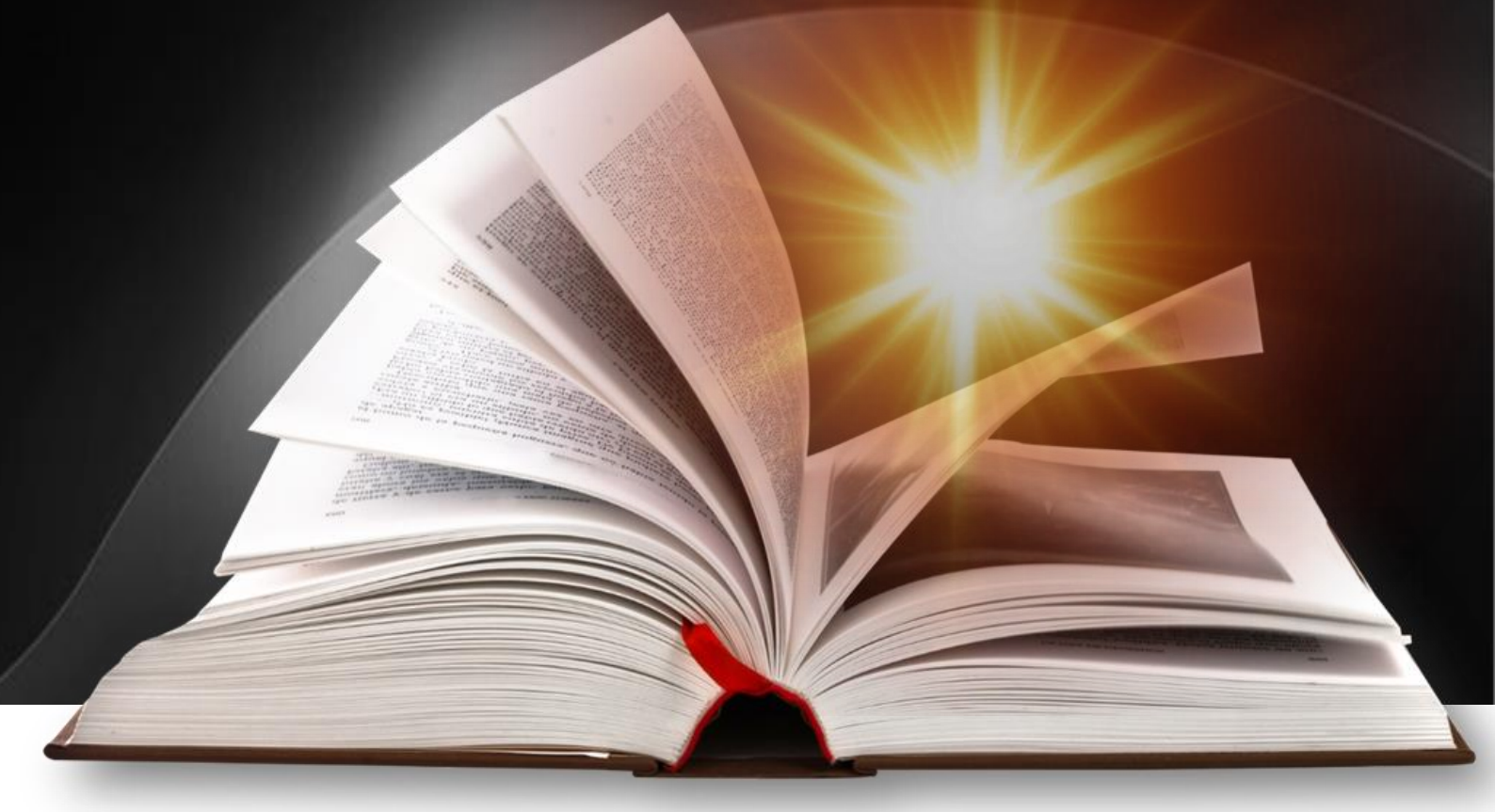
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Editorial

Convaincue que le développement durable de l'Afrique passe par l'implication intégrale et multiforme des jeunes, l'Association Panafricaine pour l'Encadrement et la Formation de la Jeunesse a décidé d'initier la *Revue Panafricaine de la Jeunesse* (RPJ) à qui nous souhaitons bon vent !

Quand bien même que l'ère de la révolution politique des indépendances des pays africains soit largement dépassée, il s'observe encore un retard dans le progrès scientifique et technologique de l'Afrique. Il est de bon aloi que les africaines et africains étudient désormais leurs problèmes respectifs et y apportent des solutions pérennes.

Si les pères du panafricanisme, notamment Modibo Keita, Thomas Sankara, Cheik Anta Diop, Kwame Nkrumah, Joseph Kizerbo, Lumumba, Malcom X, avaient milité pour la gouvernance politique de l'Afrique par les africains et pour les africains, il est temps d'amorcer l'indépendance scientifique et technologique, que seules les recherches innovantes et leurs publications dans une revue panafricaine peuvent impulser.

Vu les résultats mitigés de la coopération Nord-Sud, il faudrait songer valoriser la coopération sud-sud que la *Revue Panafricaine de la Jeunesse* vient d'initier. En effet, face aux multiples défis de développement que rencontre l'Afrique, malgré ses immenses richesses tant humaines que du sol, du sous-sol, ainsi que climatiques, il est plus que temps que les africaines et africains se réveillent et s'occupent de leurs problèmes eux-mêmes, qu'ils arrêtent avec la main tendue, sous couvert de la coopération au développement.

C'est dans cette optique que la *Revue Panafricaine de la Jeunesse* vient bouger les lignes de la recherche scientifique dans le monde, par l'érection d'un créneau international d'échange et de diffusion des études africaines, qui autre fois devraient être publiées dans les revues d'outre Afrique, ou carrément rejetées pour n'avoir pas répondu, soit disant, à leur "politique éditoriale".

Régie par un comité scientifique rigoureux, composé d'éminents professeurs chercheurs et docteurs évoluant dans divers domaines et secteurs d'activités savantes en Afrique, cette agora scientifique des chercheurs rapporte, en ce premier numéro de la *Revue,* des travaux de recherche originaux et pertinents sur des problèmes variés relatifs aux enjeux et défis des sociétés africaines dans toutes les disciplines scientifiques, notamment l'Économie et développement, l'Environnement, l'Agriculture, la Politique, l'Education, la Psychologie, la Santé, la Sociologie du développement, la Culture et les arts ainsi que la Littérature.

De ce fait, plusieurs chercheurs des universités, instituts et centres de recherche de sept pays africains (*Bénin, Burkina-Faso, Cameroun, Côte d'Ivoire, Mali, République Démocratique du Congo et Sénégal*) ont contribué scientifiquement au présent numéro, notamment le CITBA, l'INSS/CNRST, l'Ecole Normale Supérieure/Koudougou, l'Institut National de la Jeunesse et des Sports d'Abidjan, l'Institut Supérieur de Développement Rural de Bukavu, l'Université Norbert Zongo, l'Université Assane Seck de Ziguinchor, l'Université Cheikh Anta Diop de Dakar, l'Université d'Abomey-Calavi, l'Université de Kabinda, l'Université de Lubumbashi, l'Institut supérieur des techniques médicales Marie Reine de la Paix de Kenge, l'Institut Supériéur Pédagogique de Kalemie (ISP/Kalemie), l'Université de Ngaoundéré, l'Université des Sciences Sociales et de Gestion de Bamako, l'Université du Faso, l'Université Félix Houphouët Boigny, l'Université Jean Lorougnon Guédé, l'Université Peleforo Gon Coulibaly de Korhogo, l'Université Thomas Sankara.

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Women's Right to Land Ownership: what are the social issues in Ivory Coast ?

Le droit des femmes à la propriété foncière : quels enjeux sociaux en Côte d'Ivoire ?

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Abstract

Among the Akan, the rules of land appropriation and renewable resource management are linked to the status and roles attributed to the agent in the kinship. This institution is a system of rules and norms that governs social dynamics and dictates the behavior of agents. In the Affery sub-prefecture, though these rules were constructed by the uterine lineage, current observation shows that reports related to land are dominated by relationships embedded in the household. This restructuring generates new modes of access to land for women. This socio-land change generates issues that are analyzed from a sociological perspective. The data collected, based on qualitative and quantitative approaches, highlights female leadership, which is appreciated by women's ability to positively influence family well-being and the rural development process. In addition, this study reveals the evolution of perverse behaviors observed among women and the recurrence of land conflicts between genders, which most often lead to the ordination of women, thus weakening the endogenous development process.

Keywords : Gender, Property rights, Socio-economic issues, Endogenous development, Rural development.

Résumé

Chez les Akan, les règles d'appropriation de la terre et de gestion des ressources renouvelables sont liées aux statuts et aux rôles attribués à l'agent dans la parenté. Cette institution est un système de règles et de normes qui régit la dynamique sociale et édicte les comportements des agents. Dans la Sous-préfecture d'Afféry, alors que ces règles ont été construites par le lignage utérin, l'observation actuelle fait l'état de rapports fonciers dominés par les relations enchâssées dans le ménage. Cette restructuration engendre de nouveaux modes d'accès des femmes à la terre. Ce changement socio-foncier génère des enjeux analysés sous un angle sociologique. Les données collectées, à partir des approches qualitative et quantitative, mettent en évidence le leadership féminin apprécié par la capacité des femmes à influencer positivement le bien-être familial et le processus de développement rural. Par ailleurs, cette étude révèle l'évolution de comportements pervers constatés chez les femmes et la récurrence de conflits fonciers entre le genre débouchant le plus souvent à l'ordalie.

Mots clés : Genre, Droit de propriété, Enjeux socioéconomiques Développement endogène, Développement rural.

0. Introduction

Following the politico-economic instability that the world experienced between the 1970s and 1980s and the insistence of feminists, leaders displayed a clear desire to resolve gender issues (Becker, 2003). This quest for equality led to a proliferation of seminars, symposia and conferences encouraged by the United Nations. From these conclaves, emerged institutions working for the cause of women. These are : the Commission on the Legal and Social Status of Women, the convention on the political rights of women, the consent on marriage which promote the protection and integration of women in all areas of society (UN Women Report, 2000). In Africa, it took the Nairobi conference in 1985 and the Beijing conference in 1995 to reinforce the first decisions and stimulate the commitment of governments to respect women's rights (UN Report, idem).

However, the findings show that in West Africa, inequalities remain and annihilate development projects. Indeed, studies by Saïda (2004) and Boussari (2009) reveal that women continue to face increased poverty as they are deprived of education and employment. In addition, their access to trade, industry and land is limited. For these authors, these countries are marked by traditional practices that prevent the application of international and national legal texts. According to these thoughts, it is utopian to speak of gender equality in these societies which are in perpetual reproduction. In this context, the imbalance and disintegration of institutions are predictable.

In Ivory Coast, studies by Babo (2003), Touré (2003) and Koné (2003 and 2011) confirm this dark side of the issue. According to them, even if there are notable advances in women's access to land, their relationships to land remain embedded in local norms based on inheritance and kinship systems. This is why in patrilineal filiation, where the primacy of the man is established, it is the paternal uncles and sons who manage the land. Women (mothers, daughters, and wives) work on the plots of their husbands, fathers, or uncles (Colin, 2009). In matrilineal filiation, such as among the Agni, traditionally it is the nephews who inherit the land from their uncles, while the nieces negotiate to benefit from the right to use the family land (Koné and Ibo, 2009). In some Baule localities, although women are a source of legitimacy of power, they are not involved in land management. It is elders or legitimate heirs (nephews) who hold the power and are in charge of land management (Babo, 2003 and Mlan, 2012). As detailed, we understand that in a society governed by the uterine lineage, the right of use symbolizses women's access to land. The socio-land structure therefore creates a category of an individual whose role in land matters is to produce and feed the family and but not to administer and control land. In the department of Akoupé, especially in Afféry, contrary to what is mentioned in matrilineal filiation where women are excluded from land inheritance, the situation is quite different. In addition to being the link through which individuals acquire social positions and social rights, this social category is associated with land management (Kouakou, 2018). As a result, individual exploitation of land allows them to invest economically and socially in their social environment. This access, characterized by the right to use, control and transfer, gives the whole meaning of access to land resources, which is intended to be secured in the context of sustainable rural development. How does women's access to property rights contribute to the rural development process? Under what conditions does women's access to land influence the development process? This study aims at understanding the influence of women's property rights on social interactions. It is therefore useful to explore the mechanisms of women's access to land before explaining the issues at stake.

1. Methodology

In order to achieve the predefined objectives, documentary and field studies were conducted in Afféry from March 2017 to June 2018. Afféry is an Akyé village located 11km from its departmental capital (Akoupé) and represents the social figure of peoples who grant property rights to women.

The required hypothetical-deductive method made possible the separation of subjective issues from objective ones through documentary and empirical research. While women's access to land was understood as the set of mechanisms of accessibility to land (in situ with a recognized right of use), the study was more interested in the most secure bundle, that of property rights. This bundle of rights better shows the superiority of men's land status over women's. When progress is reported, we link social change and women's access to land. This has led to a mixed research approach based on quantitative and qualitative research.

The survey included 91 women who were selected at random. This method consisted in exchanging with indigenous women who were available at the time of the study. They resided in the three main lineages of the village. These are: N'Gossé, Ambeukoi and Zôssôkoi. With the local chieftaincy, the chief of land and families, women's associations, cooperatives, and administrative authorities (sub-prefect, mayor, municipal council, director of agriculture, representative of the coffee/cocoa council, president of the village committee of Rural land management (11). A semi-directed interview was required based on a typical sampling method respecting the principle of saturation. The results of these interviews were filtered through Guy Rocher's theory of social change. This leads to the determination of the structures under transformation with precision from the upheaval of the practices and mentalities of a society in general and in the medium term. For this study in Afféry, this theory allows us to elucidate the mutations experienced in the local land management system before and after independence up to the present era. By allowing us to describe the factors of change in gender relations to land and the main and non-main agents, it allows us to identify the local structures or institutions transformed. Here, we seek to identify the causes of the change and the actors who symbolize it, but also to understand the actions of the agents based on the relationship that binds them and the values that they each defend to make this new relationship sustainable. The observation of the farming system shows the interaction between the members of the household. The data processing was carried out by using Excel, which allowed the creation of graphs and tables in this article.

2. Results

As the land tenure system undergoes a structural change, women's right to land ownership could draw benefits and constraints. Land issues determine society's major interest in women's land status change. In other words, it is about the advantages that support women's access to land and also the resulting antinomic relationships. To this end, the results of this work outline the mechanisms of women's access to land as opposed to indirect access and the resulting socio-economic impacts of women's land exploitation.

2.1. Mechanisms of Women's Access to Land and Land Use Systems

2.1.1. Inheritance, Donation, and Purchase: Equitable or Revolutionary, Dynamic Modes of Access to Land

Among the Akyé Kettin of Afféry, traditionally, inheritance, donation, and purchase give access to property rights. These modes of land appropriation give the beneficiaries all the rights, notably the right to use, the right to administer, and the right to exploit. Among women, the

same dimensions seem to prevail (see Table 1). Indeed, women who own land claim to have acquired it by the above-mentioned means.

Table 1: Table on women's modes of access to land

Mode of access to land	Absolute value	Relative value %
Legacy	59	64.83
Donation	24	26.37
Purchase	7	7.7
Total	**91**	**100%**

Source: our survey, 2018

- **Inheritance**

The high percentage of inheritance reflects the mode of succession of land property in vogue in this society. Moreover, women's access to land through inheritance is linked to the transformations that have occurred in the land and social system. It is noted that the social logic that prevails today in the system of inheritance derives from the law on inheritance enacted by the Ivorian legislator in 1964. In fact, the growing conflicts of interest in this locality have led the population to adopt the law by forcing it through the socio-cultural participation of the social cadets appointed as children of the deceased. Indeed, the extended family field imposes on the restricted family field participation of women in the socio-cultural development of the lineage, especially funerals. The words of A B E, head of the family, illustrate this assertion:

> "Here, children's access to land dates back to 1964. Before that, it was the nephews or uncles who inherited land, whether it was individual or lineage land. On the one hand, some good heirs were insecure because the children persecuted them in their management of the inheritance and threatened to take away their late father's property, and on the other hand, some bad managers monopolized their nephews' inheritance without looking after them. These two problems led to taking charge of the children at the funerals of their deceased parents according to the law of Houphouët in 1964. Since then, all those who do not participate receive nothing. And that's how it is. "

In the past, funeral rituals were organized by the customary heirs (nephews or uterine uncles) in collaboration with the members of the deceased's anthropological family. It is a 'give and take' relationship between the heirs and the extended family members. In other words, paying funeral contributions means that the woman is accepted as a legitimate claimant. This systematically entitles her to heir the family land.

- **Donation**

In the context of this study, donation expresses the transfer of property rights from a landowner to members of his family. This model comes in second place with 26.37% because it represents a contract of circumstance. It is the consequence of a sustained collaboration between a daughter, niece, and her father, mother, or a close relative. At first sight, the gift of land to women, and especially to daughters, is the result of the parents' desire to grant them financial autonomy. This practice is not innate but built on the basis of antagonistic relationships between daughter and father. Otherwise, the transfer of property rights through the donation conditions the girl to observe two behaviors. Firstly, the girl must have the characteristics of an agricultural worker who shows interest in farm work. Secondly, she must be perceived as a forward-thinking helper.

Secondly, the gift exposes the conflicting nature of polyandry. In this case, the gift becomes a pressing alternative for the head of the family. Indeed, a father who sees his death approaching and is especially aware of land disputes proceeds to divide the field among his offspring. This is the perfect way for him to preserve his land and promote social peace.

- **Purchase**

For the Akyé of this locality, land remains an inalienable resource of power. This explains the marginal rate of purchase as a mode of land appropriation. It bears witness to the persistence of the right of inalienability of land. The commodification of land is prohibited or even excluded according to traditional land tenure principles. However, it is gradually taking hold. In the family sphere, the purchase serves as a means of accumulating land for women whose economic capital is substantial. It thus contributes to the distinction between women with high economic capital and women with low economic capital who are confined to traditional modes of access to land.

While traditional customary norms in Afféry recognize the property rights of (indigenous) women, women's land management needs to be clarified to understand their level of participation in the rural development process.

2.1.2. Typology of crops cultivated by women

In Afféry, the land acquired by inheritance, gift, and purchase allows women to grow both cash and food crops. The table below stratifies and probes the crops grown by women.

Table 2: Distribution of crops grown by women

Crops cultivated	Absolute value	Relative value % %
Industrial and food crops	54	59.34
Food crops	31	34.06
Industrial crops	6	6.59
Total	**91**	**100%**

Source: our survey, 2018

It can be seen here that the percentage of women growing only industrial and food crops is low in contrast to the practice of growing food and industrial crops together (59.34%). This disproportion can be explained by the anthropological social and agricultural role (nurturing role) attributed to African women and the economic representations made of the plantation economy.

The distinction between tree crops, known as the plantation economy, and food crops remains to be defined. Whatever the crop, the priority is no longer immediate consumption. It is for sale. It can therefore be deduced that women's agricultural work is justified by the economic importance of agricultural products. In addition, it accounts for the preservation or guarantee of the land. In other words, the choice of agricultural activities is determined by the ethical, symbolic, and social values that the Akye woman represents today. Who benefits from women's access to property rights?

2.2. Impacts of Women's Access to Land Ownership

The right to property granted to women has both positive and negative impacts on interactions.

2.2.1. Socio-Economic Interests of Women's Access to Land Ownership

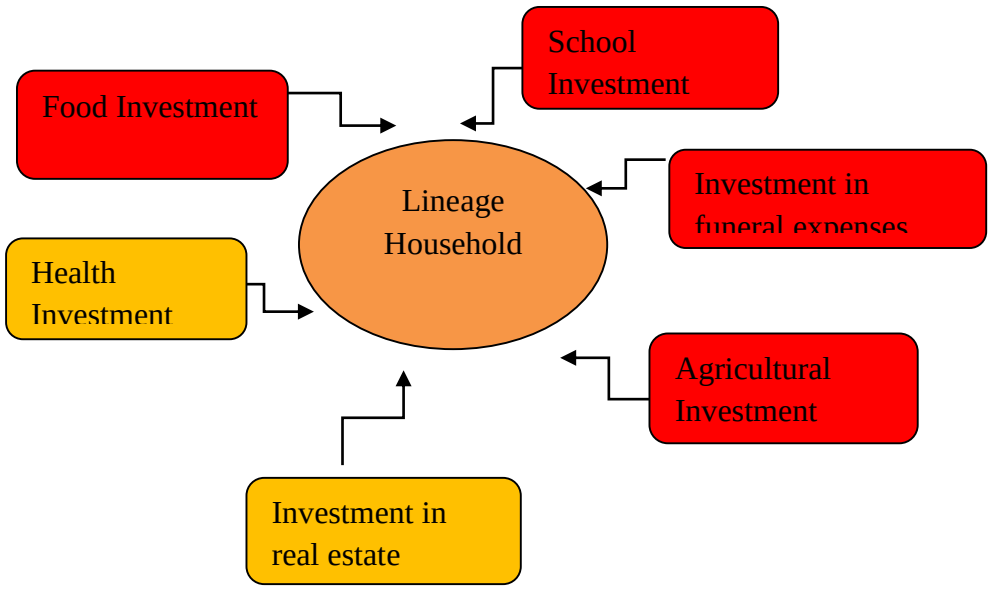
The women surveyed stated that they invest the income from their products primarily in their family needs. The matrix below highlights this consistent participation mentioned by the women.

Table 3: Matrix of investments according to priorities

Investments / Priorities	Food Investment	School Investment	Health Investment	Agricultural Investment	Investment in real estate (savings for housing construction)	Investment in funeral expenses	Total
1	91						91
2		91					91
3			7	40	11	33	91
Total	91	91	7	40	11	33	273

Source: our survey, 2018

From this matrix, the following pattern emerges.



Summary diagram of women's investments from agricultural income

It can be seen that women share domestic and family burdens with their husbands and parents. The largest expenditures are directed towards food satisfaction, schooling, agricultural investments (to guarantee their income), and funeral expenses. The second largest investment package, in terms of financial resources, is the acquisition of modern housing and the use of modern medical care.

2.2.2. Socio-cultural Constraints Negating the Socio-Economic Interests of Women's Access to Land

- **Perverse Effects of Women's Access to Land**

These predefined assets generate power relations, sometimes domination by women. In fact, there is an egalitarian relationship between these two social categories, gender parity in the sense that there is no mystery between female and male activities. The independence of women administered by the right to land generates deviant social behaviors among them.

These include the recurrence of divorces requested by women, and adulterous crises similar to the contempt of the man (head of the family). Besides, Marriage which used to be the pride of the woman and her family, is no longer considered a social institution, argues A. Y., spokesperson for the chief:

> "Since the moment when women have money, divorce no longer means anything to them. They even say that they have enough money to take care of themselves and pay back the dowry. The hardest thing is when they divorce their husbands after he has helped them to develop their land."

Paradoxically, while women's access to land is accepted by the collective consciousness, the break-up of marriage is less so. However, the abandonment of the husband by the wife characterizes the economic power of women and their autonomy; the essence of which is decision-making power. This does not mean the desacralization of marriage or the family wedlock, but a pure and simple restructuring, the breach of which allows other defects to appear, notably divorce. This is perceived by some women as a factor of non-fulfillment. Consequently, they entrust the administration of their land to their husbands.

- **Gender-based land conflicts whose resolution by ordination undermines farming and rural development**

Gender-based land conflicts concern all the contradictions, oppositions, and clashes that violate women's access to land. These conflicts are likely to disrupt the full development of the plots of land obtained by women. They are of two kinds: structural and interest-based land conflicts and relational land conflicts.

The first type of conflict is related to access to and control of land in an environment of land pressure caused by export crops. Typically, these conflicts involve men and women from the same family (the extended family) fighting over the sharing of inheritance. Conflict arises when one group of actors wants to push out the other, the weaker one. In general, it is the boys who seek to seize the inheritance left by their deceased father or mother. There is therefore a crescendo of quarrels between them and their sisters who refuse this form of marginalization and threaten to use force to recover what is rightfully theirs. Often the most tenacious ones succeed, but the less strong ones give up and find refuge in their homes where they try to protect their children's land.

On the other hand, some women suffer from the selfishness of their brothers when the latter monopolize the largest plots of land and the most arable land and allocate to their sisters the worthless land with small areas. Often, some women demand that the land be shared equally between brothers and sisters.

The second type of conflict arises from distortions in emotional relationships. These are identified in couples. Here the conflicting actors are the members of the household (children, father and mother, husband and wife). In the first instance, this type of conflict reveals the existing contradictions between the wife and her husband regarding the development of the land. It often happens that during the bottleneck, the two spouses do not agree on the plots of land to be exploited. While the husband demands the exploitation of the conjugal land, the wife decides to cultivate her own plot of land. These distortions, when not resolved, lead to divorce and negatively influence production.

Secondly, relational land conflicts are the product of affective ties that are more attached to one group of individuals than to another. This form of conflict is recurrent in families where a father shows more love towards boys than girls. To this end, he gives his beloved the largest portion of land and the others a tiny part. This order is expressed by the Ambeukoi lineage chief (K. B) as follows:

> "Any resolution of a dispute, whether it is land-related or not, begins at the base, that is, the family. When one of the opponents is not satisfied with the verdict given by the family, he can refer the matter to the chiefdom. And if he is still not satisfied at this level, he can go to the sub-prefecture. In case a cunning person skips this stage and goes directly to the sub-prefecture, he is sent straight back to the chiefdom."

The procedure for settling land conflicts favors amicable settlement by the family according to the lineage of the conflicting land. If land conflicts occur on paternal land, they are settled within the large paternal family. However, if they are identified in the maternal family, only this institution is empowered to resolve them. If conciliation fails, the antagonists try a second attempt at conciliation before the chiefdom of the major lineage in the case of Afféry and the local chiefdom.

Dissatisfaction with the settlement at this level reaches the sub-prefecture, which co-manages the Village Committee for Rural Land Management (CVGFR). When a happy outcome is not found at this stage of the settlement, it is up to the customary authorities to apply the litmus test. The latter aims to confirm the opponents' claims. Depending on the insistence of the conflict, it is carried out at the place of conflict resolution or on the plantations subject to a conflict in the presence of customary authorities and witnesses. The photographs below illustrate this aspect.

Photo 1: Application of the Ordinal between a brother and sister in Afféry



Source: our survey, 2018 (photo KOUAKOU Aya Larissa)

The word 'ordalia', shortened from the German 'gottesunteil', comes from the medieval Latin word 'ordalium' which means judgment of God (Cardascia, 1993). It is a trial that highlights the sentence and the proof of guilt (Le Breton, 2007). This trial consists in proving innocence or guilt to repair conflicting relationships between plaintiffs. This judgment is final. It is used to find a lasting solution to resolve conflicts. The elements used for the ordeal are: an animal skull with its horns, wood ash, imported wine and a stone from the lightning. Specifically, the ordeal appears through the drink offered as a libation (use of imported wine poured for the attention of God). First, the suspect and the complainant take turns walking around the circle covered in ash. This is a circle produced during the trial. It is produced by the notable of the day in charge of the trial. Then, after going around the circle, the suspect and complainant are asked to reaffirm their positions. They swear out loudly to the veracity of their statements. Finally, as a sign of integrity and innocence, they raise their hands to the sky and drink the purified wine that was used as a libation.

3. Discussion

3.1. Women's Access to Property Rights: Towards A New Socio-Fonetary Balance

Land discrimination experienced by women originates from the integration of the plantation economy in African societies (2008). This innovation has led to a restructuring of land tenure that gives the right to individual ownership of land. In this new order, landowners and heads of households, men are in charge of tree crops for Western markets while women, the potential labor force, tend to crops for group consumption. While this finding is accepted, it is not unanimously accepted. For Colin and Bignebat (2009), the unequal distribution of land between men and women is explained by the customary land tenure system adopted. Their study on societies in the lower Côte d'Ivoire emphasizes the pre-eminence of inheritance over other modes of land acquisition. But women are not given the right to appropriate land by inheritance. Rather, it is a right of use acquired through marriage and membership of a family that should allow the survival of the group.

We can see here the existence of multiple socio-anthropological constraints that condemn women to borrow or rent land (precarious modes of access to land). These modes allow them to assert the right of use intended for family economic capitalization (managed by the man) and for the subsistence of the group. But increasingly, there is an evolution from use rights to property rights through inheritance, purchase, and donation. However, it can be deduced that as much as the dynamics of women's access to land are observed from a social construction angle, social restructuring seems to be essential for understanding this phenomenon. She shows how through modes of division such as inheritance and donation, property rights symbolize women's belonging to their paternal and maternal lineage. Moreover, it is a factor of social affirmation and identity recognition. Applied to the traditional family land code, collective conscience agrees to learn about the new universal values of living together. Thus, in land relations, succession extends to the daughters of the domestic unit. Thus, from being a worker and usufructuary of the father's land, the woman becomes a rightful claimant. This revaluation of the status of land for women determines the centrality of conflicts and endogenous/exogenous ideologies in social regulation and transformation.

3.2. Multidimensional Issues of Women's Access to Land as a Tool for Development

The majority of gender studies certify the close link between property, economic capital, women's autonomy and development, and rural development for rural women. In fact, it is accepted that the economic value of women positively changes their social and political situation (Cordonnier, 1987), Sarr (1998). In practice, women are socially rewarded when they participate financially in the social development of their family members. This status of the economic actor, of potential investors in the same way as men (individuals with strong economic and social capital), changes the previous negative and pejorative image of women.

The impact is unchanged when it comes to economic capital from the land. Women's financial contribution to the family budget (invested in food and clothing expenses, health care, housing budget, and children's schooling) is increasingly influencing pre-established traditional norms and boosts rural development (Kone and Ibo, 2009). Women's financial independence, the status of farm manager acquired by women, contributes to poverty reduction, the reproduction of local knowledge, the growth of agricultural production, and the preservation of lineage economic capital. This last aspect means that male predominant land management is often suicidal because of the allocation of revenue to non-right holders. The woman is seen as

another controlling agent of the family property. By granting her the land, the lineage produces two controllers whose interests are the same, namely the securing of the land for sustainable family acquisition. In this respect, it should be said that agricultural plantations have a character of social change. As a subject of domination between men and women, the construction and maintenance of the fields give women a role as agricultural managers. In this way, women reinvest in their object of wealth and social integration through the fluctuation of their agricultural income.

Nevertheless, it is also useful to take into consideration the perverse effects of women's social position. Male domination which is embedded in the habitus is likely to annihilate these achievements or slow down the endogenous development process initiated by land dynamics. It is therefore imperative to intervene in societies that recognize this value to accompany development through agricultural training, training in accounting and finance and business management, and training in social and marital psychology.

4. Conclusion

This analysis of the impact of women's access to land ownership on social interactions highlights the level of women's contribution to social development and the development process through their agricultural income. It indicates that through the acquired property rights. Women monopolize the food crop market and compete with men in the industrial crop market. Their efficiency in this sector leads to sometimes substantial incomes that contribute to their financial autonomy and social prestige at the meso level. This can be seen in their participation in the socio-economic emancipation of their family members (household and lineage). Also, women's access to land ownership solves the problem of the dilapidation of family economic capital. It is a response to the egocentric management of men who tend to bequeath their property to their male offspring and this to another family, that of their mother. At the micro-level, the individual well-being of households and families is reflected in the overall affluence of the population. However, behind this positive status lie perverse effects. The interviews show that marriage as a basic social institution is being questioned because of the regularity of divorces. Women's insubordination and lack of respect due to their financial autonomy are deplored. Apart from this aspect, conflicts of interest, relationships, and structures are lacking in the effective and efficient use of land by women. However, there is every reason to believe that women's access to land is associated with increased food production, which in turn is a response to food security and rural development.

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