

AGRICULTURE BETWEEN DECONSTRUCTION AND RECONSTRUCTION OF THE RURAL WORLD IN CENTRAL CAMEROON: CASE OF THE LEKIE POSTCOLONIAL DEPARTMENT

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Abstract: *The setting up of the fourth programmed five-year plan of 1981 to 1986 stumbled on several obstacles (economic crisis, stake in place of the second Republic) that didn't facilitate his/her/its progress in Cameroon. In spite of it, the farming world in general and the farming landscape of the populations of the Lékié in particular, at undergone of the deconstructions thanks to the preponderance of the agricultural activities that there is practiced to the daily. Contrary to some parts of the country (the extreme-north in this case) where climatic disasters unequalled, notably the aridity of the arable soils and the regular floodings, dictate their law, the farming landscape constitutes, in the Lékié, the fertile compost, the favorable pedestal for his/her/its development on an economic and social level. These established agricultural potentialities constitute some assets ineluctably certainly remarkable, real factors of destruction and reconstruction of the landscape of the farming zones, but nutrient reservoirs of most urban centers. This survey consists in showing the double role played by the agriculturists in the destruction of the farming ecosystem the profit of the plantations that drove to the reshaping or the redevelopment of a landscape that have the tendency to develop itself/themselves and to urbanize itself/themselves. In other words, what are the mechanisms, the factors and the actors of the double metamorphosis of the landscape rural? How did one pass of the deconstruction to the reconstruction of the landscape of the populations of the defer-pays? For his/her/its realization, we made recourse as well to the historic methods (oral and written sources) that to the observation, method very expensive to the sociologists. Two main orientations structure this survey, to know the factors of deconstruction of the farming landscape and the mechanisms of restructuring of the farming world from the department of the Lékié to the Centre-Cameroun toward the urbanization.*

Keywords: Agricultural Activities; Deconstruction; Reconstruction; Habitat; Farming Landscape.

Agricultural activities reflect all the tasks, occupations and trades that derive from agricultural practices, in this case production, transport, processing, marketing and consumption. These are all activities corresponding to the control and exploitation of a biological cycle of a plant nature. These different activities result from the agricultural sector which influences the rural world. They are a set of progressive socio-economic transformations carried out in the rural world and which directly affect human life, their habitats, their environment, their behavior and their habits. These activities and changes have taken place in a geographical space that is the postcolonial Center-Cameroon, which is also the political capital and seat of institutions. The geographical framework to which this study refers is the cultural area occupied by the so-called "pahouines" populations (Binet, 1958: 1), therefore Bantu. Within this general frame of reference, the research focused exclusively on Central Cameroon. First of all, it is a geographical area located in the heart of Cameroon, limited by five regions; to the north by Adamawa, to the east by that of the east, to the south by

that of the south and to the west by that of the west and the coast (Oyono, 2015: 273). In addition, this Region is also a chronologically named administrative unit: first the Center-Sud Province following the constitutional revision of June 2, 1972, then the Center Province on August 22, 1983 and finally the Center Region in 2008. It covers an area of 6,892,600 hectares, or 68,926 m² (Onana, 2019: 284), with an average altitude of 200 m to 600 m. The climate is that of savannah with dry winter (Aw) according to the classification of Köppen Geiger (2006). Over the year, the average temperature is 23.5 ° C and precipitation averages 891.7 millimeters. A climate conducive to the development of crops, the populations had made it an asset to develop agricultural activities. Deconstruction is the demolition of an original and sometimes natural whole. In the context of this study, it is simply a question of the disintegration of the natural environment, the environment and the overall ecosystem in the agro-ecological zone of the center. On the other hand, reconstruction is the consequence of deconstruction. It is about rebuilding again what has been destroyed. As much to understand that the deconstruction, the destructuring or the disintegration of the environment which results from the various activities of the man in nature resulted in the reconstruction of these sets with other means, techniques, methods, materials and sometimes d 'other actors. So is it imperative to question the objectives, mechanisms, factors of deconstruction of the rural environment in Central Cameroon and which have led to new landscapes? Can we think that agricultural activities were precursors to the birth of rural and urban agglomerations? Through an approach that is both descriptive and analytical, we use both historical methods (oral and written sources) and observation, a method very dear to sociologists. Two main axes form the backbone of this study, notably the deconstruction of the rural ecosystem by humans for agricultural activities on the one hand, and the reconstruction of the peasant world through the fruits of agricultural products.

1. Factors of the deconstruction of the rural landscape in the Department of Lekie

The forest is a part of the ecosystem understood here as the whole formed by an association or a community of living beings and its biological, geological, edaphic, hydrological and climatic environment. A plurality of factors constituted the motive for the destruction of the forest, the essence of which is the search for the survival of the populations, petty trade and land mercantilism.

1.1. The destruction of the forest for the benefit of plantations for self-consumption and trade

The crisis of the 1980s and the resulting changes generated two major changes: the development of efficient intra-urban agriculture which led to the ruralization of the city's landscape and the creation of a more coherent vegetable and food belt around the capital. In Cameroon, the food needs of cities are covered by products of rural origin, but also, and more than elsewhere, by intra-urban productions. The Department of Lékié did not escape this reality, especially as the participation of intra-urban agriculture in the urban landscape and in food production appeared to be much more important there than in other towns in the Center- Cameroon. The villages were drowned in food crops: cassava, bananas and maize plants constituted the dominant

trilogy of this agro-rural system (Calas, 1998: 91). The rural landscape was perpetually airy with fields and valley-bottom gardens. Even the neighborhoods of the houses always hid in a discreet corner a few planks of tomatoes, onions or cabbages, even a banana or two, when it was not a chicken or even a pork farm. The edges of the streets, the courtyards of collective housing estates and many unbuilt public spaces were cultivated. Agriculture was therefore an integral part of the rural landscape of the people of Lékié. This rurality is the product of ruralization. Indeed, the years of crises from 1980 to 1990 had caused a backtracking. The crisis had amplified the desire of the populations to expand and densify the plantations of food crops by spreading agriculture everywhere. Agricultural work by peasants had become widespread. In reality, the achievement of local food self-sufficiency by the peasants pushed them to multiply the fields of cash crops in the hope of having a marketable agricultural production. Recognized during the decades of 1970 and 2000 as the producing pole of commercial cocoa in Cameroon (Etoga, 1971: 86), several cocoa farmers used each year to expand their cocoa farms. This activity finds its reasons on several facts. In each village, he had the Cocoa Farmers' Cooperatives (SOCOOP) since 1973 which flourished during the implementation of the five-year plans. The cooperative spirit created a healthy emulation, facilitated the conduct of activities by setting up working groups. The adoption of the new laws in 1992 made it possible to infuse the agricultural associative sector from the bottom up (Onana, 2019: 86). The challenges were huge during sales, because they had the prices that the big producers won in small equipment, in inputs, in subsidies. The state had designed and implemented four policies to promote these cultures. The diversification policy during the second five-year plan (1966-1971) or peasant plan (Onana, 2019: 84); the productivity policy was based on the intensification of output during the third five-year plan from 1971 to 1976 (Topor, 1993: 104); industrial policy and trade policy.

The destruction of the Lékié forest by farmers was also a means of safeguarding wealth. Strategies were implemented for the conservation and protection of land against the predators and devourers of space that were the large farmers. The peasants used to plant fruit trees sometimes in their respective spaces to signify ownership or belonging, it was enhancement. From 1971 to the present day, the Lékié forest has been destroyed in favor of plantations (mostly cocoa trees), plantains and food crops. There are villages like Ebougsi, Pongsolo, Elig Ambassa, etc. who do not even have enough space to cultivate fields of food crops, yet intended for local consumption (Topor, 1993: 104). This phenomenon is not without unfortunate and damaging consequences for the populations. Indeed, this method boosted the cocoa sector in particular and the agricultural sector in Lékié to the point where land had become scarce, thus exposing the populations to land tensions.

1.2. Land issues and destabilization of populations

Geography defines arable land as a part of land that can be cultivated, even when it never has been, but could possibly be after clearing. Agriculture, considered as a profession, holds within itself the seeds of its difficulties. Apart from the problems linked to the ingratitude or non-productivity of the land, the populations of rural areas face the lack of arable land. The peasants themselves have to overcome a certain number of problems linked to this activity: financing, inputs, monitoring, experiments, to name but a few, were part of the daily life of the peasants, etc. The land issue is a

priority. The scarcity of cultivable space in the countryside reduces the number of fields, which has an impact on production, as well as on yield. Sometimes a large family finds itself with little land. Sometimes the existing ones are uncultivated, made up of hillsides, rocky slopes or marshy lowlands (Topor, 1993: 104). Then, the problem of financial and human resources constitutes the backbone despite the availability of land, when it is the case. The peasant faces the problems of means or factors of production essentially made up of capital and the availability of labor for production. Observing and knowing the summary of the field survey on the scarcity of arable land, agro-pastoral farmer Faustin Ngonu confesses in these terms: *Nature wanted those who are few to have a lot of fertile arable land available at all times. They are the ones who are not interested in working the land. On the other hand, we who only live by working in the fields do not have substantial land that can support our agricultural projects. However, we have the necessary and available manpower and especially capital too.*

In addition, the decrease in the areas cultivated with tubers and cocoa and the quantities harvested, the simultaneous increase in areas and peanut production for the factories in the cities caused the collapse of the agro-pastoral system (Topor, 1993: 104). The campaigns have greatly benefited the city of Yaoundé by bringing in labor, employees, in the public service and in the private sector. Whatever may be said, J. Lombard recalls that: *The return of migrants, remittances of money, imports of urban products - fabrics, food - are certainly very numerous in the villages, but they totally express the domination of the cities. The countryside and the city even seem to ignore each other: for generations of migrants between the ages of 50 and 60, the ties with the villages remain quite strong, but for their children born in the city, they weaken.*

These land shortages therefore constitute the bed of land mercantilism. Commercialism is a tendency to relate everything to a question of gain and profit (Henry, 1981: 77). Land has long been the bedrock of all agricultural development in rural and urban areas. Its acquisition and use for development was based on a land appropriation method, on which cultivation techniques were developed to optimize yields. According to ancient documents, land tenure was once very simple. There seemed to be no right on the ground (Ekoman, 2008: 73). The land belonged to whoever took it, it had no market value. It was not sold, it was not given as collateral for a debt and it was not inherited (Alexandre and Binet, 1958: 31). With the monetization of agricultural economic activities and the valuation of the land, mentalities have evolved. Among peoples whose land rights were non-existent, notions similar to that of property rights have appeared. According to Alexandre and Binet, it is in the cocoa farms that the right born of labor has been transformed into right on the soil. From the law on the harvest, we have moved to the law on the tree that bears fruit and on the soil where the tree is rooted (Alexandre and Binet, 1958: 31). The right to the ground was born. If the creation of a cassava field gave the right to own the land, for a few months, the creation of a cocoa plantation led to long-term possession. If the men of yesterday appeared to be terribly powerless under the constraint of a natural environment from which they had to draw their substance, they were hardly less so with regard to the legal framework in which their activities were inserted (Audisio, 1993: 33). However, a synthetic review of the literature dealing with the land issue in Cameroon shows that there are several forms of access to property, namely the legal route and the traditional route (Crousse et al, 1987: 27).

From a legal standpoint, land was subject to collective appropriation. The mother earth which periodically generated income and profit was regarded as a cosmic agent, a vital force, even a deity (Ki-Zerbo, 1963: 35). The land was therefore a solemn space that the first occupying collectivity made with it or with the spirits which dominated it. It was therefore not the idea of a Cameroonian to proclaim himself the owner within the meaning of Roman law, because Roman law stipulated that: the village or tribal family community that never disappears " (Ki-Zerbo, 1963: 35). This is what justified the precarious nature of this tenure or this dependency. The "Head of the Land" who was the land manager, could always intervene for a withdrawal of the usufruct, of the profit enjoyed by a particular family or such individual. To basically explain this collectivist character of property, it is important to evoke the economic situation of Cameroonian society. It was a subsistence economy, pre-capitalist, without massive exchange of goods. An economy of underpopulated countries where the available space was considerable (Ki-zerbo, 1963: 27). Finally, family cohesion, which is one of the consequences of these general conditions, is at the same time one of the causes of collective property. Despite the divine character and with the wear and tear of time, the earth is gradually desecrated, defiled, and has become the object of sale, strife and strife. We finally arrived at the scarcity of arable land under the influence of urban dynamism and the interest that large intensive cultivators took in it. From this period of individual appropriation of land, land disputes emerged throughout the department. To solve this land shortage, they proceeded by purchase. There are then two ways of acquiring land.

First, the so-called "village" sale is the most common (Onana, 2019: 36). In this case, it was enough only for the applicant to express the desire to acquire a piece of land in front of an heir who had enough of it. A sales committee was then made up of the village or canton chief, the head of the family, the owner, residents and the purchaser. When the traditional formalities were fulfilled at the chieftom, the committee would descend into the forest to mark the boundaries. The landmarks were generally fruit trees, large trees, banana plants. The purchaser thus became aware of his land ownership. The committee then returned to the village to sign the documents attesting to the purchase of the land. It was land acquisition by illegal sale, or "village" sale.

Finally, the so-called "legal" sale was gradually taking shape and becoming part of the mentalities of the populations, thanks to the awareness campaigns carried out by the public authorities. The sale of land follows an administrative process in which the stages are well defined. Access to land is regulated by law (laws, ordinances, decrees, orders, circulars and even instructions). Land thus has three components: national, public and private domain. Access to these domains is ensured by the state as the guardian of all land. As such, it can intervene in order to ensure rational use, play the role of defender of the interests of users and promote the economic options of the Nation. The national domain is divided into the national domain of the first and second category. The methods of land appropriation and the operating units were varied and diversified. In the case of an inheritance, one could benefit from the inheritance, especially when the ascendants had it. It could also be acquired by purchase, following a so-called "village" or illegal sale or a legal sale by direct registration to obtain a Land Title. Of all these methods, the most widely used were those of inheritance and illegal sale. It was only in urban centers that people were concerned about registering land,

because administrative and urban pressure was already being felt. These land sale procedures also led to land crises.

In the courts, cases relating to land constituted the bulk of the complaints and files of the populations. The following examples demonstrate the relevance and value that indigenous peoples placed and place on land. In the Monatélé and Sa'a penitentiaries, the situation is the same. A stop in the Okola Gendarmerie Brigade has revealed revealing information. Retired Brigade Commander René Ntsama regrets the multiple complaints that the Eton man always had when I was in office, related to the field disputes. Often border disputes, natural or traditional boundaries displaced, private domains violated. It became serious when they failed to find a cordial understanding within the family institution or the traditional chiefdom. Violence arose and ended irreversibly with the destruction of plantations, fights, open wounds, fractures. And it was then that they resorted, bleeding, to law enforcement to seek redress. The causes of such atrocities were well known. They offer two main facets of analysis and explanation. First, the space to be cultivated was very small for the large number of cultivators from the same family, because as the saying goes "the poor man's bed is very fertile and his table meager". In this case, the tensions were endless, because a resolution always caused discontent, stoking resentment and thus became a source of new tensions. You might as well understand that, it was often "the peace of the brave". No court verdict was unanimously approved and accepted by the protagonists, thus still constituting a bone of contention. Second, the other main cause of land dispute presented an aspect of jealousy and revenge. A native of the village who had moved to the city became the target first, then the victim. His land ownership remained abandoned. His brothers and cousins, his neighbors with whom he shared the same edges, took the opportunity to extend and annex the vacant land, justifying the maxim that "nature abhors a vacuum". When the "Notebook of a return to the native country", eponymous title of the work of the writer Aimé Césaire took place, the return to the village of the former city dweller was greeted by problems of absence and the narrowness of cultivable land. However, he had it before he left for the city. Many Cameroonians in this study area found themselves in this unpleasant situation. Retiring to the village required reconversion to working the land.

On analysis, these two cases sufficiently show the importance that the peasantry accorded to the land, a pledge of their subsistence and their development (Ki-zerbo, 1963: 143). The problems (that of property or the right to use the land) were often more difficult to resolve or to change, faced with the constraints imposed by respect for the traditions and customs which ensured social stability and peace. On the one hand, and the needs for modernization of agriculture, on the other. This social peace was disturbed by jealousy, itself manifested by violence and crystallizing by resentment and resentment, all things which maintained social psychosis in the populations and destroyed the spirit of brotherhood, solidarity and complicity of the people rural populations. As can be seen, the factors of destruction of the Lékié forest were based on three fundamental elements. The concern of the populations to produce by their own hands what they consumed, the extension of cash crops for trade which led to land pressures which also resulted in the destabilization of populations and villages. However, after these deconstructions of nature or the ecosystem, remodeling or redevelopment was observed in the rural landscape.

2. The mechanisms for remodeling the rural space using agricultural products

The restructuring of the rural world was obvious, because socioeconomic indicators showed it. Agricultural products were not only consumed locally (primarily for easily perishable food products), but also evacuated to consumer markets. Trade had established contact links between producers and sellers, contributing ipso facto to the improvement of housing and the establishment of rural agglomerations, precursors of urban agglomerations.

2.1. Gradual change from rural to urban housing

As early as 1960, at the time of the overcrowding of the countryside, the houses of the village were built by their inhabitants. A family or group of neighbors then carried out the construction tasks which, added house by house, decade by decade, made these old villages become urban centers (Pradelles, 1969: 153). The continuity between building and living there was quite natural. It is to this continuity that the strange impression of coherence that emanated from these villages was attributed. These buildings housed men, animals, crops and tools. Community services were grouped all around, namely water, fire, place of worship, school (For learning to read and write), traffic (For air, sun, gray water and flow, men, animals) already reflected an organization that tended towards urbanization (Pradelles, 1969: 153). Around the village, the clearing was divided into close plots, land, orchards, gardens well cultivated by each family. The ability of the inhabitants, authors of these villages, to "integrate" (These peoples had succeeded in pooling geographical and environmental elements to adopt a coherent and peaceful way of life) program of daily life, materials, technique of implementation and site, in a coherent whole, demonstrates what were the secondary peoples of central Cameroon. The architecture of the whole is dependent on the environment in which the infrastructure is built. The chalet was integrated into the village and it was organized according to the rules of unwritten customary law which governed the relations of each neighboring household and the general services of the village. This right, often oral, delimited plots, built volume, right of air, sun and light, passage specific to each household. It simultaneously defined the rights common to all. The remarkable economy of the distribution of things or their pooling, of which the village was only the translation into space, had conferred on the whole a cultural and even commercial value, a coherence of which the examples of Monatélé, Obala, Sa'a, or Okola demonstrated value (Pradelles, 1969: 154).

For many theorists, the African city in general and Cameroonian in particular was only the place through which the universal technical society, capitalizes and bureaucracy imposed itself on societies with specific social logic, living more or less in connivance or in harmony. With a "territory, a controlled space loaded with meaning" (Bricas, 1985: 70). At best, cities were an interesting market to boost local subsistence agriculture when enterprising ethnic groups knew how to use this opportunity. Speaking of the essence of the urban fact, Gorges Duby specifies that the city was born with the road (Encyclopédie universalis, 2008: 712). It is more to say that it is a product of the exchange that accompanies the division of labor. This geographical partition of space reveals a technical and social division of employment. It appears with the formation of social classes which allows the necessary mobilization of the agricultural surplus. The city therefore does not appear as a place of work, but as that

of the social and spatial organization of work. It is also the place of economic power. The urban essence is the tertiary organization of the economy.

Despite the metamorphosis of housing in the countryside and urban centers, the problem of the lack of housing remained and remains unresolved. The lack of implementation of a housing construction policy by the populations in rural areas is to be regretted. Even the "elites" with some means are failing to meet the ever-increasing demand to match the demand for and supply of housing. This may not appear to be the exclusivity of the villages of Lékié in Central Cameroon, of course, but efforts remain to be made in this sector if the area is to keep its definition which incorporates the dimension of tranquility, as a model place where there is no has no difficulty.

2.2. Relations between rural and urban agglomerations

The city is seen as a tool for disseminating innovation, knowledge and know-how, a place where an original culture can emerge, a synthesis of different contributions (Courade, 1985: 70). State, city, commerce were necessary. The city and the solvent market that it constitutes are an essential factor in stimulating this small production, not only for market gardening and small livestock farming, but also for food products corresponding to urban demand (Hugon, 1985: 41). For many, the Cameroonian city is only the place through which the universal technical, capitalist and bureaucratic society imposes itself on societies with a specific social logic, living in harmony with a territory, a controlled space loaded with meaning (Courade, 1985: 70). Cities constitute a market to boost local subsistence agriculture when enterprising ethnic groups know how to use this opportunity.

Cities, depending on their demographic potential and cost, distance from productive areas have spillover effects depending on their area of influence. It is not possible to reduce this area of influence to a simple law of gravitation. The presence of structuring transport axes is more important than distance, on the one hand, the potential of a city is less the volume of the population than the market (Hugon, 1985: 41). Finally, the role of intermediaries is strategic. Following this thesis, " it becomes positive that cities are dependent on the countryside. As a result, the towns of the Districts and Arrondissement had effects in Central Cameroon within a radius of about 30 km, while their markets constituted an essential stimulus for producers, traders, food transporters, fruit and game along the shoulders of the road (Perrin, 1974: 45).

The city also has the advantages of ineluctable modernization with the integration of the peasantry or the capture of the lineage mode of production, as a prerequisite for social change going in the direction of history. The city still appears as a place of polarization (animation, supervision and command), intercommunication (melting pot of a true national culture) and the dissemination of technical and socio-political progress. This structural and infrastructural arrangement is reminiscent of the structure of urban housing.

By evoking the urban structure, it appears that the traditional practices of the habitat had undergone changes in the direction of the reproduction of the segregationist residential patterns inherited from the colonial administration. The globally ambivalent and bipolar configuration of the urban habitat is thus the tradition of the conflictual interaction between the exogenous logics of control and exploitation inherited from colonization by the neocolonial administration on the one hand, and on the other hand, the response of the local populations through the logic of resistance or

response to urban policies imposed from above. Conceptually, habitat is understood as any style of construction of residential houses, of the organization of the spaces around which people work, circulate and entertain themselves: urban and rural in this case. Habitat, he continues, is always influenced by climatic, social, religious and symbolic factors, whether traditional or rural or modern or urban (Tassou, 2015: 184).

The countryside has often constituted a base for agricultural foodstuffs. It was difficult to escape the false evidence and the half-truths. We can go back to what was said about the link between food dependency and urban development, in the sense that villages have assets. Many cities have significant pockets of rurality, both large and small. There was essential and innovative urban agriculture in many situations unaware of the agricultural services. There was a whole range of inter-family exchanges that allowed city dwellers to get their supplies cheaply and rural people to access urban services, in this case (schooling, imported goods, etc.) at a lower cost. The townspeople supported by sending money and provisions the relatives who remained in the village. They accommodated them and facilitated their integration into the economy and urban society. This was observed in all the cities in a phase of demographic accumulation such as Yaoundé, Obala, Okola, Sa'a, Evoudoula and Monatélé. Solidarities weakened when the city exceeded a certain size and more than one urban generation lived there (Courade, 1985: 77).

The experience gleaned by the cities of Lékié shows that agriculture does not destroy artisanal activities like "the locomotive crushes the wheelbarrow" or like "the elephant crushes the termite". Most of the small so-called informal activities were established in the city around the agro-food market (Hugon, 1985: 40). Studying craftsmanship, we show the importance of small catering, processing crafts, the resale of ready-to-eat industrial products, micro-commerce and the provision of services related to the manufacturing activities of sale. Food craftsmanship is therefore found at the level of consumption, processing and circulation of both traditional and industrial and imported products. The results of the surveys show what there is within the craft industry, the transfer of transformation activities from the peasantry to the urban craft industry. The example of the transformation of cassava tubers into flour, porridge, sticks and tapioca is remembered. At the same time, there was the transfer of domestic activities of preparing meals to the market. Regarding food marketing, the results of surveys show that there is a mixed diet in town. Consequently, in the cities, there is the permanence, even the resurgence of rural food models and a certain tendency towards the ruralization of urban consumption patterns (Desjardins, 1983: 22). With the exception of certain products (breads, beers, canned food), the industrial and agro-business sectors seem, unable to meet the solvent demands of the greatest number, to create the divisibility and to have the flexibility which ensures close links with the rural world. The countryside was a supplier of various foodstuffs for the urban centers. The changes in the structures of the habitat favored the construction of rural agglomerations which permanently maintained better relations with the cities, the populations of the administrative poles, thus contributing to the reconstruction (in another way) of the rural landscape.

Agricultural activities contributed to the destruction of the rural landscape of the Lékié Department in Central Cameroon, which could not escape the tentacles of cumulative agricultural production activities and ecosystem deconstruction. Vast areas of forest had been succeeded by plantations, houses, markets, habitats thus

contributing to the destruction of the ecosystem, fauna and flora. As a result of the races, traditional society has been deconstructed in favor of "modernization" which materializes through the change in styles of living, behavior, clothing, culinary and artistic habits. It has become very difficult to establish a pronounced difference between urban space and rural space, so much the facts which structure them are almost identical. Between urban agglomeration and rural agglomeration in Lékié, there is only one step to take. Two phenomena explain this and justify it, namely suburbanization and peri-urbanization. The suburbanization here translates the extension of a main city towards the suburbs that structure it, the case of Yaoundé which tends to swallow up the space of the districts which border it, in particular Okola, Obala and Lobo. This is a movement from the center to the peripheries, better still a centripetal movement. As for peri-urbanization, town planners believe that it manifests itself in the expansion of urban housing around a city at the expense of the surrounding rural, natural or agricultural space. It should therefore be concluded that agricultural activities have cumulatively contributed to the destruction of the rural landscape and to the remodeling of these spaces by the construction of human settlements such as housing, roads, markets, establishments, hospitals, thus changing the overall physiognomy of the Lekié countryside.

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