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The Chieftaincy Stool Criteria in Eyumojock Ethnic Clan in Manyu Division: The Rotatory and Hereditary Chieftaincy Stools of Kembong Village as Actors in the Implementation of Decentralization Policy

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Abstract

Chieftaincy succession battles are old time stories in many African countries like Cameroon. Eyumojock, also spelled Eyumojok or Eyumodjock is a town, a commune in the Manyu Division in Cameroon. It's remarkable that most of the causes of chieftaincy disputes as in Kembong village in Eyumojock sub division are said to have been caused by a multiplicity of factors e.g. colonialism brought independent people into common political or administrative unit as in Kembong; arbitrary borders created by the colonial powers now create division of same family members, hereditary issues, lack of clear unambiguous rules of succession, legibility to contest as a chief or the traditional ruler who are responsible for the implementation of decentralization policy are frequently judged matters in court. The paper reviewed literature, policy documents analysis, statistics, reports and archival records that offered useful information about the chieftaincy institutions criteria of transfer of power in the 66 villages in Eyumojock sub division are grouped up into 3 clans including the Ejagham Njemaya, Central Ejagham and Obang ethnic group. Further questions that are addressed in the study are the views of local villagers in Kembong about the ancient rotatory chieftaincy leadership are generously self-governing. The dominant hereditary form of governance has brought division among kembong people and a few other villages causing the implementation of the decentralization policy seems difficult. The case study drew upon several months of reviewing archival materials about Eyumojock Clan and Kembong chieftaincy stool in order to understand how chiefs in the division can be developed as actors for the implementation of decentralization plan. The findings of this study reveal three central issues: Firstly, the Criteria of transfer of the Chieftaincy Stool is under two headings: Social and Cultural Criteria of Transfer of the Chieftaincy Stool and the Economic and Political Criteria of Transfer of the Chieftaincy Stool. Secondly, the chieftaincy institution among the Eyumojook Clan in Manyu ethnic group was rotatory and not hereditary in nature as documented in a few literatures and explained by traditional rulers. The change of power from rotatory to hereditary mode of power had had considerable negative peaceful co-existence and instability in Kembong village and has made chieftaincy disputes obvious. Above all, the literature and archival records revealed that decentralization policy in Cameroon that has been operationalized since 1961 after independence can't be totally effective at grassroots level were chiefs are the major actors in the implementation of the policy in Kembong and other villages in Eyumojock Sub Division.

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Introduction:

The chieftaincy institutions in many African countries represent the eldest governmental establishments that existed before the colonial interference. These different types of chieftaincy institutions in the Eyumojock clan in Manyu Division, Cameroon in Africa were governed by a chief or say King or Queen (Takor, 2017; NAB. , File No. Id /1966/I, 1966, NAB., File No. C2 793, I /1960/11, 1960; Ayuk, 1979; Ranger, 2002; Abhor At'Akem Report, 1999; H. R. H Ntuifha Alfred Ayuk Ako (no date). Many of these chieftaincy institutions ruled by a Chief, King or Queen attached with the traditional system of governance were co-opted as collaborators by the colonial administrators. Nonetheless, at independence the interaction between both the chiefs and the local government in many African countries like those in Eyumojock Clan in Manyu Division, Cameroon were relegated by the new political elites because of conflicts in land administration, local governance, and development disputes (Germina, 2020; Kiye, 2021; NAB. , File No. Id /1966/I, 1966, NAB., File No. C2 793, I /1960/11, 1960; NAB., File No 1147, Ia 1960/1, 1960).

Local chiefs in many African countries like Cameroon are recognized for their roles in municipality growth and investment promotion through helping as caretakers between the central government and their local community, upholding peace and harmony, unity and paying their influence and expertise as a means for introducing sustainable development creativities in their constituency (Arthur & Dawda 2015; Takor, 2017; Jesse, 1999; Germina, 2020; NAB., File No 1147, Ia 1960/1, 1960). Most of our local chiefs in Cameroon are typically regarded as politician and also spiritual leaders of the society (Arthur & Dawda, 2015; Jesse, 1999; Kiye, 2021; Ebot Ashu, 2021b; NAB., File No. AB77/245, 1997). There have been also many dilemmas between the rotatory and the hereditary chieftaincy forms of governance in some African villages like in Kembong, Manyu Division. Chiefs in Eyumojock Clan in Manyu Division practicing the rotatory or hereditary forms of governance were not included in putting in place the decentralization policy despite their rich pre-colonial and colonial experience (Ray, 2003; Ranger, 2002; Takor, 2017; Ngam & Saturnin, 2020).

This study aims to review literature, policy document analysis, statistics, reports and carry out extensive archival records analysis to understand the method of transfer of power among the Eyumojock Clan chieftaincy institutions in Manyu Division. With background in place, it analyses literature and archival evidence of the rotatory succession principles in Kembong that is democratic in nature with some shortcomings. The study similarly aims to offer some general and specific information about the hereditary form of governance in Kembong village that has brought division among its people despite Kembong is one (Kembong Arey Yet). Putting in practice the decentralization policy seems difficult. The findings of this study will help the local chieftaincy institution of the Eyumojock clan in Manyu Division, Southwest Region of Cameroon understand the criteria of transfer of the Chieftaincy Stool among the Eyumojock Sub Division. The study provides existing body of knowledge on the rotatory and hereditary mode of power transfer in Kembong village that has had considerable advantages and disadvantage in implementing the decentralization policy in the region. This study will enable policy makers in Eyumojock sub division know and understand how to incorporate local chiefs as implementors of the decentralization policy in local villages in the sub division.

This study addresses three sets of research questions:

- What does the literature and archival records tell us about the criteria of transfer of power among the Eyumojock Clan chieftaincy institutions in Manyu Division, Cameroon?
- What are the literatures and archival records views about the rotatory and hereditary chieftaincy Stools in Kembong Village?
- What are the advantages and disadvantages of implementing of the decentralized policy in the rotatory or hereditary succession principles as perceived by traditional rulers in Eyumojock Sub Division?

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Historical Development of Decentralization in Cameroon:

Table 1

Policy Evaluation of Decentralization in Cameroon

Date	Policy Evaluation
1961	Song & Vevanje (2023) narrates the unification of British Southern Cameroons with French Cameroon in 1961 as a federal system of government. One among the goals was to put in place decentralization that failed because the country is administratively centralized (Song & Vevanje, 2023).
1972	Song & Vevanje (2023) drawing from Etonga (1989) discussed about Ahidjo's nationwide referendum that abolished the Federal Republic of Cameroon and created the United Republic of Cameroon. The creation of Cameroon as a Unitary state made President Ahmadou Ahidjo not only President of the Republic, Head of State, but also Head of Government, Commander-in-Chief of the Armed Forces, Head of the Judiciary, and National President of the single political party in the country (Etonga, 1980; Song & Vevanje, 2023).
1996	Constitution of Cameroon, Section 20 (1) created the Senate, Section 46 created the Constitutional Council and Section 57 (2) created the Regional Council, but in 2006, two presidential decrees promulgated into the rules on the elections of Regional Councilors and the rules on the election of senators to facilitate decentralization in the different 10 regions of Cameroon (Song & Vevanje, 2023).
1996	Song & Vevanje (2023) equally indicated that some of the important reasons for decentralization in Cameroon needed collaboration between Regional and Local Authorities (RLAs) remains a lapse for the decentralization process. Failure of regional and local authorities in the management of human, material and financial resources.
18/1/1996	Cameroon constitution adopted the decentralization Law is a specification of Cameroon Law No. 96-6 of January 18, 1996. This was to ensure the empowerment of local governmental authorities in order to reduce over centralize government created by the country first President Ahmadou Ahidjo.
2004	Laws No. 2004/017 on the Orientation of Decentralization, 2004/018 to lay down the Rules Applicable to Councils and 2004/019 to lay down the Rules Applicable to Regions. Thereof, policy implementation was lagging (Song & Vevanje, 2023) .
2004	The decentralization laws of 2004 set the pattern for the exercise of powers by local authorities which represents the framework for governance and democratic practice to carry out our sports, educational, cultural and socio – economic development as a whole was delayed (Cosmas, 2020; Song & Vevanje, 2023)
2004	Law No. 2004/017 gives Regional and Local Authorities the right to freely recruit and manage staff. Section 19 (1) of the said law states that Regional and Local Authorities shall freely recruit and manage staff needed for the accomplishment of the mission, in accordance with the Laws and Regulations in force (Ndegwa, 2023).
24/12/2019	Sections 277 and 278 of Law No. 2019/024 of 24 December 2019 Bill to Institute the general code on the regional and local authorities, empowers the Regional Councils to work as deliberative organs. That is to deliberate on matters of regional interest, lay down its standing rules, the development plans and programmes, budget, administrative and management accounts, the management of areas of regional interest.
24/12/2019	Law No. 2019/024 of December 24, 2019 accords a special status to the people of the North West and South West Regions of Cameroon. The Special Status is highlighted in Section 3 and elaborated upon in Part V. Section 3 (1) states "The North West and South West Regions shall have a special status based on their language specificity and historical heritage.
2019	George Elanga Obam, in a circular ordered the non – recruitment of staff in the year 2019 by Mayors because of the anticipated holding of the legislative and municipal elections in Cameroon. But the order deprived councils from exercising their legal right to recruitment of staff as provided for in Section 19 (1) of Law No. 2004/017 on the Orientation of Decentralization.
2020	Scholars have warned government towards effective implementation of the decentralization agenda. The grassroots population in the Southwest and Northwest Region of Cameroon are speculating that the patrons in Yaoundé could not just let go power just like that.

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Table one above elaborates that Cameroon's decentralization process from 1961 to 2020 has suffered lapses, among them is lack of collaboration between Regional and Local Authorities, capacity deficiencies, lack of political will, lack of texts of application, limited autonomy to locals councils, false/ questionable autonomy of Regional and Local Authorities (RLAs), the (over –) centralization of the state which have not given room for effective decentralization, delays in policy implementation, the questionable autonomy of the Public Independent Conciliator.

In this introduction, the study is first placed in context, providing a justification for the research; Secondly, the purpose, aims and research questions are presented including policy evaluation of the historical development of decentralization in Cameroon. What will follow is the wider literature on the mode of transfer of power among the chieftaincy institutions in Eyumojock sub division. It is also hopes to contribute to the existing body of knowledge on the rotatory to hereditary mode of power transfer in Kembong village that has had considerable negative peaceful co-existence and instability in chieftaincy disputes obvious. This study will enable policy makers in Eyumojock know and understand how to incorporate chiefs as major actors in the implementation of the decentralization policy in local villages in Eyumojock sub division. Thirdly, the research design traditions are outlined the analysis of literature and archival records and the ethical considerations are presented. Finally, the findings and discussions of data are discussed.

Literature Review:

This section reviewed theoretical and conceptual frameworks which have contributed to our knowledge and understanding about the different chieftaincy intuitions mode of transfer of power in Eyumojock Sub Division. This review further discusses about the rotatory and the hereditary form of governance have brought division among kembong people causing the implementation of the decentralization policy in Eyumojock is a cause of concerns. A systematic literature searches on the internet recorded in this study included archival records, policy reports, academic papers, journals; conference papers etc. were reviewed to understand the different subject matter. The results of the search were categorised into subject area themes and uploaded into the repository.

Theoretical Framework:

Modernization theory is well understood for the idea that problems like chieftaincy disputes in most developing nations could be solved by replicating features characterizing "advanced" or "modern" societies of the time (Reid, 1995; Knöbl, Wolfgang, 2003; Dibua, 2006; Mayhew and Leon, 1985' Gunder 1981). These modern features explain how "traditional" countries can be brought to development in the same manner as developed countries. Some of these modernized futures include appointing a chief who can bring his or her community: high levels of industrialization and urbanization, technicalization of agriculture, rapid growth of material production and living standards, and the widespread adoption of modern education and cultural values (Rostow, 1960; Gunder, 1981; Reid, 1995; Arthur & Dawda. 2015; Knöbl, Wolfgang, 2003; Dibua, 2006; Mayhew and Leon, 1985). According to Rostow's model, chiefs in developing nation must strive to attain such things as industrial economy, scientific technology, liberal democratic politics, nuclear families, and secular worldviews would become universalized in the nearest future. In the process, poor countries or say communities would overcome their poverty, share in the prosperity of the "developed" world, and take their place as equals in a worldwide family of nations (Arthur & Dawda, 2015; Knöbl, Wolfgang, 2003; Dibua, 2006; Mayhew and Leon, 1985; Reid, 1995). The subjugation of African states to this conceptualization of modernity through the development industry creates a tension between the modernizing African state and the seemingly traditional institutions and structures present in many communities in African nations (Gunder, 1981; Arthur & Dawda, 2015; Takor, 2017; Langhëë, 1980; NAB. , File No. Id /1966/I, 1966, Ayuk, 1979; Ranger, 2002; Reid, 1995). Due to their understanding of modernity, international development institutions like the

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United Nation (UN), United Nations Children's Fund, The United Nations Educational, Scientific and Cultural Organization (UNESCO), The United States Agency for International Development and these international NGOs, who support and reinforce the tenets of this modernity discourse, in a position of power over developing nations implicitly reject seemingly traditional institutions like chieftaincy (Gunder, 1981; Takor, 2017; NAB. , File No. Id /1966/I, 1966, Ayuk, 1979; Ranger, 2002). Due to their subjection to these international institutions and their ideology of modernity, African chieftaincy institutions in some African countries like Cameroon are often placed in a position of conflict with the traditions within their borders, and must grapple with their role in the modernizing state project.

Reyes (2006) and Mulgan (2000) view democracy and accountability are when a politician like a chief, parliamentarian or mayor choice on behalf of the people and the people have the ability to reward or sanction the politician. In representative democracies citizens delegate power to elected officials through periodic elections in order to represent or act in their interest of an organization or community (United Nations Development Programme, 2002; Wamba, 1990). In certain cases, and situations in different African communities the chief usually served by a key ethnic elite player in associations with the community. Some key functions of the chief for example include walking the corridors of power and resources seeking, providing political and economic empowerment and representation for their regions or peoples as cultural units, such an ethnic chief or their representatives have often been more active and fruitful in the name of ordinary citizens and subjects than most formal chiefs in many African countries (United Nations Development Programme, 2002; Wamba, 1990; World Bank, 2008). In some African countries as in Eyumojock in Manyu Division, Cameroon chiefs are individuals with agency like every other individual in society. There is nothing inherently dictatorial about them as people or chieftaincy as an institution, just as there is nothing inherently democratic about presidents as people or the institution of the state (Cheka, 2007; Ngam & Saturnin, 2020; Tangwa, 1998).

Conceptual Framework:

The conceptual framework which informs this study is drawn from different topics namely: the Rotatory and Hereditary Chieftaincy Succession Criteria in Eyumojock Ethnic Clan in Manyu Division, and Traditional Rulers as Actors in Effective Implementation of Decentralization Policy in Kembong Village, Eyumojock Sub Division, Manyu Division

The Rotatory and the Hereditary Chieftaincy Succession Criteria's in Eyumojock Ethnic Clan in Manyu Division:

The nature of the chieftaincy succession principles in Eyumojock sub division determines whether a community would generally be free from chieftaincy conflicts or not. In most African countries, precisely Cameroon there is generally different chieftaincy succession principles. This study will focus on the Rotatory and Hereditary Succession Principles popularly used in Eyoumodjock Sub Division in Manyu Division (Takor, 2017; NAB. , File No. Id /1966/I, 1966, Ayuk, 1979; Abhor At'Akem Report, 1999; H. R. H Ntuifha Alfred Ayuk Ako (no date). The issue for most villages in Eyumojock sub division is not only about which chieftaincy succession principle to be upheld, but it is also about obeying the principle generally practiced. That is, sometimes people defy the principles in question in order to have continuous entitlement to the chieftaincy throne (Arthur & Dawda. 2015; NAB., File No. 77/245, 1977). This is true of the rotatory succession principle, upon the death of the chief of a particular quarter, family; the family in question may decide to cling to the throne, hence causing a crisis (Arthur & Dawda. 2015; Takor, 2017; Ayuk, 1979). It is worthy of note that according to the proponents of the elective principle of succession, the central idea is that there is an existing law and custom as to the making of a chief. This law is based on choice through unanimity in contradiction to hereditary, the one being diametrically opposed to the other. The pertinent fact is that the unanimity is equated with popularity, an unequivocal manifestation of support for any given candidate by all or the majority of quarters forming the entire

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chiefdom composition (Arthur & Dawda. 2015). Moreover, proponents of the hereditary principle of succession argue that chieftaincy is the family affair of the one and only family whose ancestral lineage is traceable to the founder of the chiefdom before the German occupation (Ray, 2003; Ranger, 2002; Takor, 2017; Ngam & Saturnin 2020). Nevertheless, critics of the hereditary principle argue that the said founder was installed by his family members or the colonial elites; hence a mere factor situation is wholly unfounded for who has right for the chieftaincy in many villages in Eyumojock sub division. Therefore, leadership in some villages practicing the hereditary mode of power transfer was reserved within members of one family or particular quarter and excluded members of other families and quarters (Abhor At'Akem Report, 1999; Arthur & Dawda, 2015; Knöbl, Wolfgang, 2003; Dibua, 2006; Mayhew and Leon, 1985; Reid, 1995). More so, a clear-cut understanding as to who was genuine or not for leadership in the area was complicated in some villages in Eyumojock Sub Division in Manyu Division in Cameroon. It was not easy to determine the subjects of possible traditional authority in communities with a common ethnic background living in a limited geographical area. But geographical borders never corresponded to ethnic communities after migration. In this case, there is need for some clear understanding about who a traditional ruler was. Was he or she a leader of a particular family or quarter or for all the people living in one area? Restricting power to one family or quarter and excluding others is against human rights leading to chieftaincy conflicts in some villages such as Kembong and other neighboring villages in the past (Takor, 2017; Ayuk, 1979; NAB., File No. Id/1971/, 1971; NAB. , File No. 1147,Id/1971/1, 1971). From another perspective, chieftaincy stool decisions must have arrived at in the running of a community and nations represent the majority of the population (H. R. H Ntuifha Alfred Ayuk Ako, no date).

Traditional Rulers as Actors in Effective Implementation of Decentralization Policy in Kembong Village, Eyumojock Sub Division, Manyu Division:

The term chieftaincy or traditional authority today is the relics of the multiple socio-political organizations or community that characterized pre-colonial African states before the advent of colonial rule (Ngam & Saturnin, 2020). The word "traditional ruler" or say "chief (Ata Ntuiffa in Ejagham)" refers to historic roots of leadership, which legitimizes the execution of power in any given community (Takor, 2017; Ayuk, 1979; Rostow, 1960; Gunder, 1981; Reid, 1995; Arthur & Dawda, 2015). By these key considerations, traditional leaders can include kings, other aristocrats holding offices, heads of extended families, and office holders in decentralized polities, as long as their offices are rooted in pre-colonial states and other political entities (Takor, 2017; Ayuk, 1979; Rostow, 1960; Gunder, 1981; Reid, 1995; Arthur & Dawda, 2015; Cheka, 2007).

There are many existing forms of traditional leadership in Eyumojock Sub Division. Chieftaincy in any village in Eyumojock Sub Division is first and foremost a political unit created out of a multitude of kin groups all centered on a leader (Takor, 2017; Ayuk, 1979; Rostow, 1960; Gunder, 1981; Reid, 1995; Arthur & Dawda. 2015; Knöbl, Wolfgang, 2003; Dibua, 2006; Mayhew and Leon, 1985). It should be noted that before the advent of colonialism to Africa and Cameroon in particular, the socio-political, economic, cultural, social and administrative organization of the Cameroonian traditional societies was centered on a well-organized chieftaincy institution with the chief (Ntuiffar) at the helm (Ngam & Saturnin, 2020; United Nation Development Programe, 2002; Amaazee, 2002; Cheka, 2008).

In Eyumojock as in most Cameroon traditional societies, political power was organized in such a way that the chief who was at the apex of traditional administration delegated some powers and competences to other institutions that made up the administrative architecture of the village or town (Ngam & Saturnin, 2020; United Nation Development Programe, 2002; Amaazee, 2002; Cheka, 2007; 2008). Using the case of Eyumojock Sub Division in Manyu Division, Cameroon, power structure was organized from family lineage head which was the smallest political unit, passing through the quarter head that coordinated quarter activities, the village head managed activities and finally the chief was at the head of several villages that constituted any village (Ngam & Saturnin, 2020;

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Cheka, 2007; 2008) in Eyumojock Sub Division in Manyu Division, Cameroon. In such architecture, instructions flew from the highest and largest institution which was from Mamfe Senior Divisional Officer to the smallest political unit known as the lineage. In this power structure each institution has its role to play and its specific responsibilities (Takor, 2017; Ayuk, 1979; Cheka, 2007; 2008; Jesse, 1999; Nyamnjoh, 2014).

Moudio & Amougou (2021) writes about the Ministry of Decentralization and Local Development in 2018, created the promulgation of Law No. 2019/024 of December 24, 2019, on the General Code of Decentralized Territorial Authorities, and the organization of elections for regional councilors on December 6, 2020, reflect the Cameroon government's desire to complete the decentralization process inaugurated with the constitutional revision of January 18, 1996. This paper analyzes the decentralization process in Cameroon and the issues it raises in relation to security. The indivisibility of the Republic, proclaimed by Article 1(2) §2 of the Constitutional Law of January 18, 1996, does not exclude the existence of decentralized territorial authorities that share its territory (Moudio & Amougou, 2021). This is why the Constitutional Council always provides for the intervention of the legislator to complete or clarify its work. Thus, with regard to the regional and local authorities, the Constituent of January 18, 1996, after having made the regions and local decentralized authorities, provides, in Article 55 (1) § 2, that "any other type of decentralized authority is created by law."

Within the perspective of decentralization and development, traditional authorities in Eyumojock Sub Division by their very historical nature possess a number of qualities capable of assisting the Minister of decentralization to effectively implement its policies on the regional, divisional and local territory. These leadership and management qualities vary from the personality and politico-administrative aptitude of traditional leaders and their traditional legitimacy (Ngam & Saturnin, 2020; Cheka, 2007; 2008; World Bank, 2008). The charismatic, transformative personality and politico-administrative aptitude of the Chiefs in most villages in Eyumojock Sub Division enjoyed both sacred and secular authority. Traditional leaders in Eyumojock Sub Division inspired traditional patriotism and the desire of belonging within their subjects. That is why in some instances in Eyumojock, the local population respects orders from the traditional authorities than state authorities. In some circumstances, state authorities are oblige to always collaborate with traditional leaders to better exercise their duties, even though it has not always been an easy task (Ngam & Saturnin, 2020; Cheka, 2007; 2008; Fisiy & Goheen, 1998; Fisiy,1995). The office of the traditional rulers in some traditional societies in Manyu Division and specifically in Eyumojock was a composite one having many duties, responsibilities and obligations. In Eyumokock as in many other local communities in Manyu Division traditional leaders were considered head of the traditional government. They incarnated the function of the chief executive, chief judge, army chief as well as high priest of his community. This was so because in the Manyu traditional societies, like in most African traditional societies, the power and authority of the chief were not considered separate or divisible (Ngam & Saturnin, 2020; Cheka, 2007; 2008; Takor, 2017; Ayuk, 1979).

Philosophical and Methodological Approaches:

Here, we locate and justify the research approach and methodology used. Firstly, the research is located within wider African philosophy (AP). Secondly, the researcher will clarify the research methodology and give details of how they analysed documents and interview transcripts in accordance with issues of validity and ethics.

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Table 2

African Philosophy as it 'fits' in today's Leadership criteria of a good Leader

African Union Philosophy	Leadership Criteria of a Chief
Ubuntu (Ochemabissi Ka Ore Ezuume),	Ubuntu promotes the common good of society and includes humanness as an essential element of human growth. In African culture, the community always comes first. The individual is born out of and into the community, therefore will always be part of the community. Interdependence, communalism, sensitivity towards others and caring for others are all aspects of Ubuntu as a philosophy for chiefs in Africa
Community (Etek)	Knowledgeable leaders will be able to transform their own community into authentic learning communities that prepare youths by using clear criteria that are aligned to philosophical purposes. They recognise that given the increasingly transparent organisational boundaries in a decolonised and postmodernist world there is a need to develop a vibrant and culturally affirming learning community and leadership network.
Maat or Ma'at (Moninkim)	African leaders must be trained to acquire understanding about the African continent's representation of creation and truth. Maat was deity of truth, justice, harmony, equilibrium, cosmic law, and righteousness, incorporating a holistic blend of theory and practice. Maat represents order (of the social world and/or the cosmos), and ethical and moral righteousness or justice for the Egyptian or say African people and not to Westerners alone. The kind of leadership and teaching needed today requires leaders to have a high-level of moral and cultural orientation.
The Teachings of the Vizier Ptahhotep (Atah Obasinjom)	The virtues within Ptahhotep's philosophy are not only necessary for a successful organisation or system but also for general good behaviour in God's order: morality, equity, altruism, modesty, justice, generosity, self-control, truthfulness, and moderation are regarded as the ideal of human action; whereas greed, fornication, injustice, bribery and corruption, cursing and defamation are condemned. Warlike virtues, such as courage or bravery, which we often see in sources from Greek antiquity, are completely absent in the African continent.
Imhotep (Atah Ntuifar)	The image of Imhotep has fostered a world revolution in black education and leadership, focusing on the contemporary independent black movement that has stressed reading and learning as a way to become a fully realised leader. The medieval period produced the philosophical schools of Timbuktu and Egypt and Africans observed the development of great leaders. Imhotep, Socrates and many other Greek philosophers sum up the benefits of such education. Imhotep encourages Africans and the world to learn to embrace what matters, to learn to convene in dialogue about what matters, and to learn to express in writing to our peers what we think is important about what matters.
As Above so Below (Ossow yah Enssi)	As in the macrocosm, so in the microcosm; 'as above, so below' tells us Isis, the goddesses of learning and culture is in the public mind, associated with theosophical leadership in the East" as a new "World Teacher," or as the Christ returned, are disclaimed by the Star in the East" as a new "World Teacher". The first thing we learned from "as above, so below" is that the leaders in high-performing systems control over, so leaders, teachers and students in low achieving system may be more likely to give up trying harder to become like them.

Source: Adapted from Ebot Ashu (2020; 2021c) and Ebot Ashu, & Lavngwa, (2022).

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This study emphasises that African Philosophies is important in the life of any leader and for decentralization of Policy and Practice will increasingly become a truly global phenomenon supporting decolonising of leadership practices in the African continent. African philosophers must do their utmost to make their discipline 'fit' today's community leadership world. Research, if it is to influence practice, must be incorporated into community life, especially for pre- and in-service training of chiefs. Given that leadership training remains in its infancy stage in most developing countries like Cameroon, there is a need for greater attention to advance scholarship that is based on empirical evidence that is grounded in perspectives from different regions and societies in Africa.

Methodology:

Qualitative methodology was used to undertake this case study to review literature, policy document analysis, statistics, reports and carry out semi-structured interviews with policy-making elites (Ebot Ashu, 2021a) to understand the mode of transfer of power among the Eyumojock Clan chieftaincy institutions in Manyu Division, South West Region of Cameroon. This study analyse documents and transcript evidence to understand how rotatory and hereditary succession principles in Kembong village supports the implementation of the decentralization policy. Transcript outcome also explains how traditional rulers can act as actors in effective implementation of decentralization policy at Eyumojock Sub Division that is presented in this case study research.

Research Approach:

The qualitative data review literature, policy document analysis, statistics, reports and carry out in-depth interviews semi-structured interviews with policy-making elites (Ebot Ashu, 2021a). Qualitative research was utilized in the study because the study sought to generate in-depth understanding of the criteria of power transfer in Eyumojock and the role of the rotatory and hereditary Chieftaincy stools in Kembong village have on decentralization of rural development in Eyoumodjock Sub Division.

The respondents were purposively selected from the sixty-six communities in Eyumojock Sub Division. In all sixty-six respondents from the sixty-six villages were contacted for this study. The purposive sampling method was used primarily because respondents from 66 villages in Eyumodjock sub division were the key informants, and therefore had in-depth knowledge on the issue of study. Data gathered through document analysis and in-depth interviews with policy-making elites supplemented with the published and unpublished scholarly materials that were used in the analysis to arrive at the conclusions (Ebot Ashu, 2021a).

Area of the Study:

This study was carried out in Eyumojock settlement is a town and commune in Cameroon. Eyumojock is a Sub Division in the Manyu Division. The Eyumojock Sub Division has a total surface area of 3,442 km², with a total population of approximately 46,771 inhabitants and a population density of 13.58 persons/km². Eyumojock is situated about 45 km from Mamfe, and approximately 300km from Buea the capital of South West. Eyumojock is composed of 66 villages (See Appendix 1) and 5 urban spaces and constitute one of the Ejagham ethnic groups that divided up into three (3) clans. These clans include the Ejagham Njemaya, Central Ejagham and Obang. Aside from these three clans, different groups of people are also resident in the area especially the North Westerners and the Nigerians splitting from the Efick ethnic group. Obang has 15 villages, Central Ejagham has 25 villages and Ejagham Njemaya has 26 villages. The entire Ejagham speak the same dialect except the four villages of Ntenako, Ossing, Talangaye and Ndekwai that speak an additional Keyang language and Nduap that speak the Boki languages. The Ejagham people migrated from Effick ethnic group in Nigeria, taking fishing and hunting as their occupation along the Cameroon-Nigeria border. The Central Ejagham dominates the area with the most populated and largest villages of Kembong and Ossing. It should be noted that the least most populated clan is the Obang clan, with Central Ejagham being the most populated

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followed by Ejagham Njemaya. Thus, with an estimated population of 46,771 inhabitants, Kembong has the highest population with more than 6,350 inhabitants, followed by Ossing with a population of 4,650 inhabitants, the Abakpa village with the least population of about 25 inhabitants.

Data was also collected in Kembong is a village in Cameroon, located in the South West Region, Manyu Division. It is part of the commune of Eyumodjock (BUCREP) (2005). At the 2005 census, the township of Kembong had 19,308 inhabitants. The village lives from agricultural activity and the exploitation of the forest. Kembong is the ancient royal city of the Central Ejagham people in the Eastern Region (Cameroon) of the Ejagham nation straddling Nigeria and Southern Cameroon. The literature review explains that Chief Nchemti of Kembong sent some of his many sons to places quite far away to form a semi-circle around Kembong. They founded the villages of Oselle and Nkawkaw in Obang, to Ndekwai at the border to the Banyang ethnic group, and to Tali and Mbinjong who have adopted Banyang ethnic identity, and to Talangaye near Manyemen who are now Bassossi. Kembong consists of originally 16 separate but related small settlements. During German colonial time a direct form of forced resettlement took place in many of the Ejagham villages who lived in small dispersed settlements. In order for the German administration to better access the villages, they forced small villages to move together and found bigger villages.

Sampling:

The technique used is purposive sampling (Denscombe, 2003) which involves the selection of sixty six respondents from different villages in Eyumojock sub division. In purposive sampling, also known as judgmental, selective, or subjective sampling, enable the researcher form of non-probability sampling which researcher rely on his own judgment when choosing members of the population to participate in their surveys.

Table 3

A detailed breakdown of the Interview Sample

Gender		**Age**			**Eyumojock Clan**		
Male	Female	Under	30 yrs-	45 yrs +	Ejagham	Central	Obang
		30 Yrs	45 yrs		Njemaya	Ejagham	
40	26	21	23	22	26	25	15

The study interview both male and female respondents of different ages. The researcher was not personally acquainted with any of the respondents and their consent was sought. However, Table 3 above shows that the cross sections of respondents were chosen to add validity to the data generated by means of respondents' triangulation.

Research Methods:

The researcher employed a combination of methods in obtaining information about Chieftaincy Succession Criteria's in Eyumojock Ethnic Clan in Manyu Division and the rotatory and hereditary chieftaincy Stools in Kembong Village can take part as actors in the implementation of decentralization policy in Eyumojock Sub Division. First, the study used desk review literature, policy document analysis, statistics, reports on the criteria of power transfer in the sixty-six villages in Eyumojock Sub Division. The collation of information from the above sources facilitated the exploration of research question one, two and three the researcher carried out in-depth semi-structured interviews with policy-making elites in Kembong village and analysed transcript records to understand the rotatory and hereditary chieftaincy succession principles in Kembong. For the last research question,

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the researcher analysed transcript records explaining the advantages and disadvantages of implementing of the decentralized policy in the rotatory or hereditary succession principles as perceived by traditional rulers in Eyumojock Sub Division?

Field Notes Document and Interview Data Analysis:

Field document analysis concerning the criteria of power transfer in the sixty-six villages in Eyumojock sub division are presented thematically as recommended by Silverman (2000); for example, V1PD1M1utt22-Utt28 or V2AR2M2utt 59-Utt63 as coded by Ebot Ashu (2014; 2018). The first refers to field document analysis from the Village 1 (V1), Policy Document (PD1), the Meeting one (M1) took place which the quote was taken and Utterance 22 (Utt22) to Utterance 28 (Utt28) in the field document analysis. The second V2AR3Mutt 59-Utt63 refers to: Village 2 (V2), Archival Records (AR2), Meeting 2 (M2) took place and Utterance 59 (Utt59) to Utterance 63 (Utt63).

The transcribed interviews for research question two to four were similarly coded with numerical numbers to create data sets as recommended by Silverman (2000) and the analytical technique of pattern coding (Miles & Huberman, 1994) was used to interpret the interviews. For the interpretation of the results within philosophical and theoretical conceptual frameworks, interviews' alphabetical codes were assigned to each Chief 1 (C1) to chief 66 (C66) as a descriptor for where the interviews were collected; real names of respondents were not used but they were assigned an alpha-numerical code based on their numerical number (e.g. C1M1Utt10-Utt14 or C2M2Utt6-Utt8 (cf. Ebot Ashu, 2014). The first code C1M1Utt10-Utt14 identifies Chief 1 (C1), and Meeting 1 (M1), Utterance 10 (Utt10) to Utterance 14 (Utt14) or C2M2Utt6-Utt8 refers to interview analysis from Chief (C1), the Meeting 2 (M2) took place and Utterance 6 (Utt6) to Utterance 8 (Utt8) in the interview transcript.

Ethical considerations were given the highest importance since informed consent was sought from all the samples and their gatekeeper; in this case of entering any chief palaces in Eyumojock sub division.

Findings and Discussions:

In this finding, the researcher will now able to relate the findings of this study to the literature reviewed and to theorise that impact these findings are presented. The contribution of knowledge will help in identifying the criteria of transfer of the chieftaincy stool among the Eyumojock Clan in Manyu Division; The Rotatory and the hereditary chieftaincy succession stools in Kembong Village. This will enable the researcher develop a framework the government can work with traditional rulers as actors in effective implementation of decentralization policies at Eyumojock Sub Division, Manyu Division in Cameroon.

Criteria of Transfer of Power among the Chieftaincy Institutions in Eyumojock Sub Division:

This study is based on empirical analysis of archival records and semi-structured interviews with traditional rulers and policy-making elites to understand the criteria of transfer of power among the 66 villages in Eyumojock Clan that spitted up into three (3) clans include the Ejagham Njemaya, the findings is considered under the following theme as Takor (2017) suggested: Social, Cultural criteria and Economic and Political Criteria.

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Table 4

Criteria of transfer of the Chieftaincy Stool among the Eyumojock Clan, Manyu Division

Social and Cultural Criteria's of Transfer of the Chieftaincy Stool among the Eyumojock Clan	Number of Chiefs	Documental analysis data from specific information sources such as funeral booklets, letters to Minister Territorial Administration, archival records, policy reports, academic papers and journal papers
Understanding Chieftaincy Laws in Cameroon	40	Both the Chiefs and literature described the laws and customs governing chieftaincy institutions in Cameroon are generally unknown, anybody could obstruct the law and customs or could interpret them to suit his or her own desires (Ngam & Saturnin, 2020; NAB., File No. AB77/245, 1997). No matter the position which one adopts, a village or town member can rally the community to make his plead for chieftaincy to be known. Many respondents are on the point that for as long as one was socially or culturally affiliated to rally supporters, he could contest the throne (Takor, 2017; Ayuk, 1979; Rostow, 1960; Gunder, 1981).
Be associated with the House of Chiefs	43	Members of a House of Chiefs are selected neither by a universal suffrage process of those they represent nor by the state executive or legislature they advise: Their function is to express a cultural, historical and/or ethnic point of view on public policies. On December 22, 2020 in Cameroon during the statutory session of the Regional Assembly, the pioneer executive members of the assemblies were elected. The constitution stipulates that the President of the House of Chiefs is the Vice President of the Regional Assembly (Ngam & Saturnin, 2020).
Affiliated political elite	46	A well to do affiliated political elite in Eyumojock clan could look for documents to support his stance or position as the chief or king of any village or town in the Manyu clan. The findings agreed with (Takor, 2017) and (Ayuk, 1979) who explained that any prospect chief could try to make the administration of the region or country also give a listening ear to his explanations or course to become the chief of his village or town (Arthur & Dawda, 2015; Knöbl, Wolfgang, 2003; Dibua, 2006; Mayhew and Leon, 1985; Reid, 1995). However, it's right that prospect chief must be political incline in order to encourage and promote development of their region.
Socio- Cultural and Religious Criteria for Succession of a Chief	32	Both the literature and the chiefs agreed that a socio- cultural and religious criterion plays an important role in the process of choosing a traditional ruler (Arthur & Dawda, 2015; Knöbl, Wolfgang, 2003; Dibua, 2006; Mayhew and Leon, 1985; Reid, 1995; Ngam & Saturnin 2020). In Manyu politics, culture and tradition are the backbone of the society and must be taken very seriously in selecting a chief who must know his or her culture (Takor, 2017; Ayuk, 1979). It is right that the people of any villages in Eyumojock sub division paid much attention to their culture and traditions (Arthur & Dawda, 2015; Takor, 2017; Ayuk, 1979). So, it's right that prospect chief must be socially and culturally inclined and these attributes have been put in place for the selection of an authority in the land
Respect of elders	56	The findings of this study accepted with selected literature that Eyumojock chiefs must be someone who respected the elders (Rostow, 1960; Gunder, 1981; Reid, 1995; Arthur & Dawda. 2015; Knöbl, Wolfgang, 2003; Dibua, 2006; Mayhew and Leon, 1985).
Prospective chief must possess emotional intelligent qualities	43	Both the literature and findings agreed that a good Eyumojock chief had to possess magnetic qualities and wisdom as documented (At'Akem Report, 1999; H. R. H Ntuifha Alfred Ayuk Ako, no date).

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Social and Cultural Criteria's of Transfer of the Chieftaincy Stool among the Eyumojock Clan	Number of Chiefs	Documental analysis data from specific information sources such as funeral booklets, letters to Minister Territorial Administration, archival records, policy reports, academic papers and journal papers
Prospective chief had to be kind, generous and selfless	35	Also, the findings and literature explained how prospective chief had to be kind, generous and selfless in a way that he or she has no interest to hold on the throne (H. R. H Ntuifha Alfred Ayuk Ako, no date)..Mush is expected when a person is made a Chief both in kind and in cash action are important (Fonlon, 1978; Reid, 1995; Knöbl, Wolfgang, 2003; Dibua, 2006).
Prospective chief to be a good orator and eloquent	54	Furthermore, the findings and literature explained how good chief influence the community to achieve planned targets (Takor, 2017). They are eloquent and good communicators since he or she was expected to be at the service of the people at all time (Arthur & Dawda. 2015; Knöbl, Wolfgang, 2003; Dibua, 2006; Mayhew and Leon, 1985).
Be one who is physically fit	48	Both the literature and findings agreed that any selected successor of a chief must be healthy to carry his o her duties diligently with love and joy (Fonlon, 1978; Reid, 1995; Knöbl).
Prospective chief has to be affiliated with Ekpe society	66	Takor, 2017 and Ayuk, 1979 explained how in the indigenous and pre-colonial era, the Ekpe society had to perform the functions of government and social control. Those functions were limited to members. Membership in the Ekpe society is exclusive for male, while females have their own Ekpa society. The society is well known for example, available to wealthy men and women who can meet the expense involved, confers high social status in community activities
Candidate must be educated	66	Many chiefs in Eyumojock clan are advocating that prospective chiefs should be abreast with current affairs of the chiefdom in order to flourish his or her people with government's information (Takor, 2017; Ayuk, 1979; At'Akem Report, 1999; H. R. H Ntuifha Alfred Ayuk Ako, no date).
Successor must or should be able to interconnect with the spirit world through the ancestral language	62	Is very important that the chief communicate with his or her ancestors to protect the community in time of trouble (Takor, 2017; Ayuk, 1979; At'Akem Report, 1999; H. R. H Ntuifha Alfred Ayuk Ako, no date). The findings and the literature approved that aspiring chiefs must be able to incarnates the tradition of his or her village (At'Akem Report, 1999)Both the findings and literature are saying local chiefs supporting the hereditary succession plan should be selected, and often do, take part in formal elections (Takor, 2017; Ayuk, 1979
Its obligatory that an aspiring chief is necessary a native descendant of the ancestors of the land	61	Outcomes from different chiefs in Eyumojock explained that aspiring chief be chosen from families that have exercised traditional customary authority. At'Akem Report (1999) support how perspective chief must make a declaration that one is related to the ancestors of the village or town.
Perspective chief selected and not elected	25	Local chiefs supporting the hereditary succession plan are saying aspiring Eyumojock chiefs should be selected, thou often do, take part in formal elections (Takor, 2017; Ayuk, 1979).
Prospective chief must be wealthy and be able to manage resources	58	Takor (2017) and Ayuk (1979) among other Manyu scholars discussed about prospect chief must be a rich son of the soil with a track record of managing resources (Fonlon, 1978). In Eyumojock clan as in many other divisions in Cameroon, extravagant children were hardly ever chosen as successors of the throne (Takor, 2017; Ayuk, 1979).
Prospective chiefs must be hardworking and ambitious	63	The findings agreed with (Fonlon, 1978; Reid, 1995l) that prospective chief ideally are hardworking, intelligent, and knowledgeable about his or her community

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Social and Cultural Criteria's of Transfer of the Chieftaincy Stool among the Eyumojock Clan	Number of Chiefs	Documental analysis data from specific information sources such as funeral booklets, letters to Minister Territorial Administration, archival records, policy reports, academic papers and journal papers
Prospective chief must encourage development that promotes industrialization	65	The findings of this study congratulate how a good chief for any village in Eyumojock clan had to be able to encourage development that promotes industrialization and commerce (Rostow, 1960; Gunder, 1981; Reid, 1995; Arthur & Dawda. 2015; Knöbl, Wolfgang, 2003; Dibua, 2006; Mayhew and Leon, 1985).
Prospective chief or queen must know the history of the village and to keep village secrets	64	Eyumojock chiefs are boasting about their cultures, traditions and values are very important for spiritual and economic development. Prospective chief must be able to trace the history of the village from the beginning to the current stage of the line of succession (Takor, 2017; Ayuk, 1979).
Possess and exhibit good leadership skills and can manage conflicts effectively	65	An aspiring Prince or Princesses had to be someone who had demonstrated good leadership skills in terms of managing conflicts in his or her locality (Takor, 2017; Ayuk, 1979; Rostow, 1960; Gunder, 1981; Reid, 1995; Arthur & Dawda. 2015; Knöbl, Wolfgang, 2003; Dibua, 2006; Mayhew and Leon, 1985).
Brave, courageous, intelligent and wise and full of wisdom	55	Most of the chiefs in this great kingdom are saying a great chief had to be brave, courageous, intelligent and wise and full of wisdom (Takor, 2017; Ayuk, 1979; NAB., File No. AB77/245, 1997). God grant your chiefs the calmness to take the things I cannot change, courage to change that I can as the king of chiefs in Manyu division, Southwest Region of Cameroon.

Stakeholders' views about the Rotatory and Hereditary Chieftaincy Stools in Kembong Village in Eyumojock Sub Division, Manyu Division:

The second research question analyze both documents and interviews with stakeholder's views about the rotatory and hereditary chieftaincy stools in Kembong village. This qualitative study gathered specific information sources from funeral booklet of chief Ako, letters to Minister Territorial Administration, archival records, policy reports, academic papers, journals, conference papers to understand the rotatory and hereditary chieftaincy stools in Kembong village.

The Rotatory Chieftaincy Stools in Kembong Village in Eyumojock Sub Division, Manyu Division:

The documental analysis and interviews with respondents view the rotatory succession principle has been in most Manyu villages before the arrival of the Germans and British colonists. Takor (2017) described the rotatory principle concerned, the transfer of power in the village alternated from one quarter to another and from one ruling family to another.

The funeral book of H.R.H Ntuifa Alfred Ayuk Ako appointed as 2nd Class Chief of Kembong after consultative talks of 27th September 1996 Arrette No. 089/A/MINAT/DOT/SDOA/SCT/BE of 21st April 1997 and installed on the 20th September 1997 narrated that the founder of Kembong village was Ata Nchemti Betimi of Nyenya who begot as children: Nchemti Enow Offeng (1st son), Nfontem (2nd son). Ata Nchemty ruled the 16 quarters of Kembong until about 1867. After his death, his son Nfontem took as chief in about 1868 and ruled kembong until 1875. During his reign and on the advice of the German Colonial Administration he encouraged all the sixteen founding land owners (assedengehs) agreed to come together and the site linking Nyane, Okem-eh-Njem Ebah, Okem-eh-Benem and Ebarensi were chosen. Factors these locations were chosen for settlement include; accessibility of natural resources like drinking water and shelter. Economic factors include; Communications - settlements often located next to rivers that allowed. In every organised settlement, there were many functions of human settlements to be archived by the different 16 quarters. These include protection, pooled economics, shared natural resources, and socioemotional connections.

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The sixteen land owners (Afor-Etem) have common ancestor (Ata Nchemti) form and ruled the sixteen quarters which constitute the present Kembong village. Ata Nfontem was the head of the Nchemti clan consists of Kembong, Mbinjong, Ndewai, Igbekaw (Quarter of Ossing), Talagaye, Nkogho, Osele and Tali (H. R. H Ntuifha Alfred Ayuk Ako, no date; Rutherford, 1928; Swabey, 1937). Nfontem seems also to have extended his influences to Obang group and sons of his are said to have founded the villages of Okoroba, Mbinda, Tabo and Bakoko in that group (Swabey, 1937) report. The date of birth of Nfontem was uncertain but the Swabey report recorded that he was at his prime about 30 or 40 years before the missionaries and German occupation when continual warfare was waged between the Nchemti clan, then all situated in Kembong, and Banyangi who approached from South East of Manyu Division (Rutherford, 1928; Swabey, 1937) reports. Following this came the great Kebus war which lasted from about 1835-1875 with the Nchemti clan, and the salt group fearing attacks on themselves sought the protection of Nfontem, the chief of the Nchemti clan, and the latter in return persuades the salt group to do their trade in the Kembong market (Rutherford, 1928). The theory of migration, colonization by the missionaries, Germans, France and Britain are also recorded (At'Akem Report, 1999; H. R. H Ntuifha Alfred Ayuk Ako, no date) and in Rutherford (1928) and Swabey (1937) reports.

H.R.H Ntuifa Alfred Ayuk Ako (no date) funeral pamphlet reported about the migration of the different families and quarters in Kembong village: 1) Ndengane Quarter moved from Assenghe Ndangane; 2) Takpang quarter moved from Assenghe Takpang; 3) Mbiofong quarter moved from Assenghe Mbiofong; 4) Ngonghobe quarter moved from Assenge Konghobe. 5) Ebarensi (Original); 6) Okune quarter moved from Assenghe Okune; 7) Nchofang quarter moved from Assengh Nchofang; 8) Okemoeh-Benem quarter (Original); 9) Nserung quarter moved from Assenghe Nserung' 10) Okem-eh-Njem Ebha quarter (Original); 11) Abho Tabe quarter moved from Assenghe Abho Tabe; 12) Okangku quarter moved from Assenghe Okangku; 13) Ayukabha quater moved from Assenghe Agbor Aya and Mbatop road; 14) Okonyenge quarter moved from Agbor Aya and Mbatop road; 15) Nyenya quarter moved from Elobi; 16) Nyane quarter (Original). It's important to note that Abiola quarter was formally part of Okoyengeh quarter before the village decided to give it the status of a quarter of its own.

The funeral book of H.R.H Ntuifa Alfred Ayuk Ako (no date) also recorded that the rotatory chieftaincy succession of Kembong village had rotated from the hands of the following chiefs:

1) Ata Nchemti, Nyenya; 2) Ata Nfontem, Nyenya; 3) Ata Mbandip nicknamed Achem-Otui, Nserug; 4) Ata Akem, Okem-eh-Benem; 5) Ata Tanyi Enow, Ebarensi; 6) Ata Awo Minta, Ebarensi, 7) Ata Achere Nchung Etta, Okune; 8) Ata Oben Anyang, Ayukaba; 9) Ata Nbenchang Ayukabang, Okemoeh-Benem; 10) Ata Ndip Ebob, Okonyenge; 11) Ata Nku Ayo Fang, Okonyenge; 12) Ata Tambe Ndip Arrah, Okonyenge; 13) Ata Tabe Nyang, Ndengane; 14) Ata Acho Okogobe, Ndekwai, 15) Ata Arrey Oneke, Okonyenge; 16) Ata Tabot Njab, Okonyenge; 17) Ata Obenson Bekecheng, Ayukaba; 18) Ata Denis Ebot Tabot, Okonyenge. This rotatory of chiefs from one quarter to another clearly explained 'Ottui Kembong eke falle falle' meaning the chieftaincy in Kembong village is rotatory from one quarter to another and from one ruling family to another. This statement is popularly known among Kembong sons and daughters that 'Ottui Kembong eke falle falle'. For instance, in case of the death of say the chief from "Okonyenge", the next chief automatically came from "Ndengane"; in case of the death of the chief of Ndengane the King makers", the next chief was chosen from "Nkonghobe" and so on and so forth, depending on the sixteen of ruling quarters or families that are found in Kembong village. Rotatory activists in Kembong are advocating that each quarter (assesengeh or say Nfor-Etem) in Kembong is a third-class chiefdom and the right to select who to be chief is the exclusive right of each quarter (Nfor-Etem) following their specification. The third class 16 chiefs of quarter are the Kingmaker wo selects the second-class chief who governs the whole village through the help of the third-class chiefs (Moh Ntui). In the rotatory movement the post of the second-class chief is not limited

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to any particular family or quarters. The chieftaincy stool in kembong simply rotates among the 16 founding land owners (Nfor-etem) or say assesengehs as well-known traditionally.

Stakeholders' views about the Hereditary Chieftaincy Stools in Kembong Village in Eyumojock Sub Division, Manyu Division:

It's so vague in understanding early oral traditions, culture and the chieftaincy succession of the village. Kembong chieftaincy institutions appear to have been formed by a number of families and village groups crystalizing under external pressure since 1815. Archival records and interviews explained how during the German colonial administration, all the sixteen villages agreed to come together and the site linking Nyane, Okem-eh-Njeme Ebah, Okem-eh-Benem and Ebarensi was chosen as the best site for Kembong village. Sixteen villages form the sixteen quarters which constitute the present Kembong village (H. R. H Ntuifha Alfred Ayuk Ako, no date), Abhor At'Akem (1999) report promoter of the hereditary succession in kembong name Asangabe as their ancestral lineage and the first chief and founder of Kembong. At'Akem report name Akpang, son of Asangabe the second chief of Kembong. The rotatory worshippers are suggesting that Kembong did not exist during the reign of Asangabe but only in the years of Nchemti Betimi as the third chief of kembong followed by his son Nchemti Enowfeng, 4th chief of Kembong and then Nfontem, Okonyenge Quarter as the grandson of Asangabe (At'Akem,1999). The Atakem family called themselves monarchs as written in Abhor At'Akem Report (1999) letter to His Excellency, the Minister of Territorial Administration, Yaounde, Cameroon on the 18th October 1999. This family described themselves as the ruling family of Kembong in a Memorandum about the Kembong Chieftaincy dispute. This letter or say report was in the care of Pa Ben Tanyi Tambe and written by top Kembong senior family elites namely: Mr. S. O. Besong, Dr, Moses B. Besong and Dr. Ben A. Agborbesong explained since time immemorial, oral tradition as confirmed from German and British colonial records, all the chiefs of Kembong have come from Abhor At' Akem family which is spread through the quarters of Okonyenge, Ayukabha, Nyenya, Nyane and Njemebha with the centre around Okonyenge which originally today is made of Okonyenge and Ayukabha put together. Abhor At'Akem Report (1999) described Okonyenge had the biggest slave market in the whole of Manyu which put the quarter more in contact with other Kembong quarters, neighboring villages and foreigners alike. Discussions with some respondent in Kembong and the Swabey (1939) report about the prominent feature of pre-European times agreed about the slave trade. Slaves were bought in Kembong market and passed along in the direction of Calabar form village to village. This practice was stopped by the Germans and British missionaries. Descendants of slaves remain in a few in Kembong but are not numerous and are dying out (At'Akem Report, 1999; H. R. H Ntuifha Alfred Ayuk Ako, no date).

The Abhor At'Akem Report (1999) explained how the 1922 Rutherford document in a meeting called in Mamfe to recognized the Nchemti Clan as the custodian of Kembong Village. In the Abhor At'Akem Report named Tambe Ndip Arrah of Kembong village was recognized by the Germans as the legitimate head of Kembong and clan head of the Nchemti Clan. This appointment was designated by the Germans and not by the people of Kembong village.

This At' Akem report also put together oral citations and colonial records of successions of Kembong Chiefs that are all descendants of Tambe Ndip Arrah of Kembong village: 1. Asangabe (founder of Kembong Village), 2. Akpang (Son of Asangabe), 3. Nchemti Betimi, 4. Nchemti Enowfeng (Nyenya Quarter , Son of Nchemti Betimmi); 5.Nfontem, Okonyenge Quarter , grand son of Asangabe; 6. At' Akem, Okonyenge Quarter, Son of Fontem; 7, Ndip Akem (Okonyenge Quarter , son of At Akem, 1835 to 1875); 8. Tambe (Ndip Mbole), Okonyenge Quarter, son of Ndip Akem; 9. Tanyi Tabe, Okonyenge Quarter, son of Ndip Akem; 10. Tanyi Oben, Okonyenge Quarter, Son of Tabe Ndip Mbole; 11. Ndip Ebob Okonyenge Quarter, son of Tanyi Oben; 12. Tambe Ndip Arrah (Okonyenge Quarter, Son of Tambe Ndip Mbole, they rule from 1890 to 1925); 13. Tabot Tambe (Okonyenge Quarter, son of Tambe Ndip Mbole, 1925-1947); 14. George Obenson (Ayukaba

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Quarter, grandson of Bate Mmormford, great grandson of At' Akem, 1947-1963; Denis Enow Tabot (Okonyenge Quarter, Son o Tabot Tambe, 1963-1971; Alfred Egbe Besong (Okonyenge Quarter, grand son of Tambe Ndip Arrah, 1983-1985).

As of today, the Hereditary Chieftaincy Succession Principle in Kembong Village is not popular and the tyrant in the throne is Chief Bate Enow of Okonyenge quarter. The At' Akem community hereditary chieftaincy system of government where the role has been inherited by families in Kembong village spread through the quarters centre around Okonyenge, Ayukabha, Nyenya, Nyane and Njemebha in Kembong village, are monarch, who expects to bequeath chieftaincy of the village to their heir. This form of government in kembong village attributes is ruled by a king/emperor or a queen/empress who usually holds their position for life (Takor, 2017; Ayuk, 1979; Cheka, 2008; Fisiy & Goheen, 1998; Fisiy,1995) as reported in the At' Akem report.

Traditional Rulers as Actors in Effective Implementation of Decentralization Policy at Kembong Village in Eyumojock Sub Division:

The implementation of decentralized policies as Ngam & Saturnin writes is "a system of government to promote democracy in which all the people of a state are involved in making decisions about its affairs, typically by voting to elect representatives as chief or to parliament or similar assembly (Ngam & Saturnin, 2020; United Nation Development Programe, 2002; Amaazee, 2002; Abubakari, 2008). As read about Rotatory Succession Principle in Kembong Village is very decentralize and it's a "government by the people made up of the sixteen quarters in kembong. The sons and daughters of kembong especially rule of the majority is " a government in which the supreme power is vested in the people and exercised by them directly or indirectly through a system of representation usually involving periodically held free elections (Cheka, 2007; Takor, 2017; Ayuk, 1979; Ngam & Saturnin, 2020; Abubakari, 2008).

Let's look at the advantages of implementing of decentralized policy in the Rotatory Succession Principle of Kembong Village:

The implementation of a decentralized policy in the Rotatory Succession Principle of Kembong Village and its surroundings comes with the following democratic benefits:

Protects the Interest of Citizens: decentralized government in Kembong village encourage citizens of the village have the right to vote on political, social, and economical issues as well as the representatives that they want to be in charge of major decisions, like the chief, parliamentarian or even as president (Song & Vevanje, 2023; Ndulo, 2006; Ndegwa, 2023; Enowbachem, 2019). These aspects greatly protect the citizens from anything they disagree with occurring (Cheka, 2007; Ngam & Saturnin, 2020; United Nation Development Programe, 2002; Amaazee, 2002)

Promotes Equality: Decentralized government is generally based on the rule of equality that can only be gotten through the Rotatory Succession Principle of Kembong Village. This means that all members of Kembong or a state are equal in the eyes of law to become chief or whoever they like to become. Every individual has the right to enjoy and experience equal economic, political and social rights and the state is not allowed to discriminate citizens on the standard of sex, caste, property and religion (Ngam & Saturnin, 2020; United Nation Development Programe, 2002; Amaazee, 2002; Abubakari, 2008)

Responsibility and Stability in Administration: Decentralized form of government is recognized for its efficiency, firmness and stability (Cheka, 2007; Ngam & Saturnin, 2020; Tangwa, 1998; Ndulo, 2006; Enowbachem, 2019). When Kembong village continues to practice the Rotatory Succession Chieftaincy Principle that is fixed and elected representatives, a more stable and responsible government is formed. The administration in Kembong Rotatory Succession Principle is also conducted and ruled with sense of dedication and responsibility. Individual chiefs under a decentralized system discuss matters and issues thoroughly in order to come up with reasonable decisions (Kofele, 2011).

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Helps Make Good Citizens: Decentralization policies in Kembong will aid in creating the ideal environment for the improvement of personality and cultivation of character and good habits. According to experts, the Rotatory Succession Principle in Kembong seems to be the very first ways to recruit chiefs for good citizenship. In the rotatory chieftaincy succession principle individual chiefs and their subjects learn about their duties and rights starting from their birth until the time of their death (Takor, 2017; Ayuk, 1979; Cheka, 2007; Fisiy & Goheen, 1998; Fisiy,1995).

Promotes Change: A decentralized form of government in Kembong village will paved the way for changes in the government without the use of any form of violence. This makes people feel great and provide them with ideal sense of involvement and participation (Ngam & Saturnin, 2020; Tangwa, 1998; Abubakari, 2008; Tangwa, 1998).

Let's look at the disadvantages of implementing of decentralized policy in the Rotatory Succession Principle of Kembong Village:

Misuse of Time and Public Funds: Decentralized form of government in Kembong village can also lead to wasted resources and time as compared to the hereditary form of government. The rotatory chieftaincy succession principle takes huge time in law formulations and money is being spent during election. There is also the possibility of being ruled by irresponsible and incompetent leaders who just waste public funds for their recreations and tours (Ndulo, 2006; Etonga, 1980; Ndegwa, 2023; Enowbachem, 2019).

Wrong Choice: Not all individuals under a decentralized system of government are aware of political and social circumstances in their country (Ngam & Saturnin, 2020; United Nation Development Programe, 2002; Amaazee, 2002). Some chiefs in Manyu clan or Kembong village are not even acquainted with political issues. This may lead to erroneous decisions and selection in the event of elections.

Give More Emphasis on Quantity instead of Quality: Another disadvantage of a decentralized form of government supported by the rotatory chieftaincy succession principle is that this gives more emphasis on quantity instead of quality in terms of services (Song & Vevanje, 2023; Ndulo, 2006; Etonga, 1980; Kofele, 2011). There is also the possibility of being governed by incompetent and irresponsible leaders. Some says that under this political system, there is no equality for only the rich are called as chiefs and the famous are prioritized and not the poor (Ngam & Saturnin, 2020; United Nation Development Programe, 2002; Amaazee, 2002; Cheka, 2007).

The Hereditary Chieftaincy Stool Relevance for Implementing of Decentralization Policies in Kembong Village:

The findings and literature suggested that in Kembong village chieftaincy culture exhibits two types of monarchy absolute monarchy and constitutional monarchy. In an absolute monarchy, the ruler has no limits on their wishes or powers (Song & Vevanje, 2023; Ndulo, 2006; Ndegwa, 2023). In a constitutional monarchy a ruler's powers are limited by a document called a constitution. The constitution was put in place to put a check to these powers.

To begin with, a good example of pure hereditary can be traced in Kembong from the family of the founder of the village Ata Nchemti Betimi of Nyenya ruled the 16 groups of Kembong until about 1867. After his death, his son Nfontem of the same family from Nyenya took as chief in about 1868 and ruled kembong until 1875. This indicates that hereditary form of government failed in Kembong when the Germans administration encouraged Nfontem the King

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of Kembong agreed to group with sixteen quarters of Kembong to settle in Nyane, Okem-eh-Njem Ebah, Okem-eh-Benem and Ebarensi. This story is not the same as reported in At' Akem report acknowledged the custodians of Kembong village spread out through the quarters of Okonyenge, Ayukabha, Nyenya, Nyane and Njemebha with the centre around Okonyege.

The Advantages of Implementation of Decentralization Policy in the Hereditary Chieftaincy Succession Principle in Kembong Village:

Let's look at the advantages and disadvantages of Implementation of Decentralization Policy in the Hereditary Chieftaincy Succession Principle in Kembong Village.

Leadership Stability: the hereditary, monarchs or say the royal family in Okonyenge, Kembong village admit they have life tenure and are not subject to local elections, unlike the rotatory succession principles are more decentralized types of governments that has reign in the village for many many years.

Leadership Suitability: The royal family in Okonyenge in Kembong village, which some of their family members originate from other quarters in Kembong village understands who are in line for the throne and should be taught how to implement decentralized policies from a very young age.

Leadership Focus: Members of the royal family in Okonyenge in Kembong practicing the hereditary principle are not worried or bothered by losing elections, they tend to be more focused on running the village and concentrating on its overall development plan as designated by the government. They think about long term goals rather than short term or temporary ones (Cheka, 2008; Jesse, 1999; Fisiy & Goheen, 1998; Fisiy, 1995; Enowbachem, 2019).

Non-partisan Leadership: Monarchs in Okonyenge in Kembong are born to rule and they are not answerable to anyone in the village. Politicians need to win the election and have to reach out to the crowd to get their votes; a thing that monarchs do not really experience (Takor, 2017; Ayuk, 1979; Cheka, 2008; Jesse, 1999; Tangwa, 1998; Enowbachem, 2019).

Blames are Not Shared: Hereditary Chieftaincy Succession Principle in Okonyenge quarter in Kembong Village does not share blame or pass it on to others when they make bad decisions on decentralization policies concerning the village. This is completely different as compared to politicians who try to point fingers and let other people shoulder the mistakes they have actually committed (Cheka, 2008; Takor, 2017; Ayuk, 1979; Jesse, 1999; Tangwa, 1998).

Limited Badness to Deal With: Hereditary Chieftaincy Succession Principle in Kembong village is currently lead by an irresponsible and incompetent monarch. The sons and daughters of Kembong have to deal with the badness of a single person or quarter in kembong unlike in the rotatory or elective chieftaincy system that citizens have to deal and suffer with the badness of all elected leaders whom they thought would implement decentralized policies that represent them (Ngam & Saturnin, 2020; United Nation Development Programe, 2002; Amaazee, 2002; Cheka, 2008).

Let's look at the disadvantages of Implementing of Decentralized Policy in the Hereditary Succession Principle of Kembong Village:

Absence of Democratic Legitimacy: The chief in Kembong that gain power through the Hereditary Chieftaincy Succession Principle in Okonyenge was not chosen and elected by people unlike rotatory chief Ojongnsi was voted and selected by people, so the implementation of decentralized policies is a problem (Ngam & Saturnin, 2020; United Nation Development Programe, 2002; Amaazee, 2002; Cheka, 2008; Fisiy & Goheen, 1998; Fisiy,1995).

Lack of Democratic Liability and Accountability: the Hereditary Chieftaincy Succession Principle in Okonyenge, Kembong village has become inefficient and bad leaders are unable to implement decentralized policies, they cannot be held liable by the people or even by the state as violence has crowded the village (Ngam & Saturnin, 2020; United Nation Development Programe, 2002; Amaazee, 2002; Cheka, 2008; Fisiy & Goheen, 1998; Fisiy,1995).

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Much Power and Fame is Invested to Single Person: Hereditary Chieftaincy Succession Principle in Okonyenge, Kembong village is recognized as supreme legislator, executor and judicator to implement the decentralized policy in Kembong and although they are assisted with their personal advisors, it is still them who have the final say and no one is allowed to break this.

Monarchy is Difficult to Change Internally: In case the Hereditary Chieftaincy Succession Principle in Kembong village becomes ineffective and irresponsible leader to implement government decentralized policies, it is quite hard for people around to force this leader out or replace him with more effective leader (Ngam & Saturnin, 2020; United Nation Development Programe, 2002; Amaazee, 2002; Cheka, 2008; Enowbachem, 2019). The hereditary Chieftaincy Succession Principle in Okenyenge quarter in Kembong village is an ideal type of government or leadership and many brothers and sisters would probably agree to this; however it is undeniable that majority of the inhabitants dislike this type of government (Fisiy & Goheen, 1998; Fisiy,1995; Nyamnjoh, 2014; Tangwa, 1998). The advantages and disadvantages of the Hereditary Chieftaincy Succession Principle in Kembong village are things that individuals need to be aware of.

Conclusion:

This paper has captured documental analysis and respondents from Eyumojock views on the criteria of transfer of power among the different chieftaincy institutions in Manyu division and demonstrated that they have always been political actors in their own right. It has also examined Stakeholders views about the Rotatory and Hereditary Chieftaincy Stools in Kembong Village and suggests the views of traditional rulers as actors in effective implementation of decentralization policy at Kembong Village in Eyumojock Sub Division

Contributions to Knowledge and Understanding

Table 4

Criteria of transfer of the Chieftaincy Stool

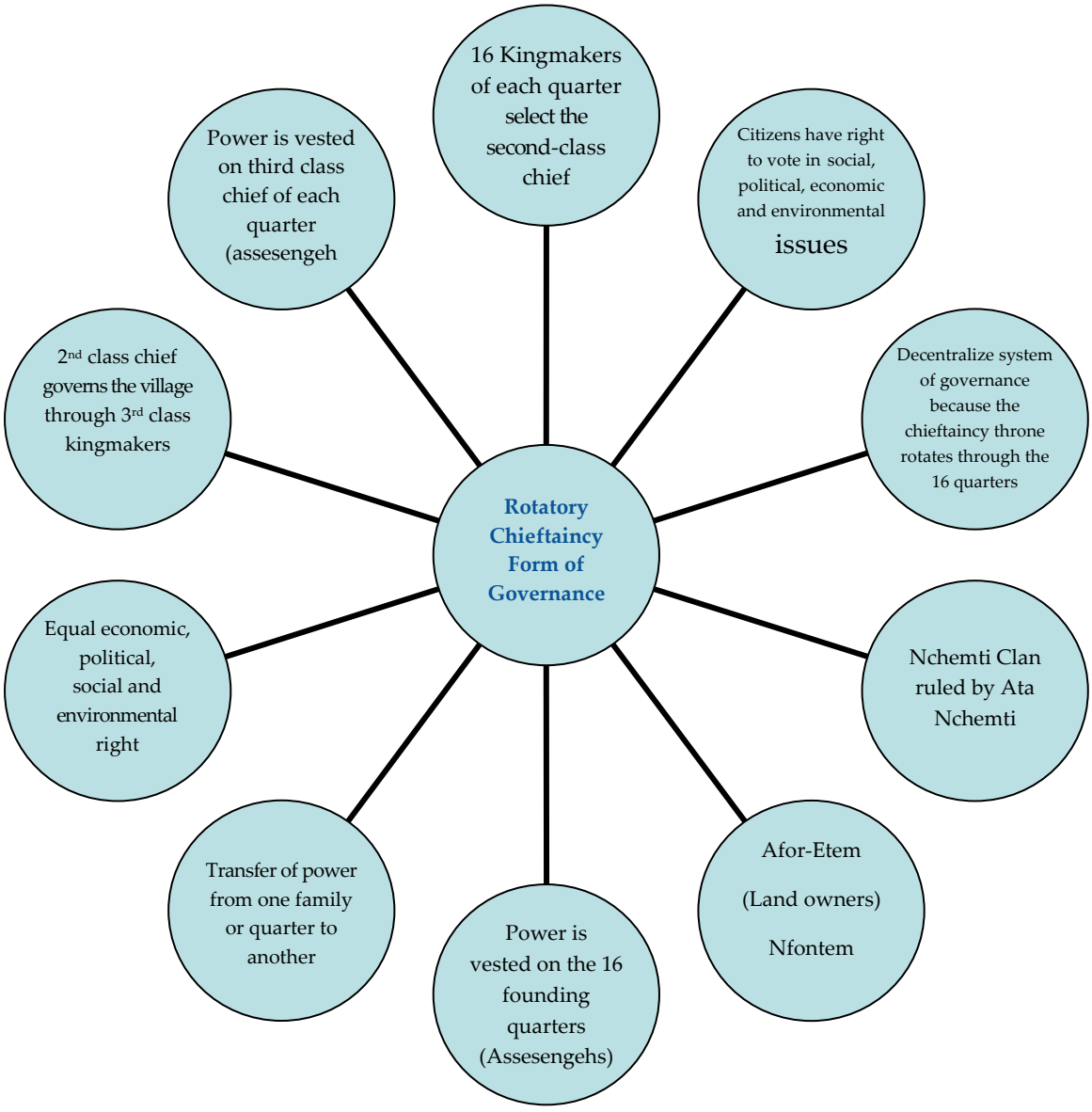
Social and Cultural Criteria of Transfer of the Chieftaincy
Understanding Chieftaincy Laws in Cameroon
Be Associated with the House of Chiefs
Affiliated Political Elite
Socio- Cultural and Religious Criteria for Succession of a Chief Culture
Good ruler interacts with all the classes of people in his or her society and that of others.
Have a convincing moral background and related to the founder of the village
Respects Elders
Possess the necessary psychological attribute like an upright character, charismatic qualities and wisdom
Prospective chief has to be kind, generous and selfless
Prospective chief has to be a good orator and eloquent
Be one who is physically fit
One who is obedient, respectful and commanded the confidence
Prospective chief must be tolerant and friendly.
Candidate has to be a member of Ekpe society
Candidate must be educated
Successor be able to communicate with the gods of the village through the ancestral language which is important
It's obligatory that an aspiring chief is necessarily a native descendant of the ancestors of the land

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Economic and Political Criteria of Transfer of the Chieftaincy Stool
Perspective chief selected and not elected
Prospective chief must be wealthy and be able to manage resources
Prospective chiefs must be hardworking and ambitious
Prospective chief must encourage development that promotes industrialization
Command or know the history of the village and to keep village secrets
Command and provide good leadership and good knowledge of managing conflicts
Brave, courageous, intelligent and wise and full of wisdom

Table 4 outlined the Criteria of transfer of the Chieftaincy Stool is under two headings: Social and Cultural Criteria of Transfer of the Chieftaincy Stool and the Economic and Political Criteria of Transfer of the Chieftaincy Stool

Figure 1
Rotatory Chieftaincy Form of Governance in Kembong Village



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Figure 1 explains the rotatory chieftaincy form of governance that is a more elaborate overview of a declined democratic political system of governance in Kembong. The village had the rotatory form of governance system practices in the years of Ata Nchemti and Ata Nfontem and Ata Mbandip (same as Abandep of Nseron), The rotatory system of governance in Kembong are appealing for the village name to be changed back to NFONTEM and an elected chief assigned with specific responsibilities which converge to promote development and growth of the Nchemti clan.

Figure 2
Hereditary Chieftaincy form of Governance in Kembong Village



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Figure 2 explains how the hereditary chieftaincy form of governance is a centralised administrative governing system with a customary defined hierarchical system from top-to-down. This system of governance was designed in the colonial arras by the German who changed the name of the village from Aforetem meaning land owners spelled as Nfontem to kembong. The German colonist was describing the area by making illusion of a fool called Atakem, the son of Chief Abandep (also spelled as Ata Mbandip of Nseron).

Figure 3

Advantages and Disadvantages of implementing of Decentralized Policy in the Rotatory Succession Principle

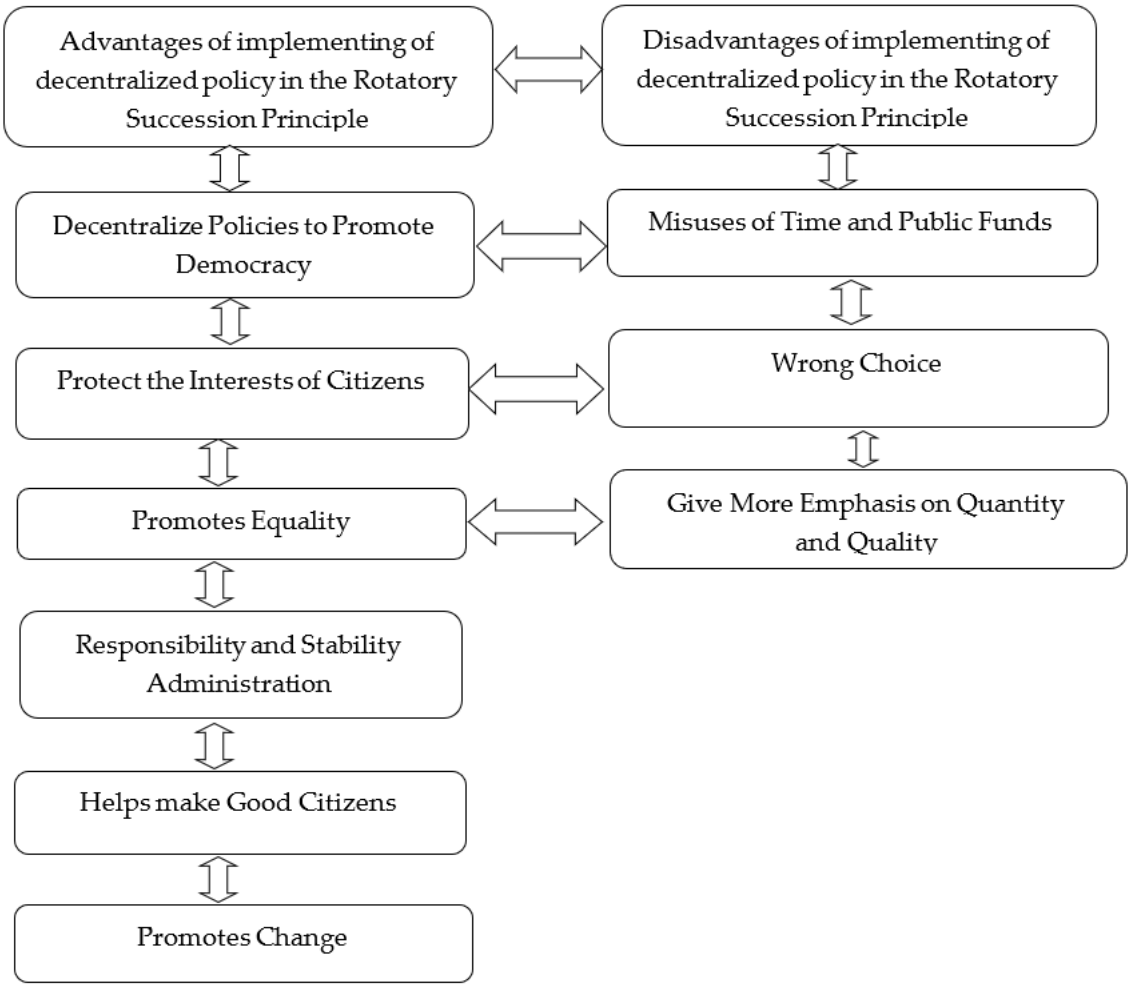


Figure 3 explains the Advantages and Disadvantages of implementing of Decentralized Policy in the Rotatory Succession Principle in the structure of Cameroon's decentralized local governance system which appear to exclude the traditional authorities thereby affecting the smooth running of that system.

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Figure 4:

Advantages and Disadvantages of Implementing of Decentralized Policy in the Hereditary Succession Principle

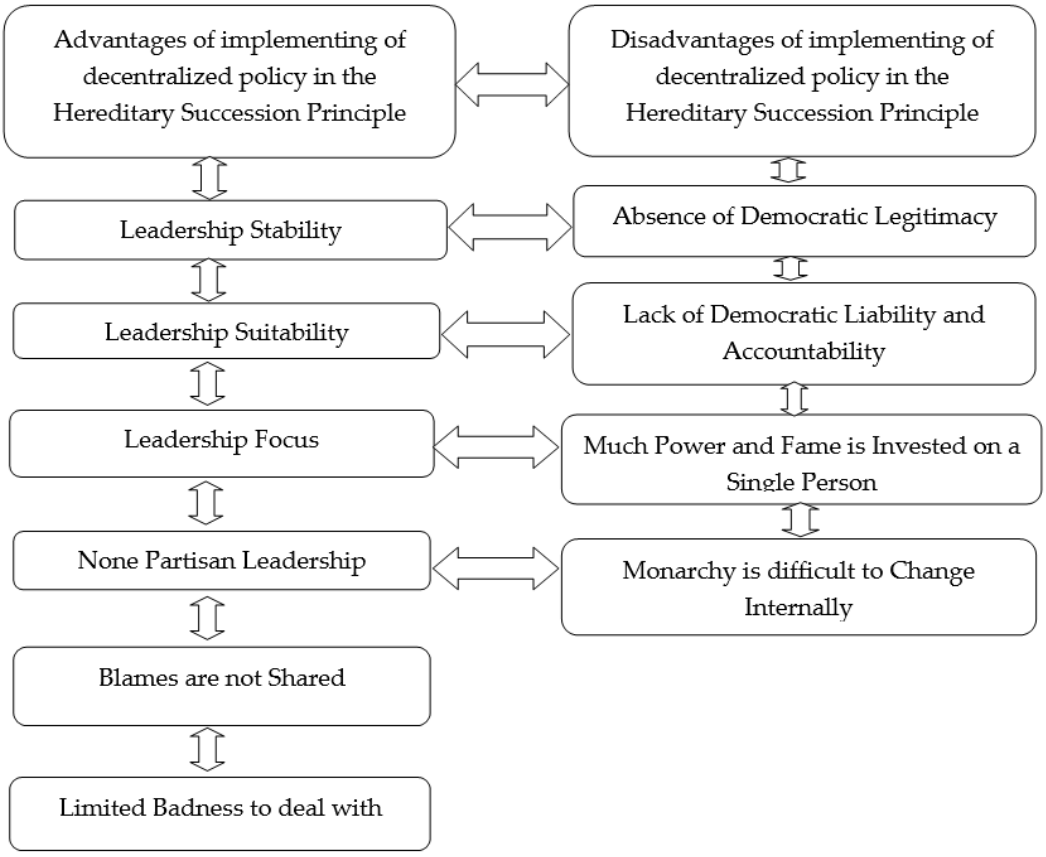


Figure 4 illustrates the modalities of Implementing of Decentralized Policy in the Hereditary Succession Principle

Research limitations/ implications:

Though the study is limited with respect to its scope, it opens up the debate regarding the criteria of transfer of power among the chieftaincy institutions in Eyumojock Sub Division. The case study examined the rotatory and hereditary chieftaincy stools in Kembong Village as actors in the implementation of decentralization policies in Eyumojock Sub Division, Manyu Division, South West Region of Cameroon

Suggestions for Further Research:

The paper therefore recommends for the formalization of the rotatory system in the selection of chiefs to help curb chieftaincy disputes in Kembong in Eyumojock sub division, Manyu division and other areas in Cameroon and Africa. It's important for local citizens to understand the position of Chiefs in Cameroon's decentralized local governance system and also serves as a useful point of reference for future research in the decentralization process and the Chieftaincy institution

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