IFORTI YA KA
"UNITY IS POWER"
A Narrative of the Life and Work of Susan Tenjoh-Okwen of Cameroon

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2007 Women PeaceMakers Program

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ABOUT THE WOMEN PEACEMAKERS PROGRAM

Made possible through a generous grant from the Fred J. Hansen Foundation, the Joan B. Kroc Institute for Peace & Justice's (IPJ) Women PeaceMakers Program annually hosts four women from around the world who have been involved in human rights and peacemaking efforts in their countries.

Women on the frontline of efforts to end violence and secure a just peace seldom record their experiences, activities and insights – as generally there is no time, or, perhaps, no formal education that would help them record their stories. The Women PeaceMakers Program is a selective program for leaders who want to document, share and build upon their unique peacemaking stories. Selected peacemakers join the IPJ for an eight-week residency.

Women PeaceMakers are paired with a Peace Writer to document in written form their story of living in conflict and building peace in their communities and nations. The peacemakers' stories are also documented on film by the IPJ's partner organization Sun & Moon Vision Productions. While in residence at the institute, Women PeaceMakers give presentations on their work and the situation in their home countries to the university and San Diego communities.

The IPJ believes that women's stories go beyond headlines to capture the nuance of complex situations and expose the realities of gender-based violence, thus providing an understanding of conflict and an avenue to its transformation. The narrative stories of Women PeaceMakers not only provide this understanding, but also show the myriad ways women construct peace in the midst of and after violence and war. For the realization of peace with justice, the voices of women – those severely affected by violent conflict and struggling courageously and creatively to build community from the devastation – must be recorded, disseminated and spotlighted.[1]

BIOGRAPHY OF A WOMAN PEACEMAKER – SUSAN TENJOH-OKWEN

Susan Tenjoh-Okwen is a teacher, community peace mediator, facilitator promoting social and economic empowerment and respected gender activist who has peacebuilding experience in two provinces of Cameroon. As technical advisor for women's affairs in the Ashong Cultural and Development Association of Bamenda, a founding member of the Moghamo Women's Cultural and Development Association of Cameroon and president of the Moghamo Women's Association, Tenjoh-Okwen has been working to address causes of long-standing, inter- and intra-tribal conflicts that seldom make international news, but that result in division, displacement and trauma for people in several regions. In uniting and educating women from different villages, she was able to overcome the hostilities of men against men at the peak of a crisis when families were being torn apart.

A mother of five, Tenjoh-Okwen is also publicity secretary for the Cameroon Association of University Women (affiliated with the International Federation of University Women) and serves on the board of the Fomunyoh Foundation, a charitable organization promoting humanitarian activities and peace. Tenjoh-Okwen teaches at the undergraduate and graduate levels, has many published articles on her gender work and has appeared on Cameroon television as a facilitator on peace and gender issues.

IFORTI YA KA: **"Unity is Power"**

In the grasslands of British-occupied Cameroon in the 1950s, the Fomundam family kept goats, pigs and chickens, and farmed maize, cassava, yams and beans to provide both food and income for their large family. The young Susana Tenjoh-Okwen, who went by "Susan," worked diligently beside her mother and sisters in the fields. Her brothers, meanwhile went to the forest to tap palm trees to make palm wine, almost a staple in what is now the North West Province, where the Fomundams lived. Susan was also responsible for taking the goats to the fields in the morning to graze. In the evenings, she walked them back home and tied them to their huts for fear of thieves. As Susan slept alongside several siblings in one small bed, her mother, Christina, would come in, poking first one, then another who had draped a leg over a sister or brother. She always made sure the blanket was spread equally over all.

Christina could be a strict disciplinarian as well. Though illiterate herself, she worked hard with her husband Godfrey, a headmaster at the local primary school, to ensure her daughters as well as her sons were educated, and so would not tolerate her children getting into trouble. Sometimes Susan climbed trees or played games with her friends rather than doing chores while her mother was at the farm. As an outgoing girl who mixed well with others, she was caught one day running around with children her mother didn't approve of. Christina called to her: "You! I don't want you to go along with those other children. You should work independently – when those children are going to the stream to fetch water, you should be coming back. If they are coming back, you should be going."

Though the neighborhood kids teased her – "Her mother is wicked!" – Susan minded her mother's warning and went about her chores, often caring for younger siblings or cooking meals for those who returned late from the farm.

Susan's father, meanwhile, watched over his children to make sure they completed their school lessons each day on their way to graduating from primary school. The headmaster of the local school, Godfrey had six wives and nearly 50 children – and wanted all to be educated. Most families in the grasslands favored keeping their boys in school and their girls at home and then sending them into marriage at a young age to use the dowries for further educating the boys. But Godfrey enforced regular attendance for his sons and daughters alike. Though well-respected in the community and oftentimes looked upon to judge in local disputes, he chose to live below his standards so he could afford school fees year in and year out. He wore the cheapest style of shoe, made out of rubber in the town of Dchang, prompting the villagers to call him "Dchang Shoe Headmaster." His sacrifices paid off: By the time Susan graduated from primary school in 1967, only two girls remained from the 20 who had started school with her in grade one.

Susan left for boarding school at the age of 14, less than a decade after the independence of Cameroon. Born in 1953, she came of age at the end of British colonial rule of Southern Cameroons (what is today the North West and South West Provinces). The French occupied the rest of modern-day Cameroon. By the time Susan began secondary school at Saker Baptist College, founded by the British missionary Alfred Saker in the mid-1800s in Victoria,[2] Southern Cameroons was united with Francophone Cameroon in a federal republic.[3]

Life in the coastal town for Susan was regimented. She rose at five in the morning, took out the trash and burned it, and then bathed before heading to class. Once in the schoolyard, she rang the morning bell summoning everyone to their respective rooms. The teachers, mostly Baptist missionaries from the United States, inspected the children's hair, hands and uniforms for cleanliness before marching them to the dining hall for breakfast and devotions. After bible study, they walked back up the hill to study until lunchtime and a compulsory rest. Following lunch, the students played soccer and handball or learned gymnastics. Each grade level was then responsible for tidying up an area of the school; Susana would help clear the grass of her area and trim it with a machete. There were extracurricular activities, such as traditional dancing and singing in the choir, and despite a mandated reading period every evening from 6:30 to 9, the girls oftentimes managed to braid each other's hair and compete for best hairdo.

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Though her mother encouraged Susan to get an education, her greatest wish was that Susan would marry after finishing her General Certificate Exam which signaled the completion of her secondary education. During the spring holidays of her first year at Saker, Susan went home to visit her family. As she and her step-sister of the same age, Mary, walked down the road toward the family compound, they noticed an older woman watching them. The woman walked up to them and said, "I have a brother and I would like one of you to get married to him."

Susan abruptly retorted, "Hah! Marriage? No!"

A couple of years later, one of Susan's friends mentioned that she should marry his friend and suggested she meet the man's uncle. Again, she rejected the offer. But not long after, the friend gave Susan's address to the nephew, a man named Thomas. The two corresponded for a year. In 1972, Thomas traveled to Susan's village to ask for her hand in marriage. Once engaged, they had to continue corresponding by mail as he finished his linguistics degree in the United States. They were finally married in 1974.

The couple soon moved to the capital where Thomas took a job teaching at the University of Yaounde. For Susan, the change was jarring. She had never lived in such a congested city with so many cars speeding by. Rather than bringing food in from the farm, she had to shop in the market. Rather than a family compound under the open air, her apartment was a stifling enclosure. But there were plenty of relatives and friends in and out of their home: At one point during their time in Yaounde, Susan and Thomas had 28 people living in their small apartment.

Following their first year of marriage and the move to Yaounde, the couple experienced yet another change when their first child was born. Susan's unmarried friends came to visit her a few months after the birth, and while Susan had fun laughing and gossiping with them, she broke down and cried for an hour after they left. She longed to be studying at the university instead of being a full-time housewife and mother.

But soon she found herself studying in informal ways. Susan's mother observed Thomas' behavior toward his wife and commented that she could tell he wanted Susan to be more educated. Soon after, Thomas began waking Susan up at five o'clock to listen to the morning news. Whenever

she dozed off, he shook her awake again to hear current events: "You must learn about the world. If you don't know what is happening in the world, you are in a closed room."

After the birth of their second child in 1976, Thomas recommended that Susan leave both children with him so she could study at a school in Kumba, a small town in the South West Province, 150 miles from Yaounde. After finishing her teaching credential, she began working at a primary school in Yaounde and was able to partner with Thomas in financially supporting their growing family. In 1978, their third child was born, followed by a fourth in 1981.

That same year, however, Thomas was diagnosed with a severe illness that required a potentially dangerous experimental drug for treatment. He was told that without the drug he would not live more than a year, but with it he might survive for up to five years.

With his failing health, the couple agreed that Susan needed a higher salary in case she became a widow. While caring for her children and husband, she found the time to train for a Grade I teaching certificate and then took the higher professional examination for primary school teachers, earning her a Grade II certificate. But in 1985, Susan again became pregnant. She managed to take advanced level studies in the evenings, eventually completing her General Certificate Exam for the advanced level. Now with five children and an ailing husband, Susan knew she needed to obtain still a higher degree so she could earn more money. Leaving the other four children in Yaounde, she carried a newborn baby with her to L'Ecole Normale Annexe Bambili, part of the University of Yaounde, but based in Bambili, a town near the capital of the North West Province, Bamenda. After her first year of studies and when the baby was old enough to stop nursing, Thomas offered to keep the baby with the rest of the family in Yaounde so that Susan could finish her classes without distraction.

During her second year in Bambili, her classmates had noticed Susan's leadership skills and encouraged her to campaign for the post of student union president. Her kneejerk response was a firm "No!" – with as much emphasis as when she first proclaimed she did not want to get married. "It's not normal. I don't want it. I don't know how to campaign."

But the school director prodded her as well, and Susan eventually relented. "OK, then. I'll run for vice-president. I don't want to be president."

Her classmates helped her campaign, and to her surprise, Susan won the election. Thomas was initially upset by his wife taking an executive position, but he eventually began supporting her. He advised her to "do something for the school," so that after she graduated, administrators and students alike would know that a woman had left a footprint at the school. She started off slowly, introducing recreational activities such as football for the women. But Susan moved on to larger issues. At L'Ecole Annexe Bambili, only women were responsible for "protocol": cooking for all the students when there was a party. "You will give us 50-50: five boys and five women to sit, plan and cook the meals. If not, there will be no cooking."

Susan also argued for equality in the annual exchange program to Yaounde. In her first year, out of the 10 students who were to travel to the capital, there was only one woman. But she insisted again on "50-50." The following year, five men and five women participated in the program.

In 1988, Susan finished up her studies in Bambili and returned to her family in Yaounde. She quickly went to work teaching family planning and family life to rural women in three provinces of Cameroon for the Family Planning Foundation, and on the weekend taught "Love and Life" classes to couples at the University of Yaounde. The field of family life had appealed to Susan for some time: When she first converted to Catholicism in 1982, the missionary school provided trainings on family planning and she earned a certificate in Family Life from the Family Life Association of Cameroon in 1983. While in Bambili, she also had the opportunity through the United States Agency for International Development to take a one-month course on family planning and reproductive health.

In the field working for the Family Planning Foundation, Susan quickly discovered the difficulties that rural women faced. Some had up to 15 children and could not cope with their feeding, care and education. But after multiple visits listening to the hardships women faced, she realized that the issue was not necessarily birth control or the spacing of children, but that of having a male child. Without a son, the woman felt useless with no position in the home, and the beneficiary of nothing if her husband were to die. Furthermore, if the wife continued to give birth to girls and not a boy, the man would often seek a second wife to have a son. In her struggle to give a male heir to her husband, the woman just kept having more and more babies. While not tasked in her job with changing such a mindset, Susan did her best to teach women about the science of reproduction so they could space their children further apart to avoid such a burden of care, and to try to influence the sex of their baby before conception.

With the couples in Yaounde, Susan's classes focused on bringing unity into a marriage. The "Love and Life" classes – which included training in communication skills and frank dialogue on sex – were hardly lessons taught regularly during that era in Cameroon, so it drew the attention of many men and women.

But as Susan was teaching about marriage to large lecture halls at the University of Yaounde, her husband's health was failing. She was eager to teach in other venues to supplement her income. From 1992 to 1994, she attended the L'Ecole Normale Superieure Yaounde, where she earned a master's degree in Applied Linguistics and a certificate to teach English in high schools. Thomas' health continued to fluctuate as Susan took over as head of the English Department at the Lycée d'Emana and Lycée de Biyem Assi Yaounde.

Susan stayed involved in various activities and her interests continued to expand. She learned conflict resolution techniques from an organization called Advocate Cameroon and, at the invitation of the minister of women's affairs of Cameroon, presented a paper on "Youth and the Culture of Peace" at a conference on the International Day of African Women in Cameroon. She became an adviser on women's issues to the U.S.-based Fomunyoh Foundation, which promotes human rights and democracy in Cameroon. As part of the Cameroon Association of University Women, Susan represented Batibo Sub-Division (her husband's home sub-division in the North West Province) at a development seminar. Though sponsored by the association, only two other women were present; the rest were men. Susan turned to the women: "Can you tell me about any hot spot in the world where you think news is coming from?"

The women could not answer. The men laughed. "Why laugh?," she confronted them. "You are the cause. You don't even discuss football or world events with your wife. And you call her your

partner? Other women in the world are advancing and we in Cameroon are left behind just because our men have refused to lift us up."

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In August 2001, Susan was invited to Ottawa, Canada for a conference of the International Federation of University Women. She had written an abstract on "Home Education and the Culture of Peace" and was asked to present a full paper at the forum. But Thomas was quite ill and she did not want to leave his side. They had previously sold their house in Yaounde and moved to Bamenda in their home province of the North West. Thomas argued for her to take the opportunity and go to Canada. "You have suffered to write that paper. A family member will come here and stay and take care of me while you are away. You have to go and present your paper in Canada."

As Susan was preparing to leave, however, Thomas passed away. She made up her mind to follow her husband's wishes and go to Canada for the conference, just two weeks after his death. Her daughter was in the United States, so she traveled there to visit after presenting her paper. But after the events of September 2001, Susan was unable to return home for six months. She had a difficult time mourning while so far from home. When she finally returned to Bamenda, the scenes between her and Thomas replayed in her head. She recalled how, as his condition worsened, she had pleaded that they use the money from the sale of their house in Yaounde to pay for moving him to a place he could get better care. But he reminded her that the doctors had originally given him five years to live, but he had survived for 22. His life had been full. So there was no need to waste the money that could be used to educate their children. They sent a son to Germany and a daughter to the United States to study. Even her youngest daughter was now away at school. Susan was living in isolation.

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Reflecting on her life with Thomas, Susan thought of their time in Yaounde, the dozens of people who passed through their home in the capital, and Thomas' encouragement to seek out new information and learn about the world. He was the first to explain to her the chieftaincy dispute in his home village of Ashong in the North West Province. Though Susan herself was from a nearby village, she was entirely unaware of the conflict that had been going on since colonial times in Ashong. In Yaounde, Thomas would narrate for her the story of his village.

Before the Germans, French and British colonized Cameroon,[4] each village in what is today known as the North West Province had its own well-respected chief and administrator, known as a fon, who took positions on war, peace and religion and settled disputes among his inhabitants. Chieftaincy passed from father to son unless there was no male heir, in which case the chief's brother assumed power. With as many as 50 wives and numerous sons, a fon could run into trouble choosing a successor. This was the case with Enoh Tebeoc, fon of Ashong from 1870 to 1900.

Approaching the end of his life, Enoh needed to choose a successor, but rather than making an arbitrary choice from among his many sons, he sought to make it a balanced competition. Enoh picked a valuable stone from his bag of treasures and threw it into the forest. The son who found the stone would become fon of Ashong upon Enoh's death. Villagers began taking sides, generally

between Tebi, a good-natured and even-tempered boy, and Cheoh, an aggressive, boisterous young man. The contestants set off into the forest; Tebi emerged with the precious stone.

When Cheoh lost, he left Ashong for the German settlement to seek their support. The Germans knew Cheoh was more cunning and could help them achieve their objectives in the region, so they agreed to help him. Tebi was soon assassinated by Cheoh, backed by the Germans, and Cheoh was installed as fon. Tebi's followers struggled in vain to enthrone a relative from his lineage, while Cheoh overstepped his bounds with the Germans and was executed for despising their authority. According to the wishes of the people of Ashong, Tebi's son Mbafor came to power.

The subsequent colonial power, the British, also involved themselves in the chieftaincy struggle as late as the 1950s, dethroning Mbafor and imprisoning him on allegations of embezzling government money. Enogang, a son of Cheoh, claimed the throne during Mbafor's five-year sentence. Though Mbafor's followers lobbied for him to retake the throne when he was released, the opposing "camp" said he was a criminal and that Enogang was governing well and must continue.

The tribal dispute has continued similarly to the present day, simmering, flaring up and dying down over and over again. A descendent of Mbafor is now the chief officially recognized by the government, though Enogang claims the throne as well. No matter which side is in power, the other always wants revenge. Houses are burnt, property destroyed, farms and crops ruined, children kept uneducated. As a result of the feud, the people of Ashong find themselves less prosperous than other villages.

While living in Yaounde, Susan and Thomas saw the needs of their village and attempted to address them. Migrant workers from Batibo Sub-Division and its Ashong village began coming to Yaounde in the 1980s and '90s, and the newcomers to the capital held neighborhood meetings in the homes of fellow migrants who were better established, with jobs and homes. Thomas suggested forming a support group in their home for those from Ashong, and that Susan should be treasurer. Once formed, they collected dues once a month and put that money aside to be used for the development of Ashong. Susan kept track of the cash, and their branch quickly collected a large sum of money for a project to bring potable water to the people of their village.

With that success – and with her concern for women's issues – Susan joined with other Moghamo women from Batibo in the capital. (Moghamo refers to the people from the 22 villages, including Ashong, of the Batibo Sub-Division.) They formed an association known as the Moghamo Ladies Development Arm (MOLDA) to address the specific needs of women in the region. Susan became their first president and led the group from 1996 to 2001. Under her leadership, MOLDA held a national meeting to highlight their concerns, and after much lobbying, the minister of women's affairs of Cameroon agreed to travel the nearly 200 miles from Yaounde to Batibo to meet the group. The women displayed their handiwork, how they farm and tend fowl, goats and pigs, and walked the minister to the palm tree groves to show her how to extract oil from palm nuts and tap the trees for wine, all of which greatly interested the minister, who was from the north part of the country –which had a different climate and agriculture – and thus was unfamiliar with the way of life in the North West. She immediately offered assistance, and the Moghamo women told her their greatest desire: a multipurpose building that could be used as a gathering place to empower them economically, politically and socially. With that, MOLDA gave birth to MOWOCUDA, the Moghamo Women's Cultural and Development Association.

But several obstacles quickly arose. When the men of the Moghamo villages heard about the organizational plans, they were upset, fearing that the women would now outmatch them in development and thus no longer be subservient to them. Susan and her colleagues went to all 22 chiefs to assuage their fears. Susan's uncle was a fon as she was growing up, so she was accustomed to the rituals involved and respect required when approaching a chief: As he entered the room, everyone present would stoop down and clap with hands cupped. When he was ready to speak, he'd cough, "Ahem," and everyone responded, "Mbeh, mbeh, mbeh, mbeh" – a sound used only in the presence of a fon.

After the customary pleasantries with each fon, Susan and her colleagues promised to maintain their respect for them and the men of the village, and reiterated that they were looking for a means to be empowered economically so as to assist the men – to be their partners – in the projects that would develop their villages.

Another obstacle presented itself when Susan lobbied with the leaders of MOWOCUDA to include women from both factions of the chieftaincy dispute in Ashong. The chiefs of all 22 villages of Batibo recognized only Mbafor as the fon of Ashong, and the Moghamo women also rejected Enogang and his camp. It was a long struggle but Susan eventually convinced the women that there was no reason to let old hatreds interfere with present-day projects that would bring rewards to all. Women from both factions were made a part of MOWOCUDA and the more time they all spent together, the more friendliness slipped in unaware.

But all is not always well in Ashong. Susan has had to continue dialogue between the sides as skirmishes break out from time to time. The potable water project that she and Thomas initiated in the early years of their marriage fell into ruin when fighting led to the destruction of the water purification plant.

When the Empowerment Centre was finally built and inaugurated in 2005 – with the help of the minister of women's affairs – the women organized a march and celebration, arriving in the special fabric that represents their group and which proclaims *Iforti Ya Ka*, "Unity is Power." Holding their placards high – with their demand to have "the girl child receive equal education as the boy child" – they amazed the entire village. It was the first occasion organized completely by women.

Susan tries to ensure that the activities of MOWOCUDA exemplify the unity she wishes to see in all of Ashong. Together, they attend adult literacy classes and lectures on human rights, perform dances and plays, and sew their organizational fabric – thereby creating solid relationships that are unifying their village. Since MOWOCUDA's founding, it has become common to see women from both sides walking to the market together, children playing together, and men from one camp marrying women from the other.

RHYTHMS TO PEACE:
THE WAY OF A WOMAN PEACEMAKER

To learn more about the life and work of Susan Tenjoh-Okwen, view "Rhythms to Peace: The Way of a Woman PeaceMaker," a documentary produced by Sun & Moon Vision Productions in collaboration with the Joan B. Kroc Institute for Peace & Justice.

See www.sunandmoonvision.org for more information.

JOAN B. KROC INSTITUTE FOR PEACE & JUSTICE

The mission of the Joan B. Kroc Institute for Peace & Justice (IPJ) is to foster peace, cultivate justice and create a safer world. Through education, research and peacemaking activities, the IPJ offers programs that advance scholarship and practice in conflict resolution and human rights. The institute, a unit of the University of San Diego's Joan B. Kroc School of Peace Studies, draws on Catholic social teaching that sees peace as inseparable from justice and acts to prevent and resolve conflicts that threaten local, national and international peace.

The IPJ was established in 2000 through a generous gift from the late Joan B. Kroc to the University of San Diego to create an institute for the study and practice of peace and justice. Programming began in early 2001 and the building was dedicated in December 2001 with a conference, "Peacemaking with Justice: Policy for the 21st Century."

The institute strives, in Joan B. Kroc's words, to "not only talk about peace, but make peace." The IPJ offers its services to parties in conflict to provide mediation and facilitation, assessments, training and consultations. It advances peace with justice through work with members of civil society in zones of conflict and has a focus on mainstreaming women in peace processes.

In addition to the Women PeaceMakers Program, the institute has several ongoing programs. The Joan B. Kroc Distinguished Lecture Series is a forum for high-level national and international leaders and policymakers to share their knowledge and perspective on issues related to peace and justice.

WorldLink, a year-round educational program for middle school and high school students from San Diego and Baja California, connects youth to global affairs.

Country programs, such as the Nepal Project, offer wide-ranging conflict assessments, mediation and conflict resolution training workshops.

Community outreach includes speakers, films, art and opportunities for discussion between community members, academics and practitioners on issues of peace and social justice, as well as dialogue with national and international leaders in government, nongovernmental organizations and the military.

In addition to the Joan B. Kroc Institute for Peace & Justice, the Joan B. Kroc School of Peace Studies includes the Trans-Border Institute, which promotes border-related scholarship and an active role for the university in the cross-border community, and a master's program in Peace and Justice Studies to train future leaders in the field.

UNIVERSITY OF SAN DIEGO

Chartered in 1949, the University of San Diego (USD) is a Roman Catholic institution of higher learning located on 180 acres overlooking San Diego's Mission Bay. The University of San Diego is committed to promoting academic excellence, expanding liberal and professional knowledge, creating a diverse community and preparing leaders dedicated to ethical and compassionate service.

The university is steadfast in its dedication to the examination of the Catholic tradition as the basis of a continuing search for meaning in contemporary life. Global peace and development and the application of ethics and values are examined through campus centers and institutes such as the Joan B. Kroc Institute for Peace & Justice, the Values Institute, the Trans-Border Institute, the Center for Public Interest Law, the Institute for Law and Philosophy and the International Center for Character Education. Furthermore, through special campus events such as the Social Issues Conference, the James Bond Stockdale Leadership and Ethics Symposium and the Joan B. Kroc Distinguished Lecture Series, we invite the community to join us in further exploration of these values.

The USD campus, considered one of the most architecturally unique in the nation, is known as Alcalá Park. Like the city of San Diego, the campus takes its name from San Diego de Alcalá, a Franciscan brother who served as the infirmarian at Alcalá de Henares, a monastery near Madrid, Spain. The Spanish Renaissance architecture that characterizes the five-century-old University of Alcalá serves as the inspiration for the buildings on the USD campus. The architecture was intended by the founders, Bishop Charles Francis Buddy and Mother Rosalie Hill, to enhance the search for truth through beauty and harmony. Recent additions, such as the state-of-the-art Donald P. Shiley Center for Science and Technology and the new School of Leadership and Education Sciences building carry on that tradition.

A member of the prestigious Phi Beta Kappa, USD is ranked among the nation's top 100 universities. The university offers its 7,500 undergraduate, graduate and law students rigorous academic programs in more than 60 fields of study through six academic divisions, including the College of Arts and Sciences and the schools of Business Administration, Leadership and Education Sciences, Law, and Nursing and Health Science. The Joan B. Kroc School of Peace Studies opened in Fall 2007.

ENDNOTES

[1] A version of this paragraph first appeared in the article "'Women Cannot Cry Anymore': Global Voices Transforming Violent Conflict," by Emiko Noma in *Critical Half* Vol. 5, No. 2 (2007). Copyright 2007 Women for Women International.

[2] Victoria is now known as Limbe and is located along the Gulf of Guinea on the southwest coast of the country.

[3] French Cameroun gained independence in 1960, while Southern Cameroons voted in a referendum the following year to join the rest of Cameroon.

[4] The Germans colonized Cameroon in the late 19th century, but during World War I the area fell under British and French control.