lands as Crown property, fundamentally contradicting customary law that recognized community custodianship over all lands within traditional territories.⁴ This historical contestation between State authority and traditional authorities continues to undermine mediation legitimacy decades after independence.⁵ The dual legal system creates confusion about which framework governs disputes, allowing parties to selectively invoke customary or statutory law based on which favors their position. This legal opportunism undermines mediation by preventing consistent application of principles and creating uncertainty about agreement enforceability.⁶

3.4 Corruption and Elite Manipulation of Traditional Authority

In Eyumojock Sub-division, and other regions, chiefs and administrators exploit land redistribution schemes for personal enrichment, creating fictitious villages, installing handpicked chiefs who support their claims, and reselling land for private profit. Such corruption erodes trust in mediation conducted by traditional authorities, as communities recognize that mediators may have vested interests in outcomes. When traditional chiefs benefit financially from maintaining disputed boundaries or preventing clear demarcation, they lack genuine commitment to resolution, undermining the entire mediation process.

3.5 Institutional Weakness of Formal Mediation Mechanisms

The Land Consultative Board, created to address conflicts and mediate claims between statutory and customary tenure systems, suffers from non-binding authority, weak institutional capacity, inadequate funding, insufficient trained personnel, and poor integration into the broader justice framework. These institutional weaknesses mean that formal mediation mechanisms cannot effectively complement or reinforce traditional mediation, leaving communities to rely on traditional processes that lack legal enforceability.

3.6 Exclusion of Vulnerable Groups from Mediation Processes

Women, youth, and persons with disabilities face systematic exclusion from mediation processes despite their significant land rights interests.⁷ Customary systems traditionally marginalize these groups, and mediation processes that incorporate customary practices without modification perpetuate these exclusions. Agreements that fail to protect vulnerable group interests may achieve temporary resolution while creating new sources of conflict and perpetuating inequality.⁸

3.7 Violence and Security Concerns Override Mediation Appropriateness

When land disputes escalate to serious violence, customary mediation becomes inappropriate without prior security intervention by state authorities. The 2026 Igote village incident demonstrates that violence at this level requires criminal justice intervention before mediation can occur.⁹ Attempting mediation without addressing

¹ Kalabamu, F.T. (2021). Land conflicts and alternative dispute resolution in Sub-Saharan Africa: the case of Botswana. In Zever, S.Z. ed. *Land issues for urban governance in Sub-Saharan Africa*. Switzerland, Oxford University Press, 171-187.

² Kairuki, J. and Ddaaki, M. (2021). *Traditional dispute resolution and land tenure security in Uganda*. Kampala, Makerere University Press, 16.

³ Juma, W. (2021b). Barriers to effective ADR in land disputes: a Kenyan perspective. *African Journal of Legal Studies*, 13(4), 301-319:306.

⁴ Mamdouh, M. and Tchatchoua, R. (2021). 'The Formalisation of Migrants' Land Occupation through Colonial Rules in Cameroon. *Journal of African Land Studies*, 8(2), 67-89:60.

⁵ *Ibid.*

⁶ *Ibid.*

⁷ Fonkou, T. (2019). Gender Perspectives in Land Mediation Processes in Cameroon. *Gender & Law in Africa*, 12(1), 89-107:100.

⁸ *Ibid.*

⁹ Tchuente, P. (2023), *Op.cit.*

immediate security concerns risks further violence and may endanger mediators and participants.¹

3.8 Limited Human Resources

The Land Office, particularly the Sub-Division for Handling Disputes, Conflicts, and Land Cases, frequently faces a shortage of manpower. With a significant number of cases in a region handled by only around two employees, the workload becomes unbalanced.² This situation results in suboptimal land case resolution and the potential for exceeding the 30-day deadline stipulated in regulations.³ Therefore, additional assistance is needed to ensure more effective dispute resolution.⁴

3.9 Limited Numbers of Certified Mediators

Another obstacle is the small number of certified mediators at the Land Office. Government-organized mediator training programs have not been fully targeted, resulting in a limited number of competent, officially certified mediators⁵. This undoubtedly hinders the effectiveness of mediation, as the presence of professional mediators is key to successful dispute resolution.⁶

3.10 Lack of Strict Sanctions

To date, the National Land Agency (or the Land Consultative Board) has not established clear and firm sanctions for parties who intentionally obstruct mediation⁷. As a result, invitations to mediation are often perceived as unilateral and ignored.⁸ This lack of clarity in sanctions weakens the legal standing of the mediation process for the disputing parties.⁹

3.11 Differing Perspectives Between Customary Law and Positive Law

Although mediation offers many advantages, its implementation in intertribal land disputes faces challenges. One major challenge is the differing perspectives between customary law and positive law. In many cases, indigenous communities feel that positive law does not fully accommodate their values and norms. As a result, mediators often struggle to bridge these differing viewpoints.

Additionally, the involvement of third parties such as companies or the government in intertribal land disputes can complicate the mediation process. These third parties often have interests that differ from those of the indigenous communities, necessitating a special approach to ensure effective mediation. In such situations, mediators must possess strong communication skills and a deep understanding of the social and cultural context of the region.

4. Conclusion

This chapter provides critical insights into the potential and limitations of ADR mechanisms, particularly mediation, in addressing inter-village land disputes in Eyumojock Sub-division. The persistent nature of these disputes underscores the urgent need for effective resolution methods that go beyond conventional litigation, and ADR offers a promising path in this regard. However, the relevance of these.¹⁰ While ADR mechanisms hold promise, their success depends on addressing systemic challenges such as weak institutional capacity, low enforceability of agreements, and insufficient community awareness.¹¹ Simply deploying ADR without tackling these foundational problems will result in limited success.¹² So therefore regarding factors inhibiting mediation.

¹ *Ibid.*

² *Ibid.*

³ Maina, J. and Gathumbi, E. (2022). Community resistance to ADR in rural Kenya. *Kenya Journal of Social Justice*, 8(3), 34–57:38.

⁴ *Ibid.*

⁵ Juma, A. (2021a). Institutional weaknesses in ADR mechanisms in East Africa. *African Journal of Law and Conflict Resolution*, 16(4), 99–121:102.

⁶ Ibrahim, A. S., Abubakari, M., Akanbang, B. A., & Kepe, T. (2022). Resolving land conflicts through alternative dispute resolution: Exploring the motivations and challenges in Ghana. *Land Use Policy*, 120, 10.

⁷ Home, R. (2020). *Land, law and dispute resolution in Sub-Saharan Africa*. London, Routledge, 17.

⁸ Lamin, A. (2018). *Inter-village conflicts and land disputes in rural Tanzania*. Dar es Salaam, University of Dar es Salaam Press, 70.

⁹ Kansiiime, N. (2019). Promoting traditional ways of handling land disputes in Western Uganda. *American Research Journal and Social Sciences*, 8(2), 17–25:19.

¹⁰ Hassall, G. (2005). Alternative dispute resolution in Pacific Island Countries. *Journal of South Pacific Law*, 9(2), 13–45:38.

¹¹ Maro, F. (2022). ADR mechanisms in Tanzania: a critical assessment. *East African Journal of Law*, 14(1), 77–101:78.

¹² *Ibid.*

From a legal perspective, no significant obstacles were found in resolving land disputes through mediation.¹ However, from a non-legal perspective, there are a number of obstacles that significantly affect the effectiveness of the mediation process.² These obstacles include: the presence of parties who do not act in good faith and use mediation as a means to delay the resolution of the case; the presence of attitudes of pretending to forget or dishonesty in providing information during the mediation process; the low level of participation of the disputing parties, for example by not accepting invitations to attend; limited human resources in the Sub-Division for Handling Problems and Land Control at the Land Office, which results in suboptimal dispute handling; and the still minimal number of mediators available in that unit.³

5. Recommendations

The Cameroon government should establish a comprehensive legal framework that explicitly recognizes and regulates mediation as a formal mechanism for resolving intertribal land disputes. This framework should be enacted through specific legislation or amendment of existing land laws to provide clear procedural guidelines, enforcement mechanisms, and standards for mediation agreements. The current legal framework remains ambiguous about the relationship between mediation outcomes and judicial enforcement, creating uncertainty that undermines mediation's effectiveness. Legislation should address the legal status of mediation agreements, their enforceability in courts, and the qualifications required for mediators handling land disputes.

The Ministry of State Property and Land Tenure should develop specialized training programs for mediators focusing specifically on intertribal land conflicts, incorporating both statutory law and customary land tenure principles. Given that mediation in Eyumojock must navigate between competing legal pluralistic systems, mediators require comprehensive understanding of both formal legal procedures and traditional dispute resolution mechanisms. Training programs should include modules on conflict transformation, cultural sensitivity, gender considerations in land disputes, and the historical context of intertribal tensions in the region. Professional certification and ongoing supervision should be established to ensure quality standards in mediation practice.

Land Consultative Boards in Eyumojock Subdivision should be reformed to include dedicated mediation units staffed with trained mediators who can handle intertribal disputes before they escalate to formal litigation. Current Land Consultative Boards focus primarily on administrative decisions regarding land titles rather than constructive conflict resolution. The reformed structure should establish mediation as the primary mechanism for dispute resolution, with litigation reserved for cases where mediation fails. These units should maintain close coordination with traditional chiefs and village leaders to ensure mediation outcomes respect customary practices while remaining consistent with statutory requirements.

Traditional chiefs, village heads, and community elders in Eyumojock should be formally recognized as certified mediators under the new legal framework, with their dispute resolution authority integrated into the formal land dispute resolution system. This recommendation addresses the reality of legal pluralism where customary law continues to hold significant legitimacy among local communities. The government should establish a certification process for traditional mediators, provide them with legal training on statutory land provisions, and create mechanisms for coordinating their decisions with Land Consultative Boards. This hybrid approach ensures that mediation respects indigenous legal traditions while maintaining consistency with national land laws.

The government should implement comprehensive community education programs to raise awareness about the benefits of mediation for resolving intertribal land disputes, including information campaigns about cost savings, faster resolution times, and relationship preservation compared to litigation. Many communities in Eyumojock remain unaware of available mediation mechanisms or perceive them as informal and lacking legal authority. Education programs should target schools, community gatherings, religious centers, and local media outlets to disseminate information about mediation processes, success stories, and the legal enforceability of mediation agreements. Community leaders should be engaged as champions of mediation to build trust and credibility.

To improve the effectiveness of ADR mechanisms, the study recommends the following:

Strengthening institutional capacity by providing adequate training for mediators and equipping the land department with modern surveying tools. Improving stakeholder engagement to build trust in the ADR process.

¹ Mbonde, F.J. (2015). *Assessment of land use conflicts in Tanzania: a case study of Songambele and Mkoka Villages in Kongwa District*. Unpublished Master's thesis, Mzumbe University, 89.

² Mensah, A. (2023). Community engagement and institutional support in ADR: lessons from Ghana. *African Journal of Dispute Resolution*, 19(1), 27–42:28.

³ *Ibid.*

This can be achieved through awareness campaigns that educate villagers on land laws and ADR procedures. Updating boundary demarcations using advanced surveying techniques, such as GIS, and involving local communities in the process to ensure acceptance of the boundaries.

Establishing mechanisms for monitoring and enforcing ADR agreements, including formal legal recognition of mediated settlements to prevent recurring disputes.

For mediation to achieve genuine and sustainable resolution of inter-tribal land disputes in Cameroon, comprehensive reform must address these structural challenges. Reform requires strengthening institutional capacity of the Land Consultative Board, ensuring binding enforceability of mediation agreements through legislative reform, addressing historical injustices from colonial boundary policies, implementing robust post-mediation monitoring mechanisms, creating explicit protections for vulnerable group interests, and developing security protocols that ensure mediation occurs only when violence has been adequately addressed. Without such comprehensive reform, mediation will continue to function as a temporary pause in conflict rather than achieving permanent resolution, with disputes recurring repeatedly and undermining social cohesion, economic development, and political stability across Cameroon's ethnic communities.

References

Books

- Allott, A.E. (1964). *Essays on Land Law and Tenure in Cameroon*. London: Cambridge University Press.
- Ampeire, A. (2017). *Alternative dispute resolution: mediation, conciliation, arbitration*. Kampala, Fountain Publishers.
- Atangana, J.A. (2018). *Land Law and Customary Tenure in Cameroon*. Yaoundé: CLE Publishing.
- Atsa, E. (2021). *Mediation and Arbitration in Cameroonian Law*. Douala: Edition Creation.
- Avery, K. (2013). *Land conflicts and justice: a political theory of justice*. 3rd ed. New York, Cambridge University Press.
- Ayissi, H.E. (2020). *Property Rights and Land Conflicts in Francophone Africa*. Paris: Karthala Editions.
- Bekolo, C. (2020). *The Intersection of Customary and Statutory Law in Cameroon Land Disputes*. London: Oxford University Press.
- Bennett, J. and Allen, N. (2010). *The Economics of Land Dispute Resolution*. London: Routledge.
- Bruce, J.W. and Boudreaux, K. (2013). *Land tenure and resource management in Sub-Saharan Africa*. Washington, DC, World Bank.
- Bryman, A. (2016). *Social research methods*. 54 ed. Oxford, Oxford University Press.
- Bush, R.A.B. and Folger, J.P. (1994). *The promise of mediation: responding to conflict through empowerment and recognition*. San Francisco, Jossey-Bass.
- Byrne, D. (1999). *Social exclusion*. Buckingham, Open University Press.
- Conteh, M. and Yeshanew, S.A. (2016). *Conflict and land management in Africa*. Addis Ababa, African Union.
- Creswell, J.W. (2014). *Research design: qualitative, quantitative, and mixed methods approaches*. 4th ed. Los Angeles, SAGE Publications.
- Creswell, J.W. and Piano Clark, V.L. (2018). *Designing and conducting mixed methods research*. 3rd ed. Los Angeles, SAGE Publications.
- Emanuel, P.N. and Ndimbwa, T. (2013). *Land disputes and conflict resolution in Tanzania*. Dar es Salaam, Mkuki na Nyota Publishers.
- Enow, L.B. (2016). *Land Governance and Dispute Resolution in Cameroon*. Yaoundé: Cameroonian Legal Series.
- Field, A. (2018). *Discovering statistics using IBM SPSS statistics*. 5th ed. Newbury Park, SAGE Publications.
- Fisher, R., Ury, W.L. & Patton, B. (2011). *Getting to yes: negotiating agreement without giving in*. 2nd ed. New York, Penguin Books.
- Fombad, C.M. (2020). *Land Disputes and Resolution Mechanisms in Central Africa*. Cape Town: UCT Press.
- Fonchingong, C. (2017). *Rural Land Conflicts and Mediation Practices in Cameroon*. Chester: University Press.
- Home, R. (2020). *Land, law and dispute resolution in Sub-Saharan Africa*. London, Routledge.
- Israel, M. and Hay, I. (2006). *Research ethics for social scientists: between ethical conduct and regulatory compliance*. London, SAGE Publications.

- Kairuki, J. and Ddaaki, M. (2021). *Traditional dispute resolution and land tenure security in Uganda*. Kampala, Makerere University Press.
- Konings, P. and Nyamnoh, A. (2011). *Land, Law and Politics in Africa: Mediating Conflict and Reshaping the State*. Leiden: Brill Academic Publishers.
- Mamdouh, M. (2019). *Land Tenure and Conflict Management in Africa*. Cape Town: PLASS Press.
- Messina, A. (2016). *Land Reform and Dispute Resolution in Cameroon*. New York: Edwin Mellen Press.
- Nbendeh, J. (2020). *Customary Land Disputes and Traditional Authority in Cameroon*. Yaoundé: Cameroon Academic Press.
- Ndjozeu, J. (2019). *Land Consultative Boards and Conflict Resolution in Cameroon*. Yaoundé: Presses Universitaires d'Afrique.
- Ngwa, A.N. (2019). *Alternative Dispute Resolution in Cameroon: Theory and Practice*. Buea: University of Buea Press.
- Niango, J.F. (2021). *Mediation Skills for Land Conflict Resolution*. Yaoundé: GEC Editions.
- Tabe-Ogbok, M. (2017). *Customary Land Tenure and Conflict Resolution in Cameroon*. London: Routledge.
- Tamah, A.D. (2022). *Alternative Dispute Resolution Mechanisms in Central African States*. Cambridge: Cambridge Scholars Publishing.
- Tambashe, B. (2018). *Alternative Dispute Resolution in Anglophone Cameroon*. Bamenda: University of Bamenda Press.
- Tamfu, R.N. (2018). *Customary Law and Modern Justice in Cameroon*. Buea: Sapes Books.
- Williams, R. (2008). *Land Conflicts: A Practical Guide to Dealing with Land Disputes*. Genève: Global Protection Cluster.

Journal Articles

- Ahmad Amiruddin. S, & Mico Fernando. (2025). Implementation of land dispute resolution through mediation. *Journal of Education and Humanities (JEH)*, 1(1), 104–111:104.
- Akwe Ngole Ray Junior, D. (2025). An assessment of the role the Land Consultative Board in the resolution of land disputes in Cameroon. *Studies in Law and Justice*, 4(6), 49–59.
- Anyanwu, C., & Aluko, M. (2022). ADR in property disputes: A comparative study. *Journal of Comparative Law*, 45(2), 112–136.
- Asongu, S. (2022). Mediation efficiency in land conflicts: Evidence from Cameroon. *Journal of African Development*, 24(1), 78–99.
- Atangana, J. M. (2019). Land Consultative Boards and ADR in Cameroon. *African Human Rights Law Journal*, 19(2), 401–423.
- Bekoe, S. A. (2020). Comparative analysis of mediation practices in West and Central African land disputes. *African Law Review*, 15(3), 234–256.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101.
- Buscagila, E., & Stephan, P. (2012). An empirical assessment of the impact of formal versus informal dispute resolution on poverty: A governance-based approach. *International Review of Law and Economics*, 25(1), 89–106.
- Enowmbi, E. B. (2018). The effectiveness of traditional mediation in rural land disputes in Cameroon. *Cameroonian Journal of Law*, 7(1), 45–62.
- Fombad, C. M. (2019). Alternative dispute resolution in African land law. *Journal of African Law*, 63(2), 245–267.
- Fonkou, T. (2019). Gender perspectives in land mediation processes in Cameroon. *Gender & Law in Africa*, 12(1), 89–107.
- Friedman, M. (2018). The morality of capitalism: A political economy perspective on John Rawls' theory of justice. *Journal of Business Ethics*, 149(3), 725–738.
- Garcia, R. (2021). ADR and land conflicts in Latin America. *Latin American Journal of Legal Studies*, 12(3), 204–226.
- Harsanyi, J. C. (2018). Cardinal utility in welfare economics and in the theory of risk-taking. *Journal of*

Economic Theory, 171, 15–23.

- Hassall, G. (2005). Alternative dispute resolution in Pacific Island Countries. *Journal of South Pacific Law*, 9(2), 13–45.
- Homer-Dixon, T. F. (1994). Environmental scarcities and violent conflict: Evidence from cases. *International Security*, 19(1), 5–40:6.
- Ibrahim, A. S., Abubakari, M., Akanbang, B. A., & Kepe, T. (2022). Resolving land conflicts through alternative dispute resolution: Exploring the motivations and challenges in Ghana. *Land Use Policy*, 120, 10.
- Juma, A. (2021a). Institutional weaknesses in ADR mechanisms in East Africa. *African Journal of Law and Conflict Resolution*, 16(4), 99–121:102.
- Juma, W. (2021b). Barriers to effective ADR in land disputes: A Kenyan perspective. *African Journal of Legal Studies*, 13(4), 301–319:306.
- Konings, P. (2011). Settling border conflicts in Africa peacefully: Lessons learned from the Bakassi dispute between Cameroon and Nigeria. In *Land, law and politics in Africa* (pp. 191–210). Brill.
- Mbome, L. (2020). Legal framework for mediation in Cameroonian land disputes. *African Journal of International and Comparative Law*, 28(3), 345–367.
- Messogo, R. (2021). The role of elders in traditional land mediation in Cameroonian communities. *Journal of Traditional Justice*, 6(2), 112–130.
- Nfor, L. E. (2022). Mediation as a tool for sustainable land peace in Cameroon. *Journal of African Conflict Resolution*, 8(1), 67–89.
- Ngoh, V. J. (2020). Customary mediation mechanisms in Cameroonian land conflicts. *African Journal of Legal Studies*, 13(3), 312–334.
- Njoh, A. J. (2018). Urban land conflicts and mediation in Douala and Yaoundé. *Urban Studies Journal*, 25(4), 567–584.
- Tambe, A. N. (2021). Integrating customary and statutory mediation in land conflict resolution. *International Journal of Law in Context*, 17(4), 478–495.
- Tchuente, P. (2023). Post-conflict land dispute mediation in Anglophone Cameroon. *Journal of Post-Conflict Justice*, 9(2), 145–168.

Dissertations/Thesis

- Agbor, S. O. (2017). *'Hakuna Matata' (No More Worries) integrating indigenous systems of conflict resolution into the formal system of government administration in Cameroon: Case study of the Ekpe Society of Manyu Division* [Doctoral dissertation, Nova Southeastern University, College of Arts, Humanities and Social Sciences].
- Asa, M. O. (2020). *Comparative analysis of mediation in land disputes: Cameroon, Kenya and Rwanda* [LLM mini-dissertation, University of Pretoria].
- Bello, A. M. (2019). *Traditional and modern mediation mechanisms in land conflicts in Northwest Cameroon* [PhD thesis, University of Yaoundé I].
- Fokwa, D. N. (2022). *Institutional challenges in mediating land disputes in Cameroon* [PhD thesis, University of London School of Oriental and African Studies].
- Mbonde, F. J. (2015). *Assessment of land use conflicts in Tanzania: A case study of Songambe and Mkoka Villages in Kongwa District* [Unpublished Master's thesis, Mzumbe University].
- Nacchwa Mei. (2017). *An assessment in the effectiveness of mediation in settling land disputes: Case study in Apac District* [B.A. thesis, Uganda Christian University].
- Nkwi, P. F. (2021). *The role of customary chiefs in land dispute mediation in the Grassfields Region of Cameroon* [MSc thesis, University of Buea].
- Okoro, C. E. (2020). *Mediation as an effective aid for resolving land disputes in Cameroon* [LLM dissertation, University of Pretoria].
- Tchouanguep, M. (2018). *Alternative dispute resolution in land matters: The Cameroonian experience* [LLM dissertation, University of Cape Town].

Reports/Papers

- Cameroonian Ministry of State Property and Land Tenure. (2021). *Annual Report on Land Disputes and Resolution Mechanisms in Cameroon*. Yaoundé: Government Printer.

- De Haan, A. (1999). *Social exclusion: towards a holistic understanding of deprivation*. London, Department for International Development.
- Food and Agriculture Organization (FAO). (2021). *Voluntary Guidelines on the Responsible Governance of Tenure: Cameroon Country Report*. Rome: FAO.
- Gumede, Nathi. (2020). *Capacity Development in Conflict Resolution through Mediation to help Resolve conflicts and disputes affecting customary land tenure in Eswatini*. Final Project Report.
- International Fund for Agricultural Development (IFAD). (2019). *Rural Land Tenure and Conflict Mediation in Cameroon: Assessment Report*. Rome: IFAD.
- Larbi, Wordsworth Odame and Maria Paola Rizzo. (2019). *Improving Governance of Tenure: Technology as the Enabler*. Paper prepared for presentation at the 2019 World Bank Conference on Land and Poverty, March 25-29, Washington D.C.
- Ravn-Christensen, C. (2021). *Best practices, challenges and emerging issues on improving responsible governance of tenure – Lessons learned from the European Union Land Governance Programme – Final Report*. Rome, FAO.
- United Nations Development Programme (UNDP). (2022). *Access to Justice and Land Conflict Resolution in Cameroon*. Yaoundé: UNDP Cameroon.
- World Bank. (2020). *Land Governance Assessment Framework: Cameroon Country Report*. Washington, DC: World Bank Group.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).