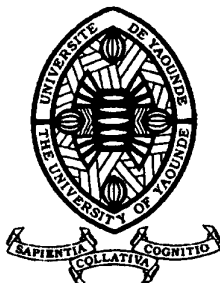


UNIVERSITE DE YAOUNDE I

**CENTRE DE RECHERCHE ET DE
FORMATION DOCTORALE EN
SCIENCES HUMAINES, SOCIALES
ET EDUCATIVES (CRFD/SHSE)**

**UNITE DE RECHERCHE ET DE
FORMATION DOCTORALE EN
SCIENCES HUMAINES ET
SOCIALES**

DEPARTEMENT D'HISTOIRE



THE UNIVERSITY OF YAOUNDE I

**POST GRADUATE SCHOOL FOR
SOCIAL AND EDUCATION
SCIENCES**

**DOCTORAL RESEARCH UNIT
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DEPARTMENT OF HISTORY

**STATE, LOCAL AUTHORITIES AND THE
MANAGEMENT OF HERITAGE IN THE OCEAN
DIVISION WITHIN THE CONTEXT OF
DECENTRALISATION: 1996 - 2023**

**A Dissertation submitted and publicly defended on the 19th September
2024, for the Award of a Master of Arts (MA) Degree in History**

Option: History of Civilisations and Religions

By

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To
My mother **Suzanne Ngo Ndjayick**

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ABSTRACT

The research is entitled “State, Local Authorities and the management of Heritage in the Ocean Division within the context of decentralisation: 1996-2023”, It is a historical study that dwells on the management, promotion and conservation of Cameroon Heritage with the advent of decentralisation. Our focus is the Ocean Division in the South Region of Cameroon. It is important to underline that, heritage is our legacy from the past; what we pass on to future generations. The cultural, natural, colonial and economic heritages of the Ocean Division are both irreplaceable sources of life and inspiration. Heritages have always existed since the pre-colonial period, the colonial and post-colonial period. The revised constitution of Cameroon in 1996 laid down some modalities for the proper management of heritages within the context of decentralisation. Worth noting is the fact that, there exist policy guidelines and regulation for the proper conservation of heritage. However, despite the presence of plenty of heritage sites in the Ocean Division, their sustainability, management and safeguarding remains a serious problem. To carry out this study, we made use of primary and secondary sources. Thanks to the approach used, we were able to arrive at the results that heritage sites and monuments in the Ocean Division are facing serious problems of sustainability and conservation by Stakeholder. In order to save heritages in the Ocean Division from extinction, there should be proper heritage sites management plans and greater community, State and Local Authorities involvement. The government and other Stakeholder should support local management actors with the finance. There should also be some reinforcement of conservation guidelines by the State and Local Authorities.

Keywords: Heritage, State, Local Authorities, management, decentralisation, promotion, conservation.

RESUME

La présente étude est intitulée “L’État, les Collectivités Territoriales Décentralisées et la gestion du patrimoine dans le département de l’Océan en contexte de décentralisation : 1996-2023”. Il s’agit d’une analyse historique axée sur la gestion, la promotion et la conservation du patrimoine camerounais avec l’avènement de la décentralisation. En effet, nous nous focalisons sur le département de l’Océan dans la région du Sud Cameroun. Ainsi, il est judicieux de souligner que le patrimoine est l’héritage du passé ; transmis aux générations futures. Dès lors, les patrimoines culturel, naturel, coloniaux et économiques du département de l’Océan sont à la fois des sources de vie et d’inspiration irremplaçables. Le patrimoine a toujours existé depuis les périodes précoloniales, coloniales et postcoloniales. Par ailleurs, la constitution révisée du Cameroun de 1996 a établi certaines modalités pour une bonne gestion du patrimoine dans le contexte de la décentralisation. Nous pouvons étayer qu’il existe des lignes directrices et des réglementations politiques pour une meilleure conservation du patrimoine. Cependant, malgré la présence de nombreux sites patrimoniaux dans le département de l’Océan, leur pérennité, leur gestion et leur sauvegarde restent un problème sérieux. Pour réaliser cette étude, nous avons utilisé des sources primaires et secondaires. Les approches chronologique, thématique et analytique ont été employées pour mieux exploiter ces sources. Grâce à l’approche utilisée, nous avons pu aboutir aux résultats que les sites et monuments patrimoniaux du département de l’Océan sont confrontés à de sérieux défis de durabilité et de conservation de la part des parties prenantes. Afin d’éviter la destruction du patrimoine du département de l’Océan, il pourrait y avoir des plans de gestion des sites patrimoniaux appropriés et une plus grande implication de l’État, des collectivités décentralisées et des communautés. En outre le gouvernement et les autres parties prenantes peuvent soutenir financièrement les acteurs de la gestion locale ; Les autorités étatiques et locales peuvent également renforcer les directives de conservation.

Mots-clés : *Patrimoine, État, collectivités territoriales décentralisées, gestion, décentralisation, promotion, conservation.*

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LIST OF SIGLES, ABBREVIATIONS AND ACRONYMS

x

1- ABBREVIATIONS

AD:	After the birth of Jesus Christ
BA:	Bachelor of Arts degree
BC:	Before Christ, used with dates to mean before the birth of Jesus Christ.
Ca:	From Latin <i>cirea</i> , it is used before dates to indicate approximation.
Ed. /eds.:	Editor/editors
Inc.:	Incorporated
Km:	Kilometre
Ltd:	Limited
M.Sc.:	Master of Science Degree
MA:	Master of Arts Degree
Ph. D:	Doctor of Philosophy
Vol. /vols:	<i>Volumes</i>

2- ACRONYMS

DIPES :	<i>Diplôme de Professeur de l'Enseignement Supérieur</i>
ELECAM :	Election Cameroon
FEDEC :	<i>Fondation pour l'Environnement et le Développement au Cameroun</i>
FEICOM :	<i>Fond Spécial d'Equipement et d'Intervention Intercommunale</i>
Ibid:	From Latin, it means from the same source as the one just mentioned
MINAC:	Ministry of Arts and Culture
MINAT:	<i>Ministère de l'Administration Territoriale</i> (Ministry of Territorial Administration)
MINDDEVEL:	<i>Ministère de la Décentralisation et du Développement Locale</i> (Ministry of Decentralisation and Local Development)
MINEPAT:	<i>Ministère de la l'Economie, de la Planification, et de l'Aménagement du Territoire</i> (Ministry of Economy, Planning and Regional Development)

MINFI:	Ministry of Finance
MINFOF:	<i>Ministère des Forêts et de la Faune</i> (Ministry of Forests and Wildlife)
MINFOPRA:	Ministry of Public Services and Administrative Reforms
MINMAP :	<i>Ministère des Marchés Publics</i> (Ministry in charge of Public Contracts)
MINSANTE :	<i>Ministère de la Santé Publique</i> (Ministry of Public Health)
MINTOUL:	Ministry of Tourism and Leisure
NASLA:	National School of Local Administration
PACDDU :	<i>Programme d'Appui aux Capacités Décentralisées de Développement Urbain</i>
PUF :	<i>Presses Universitaires de France</i>
SAGO :	<i>Salon de l'Action Gouvernementale</i>
SIL :	<i>Société Internationale de Linguistique</i>
SOPECAM :	<i>Société de Presses et d'Édition du Cameroun</i>
UNESCO:	United Nations Educational, Scientific and Cultural Organisation

3- SIGLES

ACTCK :	<i>Association des Chefferies Traditionnelles de la Côte Kribienne</i>
ACVC :	<i>Association des Communes et Villes du Cameroun</i>
AMS:	American Missionary Society
AODDAC:	Archives of the Ocean Divisional Delegation of Arts and Culture
AODDTL:	Archives of the Ocean Divisional Delegation of Tourism and Leisure
AU:	Africa Union
AWF:	Africa Wildlife Foundation
CDU:	Cameroon Democratic Union
CNU:	Cameroon National Union
CUK :	<i>Communauté Urbaine de Kribi</i>
CVUC :	<i>Communes et Villes Unies du Cameroun</i>
DDO:	Divisional Delegation of the Ocean
DEA:	<i>Diplôme d'Études Approfondies</i>

DO:	Divisional Officer
ENS:	<i>Ecole Normale Supérieure</i>
EPC :	<i>Eglise Presbyterienne Camerounaise</i>
EU :	Europeans Union
FEC :	<i>Fonds d'Equipement Communal</i>
GESP:	Growth and Employment Strategy Paper
GIZ:	<i>Gesellschaft fur International Zusammenarbeit</i>
HTTC:	Higher Teacher Training College
Http:	Hyper Text Transfer Protocol
IMF:	International Monetary Funds
MDG:	Millennium Development Goal
MPA:	American Presbyterian Mission
NDC:	National Decentralisation Council
NDS30:	<i>National Development Strategy 2020-2030</i>
NGO:	Non-Governmental Organisation
NIC:	Newly Industrialised Countries
OUP:	Oxford University Press
PA:	<i>Presence Africaine</i>
PADD :	<i>Programme d'Appui à la Décentralisation et au Développement Local</i>
PDF :	Portable Document Format
PNCM :	<i>Parc National de Campo-Ma'an</i>
PNDP :	<i>Programme National de Développement Participatif</i>
PRSP :	Poverty Reduction Strategy Paper
SDO :	Senior Divisional Officer
UCVC :	<i>l'Union des Communes et Villes du Cameroun</i>
UNDP:	National Union for Democracy and Progress
UNO :	United Nations Organisation
UPC :	<i>Union des Population du Cameroun</i>
WB:	World Bank

WWF: World Wildlife Fund

WWW: World Wide Web

Presentation of the meaning given to local languages words started in this study to the English language, without claiming their total meaning. We will present them in the form of a summary table.

FROM BATANGA LANGUAGE TO ENGLISH LANGUAGE

BATANGA LANGUAGE	ENGLISH LANGUAGE
<i>Ebandja</i>	Spicy sauce
<i>Itongo Mayi</i>	The queen or princess of May
<i>Mabang</i>	Spicy fish
<i>Mayi</i>	May
<i>Nnanga Mu Mayi</i>	The first day of May or May star

FROM BASSA LANGUAGE TO ENGLISH LANGUAGE

BASSA LANGUAGE	ENGLISH LANGUAGE
<i>Mbongo</i>	Black sauce
<i>Ndandi</i>	The great grandson or daughter of a man or women
<i>Yaa man</i>	Ritual of naming new-born

FROM MABI LANGUAGE TO ENGLISH LANGUAGE

MABI OR MABEA LANGUAGE	ENGLISH LANGUAGE
<i>Nguma-mabi</i>	Mabi festival

FROM IYASSA LANGUAGE TO ENGLISH LANGUAGE

IYASSA LANGUAGE	ENGLISH LANGUAGE
<i>Ebodjé or Ebodié</i>	How is the front
<i>Elobo rock</i>	Wolf rock
<i>Manyangué</i>	Tortoise rock

GENERAL INTRODUCTION

I- BACKGROUND TO THE STUDY

For millennia, heritage has always constituted a value and a means of safeguarding memory element and a reliable way to return to origins. Heritage can then be regarded as that bridge which maintains traditional and cultural link and value between generations. Respected and considered in African traditional cultures over decades, heritage had always been recognised as that link that connects the spiritual world to the physical world (the world of ancestors to the men world)¹. A provider of wealth and a source of wealth, heritage, through its various assets, have with time developed from its purely traditional aspect to present itself as a reliable economic value². That is how the United Nations Organisation (UNO), for the past decades, had begun to reconsider the values of heritage and its criticisms to constitute a pillar for sustainable development due to its major potential economic and social attractiveness and opportunity.

Thus, after the UNO conference of 1992, three main pillars favourable for sustainable development were identified mainly in the, economics, social and environmental aspects.³ Nevertheless, with time, culture has recently begun to be considered as the fourth pillar suitable for a strong development, if cultural activities as well as festivals are promoted, valorised and better managed. We need more young people in cultural creativities. This will ensure its transmission to the youth or future generation. To realise such progress, it needs much finance. That is why, the special term of the UNO development agenda post of 2015 decided to consider culture as a catalyser of strong development. In addition, the final document of the Millennium Development Goal (MDG) summit of 2010, underlined the importance of culture in the construction and realisation of this millennium development goals.

Also, the tourist sector is one of the most rapid growing economic sectors in the world today, cultural tourism that rely on the materials and immaterial cultural goods, represent around 40% of the world tourist revenues today⁴. Such goods include; traditional chiefdoms, sacred places and special habitats. Blessed by the rich diversity of its peoples, Cameroon enjoys material and immaterial cultural heritage not yet exploited and highly unknown. Due to many

¹ Mamadou Traoré, *Patronymes, patrimoine et identité : noms et mots Dogon*, Paris, Edition l'Harmattan, 2010,

² C. Lassana, *Patrimoine et développement local : le rôle des collectivités territoriale dans la gestion du site de falaise de Bandiagara (Mali)*, Paris, Icomos, 2011, p. 228.

³ M.N. Djoukui Fosting, "Valorisation touristique du patrimoine culturel et développement de Bameka", Mémoire de DIPES II en Géographie, Université de Yaoundé I, 2016, p. 4.

⁴ *Ibid.*

absence of good conservation and poorly organised structures. Local authorities in charge of the safeguarding of heritage suffer from the problem of low resources and income revenues to handle the situation very well.⁵ If cultural heritage can be referred to as the total number of goods either material or immaterial having a certain historical and artistic importance⁶, it therefore will have to be valorised, preserved, restored and presented to the public either on certain occasion or frequently.

The South Region is full of great cultural wealth. The Ocean Division in particular is one of the richest divisions in Cameroon in terms of heritage diversity, be it material or immaterial, environmental, cultural, historical and even religious. Despite all these potentials, the Ocean Division is still stagnating in its evolution as all these various capacities are not yet exploited. This can be attributed to the fact that all its riches are still greatly unknown and not exploited by a high majority of its population; mostly the youth.

It was with the intention of resolving the problem of lack of productivity that the State with the impulsion of the Head of State, implemented the process of decentralisation in Cameroon.⁷ The adoption of this system of governance by the country in 1996 showed its commitment to it and the will to change. The engagement of the State in this decentralised system means the change of status of Cameroon from The United Republic of Cameroon to The Republic of Cameroon⁸. This change made Cameroon a decentralized unitary State⁹. Which then included the transfer of some competences and resources in other words a set of responsibilities from the central government to local authorities¹⁰. To accompany them in this process, the State put at their disposal some financial resources in order to encourage the autonomy of decentralised Local Authorities and involve them in the management of some local affairs amongst which is heritage. To have a better or good understanding of this work, we shall present the reasons for the choice of the topic.

⁵ J. Kankeu, "L'autonomie des collectivités territoriales : quelle autonomie ?", *Juridique périodique*, n° 85, 2011, p. 90-99. In Fondation Paul Ango Ela, (dir), "*Les politiques de la décentralisation au Cameroun : jeux, enjeux et perspectives*", Yaoundé, l'harmattan, 2013, p. 105.

⁶ S.L. Makou, "Mise en tourisme d'un patrimoine culturel et développement local : cas du patrimoine culturel des peuples *fussep* de Bafoussam 1^{er} (ouest Cameroun)", Mémoire de DIPES II, Université de Yaoundé 1, 2016, p. 18.

⁷ B. R. Guimdo D. "Les bases constitutionnelles de la décentralisation au Cameroun (contribution à l'émergence d'un droit constitutionnel des collectivités territoriales décentralisées" *Revue général de droit*, volume 29, n° 1, Edition Wilson & Lafleur, Inc., 1998, p. 86.

⁸ Article 1:1, of the constitution of the Republic of Cameroon of the 18 January 1996.

⁹ *Ibid.*, article 1:2.

¹⁰ Stipulated by the Law n° 2004/17 of 22 July 2004 on the orientation of decentralisation and the law n° 2019/024 of 24 December 2019 on the bill to institute the general code of regional and local authorities

II- REASONS FOR THE CHOICE OF THE TOPIC

After taking out some time to observe the entire environment, culture, communities, natural diversities and the world in general, various things captured our attention. Such as, the beauty of our nature and culture, its abandonment and known interest toward it and several other reasons led us to focus our attention on this topic.

Firstly, we have the complete ignorance and total disinterest of majority of the youths of the Ocean Division on the heritages potentialities of their localities. Also, little or no attention is given by the local council authorities and government to carefully conserve our heritage plus our unfamiliarity and total ignorance of my culture, tradition and even history despite the rich diversities and beauty of those cultural and natural heritages of the localities. Moreover, we have the lack of mastery and appropriate knowledge of our culture, which pushed us to ask several questions about its importance, usage and methods of conservation. These personally encouraged us to study the question of heritage and the contribution of the State and Local Authorities in its promotion, protection, conservation and valorisation.

Secondly, during this observation, we were shocked to see the advanced state of degradation of our socio-cultural environment and heritage objects. Most of the youthful population in the Ocean Division have no interest for our culture and heritage. This can clearly be observed in their dressing style, most of them do not master their culture and tradition. We have the feeling that if nothing is done, our culture and heritage will disappear or face serious problems in the coming years (20-30 years).

Thirdly, the touristic and economic objects or monuments of the Ocean Division that are not well conserved draw a lot of attention and questions. Finally, this topic brings a new scientific approach on the management of heritage and the responsibility of the State and Local Authorities of Ocean Division and others all over Cameroon to adequately, safeguard and protect their heritage. In addition, it can be documented in a written or image form for the future generation to know what heritage is and its affects to the community and society. Furthermore, it can be taken as a plus to scientific production that the State and Local Authorities could rely on and inspire from, to adjust their management strategies and plans concerning heritage. Also it can be a reference document for the future generation to know their history and to acquire strategies and advise on how to handle it so as to derive maximum from it and be very proud of it. To better figure out this topic, it is important to clarify key concepts.

III- DEFINITION OF CONCEPTS

The following words would be defined respecting four steps that are according to their etymology, dictionary and authors of others discipline and finally according to the way it should be understand and used in this work. In this topic, the main concepts to be defined are, decentralise, decentralisation, local government, government and heritage.

Decentralise: etymologically, “decentralised” is the act or principle of removing local or special functions of government from immediate control of the central administration.¹¹ Decentralisation is attested by 1835 in Germany, in reference to France, but the word does not seem to appear in French before the earliest English dates. According to the Cambridge dictionary, “decentralise” mean to move the control of an organisation or government from a single place to several small ones¹².

Enowbachen Agbortanyi¹³ qualifies it as “the reduction of the authority of a governing body by distributing that authority among several bodies”. In this work, decentralise is focused on the handing of power to local government by the central government to empower them to heritages questions.

Decentralisation: Derived from the word “decentralise”; thereby having the same etymology and similar meaning. The oxford dictionary defines it as “the act or process of giving some of the power of a central government, organisation, etc., to smaller parts or organisation around the country. Toungou, presented Crook and Manor definition of decentralisation as “the transfer of power from central government to lower level in political-administrative and territorial hierarchy”¹⁴. This official power transfer can take two main forms, administrative decentralisation and political or democratic decentralisation. In this work, we shall focus on the administrative meaning of the word. Jean Claude Eko’o Akouafane, using juridical lexicon terms says;

la décentralisation s’analyse comme « un système d’administration consistant à permettre à une collectivité humaine (décentralisation territoriale) ou à un service (décentralisation par service) de

¹¹ <https://www.wikipedia.org>, accessed on the 30th October 2023, by Merriam Webster Dictionary

¹² <https://www.dictionary.cambridge.org>, accessed on the 30th October 2023 by Ronald Carter, Michael McCarthy and Geraldine Mark

¹³ Enowbacher Agbortanyi, “The paradox of the Implementation of decentralisation policy in Cameroon: case study of Limbe”, Bachelor Degree in Political Science, University of Buea, 2017, p. 7.

¹⁴ P. Toungou, *Decentralization viewed from inside : the implementation of community forest in east Cameroon*, editors Jess and Ann Larson, World Resource Institute, 2003, p. 3.

*s'administrer eux-mêmes sous le contrôle de l'État, en les dotant de la personnalité juridique, d'autorités propres et des ressources.*¹⁵

Looking at the definition, decryption and meaning of decentralisation, decentralisation would be defined in this study as; the process of gradual transfer of power from the central State to the basic entities of the population through elected bodies in a given eligible territory.

Government and local government: Derived from the Latin word, *locus* and from the French word *local* that literally means a place or spot. The word government is obtained from the Greek word *kubernáo* meaning to steer with a gubernaculum (rudder), the metaphorical sense being attested to the literature for classical antiquity, including Plato's ship of state. There two words put together bring the concept of local government that existed since before the arrival of colonialism and colonialists. Dictionaries refer it as "the administration of a particular country or district with representative elected by those living there"¹⁶.

We cannot actually talk of government if we do not have a clear idea or concept of what is "governance". Landell-Mills and Serageldin define governance as the use of political authority to apply control over a society and the management of its resource for its social and economic development. It encompasses the nature of the functioning of a state's institutional and structural arrangement, decision-making processes, policy formulation and implementation capacity, effectiveness of leadership and the nature of the relationship between the ruler and the ruled¹⁷.

Clarke says local government is part of the government of a country that deals mainly with problems or issues related to a given population within a given territory. This is done on the responsibilities of a country where its parliament decides to delegate by the laws to local governance. In this definition, we find two important elements of local government; that of the existence of directly electing local bodies and finances, which constitute common denominators of each local government. In this work, local government should be considered as those Local Authorities who are part of the governing system of a country that deals with problems or issues of the population within a certain territory or location. Meanwhile

¹⁵ J.C. Akouafane Eko'o, *La décentralisation administrative au Cameroun*, Paris, L'harmattan, 2009, p. 94.

¹⁶ <https://www.dictionary.cambridge.org>, consulted on the 30th October 2023 by Ronald Carter, Michael McCarthy and Geraldine Mark

¹⁷ E. Eyong Manyi, "Local governments and rural development: A case study of Buea in Cameroon", Master of philosophy in culture, environment and sustainability, centre for development and the environment, University of Oslo Blindern, Norway, 2007, p. 29-30.

government according to the Cambridge dictionary is said to be an organisation that officially manages and controls a state, country, region or city, creating laws, collecting taxes, providing public services, etc.

Local Authorities: Derived from the words “Local” and “Authorities”, the expression Local Authorities is referred to as the group of people who govern an, especially a city or an official organisation that is responsible for governing an area of the country.¹⁸ According to the constitution, Local Authorities are public law corporate bodies that have administrative and financial autonomy in the management of regional and local interests. Councils elected under conditions laid down by law shall freely administer them.¹⁹ In this work, Local Authorities would be understood as defined by the constitution.

Heritage: Etymologically, from old French “*éritage*”, heritage (French heritage), ultimately glean (through suffixation) from Latin *hērēs*. Oxford dictionary expresses it in its broadest sense. Heritage includes: natural and built landscapes, physical artefacts and cultural forms (For example; music, literature, arts, folklore, monuments), intangible culture (values and traditions, customs and practices, spiritual, beliefs, language), and biological traits, transmitted by or acquired from one generation to another.

For Rodney Harrison, heritage is something that can be passed down from one generation to the next, something that can be safeguarded or inherited. It is something that has historical and cultural value. According to Harrison, heritage might be considered as being a physical “objet, a piece or property”, a building or a place that can be owned and passed to someone else. After requiring all these various definitions of heritage, heritage would be defined in this work as any historical, cultural, environmental and natural value or things both material and immaterial that have been transmitted from a previous generation to the next one, from decade to decade. We cannot better understand a scientific subject if it is not circumscribed in time and space. Let us now focus on the delimitation of the study that allows us to present the geographical limit of our domain of study and to understand events that marked the chronological limits of our work.

¹⁸ <https://www.dictionary.cambridge.org>, consulted on the 25th September 2024 by Ronald Carter, Michael McCarthy and Geraldine Mark

¹⁹ Article 55:2 of the law n° 96/06 of 18 January 1996, amendment to the Constitution of 2nd June 1972

IV- DELIMITATION OF THE STUDY

The delimitation of a study permits to specify the field of investigation as well as its chronology. In other words, the spatial and chronological delimitation of a subject makes it possible to specify the duration of the work, the geographical framework of the research and helps to avoid speculation generally due to the abundance of data.²⁰ Clarifying the chronological and the geographical framework of the topic is then of paramount importance for researchers. It is in this similar way that Raphael Todjimbé said; “*toute étude historique s’effectue toujours dans le temps et l’espace.*”²¹

This work is carried out in the South Region of Cameroon, more precisely in the Ocean Division. It is geographically located in latitude 2°56’04” north and longitude 9°56’19”²² east. Having a geographical space of about 11.280 km², with a population of about 211546 habitants and a density of about 19 hab/km², according to the last population census of 2014.²³ The Ocean Division has an equatorial coastal climate, with a rainfall of 4000 mm per year, with a precipitation of about 2000-3000 mm²⁴ per year with high humidity. Temperatures are relatively, averaging 24° c and 26° c from Kribi north along the coast.²⁵ The soil of the Ocean Division is made up of metaphoric rock and primarily ferrallitic soil very good for agriculture.

The Ocean Division has nine (9) subdivisions that are Akom II, Bipindi, Campo, Kribi I, Kribi II, Lokoundjé (Fifida), Mvengue and Niété, with a city council at Kribi that is also the headquarter of the division. A historical town, it was formally the capital of one of the nine, circumscriptions of the French administrative mandate in French Cameroon that was referred to as *Kribi-Campo-Lolodorf* on the 14 of May 1914. It was later named as the Kribi circumscription in 1917 and was made-up of three towns, which were Kribi, Campo and Lolodorf. In 1961, the division was finally created with the name “Kribi Division”. It changed to Ocean Division in 1986. Having at the beginning five subdivisions in 1976, then seven subdivisions in 2005 and was finally subdivided into nine subdivisions.

²⁰ B.L. Ngoumou Lema, “Onu-femmes, promotion sociale et autonomisation économiques de la femme dans la région du centre Cameroun 2010-2020”, Mémoire de Master en Histoire, Université de Yaoundé 1, 2022, p. 9.

²¹ R. Tadjimbé, “Les Relations Tchad-Cameroun, 1960-1982 : Aperçu historique”, Mémoire de Maitrise en Histoire, Université de Yaoundé 1, 2007, p. 4, started by Ngimpa Djou, “les organisations de la société civile et la problématique des droits de l’homme au Cameroun : 1990-2019”, Mémoire de Master en Histoire, Université de Yaoundé I, 2022, p 21.

²² <https://www.fr.m.wikipedia.org>, accessed on the 30th October 2023

²³ *Ibid.*

²⁴ *Ibid.*

²⁵ <https://www.getamap.net>, accessed on the 30th October 2023

The Ocean Division has only one single First Class traditional chiefdom; that is, the *Ngoumba-Fang* chiefdom in the Lolodorf subdivision. It has twenty-four Second Class traditional chiefdoms whose territories superficies cannot be more of that of a subdivision. Some of the ethnic, groups found in the area are; *Batanga, Mabi or mabéa, Bassa, Ngoumba, Bulu, Ewondo ... etc.*

The period of this study begins from 1996 and ends in 2023. The beginning date of 1996 is suitable because of the ratification and amendment to the Constitution of 2 June 1972, adopted on the 18 January 1996²⁶ making the Republic of Cameroon to have a new constitution. This new constitution of 1996 created or introduced decentralisation in Cameroon making Cameroon a decentralised State. The terminal date of 2023 is adopted because it is the last date that marked the signing and promulgation of a new law, reinforcing the implementation of decentralisation in Cameroon. After the general bill of decentralisation of 2019,²⁷ the late regional election of 2020,²⁸ the appointment of the Public Independent Conciliators, Secretary Generals of regional, city councils and locals councils of 2022 and 2023²⁹ then marked the last step of full implementation decentralisation in Cameroon. After presenting the delimitation of the study, we will then move to the objective of the study.

V- OBJECTIVES OF THE STUDY

History as a science in general and social science in particular greatly rely on its particularity to differentiate it from others sciences. Objectives are the resolution we set for ourselves on a research and within a specific period. Initially, they allow us to orientate and clarify the study, then to give it coherence and finally to make it a reality.

A- General objective

This study covers approximately thirty years of decentralisation in Cameroon and has as principal objective; the identification and presentation of the different heritage potentialities of the Ocean Division, recognised by the State and local authorities and the different actions and initiatives put in place and implemented for their preservation and enhancement by the State and Local Authorities.

²⁶ Constitution of the republic of Cameroon adopted on 18 January 1996, amendment to the constitution of 2 June 1972

²⁷ Law n° 2019/024 of 24 Dec 2019 bill to institute the general code of regional and local authorities

²⁸ Decree N° 2020/547 of 7 September 2020, convening electors for the election of regional councillors, to take place in headquarters of all division on Sunday 6 December 2020

²⁹ Decree N° 2023/422 du 19 Septembre 2023 précisant les attributions des Secrétaires Généraux des Collectivités Territoriales Décentralisées

B- Specific objectives

Precisely, this study based mainly on heritage and relying on decentralisation aims at;

- Presenting the different councils of the Ocean Division and analyse the laws on decentralisation in Cameroon.
- Identifying, presenting and giving the different typology of heritage potential in the Ocean Division.
- Describing and examining the different strategies put in place by the State and local authorities to promote and valorise the heritages found in the Ocean Division.
- Describing and examining the different support policies of the State to local authorities and the different direct policies implemented by the State in the promotion of heritage found in the division.
- Presenting the income derived from the enhancement of heritage and problem faced by the State and local authorities in the management and preservation of heritage in the Ocean Division.

To better formulate the problem of the work, it is important to establish a good literature review based on various documents.

VI- LITERATURE REVIEWS

Researchers and historians have made this introductory stage an essential aspect of research. In the context of the production of scientific works, one is called upon to consult and make references to some existing sources or documentation that are directly or indirectly related to the study. It is therefore necessary to read previous documentation carefully in order to avoid any risk of repetition or plagiarism³⁰. Besides, it provides information on a certain number of authors who have addressed the question directly or indirectly, which allows researchers to highlight their contribution and identify the limits and weakness that must be complete in order to give a certain particularity, originality and credibility to this work, following the historical norms required. We therefore carried out a literature review of some authors who have worked on decentralisation and heritage.

³⁰ R. Ngimpa Djou, “les organisations de la société civile et la problématique des droits de l’homme au Cameroun : 1990-2019”, Mémoire de Master en Histoire, Université de Yaoundé I, 2022, p. 10.

To begin with, Akouafan Eko'o³¹ in his book makes an observation that the promulgation of the law n°96/06 of the 18 January 1996 revising the constitution of 02 June 1972, engaged Cameroon in the establishment of a decentralize state but, some reticence or reserves were still observed in its complete implementation. To encourage the State in this approach and provide good knowledge of what decentralisation was how it worked and its impact on the central State; the author subdivided his book into three parts or sectors. In the first part, he presents postcolonial African States crisis and the controversy over the form of the State. He develops in the second part the support given for the decentralisation process. Decentralisation in Cameroon fiction or reality?, The institutional framework of decentralisation, cooperation and solidarity between decentralized Local Authorities and ends with the question of communities, local autonomy in question, the actors of decentralization, for a status of local elected officials. At the end of his analysis, the author concluded that the implementation of decentralisation is slow due to the non-voluntary commitment of the central State to limit or share its power. Even though this work does not really mention the roles and impact of Local Authorities in the question of heritage, it helps us to have a good knowledge on decentralisation and the limit of decentralisation and Local Authorities.

Emeno³² in his dissertation, is of the opinion that, the Batanga people have been forgotten in the history of Kribi especially the great figures and monuments of their history like Madola Dimale who was one of the main leaders of the Batanga resistance towards the German occupation during the colonial period. From this issue, he raises the problem to know, “who are the Batanga?”, “Where do they come from?” “How did their commemoration changed to a traditional festival?” Moreover, what are the impacts of this feast on Batanga tradition? To give some elements of answer to these questions, the author starts by making a monographs of the Batanga people and laid emphasis on their origin, migration process and reasons of their implantation on the coastal area. That followed with the German arrival to the coast of Kribi and presentation of the Batanga administration during the First World War. He later developed on the nature of their traditional feasts, which at the beginning was just a commemoration of their return to their fatherland after their exile. Then explained the feast manifestation by illustrating diverse ceremonies and traditional rite practices, choosing the mystical power of water to the Batanga and the sociocultural dimension of the

³¹ Eko'o Akouafane, *La décentralisation administrative*

³² R.S. Emeno, “la fête commémorative traditionnel *Batanga* : de 1916-2003 facteur explicative et manifestation, essai à l'histoire social”, Mémoire de maitrise en histoire, Université Yaoundé 1, 2003.

commemoration. He ends by developing the impacts of these celebrations to Batanga over time and its evolution. At the end of his work, the author concludes that the Batanga people have a beautiful and diversified culture, tradition and history that are not known due to lack of documentation and valorisation. In spite of the fact that this work does not touch the promotion, conservation of heritage and gestation aspect of tradition and culture in Kribi in particular and at large, the work was very useful to this study because it helped it to well traced and have a good knowledge of the Batanga history, tradition and culture.

Mbarga Kana³³ in his thesis examine political parties, elites of Kribi and their impact on the development of the zone. He raised the problem of the effective participation or contribution of elites, political parties, and social associations in the development of Kribi. To bring some elements of answer to this question, the author first presented the administrative unit of Kribi, also presented the beginning of the colonisation of Kribi, he followed with the evolution of the socio-economic and political structure in Kribi from the German period to the French period. Mbarga Kana later developed the influence of UPC, UC and other movements in the socio-political and economic evolution from 1948-1966 and close by mentioning the influence of political parties, elites and religious leaders in the different elections in Kribi and in the socio-political life of Kribi after independence. Ending this analysis, the author came to the conclusion that political, traditional and religious leaders played an important role in the implementation of political parties and the socio-political and economic development of the region of Kribi even though some personal ambition took over some leaders and brought some divisions among them. Nonetheless, this thesis does not treat the question of heritage and decentralisation domain. It however helps us to have a good history of the area and its political evolution over time.

For Wassouni,³⁴ in an article, looks at the huge heritage and touristic potential of the Northern Regions of Cameroon with the coming of decentralisation since 1996, that can be a solution for the valorisation and conservation of touristic sites. The author brought out all the different problems that heritage and tourism face in the Northern Regions such as, insecurity of the zone, ignorance, and absence of new idea (invention initiative). To solve these problems, the author starts by presenting conceptual framework of the study, and then he

³³ J.M. Mbarga Kana, "Partis politique et élites dans le développement socio-politique et économique de la région de Kribi (1884-1966)", Thèse de doctorat en histoire, Université de Yaoundé 1, 2010.

³⁴ F. Wassouni, "Patrimoine, tourisme et problématique du développement dans les régions septentrionales du Cameroun à l'heure de la décentralisation", *IFRA-NIGERIA, working paper series*, N°54, 2015.

presents, the heritage of North Cameroon, its typologies and inventories. He developed the critical inventory of the exploitation of heritage for development purposes in Northern Cameroon and mentions heritage issues as a tool for development in Northern Cameroon. At the end of his analysis, the author made some recommendation; that decentralisation constitutes an opportunity for local government and authorities to valorise heritage resources as a factor of touristic development and can be an important potential revenue process. Nevertheless, this work only focuses on the touristic aspect of heritage, omitting ways of learning and transmission of this heritage from one generation to another and the impact it should have in our day to day habits. So, this work was important because it helped us to know some different way of promoting touristic heritage.

Mahamat Abba Ousman³⁵ in an article; is of the opinion that, cultural heritage of Far North Region despite the coming of decentralisation since 2004 has many unexploited potentials. The author underlined the incapacities of decentralised Local Authorities to implement real cultural policies and strategies to promote and valorise cultural heritage together with resources to avoid its disappearance. From there, he raises the problem of the non-implementation of ideas proposed by scientific researchers and cultural investors in the municipal councils of the Far North. In order to solve these problems, the author first presents the geographical and conceptual framework of the study to have a good orientation and elements of information to facilitate the presentation of the zone of study, its component and cultural industries. He goes ahead by developing some exploitation and promotion of strategies of cultural products. He ends his proposal by mentioning the challenges of municipal magistrates to organise and professionalise cultural festivals, local museums with the recruitment of professional in the domain. To finalise its purpose, the author draws conclusion that, the process of decentralisation constitute a lifetime opportunity to promote cultural industries and improve in the standard of living of the population; by suggesting to the municipalities to incite local investors to exploit and valorise cultural resources. However, this work does not develop the transmission of knowledge and knowing of this culture to the next generation, which is a mark of negligence. Notwithstanding, his analyses were very important to us because it teaches us new elements of cultural promotion.

³⁵ Mahamat Abba Ousman, "Les industries culturelles à l'ère de la décentralisation dans la région de l'Extrême-Nord Cameroun : Défis et enjeux", *African humanities* volume II-III, septembre 2017, pp. 442-457.

Djoukui Fotsing³⁶ in his dissertation argues that, despite the high potential that Cameroon possess in her cultural heritage, the development and cultural valorisation of Bameka is still slow compared to neighbouring towns. From this analysis, he questions the measures put in place to make Bameka cultural tourism a factor of development. To answer this question, the author started by presenting the conceptual framework, the theory and methodology of research, he then mentioned the diverse cultural heritage of Bameka. The author later developed the different actions aimed at the valorisation of this cultural heritage and its impact in the development of Bameka. After which he presented the difficulties faced in the touristic valorisation of Bameka cultural heritage as well as some solutions for the sustenance of action and influence of Bameka culture. He also proposed some measures which if adopted would help in developing the culture. At the end, he concluded that Bameka has a genuine and rich culture which if well develop will help in the promotion and valorisation of their cultural heritage. Nonetheless, this work does not mention the cultural and intellectual aspect of heritage in general and cultural heritage in particular. However, was very helpful because it greatly developed some important aspects of cultural tourism and its promotion.

Shabbir Cheema and Rondinelli³⁷ in their article examined the concept of decentralisation to decentralised governance of power to local authorities. They examined the causes of this rapid evolution and transformation of concepts. To better demonstrate their idea, they presented the emerging concepts of decentralization and governance, globalization and decentralization; a broader view of governance and reassessing decentralization. They concluded that decentralization could be instrumental in facilitating development and democratic governance. Although this work did not explain the different functions of decentralised authorities and the question of heritage, the work helped us to have a good knowledge of the evolution of decentralization over time.

Libii³⁸ in his book is of the opinion that the actual structure of the state does not permit the fulfilment of communities. He questions the structure of the state and the ignorance of our history. To solve this problem, the author proposes two main strategies that are: the

³⁶ Djoukui Fotsing, "Valorisation touristique du ",...

³⁷ G. Shabbir Cheema and D.A. Rondinelli, "From government decentralization to decentralized governance", non-edited, non-date, <https://www.brookings.edu>, consulted on the 16th December 2023

³⁸ C. Libii, *Community federalism, a compromise for collective growth, inclusion and respect for regional identities*, Yaoundé, edition Dinimber & Larimber, 2022.

justification of community federalism under which he developed some points and the instrument of community federalism. He ends his analysis by suggesting that, the restoration of historical truth will help Cameroonian communities to reconcile with one another once more, for the building of their nation. On the other hand, this work does not precise the style of decentralisation and role of decentralize authorities and the question of cultural heritage. It therefore, helped us to know the political evolution of Cameroon before independence.

Nkoumbelle³⁹ in his dissertation recognized that, the economic crises of 1990 pushed the Cameroonian economy to scarcity of liquidity, which led to the reduction of civil servants salaries on the 11 January 1993. Following this crisis, he presented the tourist sector as a potential revenue or income sector same as the agricultural and mineral sectors; that could help bring back revenue to the economy. To push his arguments further, the author subdivided his work into two parts. He first presented the physical and theoretical framework of the work, where he identified tourism as an “ancient society”. The author later continued with the touristic affluence and collective representation, where he raised elements like the touristic population of Kribi town, attitudes and behaviour of tourist and social perception of tourism by the local population. In the second part, the author started by developing his arguments with a question, does a political will to develop tourism in Cameroon exist? To elaborate this, he put out the organisation of the private sector and the sociologic impact of tourism on Kribi town. At the end of his work, the author concludes that, Cameroon tourism at large and Kribi tourism in particular is ill; due to many administrative factors; such as lack of government follow up for a proper valorisation of the tourism sector. Even though the work did not talk of cultural heritage as a touristic aspect and decentralisation, the work helps us because it proposes some answers for a potential revenue-generating sector.

Mamadou Tagore⁴⁰ in his book is convinced that after 50 years of independence of most African countries majority of their population are not fully devoted in the development of the country. As such, distracted by some people to not concentrate in the development of its society. From this regard, the author focuses his research on the *Dogon* society to trace African beauty and cultural diversity. To demonstrate his points, the author first presents the *Dogon* society where he shows its origin, settlement, religion, dressing, dialect, habitation,

³⁹ F.N. Nkoumbelle, “Kribi, ville touristique ?”, Mémoire de maitrise en sociologie, Université de Yaoundé 1, 1993.

⁴⁰ Mamadou Traoré, *Patronymes, patrimoine et identité : noms et mots Dogon*, Paris, Edition l’Harmattan, 2010.

agriculture etc. He goes further to developing the lexicon of *Dogon* culture and daily life. At the end of his research, the author concluded that the *Dogon* society in particular and most African society in general, have a very great civilisation that need to be known and could be used as an identical value. Even though the book did not mention the decentralisation aspect of heritage, it contributed to our work with the different types of heritage found in certain African countries.

Nkana⁴¹ in his dissertation, lists all the tourism potential of the South Region. It is very vast and constitutes a non-negligible aspect of development. Forty years after independence, the Cameroon tourism sector has not really evaluated her achievement. The author questions if Cameroon can count on the touristic sites of the South Region to enhance the splendour of its tourism. To bring some elements of answer to this question the author divided his work into two parts. The first part presents the background to the study while the second part examines the other chapters dealing with the touristic sites found in the South Region. The author focuses his analysis on tourism by presenting some natural material of heritage but did not develop it out of the touristic aspect and did not mention the role played by local authorities. However, this contributes in presenting us some natural heritage found in the Ocean Division and some aspects to exploit for its promotion.

Mékoundé Idolé⁴² notices that, the bad side of some rites and cults in the black African society is due to its esoteric character. This attracts the author's attention to know the traditional structure of the Nkuta society and its mutation over time. To satisfy this desire of research it is necessary to go back to historical origin, political and its organisational setup. The author presents the physical and social framework of the Batanga-Bapuka cults. He developed the Nkuta cults as a way of social cohesion and moral control of personality and actual situation of the Nkuta. Mékoundé concluded that the disappearance of the Nkuta cults highly disturb the Bapuka society who up to now, are still to recover. This notwithstanding, the non-transfers of this work to the next generation led to its loss as a cultural heritage. This work contributed to our comprehension of the Nkuta cults and impact on Batanga.

⁴¹ L.A. Nkana, "Les sites touristique dans la province du Sud de 1960 à nos jours : essai d'étude historique", Mémoire de Diplôme d'Etude Approfondies (DEA) en histoire, Université de Yaoundé 1, 2007.

⁴² A. Mékoundé Idolé, "Le culte du *Nkuta* et son impact social chez les *Batanga-Bapuku*" Mémoire de maitrise en sociologie, Université de Yaoundé 1, 1980.

Lingok⁴³ in his dissertation welcomes decentralisation as a viable method put in place by the central government to encourage development in local councils and specifically the Makak council. This raised many questions in it such as; how decentralisation promotes development in local council? Can decentralisation policies contribute to a radical reduction of poverty in the council of Makak? To answer all these questions, the author first made a general presentation of the Makak council situation, with some pictures to better support his work. He goes further with the history of decentralisation politics in Makak, which is the type of competence, transferred to council and characteristic of decentralised territorial communities. The author later developed the objectives of the policy of decentralisation. As example, he takes the case of Makak, tools of accompanying decentralisation and the dynamic and limit of decentralisation. Ending his analysis, the author concluded that, decentralisation is not yet effective in the Makak council in particular and in the *Nyong et Kelle* Division in general as its main principles are not implemented, which are the consultation and participation of the population in the entire project. Not setting aside the role of Local Authorities in heritage management, this analysis helped to present the competence transfer to decentralise collectivities and its limit in the development of this collectivities.

After a round of some scientific research sources on decentralisation and heritage, it should be noted that, the question of decentralisation and the problematic of heritage in particular are not yet enough or have not been largely studied in history. We notice that, the major of authors that we study who studied the question of heritage history in Cameroon did not particularly focused on the Ocean Division. It is because of this absence of information and the unexploited field of this domain that the carrying out of this study is very pertinent and can be justified scientifically. This is why, the main interest of this research is to complete this little documentation on heritage and bring out other historical facts, the role of the State and the Local Authorities in the promotion of heritage in the Ocean Division. The problematic presented will clearly explain what is the heart, major or central idea being develop in the study.

⁴³ E. Lingok “Contribution des collectivités territoriales décentralisées au processus de développement local : cas de la commune de Makak dans le Nyong et Kelle”, Mémoire de master en sociologie, Université de Yaoundé 1, 2009.

VII- STATEMENT OF THE PROBLEM

Heritage is a unique historical and cultural carrier and witness of human history. Considered as an important element and resource for development, heritage has become a non-negligible aspect and pillar in the evolution of countries in general and communities in particular. The South Region at large and more precisely the Ocean Division, which is our focus of study, has a significant potential in the domain. The great heritage potentialities found in the Ocean Division constitute a great source of income that can considerably contribute to its development boom. Despite the availability of the huge heritage material in the area, we are forced to observe that the evolution of the division is still very slow. With no real strategy and well established vision for better presentation.

Due to all of these, the fundamental question that can be raised here is to know; what are the initiatives established by the government and Local Authorities to enhance heritage potential economically? In other words, what are the policies implemented by the State and local authorities of the Ocean Division in the management of their heritage and its income within the context of decentralisation?

Moreover, other research questions to ask are:

- Who are those involved in the management of heritages in the Ocean Division?
- How effective and relevant are the current management policies employed by the State and Local Authorities?
- What are some of the challenges faced, as far as management of heritages are concerned?
- How can the Cameroon government and Local Authorities play more effective and efficient roles in the proper management of heritage?

Furthermore, after the presentation of the problem of research, a meticulous choice of theoretical frame will be necessary to better examine it and give it an appropriate direction.

VIII- THEORETICAL CONSIDERATION

Theoretical approach is the attempt to organize a systematic framework in order to structure ideas and knowledge to understand and explain in simple words what we will to demonstrate.⁴⁴ For a researcher, the instauration of a good theory is capital as Engelhard once

⁴⁴ K. Engelhard, "Theories of development and underdevelopment and chances of their practical application", *Journal of geography*, 1983, p. 383.

said, “Sciences without theory is, as Kurt Lewis observed, essentially blind”⁴⁵. The elaboration of a theory then permits the researchers to give a favourable orientation to its study. The study of the problematic raised above requires theories that enable the conceptions that are prone in relation with the field of study.

As the theoretical consideration can be established based on many theories related to the work, two theories have been chosen, they are the theory of decentralisation and the theory of development.

Theory of development: the word development became very important immediately after the Second World War. During that period, the world was confronted with many difficulties following new challenges of rebuilding European countries that had been shattered by war and the demand for independence of colonies in Africa and in Asia⁴⁶. Here, the premises and basis of the theory were led.

It can hence agree that, the theory of development was inspired by the situation in the mid-20th century where decolonization occurred and the economic disparity between Europeans and underdeveloped nations became obvious⁴⁷. Consequently, when we talk of development, the economic dimension is always advanced but other aspects such as the political, social and cultural dimension are included. It is then obvious that, amongst all these aspects, we shall highly concentrate on the economic dimension. Many theorists like William Crain, Katie Willis, Karl Engelhard and many others, have developed these theories. Nonetheless, all their works were based on the Rostow⁴⁸ stages of growth model; that is, his five phases to economic development, which if not considered as the father of the theory of development, can be seen as the greatest in the world.

The theoretical approach of development is an economic and capitalistic approach. For economists and capitalists developments have to take into consideration modernization and

⁴⁵ *Ibid.*, p. 383

⁴⁶ J. Rapley, *Understanding developments, Theories and practices in the third world*, 3rd Edition, Boulder-Colorado, Lynne-Rienner publishers, 2007, p. 1.

⁴⁷ B.F. Shareia, “Theories of development”, in *International journal of language and linguistics*, Vol 2, N°1, march 2015.

⁴⁸ Rostow divides economic development into five phase that are; 1) a traditional society as starting basis, 2) a society in transition, 3) a take-off phase or the phase of a big push, 4) a drive to maturity phase and 5) a movement toward high mass consumption.

growth. They explain it as a process, passing off in stages, as a process in which the least developed countries are at the lowest stage and the highly industrialized countries reached the highest stage of development⁴⁹. Even if this theory is essentially capitalist, it will enable us to better analyse and explain the different technics and guidance strategies applied by the different Local Authorities. Due to its steps and rigorous discipline, this theory presents itself as an amazing lecture for the good comprehension of actions, plans and visions of Local Authorities. In addition; in this framework, it is completely justified because we are called upon to analyse these actions the way they are and not the way we want or hope them to be. The development theory here falls within our study in the sense that it gives us a broad idea of how natural and cultural heritage sites can be well developed and managed.

Theory of decentralisation: The theory of decentralisation was born and evolved in years 1920s-1930s where it slowly introduced itself as a good alternative to the central system of governing. It began gathering more speed in the 1960s as decentralization became one of the broadest movements and the most contentious policy issues in development⁵⁰. Developed by many theorists whom the most renowned is Rondinelli Dennis; the theory of decentralization refers to decentralized services or entities moved from centre to periphery, organized around and such⁵¹. This theory, expressed as the transfer of authority from the centre to subordinate ends. It is important both for more effective and productive management of the areas outside the centre of organization in public administration and for strengthening these areas in terms of democracy conception⁵². Decentralists called for a clear organised system of transfer of resources in all the dimensions of decentralization that are; the political, administrative and financial dimensions from central governments to local governments. This theory denounces the complexity process of decentralisation due to the lack of will of the central administration to give free hand to local administrations to rule themselves, because of the desire to have total control on everything and develop an atmosphere of fighting bribery and corruption.

⁴⁹ K. Engelhard, "Theories of development and underdevelopment and chances of their practical application", *Journal of geography*, 1983, p. 383.

⁵⁰ J.P. Faguet, "Understanding decentralisation theories: evidences and methods with a focus on the least-developed countries", *Working Paper Series* 2021, No.21-203, 2021.

⁵¹ Alper Ozmen, "Notes to the concept of decentralization", *European scientific journal*, edition vol 10, n°10, 2014, p. 415.

⁵² *Ibid.*, p. 415.

The exploitation of these theories would enable us to describe the different actions and steps put in place by the central administration of Cameroon in the transfer of resources and competences to local administration. The degree, level of resources and competences transferred or still to be transferred. After presenting the different theories applied in this work, let us now look at the methodology.

IX- SOURCES AND METHODOLOGY

The realisation of this study is the outcome of profound research work that started in 2023. The research involved the collection of the required data through the exploitation of both primary and secondary sources. With regard to the secondary sources, much time was devoted in consulting both published and unpublished material on Heritage. These were obtained from public and private libraries, research and academic centres. Among which were a wide range of unpublished works, theses and dissertation; which handled aspects directly linked or associated with the study. This work was completed with a series of scholarly articles in journal, newspapers, internet, magazines and reports in edited documents relevant to the study. We equally made use of general and related published works. The above sources were consulted in documentation centres, the University of Yaounde I and II, faculty libraries, the History-Geography-Archaeology cycle library (CHGA), the Higher Teacher Training College library (HTTC), the library of the Ministry of Scientific Research and Innovation and a host of private libraries.

To complete the written sources, we recorded some oral source and this was done in the strict respect of the technic of the oral collection data. This collection was attested by field investigation, which was done by individual interview and the establishment of a questionnaire in the different council of the Ocean Division that we passed. During this field investigation, we adopted a critical method that helped to proceed to the confrontation of the multiple information got. This comparison of evidences greatly contributed to a concordant speech that enables to raise the truth of historical facts.

As concerns the interpretation and analyses of data collected preference was accorded to objectivity and impartiality as required by history research methodology. We employed the use of tables, pictures and figures or diagrams in view of rendering the work practical. Series of field works were carried out during which questionnaires were used to collect information

from resource persons. Tape recorders, iconographic and numerical instruments were also used.

In order to find perfect harmony between thematic development and evolution of the subject in time and space, we adopted the chronological and thematic approach as a writing method.

X- INTEREST OF THE STUDY

Choosing a research topic is always a delicate exercise driven by varied motivations. In fact, it sheds new light on the history of civilization, particularly in the history of heritage and decentralisation.

Academic interest

Our study is part of the initiation to the research of young master two student researchers. It is an essential step and element of evolution in the scientific world. It is also an essential step towards obtaining a master's degree and a gateway to access a doctoral thesis. It thus makes it possible to develop skills that had until then, remained theoretical in social science research in general and particularly in the history accumulated during university years.

Scientific interest

The scientific interest here is based primarily on the strengthening of knowledge in the areas of heritage and decentralisation in general and that of decentralised local authorities and the question of heritage in particular. Given that our work is research orientated in the field of heritage and decentralisation. It would constitute a database for future works. Through this research, we aim at making our contribution to the evolution of science.

Socio-economic interest

This study can be a strategic reference and advise, which will help decentralise Local Authorities and municipal authorities to readjust their plans, strategies and develop better programs for the promotion, management, valorisation and perseveration of heritage which is a major source of income and a job creator.

Additionally, it would greatly contribute to the amelioration of the standard of living of the local population, to the knowledge of our heritage mainly by the young people, and it will ensure the transmission of this heritage from one generation to another. All these will

contribute to the socio-economic development of the division in particular but also, of the Southern Region in general.

Personal interest

After a calm and broad observation of the society in general and that of the Ocean Division in particular, I was very shocked to notice that, in a society where 60 to 75% of the population is under 45 years old. Up to $\frac{3}{4}$ of this population has little or no knowledge of its history, its culture, and its traditions and know nothing of its heritage, whether material or immaterial. This made me question the type of society we are building in the next 30 or 40 years. What type of heritage will we leave to our children? What are the plans and efforts made by the local government and even the central government to remedy the situation? There are many questions being asked concerning the management of our heritage and living condition of the population. The difficulties encountered during the development of this work should also be presented as a component of the work.

XI- DIFFICULTIES ENCOUNTERED

Carrying out this study was not an easy experience. We were faced with several constraints that severely tested our determination. The most important difficulty was linked to language barrier. The majority of the documentation at our disposal was written in French language we had a double work of reading, interpreting and translating the information get from a document in English. Also, as majority of informants did not speak and understand English, this forced us to completely translate our question guide in French in order for us to understand each another and proceed with the interview. Similarly, the refusal and unavailability of some informants to attend to us, despite the long journey, the long wait and the long stay that we made in some councils of the division, not all the useful informants necessary in the further enrich the work could receive us.

Travelling to the field was also a difficult experience due to the very poor condition of the roads that caused us some health problems. It is also important to note that we did not have enough archival documents on the issue due to the poor organisation and structuring of councils. Majority of them never had archival services. Another problem was the inaccessibility of certain specific works or simply the limitation of first hand written sources. All of these problems made us to give privilege to oral sources. However, despite these lapses and shortcoming, we tried to overcome most of the difficulties thanks to our determination.

XII- STRUCTURE OF THE WORK

The structure of a master dissertation thesis is generally divided into four chapters as required by the historical methodology⁵³ of the history department of the University of Yaounde I. The four chapters present the results of the research carried. Ranging from the origin of decentralisation in Cameroon, to the inventory of heritage potential in the Ocean Division, by showing the different initiatives taken by all the actors in terms of valorisation of heritage and their different limits and problems encountered. The work begins with a general introduction and ends with a general conclusion.

The first chapter is titled “Decentralisation and decentralised Local Authorities in the Ocean Division”. It explains the origin of decentralisation in Cameroon, presents the study area and level of application of decentralisation in the area.

The second chapter concerns the identification and typology of heritage potential in the Ocean Division. This chapter takes stock of the different heritage potentials of the division be it historical or colonial, cultural and natural, and the place it occupies in the division’s Local Authorities policies.

Chapter three is based on the Initiative and strategies developed by the central government and local authorities in promoting heritage in the Ocean Division. This chapter makes an empirical analysis of all the strategies initiated by the State and the municipalities for the valorisation of the heritage of the Division. It ends by presenting the type relationship and the level of collaboration between the two parties.

The fourth chapter, that is the last chapter, formulates Income and management of problems heritage by local authorities within the context of decentralisation. It goes further to carry out a critical evaluation of the actors’ policies and their impacts, while highlighting the multifaceted difficulties they faced in preserving heritage within the decentralisation context.

⁵³ *Guide méthodologique pour la rédaction des thèses, mémoires, ouvrages et article*, CEPER S.A, Yaoundé, Janvier 2006, p 10.

**CHAPTER I: DECENTRALISATION AND DECENTRALISED
LOCAL AUTHORITIES IN THE OCEAN DIVISION**

This dissertation revolves around Heritage and Decentralisation. The concept of decentralisation dates as far back as the colonial period in Cameroon. Since the Mandate period of 1922, the territory Cameroon was administrated as a mandate territory and functioned in a decentralised or municipal system. In French Cameroon for instance, the decree of 23 April 1941 organised the regime of mixed councils⁵⁴. On the 25th June 1941, another governor's decree created two mixed city councils: that of Douala and Yaoundé⁵⁵. The year 1955 marked the birth of full and medium-term municipalities; under the law of November 18 of the same year. While in British Cameroon; as from 1920 to 1930, with the policy of Indirect Rule, there was the creation of the "Native Court" which later became "Native Authority". A Customary Assembly chaired by the *Fon*, Chief or traditional leader of the territory and responsible for the management of local affairs. In 1932, the "Local Authority" created the same year, (which later took the name of "Local Council"), replaced the "Native Authority"⁵⁶. They had the right to legislate and collect taxes under the control of a district officer that today have the rank of a Senior Divisional Officer (SDO). It is true that, at this level, we could not yet speak of decentralisation or a decentralised system of organisation strictly speaking, but the existence of municipalities already provided some premises and bases for a form of self-government and autonomy in the people. Even though the British administration was directly the opposite of the French administration, it greatly influenced the ideology, perception and political view of the future generation of Cameroonian authorities. This is how after independence, Cameroon moved from a Republic in 1960 to a Federal State in October 1961, after the reunification⁵⁷. In 1972 passing through a peaceful referendum, Cameroon became a Unitary State and finally a decentralised Unitary State as from 1996.

This first chapter is devoted to those factors that favoured the implementation of decentralisation in Cameroon, followed by the principles of Local Authorities of the division and finally the degree of application of decentralisation in the division.

⁵⁴ S. Ngane, *La décentralisation au Cameroun : un enjeu pour la gouvernance*, 2^e édition, Yaoundé, Edition de midi, 2019, p. 33.

⁵⁵ B. Kom Tchuenta, *Cameroun la décentralisation en marche*, les Presse Universitaire de Yaoundé, 2013, p. 49.

⁵⁶ An elected president headed local council (Chairman); assisted by an executive committee, an executive secretary and municipal councillors were elect. This administrative organisation has created a solid culture of local management in Cameroon.

⁵⁷ Upon the reunification of French Cameroon in 1961, British Cameroon had 20 local authorities, a new name following the merger of the former local councils. This figure increased to 30 in 1967 then to 24 in 1969 due to the multiple changes that have occurred in the municipal management system.

I- HISTORICAL BACKGROUND TO THE ESTABLISHMENT OF DECENTRALISATION IN CAMEROON

The failure of the centralised system of administration in the hand of the only central State or government in the world pushed many politicians, scientist, civil society and other researchers in the domains, to quest for a favourable system of governance. This is how, for several decades, decentralisation had been considered as a major issue for good governance, democracy, and development. Very close to a similar form and system of governance given its long experience under colonial and mandate periods, Cameroon has a long history in decentralisation and the constitutional revision of 1996 that encourage the establishment of legal framework demonstrate this.

1- Historical background of decentralisation

After the proclamation of Cameroon independence on the 01 January 1960 (the Independence of French Cameroon), the very first constitution of Cameroon of the 04 March 1960 stipulated in its article 46 a provision which made the provinces and municipalities local authorities of the State of Cameroon⁵⁸. They were to be freely governed or administrated by elected councils. They had to have legal personality and enjoy financial autonomy⁵⁹. The constitution of 04 March 1960 then recognized the existence of municipalities and thus laid the constitutional foundations for decentralisation in Cameroon⁶⁰. To ease the system of administration and reduce some responsibilities to the State, motivated with the desire to reunified Cameroon and Cameroonians (both British and French Cameroon), President Ahmadou Ahidjo engaged a series of procedure and political policies, passing through the plebiscite of 1961 and the *Foumbam* conference to make Cameroon a Federal State in 1961. Even if federalism is not a form of decentralisation, it looks like and has some similarities. With its instauration, Cameroon had two Federal States, two governments, different federal laws and two forms of administration which then gave to the local people, the feeling of taking part in the management of the State, local affairs and that they were involved in decision taking. This lasted for 11 years that is from 1961 to 1972 with the coming of the Unitary State of the 20th May 1972 memorandums and the creation and installation of a unique political party namely “Cameroon National Union” (CNU) in 1966.

⁵⁸ Part X, Article 46 of the 04 March 1960 constitution of Cameroon

⁵⁹ *Ibid.*

⁶⁰ Guimdo D., “Les bases constitutionnelles”..., p. 82.

Succeeding his victory in the French presidential election of 10 May 1981⁶¹, Francois Mitterrand declared on the 15 July 1981 in the council of ministers “*La France a eu besoin d’un pouvoir fort et centralisé pour se faire, Elle a aujourd’hui besoin d’un Etat décentralisé pour ne pas se defaire*”⁶². Showing his will to promote decentralisation thereby indirectly confessing the failure of the centralised system and its limits, this does not longer satisfy the aspiration of the people. This declaration did not leave Africans in general and Cameroonian in particular indifferent; as France was still considered as the homeland and motherland by several of its former colonies. This somehow contributed to plant the seeds of the struggle for democracy in most French-speaking African States.

The 1990s economic crisis which hit Cameroon did not allow indifferent Cameroon political actors who intensified their demand and fight for democracy which was seen by most of them as a form of good governance. If democracy is defined as “the power of the people, by the people and for the people” it is clear that, it could not occur with the existence of a single and unique party. All these reclamations of the political scene in Cameroon blew a wind of change, which led to the advent of the multiparty system with the promulgation of the law n° 90-56 of the 19 December 1990 relative on political parties. This liberation law permitted the eruption in the vocabulary and debates of political parties the concept and ideology of decentralisation that became during the early 1990s and the second half of the 1990s the principles subject of political debates in Cameroon⁶³. This concept and ideology did not only stop at the level of political debates. It considerably influenced the organisation and the textual structure of some political parties in Cameroon; like Cameroon Democratic Union (CDU) of the late Adamou Ndam Njoya whose preliminary draft constitution of Cameroon provided for a decentralized unitary state and further economic, financial and administrative decentralisation within local authorities⁶⁴. Other parties like National Union for Democracy and Progress (UNDP) of Bello Bouba Maigari that made decentralisation its battle horse. And it also prided itself as being the very first political party in Cameroon to have advocated the establishment of a much decentralised State and enjoying real autonomy on the financial and

⁶¹ Eko’o Akouafane, *La décentralisation administrative ...*, p. 16.

⁶² *Ibid.*, p. 19.

⁶³ *Ibid.*

⁶⁴ *Ibid.*, p. 21.

administrative levels⁶⁵, just to name these two which were for the application of such policy in Cameroon.

In addition to this, the claimant and pressure of the population to be more involved in the management of public affairs and decision taking. This was simply because the population had the feeling of not being consulted and taken into consideration during the process of decision taking by the central government, administration and State. They were not feeling and seeing the effects and outcomes of the central administration and government policies at their own levels. Be it in the economic domain with the construction of infrastructure and development of the communities (Cities, towns and villages). Be it in the rural and urban areas. In social aspect with the requirement and acquisition of qualified social services like schools, health centres, water, electricity etc. As must of the central scheme of governance, mostly function with the *top-bottom* system in decision taking. As most of these, decisions taken were in complete disagreement with the real needs and aspiration of the people. In some cases, the people needed routes but bore holes were constructed for them. Nonetheless the pressure of some international organisation like the World Bank (WB), International Monetary Funds (IMF), Africa Union (AU) and other donors, obliged the government to decentralise and establish a free and transparent system of governance, if they wanted to receive loans from them again and maintain theirs truth. This pushed the government to take some decisions.

Faced with this entire situation and this pressure, the government launched a revised project of the constitution, which ultimately led to a constitutional revision, and the promulgation of law n° 96/06 of the 18 January 1996, amendment to the constitution of 02 June 1972.

2- The constitution of 1996 and the official introduction of decentralisation in Cameroon

The years 1996 represent an important date in the administrative, political and democratic history and life for the Cameroonian nation as it marked, the date of the constitutional revision that reshaped the organisation of the nation. Indeed on January 1996, following the promulgation and the adoption of law n° 96/06 of the 18 January 1996, amending to the constitution of 02 June 1972. Cameroon left from a Unitary State to a United

⁶⁵ Speech of Mr Mohamadou Jalba member of the UNDP central committee, on the broadcast Direct Expression of the Cameroon Radio Television (CRTV) on 27 and 28 May 1999

Decentralised State. That is, from the United Republic of Cameroon to the Decentralised United Republic of Cameroon⁶⁶. The constitution then recognised two types of Local Authorities that is; the region and the council⁶⁷ but also precised in the same article that, law shall create any other Local Authority. To completely make it effective, provinces that previously existed shall be transformed into regions by the constitution⁶⁸ even though the law later promulgated it in 2008.

In a similar way, for the accompaniment and follow up of these local governments, the constitution created new institution such as the Senate⁶⁹, the Constitutional Council and the National Decentralisation Council (NDC). The Senate that shall represent the Regional Council and Local Authorities⁷⁰, the Constitutional Council was created⁷¹ to settle matters and conflicts between State institutions, State and the Regional Council and amongst Regional Council.⁷² To ensure the regular and smooth running of institutions and to support the correct establishment of decentralisation and Local Authorities and the NDC was put in place by Presidential decree in 2008⁷³.

The implantation of decentralisation in Cameroon passed through a process. This process was made up of two phases namely the theoretical phase and the practical phase⁷⁴.

a- Theoretical phase

Even though the history of Cameroon shows that, it had been impregnated to a form of decentralisation before; the country was completely new to decentralisation as a form and system of organisation of the State. The constitution of 1996 made Cameroon a Unitary decentralised State but the application of this system of organisation needed to be well planned, prepared and law applicable on Local Authorities available. This was to ease the process and to make Local Authorities play their roles, their missions, their responsibilities and enjoy their different rights and duties in the community and society. Therefore, it is for these reasons that, their level of competence and their limit of power had to be well defined.

⁶⁶ Article 1:2 of the law n° 96/06 of 18 January 1996, amendment to the Constitution of 2 June 1972

⁶⁷ Article 55:1 of the law n° 96/06 of 18 January 1996, amendment to the Constitution of 2 June 1972

⁶⁸ Article 61:7 of the law n° 96/06 of 18 January 1996, amendment to the Constitution of 2 June 1972

⁶⁹ Article 14:6 of the law n° 96/06 of 18 January 1996, amendment to the Constitution of 2 June 1972

⁷⁰ Article 20:1 of the law n° 96/06 of 18 January 1996, amendment to the Constitution of 2 June 1972

⁷¹ Article 46 of the law n° 96/06 of 18 January 1996, amendment to the Constitution of 2 June 1972

⁷² Article 47:1 of the law n° 96/06 of 18 January 1996, amendment to the Constitution of 2 June 1972

⁷³ Decree n° 2008/013 of 17 January 2008 relating to the organisation and functioning of the national decentralisation council

⁷⁴ J.P. Kuate, "*Les collectivités territoriales décentralisées au Cameroun : recueil de texte commentés*" septième édition, SOPECAM, 2024, p. 26.

This phase was not only for Local Authorities, it also involved the administrative organisation⁷⁵ and the redefinition of functions, rights, duties and level of competence and limitation of powers of State decentralised services and State representative⁷⁶ to ensure a smooth and excellent collaboration between them. This phase was stamped with an intensive preparation that was accompanied by the launch and realisation of studies that led to the progressive outbreak of some laws, decrees, orders, circulars and decrees of the creation of some institutions.

An inter-ministry committee was made to work on the different type of resources to be transferred to the local government; the elaboration of a legal framework to supervise the process. Institutional frameworks were also elaborated for the setup of institutions like the Senate, Constitutional Council and the National Decentralisation Council that were to represent local authorities and settle conflict that concern regions or institutions. The theoretical phase also saw the creation of monitoring bodies such as; *le Fond Spécial d'Équipement et d'Intervention Intercommunale* (FEICOM), *Le Programme Nationale du Développement Participative* (PNDP), *Fonds d'équipement communal* (FEC), *Programme d'Appui aux Capacités Décentralisées de Développement Urbain* (PACDDU), *Programme d'Appui à la Décentralisation et au Développement Local* (PADD) and even the election supervision body in Cameroon ELECAM to follow local government in the fulfilling of their duties.

Throughout this phase, Cameroonian municipalities did not remain idle. To motivate each other, help each other and share some ideas and experiences of here or abroad, they grouped themselves into banners, bodies and associations like “*Association des Communes et Villes du Cameroun*” (ACVC)⁷⁷ and “*Union des Communes et Villes du Cameroun*” (UCVC)⁷⁸. After seven years of coexistence, these two associations later fused and gave birth

⁷⁵ Decree n° 2008/376 of 12 December 2008 relating to the administrative organisation of the Republic of Cameroon

⁷⁶ Decree n° 2008/377 of 12 November 2008, establishing the responsibilities of the head of administrative district and establishing the organisation and the operation of their services

⁷⁷ Created in 1996, following the institutionalisation of Local Authorities by the constitution, *Association des Communes et Villes du Cameroun* (ACVC) was chaired by Andzé Andzé Emile, Mayors of the council of Yaoundé I. This association only brings together councils and mayors of the ruling CPDM party.

⁷⁸ Created in 1996, after the constitutional institutionalisation of Local Authorities by the constitution of the same year, mayors and municipal councils of Cameroun came out with the ideas of creating an association. Thus, due to misunderstandings and divergences that occurred during the distribution of posts of responsibilities within the bureau of the association (ACVC). Some Mayors from opposition political parties, notably the SDF, UDC, UFDC, MLJC, UNDP and UPC felled aggrieved and came together to create their association named; *l'Union des Villes et Communes du Cameroun* one month after ACVC was created. This association was chaired by the honourable Foubam council mayors Adamou Ndam Njoya.

to a new association called “*Communes et Villes Unies du Cameroun*” (CVUC)⁷⁹. This phase lasted for 13 years; that is, from 1996 to 2009. As from 2010, decentralisation passed to its operational phase.

b- Practical phase

In his end of year speech to the nation on the 31 December 2009, the president of the Republic of Cameroon announced that, the decentralisation process would move from its theoretical and conceptualisation phase to its operational phase. This announcement, marked the end of the theory form so as to introduce as from the 01 January 2010 the beginning of the effective transfer of competences and resources by State to Local Authorities. To join words to actions, the Head of State assigned the government to execute and increase their rate of speed for the quick application of the operational phase⁸⁰. This is how the State, in the person of the Prime Minister, Head of Government, signed on the 28 February 2010 a series of nine decrees that governed the exercise of the first powers transferred to municipalities. Similarly, the financial law provided for corresponding allocations for the 2010 financial year for the benefit of Local Authorities⁸¹. All these had to be framed by well-structured legislative and applicable legal texts.

3- Legal framework of decentralisation

The constitution of 1996, lays down the basic modalities that governs the legal framework of decentralisation in Cameroon. Given that, the constitution is considered as the legal rule, superior to any other,⁸² therefore based on this, the State through the government had adopted a series of laws that governed decentralisation. Between 1996 and 2003, no real movement occurred in the legal aspect, probably due to the conceptualisation of this in the early step of the theoretical phase.

In 2004, three important laws were promulgated to fixed the orientation, rules applicable to municipalities to govern, and fixed the basics law of decentralisation in Cameroon. These laws were,

⁷⁹ It was on the second national conference of municipal magistrates and decentralisation initiated by the ministry of territorial administration and decentralisation MINATD that was hold at Palais des Congrès in Yaoundé, on the 27, 28 and 29 November 2003. In B. Kom Tchunte, “*Cameroun la décentralisation en marche*”, les Presse Universitaire de Yaoundé, 2013, p. 134.

⁸⁰ Kuate, *Les collectivités territoriales...*, p. 26.

⁸¹ Law n° 2009/18 of 15 December 2009: finance law of the republic of Cameroon for the 2010 financial years

⁸² J. Owona, “*Droit constitutionnel et institution politique du monde contemporain : étude comparative*”, Paris, l’Harmattan, 2010, p. 71.

- Law n° 2004/17 of 22 July 2004 on the orientation of decentralisation;
- Law n° 2004/18 of 22 July 2004 to lays down rules applicable to councils;
- Law n° 2004/19 of 22 July 2004 to lays down rules applicable to regions.

These legislative texts, mark a decisive turning point in the process of the decentralisation in Cameroon. They were increased in 2006 and 2007 by the following laws;

- Law n° 2006/004 of 14 July 2006 lay down condition for the election of regional councillors;
- Law n° 2006/005 of 14 July 2006 lay down conditions for the election of senators;
- Law n° 2006/009 of 29 December 2006 modifying and supplementing certain provisions of law n° 91/20 of 16 December 1991 establishing the condition for the election of deputies to the National Assembly;
- Law n° 2006/010 of 29 December 2006, modifying and supplementing certain provisions of the law n° 92/002 of 14 August 1992 establishing the condition for the election of municipal councillors;
- Law n° 2006/012 of 29 December 2006 establishing the general regime of partnership contract between public persons and one or more public persons on the one hand, and public persons and one or more private persons on the other hand.
- Law n° 2007/006 of 28 December 2007 governing the financial regime of the State

In 2009, two important laws establishing the financial autonomy of decentralised Local Authorities were put into effect. These laws were;

- Law n° 2009/011 of 10 July 2009 relating to the financial regime of decentralised local authorities;
- Law n° 2009/019 of 15 December 2009 relating to local taxation

The following legislative texts completed this constantly evolving body of laws. That were;

- Law n° 2011/008 of 06 May 2011 on the orientation for the planning and sustainable development of the territory in Cameroon;
- Law n° 2011/011 of 06 May 2011 modifying and supplementing certain provisions of the Order n° 81-02 of 29 June 1981 relating to the organisation of civil status and various provisions relating to the status of natural persons that complete this constantly improving legal corpus.

In accordance with the laws on decentralisation of the 22nd July 2004 and the application of those laws, the legal framework of decentralisation was enriched with a certain number of implementing texts in particular decrees, orders, circulars and instructions. As far as decrees, are concerned between 2006 and 2013 both the Prime Minister and the President of the Republic signed a total series of about 49 decrees. These decrees are classified as follows: 31 signed by the Head of Government distributed as follows; 22 establishing the terms and conditions for the exercise of certain powers transferred by the State to municipalities in various domains and 9 touching other aspects. 18 decrees of the Head of State organising, modifying, relating and establishing different regimes. Some of these main decrees include,

- Decree n° 2007/118 of 25 April 2007 fixing the number of municipal councillors per municipality;
- Decree n° 2008/013 of 17 January 2008 relating to the organisation and functioning of the national decentralisation council;
- Decree n° 2008/014 of 17 January 2008 relating to the organisation and operation of the inter-ministerial committee for local services;
- Decree n° 2008/015 to 026 of 17 January 2008 relating to the creation of city councils in the cities of Ngaoundéré, Maroua, Nkongsamba, Edéa, Bertoua, Garoua, Bamenda, Bafoussam, Ebolowa, Kribi, Limbe and Kumba.
- Decree n° 2008/376 of 12 December 2008 relating to the administrative organisation of the Republic of Cameroon, abolishing “provinces” and replacing them with “regions” in application of article 61:1 of the constitution;
- Decree n° 2009/0248 of 05 August 2009 establishing the terms of evaluation and of distribution of the general decentralisation grants;
- Decree n° 2010/1734/PM of 01 June 2010 establishing the sectorial accounting plan for decentralised local authorities;
- Decree n° 2010/1735/PM of 01 June 2010 establishing the budget nomenclature of decentralised local authorities;
- Decree n° 2011/1732/PM of 18 July 2011 relating to the organisation and functioning of the National Local Finance Committee, just to name these few ...

However, a series of 31 orders, 06 circulars and 03 instructions had been recorded; signed by various ministries and ministers such as the Prime Ministers, MINATD, MINFI, MINMAP, MINEPAT, MINSANTE, MINFOF, and MINTOUL just to name these few.

All these laws and decrees had contributed to the enrichment and influence of the legal frame of decentralisation in general and of decentralised Local Authorities in particular. This process of decentralisation at the heart of the mode of governance was adopted for a harmonious, legal and sustainable development of Cameroon. Much progress was achieved so far to accelerate and deepen the said process from a legal point of view.

Thus, for a better optimisation of decentralisation the President of the Republic implemented the decrees n° 2018/190 of 9 March 2018 modifying and supplementing certain provisions of decrees n° 2011/408 of 19 December 2011 organising in the government a ministerial department entirely dedicated to decentralisation in particular namely the Ministry of Decentralisation and Local Development (MINDDEVEL).

It is in this move that, to respond to the questions, expectations and aspiration of decentralised local authorities on all the gaps, voids and the inadequacies which were identified in the process and legal framework of decentralisation and decentralisation itself. Likewise, to respond to the demands of the population of an area of the country namely the population of the North West and South West Regions and municipal councillors, to provide some elements of response to the so-called Anglophone crisis, the President of the Republic authorised the holding of two important meeting. Firstly, the elaboration of a draft general law related to Local Authorities and decentralisation under the coordination of the general secretariat of the presidency of the republic.⁸³ Secondly, authorised under the coordination of the Prime Minister, Head of Government, the organisation of a general conference of municipalities with the main theme “The deepening of decentralisation for a renovated Cameroonian municipality” held on the 06 to 07 February 2019⁸⁴. The organisation of the Major National Dialogue that was held on the 30th September to 04th October 2019 in Yaoundé⁸⁵.

The recommendations of these two major moments in the political, democratic and decentralised life of the nation constituted the matrix, the development and the finalisation of the implementing texts, which granted greater autonomy to local entities. Based on this law, the State was able to consolidate its achievement and operationalize the special status of the

⁸³ M.M. Nga, (dir), “*Décentralisation et développement local au Cameroun : une analyse de la contribution du PNDP*” Paris, l’Harmattan, 2022.

⁸⁴ *Ibid.*, p. 27.

⁸⁵ *Ibid.*

North West and South West regions⁸⁶. The revision of the legal regime especially the law governing civil status and those relating to local taxation and the creation of regions following the election of regional councillors on the 06 December 2020.

At the end of the analysis of this first part of the first chapter which concerns the historical background and the establishment of decentralisation in Cameroon. This permitted us to analyse the historical background of decentralisation, the advent of the constitution of 1996 and the legal insertion of decentralisation in Cameroon and the impacts of the legitimate structure of decentralisation. This analysis shows that, the conception and the reception of the community idea in Cameroon dates from the colonial era⁸⁷. The experience of decentralisation is therefore old⁸⁸. The process has experienced neither rupture nor discontinuity particularly since the end of the Second World War. A new dynamic was injected into the process in 1996 with the constitutional reform of the same year that established decentralisation as the mode of organisation of the State⁸⁹ and elevated local authorities to rank of constitutional institutions⁹⁰. Thus promoting the establishment of an adequate legal framework for a good administrative organisation, a credible political and democratic space. All this, in order to encourage the population to participate in the management of local and public affairs and to promote a significant local development. Given that, this theme is interested in the question of heritage in a specific territory, the beginning of the second part of this chapter consists of presenting the geographical limitation itself, the different administrative unit and the local authorities located there.

II- SYNTHETIC PRESENTATION OF THE MAIN DECENTRALISED LOCAL AUTHORITIES OF THE OCEAN DIVISION

Just as each research, work must be limited to a specific period; historical research carried out must also be in a specific area, territory or geographical space. Having a good knowledge of the study area and its history permits the researcher to have a more credible analysis. In this second part of the first chapter, the aim is to have a summary exposition of

⁸⁶ Section 3:1 of law n°. 2019/024 of 24 December 2019 on the bill to institute the general code of regional and local authorities

⁸⁷ Ngane, *La décentralisation au...*, p. 33.

⁸⁸ C. Nach Mback, “*Un siècle de décentralisation au Cameroun, une mutation permanente*” colloque national des magistrats municipaux et de la décentralisation, Yaoundé, 2003 in J.P. Kuate, “*Les collectivités territoriales décentralisées au Cameroun : recueil de texte commentés*” septième édition, SOPECAM, 2024, p. 13.

⁸⁹ Article 1:2 of the law n° 96/06 of 18 January 1996, amendment to the Constitution of 2 June 1972

⁹⁰ Article 55:1 of the law n° 96/06 of 18 January 1996, amendment to the Constitution of 2 June 1972

the South Region, the Ocean Division and the different and principal Local Authorities of the Ocean Division.

1- The Ocean Division in the South Region

It is a region located in the southern part of Cameroon, hence, its name. The South Region of Cameroon is located at the extreme south of Cameroon. It covers a total area of 47,190 km²⁹¹ that places it fifth among the largest region of Cameroon in terms of surface area. It is bordered to the North by the Centre region, to the North West by the Littoral region, to the East by the East region, to the West by the Gulf of Guinea and the Atlantic Ocean and to the south by some neighbouring countries such as Gabon, Equatorial Guinea and Congo. With an estimated population of about 1,094,243 inhabitants, including about 200,000 foreigners⁹² this profusion of borders obviously gives her a certain commercial and geostrategic appeal.

The region is made up of the Southern Cameroonian plateau, a monotonous succession of hills ranging from 650 to 900 meters above sea level and the coastal plain. Located in the middle of the equatorial forest, the South Region is mainly covered in harsh primary forest teeming⁹³ with thousands of plants and animals species. There, we mainly find trees, of often several tens of meters high, intertwined with lianas that smother the shrubs below and mangroves. As for animals, there are climbers, rodents, birds, herbivores and carnivores of all kinds. The main water bodies are the *Ntem*, the *Dja*, *lobé*, *Lokoundjé* and the Atlantic Ocean that waters the west coast of the region and all of these water bodies are full of large quantities of fish. Thus, the region is inhabited by a wide variety of terrestrial and aquatic animals.

The climate that prevails in this region is equatorial. It is characterised by four seasons distributed as follows;

⁹¹ Cameroun Développement Locale, *Cameroon cities and councils*, fourth edition, Yaoundé, Cameroun Développement Locale, 2004, p. 288.

⁹² Taken into consideration the last population census of 2005 readjusted and published in 2010, which estimated the population of South Region of Cameroon to be 634,655 inhabitants. According to population, projection made by the National institute of Statistic (INS) in 2015 the population of the South Region was estimate to be around 749,552 inhabitants in 2015 showing an increasing percentage of about 18.1% in five years. Following, that percentage rate and the recent economic boom of the region these past years due to high economic project and activities such as the Kribi high sea deep port, the Kribi gaze central and the mine project of *grand Zambie*. Without forgetting, the political crisis of the Northwest and Southwest Regions that considerably contributed to movement and attraction of people in the region thereby increasing the population. The population of the South Region of Cameroon base on all these factors can be estimate to be around 1,094,243 inhabitants in 2023.

⁹³ Cameroun Développement Locale, *Cameroon cities and ...*, p. 288.

Table 1: Tables presenting the mean climate periods in the Ocean Division

SEASONS	PERIODS
The long dry season	From late November to February
The short rainy season	From mid-March to May
The short dry season	From early-June to August
The long rainy season	From mid-August to November

Relatively, it has mild temperatures throughout the year and varies between 20° C and 25° C. Precipitation is abundant, sometimes exceeding 7000 mm of water per year, particularly in its so-called *Kribian* variant near the coast⁹⁴.

The south has lateritic soils dotted with swamps. Coupled with intense rainfall in the surrounding environment, these soils become very loose and generally favourable to the practice of agriculture. The economic, cultural and commercial potential of the region is essentially based on these natural resources and wealth. The population exploits these riches through activities of all kinds such as fishing, hunting, sculpture, basketry, agriculture etc. The main tribal groups found in the region are the, *Beti-Boulou-Fang*, *Ngoumba-Mabea*, *Bassa*, *Bakoko*, Sawa (Batanga) and Pygmies. The main religions practiced are Christianity, Islam and traditional religion.

Historically before the independence of French Cameroon on the 01st January 1960, the territory today referred to as the South Region of Cameroon was subdivided in two regions⁹⁵. Firstly, they had the *Ntem* region with the headquarters at Ebolowa. It was made-up of four (4) subdivisions that were Ebolowa, Sangmelima, Ambam and Djoum. Secondly, they had the Kribi region with headquarters at Kribi. This region had as main subdivisions Kribi, Lolodorf and Campo⁹⁶. After independence, the territory was joined to form one region that is the centre-south and the name changed into province. The territory later became a province on its own with the name the South Province. In 2008 through a presidential decree, the name

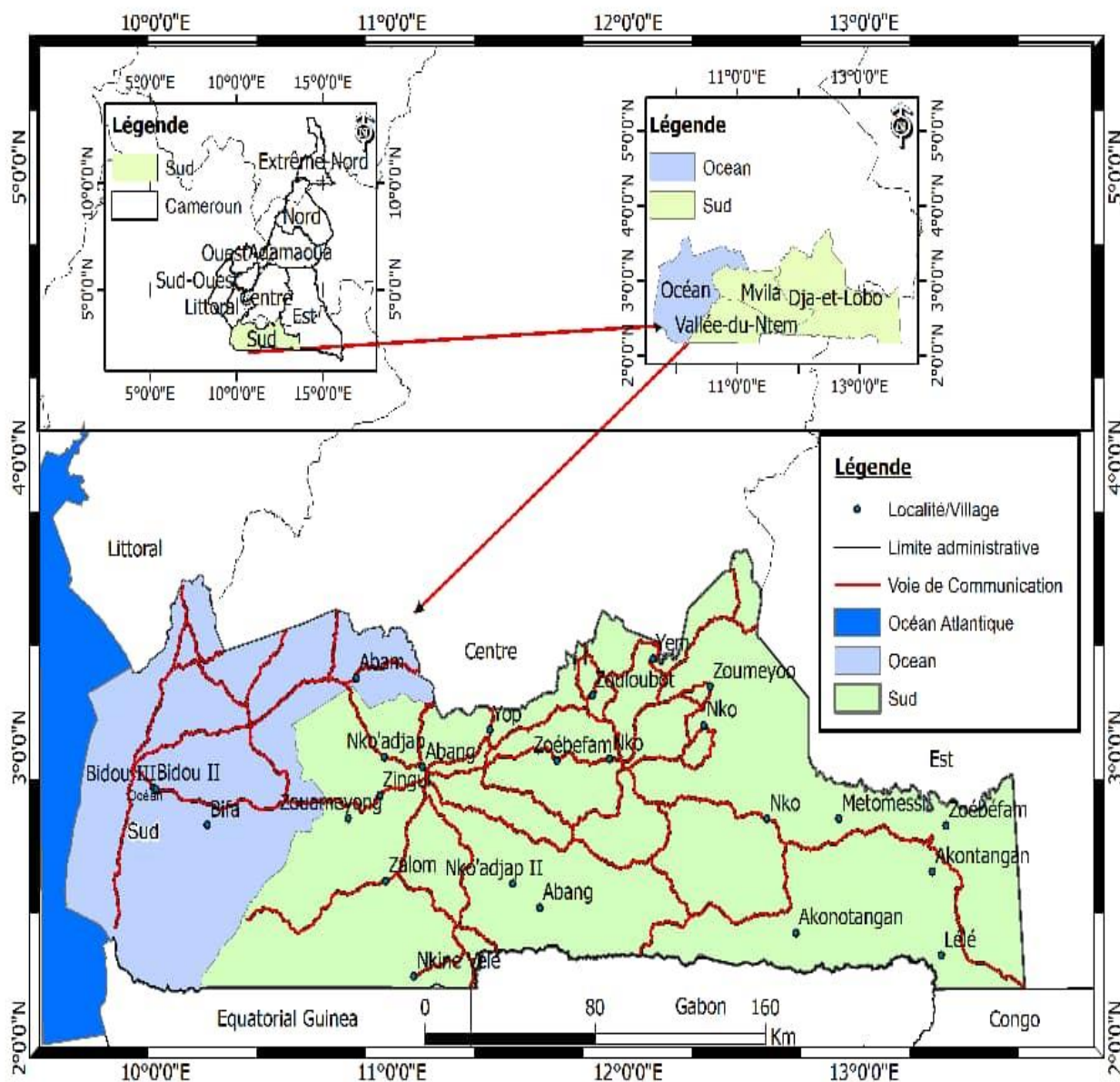
⁹⁴ Atlas “*La République Unie du Cameroun*”, Paris, Edition Jeune Afrique, 1979, p. 16. In G.B. Menyengue Atangana, “Le personnel enseignant autochtone des écoles primaires de la mission presbytérienne Américaine (M.P.A.) : le cas du sud-Cameroun (1916-1957)”, Mémoire de maîtrise en Histoire, Université de Yaoundé 1, 2004, p. 12.

⁹⁵ E. Mveng “Histoire du Cameroun” Paris, édition présence Africain, 1963, p. 376-384.

⁹⁶ *Ibid.*

changed again from province to region⁹⁷. Today administratively, a Governor and a President of the region with its capital at Ebolowa head the South Region. It is made up of twenty-five subdivisions head by Divisional Officer (D.O) and Mayor, two city councils at Ebolowa and Kribi and four main divisions that are the Mvila, Dja et Lobo, Vallée du Ntem and the Ocean Division. The map below shows this administrative organisation more explicitly.

Map 1: The Map of Cameroon showing the Ocean Division in the South Region



Source : Institute National de la Statistiques

⁹⁷ Decree n° 2008/376 of 12 December 2008 relating to the administrative organisation of the Republic of Cameroon, abolishing “provinces” and replacing them with “regions” in application of article 61:1 of the constitution

The Ocean Division that is the main economic zone of the region will constitute the next part of the next stage of this component.

2- The local councils of the Ocean Division

Existing as an administrative unit and centre since the time of the Germans in Cameroon, the Ocean division has come a long way. Initially, when the maritime coast of Cameroon regularly welcomed missionaries and traders from abroad or from the West in the 19th century, long before the German colonisation; Kribi was a small commercial centre on the left bank of the *Kienké*. With the Germans presence in Cameroon, the scientific and military missionaries who travelled the territory in order to identify natural resources and determine the route of roads made the small commercial centre of Kribi an administrative capital. An administrative centre that was one of the seven important administrative posts existing in 1895 placed under the direction of a company commander⁹⁸.

At the beginning of the French mandate, this name changed slightly after the conquest of the territory by the Anglo-French soldiers. The former district of the Kribi became the Kribi-Lolodorf-Campo district with Kribi as its capital. On the 16 April 1935, the colonial authorities changed this terminology and the name of “region” replaced that of administrative unit. In other words, from April 1935, the administrative unit of Kribi administratively took the name of Kribi “*région*”. It expanded territorially the same year with the inclusion of the territory of Mvengue, associated to the subdivision of Lolodorf. In 1940, to the detriment of the neighbouring *Sanaga* Maritime region, it also received some few Bakoko groups and villages located in the northwest of Dahane⁹⁹.

On the eve of independence, when the regional name was on the verge of disappearing, the Kribi region became the Kribi division in 1959¹⁰⁰. While the Kribi region was until then administratively attached to Douala, which became the Littoral province in 1962, the Kribi division was detached from the Littoral province to be attached to the Centre-south province with Yaoundé as its capital. In 1974, the Kribi Division was renamed to the Ocean Division.¹⁰¹

⁹⁸ J.M. MBarga Kana, “Partis politiques et élites dans le développement sociopolitique et économique de la “région” de Kribi”, Thèse de doctorat PhD en Histoire, Université de Yaoundé 1, 2010, p. 14.

⁹⁹ *Ibid.*, p. 16.

¹⁰⁰ *Ibid.*, p. 3.

¹⁰¹ *Ibid.*

The Ocean Division cover a total area estimated at about 11,000km². It is bordered to the North with the *Nyong et Kellé* Division more precisely with the city of *Eseka*, to the North West by the *Sanaga Maritime* with the city of *Edéa* and to the North East by the *Mvila* Division. It is also bordered to the East by the *Vallée du Ntem* Division to the South by Equatorial Guinea and to the West by the Atlantic Ocean. The division is administratively under the authority of the S.D.O. It had nine subdivisions that can be presented as follow;

The council of Akom II was created in 1962 due to the dismemberment of the rural council of Kribi and was elevated to the rank of subdivision in 2010. It covered a superficies of 1,931 km² with about 35,188 inhabitant according to the to RGPH data from 2005 corrected for the rate of increase of population of the south region of Cameroon that is 2,9% or a density of 13,84 inhabitant per km². The main ethnic group there are the Boulou that include clans such as the Yemeyema'a, yessok, Dong, Essangok, Yedjok, Yemvak, Esameyum, Essa'alane, Yengap, Yenvan, Yetotane and some minorities such as *Badjél Bayela*¹⁰² known as Pygmies. The council of Akom II has twenty-two villages and two (2) second class chiefdoms. The national language is Boulou and the principal activities are agriculture and fishing.

Created in 1995¹⁰³ the council of Bipindi is located on the P8 regional road axis Kribi-Lolodorf, 67km² east of the capital of the Ocean Division. It is located near the confluences of the Tchangué and the Moungué joining the Lokoundjé. It has an area of 1325.5 km² with a population of 14,118 inhabitants including 861 for Bipindi properly speaking according to the last census of 2005. The main tribal groups there are: the Bassa, Evouzok and Ngoumba. The council has twenty-five villages and Four seconds class chiefdoms¹⁰⁴. The national languages are Bassa, Ewondo and Ngoumba.

Campo is one of the coastal towns in Cameroon in general and the Ocean Division in particular. It is a border town with Equatorial Guinea; it is located on the edge of the Gulf of Guinea and at the mouth of the Ntem River. It is covering an area of 27,770km² that is 24.5% of the territory of the division. This makes it to be the largest municipality in the division in terms of surface area. The municipality of Campo was create in 1961¹⁰⁵ and has a total population of 6,923 inhabitants including 2,946 for the town of Campo and the rest spread out

¹⁰² Centre ORSTOM, "*Dictionnaire des villages de Kribi*", Yaoundé, 2^e édition, IRCAM, 1969.

¹⁰³ Cameroun Développement Local, *Cameroon cities and ...*, p. 302.

¹⁰⁴ Centre ORSTOM, *Dictionnaire des villages...*, p. 7.

¹⁰⁵ Cameroun Développement Local, *Cameroon cities and ...*, p. 300.

in the Villages. There are three main ethnic groups, which are the Mvaé, Iyassa and Bagyieli (pygmies). The municipality has seventeen (17) villages and two (2) second class chiefdoms¹⁰⁶. The national languages are Yassa, Mvaé and Fang.

Capital of the Ocean Division; the city of Kribi, was split and grouped together to form three subdivisions namely the municipalities of Kribi 1, Kribi 2 and Lokoundjé (fifinda)¹⁰⁷. It has a total population of about 93.246 inhabitants according the last population census of 2005 and covers an area of 2,561 km². This means that Kribi 1 has a total area of 203 km² with a population of 29,886 inhabitants; Kribi 2 has 104 km² with 40,679 inhabitants and Lokoundjé (fifinda) 2,254 km² with 22.681 inhabitants. The main ethnic groups found there are the Batanga, Mabi, Bakoko, Banoh, Bapoukou, Bassa and Evouzok. The municipality has ninety-nine (99) villages and five (5) second class chiefdoms¹⁰⁸. The national languages are Batanga, Mabea, Bakoko, Bassa and Ewondo.

Located at the foot of the Ngovayang Mountain at 1090 m in an equatorial forest zone on the Lokoundjé River, Lolodorf is the only subdivision in the division to have a first class chiefdom. The municipality was created in 1955; it covers an area of 968 km² and has a total population of 14,326 inhabitants according the last population census of 2005. The municipality has twenty-seven villages, three second class chiefdoms and one first class chieftaincy¹⁰⁹. The national languages are Ngoumba, Bassa, Fang, Boulou and Ewondo.

The council of Mvengue was created in 1962¹¹⁰ due to the dismemberment of the rural council of Lolodorf. It covers an area of 823 km², has a population of 17,757 inhabitants according the last population census of 2005. The main tribal groups there are; the Ewondo which includes clans such as; the *Mvong Tsoung Mballa*, *Enoah Yanda* and *Yanda*. The council has thirty-three villages and four (4) second class chiefdoms¹¹¹. The national language is Ewondo.

Created in 1995 by decree¹¹² dividing the municipalities of Akom II, it was only in 2010 that it became a subdivision with Adjap as its capital. The locality of Niété is drained by the *Nyé Été River*, a tributary of the Lobé extending over the watersheds of the coastal rivers

¹⁰⁶ Centre ORSTOM, *Dictionnaire des villages...*

¹⁰⁷ Decree n° 2007/115 of 23 April 2007 relating to the creation of new subdivisions within certain divisions

¹⁰⁸ Centre ORSTOM, *Dictionnaire des villages...*

¹⁰⁹ *Ibid.*

¹¹⁰ Cameroun Développement Local, *Cameroon cities and ...*, p. 301.

¹¹¹ Centre ORSTOM, *Dictionnaire des villages...*

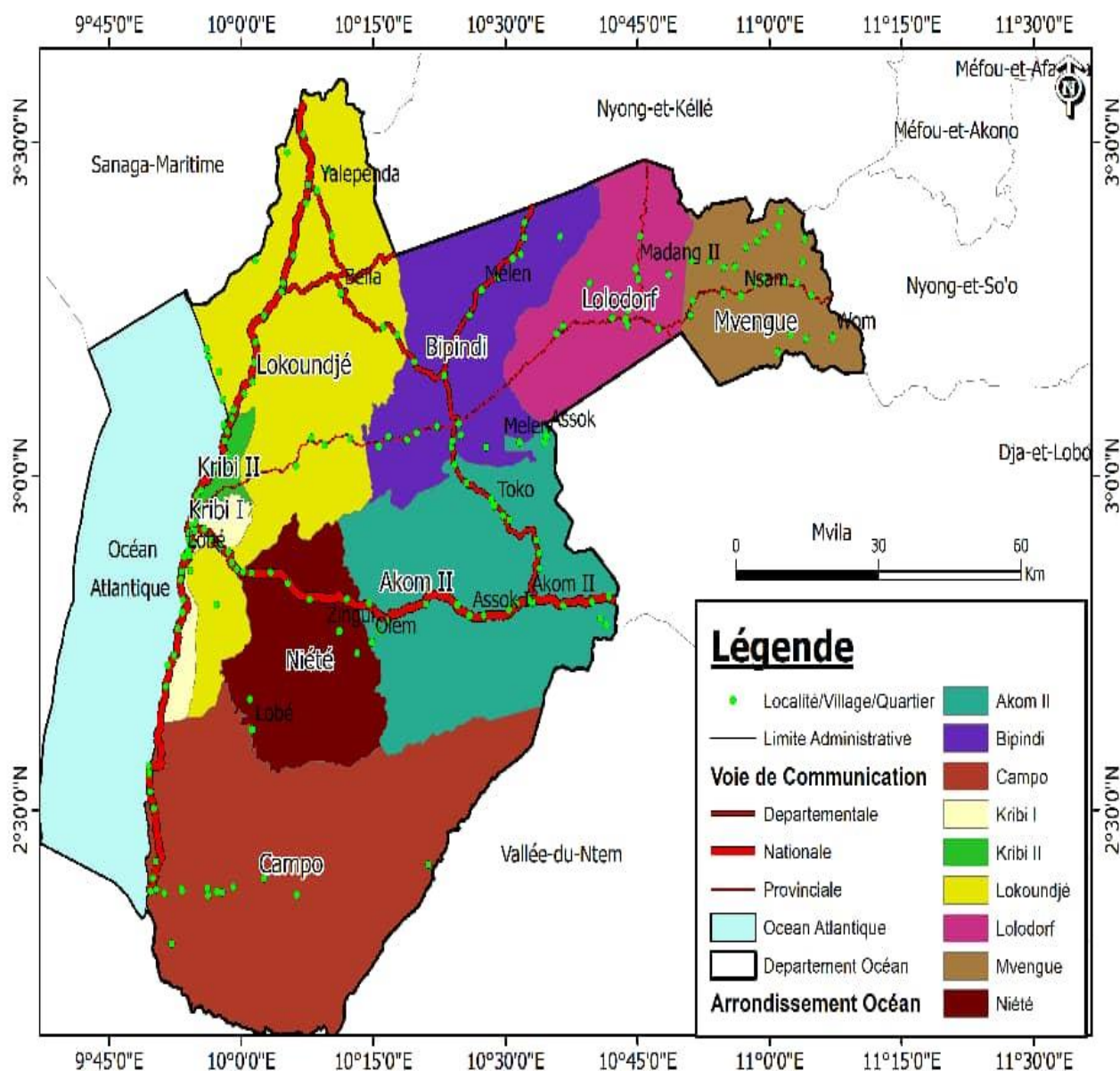
¹¹² Decree n° 2007/115/1995 creating new subdivision within certain divisions

Lobé and Kienké. It covers an area of 1003 km², has a population of 23,921 inhabitants according the last population census of 2005. The main tribal groups there are the Boulou. The council has eleven (11) villages and one seconds class chiefdoms¹¹³. The national language is Boulou.

Each of these subdivisions and municipalities are under the administration of Divisional Officer (D.O) and Mayor. The Ocean Division has two hundred and thirty-four (234) villages and thirteen (13) ethnic groups which are the *Bassa, Ewondo, Boulou, Batanga, Ngoumba, Fang, Mabéa, Bakoko, Mvaé, Yassa, Banoh, Bapoukou, Evouzoh* and *Pygmies*. The map below presents this administrative organisation much more explicitly;

¹¹³ Centre ORSTOM, *Dictionnaire des villages...*

Map 2: The Map of the Ocean Division showing its Subdivisions and some Heritage Sites and monuments



Source : Institute National de la Statistiques

3- The City Council of Kribi

Historical city, heritage city, tourist city, the city of Kribi is located at the extreme SouthWest of Cameroon; it makes up a major asset for the entire republic. Thanks to its strategic position, the city is full of human heterogeneity and a diversity of naturel, historical and cultural resources that make it unique. A coastal zone that exists long before colonization, Kribi has always been the object of all attention given it position. With a common history

linked whether directly or indirectly to that of the division. The region was thus, subdivided into three municipalities that are Kribi 1, Kribi 2 and Lokoundjé in 2007 by a presidential decree¹¹⁴. Hence, with the desire of the State to master and impose political, economic, infrastructural and social control over large metropolises and strategic urban areas, it was elevated to the rank of urban community the following year by another presidential decree¹¹⁵.

The city council of Kribi extends over an area of 307 km² and thus covers the subdivision of Kribi 1 and Kribi 2. It therefore, groups the following quarters and villages. Massaka, Lolabe, Lende-Dibe, Eboundja 1, Eboundja 2, Bongahéle, Louma, Lobe, Bwambe, Mbeka'a, Ebome, Lendi Aviation, Bongandoue, Talla, Mboamanga, Ngoye administrative, Mpangou, New-Town 1, Petit-Paris, Mokolo, Zaire, Dombé, Bibolo, Bebambwe II, Bikondo, Mpolongwe 1, Mpolongwe 2, Nziou, Mpalla, Londji 1, Londji 2, Ebouyoe, Elabe, Bebwanbwe 1, Ngoye-Wamie, Ngoye-Reserve, Afan-Mabe, New-Town 2, Bikondo, Loum (Grand-Batanga 1). That constitutes the territory of Kribi 1 and 2. The capital of the council of Kribi 1 is Massaka and the Kribi 2 is Dombé. The city councils are certainly not constitutional institutions in the same way as the region and the council but they are created in accordance with the constitution in its part X relating to regional and local authorities which stipulates in its articles 55 paragraph 1 that say "Regional and local authorities of the Republic shall comprise of Regions and Councils. Any other such authority shall be created by law" and the general code of regional and Local Authorities that reaffirm this quote in its section 2 paragraph 1 and 4.

The city council of Kribi was for 11 years (that is from 2009 to 2020) led by a government delegate in the person of Mr Mazo Jacques Louis. With the advent of the general code of Regions and Local Authorities that specify the status of the city mayor, the very first city mayor elections were organised in 2020 and replaced the position of government delegate to the city council. This elevated Mr Sabikanda Guy Emmanuel to the position of super-mayor of the town of Kribi.

With a climate similar and identical to that of the region and the division, the town of Kribi benefits from a slightly more abundant rainfall than the other towns in the division,

¹¹⁴ Decree n° 2007/115 of 23 April 2007 creating new subdivision within certain divisions

¹¹⁵ Decree n° 2008/024 of 17 January 2008 relating to the creation of city councils in the cities Kribi

around 2970 mm of rainfall on average, significantly more than that of the other localities¹¹⁶. This therefore demonstrates that due to its proximity to the sea, the town of Kribi is one of the wettest localities in the region and division.

The town of Kribi has a constant temperature of 26 to 30 degrees on average throughout the year. During the great drought season, the temperature can reach a maximum of 32 degrees characterized by its high humidity. The town of Kribi is full of two large courtyards water or flow that are; the *Kienké* that divides the city into three and the *Lobe*. The population of the city of Kribi as every other metropolis city in Cameroon is heterogeneous; meaning that it is made up of several ethnic groups that settled for various reasons. The main ethnic groups considered as indigenous groups are the Mabea or Mabi, the Ngoumba and Batanga which are subdivided into three clans; that are, *the Batanga Ba Nda*, *Batanga Bapuku or Bapoukou* and the *Batanga Banoho or Banoh*¹¹⁷.

The city council of Kribi is bordered at the North by the council of Lokoundje (fifinda), to the South by Campo, to the SouthEast by the town of Socapalme and the council Akom II, to the East by the council of Bipindi and to the West by the Atlantic Ocean.

In addition, the objective of this part was to provide a brief presentation of the study area. It emerges that the South Region in general, the Ocean Division and the town of Kribi are places steeped in history. With a heterogeneous population, benefiting from a favourable climate for agriculture and soils, the Ocean Division is full of multifaceted natural historical and natural heritage potential still unknown to a high percentage of the population that is about 60-70%.¹¹⁸ With a strategic position, the decentralisation process must contribute to its development. Thus for a good and sustainable development, the decentralisation process must already have well covered a certain surface of application.

¹¹⁶ A. Zanga, "La mission catholique de Kribi (1891-1916) : essai d'une monographie historique" Mémoire de DIPES II en Histoire, Université de Yaoundé 1, 2003, p. 14.

¹¹⁷ Mbarga Kana, "Partis politiques et" ..., p. 18.

¹¹⁸ We came out with this percentage and assessment after completing our fieldwork. The collection of information, their confrontation and the observation the population of the division clearly represented their lack of interest toward heritage issues. Moreover, this can be observed beginning from the authorities of the division to the simple population. This unfortunately contributed to the non-valorisation of heritage and its poor management.

III- THE LEVEL OF IMPLEMENTATION OF DECENTRALISATION IN THE OCEAN DIVISION

Decentralisation which is the model favoured by the State to promote good governance in Cameroon, was put in place to respond to the various confrontation and liberal movement that the nation faced in the years 1990s to 2000s.¹¹⁹ Political-institutional and political-decisional dynamic, the key aspects of decentralisation are the democratisation of the political scene, the improvement of the living condition of the population, the involvement of the management of the local affairs and local development (villages and cities). In order to fulfil all these missions, the State has initiated a process and programs to transfer certain skills and resources to local authorities through the various decentralised services of its different ministerial department. From then on, cooperation and collaboration between local authorities and representatives and structures of the State become a partnership based on the various laws in force. Facilitate the advancement of the transfer of these skills and resources in areas such as the health, education and culture. Unfortunately, the implantations of this process encounter some difficulties.

1- The relationship between Local Authorities and Central Authorities

The presence of these two groups of actors in the territory has to be well defined to clarify every one status. State authorities are divided into two categories: that is, State representative and deconcentrate services of the State. The State representatives include the Governors, the SDO who represent the President of the Republic, the Prime Minister and the rest of ministers or government. The governor represents the government at the regional level while the SDO represent at the local level. They have the status of State representatives and speak on the behalf of the State. Even though the DO is not included in the group, he is one of their collaborators and at times can be assigned to the represent them. They monitor and protect the interest of the State. They ensure the proper functioning of decentralised State services, State institution, the security of people and property, respect of institution and law by the local authorities and the proper use of skills and resources transferred to the local authorities by the State with regards to State representatives. Concerning the decentralised State services, that is to say the different ministerial divisions whether regional, divisional, sub-divisional, district delegation or inspection. They are there to see to the effectiveness of

¹¹⁹ Fondation Paul Ango Ela, (dir), *“Les politiques de la décentralisation au Cameroun : jeux, enjeux et perspectives”*, Yaoundé, l’harmattan, 2013, p. 7.

the skills and resources transferred to Local Authorities by explaining and showing them how these skills and resources are managed and administered and how they should be managed and administered.

Meanwhile, two entities that are the deliberative body (council or board) and the executive body (mayor, city mayor and deputies) also exercise the local authorities. The Mayor is the head of the executive, as such; he is responsible for the council's administrative and financial management. He implements projects, plans and apply decision taking and the budget voted by the council. In other words, he is responsible for bringing to affect the will of the council expressed through deliberation¹²⁰. He shall represent the latter for civil matters and at law. While the deliberating body are the custodians of the power of the institution. Thus its power are only exercised during the intermittent sessions, it does not give him lesser responsibilities in the council life. It has the responsibility of appointing the mayor and his deputies.

Once clarified, both parties have to understand their right, responsibilities and duties. The intervention of State authorities remain organised essentially with a view to controlling the local authorities, because decentralisation is not independence, it implies control of State power¹²¹. The intervention or responsibilities of State authorities must therefore be measured and well-structured They must not call into question the autonomy of local authorities¹²² in order to respect the principles of decentralisation, democracy and good governance pruned by the constitution and the President of the Republic. Deconcentrate services of minister then enter in this optic for the implementation and the effective's transfer of competence and resource by the State to local authorities. Local authorities who have then received from the State these special power and appropriate resources as stated by law¹²³, through this competence transfers of resource, they use them to accomplished their missions. Which are to enhance local development, democracy, good governance and implicate the peoples or native

¹²⁰ J.P. Kuate, *"The municipal council in Cameroon: functioning and responsibilities"*, Yaoundé, Bilingual edition, 2016, p. 102.

¹²¹ R. Tadjie, "Le contrôle des collectivités territoriales décentralisées au Cameroun", *Cahier juridique et politique*, 2009, p. 213-230, In Fondation Paul Ango Ela, (dir), *"Les politiques de la décentralisation au Cameroun : jeux, enjeux et perspectives"*, Yaoundé, l'harmattan, 2013, p. 105.

¹²² J. Kankeu, "L'autonomie des collectivités territoriales : quelle autonomie ?", *Juridique périodique*, n° 85, 2011, p. 90-99. In Fondation Paul Ango Ela, (dir), *"Les politiques de la décentralisation au Cameroun : jeux, enjeux et perspectives"*, Yaoundé, l'harmattan, 2013, p. 105.

¹²³ Section 5 of law n° 2019/024 of 24 December 2019 on the bill to institute the general code of regional and local authorities

in the management of local public affairs¹²⁴ to manifest their needs, will and wish therefore applying the bottom-top theory for a harmonised development.

After presenting this, it became clear that, the type of relationship applicable between the two parties should be professional, exemplary and erase all reproaches to assure a good and even an excellent level of collaboration between each and every one. This is because a smooth collaboration would facilitate the application of decentralisation. Unfortunately it is not always the case; local authorities of the Ocean Division especially those of Kribi 1 and 2, Campo and the City council of Kribi do not collaborate with the partners or collaborators.¹²⁵ They think and believe that, councils are their own part of power and territory given to them for their loyal services and devotions to the political party. Therefore, they believe that they could manage it as they want and wish¹²⁶. This then becomes a barrier to the advancement of decentralisation. On this basis, is it possible and is it serious to say that decentralisation is moving forward? Maybe yes or maybe no, the next step in this process is therefore to examine the evolution of decentralisation in certain domains.

2- The advancement in Education, Health and Cultural domain

Etymologically, the word “transfer” refers to the movement of a thing or activity from one place or entity to another place or to another entity. However, used in the theory of the State, the word transfer recalls the anteriority of this subject of law and confirms the idea that decentralisation comes from the political will of a government¹²⁷. In other words, the council is a legal entity under public law desired and created by the State.¹²⁸ Just as the State has the fullness and exclusivity of powers on its territory, it decides to transfer part of it to Local Authorities that can therefore have powers of attribution which are devolve to them through the notion local business. Clearly, the State only transfers to local authorities the skills and resources that it considers likely to be better exercised by grassroots communities in the interest of the population. On this subject, the general code of decentralised local authorities clearly specifies that,

¹²⁴ *Ibid.*, section 147.

¹²⁵ We came to this conclusion after the confrontation of information and resources collected during fieldwork. After having a series of interview with many of these mayors direct collaborators, who clearly affirmed that the mayors transformed the council into their private property and think that they are only answerable to the party and the person that put them there. It is obvious that the level of collaboration is not optimise.

¹²⁶ Words of Mr Ango Jean Daniel, around 55 years, municipal councillors at Campo, Kribi the 19 December 2023

¹²⁷ J.C. Tcheuwa, “Les transferts des compétences de l’Etat vers les collectivités territoriales décentralisées au Cameroun” in Fondation Paul Ango Ela, (dir), “*Les politiques de la décentralisation au Cameroun : jeux, enjeux et perspectives*”, Yaoundé, l’harmattan, 2013, p. 163.

¹²⁸ *Ibid.*

(1) Decentralisation shall consist of devolution by the State of special power and appropriate resources to local authorities. (2) Decentralisation shall constitute the basic driving force for promotion of development, democracy and good governance at the local level¹²⁹

Decentralisation is in reality a matter of the will of public authorities and certain social projects that put citizens at the forefront of concerns. This is one of the reasons; decentralisation is readily qualified as public policy. In this regard, it is important to emphasise that, this part of the study is aimed at observing and identifying the different advancement in the transfer of skills and resources in three areas that are education, health and culture. On this subject, the law n° 2019/024 of 24 December 2019 on the bill to institute the general code of Regional and Local Authorities confers to the decentralised local authorities the matter of education, health and culture in its section 160,161 and 163 the following powers;

a- Health

Section 160: The following powers shall be devoted to councils in the domain of health:

- Civil status registration;
- Setting up, equipping and managing and maintaining council health centres, in keeping with the health map;
- Recruiting and managing nursing staff and paramedics of integrated health centres and sub-divisional health centres;
- Providing assistance to health facilities and social welfare centres;
- Insuring sanitary inspections in establishments that manufacture, package, store and distribute food products, as well as in plants that treat solid and liquid waste produced by individuals or companies.

b- Education

Section 161: The following powers shall be devoted to councils in the domain of education:

- Setting up, managing, equipping, tending and maintaining council nursery and primary schools as well as preschool establishments, in keeping with the school map;
- Recruiting and managing the teaching and support staff of the said schools;
- Acquisition of school supplies and equipment;
- Participating in the management and administration of State and regional secondary and high schools through dialogue and consultation platforms;
- Executing plans to eradicate illiteracy in conjunction with the regional administration;

¹²⁹ Section 5, land 1 and 2 of law n° 2019/024 of 24 December 2019 on the bill to institute the general code of regional and local authorities

- Participating in the setting up and management of educational infrastructure and equipment;
- Drawing up a council plan for professional integration and reintegration;
- Participate in the setting up, maintenance and administration of training centres.

c- Culture

Section 163: The following powers shall be devoted to councils in the cultural domain:

- Organizing cultural days, traditional cultural events and literary and artistic competitions at local level;
- Setting up and managing orchestras, traditional lyrical assemble ballet groups and theatre troupes at local level;
- Setting up and managing socio-cultural centres and public reading libraries;
- Provide support to cultural associations.

Competence in the legal sense of the term necessarily includes a double component. The first being the legal capacity to intervene and the second referring to one or more areas of intervention.¹³⁰ To speak of competence, is therefore to make indissolubly reference to these two dimensions. It is in this light that, to specify the type, area and qualities of transfer of skills, a series of decrees of the Prime Minister head of government were born in the years 2007 to 2012 in accordance with the old orientation law of decentralisation of 2004 which was repealed by the law of 2019¹³¹. These decrees were followed by a series of ministerial orders, circulars and instructions that go in the same direction. However, despite the repeal of these laws, all these decrees, orders, circulars and instruction relating to the conditions and modalities of exercise of the transferred powers remain in force.

Thus, the various ministries of education, health and culture participated in this framework of the decentralisation process underway in Cameroon. As such, they carried out and continued to carry out the transfer of certain skills provided for by law. It is in this dynamic of skill transfer that certain municipalities in the Ocean Division have spared no effort to integrate and anchor themselves in the reception and management of these skills. For example, as part of the public investment budget for the 2023 financial year, the district municipality of Kribi 2 built an administrative block at the *Dombé* public school, social houses in the same school and that of *Nziou* also and a block of two classrooms at the *Elabé*

¹³⁰ Tcheuwa, “*Les transferts des...*”, p. 165.

¹³¹ Section 500 of the law n° 2019/024 of 24 December 2019 on the bill to institute the general code of regional and local authorities

public school¹³². In the same field of education, the municipality of Kribi 1 via its cultural centre promoted the education and training of young girls and even women in sectors such as cooking, sewing, etc.¹³³ Concerning the health sector, very little is done by the municipalities of the division. The Kribi 2 council has undertaken the construction of fences for the medical centre in the *Afan-Mabé* district. As for culture, concrete actions do not follow. According to the divisional delegation of tourism, some municipalities have embarked on the creation of tourist offices¹³⁴ but it is still on paper, nothing is visible and concrete on the field. The budget allocated to culture is deplorable asides the council of Bipindi that even has a considerable budget of about 4 million¹³⁵ for the 2023 financial year. Despite this, no strategy of promotion, management and enhancement of heritage was actually put in place.

All these sufficiently demonstrated that certain Local Authorities in the division had appropriated the powers that were transferred to them by the State and that others are still dragging out their share. Despite some difficulties encountered by them in the process of managing these skills because on certain points the State that is, its representatives and decentralised services do not want to give up, this poses a lot of problem for the decentralisation process.

3- General problems encountered in the implementation of decentralisation

Unlike all other process, the implementation of decentralisation has also faced some difficulties. The case of decentralisation in Cameroon in general and in the Ocean Division in particular shows it clearly. For the good application of decentralisation, the process needs and has to be well understood by everyone especially by the main actors. That is, the mayors, municipal councillors; State representatives and State deconcentrate services. Sad is to observe that, many authorities involved in the process especially mayors do not even understand what decentralisation is all about. This incomprehension of decentralisation by mayors who are the principal actors of the process is unfortunate. Either this is can be due to their lack of training or due to their egoist, behaviour like Mr Ango said “They think and believed that, the council is their own part of the national cake given to them to thank them

¹³² Enyegue Akoah Paul, 35 years, Material accountant at the D.O and the council of Kribi 2, Kribi, 21 December 2023

¹³³ Solo Sandouma Jean Christian, 37 years, Material accountant at the Kribi 1 council, Kribi, 27 December 2023

¹³⁴ Barka Gabriel, 50 years old, divisional delegate MINTOUL Ocean Division, Kribi, 19 December 2023.

¹³⁵ Affila Ndzie Brice, around 45 years old, Development manager in the municipality of Bipindi, Bipindi, 21 Decembre 2023.

for their loyal services and devotions to the party”.¹³⁶ They have become a kind of small president or king and manage the council as their private affairs avoiding and refusing any collaboration or accompaniment from anybody or service.¹³⁷

This behaviour brought up an interrogation, that is, if they are so egoistic and selfish, how then were they voted and became mayors? During the different interviews practiced on the field in search of an answer to this question, 90% of the answers recorded were the same “political party”. Ninety per cent of the division mayors, not to say 100% are not the choice and will of the population or municipal councillors but the choice and the will of the political party. The implications of these ones in the process obviously pose a threat to the correct application of decentralisation. If the aim of the decentralised system of governing in the country is to apply good democracy¹³⁸ and decentralisation is to stimulate local development¹³⁹, then the imposition of councillors and mayors to the population who mostly all the time have non-development strategies and sometime non-qualification pose a threat process. This is because, put in those position, the individual or those individual will be more motivated to serve the party or those who put them there, than the population. According to Sandouma¹⁴⁰ that is all, some of this municipal authority’s educational levels are subject to many questions. Some of them do not even have advanced level. It is true that, it is not the level or number of certificate and decrees that make a good municipal authority, but it is necessary at least a certain minimum level of education to be able to understand certain notions of decentralisation and establish a good plan or a good development strategy.

This lack of efficiency well known by others municipal authorities and collaborators create tension between them and a conflicting situation rise up. This begins to encourage in the minds of each other ideologies and strategies of battle of personal interest to the detriment of local development and the improvement of the living condition of the population and the development of the locality. In this case, the mayor therefore loses his legitimacy in front of his councillors and the population; given that, it is clear that, he does not deserve this position. This sometime led to some scene of public quarrel between the mayor and other person “We know how you got here”, “can you talk where I talk?”, “What level are you at and do you

¹³⁶ Words of Mr Ango Jean Daniel, around 55 years, Municipal councillors at the council of Campo, Kribi the 19 December 2023

¹³⁷ Words of Mr Abena Alain Yannick, around 40 years, Head of general affairs services at ODD-MINAC, Kribi the 19 December 2023.

¹³⁸ Article 1:2 of the law n° 96/06 of 18 January 1996, amendment to the Constitution of 2 June 1972

¹³⁹ Section 5:2 of the law n°. 2019/024 of 24 December 2019 on the bill to institute the general code of regional and local authorities

¹⁴⁰ Solo Sandouma Jean Christian, 37 years, material accountant at the Kribi 1 council, Kribi, 27 December 2023

have". These are some verbal exchanges, which occurred between some mayors and local councillors and even some of their collaborators.¹⁴¹

Additionally, the poor state of relationship of city councils and municipal council that are due to the bad personal relationship between city council mayor and municipal mayor¹⁴². These once more, expresses and show their low level of education, lack of professionalism, incomprehension of decentralisation and lack of will to serve the population, to make compromise. This affects the collaboration of the two institution in the entire domain, led it be in the cooperative, economic and financial, administrative and development aspect. On the other hand, there is the interference of State representatives and authorities in the council affairs. According to the law a mayor is elected for a period of time and each time the deliberate body of the councils rejects the approval of the mayor's budget plan, this one shown be immediately disapproved or removed from its function with notification of the State representative in presence. In the council of Campo, this case had happen twice but the State representative refused to apply the law because of political party to which the mayors belong¹⁴³ thereby interfering in council affairs and not respecting the law.

All these situations, then create an atmosphere of inequality making the population to feel marginalized and left behind by the very people who are supposed to defend their interests. This therefore, creates bad relations between the population and the council (more precisely with the mayor) creating to a certain extent a feeling of hatred and contempt between the two parties. This is not an illusion given that the latter (the population) are not involve in the management of local affairs which are, so to speak, their business. They are completely excludes from the process, in the realisation of council project often far from reality and their needs. For example, the building of a market or a parking meanwhile the population needs drinking water, schools and teachers to teach their children in these schools. This therefore shows the problems and absence of adequate development plan by councils of in the division. Most of them really do not have a social plan and as the electoral law does not require this, very often they do not campaign in front of the population and do not even run at all in municipal elections. The party takes matters in hand and in the end; the mayor is chose by the party and imposed on everyone without opinion from the population.

¹⁴¹ Idem

¹⁴² Idem

¹⁴³ Words of Mr Ango Jean Daniel, around 55 years, municipal councillors at Campo, Kribi the 19 December 2023

Coming to the end of this chapter, this focused on the foundation and implementation of decentralisation in Cameroon and the presentation of the different Local Authorities of the Ocean Division. The chapter was subdivided into three parts that are; the historical background and the installation of decentralisation in Cameroon, a synthetic presentation of the main decentralised local authorities of the Ocean Division and then the level of implementation of decentralisation in the Ocean Division. This analysis then shows that, the conception of decentralisation is not new in Cameroon, the territory has experienced a certain form of decentralised since 1922 with the British colonial policy of indirect rule with developed in French Cameroon the different colonial laws on municipalities. Even though, it is not exactly the same process but it has some similarities that build the ideology of self-government and governance in Cameroon. As from 1996 with the constitutional reform the process of decentralisation had become more intensified as it became the official system of governing of the State. For this to be well done, it was applied in two phases. It is true that a series of laws governing the municipal council had been promulgated before 1996 but those of 2004 concretely in store the basis of decentralisation that were later grouped to form one general code of local authorities in 2019.

Also, chapter one was devoted to the advent of decentralisation and the role played by Local Authorities within the decentralised structures in the Ocean Division. The area of study is an old territory or town that has a remarkable historical background in aspect of decentralisation and a huge history, be it colonially, religiously and administratively important and viable. The amount of heritage potentials there, are remarkable despite the fact that, it is characterised by certain problems due to the type of relationship and low degree of collaboration between State representative and local authorities, between municipal councillors and mayors and between mayors and elites or the rest of the population. Globally, guardianship is indispensable because according to the law “The local authorities shall carry out their activities with due respect for national unity and solidarity, territorial integrity and the primacy of the State”¹⁴⁴. For a proper functioning of Local Authorities and full implementation of decentralisation, it is important for the Local Authorities executive body to be competent, committed and accompanied by devoted municipal councillors who guide them and check their action. To put up an advisory force working to achieve performance in the

¹⁴⁴ Section 2:2 of the law n°. 2019/024 of 24 December 2019 on the bill to institute the general code of regional and local authorities

local public management, they need to build a team spirit and sense of general interest.¹⁴⁵ Ultimately, Cameroon decentralisation strategy demonstrates that, territorial and skills reforms need to be makes constantly in order to achieve balance law and power. The decentralising dynamic is incontestable but it still poorly respond to the question of power. Therefore, what is the place reserved for heritage in this approach by the local authorities and the State? However, before investing and promoting, you need to know what to promote and what to invest. This raises the questions about the different heritage potentials of the division. This constitutes the main issue of our analyses in the next chapter of our work.

¹⁴⁵ Kuate, *The municipal council...*, p. 145.

**CHAPTER II: IDENTIFICATION AND TYPOLOGY OF
HERITAGE POTENTIALS IN THE OCEAN DIVISION**

Chapter two is based on identifying and presenting the different types of heritage potentials or sites found in the Ocean Division. In terms of typology, it should be noted that those Heritage materials are natural, colonial, cultural, manufactured or economical. Given its exceptional characteristics, whether geographical, climatic, cultural, faunal or forestry, the locality of Kribi and its surroundings have always been the subject of great interest from 1884-1961 on the part of the three colonial powers which administered the Cameroonian territory. The passing of these colonial powers in the locality did not remain without traces and did not leave the population and the localities itself indifferent. Marked by the traces left via the various achievements carried out, in addition to the different natural, traditional and cultural landscapes present in the locality, all of these has great value in the eyes of the population and constitutes a reminder on the memory of ancestors, of the colonial era constituting real heritage potential. Generally classified as tangible property, heritage can therefore be considered as, a set of goods recognised as such by the local community by giving it a value linked to its past, which it wishes to transmit to its descendants. One of the essential characteristics which, is to help established a link the between past and the future generation¹⁴⁶.

I- HISTORICAL AND COLONIAL HERITAGES

Heritage, as stated above, is everything that reminds us of our past, our identity and our history be it glorious or not. All this with the aim of learning lessons, taking ownership of the infrastructures and providing living proof of the fight waged and the links forged. Thus, to better understand, it is necessary to first, present the memorial aspect of the historical and colonial heritage, then the different infrastructures, before moving on to the architecture and colonial building.

1- Elements of Memories

Elements are procedures necessary for maintaining memories and knowledge of the path travelled and the history made and written. The Ocean Division through three main historical and even legendary towns that are; Kribi, Lolodorf and Campo and more precisely that of Kribi are full of enormous memorial elements. Kribi is seen as one of the main entrance into the territory in the past due to its opening to the Atlantic Ocean, the territory has seen passed many contingent and delegation of people, such as traders, missionaries,

¹⁴⁶ Makou, "Mise en tourisme" ..., p. 18.

explorers or colonial agents. All these peoples left their mark and the mark of their passage in the area.

It was a free territory until the 19th century and later on became a Germans territory (colony) after the signing of the Germano-Duala treaty of the 12 July 1884, the Germans established their administration in precise portion of the territory; that is from river *Bimbia* in the north to river *Quaquu* in the south¹⁴⁷ according to the treaty. Characterised by many disputes and conflicts amongst Europeans over the partition of Africa in general and Cameroon in particular between France, Britain and Germany. Due to the refusal of France and Britain to accept and recognised Germans annexation of Cameroon. To solve these conflicts and ease in the partition and annexation of Africa, an international conference known as the Berlin West Africa Conference (BWAC) held from November 1884 to February 1885. At the end of this conference, some main resolutions such as the hinterland theory, the principle of status quo and the principle of effective occupation were taken.¹⁴⁸ These resolutions permitted the Germans even before the official ending of the conference to take possession of Cameroon¹⁴⁹ without limiting themselves to the designed boundaries of the treaty. The new proprietors extended their colony all over the territory Cameroon. However, at their arrival the territory was inhabited and had received the passage of many Europeans explorers like they Portuguese. After 32 years of protectorate; that is from 1884-1916 by the Germans, 22 years of mandate under Britain and France and a trusteeship under Britain and France that lasted for 14 years; the colonial masters left many traces of their passage and some memorial elements in Cameroon in general and in the Ocean Division in particular as it is the framework of the study. Amongst all these memorial elements, two of them greatly distinguished themselves; they are: the Germans cemetery and the cannon of the cathedral.

a- The German cemetery

The first Pallotines father that arrived Kribi to establish the first catholic station, settled at the bank of river *Kienké*. Arriving Cameroon in 1890 through the first Pallotines father, the first catholic station in the territory is at Marienberg. Then at the invitation of Mr

¹⁴⁷ V.J. Ngoh, *Cameroun cent ans d'histoire*, Yaoundé, CEPER, 1990, p. 25-27.

¹⁴⁸ These were resolution taken at the end of the conference and contained in the Berlin Act signed in the on the 26 February 1885. It lay downs modalities for the fully occupation of a territory in Africa (The principle of effective occupation), gave the motive for the expansion of territory from the coast to the interior. The right to delimit their frontier (The hinterland theory) and the right to take their territories especially for those Europeans territory that had territory prior to the conference (The principle of Status quo).

¹⁴⁹ C.F. Ntolo, "L'église catholique, l'Etat du Cameroun et la problématique des dépouilles mortelles des populations autochtones de Mvolye au cimetière catholique de Mvolye 1901-2013", Mémoire de Master en Histoire, Université de Yaoundé 1, 2019, p. 2.

Bessem, a German Catholic from the Woermann firm, they landed at Kribi to found another station there¹⁵⁰. Divided into three groups for that matter, the first group had to stay in Marienberg (Douala), the second group which had as its head father Breitner went to Edéa and the last group constituted of father Vieter at its head, accompanied by the brothers Hofer and Ulrich¹⁵¹ arrived Kribi on the 25 September 1891. After a few weeks, the first misfortune struck the missionaries on November 12, 1891. Following a high fever, Brother Hofer died, thus becoming the first Pallotines missionary to die in Cameroon. Built with a cemetery culture, he was buried in the new mission land.¹⁵²

This is how this place of memory was created; to permit to always have remembering place for the missing Germans brothers, priests, missionaries and sisters that work and died in Kribi during the colonial period. In this cemetery only missionaries, Pallotines and a few German officers were buried. As in catholic religious tradition, all men and women who choose to serve church renounce their family life and become property of the church, much like in the military. Moreover, when they died, their corpses were not given to their biological family for burial but were rather buried in the last chapel, mission, parish or diocese where he or she practiced.

This place is of capital importance because it plays a role of reminder and of memory; not only of the beginning of the catholic mission in Kribi, of these founding fathers but also of the colonial period which is in the eyes and in the thoughts of the people, local population or foreigners. The image below shows the German cemetery of Kribi, more precisely in the Mboamanga district behind Saint-Joseph Cathedral.

¹⁵⁰ Zanga, "La mission catholique " ..., p. 57.

¹⁵¹ *Ibid.*, p. 64.

¹⁵² *Ibid.*

Picture 1: Cemetery of the German Pallotines Fathers of the Saint Joseph Cathedral of Kribi



Cliche: Oum Gwet Henry, Kribi the 27th December 2023.

Unfortunately, in this wind of collective commemoration, the global tensions of the time leave no one indifferent. The failure of cooperation, lack of control and understanding between European powers led to the First World War. War that ended up leaving some vestiges as reminder such as war cannons.

b- The cannon in front of the cathedral

Located on a hill on the banks of the *Kienké* River and facing the Atlantic Ocean, the Saint-Joseph Cathedral of Mboamanga, at the time still a missionary station, presented a strategic war position, that made it possible to see the adversary or the enemies coming from a far. Good attitude, panoramic view, sheltered, near the house of the lord (God), the Germans decided to choose this place to be able to a better position for their cannons, war tanks and all other military equipment against the enemy¹⁵³. In short, this allowed them to attack the ship of the enemies, which landed on the *Kribian* coast to invade them, hence the presence of these cannon. This gives it a certain commemorative and historical value given its duration in time

¹⁵³ Monsignor Bouli Omer Jean, around 60 years, Vicar general of the diocese of Kribi, Yaoundé-Kribi, the 24 April 2024

and space¹⁵⁴. Illustration of the cannon placed to the left of the foundation (of the main entrance) of the Saint-Joseph Cathedral of Mboamanga.

Picture 2: The cannon inherited from World War I placed in front of the Saint Joseph Cathedral of Kribi



Source: Oum Gwet Henry, Kribi the 27th December 2023.

This cannon still serve today as an element of memory that allows the population to remember the passage of the war and its impacts. These elements of memory therefore constitute a reliable and a certain historical heritage. It is certainly true and recognized that, one of the main consequences of war is the destruction of property (infrastructure) due to the violence of the weapons of the war. However, despite its adoption, it is still possible to identify some remaining elements.

2- Infrastructures

Strategically placed since the early times, the Kribi area had also played an important role both in the past and in the present. Be it the Germans or the French, these two colonial

¹⁵⁴ It should be noted that the current position of the cannon is not exactly where it was during wartime clashes. But after the last renovation of the cathedral, the cannon were placed there in memory of the clashes which took place there.

powers that governed the zone established infrastructures to ease their settlement and life in the territory that they left behind them went going due to the acquisition of independence of the territory. Material and elements used during the colonial and mandate period, this infrastructure played many important roles in society at the economic, political and social domains. Economic reasons being the main cause of Europeans colonisation of Africa in general and Cameroon in particular. Most of all the infrastructures constructed in the territory were to serve that idea. This is why transport infrastructures are present in the division.

Land transportation being the most important means of communication network used and practicable at that time led the settlers to build several bridges which are still visible, practicable and even used today. Whether during the German or French era, the ancient region of Kribi-Lolodorf-Campo were enhanced with several bridges. Even if today, some or even most of these infrastructures are abandoned and neglected; like the Germans bridges over the Lokoudjé of Lolodorf and Mpalla. These bridges serve today as shortcuts for the population as it easily connect the two parts of the city; that is, the city Lolodorf and the chiefdom of Mpalla coming from Fifinda concerning Mpalla. This neglect of the bridges in the face of the advent of new roads and bridges has led them to deteriorate to an advanced stage up to the point of becoming a danger to pedestrians and all other people trying to cross these bridges.

Despite this abandonment by the current authorities, certain colonial bridges such as the Zenker Bridge¹⁵⁵ over the Lokoudjé continue to be used by the population today. A bridge less than a kilometre long and approximately 4 to 5 meter wide, it is located to the east of the divisional capital in the council of Bipindi¹⁵⁶ and it is found on the regional road number eight. The Zenker Bridge serves, to connect the town of Kribi to the municipalities of Bipindi, Lolodorf and Mvengue. Built since the time of the German presence in Cameroon, the German bridge is over 100 years old¹⁵⁷ and today constitutes a true source of local, regional and national pride. The picture below illustrates the bridge.

¹⁵⁵ ADDTL-O, Sites touristique recenses dans le département de l'océan, 2023, p. 1.

¹⁵⁶ Barka Gabriel, 50 years old, divisional delegate MINTOUL Ocean Division, Kribi, 19 December 2023.

¹⁵⁷ Affila Ndzie Brice, around 45 years old, development manager in the municipality of Bipindi, Bipindi, 21 December 2023.

Picture 3: The German bridge over the Lokoudjé of Bipindi



Source: Oum Gwet Henry, Bipindi the 21st December 2023.

Apart from these bridges, the division still has several infrastructures such as the Mboamanga lighthouse.

Located in the heart of the city of Kribi more precisely on the left bank of the mouth of the *Kienké* river. With the edge of the Atlantic Ocean at the West of the city in the district called Mboamanga. 18 meter high, the lighthouse built on an area of approximately 50 square meters in the shape of a cylindrical concrete tower, topped with a red-painted sheet metal lantern. At the top, is a weather vane with a banner that gives an old-fashioned look to this building.

Housing four windows, it has a small room fitted out at its foot. Built in 1906 during the Germans protectorate in Cameroon, the lighthouse served as a guide at sea for German ships and boats that docked at the port of Kribi. It was a very active port and an important place for the export of raw material products resulting from colonial exploitation¹⁵⁸ such as ivory, wood, rubber, cocoa, coffee etc.¹⁵⁹ Illustration of the lighthouse.

¹⁵⁸ Madam Biyong, divisional delegate MINAC Ocean, 40 years, Kribi, 11 April 2024.

¹⁵⁹ It should also be note that Germans boats and ships did not only use this lighthouse. Also by other ship and boats from other European countries who wanted to dock or trade. It was used by the boat of the Batanga people

Picture 4: The German lighthouse of Kribi



Source: Oum Gwet Henry, Kribi the 27th December 2023.

The interest of the place is the view of the sea and the beach, which it gives. The green light to enter the port is located 30m high. This imposing structure, not only serves as a navigational aid to sailors but also symbolises the city's colonial and maritime heritage.¹⁶⁰ Today, it is a gathering place for local people.¹⁶¹ These two elements constitute the historical heritage of the city and the population of the division in general. It recalls the history of the area and the value of the building, typically Germans SND architecture which is not the only one present in the division.

3- Architecture and colonial building

Architecture is the art and science of construction and organisation of space. It is present everywhere and comes in a multitude of forms. Architecture is a language and a

during their return to the *Kribian* coast respectively on the 14 February and 9 may 1916 after their tragic evacuation according to the MINAC delegate.

¹⁶⁰ Barka Gabriel, 50 years old, divisional delegate MINTOUL Ocean division, Kribi, 19 December 2023.

¹⁶¹ Solo Sandouma Jean Christian, 37 years, Material Accountant at the council of Kribi 1, Kribi the 27 December 2023

cultural expression. It reflects the identity of a human group.¹⁶² Architecture is therefore a cultural representation of a specific people and a fixed identity. This is how, to mark their presence and their passage in the division, the settlers established several buildings of great diversity in various areas and domains (religious, administrative, residential etc.). In the religious domain, several Christian churches were built during the German period and even after. Despite the multitude of buildings, only two are the subject of this study for their major social importance within the population and their imposing structures. These are the Saint-Joseph cathedral of the Catholic Church in *Mboamanga* (Kribi) and the EPC parish of Kribi town of *Mboamanga*.

Arrived in Cameroon at the cost of multiples difficulties, most of them linked to the civilizationist and religious quarrel and confrontation in Germany between the Germanic and protestant civilisation on the one hand and the catholic Latin civilisation on the other¹⁶³. This struggle arose because of the victory of Prussia over France in 1871 which had been perceived as a victory of German Protestantism over French Catholicism¹⁶⁴. As a protestant, he was very reluctant to the presence of the Catholic Church in Cameroon thus, the late arrival of Catholicism in Cameroon compared to other mission stations. This was all due to the German chancellor's reluctance to send catholic missionaries to his colonies.

After a relaxation by the German chancellor with the acceptance of Catholic missionaries in his colonies, we shall see a delegation, the very first delegation of Catholic priests from Cameroon disembark on the banks of the Wouri¹⁶⁵. This delegation was made up of father Henri Vieter and Georges Walter, brothers Frantz, Moor, Hirl and Ulrich who were all Pallotines. After founding their first mission in Marienberg¹⁶⁶ against numerous negotiations, the missionaries ended up taking the path to Kribi under the leadership of Mr. Bessem, director of the Woermann firm.¹⁶⁷

Arrived in Kribi on the 25th of September 1891 in a small group of three (father Vieter and Brothers Joseph Hofer and Ulrich). The same year, the foundation of the first Kribi

¹⁶² Africa 2009 Chronique, Patrimoine architectural africain, Novembre 2008, p. 7.

¹⁶³ Zanga, "La mission catholique" ..., p. 39.

¹⁶⁴ *Ibid.*

¹⁶⁵ Ntolo, "L'église catholique" ..., p. 3.

¹⁶⁶ *Ibid.*

¹⁶⁷ Zanga, "La mission catholique" ..., p. 55.

station was undertaken. Built with local materials and in 1892 the first construction was completed. After a visit to the chapel and the cathedral of Gabon and anxious to make the missionary station capable of attracting crowds by its beauty but also by its grandeur, father Vieter therefore decided in 1983 to build a new chapel made of more solid materials¹⁶⁸.

In March 1893, construction work on the new chapel began and was completed in November of the same year¹⁶⁹. A month later, Monsignor Vieter, blessed the chapel and dedicated it to Saint Joseph, patron of the Universal Church¹⁷⁰. According to some sources, it said that, the same day a violent tornado broke out and toppled the old chapel¹⁷¹. On the 24 August 1916, this church was consecrated and the pontifical office took place the next day.

Simple parish for years even though it has always been considered as a cathedral by the local population, the Saint Joseph parish of *Mboamanga* was for years an annex of the cathedral in the diocese of Ebolowa-Kribi because Ebolowa was the place where the only cathedral of the diocese was located¹⁷². With the creation of the diocese of Kribi in 2008, the Saint Joseph parish officially became the Saint Joseph Cathedral¹⁷³. It was renovated in 2002, retaining its 19th century colonial style. Today, she proudly displays her lighting fixture. The image below illustrates it.

¹⁶⁸ Zanga, “La mission catholique ” ..., p. 68.

¹⁶⁹ *Ibid.*, p. 69.

¹⁷⁰ *Ibid.*

¹⁷¹ Monsignor Bouli Omer Jean, around 60 years, Vicar general of the diocese of Kribi, Kribi, the 24 April 2024

¹⁷² *Idem*

¹⁷³ *Idem*

Picture 5: Front view of the Saint Joseph Cathedral of Kribi



Source: Oum Gwet Henry, Kribi the 27th December 2023. Seen from the front;

Picture 6: Rear view of the Saint Joseph Cathedral of Kribi



Source: Oum Gwet Henry, Kribi the 27th December 2023. Seen from behind

In addition to the cathedral, another religious building that is the *Mboamanga* Presbyterian Church (EPC) derived from the American Missionary Society (AMS) or the American Presbyterian Mission (MPA) was present on the coast of Kribi for years. More precisely on the Island of *Corisco* (current Equatorial Guinea).¹⁷⁴ In 1896, in front of the island of *Corisco*, the first mission landed on the coast of Grand Batanga precisely at the village *Bongahele* where they built the first mission station.¹⁷⁵

It was only in 1922 that, the mission reached the side of Kribi precisely in the village of *Mboamanga*,¹⁷⁶ led by reverend Albert Isaac Good nicknamed by the local population *Ngôtô-zambé*¹⁷⁷. The same year, a parish was build and in 2005, it underwent some modification and redevelopment but retained its same structure and colonial style. Illustration of the cathedral

Picture 7: Front view of the Kribi EPC Parish



Source: Oum Gwet Henry, Kribi the 27th December 2023.

¹⁷⁴ Zanga, "La mission catholique " ..., p. 50.

¹⁷⁵ Reverend Bonyamwé Vella Alain, 60 years, Pastor of the Kribi town EPC parish, Kribi, 11 April 2024.

¹⁷⁶ Idem

¹⁷⁷ Idem

Picture 8: The Kribi EPC Parish signboard



Source: Oum Gwet Henry, Kribi the 27th December 2023.

Besides religious structures, other buildings left by settlers, such as palaces and houses are present in the area. Indeed, regarding the palaces, many were built during the colonial period in the current division. Despite their architecture and variable surface area, they all have a very important historical and memorial character.

As an example, we have the Zenker¹⁷⁸ palace¹⁷⁹ built in the 1890s during his second coming to Cameroon. Built on an area of more than one hectare on a typically German model, single-storey castle (R+1) comprising several rooms. The palace is built, with local materials and some imported material from Germany. The image below, shows an illustration of the place:

¹⁷⁸ Born on the 11 June 1885 in Leipzig, Germany and died on the 6 February 1922 in Bipindi Cameroon. George August Zenker was a gardener, explorer botanist and zoologist. He made several trips to Cameroon in the years 1880s. Between 1889 and 1905, he was head of the Yaoundé scientific station before deciding to settle permanently in Cameroon precisely in the locality of Bipindi where he had his palace built.

¹⁷⁹ ADDTL-O, Sites touristique recenses dans le département de l'océan, 2023, p. 1.

Picture 9: Zenker palace of Bipindi



Source: Oum Gwet Henry, Bipindi the 21st December 2023.

This structure represents an architectural gem. Other buildings, whether palaces or offices left by the settlers, have all been redevelopment and transformed into administrative building residence of the SDO¹⁸⁰ in the administrative district (Kribi) and the Campo council which are two of the building heirs of colonialism. At the end of this part, the objective was to identify the different buildings and the colonial heritage potentials. It appears, however, that the division has and is full of a great variety and diversity of colonial elements, which by their beauty and their history, recall that of the locality. The fact that, heritage is not only material but also intangible, leads us to be interested in its intangible aspect.

II- CULTURAL HERITAGE

This concept has evolved over time and it is challenging, searching the correct term to use to express its importance and meaning. It can finally be defined as, the legacy of physical or societal artefacts inherited from the past. It is, the offer of a bridge between the past and the future with the application of particular approach in the present. Due to its attached values for these groups and communities, cultural heritages are maintained in the present and bestowed for the benefit of the future generation. For the promotion and valorisation of this heritage, groups and societies organise different festivities and carnival where they express their arts,

¹⁸⁰ Barka Gabriel, 50 years old, divisional delegate MINTOUL Ocean Division, Kribi, 19 December 2023.

dance, music and share their stories, legends, myth to the young generation while initiating them to, some rites.

1- The festival of communities

Due to its ethnical, tribal and cultural diversity that characterises the division; there are many festivals that are either cultural or non-cultural; celebrated by different communities in the area. Among all these festivals, only two mainly call our attention and would be the object of this part.

Firstly, there is the *Mayi* festival of the Batanga people (particularly the Bapuku and Banoho ethnic group). Perceived as a funeral organised each year at the same period, the *Mayi* festival is therefore a great rendezvous and popular moment of gathering of all Batanga sons and daughters from diverse backgrounds for a great cultural sharing and a traditional commemoration of their history.¹⁸¹ Indeed, deported from their native land by the German in 1915, the Batanga people had to seek refuge in the Bakweri land in the south west of Cameroon. At the end the First World War in Cameroon, which marked the end of the protectorate in Cameroon, general Aymrich ordered the repatriation of the exiled.¹⁸²

Immediately under the order of their senior leader Ndende Ya-Bonyamwé, preparations for a rapid return to their ancestral land accelerated. This return process took place in two waves; the first took place on the 14 February 1916. It marked the arrival of the first group of Batanga in the *Kribian* coast. This wave was constituted of the *Bapuku* ethnic groups. As for the second wave, it took place on the 9th May of the same year. It was the most important contingent as it represented more than half of the Batanga population and gathered mostly the *Banoho* ethnic clan.

Arrived in Kribi aboard of a boat, this return by sea was very perilous because several people had perished in the water of the Ocean. It is therefore because of this deportation and in homage to their brother and sister who died on the return, that the Batanga decided to commemorate their return to their ancestral land. With their commemorative festival celebrated on the February 14 of each year since 1916 by the Batanga Bapuku and on the 9th May also called the *Mayi* celebrated each year since 1916 by the Batanga Banoho. However

¹⁸¹ Emeno, "La fête commémorative " ..., p. 64.

¹⁸² *Ibid.*

according to Emeno and patriarch Moukengue¹⁸³ talks have been initiated between the different traditional chiefdoms within the “Association des Chefferie Traditionnelles de la Côte Kribienne”¹⁸⁴ (ACTCK) to find a consensus so as to merge these two dates which celebrate the same thing. As both events are historical because they are the result of the events that occurred.

Like any traditional festival, the *Mayi* festival; in order for it to have a good organisation and perfect success is done respecting to stages. This ranges from preparation that is done between 9 to 12 months, the commemoration and festival itself; that brings together several strong and rich cultural activities and events such as rites and rituals, parades with tours of the city, festive and many other economic, commercial and sporting activities. Finally the closing stage, marks the end and the last day of the festival. It groups together several activities that begin very early in the morning and ends late in the night. The *Mayi* lasts for exactly 9 days that is, from *Nnanga Mu Mayi* 1st May to the 9th May.

Secondly, there is the *Nguma-Mabi* festival¹⁸⁵. Born and initiated in the year 2000 by Mabi traditional rulers with the aim of unifying all Mabi sons and daughters from various backgrounds having the same goal and objective. That is to commemorate, enhance and promote its culture to hand it over to the youth and future generation. Part of the large “*kwasio*” tribal group; made up of the *Mvumbo (Ngumba)*, the *Bisio* from Equatorial Guinea, and the *Shiwa or Makina* from Gabon, the Mabi or Mabéa people are found in the Ocean Division in general and more precisely in the Kribi and Campo subdivision. Since they were not really having a proper traditional feast like other tribes, the Mabi chiefs introduced this initiative to group back their people. Giving the opportunity to recall the entire history of the Mabi people and to present their customs and traditions not only to their sons and daughters for them to endure and preserve it but to the public and the world.

This festival occurs every December of the year since its creation in the year 2000. It goes on over a period of one week (6 days exactly) that is from the 10th of December marking the beginning of the festival to the 15th of December¹⁸⁶ which is the climax and main day of

¹⁸³ Moukengue Thomas Samuel, 66 years, patriarch and Batanga initiate, Yaoundé-Kribi, 25 April 2024.

¹⁸⁴ It was initiated by Benaé Mpeke Blaise in May 1999, notable of exceptional rank in the chiefdom of the Mboa-mang Kribi group

¹⁸⁵ Madam Biyong, Ocean Divisional Delegate MINAC, 40 years, Kribi, 11 April 2024

¹⁸⁶ Idem

celebration. The *Nguma-Mabi* festival brings together several cultural, economic, educational, touristic, sporting and even spiritual activities which have a great positive impact, not only on the Mabéa population but also on the entire population of Kribi, its surrounding and on tourists. Generally organised in the city of Kribi on the edge of the *Ngoyé beach*, this festival is an opportunity for Mabi traditional rulers to take stock of the year and present the New Year to the ancestors and spirits of water for the protection of all Mabi sons, daughters and also of the entire population of Kribi. It is a great moment of cultural exchange that also immerses the city, the population of Kribi and its surrounding in the moment of the end of year celebration.

Apart from these major festivals of the year in the division, other non-negligible festival such as the *Joba Ja Iyassa (joji)* festival of the Iyassa people of Campo¹⁸⁷, the *Bwambè* festival created in 2016 within the Kribi.Co association by a group of young citizens who are dedicated in protecting the beauty of nature, environment and culture. They celebrate it every year from the 25 to 27 August. Other festivals such as the *Makena* international festival is celebrated from the 28 to 30 December of each year, the *Hoha* festival was created in 2020 together with the *Mpapo Ndowè festival*. All these festivals are ideas put in place for these peoples to present their culture and tradition with the practice of rites in the local languages, the telling of myths and legends while respecting oral tradition.

2- Rites, myths, legends and languages

Considering the presence of multiple ethnic and tribal groups in the division, it is clear and obvious that each of them has its own rites, myths, legends and languages that in one way or the other is linked to its history, tradition and customs. It is therefore obvious that, they cannot all be analysed and identified. This part of the study shall present some of the most practical elements, known and openly practiced in the division; during public ceremonies or festivals.

a- Rites

Concerning rites, each group of people in the division practise and know numerous rituals. Such rituals are practice according to the circumstances and the needs. They are so many types and categories of rituals that can be either rites of protection, blessing, presentation, birth, delivery, baptism, initiation etc. As an examples among the Batanga ethnic group, there is the *Mengu rite*, practiced by traditional chiefs and their notables only. It

¹⁸⁷ Mondjeli Gnamaboba Denis, 47 years, Cultural promoter, Ebodjé, 20 December 2023.

consists of giving food to gods of the sea (*Mamiwater*) and ancestors who died at sea during the deportation. There are also other rites such as the grievance toward the deceased in order to implore their grace, practised at all Batanga cemeteries in the village (The *Mboamanga*, *Talla* and the cathedral cemeteries). Only the chiefs and notables carry out this rite of collecting grievances expressed very early in the morning at 2 a.m. at sea the day of *mayi*. We have other rites such as, the ritual of invoking the gods and the water spirit, the rite of presentation of the new-born to the gods and the spirit of water, the rites of blessing the sea for a collective bath is practiced. It is important to emphasise that most of these rituals are practice only during the *mayi* period, which is from the 1st May to the 9th May of each year.

In Bassa tribe, we find rites like that of the *Yaa Man*. It is a ritual of naming new-born; that is a ritual through which, they give the name to the new-born baby and reveal it to the public¹⁸⁸ then establishing paternity, certain rules of inheritance and the ethnical training of the new-born for the transmission of cultural and family heritage.¹⁸⁹ The *Yaa Man* allows certain values to be preserved in the ethnic group, clan or even in the preserved and revival of the genealogy such as the recognition of a loved one.¹⁹⁰ It should be noted that, the *Yaa Man* has to be done four days after birth for the girl and five days after birth for the boy¹⁹¹.

Other rites like the *Ndandi* are also practiced in the tribe. The *Ndandi* is the great-grandson or daughter of a man or woman. The *Ndandi* even though it is done to the two great-grand parents, it is much more placed on the women.¹⁹² Indeed, in the traditional African societies in general and Bassa in particular, man cannot be sterile. So when a couple has reproductive problems, the fault is most often attributed to the woman. This is why; to be truly considered a woman; she must have given birth. Childbirth restores all femininity to the women because apart from that, she is not complete. When a woman therefore succeeds in giving offsprings to her husband and these offspring remain visible and proliferate until the third generation, it is a blessing. Then the great-grandmother must neither see nor carry her *Ndandi* without having done the rite. This is to avoid it to become a source of misfortune or even to take her to the tomb¹⁹³ hence the existence of the rite. The *Ndandi* ceremony also

¹⁸⁸ Gwet Aurelien Innocent, 63 years, Mbombok, Yaoundé-Kribi, 3 May 2024.

¹⁸⁹ A.M. Foue Yogo, "Les rites du *Yaa man* et *Ndandi* chez les Bassa de la période précoloniale a 1896" Mémoire de DIPESS II en Histoire, Université de Yaoundé 1, 2015, p. 30.

¹⁹⁰ *Ibid.*

¹⁹¹ Gwet Aurelien Innocent, 63 years, Mbombok, Yaoundé-Kribi, 3 May 2024.

¹⁹² Ngo Njayick Suzanne Rosine, 56 years, initiates Bassa, Kribi, 14 April 2024.

¹⁹³ Gwet Aurelien Innocent, 63 years, Mbombok, Yaoundé-Kribi, 3 May 2024.

allows the great-grandmother to transmit her power of procreation and to bless her so that, she in return perpetuates the lineage in order that, it never dies out.¹⁹⁴ Many other rites exist among other tribes that are derived and inspired by certain myths and legend of oral tradition.

b- Myths and legends

Sometimes confused in their particularity and specificity, myths and legends are sometimes considered to be one and the same thing but they are different. If legends are considered to be stories, which are thought to be based on true events, but that, have developed fictional element with deep significance to the culture from the origin. Myths on the other hand are stories derived from cultural traditions or legends that have a deep symbolic meaning and usually involve a lesson that will be helpful to the listener or reader.¹⁹⁵ Following the above description, it shows that myth and legend goes together, to give symbolic meaning to some true event that occurred in the society and have deep significance and importance.

According to *Iyassa* mythology, the rock called *élobo* means a thing in *Iyassa* language and is commonly called the wolf rock.¹⁹⁶ It is venerated by these people because it is said to have protected them against the ferocious Germans; who before being chased out of Cameroon, wanted to exterminate them. Still according to Gnamaboba Denis¹⁹⁷ that rock is considered as being sacred and that anyone who goes to the rock to carry out any bad practice never comes back. Besides the wolf rock, there is another rock called the *Manyangué* (the tortoise rock). According to the *Iyassa* legend, these two rocks were friends who later became enemies and rivals after disputing over the same woman.¹⁹⁸ It is said that, they fought for years and in a final battle, *élobo* used a blade and cut *mnyangué's* arm and the latter seize with anger gave a violent blow at *élobo's* head and broke it into pieces. Hence, the current form of the *manyangué* and the presence of several small stone under *élobo*.

Moreover, other myths and legends coming from other peoples such as the *Nnanga Mu Mayi* which means May star in the Batanga language. This one considered the month of

¹⁹⁴ Foue Yogo, "Les rites du " ..., p. 51.

¹⁹⁵ [Http://www.twinkl.com/mythsandlegends](http://www.twinkl.com/mythsandlegends)

¹⁹⁶ According to Gnamaboba Denis and Dimoli Marie, this name is derive from the Spanish *Rocca de lobo*. *Rocca* that means rock and *lobo* that means wolf because the first explorers to arrive in the area could not pronounce this elaborate name perfectly and given it wolf shape; they therefore decide to call it *rocca de lobo* that the English literally translate as wolf rock.

¹⁹⁷ Mondjeli Gnamaboba Denis, 47 years, Cultural promoter, Ebodjé, 20 December 2023.

¹⁹⁸ Idem

May (more precisely the 1st day of the month) which is the month of celebration, as sacred. In addition, there is the myth and legend of *Itongo Mayi*, which means, the maiden of May. According to the legend, during the celebration of *May*, the queen who came from the water is incarnated in the form of a young girl. This therefore represents the queen who came from the water to bring peace, relief and happiness to her Batanga children who had remained unhappy and offended for a long time. According to the myth and legend, for the rite and event to go smoothly, then girl must be healthy and holy (virgin). On her return to the water the goddess returns with all the suffering and pain experienced by the Batanga and she leaves them peace love and happiness. All these myths and legends founded or not are translated within each people from generation to generation. These transmission processes take place in a very specific way and most of time the only in local languages. This to maintain and conserve the same strength, meaning and the same symbols in order to keep the same values of the ancestral era in the eyes of today in the community.

c- Languages

Language is generally considered as a simple tool and means of verbal communication specific to a people, ethnic, clan, tribe, group and a society. It is a very important element on a traditional and cultural level. It can also be considered as the fundamental element of the existence of civilisation (culture) because everything is done and transmitted through speech and writing which must be done in a given language. In all the habits and customs of the world for the perfect execution of rite or ritual whatever its degree, it is necessary to resort to the local language without which, nothing is possible or practicable. Thus, language can be qualified and defined as the soul of a people (tribe, ethnics or clan) without which, nothing exists and cannot be achieved. The division given its heterogeneous population bring together several ethnic and tribal groups, which each have or share a language. These ethnic groups are classified into five large tribal groups that are; the Bassa, the Ngoumba, the Fang-Beti-Bulu, the Batanga and the Pygmies.

The Fang language is a southern *Bantoid* language of Cameroon. It is traditionally classified as a western *Beboid* language, but, that has not been demonstrated to be a valid family. Fang is the name of the native language spoken in the tribe.¹⁹⁹

¹⁹⁹ [Http://www.camerounweb.com](http://www.camerounweb.com)

Similarly, there is the *Ewondo* “*kolo*” language. This is a language spoken in the Southern part of Cameroon. It is somehow similar with, few differences to other languages of Cameroon as “*iton*” or *Eton*”, *Nnanga*, *Bulu*, *Fang* (*Ntumu*) etc. It is a lingua franca used by many ethnic group in the division. It is the mother tongue of the “*Beti be kolo*” or “*Kolo Beti*”²⁰⁰ commonly called by abuse of language “*Ewondo*”²⁰¹.

In addition, there is the “*Bulu*” language pronounced “*Boulou*” in French. It is an African language spoken mainly in Cameroon especially in the South region of the county. This language is family with the *Beti* language; it is closely related to *Ntumu*, *ewondo* and *fang*. The first Presbyterian missionaries who came to Cameroon codified the *Bulu* language. It was made as the language of instruction in the protestant doctrine in the colonial era²⁰². The language has French *Boulou* a dictionary of which one of the authors is Eyinga Moses. All these languages were derived from the *Beti language*. These are Bantu language, spoken by the *pahin* people who inhabit the rain forest region of Cameroon, Republic of Congo, Equatorial Guinea, Gabon and Sao Tomé and Principle. The varieties, which are largely mutually intelligible and variously considered dialect of closely related languages are; *Ewondo*, *Fang*, *Bulu*, *Eton*, *Bebil*, *Mengisa* etc.

Next, there is the Bassa language. The Bassa are Bantu people of central Africa established in Cameroon. The Bassa language belongs to a group of Bantu language, it has similar phonetic and grammatical features common to many Bantu languages such as nominal classes. The implosive //b// and system tones: high tone, low tone, low tone up, low tone up, high-low and medium tone²⁰³. This language is written using the Latin alphabet adapted including consonant, vowel and accent specific to Bantu language. There is also a characteristic of the Bassa alphabet, which is not esoteric. This are some of the language spoken by some ethnic group in the division ant their characteristics and history. However,

²⁰⁰ [Http://www.camerounweb.com](http://www.camerounweb.com)

²⁰¹ This name originated from a mistakes made by the first settler. George August Zenker accidentally introduced this error in 1895. It was later takes by the first missionaries in Cameroon especially the Pallotines and later the colonial administration whose spread it all over the territory and unconsciously impose it in native head.

²⁰² Throughout this research, it was realize that the very first missionaries to arrive Cameroon faced serious language problem. Unable to evangelise without and be understood because they were not speaking the local languages, they had to remedy to it. To remedy to this situation they learned the local languages. Once learned, the codified it that is they gave it or created an alphabet for those who were not yet codified to be able to write it. Finally, they used as the official language in the area it was practiced. This led to doctrinal teachings, worship in the local language and even went up to the translation, of the Bible into that local langue. *Bulu* were one of these languages.

²⁰³ [Http://www.camerounweb.com](http://www.camerounweb.com)

language is not only verbal but also physical and gestural. For harmony and a good understanding of African culture and customs, it is necessary to study them as a whole, which leads then to an interest in those other form and types of languages.

3- Dances, music and arts

Dance is a gestural and bodily language that conveys a message and reveals a state of mind. Every important moment of life from birth to death is song and dance in the African and Cameroonian culture. Songs in the local languages accompany these dances. Generally, these songs revolve around daily subjects, love, compassion, betrayal, bravery and above all praise toward traditional leaders or guarantors of tradition. Naturally, to dance they need a song sometimes accompanied by musical instruments, which express the richness of life, events or daily activities and its place in ritual ceremonies. There are found several types of dances in certain ethnic groups such as the *Bagyeli dance*²⁰⁴ that is practiced by pygmies of Bipindi. It is a dance of initiation and of invocation of ancestors to accomplish certain rituals.²⁰⁵ Among the Mabi people, we found initiatory dances such as; the *Nzong Ma Guiung* dance, an initiatory dance towards and for spirits of water. The *Nzong Mi Mpfuh* dance, an initiatory dance practice for and towards spirits of forest. The *Vanga* dance, practiced for cultural and secret society initiation and the *Bol* dance practiced to call the genius of the forest. We also found other traditional dances in the Mabi culture such as the *Marine Giali*, *M'bàla* and the *Zanga* dance. In other communities, such as the Iyassa, we also find several dances such as the *Ivanga* and *Betiboa* dances that are only practiced by women. The *Mebonghor* and *Nbayah* dances are mixed dance both practiced by men and women.²⁰⁶ There are also some initiatory dances such as the *Mekouye* that are only practiced by initiated men. Among other ethnic groups, they found several others dances such as the *Baya/Gbayah* among the Batanga, the *Essani* and *Sô* in the large *Beti* group and many others²⁰⁷.

For a good performance of these dances, a song, a sound or a musical rhythm specific and unique must accompany it to the situation. As is often said, music softens pain. It is a tool of ritual, invocation of spirit, prayer, appeasement and communication that expresses one or

²⁰⁴ Ndong Joseph Fabrice, around 35 years, Head of the accounting and treasury department at the council Bipindi, Bipindi, 21 December 2023.

²⁰⁵ Affila Ndzie Brice, around 45 years, Development manager in the municipality of Bipindi, Bipindi, 21 December 2023

²⁰⁶ Mondjeli Gnamaboba Denis, 47 years, Cultural promoter, Ebodjé, 20 December 2023

²⁰⁷ Abena Alain, around 40 years, Head of general affairs services at the MINAC-DDO, Kribi, 19 December 2023

more feeling whether positive or negative. These could be feelings of anger, love desolation, regret, pity *etc.* Furthermore, music can also be considered as a tool for identification and authenticity of a culture, a tradition, a tribe or ethnic group and a society. It can be seen as a means of cultural exchange and a tool for inter-ethnic, inter-tribal and even international diplomatic communication via its instruments and its melody. All these developed elements show and demonstrate that music is an integral part of a culture and tradition. This is because it draws its originality, its identity, its authenticity and even its vision from the world which is experienced and seen in these habits, customs, and its political, economic, cultural and traditional organisation.

For the creation of this music we need a rhyme, to have the rhyme we need a sound or even a set of sounds, an arrangement and a mixture of all this to have a perfect style on which we breathe words. For a combination of all this, we need elements capable of producing this and other sound, musical instruments. In the African culture and musical tradition in general and in Cameroon culture and musical tradition in particular, music is not digital, that is to say, it not created primarily on a computer or a mixed tap. No, it is constructed base on natural and local sounds, with the help of cultural and natural instruments such as; tree wood, animal skin, animal trunk and many other elements. To produce instruments such as *Balafons*, *tam-tam*, *mbpassi* (piece of Chinese bamboo that are tapped against each other to set the rhythm), *drums*, *gourds* covers with small beads, small iron bracelets tied to the hand and feet to make sound even the apples of the hands tapping against each other and many others.

All these instruments and visions of the world brought together on the same scene therefore give rise to very varied rhythm and musical style of the different, ethnic and tribal group specific to each people, such as the *Gbaya* for the Batanga, *Assiko* for the Bassa, *Bicoussi* for the *Beti*. This gives the particularity of each people and the development of a true musical art. Art being not only musical but also artisanal, culinary and even clothing cannot be studied from just one aspect.

Located in the heart of the tropical and equatorial forest, washed to the coast by the Atlantic , made up of the *Sawa* people (people of water) and bantu people (people of the forest), the division constitutes a total mixture. Given its wealth and ethnic-tribal and culture-traditional diversity, the division is made up of a population which essentially lives from three

key activities; that are agriculture, fishing and craft. Given its natural and environmental riches (forest, subsoil and land (soil)), how can they not exploit these element? Then it is normal that artisanship is a key activity. This how certain ethnic group and tribe develop techniques to exploit these resources, such as the pygmies' people (Bagyeli) of Bipindi²⁰⁸ and Batanga people of Kribi²⁰⁹ who specialise in artistic craft, in wood and soil for the manufacture of masks, stick of authority or command and several other object? The image below illustrates these points well.

Picture 10: Local art shop in Kribi

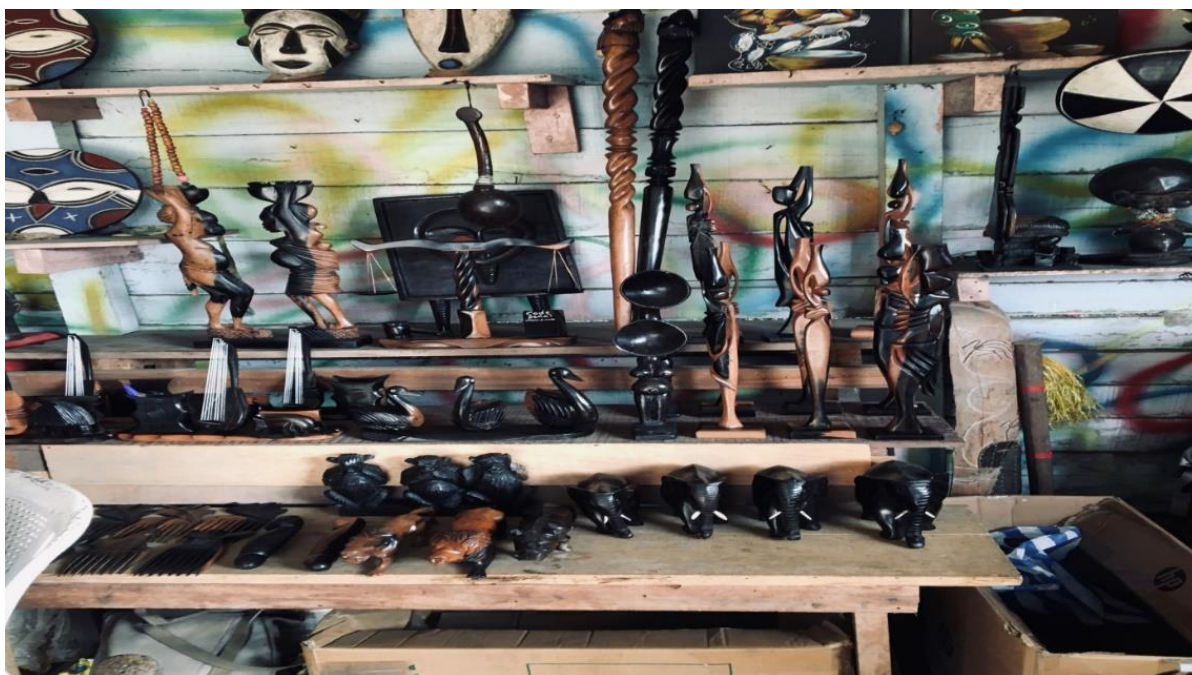


Source: Oum Gwet Henry, Kribi the 27th December 2023.

²⁰⁸ Affila Ndzie Brice, around 45 years old, development manager in the municipality of Bipindi, Bipindi, 21 December 2023.

²⁰⁹ Mr Ibrahim, around 60 years, Cultural promoter, Kribi, 27 December 2023.

Picture 11: Local art shop in Kribi



Source: Oum Gwet Henry, Kribi the 27th December 2023.

Given its artistic diversity, the Ocean Division stakeholders are not limited to the manufacture of art objects only. Some Mabi, Iyassa, Fang and Batanga stakeholders are also involved in a form of industrialisation art. This is observed in the manufacturing of fishing canoes like the one below.

Pictures 12 and 13: Canoes being manufactured at the local Kribi (Mboamanga) factory



Source: Oum Gwet Henry, Kribi the 27th December 2023.

In the field of gastronomy there are certain tribes that we no longer call, such as the Bassa and Beti (*Ewondo, Bulu, Fang*) with meals like *Okok* without sugar for the Bassa and *Okok* with sugar for the Beti. The *Mbongo* (Bassa) commonly called “black sauce”, *the pistache dish* and many others which already have a worldwide reputation and which need no introduction today. However, certain specificities are still left to be discovered such as the *Ébandja* commonly called “spicy sauce” which is a rich ingredient of the Batanga people. There are also dishes like *Mabang*, known as “spicy fish”, a typical dish from Mabi and Batanga. *Mabang* is a dish which is essentially composed of the elements; fish, pepper and salt (you can add cube and lemon if you want). To cook it, you have to be very patient because it takes between 7 to 10 hours to be well smoked. The image below shows the *Mabang*.

Picture 14: *Mabang* fish



Source: Oum Gwet Henry, Kribi the 29th December 2023.

At the end of this part, the objective was to present the different cultural potential that abound the division. The fact remains that, the division does indeed have a rich cultural diversity that is present in several areas, whether festive, mythical, legendary, musical or artistic. Every civilisation and culture develops in a specific place and environment. This brings us to the final part of this chapter that focuses on natural and environmental potential.

III- ENVIRONMENTAL AND ECOLOGICAL HERITAGES

Blessed by the gods and the nature, the Ocean Division has a natural environment that is very varied and diversified; sheltering within it numerous riches and potentials. These multitude riche environment, create an ecological and ecosystem favourable for the growth and development of vegetation, species and tourism.

These makes it to become a very important; why not a strategic place in the domain for the promotion and exploration of nature. In this last part of the first chapter, the aim is to have a summary exposition of some natural attraction present in the division like the village of the tortoise, then the ecological reserve and to finish some exception of the nature in the area.

1- The Ebodjé Tortoise site

The first village located at the entrance to the council of Campo coming from Kribi, the village of *Ebodjé* extends over an area of approximately 20 kilometres square and home to a 3rd degree chiefdom of the Iyassa group. *Ebodjé* is bordered to the East by the Cinosil structuring project, to the West by the Atlantic Ocean and to the South by the *Mbendi* village. *Ebodjé* has a population of around 1600 souls.²¹⁰ A village that brings together the Iyassa community, an essential rural community that makes its living from fishing as its main activity and agriculture and craft as secondary activities.²¹¹

The name *Ebodjé* (*Ebodié*), is derived from the Iyassa language (fang) which means “how is the front, how does the front look like or what is in front” a bit like the fortress of the vanguard. This is what inspired the architectural style of its main entrance as illustrated in the image below.

²¹⁰ Mondjeli Gnamaboba Denis, 47 years, Cultural promoter, Ebodjé, 20 December 2023

²¹¹ Idem

Picture 15: The main entrance to the village of *Ebodjé*



Source: Oum Gwet Henry, Ebodjé the 20th December 2023.

Apart from its beautiful architectural entrance, the village has other attractive arguments like one of its beaches. The beach of *Ebodjé* is the only beach where marine turtles come to nest in Cameroon. Talking of these turtles, there can distinguish the presence of four species of marine turtles on the *Ebodjé* site; that are: Hawksbill turtles, Green turtles, Leatherback turtles and Olive Ridley turtles. The hawksbill and green turtles which are in their juvenile state only come to feed while the olive ridley and leatherback turtles come to nest (lay eggs) on the coast because they were born there²¹². This is because according to science the turtle only breeds or nests in the surrounding area where she was born. Olive ridley turtles have a size of about 75 cm²¹³ and a weight which varies between 50-100 kg and even 200-500 and plus. Leatherback (lutes), on the other hand are the greatest turtles in the word and weight up to a tone.²¹⁴

Turtles have a nesting time that varies between about 1 hour on average and 1 hour 30 minutes maximum. Just enough time for them to get out of the water climb onto the sand, clean the chosen spot, stream, lay eggs, rest and return to water. The complete procedure last between one-hour minimum to 1 hour 30 minutes maximum.²¹⁵ It is essential to note that, the

²¹² Mondjeli Gnamaboba Denis, 47 years, Cultural promoter, Ebodjé, 20 December 2023

²¹³ Idem

²¹⁴ Idem

²¹⁵ Idem

turtles only come to lay their eggs at night over a period that varies from the month of August to the month of April²¹⁶ with a frequency of approximately 2 to 5 turtles per week.

Once laid, the eggs are either left to incubate intact or hatched. This is why; NGOs, agents and anglers expand the nests and install them to protect enclosures to ensure the hatching of eggs vulnerable to predators carry out night patrols on the beach. A turtle can lay on average hundreds of eggs per individual depending on the species. The eggs hatch between 45 to 60 days later for the olive ridley turtles and 45 to 90 days later for leatherback turtles. The images below show the turtle site and turtles nesting.

Picture 16: Coast of the *Ebodjé* beaches where sea turtles dock to lay their eggs



Source: Oum Gwet Henry, Ebodjé the 20th December 2023.

The turtle site is a heritage with high potential due to its touristic attractiveness and its natural ecological situation.²¹⁷ It is worth noting that, despite the fact that the turtles are the main reason for the attraction of the village, other initiatives have been taken to encourage and promote tourism in the area. This aspect includes the exhibition of the cultural potential of the village, the visit to the wolf rock, forestry operations, sea fishing operations, and other activities to be developed in the village which will be built around the resource and potential of the village whether environmental, ecological or cultural. The community, with the support of NGOs and certain partners are working on this initiative aimed at promoting, enhancing

²¹⁶ Idem

²¹⁷ Dimoli Marie Claire, 50 years, 2nd Deputy Mayor, Ebodjé, 20 December 2023

and perpetuating the village of *Ebodjé* as a heritage site with multiple potentials. Despite these gestures, the population does not really feel supported by public and local authorities. Apart from the *Ebodjé* site, the council is still full of other great assets and natural reserves that contribute to a clean and some ecological and environmental heritage.

2- The Campo reserve

An impressive forest reserve, the Campo reserve, also known as the “Campo-Ma’an National Park” covers an area of approximately 2,680km² or a total superficies of 771,000²¹⁸ hectares. Located at coordinates 2° 34’ 34’ north and 9° 49’ 52’ south with a temperature of approximately 25° c, the reserve is located in the extreme southwest of the south region straddling the division with the Campo district and the *Vallée du Ntem* division in the *Ma’an* district. It is bordered to the South by Equatorial Guinea, to the West by the Atlantic Ocean and to the East by the Mvila Division. Created on the 19 September 1932²¹⁹ as a Campo wildlife reserve by the order of the French high commissioner the adjacent ma’an forest plantation was created in 1980 for the conservation of *Aucoumea Klauneana (okoumé)*, a very profitable tree species for logging.

In 1999, by ministerial decree n° 91/A/MINEF/DAJ relating to land allocation, the Campo and Ma’an site and reserve were finally joined within the Technical Operation Unit (UTO). By combining the territory of this between 264,004 hectares of integral protection zone and 507,000 hectares of peripheral zone, this gives it a total area of approximately 771,000 hectares. In the same direction in the year 2000 by the decree of the Prime Minister,²²⁰ the Campo-Ma’an National Park was created. It extends over a vast landscape dominated by two main types of relief to the north and south. The Northern part is covered with maintained and some plateaux while the Southern part is covered with hills and small valleys. The overall attitude is less than 200 m. The park belongs to the dense evergreen Guineo-Congolese humid forest zone that retains its greenery all year round.

The park is full of a combination of around fifteen plant that are representd. The most characterised and important are the Atlantic forest of Biafra at *Caesalpinaceae* which

²¹⁸ Cameroun PNCM, “Fiche signalétique du Parc National de Capo-Ma’an (PNCM)”, *réseau des aires protégées d’Afrique centrale (Rapac)*, 2015, p. 2.

²¹⁹ J.C. Owono, “Les peuples autochtones et les aires protégées en Afrique : le degré d’implication des pygmées Bagyeli dans le plan d’aménagement et de gestion de l’UTO Campo-Ma’an”, *Etude de cas n° 8-Cameroun-Campo-Ma’an*, 2001, p. 246. (243-267).

²²⁰ Decree n° 2000/04/PM of the 6 January 2000, creating the Campo-Ma’an National Park

occupies almost 65% of the surface area of park from the Northwest to the Southeast.²²¹ The Atlantic forest of Biafra at *calpocalyx heitzu* and *sacoglottis* and the Gabonese island cover 10% of the park's surface area and extends from Dipikar Island to the Mamelle Mountains on the western periphery of the park²²². In addition, the coastal forest with relatively rare *caesalpinaceae*, *heitzu* and *sacogolottis gabonensis* is covering a maximum of 5% of the park area and along the west coast of the island of Dipikar to the Ebodjé village. Atlantic mixed evergreen and semi-deciduous forest with a predominance of Atlantic evergreen forest elements covers approximately 25% of the Southwestern periphery²²³. Other important types, forms and categories such as submontane and degraded forest are scattered throughout the park and swampy and periodically flooded forest run along the *Ntem* and Lobe rivers.

According to some studies, it is accepted that this area was a refuge for central African species during the last quaternary glaciation, hence its great fauna and flora diversity. However the inventories carried out to date give the following indication: the biological richness of these site is comparable to ; 1500 species of plants with 114 endemics, 80 large and medium mammals such as giant pangolins, African elephants, gorillas, leopards, buffaloes and mandrills, 390 invertebrates, 249 species of fish, 112 reptiles, 80 amphibians and 302²²⁴ birds²²⁵. The results of certain experience and studies carried out by some non-governmental organisations like WWF in the park are already very exceptional and encouraging according to some local elected officials²²⁶. For instance, studies and experiences carryout by the WWF on the familiarisation of men and gorillas shows and even demonstrate that, it is already possible to approach gorillas from a distance of two or more meter.²²⁷ This represents an extraordinary natural phenomenon.

Besides this, the park is also full of some colonial and mythical elements such as German vestiges, followed by a rubber plantation and the emblematic rock of Dipikar. At the level of the park we can also observed the Memve'ele waterfall, the Picatharte cave and the

²²¹ AMINAC, C: NR, Le Parc National de Campo-Ma'an, published by the World Heritage Centre 2018, p. 2.

²²² *Ibid.*

²²³ *Ibid.*

²²⁴ *Ibid.*, p. 3.

²²⁵ According to the organisation Birdlife International, the Campo-Ma'an national park is and important natural bird conservation due to its large number and diversity of birds. Some studied carried out still ever go far by categorise this campo reverse as the base of bird species in term desperation and adequate place nets for their protection away from predators for the perpetuation of the species and favour their reproduction.

²²⁶ Ango Jean Daniel, around 55 years, municipal councillors at Campo, Kribi 19 December 2023.

²²⁷ *Idem*

Dipikar mangrove. Given its eminent ecological and biological representation, it became an example of a continuous process of the evolution and development of ecosystem and communities of terrestrial, aquatic, coastal and marine plants and animals. For the conservation of its biological and animals diversity including some monitoring threatened species such as: pangolins, African elephants, gorillas and chimpanzees. The Campa-Ma'an reserve is one of the rare reserves that have managed to maintain its ecological integrity as all its biodiversity is very important from the point of view of nature, science, heritage and even ecology. This makes this reserve a place or space of exceptional natural beauty and aesthetic importance due to its large surface area and large plant space. This potential which is not only limited to the natural reserve but also extends thanks to the presence of the multiple exceptional natural gifts extended all over the division.

3- Natural exceptions

Blessed by the gods, the Ocean Division is full of exceptional and unique natural potential that give it a rich environmental and ecological diversity, non-significant and perhaps even unequal and incomparable in the entire southern region or even in Cameroon. This highlights its particularity, its singularity, its authenticity across the globe making it renowned in general and particularly those of its flagship cities namely Kribi, Campo and Lolodorf. This exceptional natural diversity can be categorised into three levels that are; the variety of waterfalls, the presence of natural monument and the exceptional water duality and non-mixture of waters.

Cultural and natural landscapes varied and diversified from one subdivision to another; the division has and abounds with a range of unique falls that vary from one to another. As a flagship waterfall there is the lobe waterfall in Kribi²²⁸. Located in the south part of the city of Kribi, more precisely at 10 km from the city centre, the lobe waterfall is considered as a geographical site²²⁹ and a natural monument that constitutes a true cultural and environmental heritage. Their particularity lies in this vast group of streams flowing in a series of waterfalls over a distance of one kilometre to form majestic cloud of falls. The height measures a little over 20 meters. The lobe at the end of its course flows directly into the

²²⁸ ADDAC-O, NS 31/23, Elaboration du répertoire de la cartographie des industries culturelles et créatives du département de l'océan dans la région du sud, 2023, p. 1.

²²⁹ M. Tchindjang and M.H. Etoga, "The Lobé waterfall, an exceptional geocultural heritage on the coast of Cameroon between sustainable tourism and the conservation of cultural identities", *Tourism review*, Open Edition journal, 2014, p. 5.

Atlantic Ocean, forming sumptuous cataracts. For the autochthone people who live around it (Batanga, Mabi and Pygmies), the lobe waterfall represent more than just a natural or environmental site but also have a traditional dimension and value. It also represents a high place of belief and is generally associated with various cultic and cultural rites linked to the water of the river and the sea.

Apart from the Lobe waterfall which is the most widely known waterfall of the division, the division abounds other waterfall which are not much renamed such as; the *Nyungu (Mbigligui)* waterfall²³⁰ of Lolodorf and the waterfall of *Bidjocka and Mbikiliki* in Bipindi.²³¹ Unfortunately, their sound is not as renowned as that of the Kribi waterfall but these others waterfalls constitute an exceptional cultural and natural potential that just need to be discover by the people.

These three waterfalls represent great myths and have high important value in the tradition of all the people land and village through which it passed. They also incarnate unique natural monument in the world, hence the State's desire to include some of them (the lobe waterfall) as UNESCO world heritage sites²³². In the same light and in addition to these waterfalls, the division is also full of natural edifices raised from the soil to the surface of the earth to which the indigenous peoples of the places where they are located extol an absolute divinity and infuse them with a unique mystical ancestral spiritual charge²³³.

Unique shape, reflecting a unique natural beauty, the turtle and wolf rock since that is what it is about represent emerging naturel element from the soil. These natural monuments carry within and on them the most ancient legends and myths. The picture below shows the turtle rock.

²³⁰ ADDTL-O, Sites touristique recenses dans le département de l'océan, 2023, p. 2.

²³¹ ADDAC-O, NS 31/23, Elaboration du répertoire de la cartographie des industries culturelles et créatives du département de l'océan dans la région du sud, 2023, p. 2.

²³² Barka Gabriel, 50 years old, Divisional Delegate MINTOUL Ocean Division, Kribi, 19 December 2023.

²³³ Dimoli Marie Claire, 50 years, 2nd Deputy Mayor, Ebodjé, 20 December 2023

Picture 17: Ebodjé turtle rock



Source: Oum Gwet Henry, Ebodjé the 20th December 2023.

Located in the *Ebodjé* village, this rock surprise many persons who believes if it is not the presence of this natural joy sculpted in the shape of a turtles that is not at the origin of the presence of several of these species in this village.

These bring us to the last category of these natural exceptions that is, the duality and the coexistence of aquatic boundaries (The waters of rivers and the sea). Just as the water of the Lobe after their course flow directly into the sea at village Lobe, this phenomenon can also be observed in two other localities with two different rivers. Firstly, this phenomenon can be observed in Kribi precisely at the place called BIR camps (in the Mboamanga district) with the *Kienké River* that after its long course flows into the sea at that place. Secondly, we have the *Ntem River* in the subdivision of Campo precisely at the place called Campo-Beaches which borders Cameroon and Equatorial Guinea and which flows into the sea. These places constitute natural exception not only because the river empty themselves into the sea there, but also because of the unique duality of their borders. Here respect is required; no water takes precedence over the other. The water rivers and the sea cross but do not infiltrate one into the other²³⁴. It builds some sort of wall or barrier so that when the water of the sea collide

²³⁴ It should also be emphasized here that these phenomena are greatly favoured by the density and nature of the water. Seawater containing salt thickens (is heavier) than river water and therefore cannot mix because lighter

with those of the rivers it return back (return into the sea) and vice versa. This phenomenon is uniquely beautiful, one of a kind and represents a truly unprecedented natural beauty, very beautiful to observe.

At the end of this chapter that analyses the cartography, identification and typology of heritage potential in the Ocean Division that in reality constitutes the heart of this study, it was appropriate to divide the chapter into three sub-parts for a better analysis. These parts included; the historical and colonial heritage, the cultural heritage and the environmental and ecological heritage. It emerges that the division which is characterised on the one hand by its multi-tribally and ethnicity, by its historicity whether colonial or not and on the other hand by its environmental and natural environment abounds of several heritage potentialities. A potential that brings together all aspects of life, of the society found in almost every nook and cranny of the division. Observed from this angle, it obviously appears that these heritages potentials are enormous and inestimable wealth that abounds the division and makes it unique.

This chapter dwells on the identification of heritage sites or potentials and the different types of heritages materials found in the Ocean Division. This wealth, which is not only material but also immaterial, is still a little bit unknown to the masses because it is not yet very exploitable. It clearly emerges that this wealth must and deserves to be exploited for the good and development of all. Exploitation must hereby be seen and perceived in several senses. Firstly, in the cultural aspect, in its transmission and teaching to young people (next generation) in particular and also to the general public to ensure its sustainability, then in the exploitation and daily use by the population to give it life, its meaning and usefulness. Finally, in its promotion and valorisation for profit, to enrich and improved the living condition of the population. From this perspective what are the initiative and strategies for development, sustainability and valorisation of this heritage put in place by local and central public authorities? This will be the subject and analysis of the next chapter.

river water cannot mix because hold it and sea water will tend to move toward the ground. Also by its nature, naturally clean sea water tends to throw any waste or dirt toward the edge and given that river waters are often very dirty considering what they carry throughout their journey. It is therefore clear that these waters cannot mix.

**CHAPTER III: INITIATIVES AND STRATEGIES
DEVELOPED BY CENTRAL AND LOCAL AUTHORITIES IN
PROMOTING HERITAGE AND THEIR RELATIONSHIP**

The previous chapter allowed us to draw up a list of some elements or even key heritage sites in the Ocean Division such as cultural, colonial, historical and natural. These elements are as diverse as they are varied and each distinguished by their own unique characteristics. Such characteristics that need to be discovered by the public. These automatically introduced ideas that led to ponder on the central question that rely on the proper management of heritage sites and how the different actors apprehend their developments. Thanks to the different actions carried out and strategies initiated by some actors; the knowledge, exploration and exploitation of these heritage sites by population would be easy and simplified. By actors, we are referring to local councils, State Authorities, and other organisations or institutions that support the government and Local Authorities in this process.

This chapter therefore looks at the method used by the State, Local Authorities and the local population in the promotion, preservation, proper management and development of Heritage and Heritage sites in the Ocean Division.

I- ACTIVITIES AND INITIATIVES OF THE CENTRAL GOVERNMENT'S REPRESENTATIVE IN THE DIVISION

Before the advent of decentralisation in Cameroon, the government through its decentralised services were in charge of the full management of heritage potentiality and then had the free hand to implement and initiate all the different strategies that are excellent for the promotion of the heritage. But today, with the arrival of decentralisation and more precisely the bill that instituted the general code of decentralisation,²³⁵ some of the heritages potentialities have not been completely abandoned as the State still retains a right inspection but transfer some competences in the hand of the Local Authorities for better local handle as they are close to the sites. In this part, we would present with regard to activities and initiatives of State representatives, first their work of census and categorisation of the different types of heritage; then the technical and financial contribution linked to the valorisation of the heritage and finally the support of non-governmental organisation and others stakeholders in the promotion of heritage.

²³⁵ Law n° 2019/024 of 24 December 2019 on the bill to institute the general code of regional and local authorities

1-Census and categorisation of different types of heritage

The presence of so many valuable elements in the division and especially in the culture, history and environment of the different ethnic and tribal groups present in the area put the State in difficulty in the process of identifying and classifying everything that can be considered as heritage or not. It is in this light that, the State took over through its local representatives to census, classify and categorise all the different elements that fill all the stages to be considered as a heritage. To complete this mission, the State undertook a census process via its local representatives which are precisely the Minister of Arts and Cultures (MINAC) and the Minister of Tourism and Leisure (MINTOUL) through their divisional delegations which are the most consultative and technical institutions in this area. After performing a guided tour to the field (in each municipality)²³⁶, after having explored all the nooks and crannies of the division, exchanged with all these informants and sources (traditional chiefs, notable, patriarchs or elder and initiates) on their values, attributes and issues of each heritage potentialities on the tribe, the group and society. They gathered and grouped together all these information and established all those that have passed all the stages to be considered and promoted to the rank of heritage. In documents entitled “*Élaboration du répertoire et de la cartographie des industries culturelles et créatives du département de l’océan dans la région du sud*”²³⁷ and “*Sites touristique recensés dans le département de l’océan*”²³⁸. In these documents, the elements are classified as heritage sites, indicating for each of the council, where it is located.

It should be noted that these heritage potentialities are classified into heritages sites that are classified into four large groups. Such heritage sites are cultural sites, natural sites, colonial or historical site and industrial. Cultural heritage sites are grouped in two aspects namely tangible (material) cultural heritage and intangible (immaterial) cultural heritage. In terms of material cultural heritage, in addition to what has been noted above they still find some elements such as Pygmies camps and *Batanga and Mabi* community huts in areas such as *Mboamanga, La lobe and Nziou*. Concerning the immaterial, they can also find in surplus to those mentioned above; elements such as traditional therapy, clairvoyance, works of the

²³⁶ Abena Alain, around 40 years, Head of general affairs services at the MINAC-DDO, Kribi, 19 December 2023

²³⁷ Established by the MINAC divisional delegation

²³⁸ Established by the MINTOUL divisional delegation

spirit²³⁹ and all other elements that have a certain significance and symbolism in tradition (customs). Then there are the natural heritages sites, here they are also classified into two; that are: water and reserve aspects. Under the water aspect, there are beaches that constitute the main touristic attractions of the division,²⁴⁰ the waterfalls and the rivers. As for the reserves; apart from the Campo reserve, there can still find entire villages that are considered as real natural heritage and touristic sites. Such villages are Bipindi and Ebodjé. For the colonial and historical sites, they have already been mentioned above and finally they have the industrial heritage. Here, they are only two in the division that are the “Kribi gaze plant” and “Kribi deep water seaport”.

After these censuses and classifications, the State, with the aim of better valorising, managing and promoting these potential heritage sites, carried out some classification reforms and at the end of the process categorised these sites under two classes which are on one hand “heritage sites of local interest” and on the other hand “heritage sites of national interest”. As for heritage site of national interest, the division currently has only two; namely the Kribi lobe waterfalls and the Campo-Ma’an reserve²⁴¹. However, studies and analyses are underway to initiate a process currently undertaken which aims to elevate the Ebodjé site to the rank of a site of national interest. It therefore clearly appears that, once all site of national interest are presented, all the sites remaining will be the sites of local interest. However, with the creation of the regions a processed currently underway was initiated for a new classification and categorisation of this heritage given that in the texts (laws) governing the domain they speak of local authorities and of the ministry.

This new categorisation strongly influenced and imposed by decentralisation and precisely by the general code of Decentralised Local Authorities that immediately referred to the Municipalities and Regions when talking of decentralisation will therefore see a new classification made into three categories. The first category goes to the municipalities or councils (heritage sites of local interest), the second to the regions (heritage sites of regional interest) and the last to the nation (heritages sites of national interest). As a result, everyone will have a limited and very specific heritage to promote and they will have specific tasks to manage in order to avoid overlaps and conflicts of competences between institutions.

²³⁹ ADDAC-O, NS 31/23, Elaboration du répertoire de la cartographie des industries culturelles et créatives du département de l’océan dans la région du sud, 2023, p. 2.

²⁴⁰ Barka Gabriel, 50 years old, Divisional Delegate MINTOUL Ocean Division, Kribi, 19 December 2023.

²⁴¹ Idem

However, whether it is its current classification or the future coming one, the State is not abandoning or putting the complete management of these heritage sites in the hands of Local Authorities. It always remains under the supervision of the State (the ministry in change) whether it is a site of municipal or regional interest. The State will continue supervising and providing technical support in order to set up a management committee and enforce the respect of the legislation in force. In this regard, just like the ministry police officer.

2- Technical and financial support of activities linked to the promotion of heritage

In strict compliance with part III of the law and its sections, 157 and 163²⁴² the government through its ministries carried out the total transfer of all skills and resources allocated to local authorities.²⁴³ However, as mentioned above the government has not at all completely abandoned the responsibility of managing these assets only to the benefit of municipalities. It has just devoted them certain resources and skills in order to limit certain expenses and encourage greater autonomy and better management of these heritage sites. Indeed, after transferring very specific and limited resources and skills to local authorities, the central administration still provides certain skills such as technical and financial support in the management and enhancement of heritage and other related activities.

The technical support here from agents or government representatives was observed from several angles. Firstly, they served as a guide. Here, they must support local authorities in the discovery of sites or different forms of heritage, by establishing a detailed catalogue and a platform respecting the standard in this area. They are therefore the ones who must guide local authorities in the right direction to follow in terms of heritage classification and notification. Secondly, they play the role of engineers as well as technicians in the field. Here, state representatives are responsible for monitoring, ensuring proper compliance with the rules and standards laid down by local authorities, the proper implementation of the project and the establishment of management committee making sure they are in strict line with the law. It is in this sense that, the Ministry of Arts and Culture implements policies through its local representatives of technical support and material effort within the cultural promotion

²⁴² Law n° 2019/024 of 24 December 2019 on the bill to institute the general code of regional and local authorities

²⁴³ Barka Gabriel, 50 years old, Divisional Delegate MINTOUL Ocean Division, Kribi, 19 December 2023.

direction.²⁴⁴ Moreover, to get out of these, State representative play the role controller. This is to ensure that, all recommendations made have been respected and the proper implementation of everything necessary for the mandate of the manager. This is because for the proper functioning of a site there are three entities that need to be set up.

There is firstly the establishment of a village committee and community organised into women's networks, youth networks, elites and traditional chiefs. Then there is the local community and finally the ministry hence therefore, the three entities that manage a site. The ministry as the supreme entity therefore only coordinates to ensure that, all parties enjoy their rights. The State is not concerned only with technical support but also provides the financial resources necessary for the implementation of certain development projects by municipalities with the aim of enhancing and promoting cultural actions. The financial contribution is paid in several ways. Either directly through the ministry as is currently the case for municipal library construction projects by the municipalities of *Bipindi*, *Lokoudjé* and *Mvengue*²⁴⁵ or through the skills transfer process. It should therefore be noted that, it is through this process that funds are taken directly from the source, that is, to stay from the treasury of the State²⁴⁶ or either by surplus.

However, it can also deploy the fact that no budget is allocated to the sector on the field to easily support these Local Authorities wishing to initiate activities with the aim of promoting and enhancing heritage.²⁴⁷ Also to always, avoid going to the hierarchy for the slightest prioritization, need and request for support that always takes a lot of time and sometimes do not result in a favourable response due to the administration delays.²⁴⁸ However, despite this, certain private partners are truly committed to this flight and work on a daily basis with village and sectorial communities to promote and enhance heritage.

²⁴⁴ Madam Biyong, Ocean Divisional Delegate MINAC, 40 years, Kribi, 11 April 2024.

²⁴⁵ Idem

²⁴⁶ Barka Gabriel, 50 years old, divisional delegate MINTOUL Ocean Division, Kribi, 19 December 2023.

²⁴⁷ Abena Alain, around 40 years, Head of general affairs services at the MINAC-DDO, Kribi, 19 December 2023

²⁴⁸ Idem

3- Accompanying of non-governmental organisations and other actors in the valorisation of heritage

Thanks to its very rich natural, cultural and historical potential, Cameroonian authorities do not only notice the division, whether local or central but also by national and international partners who are very interested and even working on the field. After the ratification of the Republic of Cameroon to the World Heritage Convention in 1982²⁴⁹, this gesture constituted a form of opening to certain foreign partners interested in Cameroon's potential in this area. Since then, several initiatives had been undertaken by them to settle in Cameroon. Thanks to this, the Ocean Division today has several partners who work on a daily basis for the sustainability and enhancement of its heritage. These partners can be classified into two categories, namely national partners and international partners. As for international partners, they can also be grouped into two groups that are: non-governmental organisation (NGOs), foreign partners, countries and friends of Cameroon. For NGOs, there is among other organisations like FEDEC²⁵⁰ whose activities and interest are very focused on the Campo-Ma'an reserve. FEDEC activities aim to provide long-term financial support for maintaining and enhancing the site's biodiversity. To archive these objectives they work in partnership with the Africa Wildlife Foundation (AWF)²⁵¹ that is the executing agency of FEDEC and develop a roadmap of five majors programs that are:

- The protection and development of the reserve,
- The fight against poaching,
- The surveillance and research of the dynamics of important Wildlife species,
- The ecological and socio-economic monitoring and research,

²⁴⁹ Mondjeli Gnamaboba Denis, 47 years, Cultural promoter, Ebodjé, 20 December 2023

²⁵⁰ The "*Fondation pour l'Environnement et le Développement au Cameroun*" abbreviated FEDEC is a non-profit organisation created in March 2001 in the Netherlands. FEDEC is a trust fund under Dutch law and is registered with the Hague Chamber of Commerce in the Netherlands. By a partnership protocol on the 26 December 2006, it was granted the right to have a head office in Cameroon. This is a provision of the Environment Management Plan "*Plan de Gestion Environnementale*" abbreviated PGE of the Chad-Cameroon oil pipeline carried and supported by the World Bank, the Government of Cameroon and the Cameroon Oil Transport Company abbreviated COTCO. It is recognised as being of public utility by Presidential Decree N° 363 of the 16 November 2001. For more information on the organisation visit the following site web; [Http://fedec.cm](http://fedec.cm), consulted on the 19 May 2024

²⁵¹ Founded in 1961 as the African Wildlife Leadership Foundation by Americans from the Safari club, the organisation evolved over time to take the name Africa Wildlife Foundation. AWF is an international conservation organisation established with the aim of preserving African's wildlife, wild lands and natural resources. Since its founding, the organisation has protected endangered species, encouraged conservation companies and trained environmentalists. Its first intervention in Cameroon dates back to 2012, in the Faro National Park (in Northern Cameroon) to save poached hippos. For more information on the organisation visit the following site web; [Http://www.awf.org](http://www.awf.org) or [Http://www.manimalworld.net](http://www.manimalworld.net), consulted on the 19 May 2024

- The development of ecotourism

Apart from the FEDEC's we also find NGOs like Birdlife International which also work in the Campo-Ma'an reserve but specifically in the protection of bird species and one of the main NGOs present in the division is WWF.²⁵² The WWF is an organisation, which campaigns for the protection of nature and species in the Campo-Ma'an reserve and in the village of Ebodjé for the protection of sea turtles. Thanks to the Pan-marine conservation project implemented since 1998, through a sub-regional program, Cameroon found itself signing a convention on the protection of marine turtle and it was then that Ebodjé was chosen as a pilot site in Cameroon²⁵³. WWF and other organisation such as the European Union and World Bank have supported this sub-regional initiative.

All these organisations come together to put in place appropriate activities conducive for the development of the site such as the creation of a tourism committee and to consult the local population on all decisions relating to the development of this activity. These initiatives therefore had a positive impact on the population, which provided them with some financial support to set up a few hotel rooms, create makeshift restaurants and activities such as excursions in the forest, walks at sea or on the rivers during the day²⁵⁴. Also with the help of WWF, information panels were created through the project and in collaboration with local organisation such as *Tube Awù*, through which a local turtle's museum was created. The image below shows the main entrance to the museum.

²⁵² The World Wide Fund for Nature (WWF) is an international non-governmental organisation based in Switzerland, founded in 1961 that works in the field of wilderness preservation and reduction of human impact on the environment. It was formerly call the World Wide Fund. The WWF used the symbol of a giant panda as its logo. Its goal is to halt the degradation of the plant's natural environment and build a future in which humans live in harmony with nature. WWF is present and works in more than 100 countries including Cameroon. For more information on the organisation visit the following sites webs; <https://www.worldwildlife.org> or <https://www.cameroon.panda.org>, consulted on the 19 May 2024

²⁵³ Mondjeli Gnamaboba Denis, 47 years, Cultural promoter, Ebodjé, 20 December 2023

²⁵⁴ Idem

Picture 18: The local turtle museum of *Ebodjé*



Source: Oum Gwet Henry, Ebodjé the 20th December 2023

In addition to NGOs, there are also international organisations such as UNESCO, the World Bank, the European Union and many others that work and support Cameroon in the promotion of heritage. Some friendly countries like Spain also positioned themselves in this jargon. This is reflected in the Spanish trust funds that mainly provided their support in the form of financial assistance with a view to the management plan and the application file for the Lobé waterfalls as a UNESCO World Heritage Site.²⁵⁵ This management plan that is currently placed under the control of the Cameroonian authorities and the Cultural Heritage Directorate, also benefit from the collaboration of the UNESCO office in Yaoundé and the technical expertise of the World Heritage Centre. It is in this same spirit that UNESCO is currently working with the State of Cameroon through its Ministry of Tourism and Leisure, more precisely with its divisional delegation of the Ocean to register the Campo-Ma'an reserve to the heritage globe²⁵⁶.

Concerning local promoters, they can be classified into two categories, namely associations and individuals. For associations there are among others, “*L’Association communautaire de recherché et de développement*” (Tube Awù) which works for the promotion and protection of turtles at Ebodjé. Companies like “*Les Brasserie du Cameroun*”

²⁵⁵ Tchindjang, Etoga, “The Lobé waterfall ” ..., p. 2.

²⁵⁶ Barka Gabriel, 50 years old, Divisional Delegate MINTOUL Ocean Division, Kribi, 19 December 2023.

(UCB), Sopecam, Tila Africa (books and presses), Cinematographic group like “*Les Kribiens*” Radio stations like *Beach FM*, *CRTV Web*, *Nkouli Makeli* and *Radion Espoir*. TV channels like Equinox TV, Canal 2 TV, Vision 4 TV, CRTV²⁵⁷ etc. and many other local structure which support all cultural events that take place in the division, whether festivals, commemorations or tourist activities. They also promote it through their various tribal and advertising platforms. In the same place they also find individuals like Mr Noah Désire, Mr Mayo Salomon, Mr Ngatchop Mbarzouga and same ladies like Mrs Ngwe, Mrs Ngo Balogog, Mrs Kadjop²⁵⁸ and many others who through their work and their establishment work every day to promote and enhance the heritage of the division.

At the end of this part, that analysed from top to bottom the different strategies developed by representatives of the central government (sectorial) within the heritage promotion service according to these three defined axes. It emerged from the analysis that law regulates the sector’s strategies and initiatives. To this effect, the State via its representatives can only respect the law for the proper implementation and better exploitation of this potential by the localities closer and must able to react quickly to any situation, think, and plan better promotional strategies at the same time. However, the State as a sovereign institution; a united republic always watches over communities. As a result, it continues to ensure coordination, control and support of these local authorities with both financial and technical support. It is in this sense that it makes its technicians available to the municipalities to initially support them in their action as guides and engineers. Secondly as a controller, to ensure compliance with the standards and regulations in force in the area by the communities and the proper use of the financial resources transferred (whether they used those for which they were intends). In this approach, the State is not alone; it is supported by both national and international organisations such as NGOs, UNESCO, the European Union, associations, companies and structures. To this, we can also add national population, local population and even individuals who love heritage. So what actions do Local Authorities themselves at the national or international level do to enhance and promote their own heritage carry out? Listed in this part, the following section analyses the actions and strategies of communities in this area.

²⁵⁷ ADDAC-O, NS 31/23, Elaboration du répertoire de la cartographie des industries culturelles et créatives du département de l’océan dans la région du sud, 2023, p. 4-6.

²⁵⁸ *Ibid.*, p. 2-5.

II- ACTIONS AND STRATEGIES OF LOCAL AUTHORITIES IN THE PROMOTION OF HERITAGE

Several local authorities make up the Ocean Division, exactly ten to be more precised. Each of them has at least one or more heritage elements and heritage sites approved and recognised by the State. Indeed, these municipalities, because of their potentials are at the heart of this study. The reaction of the various Local Authorities, whether through their actions or their strategies suggest a certain desire to better structure and develop this sector. The municipalities are here instruments of the political or promotional actions of their leaders (Mayors). Either Mayors think and consider heritage as an important element and a safe and reliable economic investment and decide to enhance it by investing in it, or they do not consider it and neglect it. This part intended for the different actions and strategies of communities open with the creation of tourist offices and services responsible for heritage within the municipalities then addresses the aspect of marketing and advertising initiatives developed by the communities and close through heritage rehabilitation and maintenance actions sites.

1- The creation of tourist office and heritage department by some councils

In strict compliance with the law,²⁵⁹ there communities were transferred certain resources. The law, with the aim of optimising and empowering Local Authorities, structures and gave them the possibility to organise themselves into services as mentioned in section 37 of the law “Local Authorities shall have their own services and when necessary receive assistance from decentralised State services”.²⁶⁰ It is to this extent that, some councils with the desire to respect the law, have created services in charge of heritage and others transferred this responsibility to already existing services within the municipalities. In some municipalities “Subject accountants” is the service and person in charge of heritage as it is the case in most municipalities and in others, they work in collaboration with the “Executive responsible for development”.

Unfortunately, it happens to be obvious that, for most of them when they talk of heritage, they only refer to the mobile and immobile possession or property of the

²⁵⁹ Law n° 2019/024 of 24 December 2019 on the bill to institute the general code of regional and local authorities

²⁶⁰ Section 37, land 1 of the Law n° 2019/024 of 24 December 2019 on the bill to institute the general code of regional and local authorities

municipality. This is because heritage is not really at the heart of their policies and concerns, unless when talking of its valorisation. To help them to better structure the domain and be capable to justify how they use the resources they receive from the State for heritage activities, some mayors have tried to think about some projects that could give a certain visibility and value to their heritage. It is for this reason that, the government has imposed to municipalities the creation or establishment of tourist offices²⁶¹ which would guide and support them in their efforts. This is in reality because, to create a legal income-generating activity, it had to pass through a municipal office.²⁶² This is because the municipal office, positions itself here as that intelligent structure which not only reflects on and, matures the various projects to promote heritage and heritage sites. Also develops creative initiatives, means and methods of searching for resources to implement these projects. Moreover, it does not only end there, but it also ensures the maintenance and proper functioning of these projects.

The office is therefore this structure which forms the management committee of a site under which we find all the three entities which manage a site as talked about above. However, it can be observed some sluggishness on the part of a large majority of municipalities in setting up this structure. There can therefore, deplore this laxity and carelessness of these municipalities that can be described as a lack of will on the part of some municipal executive's councils to make this domain viable. However, some town halls have shown a certain interest in the structure and launched the procedure of creating offices. For the moment, they can only find the Southern regions at the regional level (The regional council) and then at the divisional level, there are the councils of Kribi I and Mvengue²⁶³ which have expressed the desire and sent a request for the creation. But other councils like Campo, have also expressed that desire of creating tourist office and have even already completed all the necessary documentation for the office creation file²⁶⁴ in order to promote its ecotourism, but it turns out that, the file has faced some blockages.²⁶⁵ This is the fate of certain actions undertaken by certain municipalities. However, it should be kept in mind that, all these tourist offices mentioned are currently not yet effective but seem necessary to present those different municipalities that had even demonstrated some desire to create them.

²⁶¹ Barka Gabriel, 50 years old, Divisional Delegate MINTOUL Ocean Division, Kribi, 19 December 2023.

²⁶² Idem

²⁶³ Idem

²⁶⁴ Dimoli Marie Claire, 50 years, 2nd Deputy Mayor at the council of Campo, Ebodjé, 20 December 2023

²⁶⁵ Idem

The nonchalant position of municipal executives towards heritage issues is a catalyst of their actions, towards potential development elements in places. The dominant municipal executives in place for years and the recent one elected in 2020²⁶⁶ probably did not realise the benefits that, heritage could bring when it is well managed.²⁶⁷ This is where all reactions and development initiatives came from, but to achieve this, there is need for deep awareness in order to restore to heritage the importance, value and place it deserves. It is in this spirit that certain marketing awakenings have developed. It was certainly more about promoting towns and villages that were still very little known, but the heritage aspect was highlighted as a means of attraction and advertising. It is therefore observed here that, despite the laxity of the vast majority of mayors on heritage issues, some of them with the aim of making their city and their municipality known, had used heritage for advertising purposes; as a means of attracting and arousing the curiosity of potential tourists.

2- The development of little initiatives of marketing and advertisement

With the issue of poor management as indicated above, heritage did not really seem to be the main concern or even one of the major concerns in the policies of most of the local authorities in the division. However, some municipalities are taking a closer look and developing small initiatives to advertise it. Hence, the titles of this part “The development of little initiatives of marketing and advertisement” which refers to the current situation on the ground. In this part of the study, it is a question of analysing these small initiatives which can be classified into several approaches which are; social networks (medias) approach, the production of business cards, the installation of signs boards, the creation of new concepts and the participation in major festivals and fairs.

With the advent of the internet, the world has experienced several changes and mutations. Becoming a global village where it is now easier to communicate with partners and people regardless of where they are in real time. With the establishment and installation of several communication and exchange platforms such as web pages, websites, social network

²⁶⁶ With reference to the last municipal election that occurred in 2020 in Cameroon, saw the arrival to power of new municipal and executive council in some municipalities and also saw the maintenance to power of the same executive council that was there. This last municipal election had this particularity that it was the introduction of the city council mayor and therefore the first election of city mayors in Cameroon. This has to be noted because the city council saw it first elected city mayor who has under its control a very large heritage potential find in the city of Kribi but does not do concrete actions to enhance it.

²⁶⁷ Ango Jean Daniel, around 55 years, municipal councillors at Campo, Kribi 19 December 2023.

or Medias and many others. This explains why in order to adapt to the new global situation; several municipalities in the division have experienced significant digitalisation. This digitalisation; has created an opening and forum for open, free, reliable and viable marketing and advertising capable of reaching the maximum number of people both nationally and internationally. In order to better exploit this tool and maximise these chances of reaching as many peoples as possible, the urban community (Urban council) has created three sites which are a website/web page,²⁶⁸ Facebook page²⁶⁹ and a Twitter page to present these activities on a daily basis. It is in this move that, the City Council of Kribi in harmony and close collaboration with the two municipalities of the town, namely Kribi I and II, set up the concept “Visit and invest in Kribi”.²⁷⁰ Certainly still in the process of maturing but the first expertise and experience acquired in the field have been rather positive and conclusive.²⁷¹ The aim and objective of this concept are to make the city of Kribi known from top to bottom, exposing its entire cultural, economic, structural, natural etc. potential. This is how all the heritage and cultural assets of the city will be highlighted, thus creating publicity. It is therefore a concept, whose main challenge is certainly economic growth in order to attract the maximum number of visitors and investors to the city of Kribi but in a certain way, this platform benefits heritage because its sites are exploited and highlighted as essential marketing assets.

It is in this regard that, other municipalities have also taken initiatives to leap into the marketing of cultural and natural (tourist) sites as a means of attracting development collaborated by visitors (tourists). By creating Facebook²⁷² pages where are relayed as much information as possible on the council activities. This is how certain municipalities, such as that of Campo has initiated partnership strategies with hotel structures in big city such as Kribi, Douala or Yaoundé.²⁷³ This collaboration consists of exploiting the platforms, space and visibility of these hotels to gain certain visibility in order to promote heritage sites and mostly ecotourism that abounds in the municipality. This is seen in these small hotels maps, leaflets and posters which are placed at the reception service, rooms and reception rooms with

²⁶⁸ <https://www.lavilledekribi.cm>, consulted the 3 June 2024

²⁶⁹ <https://www.facebook.com/CommunautéUrbainedeKribi.cm>, (CUK), consulted the 3 June 2024

²⁷⁰ Ndongue Alain Junior, 38 years, 3rd Deputy Mayor at the council of Kribi 1, Kribi, 12 April 2024

²⁷¹ Idem

²⁷² It should be noted here all the municipalities in the division, let it be rural councils or urban councils have a Facebook page which can be consulted at any time by just going in typing “*Mairie de* (put the name of the council) *official*” and you get to the page. In this page some activities carried out by the council are relayed and events occurring in the council also let it be political, cultural or economic.

²⁷³ Dimoli Marie Claire, 50 years, 2nd Deputy Mayor at the council of Campo, Ebodjé, 20 December 2023

the Campo logo as a touristic place and city.²⁷⁴ These leaflets describe and present the many heritage, tourist and ecological sites that the sub-division abounds with it.²⁷⁵ Local diversity is what makes Campo as a whole and some of its villages special in order to increase the curiosity of tourists to visit Campo.²⁷⁶ These therefore, constitute a direct marketing and advertising opportunity.

Other communities like Bipindi, take a somewhat different approach. Here they opted for information panels, billboards and presentation of major cultural projects across the country. Regarding advertising panels and billboards, they are placed or positioned in strategic locations and areas in order to be visible, readable, seen and shared by many people as possible.²⁷⁷ These signs are generally placed on crossroads or Carrefours like the one indicating the Bidjocka waterfalls placed in the middle of the crossroads and town centre of Memelle. That can also be observed on the road like that of the Lobé waterfalls on the road to the port of Kribi. Others serve as the emblem and logo of the municipality, as is the case with the council of Bipindi that always and generally uses the image of the German bridge on the Lokoudjé as the council's emblem and logo. Finally, for better visibility, some go directly to the field to connect with people and market directly to visitors and stakeholders.

It is in this dynamic that, the council of Bipindi opens with the festival and all other cultural events with the craftsmen.²⁷⁸ Events such as SAGO (*Salon de l'Action Gouvernementale*), trade fairs etc. Where they are often invited and if not, buy or rent stands and make them available to their local craftsmen (Especially Pygmies arts)²⁷⁹ to allow them to express their creative geniuses to promote the rich heritage of the locality. These spaces and platforms are therefore real advertising arenas conducive to reaching as many peoples as possible in order to increase the popularisation of this heritage. For this reason, this site must always be operational 24/7 because you never know when visitors may arrive. This is why they must always be well maintained and rehabilitated in the event of a problem. This is because the visitors upon leaving must always want and have the desire to come back and advertise the site.

²⁷⁴ *Idem*

²⁷⁵ *Idem*

²⁷⁶ *Idem*

²⁷⁷ Affila Ndzie Brice, around 45 years old, Development manager in the municipality of Bipindi, Bipindi, 21 December 2023.

²⁷⁸ *Idem*

²⁷⁹ *Idem*

3- The rehabilitation and upkeep of heritages and heritage sites

The enhancement, maintenance and upkeep of heritage and heritage sites are part of its development and popularisation action. This is because when a project is well developed, well-structured and established, negligence has no place. Unfortunately, throughout the division the contrast is clear, the rehabilitation and upkeep of heritage, touristic and heritage sites are for the most part completely abandoned to local natives and NGOs and other national or international structures that carry out activities there in the area. As Mr Ango illustrated in his remarks, “We consider that this are the thing(s), the duty and even the task of local natives association and all those or other organisations that lead to it and carry out their activities there”.²⁸⁰ The decentralised local authorities do not venture into it and do not really get involved. They watch and observe the heritage taking on water and show no real will or desire to save it and even less, talking of to make it shine. Their whole interest is money,²⁸¹ but how can they have money without really looking for it?²⁸²

Indeed, it is with this objective of earning money that some local authorities have started to carry out certain actions in recent years. Although for Mr Ango,

The municipalities that do it are surely doing so because they would have noticed and observed the scale and economic strength that some of these activities would have started to generate and would have manifested and requested from the structure, organisations and communities implied in these places to start paying taxes.²⁸³

Those who would have refused and protested saying that the council does nothing for them in these place, for them to paid their taxes to talk about the councils of Kribi and Campo.²⁸⁴ The natives claimed to take care of the development, operation and maintenance of these places themselves with the small average finance they have without support from the council and do not wish to pay taxes to them.²⁸⁵ This situation created a lot of tension, so to remedy this; certain municipalities began to develop initiatives to support the development, upkeep and maintenance of certain sites.

²⁸⁰ Ango Jean Daniel, around 55 years, Municipal Councillors at the council of Campo, Kribi 19 December 2023, and also confirm by Mr Mondjeli Gnamaboba Denis, Cultural promoter at Ebodjé, Mrs Dimoli Marie Claire, 2nd Deputy Mayor at the council of Campo and Mr Solo Sandouma Jean Christian, Material Accountant at the council of Kribi 1st.

²⁸¹ Ango Jean Daniel, around 55 years, municipal councillors at Campo, Kribi 19 December 2023.

²⁸² Idem

²⁸³ Idem

²⁸⁴ Idem, and confirm by Mr Mondjeli Gnamaboba Denis, Cultural promoter at Ebodjé and Mr Solo Sandouma Jean Christian, Material Accountant at the council of Kribi 1st.

²⁸⁵ Solo Sandouma Jean Christian, 37 years, Material Accountant at the council of Kribi 1, Kribi, 27 December 2023

This is how certain councils, such as, the municipalities of Kribi, the council of Lolodorf and that of Campo have put in place some initiatives and strategies for the rehabilitation and maintenance of certain heritage sites and cultural places. In the city of Kribi, major sites such as the Lobé waterfalls have received some attention from decentralised local authorities. As one of the actions carried out, we can first talk about the electrification of the area and its surroundings by the council of Kribi 1st²⁸⁶ with the installation of solar panels on the sites. As a second initiatives, the council built toilets (pay toilets)²⁸⁷. Still in the city of Kribi cultural places and spaces such as the *Mboamanga* landing stage (*Débarcadère*) are also envisaged. A place where “life is good”, the *mboamanga* landing stage is a cultural space where there are shops which mainly sell art objects, locally made products, traditional and cultural dresses and several other things. It also a guise stalls and gastronomic places, where traditional local dishes are presented and sold. Here the council had to renovate the roof and the information notice boards that had been damaged some time ago. On other sites, the council does nothing, surely, because it does not brings revenues or is not yet enhanced by the natives.

In the municipality of Bipindi, the council often develops a few sites such as the Bidjocka waterfalls²⁸⁸ with the construction of rooms and small restaurants in the form of mini motels around the sites²⁸⁹. To some extent, it is the action taken by these two who want to at last do something. As for the municipalities, they left this work to natives association and organisation active on the ground, as mentioned at the beginning of this part.

At the end of this part that endeavoured to highlight the different reactions, actions and strategies on the part of decentralised local authorities following the valorisation of local heritage. It appears that the action and strategies implemented by decentralised local authorities are diverse, in several forms and for different purposes. To this end, the first articulation showed the creation of tourist offices and the establishment of heritage directorates or service within the municipalities by some councils. The second articulation focused on the development of little marketing and advertising initiatives. This is because

²⁸⁶ Idem

²⁸⁷ Idem

²⁸⁸ Elong Patrice, around 50 years, Municipal Collector/receivers at the council of Bipindi, Bipindi, 21 December 2023

²⁸⁹ Affila Ndzie Brice, around 45 years, Development manager in the municipality of Bipindi, Bipindi, 21 December 2023

heritage needs to make itself known to attract visitors. Finally, in the third articulation, we saw the efforts made by the municipalities of the division in the rehabilitation and upkeep of these heritage and heritage sites by these authorities.

For this reason, it emerges at the end of this analysis that, very few actions are carried out and initiatives developed by these municipal authorities for the promotion of heritage. It clearly emerges from this research that, for the municipal authorities of the division, heritage and its valorisation and perpetuation do not constitute a priority, neither major or minor and therefore occupy no places and in some municipalities do not even appear in development policies, plans or strategies. This is why in 90% of cases they are left and abandoned in the hand of the native associations and organisations that work there and councils do not intervene or get involved except when they see and think that, they have something to gain or can gain something. Meanwhile, if they are well taken into account, if they are well planned, if they are well managed and developed, councils might earn much more than what they actually receive.

These contrasts therefore brought about another interrogating question, which is to know; what are the relations that the councils have with the representative of the State, (the sectorial and administrative representatives) in the valorisation of heritage? Are these representatives there to initiate, educate or inspire them, methods, and techniques of valorisation? Or to oppress and force them to consider heritage and developed some strategies to promote it? All these questions will be the focus and analyse in the next part of this work in order to provide some element of answers.

III- THE RELATIONSHIP BETWEEN CENTRAL REPRESENTATIVES AND LOCAL AUTHORITIES IN THE PROMOTION AND VALORISATION OF HERITAGE

The potential is present, but few initiatives aimed at strengthening it have been undertaken. It is therefore clear and obvious that much remains to be realised. Nevertheless, for this to occurred, it is necessary to either initiate a profound change of paradise, or a certain motivation or the impetus of a new directive from top to bottom as the opposite does not really seem possible to stimulate a new dynamic in this area. That said, the State, as guarantor of national heritage and development, although having transferred part of its skills and

resources to decentralised authorities, it remains the one and only entity capable and apt to define national development policies. Policies such as; the SND 30 on which decentralised authorities must align and rely to build, establish and develop their development plans, projects and strategies. The two parties must therefore agree for a harmonious development and in close alignment with the policies defined by the Heads of State to avoid administrative disorder themselves in two different States. It would therefore be a question of highlighting the perceptions of heritage by the central State and its relay or its transfer to decentralised authorities. Thus, this part opens with the coordination of the activities of decentralised authorities by States representatives and then it presents the different policies for promoting heritages by the state and ends with the support of communities by the state in the application of these policies.

1- The coordination of the activities of local authorities at the divisional level by central state representative

The centralisation of the administration in the single hand and institution of the country had always showed its limit as not being able to cover the entire national territory in its organisation. In Cameroon, before 1996, the only used system was deconcentration that aimed at being able to rebuild the administration as close as possible to the population. Classically, we distinguish between a central administration and its decentralised services established locally with the aim of bringing citizens closer to the administration. It is then a question of establishing local relays of the central administration to make it more efficient. In a country like Cameroon, this showed its limit because deconcentration being a system or mode of organisation of administration in which certain powers are delegated or transferred from a central administration to public services or administration districts distributed over the entire national territory known as decentralised or external services of the State.²⁹⁰ The objective here is to improve the efficiency of the State by decongesting the central administration and accelerating decision making at the local level. We can therefore say that, the aim of deconcentration is therefore to allow greater speed in the processing of files and better consideration of local data.²⁹¹

This system therefore makes the State the only public entity for the entire national territory. State administration is strictly hierarchical, decision-making power is concentrated

²⁹⁰ A. Tonye Nkot, G.A. Mandeng, “*Les bases théoriques et méthodologiques de l’action communautaire en contexte camerounais*”, Paris, Edition Universitaires Européennes (EUE), 2023, p. 103.

²⁹¹ Eko’o Akouafane, *La décentralisation administrative ...*, p. 91.

at the top of the hierarchy. The role of public official is therefore limited at implementing the decisions taken by the centre.²⁹² However, the slowness of the administration and the constant demand of the population who felt abandoned by the State exposed the weakness of this Jacobinist model. The failure of the Jacobinist model or centralising model to responded to the various concerns of population and communities in terms of sustainable management of quality of life allowed the decentralisation process to take place in 1996.²⁹³ This aims to allow the population to be responsible or have a say in the management of their affaires at the local level. From then on, the State did not abolish the deconcentration system; it remained in place to allow the State to have an average level of control and surveillances over the locale authorities and the whole administration at the local level, to ensure good social cohesion and the well-being of all its population. In order to avoid the marginalisation of some and to promote discipline, respect of values and standards of good governance. It is with this in mind, through its direct representatives throughout the territory that, the State ensures the well-being of the population.

In Cameroon, the representatives of the State at the local level are the Governor (For region) and SDO (for the council).²⁹⁴ The latter (SDO) is therefore responsible for national interests, administrative control, compliance with laws and regulations and the maintenance of public order in the division in general and councils in particular²⁹⁵. Based on these skills, we can group the SDO attributes into four main points.

- Firstly, he ensures the proper use of transferable skills in all area. That is, ensures that all the resources transferred had been used. He makes sure but also for the purpose why they were transferred to be used for and all the skills transferred to municipalities is well transferred.
- Secondly, he intervenes in the area of competence. The State representative controls and ensures that all public authorities and services of the division, whether decentralised State services, Local Authorities or any others service respect its rights,

²⁹² *Ibid*, p. 90.

²⁹³ Tonye Nkot, Mandeng, *Les bases théoriques ...*, p. 104.

²⁹⁴ Section 73, land 3-5 of the Law n° 2019/024 of 24 December 2019 on the bill to institute the general code of regional and local authorities

²⁹⁵ Section 73, land 5 of the Law n° 2019/024 of 24 December 2019 on the bill to institute the general code of regional and local authorities

duties and areas of responsibility and skills. Therefore, that no abuse is committed and no one goes beyond his or her role to encroach on that of others.

- Thirdly, he informs of national public policies at the local level and ensures their application.
- Lastly relays the initiatives taken at the local level to the national scale.

As he cannot perform these functions alone, the government put at his disposal collaborators, be they sectorial or deconcentrate services of his structure, that assist him on a daily basis in the accomplishment of his tasks and missions.²⁹⁶ They then on his behalf coordinate the activities of the municipalities and inform the State representative in case of deviance of these municipalities in a domain.²⁹⁷ They are so to say, “the ears and eyes of the SDO”.²⁹⁸ For example, the law provides that, after the validation of the municipal budget by the council board, before the application and adoption of that budget, it must be transmitted to the representative of the State for examination and control in order to ensure that, it respects the target and complies with all the regulation put in place in the area. For better coordination in this case, the state representative lists or sends the file to his most competent collaborators in the matter or domain so that, they analyse it and inform him of any deviance, breach or non-compliance with the standard or rule in force²⁹⁹ and this is the case in all other sectors.³⁰⁰

However, to better coordinate, we must already have orientation directives, that are at least very specific and very precise in the domain or field. Thus, for better coordination of the action of local authorities in terms of valorisation and promotion of heritage, the State must already have put in place guidance policies in terms of heritages valorisation. Hence, the question of knowing what is the national policies of the State in terms of heritages development. Attempts to answer this question will be the focus of the following section.

2- The different policies for the promotion and enhancement of heritage by the State at the national and the division level

Development in all its senses of the term is the main objectives that the State of Cameroon has set itself to achieve in its emergence in 2035. To achieve this objectives, the

²⁹⁶ Nouhou Bello, around 55 years, SDO Division, Kribi, 11 April 2024

²⁹⁷ Mpadt Joseph, Divisional delegate MINDDEVEL Ocean Division, 46 years, Kribi, 11 April 2024.

²⁹⁸ Abbondo Jerome, around 40 years, DO Kribi 2, Kribi, 22 December 2024.

²⁹⁹ Mpadt Joseph, Divisional delegate MINDDEVEL Ocean Division, 46 years, Kribi, 11 April 2024.

³⁰⁰ Idem

State has embarked on a vast sustainable development project in order to ensure that Cameroon becomes a modern and socially advanced country.³⁰¹ The games are therefore played; the objectives set and clear, the course being to bring the country to the rank of Newly Industrialised Countries (NICs) in 2035³⁰². It is for this reason that, the National Development Strategy (NDS) have been structured around industrial development. Industrial development and is considered as the central point of economic issues in the medium and long term. Generally, the State does not expect and understand from and by industrial development only the improvement of areas such as energy, agriculture transport etc., but all potential industries capable of producing benefit. This is where heritage comes into play through its assets.

The aim being to promote and enhance it, to create a large tourist and heritage industry as observed in other African countries like Morocco, Egypt and Rwanda. The State has implemented several national strategies since its independent for this great national objective. Going through five-year plans³⁰³ from 1960 to 1989, the government then produced a Poverty Reduction Strategy Paper (PRSP). The results considered unsatisfactory on poverty reduction led to the revision of PRSP program in 2007. This is how a new vision of development was adopted in 2009 with the Growth and Employment Strategy Paper (GESP). The GESP expired in 2019; the government established a new reference framework that succeeded it for the period 2020-2030, namely the National Development Strategy (NDS30).³⁰⁴ This document and vision guides and directs national policies for the next 10 years and therefore also guides national policies for the promotion and enhancement of heritage during the same period. It is in this vision and strategy that, the State intends to develop creative cultural industries, in particular through the implementation of integrated development plans for the heritage sector. It would therefore continue the inventory for cultural and other heritage sites of the national territory to promote it. To create under the supervision of local authorities structures for training and valorisation of heritage through arts and culture by creating cultural centre, conservatories etc.³⁰⁵ Implement incentive measure for the handicraft and cultural development in order to strengthen the tourist offer and also promote cultural sites and events.

³⁰¹ Republic of Cameroon, “National development strategy 2020-2030 : for structural transformation and inclusive development”, Yaoundé, Emergent Cameroon MINEPAT, 2020,

³⁰² *Ibid.*

³⁰³ Six plans were developed over this period; the first five were implemented but the sixth was interrupted due to the economic crisis of the mid1980s, which lasted for more than a decade.

³⁰⁴ Republic of Cameroon, *National development strategy ...*, p.17.

³⁰⁵ *Ibid.*, p. 46.

To achieve all of these, they set objectives which are to reach 3.5 million (3.500.000) of tourists per year by diversifying the tourist offer in particular.

The government's strategies and vision in this area are therefore orientated towards the applied sector, taking into account the specificity and particularity of each heritage and tourism and heritage site. These rules are also applied in the division but unfortunately, the financial means are not there.³⁰⁶ The divisional delegation of Arts and Culture of the Ocean Division does not benefit from any investment budget for the implementation of these directives.³⁰⁷ It therefore remains for local authorities to appropriate these national visions and strategies as a basic support for developing their own. This is because it is obvious that, these visions already govern the government's strategies and objectives in terms of promoting and enhancing the heritage of the entire nation. However, the various national institutions must support the State, in his desire to distribute the tasks of citizen and collective participation in the development of the nation. Local Authorities as the public law and legal person³⁰⁸ are ultimately one of those institutions desired and created by the State, must therefore do so. However, the State accompanies them³⁰⁹ in theirs support to optimise their offer and make it more credible and sustainable. All these for a close coordination of their policies developed throughout the national territory in general and the division in particular to fulfil the objective fixed.

3- The accompanying of local authorities by the State representative and the exchange of civilities during main celebrations or activities

Today if we talk a lot about heritage, it is because it represents a reliable investment sector and a return to the source and nature. In the present world in general and mostly in Africa where different cultures and civilisations clash and leave there youth and generation perplexed and somewhat constantly uprooted from their home, social values and norms. These values and norms that seem to be advocated and applied in society, today find themselves flouted under the influence of external civilisation. To remedy this, a clear desire of guarantors of tradition, countries and young African and Cameroonian leaders who had stood to restore to Africa and its culture its noblesse of greatness and initiated a fight for a the

³⁰⁶ Abena Alain, around 40 years, Head of general affairs services at the MINAC-DDO, Kribi, 19 December 2023

³⁰⁷ Idem

³⁰⁸ Section 8 of the Law n° 2019/024 of 24 December 2019 on the bill to institute the general code of regional and local authorities

³⁰⁹ Madam Biyong, 40 years, Ocean Divisional Delegate MINAC, Kribi, 11 April 2024

return to the sources. This is because as elders used to say to know yourself better, you need to know your culture and history better. Then what better element than the heritage that is and remains an educational library that informs and educates us about history; our history and that of our community.

Our fathers therefore, bequeathed heritage through all its vestiges and attributed to our ancestors and us so that, we also would have the duty to bequeath it to our children and future generation in order that, the flame does not go out, never and that the culture does not die. This is because the good done, the knowledge, the advantages and disadvantages of this culture and this history transferred therefore becomes over time heritage is therefore this bridge and one could even say the umbilical cord that connects us to this passage towards our past. Additionally, non-societies and communities were invented, created or developed in space. They take place in a very specific spatial and geographical framework. This is because, as everyone knows, each tradition and culture must be accompanied or presented by one, two or more natural elements such as; water, forest, desert, hills, animals etc to inspire and invest. Hence the name and qualification of certain peoples (tribe) as being people of the forest (Bantu, Pygmies) because for them all cultural and tradition revolves around the assets of the elements and goods constituted by the forest and tribe called peoples of waters (Sawa, Batanga, Mabi, Duala) because all theirs traditional and cultural elements revolve around the water element. This is why here, when we talk about heritage we are referring to these three elements namely traditional or cultural heritage, historical and natural or environmental heritage.

To prone, it therefore evokes the promotion of these as a whole for better valorisation. It is undeniable that the enhancement of heritage requires significant material and financial investment. It is in this logic that, thanks to its varied diversity, the concepts of cultural or heritage industries were born to bring heritage out of its purely cultural and traditional aspect³¹⁰. This is because in this dimension heritage was seen and perceived as a simple element of leisure and entertainment³¹¹ and is now positioned as an economic potential capable of self-financing. In order to always maintain this element of education, leisure and entertainment while producing its economy through its promotion in several forms and mostly tourism. Today, in the world, tourism is considered by the UN as one of the five pillars of

³¹⁰ Mondjeli Gnamaboba Denis, 47 years, Cultural promoter, Ebodjé, 20 December 2023

³¹¹ Idem

development and sustainable economic potential of the world³¹². Organisation like UNESCO invites all countries and communities³¹³ to promote their heritage not only for its economic aspect but also above all for its cultural, traditional and even spiritual dimension. They have mobilised initiatives to support them in this process by elevating certain local and national heritages to the rank of world heritage.

It is in this logic that the Cameroonian State has been engaged in the fight for years with doubled initiatives. Concerned about preserving its cultural diversity and its particularity. As it is known to all, Cameroon is a multicultural country. Some have gone so far as to describe it as Africa in miniature. The State has put in place structure and policies to value this aspect; these are industries. With a view to better apprehend it, faster and more efficient implementation and enforcement to cost-effective and efficient development, the State has established new strategies and visions too by transferring some of these attributes to local authorities who are closer to the communities, heritages and sites. However, it remains present alongside the Local Authorities to support them in this process.³¹⁴ Support is done here in two ways, first with the transfer of skills and resources that is by making technicians available to the local authorities to assist them. This first form was analysed with high work aimed above. Secondly, and this is the very purpose of this component, the State support by seeking additional funds for heritages promotion by local authorities.

Here the State, through its diplomacy and its ministerial structures, establishes and promotes contacts between local authorities and international organisation such as UNESCO, DIZ, the European Union and between local municipalities with municipalities of foreign countries.³¹⁵ The State submits their reports to these bodies and ensures their international interest. It also supports them in raising funds for projects from this organisation, facilitates access to information and the right information, all this through their representative in the locality who play the role of intermediaries or bridges between local authorities and the administration. It is obviously in this logic that these Local Authorities grant deep respect to state agents and always invite them to ceremonies, celebrations and activities. During these activities, a place of choice is granted to the representatives be they sectorial or not, thus creating exchanges of cordial civilities. For example, during the inauguration of a cultural

³¹² Djoukui Fosting, "Valorisation touristique du" ..., p. 4.

³¹³ Barka Gabriel, 50 years old, divisional delegate MINTOUL Ocean Division, Kribi, 19 December 2023.

³¹⁴ Madam Biyong, Ocean Divisional Delegate MINAC, 40 years, Kribi, 11 April 2024

³¹⁵ Ndongue Alain Junior, 38 years, 3rd Deputy Mayor at the council of Kribi 1, Kribi, 12 April 2024

centre built by the municipality, state representatives often have the honour of cutting the ribbon. However, as we can also deploy the fact that, these Local Authorities do not make the most of the presence of state agent and most of the time prefer to keep them at a distance from their activities for reason of sometimes personal interest.

Coming to the end of this chapter which analyses the consideration given to heritages by the both actors their involvement and commitment in favour of the development of heritage. It was about giving the initiatives and strategies developed by the central and local authorities in promoting heritage and their relationship in the field of this study. Subdivided into three articulations notably, activities and initiatives of central government representatives in the division, actions and strategies of local authorities in the promotion of heritage. Moreover, state of Relationship between State representatives and Local Authorities in the management heritage. It emerged from the analysis that, the consideration of one, on the other is done according to the interest of each and does not really manifest any heritage promotion ambition. For this, whether it is the State or the municipalities, no institution has really established a well-defined valorisation project and put in place the necessary means to implement it. For the State, it was a question of establishing national visions of the promotion of heritage but, it did not always integrate this by taking into consideration the specificities of each municipality. It is true that the inventories were taken and that, promotional initiatives did not benefit from an investment budget and must always approach the ministry for the needs or the implementation initiatives taken. Local Authorities, on their part, are only interested in heritage when they derived concrete benefit from it. They take very few initiatives and even when they are taken, they are not proportional to the need. In addition, the analysis of these initiatives, made it possible to understand that, despite the fact that the State is not really implementing a major development project. It supports the decentralised authorities in the valorisation of heritage by providing them with the means; technical and financial that it deems necessary and a national calendar and vision for the promotion of heritage on which municipalities must rely to develop theirs.

It also emerges from this chapter that, whether it is the State, through its representatives, direct or indirect agents and Local Authorities through there persons who represent them. They maintained good relations and often collaborate in order to improve certain aspects. In this prism, we observe on both sides that the State also has other forms of

contribution reserved for the municipalities, which ensure and defend their international interests. Thanks to that, local authorities accompany the State in achieving the objectives set earlier and (the State) in return assists the municipalities in this endeavour. After the evaluation made in this chapter, the next chapter will present the difficulties encountered by Local Authorities, make some recommendations and will question the involvement and commitment of the State in heritages management within the context of decentralisation.

**CHAPTER IV: INCOME AND MANAGEMENT PROBLEMS
OF HERITAGE BY LOCAL AUTHORITIES WITHIN THE
CONTEXT OF DECENTRALISATION**

After the amendment of the constitution of Cameroon in 1996, many politicians, political parties, actors of the civil society and citizens showed a lot of anxiety towards the ideas of that concept and the new form of the State. They quickly involved themselves massively in the different stages of the process with the aim of improving the social, political and economic living conditions of the population. In addition, they had the intention of calling the attention of the State on the different problems that the population were facing for a quick and rapid acceleration of the procedure to improve the efficiency of the State. The aim of the government was to decongest the central administration and accelerate decision making at the local level in order to ease procedures and accelerate development at the local level. 28 years after the system was adopted, it still faces some difficulties in general due to its wrong apprehension and comprehension by the main actors who were to implement it and the population to whom it was destined. These wrong understanding of decentralisation by the actors affected their duties in all aspects of their works and weakened their development policies, thereby slowing the development of the council. Domains like heritage were consequently affected due to poor policies and its management. In this last chapter therefore, we shall examine the obstacles faced by the decentralisation process, its implication on council policies in order to ameliorate strategies in favour of heritage promotion, valorisation and management by local authorities.

This chapter is structured on three main axes. It opens up with the political, administrative and human resource problems. The second axis looks at the financial and material difficulties; while the third axis analyses the contribution of heritage to the economy of the different municipalities of the Ocean Division.

I- THE POLITICAL, ADMINISTRATIVE AND HUMAN RESOURCES PROBLEMS

In Africa in general and Cameroon in particular, political organisations or political parties play a primordial and crucial role in the protection and promotion of democracy and thus, contribute to the proper functioning of national institutions and to the choice of the persons who embody them directly and lead to their election by the population and the people. Political parties allow citizens to express their opinions on issues that concern them, choosing who should manage their affairs, whether local, national or international. These people must therefore have the necessary skills and collaborate in peaceful harmony in order to respect

each another's rights, duties and responsibilities. It is therefore the duty of political parties to present qualified candidates to the people, to decide whom to choose and it is up to it to choose to recruit competent collaborators; provide their institution with significant human resources to overcome the ill that undermine our institutions observed during our analysis and our field mission. There are obstacles such as difficulties of collaboration between actors that generate conflict of skills and all this inevitably result in the presence of incompetent personnel within these structures.

1- Difficulties of collaboration between the main actors

For the proper functioning of the different State and even national structures and institutions, good and healthy collaboration is necessary among them; because no structure can function alone, its needs others to help it carry out its missions. This also concern the harmony of the State because, whether they are decentralised state service or not, they are all full State institutions and structures and do not have to carry out contradictory policies in relation to each other. To carry out their missions, there are various local authorities' acting in the field of protection and promotion of local interests and developments as enshrined in law.³¹⁶ They must be able to exercise them fully without being confronted with arbitrary restriction. To do this, local authorities themselves as well as state representatives and decentralised state services must fully fulfil their respective positives, obligations incumbent on them and create a working environment and atmosphere conducive for development.³¹⁷

To do this, they will have to put aside their resentments and their interests. But how can they achieve this in an environment where pride, self-interest, corruption and influence dominate and suppress every little good initiative.³¹⁸ So many deeds that undermine collaboration between the sectorial of the State and municipalities, this can be observed in the isolation of local municipalities very far away from State decentralised services. They are trample on by communities to the point of being seen and perceived as opponents or enemies by some municipalities.³¹⁹ But it is their supervision in this case, that of MINEDEVEL that is indispensable and even oblige to local elected officials. To ensure and control the compliance of the rules. For example, the obligation to program and apply the municipal budget in budget

³¹⁶ Law n° 2019/024 of 24 December 2019 on the bill to institute the general code of regional and local authorities

³¹⁷ Ngnimpa Djou, "Les organisations de" ..., p. 125.

³¹⁸ Solo Sandouma Jean Christian, 37 years old, material accountant at the Kribi 1 council, Kribi, 27 December 2023.

³¹⁹ Mpadt Joseph, Divisional Delegate MINDDEVEL Ocean division, 46 years, Kribi, 11 April 2024

programs formed and the obligation to involve population representatives like district heads, to municipal sessions with the right to consultative voices.³²⁰ Therefore, it comes to them in return to report to their hierarchy and appeal to the representative of the State in case of non-respect of rules, to take the necessary measure. Concerning heritage, whether for its valorisation or promotion, Local Authorities have to work hand in hand with State local decentralised services; namely divisional delegations of the Ministry of Arts and Cultures (MINAC) and the Ministry of Tourism and Leisure (MINTOUL) but unfortunately do not really work with them.

According to these structures, it is a voluntary refusal and even a lack of will on the part of the municipalities to collaborate with them.³²¹ Some will even go as far as describing their relationship as a real sea serpent.³²² This is because for all initiative or need undertaken in this area, instead of addressing these sectors so that they can relay the information up to their hierarchy, local authorities prefer to contact the ministry directly for their needs. It is the ministry in return generally after having responded favourably to the request of the municipalities which charges its deconcentrated services to monitor and supervise the project and informing them throughout the process.³²³ It's nearly the same process that prevailed in intercommunity collaboration. Even though no municipalities can establish or exercise guardianship over another as stipulated in section 2 paragraph 3 of the law, they must collaborate in order to establish a common vision that would constitute the fundamental axis of promoting development, democracy and good governance at the local level as provided for by law.

This provision applied precisely in this study in big cities where councils coexist. In this case the city of Kribi where coexist three main councils (the city council, the Kribi 1 and 2 councils) is a propitious illustration. Relations between them are not always good. This is often observed in open conflict between employees, agents or councillors of different councils.³²⁴ Moreover, even unforeseen events and conflicts between mayors in appearance

³²⁰ Mpadt Joseph, Divisional Delegate MINDDEVEL Ocean Division, 46 years, Kribi, 11 April 2024

³²¹ Abena Alain, around 40 years, Head of general affairs services at the MINAC-DDO, Kribi, 19 December 2023

³²² Barka Gabriel, 50 years old, Divisional Delegate MINTOUL Ocean Division, Kribi, 19 December 2023.

³²³ Madam Biyong, Ocean Divisional Delegate MINAC, 40 years, Kribi, 11 April 2024

³²⁴ Ndongue Alain Junior, 38 years, 3rd Deputy Mayor at the council of Kribi 1, Kribi, 12 April 2024

with the mayors of the city and that of Kribi I.³²⁵ This tension is due to political wars that are not limited to councils alone but go further and are found within municipalities. There, we find people who thanks to their very powerful political lobbying or sponsorship, see themselves imposed as mayor, deputy mayors and others who collaborate with others by thus putting aside certain members of their team or list. Which often make collaboration difficult, as some believe that, they got to those posts and positions through their personal means and so do not have to report to anyone and can do whatever they want.

In some municipalities, some mayors decided to collaborate only with their comrades from the same political lobbies and isolated the rest of their collaborators by not sharing any plan, project or development strategy of their program to be applied during their mandate.³²⁶ Thus development stagnates and the population complain that no improvement in their living condition is being made and is not observed or that, no observable development in the areas of their localities can be noticed. They also deplore the fact of their total exclusion in the management of their affairs by the local authorities. In their interview, they first identify the fact of not recognising themselves in the choice of mayors and sometimes of municipal councillors and this obviously make collaboration difficult between them. All these evil presented above really undermine collaborations between the main actors and really undermines the elaboration of good development strategies because they do not take into account all the data and the real needs and aspiration of the population.

However, it will be completely false to say that, there is no collaboration between these different actors because some municipalities are making some considering notifying effort like the municipalities of Lolodorf and Kribi I in terms of collaboration with the population and sectorial.³²⁷ For the rest, they practise a semblance form of collaboration that is mainly based on administrative obligation. Concerning their collaborators and colleagues some municipal leaders are trying even though are still very far to satisfy each and every one. Even the great majority continue to practise a semblance form of collaboration that is mainly based on administrative obligation. They must therefore, at least re-establish banking

³²⁵ Solo Sandouma Jean Christian, 37 years old, material accountant at the Kribi 1 council, Kribi, 27 December 2023.

³²⁶ Dimoli Marie Claire, 50 years, 2nd Deputy Mayor at the council of Campo, Ebodjé, 20 December 2023

³²⁷ Mpadt Joseph, Divisional Delegate MINDDEVEL Ocean Division, 46 years, Kribi, 11 April 2024, and also confirm by Ndongue Alain Junior, 3rd Deputy Mayor at the council of Kribi 1, and Barka Gabriel, divisional delegate MINTOUL division.

collaboration or disable people. This semblance of collaboration often generates conflicts of competences between them because some actors often permit themselves, whether through ignorance or not to exceed their skills and interfere in those of others, thus creating a conflict of skills between them.

2- Competent conflicts between the main actors

The absence of exchange between actors here refers to the creation of a framework conducive to open conflicts and some administrative disorders. Even if these troubles are not emanating, it is already present in municipalities as some complaints have already started to be made on it.³²⁸ The laws and regulations are quite clear but some blank areas remain, suggesting that the legislation currently in force deserves to be revised. However, those who are already there; are already doing the work and have already clearly demarcated everyone's boundaries and areas of competence. So where do these problems of overlapping skills between actors come from? Some might think of a lack of awareness of their rights and duties by those who do it but no, it is clear and obvious that to some actors that, this is done voluntarily.³²⁹ Competence conflict can be observed here in several ways, firstly the conflict between decentralised State services and municipalities.

Depending on the sector, municipalities exceed their jurisdiction by contacting the ministry directly by first contacting the local state decentralised services and at the same time violating the law and administrative procedures. According to them, the deconcentrate services of ministries were created and maintained after 1996 to bring the central administration closer to the population and municipalities. In order to acquire local data and transmit requests from municipalities to the hierarchy. Thus the administrative framework requests that, for their needs municipalities' first need to address and submit their request files to or at the delegation services who transmit the file to their hierarchy and that after any referral response of its superior or result of the file would inform the municipalities. Municipalities in case of any refusal or too much slow application of the delegation services or the central services can launch the contradictory procedure to this one.

³²⁸ Ango Jean Daniel, around 55 years, municipal councillors at Campo, Kribi 19 December 2023.

³²⁹ Abena Alain, around 40 years, Head of general affairs services at the MINAC-DDO, Kribi, 19 December 2023

Secondly, the next noted conflict of competent between municipalities are generally occurring between city councils and neighbourhood councils. City councils which sometimes come into conflict with those of the districts councils because they or their agents present on the field overstep or exceed their duties in the levy and collection of certain taxes on the markets by their agents.³³⁰ Thirdly, there are conflicts between local authorities' representative (Senators) and the municipalities themselves. For example Senator Mba Mba Grégoire who often exceeds his duties as a local authorities representative and embarks himself on mission to liberate the sidewalks of the city of Kribi, to liberate the entrance of market like that of *Nkolbiteng*, by removing all the counters installed clandestinely there and other sidewalks. Such skills which fall strictly within the jurisdiction of the city council. Sometime, he takes the liberty of prohibiting the holding of associative demonstrations and other opposition party meeting, a competent which is reserved for civil administrators only (DO or SDO)³³¹.

Also, some other conflict can be observed when some mayors allow themselves to exceed their duties to compensate for those of their collaborators, be it that of the general secretary, the store accountant or that of the human resources directors.³³² However, all these violation and excesses of jurisdiction can be explained in three possible ways. First, the aspect of ignorance, some municipal authorities do not have sufficient mastery of the law and therefore have little knowledge of their rights and duties and even more their area of competence. It can then be applied through the refusal of some authorities to respect their rights and duties and the refusal to contend with their areas of competence. Therefore, in this specific case, those who have a good mastery on their responsibilities refuse to limit themselves to them and voluntarily go beyond their duties. Moreover, those brings us to the last scenario, that is, the belief in omnipotence. Some authorities consider them all-powerful and therefore have no limit and can violate and override all laws and regulations without being disturbed.

These three reasons are supported and encouraged by political parties such as: the ruling party political lobby and connection. Some of these relationships can go all the way to the top of the party and the State. All these contributed to the development of a disordered

³³⁰ Ndongue Alain Junior, 38 years, 3rd Deputy Mayor at the council of Kribi 1, Kribi, 12 April 2024

³³¹ Abbondo Jerome, around 40 years, DO Kribi 2, Kribi, 21 December 2023

³³² Idem

administration because sponsored by this or that very high-ranking person they believed they had all the authorisation that reflect the current situation of our country. This is how decentralisation is impacted and this directly or indirectly negatively affects heritage that it must be said, is far from being a priority to municipal magistrate. So, with a mentality like that, with people imbued with power and themselves, leads to questions their competences and qualifications to occupy these positions. Hence, raises the question to know if the candidates proposed are always the best candidates for these posts. Political parties and the administration need to ask such questions before proposing party candidates and appointing administration personnel.

3- The unqualified personnel on heritages and decentralisation question in local councils

Access to different resources is an integral part of a good development process for decentralised communities. Indeed, in accordance with current legislation, the transfer of skill is concomitant with the transfer of material, financial and human resources. The resource problem is therefore included in a wide range because, it involves difficulties in implantation and operationalization. Access to different resources, whether national, local or natural is imperative, but access to good human resources appears here as a central factors in the performances of decentralised local authorities. However, the decentralised communities of the division in general find themselves confronted with a certain number of human and technical constraints in order to achieve autonomy and achieve considerable development according to the demands, of the demands of the population and even at the State level.

The division Local Authorities suffer from a real deficit in human resources. This deficit according to the research analysis we have conducted is generally due to poor management. In this case they must therefore, question the manager in chief. What are his capabilities, qualifications, visions and development plans? Because, once everything is well established and defined, the criteria for selection or recruitment of staff or human resources will be very strict and high, based on quality, ability and merit. In order to put in place thoughtful, mature development policies that go hand in hand with the needs and aspiration of the population in order to revive the economy which will mechanically impact the public budget of the municipalities, economic and demographic growth which will increase considerably. This suggests that local authorities in the division need to review their approaches to human resource allocations and recruitment respectively. In other words, it this

is not done, they must pay attention to the quality of the leader(s) and managers (mayors). What are their capacities are they, the most deserving, do they deserve to be in such a post and on what basis are they chosen?

So many questions that needed to be asked, to provide some answers we turned to two main protagonists whom we believed are capable of answering them and holding the answer as majors actors, namely the political parties and the central administration. As for political parties, we asked the question to know, what are the different criteria that they put in place within their political parties to be candidates are the party leaders happy to nominate or choose the candidates? Besides, what checks and verifications are carried out by them before proposing or nominating candidates who would, represent the colours of the party to the people? To reassure themselves that, it is the best profile, they have for a position. Unfortunately, within these parties objectivity, the quest for excellence and meritocracy are not always fixed rules.³³³ Personal relationships, the quest for self-interest, sponsorship, political lobbying and influence are the golden rules that govern.³³⁴

On the other hand, we questioned the central administration on the various measures taken to ensure the well-being and guarantee the interest of its population at the local level. If there are provisions, do they go in the direction of guaranteeing the quality and capacity of candidates? It is clear that, some steps have been taken by the administration, but much more still need to be done. That said, the current staff recruitment procedure in our municipalities is marked by marginalisation, tribalism, favouritism, despotism in short-term discrimination. Overall, the research conducted showed a number of difficulties in the framework and process of access to human resources by local authorities due to the multi-traffic that occurs during the process. These obstacles can be presented as:

- Obstacles linked to the inability to establish real needs, which result in the impossibility of establishing the profiles and type of application sought;
- The lack of transparency and seriousness in recruitment procedures and processes;
- Tedious and immoral demands from some municipal officials such as bribes and sexual services to different job seekers, thus creating a world of corruption and of discrimination;

³³³ Ango Jean Daniel, around 55 years, municipal councillors at Campo, Kribi 19 December 2023.

³³⁴ Idem

All of these contributed in one way or another to the presence of unqualified personnel within the municipalities. On the other hand, things like:

- The non-stability, reliability and sustainability of the employment due to unfair dismissal that employees experienced and that could occur at any time were not optimal.
- Chronic delay and non-compliance on and constant payment of salaries of municipal institutions do not really guarantee workers.
- The precariousness of employment due to the absence of establishing an employment contract does not really encourage much.

All these elements do not really encourage competent Cameroonians in the field (both technicians and administrative) to apply for jobs within the municipalities. This does not mean however, that, all municipal agents or staffs are incompetent, no; the State also sends some qualified civil servants there to work and some mayors make the effort to recruit some few qualified personnel. In general, the municipalities of the Ocean Division generally lack qualified personnel. Afterward this can be attributed partly to the lack of a municipal personnel status.³³⁵ Very few municipalities have, in certain areas a level of control in both administrative and technical domains.³³⁶ And this is, together with other factors, due to the lack of development activities of municipalities in a context where they could take initiatives.³³⁷ This is more true since poor personnel are often in surplus.

This represents and still constitutes a heavy burden on municipal finance without the return in terms of performance being real. In this regard, a view of improvement, training programs are considered.³³⁸ Nonetheless, this program sometimes comes up again with a relatively low base level of staff and therefore cannot facilitate the achievement of the objectives set by the organization of the said program.³³⁹ It is in this spirit that, to remediate this situation, at the end of the first ordinary session of the National Council of Decentralisation for the year 2022 headed by the Prime Minister Chef of government, the

³³⁵ Ngane, *La décentralisation au...*, p. 84.

³³⁶ *Ibid.*

³³⁷ *Ibid.*

³³⁸ Ndongue Alain Junior, 38 years, 3rd Deputy Mayor at the council of Kribi 1, Kribi, 12 April 2024.

³³⁹ Ngane, *La décentralisation au...*, p. 85.

present inventory of Local Authorities, human resources as well as issues and perspectives of their management in this context.³⁴⁰

Thus, in discussing the challenges faced by Local Authorities, the head of government together others ministries and State institution such as; the Ministry of Civil Services and Administrative Reform (MINFOPRA), the Ministry of Finance (MINFI), MINDEVEL and the National Decentralisation Council (NDC) reveal four main points to be aware. Which are:

- The need to improve Local Authorities with qualified and quality Human Resources;
- The budgetary sustainability of municipal personnel expenditure;
- The challenge of disseminating the culture performance within Local Authorities;
- Issues related to the control of labour and career and Human Resources management in Local Authorities

To resolve these challenges, the State has set up training centres and schools like the NASLA (National Advance School of Local Administration) and has set major objectives and perspectives in terms of local human resources management concerning both:

- The establishment of the local civil service;
- The operationalization of the regional administration within the deadline prescribed by Decree 110/2021/742 of the 28 December 2021 on the standard organisation of the regional administration.
- The launch of the first NASLA competitive exam;
- The identification of points of attention and levers to activate for the optimisation of the management of career of Local councils staff

Unfortunately, until date, certain challenges and objectives have not yet been implemented and the results are therefore not yet visible on the ground.

At the end of this part that attempts to analyse the difficulties of collaboration encountered by the main actors and administrative services in the Ocean Division, it came out from these analysis that these difficulties of collaboration is purely egoistic and due to personal and voluntary refusal to collaborate with others by some municipal authorities. This

³⁴⁰ M.C. Nmana, “Recrutement des personnels des collectivités territoriales : le PM prescrit la maîtrise des effectifs”, 17 June 2022.

lack of will expressed by the head is contagiously translated to the rest of the employees and municipal agents on the field and then creates an administrative tension and disorder. It is in this disorder that, some authorities' permit themselves to overpass their functions and duties and find themselves acting in other domains of competence. In addition, it is in this *laissez-faire* that local magistrates took the councils as their personal property and managed it as a family affair where all friends, brothers, sisters, cousins, relatives are recruited to work whether competent or not. Filling the structures with unqualified personnel and at the same time pluming its enhancement, that of the locality and the local population. Those on the other hand greatly negatively affect the up stands of heritage as a sure value for development and economic growth. As considered in the financial executive budget program of councils.

II- FINANCIAL AND MATERIAL DIFFICULTIES ENCOUNTERED

The need for development, involved the development of thoughtful and mature ideas and projects. To do this it is imperative to provide the necessary finance and specialised technicians. They must therefore succeed in bringing together qualified personnel, vision and precise ideas which can be made available for them to better develop and grant them the finance necessary to launch the activities. The three stages are very important but financing is more than a necessity because, they would do well with both, without a minimum financing, the activity stagnates. This part of the work that assesses the issue of heritage financing is carried out through three main articulations. First, it exposes the insufficient financial resources at the local authorities' level. The second articulation examines the lack of adequate materials and plans while the third articulation analyses insufficient funding at the state level.

1- The insufficient financial means at the local authorities level

Subdivides in nine municipalities but regrouping ten councils plus the city council of Kribi, the division is generally made up of more rural councils than urban councils. More precisely the division has about four urban councils that are the city councils of Kribi, the councils of Kribi I and II and the council of Lolodorf, and the six others remaining are rural.³⁴¹ These municipalities are for the most very limited financially; live mainly on tax's revenue collected from small business activities, markets, and bus stations.³⁴² They also survive thanks to financial royalties support from FEICOM, the road funds and the

³⁴¹ Mpadt Joseph, Divisional Delegate MINDDEVEL Ocean Division, 46 years, Kribi, 11 April 2024.

³⁴² Elong Patrice, around 50 years, Municipal Collector/receivers at the council of Bipindi, Bipindi, 21 December 2023

exploitation of their forest (logging), even if this money from exploitation is not always given to municipalities.³⁴³

These extremely limited and restricted sources and means of income do not offer many opportunities and therefore affect their budget that is relatively very weak, limited and reduced in relation to the demand and the development needs, to be carryout in the localities in order to improve the living conditions and environment of the population. For most of them, the budget often varies between 300-700 million Fcfa and even more for urban councils. It is very difficult for it to reached the threshold of 1 billion Fcfa for rural councils and 2 billion Fcfa for urban even though it sometimes occurred. The city council on it part goes much further and can sometimes reached the threshold of 3 and even 5 billion Fcfa.³⁴⁴ It goes without saying that in view of the costs borne by the municipalities, the limited budget and the failure to take into account certain municipalities with regard to or towards heritage, and the budget allocated to it, will be relatively weak.

It should be noted that not all municipalities even grant a budget to heritage. For the great majority no budget line is allocated specifically to heritage and talks less of its promotion and enhancement. However, for those who allocated at least something to heritage such as the municipalities of Bipindi, it is a budget that often varies between 2.5 to 4 million Fcfa per year.³⁴⁵ A relatively low budget due to the potential present in the municipalities and the work that still have to be done. It is good to start with it and it is better than nothing is. Digging a little deeper in our research, we unfortunately realised and discovered that although a budget line is allocated to heritage, these funds are generally used for other functions than that of heritage promotion or valorisation and very often, these funds disappear into pockets of crooked individuals.

It is this laxity and way of operating that is typically inspiring and consistent with the operating model of the central administration. The state does not concretely demonstrate any will, desire and arbitrary passion to promote this sector. The financial resources then

³⁴³ Dimoli Marie Claire, 50 years, 2nd Deputy Mayor at the council of Campo, Ebodjé, 20 December 2023, and also confirm by Elong Patrice, Municipal Collector/receivers at the council of Bipindi.

³⁴⁴ We arrived at this conclusion after an analysis carried out on the budget of local authorities of the division. This analysis permit us to compare the different budgets of this different municipalities on a period of fourteen (14) years that from 2010 to 2024. And after evaluation that is result that derived out.

³⁴⁵ Affila Ndzie Brice, 45 years old, Development manager in the municipality of Bipindi, Bipindi, 21 December 2023.

transferred to these municipalities in this context are relatively low.³⁴⁶ Because it should be noted that the financial resources transferred today by State to the municipalities were the same funds that it previously allocated to its decentralised services to achieve and fulfil these missions before the implementation of decentralisation. Unfortunately, when this is done, they do not always have the assurance that these funds no matter how insignificant they may be, have been used wisely. This demonstrates not only the weak support of the state, but its neglect of heritage. In a global situation where the researches and quest for sources and niche to enter money and obtain decent employment is increasingly intensifying and where all countries, organisations, institutions and companies are all involved in a diversification of different sources of income, municipalities stagnate and remain stuck on their differences usual sources of income without innovation. This led us once again to highlight the lack of vision on municipal executive.

Yet full of potential wealth, cultural, natural and historical heritage, the municipalities of the division do not even exploit up to ten percent (10 %) of their heritage and a tourist asset that contributes considerably to disfavours the entry of money into the treasuries of the municipalities allowed, and encouraged the wandering of money into the nature.³⁴⁷ This way of doing things create an atmosphere and environment of laissez-faire to NGOs, association of natives thus promoting the unprofitability of income derived from heritage potential to the municipalities. However, with the deepening of decentralisation process, municipalities in general see better prospects for establishing, exploiting, managing and consolidating royalties from the exploitation of heritage potential. It is therefore up to them to seize this opportunity to build a solid bridge in this sector and establish partnership with public and private sector companies in order to promote good governance and civic management in this sector; as well as economic, social and cultural sustainable development.

2- The absence of adequate material and plan

The understanding of heritage and everything related to it, require the mastery of techniques and methods of organisations, presentations, exhumation and popularisation of heritage. For this reason it is more necessary than ever and even essential to have the tools necessary for this operation. Acquiring all of these prerequisites require the implementation of

³⁴⁶ Abena Alain, around 40 years, Head of general affairs services at the MINAC-DDO, Kribi, 19 December 2023

³⁴⁷ Dimoli Marie Claire, 50 years, 2nd Deputy Mayor at the council of Campo, Ebodjé, 20 December 2023

one or more thoughtful plans. The absence of these plans and materials therefore constitute a real handicap for these municipalities in the promotion of heritage. A handicap which impact not only the institutions but also the actors, these actors can be municipalities, councillors or all municipal agents, partners and even private sector of activities. How can they then have partners without offering good plans and projects in a predominantly capitalist world like ours, where any serious entrepreneur before investing his fund ensure himself of having high chances and of having a maximum return on investment in exchange rate.

This absence of tools and attractive projects is one of the main constraints that the division's heritage is facing. This lack of vision and equipment is not only a symptom of heritage problems, which affect the entire division, no, it is a whole compartment and can even be seen like a whole disease that cause the problem. A cancer caused above all, by the absence of qualified personnel, as explained above when talking of personnel, it is an essential element in the acquisition of materials and technical resources. It is obvious that, there are only technicians in the field who master the types, qualities and quantities of equipment necessary for these activities. This is how the absence of these two important factors namely technicians and tools, inevitably leads to a lack of analysis and expertise of potential assets.

At the same time, this lack of expertise does not permit a concrete evaluation that would leads to the recognition of one or more sites as potential heritage and touristic sites. This is why no municipality in the division either rural or urban have until present, a catalogue or a manager to identify all the different heritage potentials present in their different respective territory.³⁴⁸ Others do not even have one-third of the heritage and touristic sites and potential that their locality has. This seems unimaginable, unacceptable, disturbing and perhaps, not very credible as a statement, but our studies and research carried out in the field has led us to this distressing discovery. The main problem therefore, concerns this lack of different actors capable of listening, identifying, selecting and promoting all these elements in order to guarantee effective promotion and the development of at least some main heritage

³⁴⁸ During our different field research and exchange with different municipal authorities of the different municipalities in the division, we asked them these following questions to know; what are the different potential heritages present in their localities? And what are there different potential touristic and heritage sites present in their localities? We even when further to asked some of them to know; what are the different attractive cultural, natural and historical that they have in their territory. To ours greatest surprise the majority of them did not know and for the few that knew, very few amongst them were able to list more than five element.

potential, tourists and heritage sites of their different localities.³⁴⁹ It is therefore undeniable in view of this explanation that, the absence of these two factors is a real cancer that Local Authorities must eradicate as quickly as possible. Also, promote and create synergy between these two key elements in order to compensate for the real lack of synergy observed between them.

However, to achieve these objectives, they need to impose a real political leadership from municipal executives particularly mayors because the absence of equipment and personnel is inevitably caused by the absence of development policies in this direction stimulated by mayors. As the leader, the mayors are those who have to initiate and bring dynamism in the municipalities. They have the duty to have visions and ambitions for their localities. It is at this price that they will offer their fellow citizens a development project which they will support.³⁵⁰ Unfortunately based on this observation, the survey carried out during our various field visits demonstrates that the municipalities through their mayors do not have real visions and ambitions for development. This lack of ambition and vision therefore translates the lack of plans, projects and development strategies. This is due to several factors that we have already mentioned above and also due to the lack of knowledge of heritage value and tourist potential, in building a sustainable and reliable economic through its industrialisation.

It would therefore be wise for the latter to remedy this by developing dynamic mechanisms in order to first develop and implement a real vision that would lead to the research and reflection of real programs and development strategies and second the promotion and concrete enhancement of heritage. This would be followed with the acquisition of real Human Resources, sufficiently qualified technicians in the domain and provide them with the necessary equipment. Finally, include in the process all the different main actors, partners, volunteers trained and willing to be trained in the domains. All this in collaboration with the State national visions and supports; support that is somehow slow due to financial limitations seen at the State level.

³⁴⁹ Barka Gabriel, 50 years old, divisional delegate MINTOUL Ocean Division, Kribi, 19 December 2023.

³⁵⁰ Ngane, *La décentralisation au...*, p. 45.

3- Insufficient means of finance at the State level

The State as a national community particularised by its past and some national unity,³⁵¹ is therefore this institutional and political entity that according to sociologist Max Weber retain the monopoly of legitimate use.³⁵² It can therefore be considered as the set of power of authorities and collective constraints that the nation exercised on citizens and individuals with a view of ensuring that, what is called the general interest prevails with an ethical nuance, the good audiences or the common.³⁵³ In view of this analysis, the state is therefore the supreme national entity that takes precedence over other entities on a given territory in a nation. It is therefore necessary to watch over other national entities in order to best support them in the exercise of their functions. Functions developed, defined instituted and structured by the State itself with the aimed of defining and preserving the interests of its populations that has become the national interstellar and wellbeing. In order to achieve its objectives and best ensure its functions state act through it-armed arm that is the government. This generally constitutes an organ of the executive powers that is structured into ministerial dismemberment. It is therefore up to this body, to be responsible under the vision and leadership of the Head of State so as to plan and develop national development strategies in all domains through its various ministerial departments and to elaborate the national budget and step of use for each purpose.

Each ministry therefore draws up its budget on the vision and perspectives of the investment and development that it possesses. In this study, the two ministerial structures most involved are there MINAC and MINTOUL. It is clear that, over the last ten years the budget of these two ministerial departments joined have never reached the threshold of 15 to 20 billion Fcfa.³⁵⁴ Moreover, for the 2023 financial budget years, the combined budget of these two ministries achieved the feat of reaching the rate of 14 point sometimes billion, that is; 7.6 billion Fcfa for the MINTOUL and 5.6 billion Fcfa for the MINAC. Relatively very low budget but after a more in-depth analysis in order to know its orientation and the how of distribution of this budget, we found that, only 25 to 30% percent of these budgets were

³⁵¹ F. Rouvillois, "La notion d'Etat", Revue de *droit constitutionnel*, Cairn.info, 2021, p. 23.

³⁵² <https://www.fr.wikipedia.org>, consulted on the 4 June 2024.

³⁵³ <https://www.fr.wikipedia.org>, consulted on the 4 June 2024.

³⁵⁴ We arrived at this conclusion after an analysis carried out on the financial year budget of these two ministerial departments. This analysis permit us to compared the different financial budgets of these two different ministerial departments during a period of ten (10) years that from 2013 to 2023. After this comparison we then examine it organisation, operation and function lines. At the end of that evaluation, we came out with following result.

devoted to investments and the rest for operation and maintenance. This expresses and demonstrates the insufficiency of investment finance at the State level. It is therefore completely normal after the analysis that, it is the State itself at the national level, that allocated such a low budget in question, which part would then be transferred to decentralised State services and Local Authorities.

It could therefore confirm the assertion of some decentralised services agents when they asserted that, the State does not allocate to them any investment budget but only operational and maintenance budget and that even this budget made available to them is relatively insufficient.³⁵⁵ Furthermore, the municipalities when they described the financial resources transferred to them in this domain as completely insignificant.³⁵⁶ We could therefore question the State visions and ambition as far as heritage is concerned. It is certainly visible and clear in its vision document and national development strategies 2020-2030 that, the State has well-developed visions and presented its straight lines in the sector, but it remains very vague. What are the strategies and concrete projects elaborated by the State to increase this sector of activity in order to attract both local, national and international investors partners with the aim of acquiring fund and finance necessary for the promotion and enhancement of heritage.

Unfortunately, throughout our investigation, this question did not find a concrete answer. Which leads to another question as to know the degree of importance of heritage to the State and the type of government policies applied in the sector? Is heritage really important in the eyes of the State, is it a priority and is it seen by the State as potential sources of income and job creation while being a reliable industry at the same level as others: industries of other sector of activities? If yes, why then are the policies and strategies not developed for its strengthening. Why is it so vague and sterile with such low finance and if no, this perfectly expresses the current situation with the granting of this very limited fund.

At the end of this part which attempted to analyse the difficulties encountered by local authorities and the state in the processes of finance heritage promotion and enhancement. It

³⁵⁵ Abena Alain, around 40 years, Head of general affairs services at the MINAC-DDO, Kribi, 19 December 2023

³⁵⁶ Enyegue Akoah Paul, 35 years, Material accountant at the D.O and the council of Kribi 2, Kribi, 21 December 2023. Confirmed by Affila Ndzie Brice, Development manager at the municipality of Bipindi, Dimoli Marie Claire, 2nd Deputy Mayor at the council of Campo, Solo Sandouma Jean Christian, material accountant at the Kribi 1 council and Ndongo Joseph Fabrice, around 35 years, Chef service comptabilité et caisse a la commune de Bipindi.

emerged from the analysis that, the difficulties mentioned constitute a real obstacle to the involvement of the State and municipalities in the production of initiatives and actions in particular; the problems of equipment and the quality of personnel to develop projects. In addition, the budget allocated to heritage either at the local or national level expressed some lack of seriousness and consideration. The absence of policies and concrete strategies by the two main actors greatly handicap the development of cultural industries, which called us into questioning the reflection and regulation of a business framework conducive to attract potential investors and actors involved. It is therefore essential that, municipalities and the State observe with a great attention the difficulties encountered by the lack of strategies as services. This will help them to stimulate greater dynamism, professionalism and concrete ideas. In view of what heritage is undergoing, Local Authorities and the State must absolutely put in place programs and elaborate mechanisms in order to create a real industry in this sector and make the activity profitable to benefit from them. In the remaining part of this chapter a critical evaluation of the possible and current contributions of heritage and its impact on the economy in the different localities of the division will be carried out.

III- THE CONTRIBUTION OF HERITAGE TO THE ECONOMY OF THE DIFFERENT COUNCILS OF THE OCEAN DIVISION

In connection with the issue of heritage development which had just been mentioned above, new issues and perspectives arise for the future of heritage in particular and tourism in general. Good involvement and commitment in their promotion and enhancement could improve in long-terms the economic situation of the localities and division, positioning and prioritising the destination of the division across the country and in the world in general. The prospect for promoting localities heritages are multiple and will make it possible to better be structured. They will constitute other beneficial elements for the various stakeholders concerned. The perspectives and issues that will form the articulation of this part, are among other thing, the development of tourism in the division, the creation of jobs and the creation of local economic activities.

1- The development of tourism in the areas

The state of Cameroon is resolutely committed to the decentralisation process marked by a political will to transfer some skills to Local Authorities. Among the missions entrusted to municipalities, heritage and tourism management occupies a primordial place. However, municipal magistrates of the Ocean Division seem to relegate this sector that provides jobs

and creates wealth to the background.³⁵⁷ Tourism therefore presents itself as an imperative though not well known but in reality what is it? Clarifying the notion of tourism is essential for its outset and assess its role in the establishment of a cultural industry in the light of experiences observed everywhere else. Whether in Africa or in the world in general and in Cameroon in particular precisely in the West Region, the Southwest and the Far North regions of Cameroon have understood it well, have had a good, and a great impact in these areas.

A part which is not negligible and which had already started to produce some positive results, should serve as motivation or a common element of the division. Here we will examine the quintessence of tourism, its initiatives and impacts in the economy and society. Concerning the clarification of the notion of tourism, it is clear that, there are several definitions that are already the subject of many debates. After many analyses, we retained the definitions given by the World Tourism Organisation (WTO) that seem best for this study. The WTO defined it as “all activities carried out by people during their travelling and stays in a place located outside their usual environment for periods not exceeding one year for leisure, business purposes and other reasons not linked to a paid activity in the places visited”.³⁵⁸ Indeed, the tourism industry thus brings together all structures whose main activities related to the production of one or more services of tourism, namely means of transport and similar activities; leisure establishment and similar establishment.³⁵⁹

To successfully bring, together all these structuring elements, they must first clean up the environment in order to encourage and promote activities already initiated in the sector. Because if it is acknowledge that tourism is an important sector of activity, the activity would have experienced remarkable growth in the recent decades in the world, in Cameroon and in the Ocean Division in particular. Creating its way, to the initiative of the generally informal private sector that success has given a name, a reputation to the division by popularising the destination of the division on the national and global scale. These initiatives have generated a certain economy impact no matter how small it may be, it is already becoming very positive.

These are encouraged initiatives according to some observers,³⁶⁰ because, the activity is still endemic and is unfortunately limited in most cases (95% of the case) to the city of Kribi

³⁵⁷ Mahamat Abba Ousman, “Les industries culturelles ” ..., p. 442.

³⁵⁸ <https://www.unwto.org>, accessed on the 4 June 2024

³⁵⁹ Wassouni, “Patrimoine, tourisme ”..., p. 7.

³⁶⁰ Barka Gabriel, 50 years, Divisional Delegate MINTOUL Ocean Division, Kribi, 19 December 2023.

alone.³⁶¹ This phenomenon is achieved in 95% thanks to the presence of beaches and the lobé waterfalls in the city and which in 98% of cases are the main sources of tourist attraction for the city and tourists in the city. While the city of Kribi has other real potential sources of attraction just like all the other localities in the division. It is therefore up to municipalities to elaborate real development plans, projects and strategies in order to regulate the sector. This is because, as we see it, is already outstanding in the city of Kribi and bring in little money although it is more in the informal sector.

Considering that, the current regulations permit municipalities to create tourists offices whose aimed is the promotion of tourism and the development of natural, cultural and artificial sites located in the territory of the municipalities as registered as a touristic site of local interest.³⁶² But this opportunity is not sufficiently exploited by the local elected officials.³⁶³ It is therefore up to them to expand the activity to migrate from the only city of Kribi to the entire division. For this to occur an inter-municipal synergy will be welcomed, given that, the law permits them to create and constitute development associations;³⁶⁴ recruit the necessary trained experts in the field of tourism, leading to their promotion in the related sector of activity.

In order to establish a global division strategies in synergy with all the municipalities of the divisions in general, specific strategies adapted to municipalities were taken into account with their specificities and particularity. The vision would not only make it possible to balance change and expenses by sharing them to avoid putting all the weight on the shoulders of a single municipality but also to have a harmonious and synergy development and economic growth in the division. Therefore, once the framework has been properly clean, the projects well defined and developed, the lines to follow very clear and the objectives to achieve identified. It will be more attractive and reassuring for potential investors, whether local, national or international to take an interest and invite themselves into the process in

³⁶¹ During our different investigation in the field the figure was explosive, according to different statistics got from the MINTOUL, MINAC divisional delegations and city councils of Kribi, the city of Kribi received at least 1000 to 2000 tourists per year who are mostly attracted by its different beaches, fish and the lobe waterfall. But with recent operationalization of the Kribi sea deep port the figure has considerably increased passing from that up to, around 1000 to 5000 per year with the coming of potential businessmen attracted by the sea port. Compared to other municipalities is day and night, after Kribi the next municipalities that got the highest tourists rate are Campo and Lolodorf with 100 to 300 tourists per year. And they are some municipalities that do not have up to 10 tourists per year despite their potential. This should show how the scale is high among these various municipalities.

³⁶² Barka Gabriel, 50 years, Divisional Delegate MINTOUL Ocean Division, Kribi, 19 December 2023.

³⁶³ Ngane, *La décentralisation au...*, p. 46.

³⁶⁴ Law n° 2019/024 of 24 December 2019 on the bill to institute the general code of regional and local authorities

order to integrate any one or more projects that would seem suitable for them and for their different activities.

It would therefore, again be up to municipalities to convince and reassure not through words, speech or documents but through concrete visible and verifiable action on the ground. It is in this same vein that, the last steps would therefore consist of better organising and regulating what had already been done. All initiatives already undertaken by local natives association, national and even international association in localities and all other non-regulatory structures of the same type recognised in the area as to make them leave from the informal environment to the formal sector(s). Beyond that, they really need determination from local executives, the projects must be well established to follow them and carried them out without any interruption. They must also demonstrate great courage and a great spirit of partnership because, the project generally envisaged in medium and long term (3, 5, 10 years or more) require a lot of time and are sometimes not always paying exactly as planned at the beginning.

In addition, to ensure the success of tourism, it should be taken into account the economy of connect activities that are essential in order to increase the economic activity of the businesses and know how to improve the economic growth of the division. It is therefore obvious that, the activities of the tourism sector are a lucrative business with high potential and must therefore be understood, treated and taken as such by the various local municipal magistrates in order to benefit from the spin-offs.

2- The creation of connect economic activities

Thus, once the issue and perspectives is raise as listed above in this work, the rest of the events and activities will follow and develop as observed everywhere that, these policies have been applied. Because it is obvious, that once the business environment is well cleaned up and the tourism sector well cleaned up, support activities become an imperative necessity. Because we cannot really talk of tourism without them, as they are an integral part of the process.³⁶⁵ They are generally initiated by the private sector and take out day and night throughout the city on different sites and squares during festivals, cultural ceremonies, carnivals and all other activities. Connected activities bring together all commerce, catering, housing, transport, exhibitions and relaxation places, leisure and many others.

³⁶⁵ Mahamat Abba Ousman, "Les industries culturelles " ..., p. 447.

In terms of housing, it is observed through the construction and establishment of hotel structures, furnished rooms, studios or apartments, transit cabins, community cabins, makeshifts, dwelling or tent establishment within the site, places by local people or tourists themselves. Everything therefore depends on the choices or budget of the tourists or visitors, but whatever he chooses the latter must pay or spend a certain amount of money to acquire these services. That does not only enrich the economy but also the urban landscape of these localities, because this automatically speaks of urbanisation.³⁶⁶ Moreover, they cannot talk of urbanisation without talking of roads. It will therefore be necessary to build roads and other means of travel whether by land, air or sea.

Once these roads are present, the travel tool must be present, if it is land route, it must be in particular buses or transport agencies for inter urban and inter communal travel, transport structures in municipalities or in town like taxis, motorcycles taxis, urban city buses, specific structures of the territory such as “*Yango*”.³⁶⁷ In addition to housing and transport, they can still identify the gastronomy and catering sector. This is marked by the establishment of structures such as restaurant whether VIP, classic, makeshift commonly called “throwback” in French “*Tourne dos*”, Landing stage, ice cream, parlours, bakeries and many others.

These places will be therefore, offered and presented to local, regional, national and even those from elsewhere with culinary specialities and specificities to visitors. Thereby, mixing together; pleasure, flavour and culture while promoting local culture. In addition, as tourist activities increase much more during holiday periods, because most people always choose and prefer to do this during that period, the demands is constant. Furthermore, who speaks of holiday generally refers to rest, entertainment and leisure. This bring us to the third type of related activities there namely, leisure activities. Leisure activities here encompass a whole multitude of activities and economic structures with high potential that can be classified into three parts namely, leisure itself, and entertainment and relaxation places. Regarding to

³⁶⁶ M. Tchindjang, Z. Ewolo, (dir), “Tourisme et création d’emplois au Cameroun : mythe, utopie, panacée ou réalité?”, *Repenser la promotion du tourisme au Cameroun*, 2011, p. 317

³⁶⁷ These are need business initiative created by youth Cameroon that are mostly practiced in big cities with a very population like Duala and Yaoundé. *Yango* is business platform where any youth Cameroon that own a car can insert himself as a personal taxi. It is mostly involved the transport of persons. Such an initiative can be extended to the division as transport means for tourist to ease the movement and circulation of peoples and good.

leisure, this globalised game hall, casinos, entertainment activities such as hiking, excursions at sea, in the forest and in villages and patrol on the site.³⁶⁸

There are other entertainment venues like bars, snack bars, discos, bales and even cabarets. For entertainment, they can talk of the creation of cinemas, performances halls or concerts, shopping centres, sports halls, dance halls, local museums and many others. For relaxation activities such as the opening of spas, massage and aesthetic structures, public gardens and public square to permit visitors to rest peacefully while breathing pure air. Moreover, to conclude this part the aspect of trade would be present.

It should first be clarified that, all the activities listed above are economic and commercial activities therefore automatically payment activities and services. Nevertheless, here we allude to another type of commerce with the construction of commercial places such as small market, food stores, and stores. The sale of local arts objects such as objects derived from craft, paintings, sewing, such as bracelets, paintings, clothing household or kitchen objects such as chair etc. produced as make by local artisans. At the end of this second sub-part, we can therefore say that the creation or related activities in municipalities will affect a very large number of sectors with strong economic, social, structural and even cultural potential. This would therefore generate a very significant touristic and economic boom that will promote numerous jobs and resolve a certain number of social problems such as the high youth unemployment rate, the lack of development and decent jobs.

3- The creation of employments

The scarcity and precariousness of employment at national and local level make this sector of activity truly complex. Access to employment is becoming more and more difficult and to decent employment even more so difficult. This social problem according to our observation can be linked to two things. First of all; the lack of qualifications of the majority of job seekers, the lack of opportunities and initiatives taken and undertaken in those directions. According to the National Employment Fund (NEF) about 50 to 65% of job seekers today do not have real adequate training in a specific and technical field. Next, the majority of these jobs seekers, searching for employment whether trained or untrained really lack innovation initiatives, which is often due to lack of opportunities and finance. The majority of

³⁶⁸ Mondjeli Gnamaboba Denis, 47 years, Cultural promoter, Ebodjé, 20 December 2023

youths and job seekers do not really want and will, to be in the field, everyone wants to be civil servant or to work in the offices.

Unfortunately, the government cannot recruit everybody. As much as this is true as not everybody can work in offices. However, it comes back to the government to create a favourable environment that will ensure the flourish of different developed innovations and initiatives at the national level.³⁶⁹ To ease and enlarge this process, the state in this context of decentralisation passed this skill to local authorities to reinforce the dynamic.³⁷⁰ Coming back now to municipal leaders to create at their local level this favourable economic atmosphere to accompany local youth initiatives and projects in this direction.³⁷¹ Nonetheless, due to the lack and absence of genius initiative observed in most of them, it comes back to the municipalities to do the first steps in the creation of provision of work to its population.³⁷² The promotion of tourism therefore appears here as a potential palliative solution to these questions of job seekers. Therefore the development of tourism in the division, then compensates for all this by creating a boom in jobs opportunity in all economic sectors of activities, allowing everyone to find get a comfortable and decent work whether they are trained or not.

This would therefore create several direct and indirect uses. Direct jobs can here be taken at the level of municipalities, structures or companies directly involved in the process. These jobs can encompass and include activities, functions such as tourist guides, care, maintenance, and worker of tourist and heritage sites, places, objects, lifeguards, and many others. All these jobs could be effective within the municipalities and within the field sites. With regard to indirect employment, the opportunities generated by these, would promote the liberation and calming of the business climate favouring economic and commercial activities.³⁷³ Activities that, we have already taken time to list in the second sub part of this part of the work. These would enable the auto employment of young people³⁷⁴ in sectors such as transport as taxi or motorcycle taxi driver, commerce with the sale of artefacts and others. Entrepreneurship would advance by opening small and medium-sized business and large companies. In domains such as hospitality, catering, leisure facilities, hygiene, transport,

³⁶⁹ Wassouni, "Patrimoine, tourisme" ..., p. 7.

³⁷⁰ Mahamat Abba Ousman, "Les industries culturelles"..., p. 447.

³⁷¹ Lassana, *Patrimoine et développement*..., p. 228.

³⁷² Ngane, *La décentralisation au...*, p. 46.

³⁷³ Tchindjang, Ewolo, (dir), "Tourisme et création" ..., p. 317

³⁷⁴ *Ibid.*, p. 309.

construction and many others, all these sectors of activities listed would create several jobs.³⁷⁵

This influx of employees will create a real economic boom that will increase the economic growth of the division. Heritage would therefore find itself playing a very important role in moving away from this purely traditional and cultural conception, that most people have towards a more economic and profitable aspect. Thus combining history, memories, culture, traditions and responding to the different demands, requirements and socio-economic problems of current societies.

Coming to the end of this chapter that definitely closes our work in general, the chapter focused on the income and management problems of heritage by local authorities in a context of decentralisation. The chapter was subdivided into three sub parts which are; the political, administrative and human resources problems of local authorities, the financial and material difficulties encountered by these municipalities and the contribution of heritage to the economics of the different councils of the division. At the end of this analysis, it emerged that, the management of heritage in these parts of the country is not really a priority projects at the eyes and program of both Local Authorities and the State. Two main actors to whom belongs this responsibility are more attracted to useless and unproductive conflicts amongst themselves than those development concrete strategies in these sectors of activity. Some conflicts that are of different types are mostly due to political and administrative order, which is a real handicap in the productivity of councils. In addition, it emerged that, these problems are due to the too much involvement of political parties in the process of decentralisation. These implications led to the election of unqualified persons and candidates at the post of mayors or responsibilities. This position of unqualified person at the head of these local institutions generated an afflux of unqualified human resources in these structures. And it is obvious that the plethoric presence of poor person stagnates the institution and plumed it treasury without positive return of investment thereby considering limited, the finance of this institutions in general and the non-availability of this finance on heritages. On the other hand, this presented the low support of the state to local authorities in matter of heritage enhancement due to its limited finance too.

This chapter examined the challenges or problems of heritages in the Ocean Division.

³⁷⁵ *Ibid.*, p. 311.

To remedy this situation, the State during the first session of the of NDC for the year 2022, identified this short coming and initiated some projects in view of structuring this situation. Associated Local Authorities of the country in general and those of the Ocean Division in particular within this decentralisation process to give them enough tools to better manage and conduct project within their respective municipalities. In addition, it emerged that; heritages can be real factors of riches when exploited in the form of tourism. Tourism that is a wide world confirmed factor of economic growth, development and sources of employment due to the multitude of economic, development and social activity that it generates. The ball is now up to local authorities to wake up from slumber and take conscience of the rich economic potential that, they process thanks to diversified heritage potentials and concretely and focally engage in the fight for its promotion and enhancement in order to benefit from it. To achieve these objectives, the support of the State would be indispensable for its success, giving them not only the financial means but also the administrative and technical means and also ensuring the capacity and quality of the persons and candidates at the head of these local institutions.

GENERAL CONCLUSION

As a general conclusion for this, our study titled “State, Local Authorities and the management of heritage in the Ocean Division within the context of decentralisation: 1996-2023”. It is imperative to remember that, our reflection was based on the main question of knowing what are the policies of the State and Local Authorities of the Ocean Division in the management of heritage and its incomes within the context of decentralisation. To better understand the contours of this research problem, we carried out a quadripartite division of our work. The first part examined the foundation, the implementation of decentralisation in Cameroon and the presentation of the main local authorities of the Ocean Division. The second based on the cartography, identification and typology of the division heritage potential, the third part analysed the initiatives and strategies developed by the State and local authorities in the promotion of heritage and their relations. As for the last part, it focused on the problem of income and heritage management by local authorities in a context of decentralisation.

After study and observation in the field, it emerged from the analysis that, if we speak of decentralisation in Cameroon, it is thanks to the occurrence of a multitude of events both historical and political that influenced both Cameroonian, foreign and especially the revision of the constitution in 1996. That led to the promulgation of main laws relating to the orientation of decentralisation and the functioning of municipalities since 2004. Also the pressure from internal (civil society, politicians) and external (countries or organisation) actors on the government to examine its governing system in order to ameliorate it and followed with the democratisation movement that was blowing throughout Africa and particularly in Cameroon which did not leave Cameroonian authorities especially the Head of State indifferent. Following these different factors which partially or completely influenced the implementation of decentralisation in Cameroon, it can be noted that, in accordance with these factors, the main and fundamental objective of a decentralisation option in Cameroon was to promote development, good governance and democracy at the local level.

Established with the aim of improving on one hand, the living conditions of the local population, stimulating a local dynamic of development and on the other hand, improving the functioning of local institutions and national institutions or services at the local level. Particularly those involved in key decision-making sectors, in order to accelerate the process of decision-making and improve the effectiveness of local institutions and national administration with the implementation of the best development strategies. In order to support

the achievement of these objectives, the State has transferred some material, technical and financial skills and resources to municipalities and has made some equipment and institutions available for their representation, support and control.

Indeed, in terms of the different types of skills transferred, heritage management occupied a good position. The Ocean Division like in the image of Cameroon and the Southern Regions is full of an immense diversity of heritage in all areas. Be it cultural or traditional, historical or colonial, natural or environmental and religious. Blessed by the gods, nature and history, the municipalities of the division are at the feet, have an immeasurable wealth in all the senses of the word, which is just waiting to be exploited, and valued. Unfortunately, this potential is abandoned to itself and to the native population. This is due to a lack of consideration of heritage by the State and the municipalities. This lack of consideration after study appears to come from the lack of knowledge of the potential and assets of heritage as a cultural, traditional, social and economic value.

With a view of ameliorating and completely changing this way of seeing heritage, the State has developed initiatives and strategies not only to help municipalities in this area but also to stimulate a dynamic at the municipal level for a harmonisation and synergy of national action and visions. These measures were embraced and adopted by some municipalities who engaged in the national visions of promoting and enhancing of heritage. In terms of heritage promotion, some municipalities of the divisions have developed little initiatives and strategies to enhance their heritage, such as the manifestation for the creation of tourist offices, the elaboration of rehabilitation and maintenance measures of some touristic and heritage sites and other promotional measures through marketing and advertising. However, all these measures proved to be truly limited and ineffective as they encountered various administrative, financial and technical problems.

In terms of administrative obstacles, the lack of a close and good collaboration between the main actors (both municipal and national agents) is a considerable element that slows the take-off of concrete heritage industries. The financial and technical aspect go hand in hand, on one hand the State does not provide enough skills and financial resources and on the other Local Authorities do not allocate significant finance nor possess or recruit qualified personnel and both do not elaborate concrete strategies to find or create them. Moreover, all

this is due to the absence of qualified visions and leadership both administratively and technically. The poverty of human resources that starts from the leaders and managers down to simple agents explodes and denounces the poor quality of municipal magistrates, their lack of development visions for the economic, social and community being of the population. This then raised the interrogation of the criteria of their election thereby denouncing the trafficking carried out during their electoral procedure. This therefore contributes to the impoverishment of the municipality, to the disappearance of certain traditional values and certain heritage, thus contributing to the on-going process of uprooting and loss of young people in our society. Meanwhile, when it is well exploited, promoted and valued in a tourism form, heritage abandons its cultural perception to become an element of economic promotion, an industry that can lead and contribute to the development of all sectors of economic activity and create a large number of decent jobs for all.

We can thus say that the emphasis placed on the contribution of the State and the communities of the Ocean Division on the management of heritage within the context of decentralisation has made it possible to glimpse the different actions and support of the State to the communities in the implementation of decentralisation. Understand decentralisation itself and its apprehension by municipal magistrates, highlighting the objectives and goals of the process, the involvement of the State and Local Authorities in the promotion and enhancement of heritage at the divisional level, the protection of these heritages, the difficulties linked to decentralisation processes and the promotion of heritage encountered by the State and Local Authorities. In order to guarantee the respect of laws and rights of every one, the protection and enhancement of heritage, to addresses challenges faced by the State and Local Authorities and improved the function of local institutions and State institutions. Thus, the data and information collected in this work constitutes elements from which we can draw other interesting subjects of reflection both in the same field and in other fields especially in the cultural and tourist fields.

As we prepare to close this study, we propose at our level some avenues of solution to the State and Local Authorities in order to guarantee a favourable climate of collaboration between them, develop new strategies of promoting and enhancing heritage and master the process of decentralisation in general. Among which include particular emphasis on respect for the functions, rights, duties and responsibilities of each person. Respect established

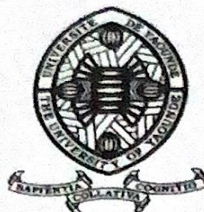
administrative procedures in place; promote dialogue and synergy collaboration between the different actors. Have well mature visions and projects in order to develop considerable plans and strategies. Recruit necessary qualified and technical resources; put in place initiatives to attract partners and investors by creating a favourable business climate. Develop, adopt and implement common strategies, elect mayors or qualified representatives who are authentic and think collectively and not individually, rethink the system of election of mayors and the constitution of files candidacy, be of good morality, not to be intellectually and mentally corrupt, as well as, those of public authorities working in institutions.

According to our point of view, this damage urged would make it possible to reduce significantly the massive, misappropriation of municipal funds allocated to heritage, the abandonment and failure to take into account heritage as well as the lack of vision and the absence of funds. We also suggest to the state and municipalities, to promote self-employment of young people and other citizens willing and eager to engage in this type of activities, liaison activities or any other activity. These initiatives will address many of the issues faced by today's youth and citizens and would also address the employment issues.

APPENDICES

APPENDIX 1: Research Attestation delivered by the Head of Department

REPUBLIQUE DU CAMEROUN
Paix-Travail-Patrie
UNIVERSITE DE YAOUNDE I
FACULTE DES ARTS, LETTRES
ET SCIENCES HUMAINES
DEPARTEMENT DE D'HISTOIRE



REPUBLIC OF CAMEROON
Peace-Work-Fatherland
UNIVERSITY OF YAOUNDE I
FACULTY OF ARTS, LETTERS
AND SOCIALS SCCIENCES
DEPARTMENT OF HISTORY

ATTESTATION DE RECHERCHE

Je soussigné, **Pr. BOKAGNE BETOBO Edouard**, Chef de Département d'Histoire de l'Université de Yaoundé I (FALSH), certifie que l'étudiant **OUM GWET Henry Martial**, matricule **19F346** est inscrit en Master II au Département d'Histoire et poursuit actuellement un travail de recherche sur le thème : **“DECENTRALIZED LOCALS GOVERNMENTS OF THE OCEAN DIVISION AND THE QUESTION OF HERITAGE 1996-2023”**

Cette étude est encadrée par le **Pr. JABIRU MOHAMMADOU AMADOU**, **Maître de Conférences** à l'Université de Yaoundé I.

Nous la recommandons aux responsables des Administrations, Centres de documentation, archives et toutes institutions de recherches nationales ou internationales et tout autre support de diffusion de l'information relative à son thème de recherche en vue de lui faciliter la recherche.

En foi de quoi, la présente attestation lui est délivrée pour servir et valoir ce que de droit.

Fait à Yaoundé, le 06 JAN 2024

Le Chef de Département

ehl

Bokagne Betobo Edouard
Maître de Conférences



APPENDIX 2 : Questionnaire Guide

GUIDE D'ENTRETIEN

Ce guide est adressé aux informateurs dans le cadre d'une étude pour la rédaction d'un mémoire de master en histoire des civilisations et des religions sur le sujet suivant :

« STATE, LOCAL AUTHORITIES AND THE MANAGEMENT OF HERITAGE IN THE OCEAN DIVISION WITHIN THE CONTEXT OF DECENTRALISATION: 1996 - 2023 »

Nom de l'étudiant : **OUM GWET Henry Martial**

Sous la direction du

Pr. JABIRU MUHAMMADOU AMADOU
Associate Professor

NB : les informations recueillies au terme des différents entretiens sont confidentielles et ne peuvent être utilisées que dans le cadre de cette étude.

IDENTIFICATION DE L'INFORMATEUR

NOM ET PRENOM..... *AGE*.....

PROFESSION..... *LIEU*.....

DATE..... *TEL*.....

I. Questions générales

1. Comment appréciez-vous les potentialités patrimoniales que regorge le département de l'océan ?
2. Quelle est la valeur de celles-ci dans notre société ?
3. Quels sont les différents types de patrimoines que l'on pourrait identifier dans le département de l'océan ?
4. Quels sont les différents festivals, cérémonies et rites culturels qui ont lieu annuellement dans la ville ?
5. Quels sont les rapports et en quoi consiste les rapports de collaboration qu'entretiennent la commune et les structure déconcentrer de l'état ; les gardiens du patrimoine et la population ? (question à 2 volets)
6. En contexte de décentralisation, quels sont les différents problèmes ou difficultés auxquelles vous faites face dans la gestion du patrimoine ?
7. Dites-nous quels sont les différents experts et matériels dont vous disposez dans le processus d'analyse du patrimoine ?

II. Questions aux communes

1. Quelle est la cellule chargée du patrimoine ou alors des affaires concernant la gestion du patrimoine au sein de la commune ?
2. Quelles sont les différentes stratégies mises sur pied au sein de la commune pour la promotion, la protection et la valorisation du patrimoine ?
3. Selon une petite observation et sondage que nous avons effectué dans la ville, 70-80% de la population n'est pas suffisamment informée de toutes les initiatives faites dans ce sens. Essayez de nous dire selon vous quelle sont les causes de ce désintéressement de la population ?
4. Au niveau de l'éducation et de la santé, dites quelles sont les différentes dispositions établies par la commune pour assurer la préservation et la transmission du patrimoine d'une génération à une autre ?
5. Quelles sont les différentes méthodes d'accompagnement étatique établies en charge de la promotion et de valorisation du patrimoine ?
6. Quelles sont les différentes avancées, insuffisances et obstacles que l'on peut noter aujourd'hui sur l'implémentation de la décentralisation au Cameroun ?
7. Comment appréciez-vous l'évolution de la décentralisation au Cameroun ?
8. Nous entendons souvent des maires se plaindre de la complexité des lois sur certains aspects de la décentralisation. Quel est votre point de vue là-dessus ? Et quelles sont ces différents aspects ?
9. Avec l'arrivée du code général des collectivités territoriales décentralisées, pouvez-vous nous dire si une quelconque amélioration a été observée sur ce domaine-là ? Et précisément en ce qui concerne la gestion du patrimoine dites-nous davantage si la loi donne-t-elle plus de manœuvres aux communes qu'à l'administration centrale ?
10. Quelles sont les différentes initiatives, actions ou stratégies adaptées pour le développement du patrimoine par la commune ?
11. En général que représente le patrimoine dans son ensemble vis-à-vis de la commune ?
12. Quelle est le budget alloué à celui-ci par la commune ? (Que ça soit pour sa préservation, valorisation, promotion et son développement ?)

III. Questions aux sectorielles

1. Au niveau de l'éducation et de la santé, dites quelles sont les différentes dispositions établies par l'état pour garantir la suivie de nos us et coutumes au niveau du département dans un monde en constante évolution ?

2. Quelles sont les différentes initiatives, actions ou stratégies adoptées en guise de développement du patrimoine par l'état ?
3. Aux yeux de l'état qu'elle est la place qu'occupe le patrimoine, précisément celui du département ?
4. Et quel est le budget alloué à celui-ci au niveau du département par l'état ? (Que ça soit pour sa préservation, valorisation, promotion et son développement ?)

IV. Questions au chef ou population

1. Quelle est la place, la valeur et le rôle que joue le patrimoine dans nos traditions et dans notre société actuelle ?
2. Au niveau de l'éducation et de la santé, dites quelles sont les différentes dispositions établies par les gardiens du patrimoine pour assurer la transmission des valeurs ancestrales aux générations futures ?
3. Quelle est l'importance et la posture du patrimoine pour notre développement ?
4. Quels sont les différents objets et lieux sacrés que nous pouvons retrouver et identifier parmi les peuples de la ville ?

Pouvez vous nous fournir quelques éléments qui peuvent illustrer vos propos ?

**Merci pour votre bon compréhension et contribution au développement de la
recherche !**

APPENDIX 4: Tourist sites listed by the MINTOUL in the Division

REPUBLIQUE DU CAMEROUN
Paix - Travail - Patrie

MINISTRE DU TOURISME ET DES LOISIRS

DELEGATION REGIONALE DU SUD

DELEGATION DEPARTEMENTALE DE L'OCEAN

SERVICE DE LA PROMOTION DES SITES TOURISTIQUES
ET DES LOISIRS
KRIBI - Tél: 222 11 16 71



REPUBLIC OF CAMEROON
Peace work home

MINISTRY OF TOURISM AND LEISURE

SOUTH REGIONAL DELEGATION

OCEAN DEPARTMENTAL DELEGATION

DEPARTMENT FOR THE PROMOTION OF TOURIST
SITES AND LEISURE
KRIBI - Tel: 222 11 16 71

SITES TOURISTIQUE RECENSEES DANS LE DEPARTEMENT DE L'OCEAN

N°	ARRONDISSEMENT	DENOMINATION
01	ADJAP (NYETE)	Mont des éléphants
02		GMG HEVECAM
03		Marche de Nlongo
04		Campement pygmée de Nko'olong
05		Campement pygmée d'Akom I
06		Campement pygmée d'Adjop
07		Campement pygmée de Nyabintande
08	AKOM II	Palais de chef OBA 'A MBENTI
09		Paroisse Epe d'Efoulon
10		Le village minier ABIETE
11		Campement pygmée de Biboulmane
12		Campement pygmée d'Ebenvuk
13		Campement pygmée de Ninsoh
14		Campement pygmée d'Ansale
15		Campement pygmée d'Awompo
16	BIPINDI	Chute de bidjocka
17		Le patrimoine Zenka
18		Confluence de deux rivières MOUGUE et TCHANGO à la rencontre de la LOKOUNDJE
19		Ecoulement souterrain de MOUGUE (Ninsa - si)
20		Ecole des pygmées de Bipindi
21		Campement pygmée de NDTRUA
22		Campement pygmée de Kouamba
23		Campement pygmée de Bifoum
24		Campement pygmée de Nemel
25		Campement pygmée de Melombe
26	CAMPO	Village Ebodje
27		Parc Campo - Na'an
28		Campo Beach
29		Rocher du loup
30		Village Nko'Elon
31		Village Mabiogo

32	FIFINDA (LOKOUNDJE)	La Mont Croix
33		Campement des pêcheurs de Dikobe
34		Chute de Behondo
35		Chute de Dehane
36		Complexe SOCAPALM
37		Campement pygmée de Makoure
38		Campement pygmée de Bandevouri
39		Campement pygmée de GWAP
40		Campement pygmée de Nkolo
41		Campement pygmée de Moungué
42	KRIBI I	Le vieux port de Kribi
43		Le complexe industrialo portuaire de Mboro
44		Le port de naissance la MARINA
45		Le CECOPAK (Complexe du débarcadère de Mboamanga)
46		Le Phare de Kribi
47		La cathédrale de Mboamanga
48		Le cimetière Franco-Allemande
49		La mission Pallotine de Grand Batanga
50		Les chutes de la Lobe
51		La plage de Mboamanga
52		La plage d'Ebomé
53		La plage de Bwambé
54		Les plages de Grand Batanga
55		Le Musée de Luma Inn de Grand Batanga
56		Les ruines du palais de Madola
57		Campement pygmée de la Lobe (Namingkoumbi)
58		Campement pygmée d'Eboundja
59		KRIBI II
60	Le golf club de KRIBI	
61	Le central à gaz de Bipaga	
63	LOLODORF	Les trois ponts de Lokoundjé
63		L'institut de formation des pasteurs de Bibia (EPC)
64		LES CHUTES DE Nyungu (Mbigligui)
65		Le Mont MBPANGA
66		L'empreinte du pied de JESUS
67		La chaîne Montagneuse de Ngovayang
68		Campement pygmée de Ngovayang
69	Campement pygmée de Ngovayang	
70	MVENGUE	La mission catholique de Nyamfende
71		La colline Nkolmesso
72		Écoulement souterrain de Mbiliakiae
73		La Grotte d'Akok Miguem
74		Akok Mvog Belinga

Source: Archives and reports of the MINTOUL Ocean Divisional Delegation

APPENDIX 5: Directory and mapping of the cultural and creative industries of the Ocean Division

10 SEP 2023
10 SEP 2023

REPUBLIQUE DU CAMEROUN
Paix – Travail – Patrie

MINISTERE DES ARTS ET DE LA CULTURE

DELEGATION REGIONALE DU SUD

DELEGATION DEPARTEMENTALE DE L'OCEAN

BP: 605 Kribi - 699 98 53 37

REPUBLIC OF CAMEROON
Peace – Work – Fatherland

MINISTRY OF ARTS AND CULTURE

SOUTH REGIONAL DELEGATION


OCEAN DIVISIONAL DELEGATION

BP: 605 Kribi 699 98 53 37

Note de service N° _____/NS/DDAC-O/KBI

ELABORATION DU REPERTOIRE ET DE LA CARTOGRAPHIE DES INDUSTRIES CULTURELLES ET CREATIVES DU DEPARTEMENT DE L'OCEAN DANS LA REGION DU SUD

Kribi, le 13¹ AOUT 2023



I. PATRIMOINE CULTUREL ET NATUREL

<p>1. Sites archéologiques</p> <p>2. Sites historiques et monuments</p>	<p>RAS</p>
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<p><u>Désignation</u></p> <ul style="list-style-type: none"> - Rochet du loup - Chute de la Lobé - Le Phare de Kribi - Cimetière allemand - Palais royal du groupement Batanga - Le mémorial de la déportation du peuple Batanga 	<p><u>Lieu</u></p> <p>Campo(Lolabé)</p> <p>Kribi 1(Bwambé)</p> <p>Kribi 1 (Mboamanga)</p> <p>Kribi 1 (Mboamanga)</p> <p>Kribi 1 (Mboamanga)</p> <p>Kribi 1 (Mboamanga)</p>
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3. Paysages culturels

Désignation

- Chute de la Lobé
- Rochet du Iouip
- Les chutes de Mbikilikiki
- Les chutes de Bidjoka

Lieu

Kribi 1^{er}
Campo
Bipindi
Bipindi

4. Centres culturels

- Centre culturel AKOM2
- Centre culturel Pôle –CAM
- Centre culturel Dabo na Itondi (Mboamanga)
- Centre culturel Domingoss (Campo)
- Centre culturel Mbansoa

5. Musées

Noms :

- Musée de Luma (professeur MBWELE)
- La grotte des œuvres de l'esprit (SM ENDONGUE James)
- Musée privé José d'Efoulian

Contacts

694 53 64 25
699 83 02 39

Etat des lieux

6. Galerie d'arts

- Mr NOAH Désiré
- Galerie des Pègrinées
- Galerie hôtel Iloumba

Contacts

678 23 45 05
695 01 12 58

7. Cases communautaires

- Case communautaire Mboamanga (représentée par BOYIMBO Samuel) :694 87 77 30
- Case communautaire de la Lobé (représentée par SM EKO'O Roosevelt) :699 98 36 26
- Case communautaire Nziou (représentée par SM NONG Joseph) : 677 14 00 67

II. ARTS VISUELS ET ARTISANAT

1) Atelier de peinture

<u>Dénomination</u>	<u>Activité</u>	<u>Contacts</u>
-Gabakra ZOUIMAN Fabi	Artiste peintre (plasticien)	699 80 79 90
-NGUJAMBA LIN	Artiste peintre (plasticien)	694 43 58 10
-MAYO Salomon	Artiste plasticien	693 10 16 77
-ANIEH Ambroise AKEM	Artiste plasticien	673 21 83 35
-NGO BALOGOG	Artiste plasticien	699 53 71 44
-NGATCHOP MBARZOUGA	Artiste plasticien	678 63 38 77

2) Atelier de sculpture

Mr AMOUGOU Lambert

696 67 02 52

3) Atelier de poterie

RAS

4) Atelier de teinture

RAS

5) Studio photographique

- Studio photo Best
- Labo photo Martin

III. LIVRE ET PRESSE

- | | | | |
|--|---|----------------------------|--|
| 1. Maison d'édition | } | Dénomination | Contact |
| | | Tila Africa (lotie MONW/A) | 693 41 26 08 |
| 2. Kiosques à journaux | } | 01 | |
| 3. Journaux et périodiques de presses écrites | | } | SOPECAM |
| X 4. Journaux et périodiques de presses en ligne | } | | RAS |
| 5. Librairie | | } | -KEMDJO
-Librairie anglophone |
| 6. Imprimeries | } | | -Imprimerie la Grace
-Landry Presse |
| 7. Bibliothèques | | } | -11 scolaires (lycée Bilingue de Kribi ; Lycée Technique de Kribi ; Collège privé Paradis des Anges ...)
-02 publiques
-02 privées |
| X 8. Centrale de lecture | } | | RAS |

9. Centre de documentation } RAS

10. Salon de livre } RAS

11. Agence de Presse } SOPECAM

12. Maisons de distributions } SOPECAM

IV. DESIGN ET SERVICES CREATIFS

1. Maison de la Mode

- LYN SADE
- Mme KADJOP
- CREA Couture

697 66 89 73
699 29 45 36
653 40 13 82

2. Agences de décoration intérieure

- BEROUM Art and Culture
- Mme NGUYE
- Mme BAY

697 84 72 75
696 35 66 86
577 63 25 13

3. Maisons paysagistes } RAS

- X 4. Cabinets d'architecture } RAS
- X 5. Structures de Marketing et de Publicité } RAS

V. CINEMA PRODUCTION AUDIOVISUELS ET CENTRES MEDIAS INTERACTIFS

1. Exploitants des oeuvres cinématographiques

- X
- Salles de Cinéma RAS
 - Cinéma ambulants Groupe Cinématographique « les Kribiens »
 - Vidéo à la demande RAS

2. Station de Radio

- {
- Beach FM
 - CRTV Wvab
 - Nkouli MAKELLI
 - Radio Espoir

3. Chaines de Télévision

- {
- Equinox TV
 - Canal 2 TV
 - Vision 4 TV

- X 4. Salle de jeux vidéo RAS
- X 5. Bouquets Satellites RAS

- 6. Maison de Production
 - Les Kribiens Production
 - Champion Lumière
 - One -Z
 - Looock -UT
 - U-POM

X 7. Maison de Distribution RAS

- 8. Startup (biens et services culturels)
 - BEKILE Jean
 - Prouesse
 - Groupe « les Kribiens »

VI. ARTS DE LA SCENE ET DES FESTIVITES

- 1. Salle de spectacles
 - Salle de Mboamanga
 - Salle de la CUK

- 2. Discothèques
 - DSTP
 - CMO
 - WAT

Mokolo
Afan-Mabé
Dombé

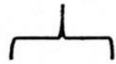
X 3. Studio d'enregistrement RAS

- 4. Festivals
 - Ngumba MABI
 - February
 - Mpapo Ndowé
 - Makena international
 - JOBA JA IYASSA (JOJI)
 - MAYI

X 5. Atelier de fabrication es instruments

RAS

6. Salle polyvalente



- Salle de RDPC
- Salle de la Communauté Urbaine de Kribi

X 7. Agences événementielles

B.M.C

Le Journaliste

Journaliste / Edition

SOURCES CONSULTED

A. PRIMARY SOURCES

i. Oral sources

N ^o	Names	Ages	Status or Profession	Place of Interview	Date of interview	Sex
1	Abbondo Jerome	Around 40 years	1 st assistant Divisional Officer at Kribi 2	Kribi	22 Dec 2023	Male
2	Abena Alain Yannick	Around 40 years	Head of general affairs services at ODD-MINAC	Kribi	19 Dec 2023	Male
3	Affila Ndzie Brice	Around 45 years	Executive responsible for the development at the Municipality of Bipindi	Bipindi	21 Dec 2023	Male
4	Ango Jean Daniel	Around 55 years	Municipal councillors at Campo	Kribi	19 Dec 2023	Male
5	Barka Gabriel	50 years	Divisional Delegate MINTOUL Ocean Division	Kribi	19 Dec 2023	Male
6	Biyong	40 years	Divisional Delegate MINAC Ocean Division	Kribi	11 April 2024	Female
7	Bonyamwé Vella Alain	60 years	Pastor of the Kribi town EPC parish	Kribi	11 April 2024	Male
8	Bouli Omer Jean	60 years	Vicar general of the Diocese of Kribi	Yaoundé-Kribi	24 April 2024	Male
9	Dimoli Marie Claire	50 years	2 nd Deputy Mayor at the council of Campo	Ebodjé	20 Dec 2023	Female
10	Elong Patrice	Around 50 years	Municipal Collector/receivers at the council of Bipindi	Bipindi	21 Dec 2023	Male
11	Enyegue Akoah Paul	35 years	Material accountant at the D.O and the council of Kribi 2	Kribi	22 Dec 2023	Male
12	Gwet Aurelien Innocent	63 years	Mbombok	Yaoundé-Kribi	3 May 2024	Male
13	Ibrahim	60 years	Cultural promoter	Kribi	27 Dec 2023	Male
14	Mondjeli Gnamaboba	47 years	Cultural promoter	Ebodjé	20 Dec 2023	Male
15	Moukengue Thomas Samuel	66 years	Patriarch Batanga initiate	Yaoundé-Kribi	25 April 2024	Male
16	Mpadt Joseph	46 years	Divisional Delegate MINDDEVEL Ocean Division	Kribi	11 April 2024	Male
17	Ndongo Joseph Fabrice	Around 35 years	Head of the accounting and treasury department at the council	Bipindi	21 Dec 2023	Male
18	Ndongue Alain Junior	38 years	3 rd Deputy Mayor at the council of Kribi 1	Kribi	12 April 2024	Male

19	Ngo Njayick Suzanne	56 years	Initiate matriarch Bassa	Kribi	14 April 2024	Female
20	Nouhou Bello	Around 55 years	Senior Divisional Officer	Kribi	11 April 2024	Male
21	Solo Sandouma Jean Christian	37 years	Material accountant at the Kribi 1 council	Kribi	27 Dec 2023	Male

ii. Archives, reports, laws and decrees

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- Laws

Constitution of the republic of Cameroon adopted on 18 January 1996, amendment to the constitution of 2 June 1972

Law n° 2009/18 of 15 December 2009: finance law of the republic of Cameroon for the 2010 financial years

Law n° 2019/024 of 24 Dec 2019 bill to institute the general code of regional and local authorities

Law n° 96/06 of 18 January 1996, amendment to the Constitution of 2 June 1972

- Decrees

Decree n° 2000/04/PM of the 6 January 2000, creating the Campo-Ma'an National Park

Decree n° 2007/115 of 23 April 2007 creating new subdivision within certain some division

Decree n° 2007/115 of 23 April 2007 relating to the creation of new subdivisions within certain divisions

Decree n° 2008/013 of 17 January 2008 relating to the organisation and functioning of the national decentralisation council

Decree n° 2008/024 of 17 January 2008 relating to the creation of city councils in the cities Kribi

Decree n° 2008/376 of 12 December 2008 relating to the administrative organisation of the Republic of Cameroon

Decree n° 2008/376 of 12 December 2008 relating to the administrative organisation of the Republic of Cameroon, abolishing “provinces” and replacing them with “regions” in application of article 61:1 of the constitution

Decree n° 2008/377 of 12 November 2008, establishing the responsibilities of the head of administrative district and establishing the organisation and the operation of their services

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i. BOOKS

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- Specialised books

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C. Lassana, *Patrimoine et développement local : le rôle des collectivités territoriales dans la gestion du site de falaise de Bandiagara (Mali)*, Paris, Icomos, 2011.

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Kom Tchuenta B., *Cameroun la décentralisation en marche*, Yaoundé, Presse Universitaire de Yaoundé, 2013.

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- **General books**

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Rapley J., *Understanding development: Theory and practice in the third world*, third edition, Boulder-Colorado, Lynne-Rienner publishers, 2007.

ii. ARTICLES

- Book articles

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iii. THESIS AND DISSERTATIONS

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