

ELITES AND LOCALITIES IN CAMEROON: SOCIO-ANALYSIS OF A WIN-WIN RELATIONSHIP

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Abstract: *The pre and post-independence periods will inevitably lead to the birth and formation of a Cameroonian elite. Will this elite, whose origins remain diversified, ultimately and according to its specifications work in the direction of the development of our localities or will it contribute through its egoism to the maintenance of local underdevelopment? This question remains in our opinion one of the major concerns in rural sociology, in a context of emergence still unfortunately marked by the perceptible manifestation of several social drifts. Faced with this harsh reality, the problem of development does not spare the framework of localities, quite the contrary, the policy in force of the membership of each elite in a helping electoral fiefdom, it is now in these social frameworks that the elite is vigorously deployed. In this article, it is therefore a question of questioning the elitist practices in our localities, to demonstrate that these, beyond their egoistic appearances, that is to say having an orientation exclusively centered on political positioning and notoriety of the elite as confirmed by several studies on the elites, also participate effectively in the development of our localities.*

Keywords: Elites; Localities; Cameroon; Win-win; Relationship.

Within the framework of the endogenous development of Cameroonian localities, the contribution of the elite holds a central place. This is all the more true as the policies put in place by Ahmadou Ahidjo and Paul Biya, Cameroonian heads of state, give this social group the heavy responsibility of bringing Cameroon out of its underdevelopment, starting with their localities of origin. These two heads of state then systematically call on the elite to take charge of their responsibilities, those of working and facilitating the opening up of their localities to development. This choice focused on the elite is certainly not fortuitous, because, the elite is made up of all those people who show exceptional qualities and who demonstrate eminent aptitudes in their fields. Indeed, in addition to financial means, material and human it possesses, the elite have the facility to be listened to because they are credible, they are then unquestionably the ones who must stimulate and lead the movement towards development through their ideas and strong actions. Only, the paradox of this state challenge today is that, with the reality of capitalism, the elite is regarded, because of its practices on the political, economic, social and cultural levels as a predatory, individualistic and selfish elite. , to such an extent that several researches in sociology, geography and even in political science estimate that the presence of the elite in our localities is only and above all linked to the quest for its added value through its political positioning and not to the general interest of our localities in terms of development.

1. The French language that Elite and locality was built

We learn from classic dictionaries of the French language that "Elite" was built from the feminine word elects, old past participle to elect, already in use in the 12th century. It comes from classical Latin *legere* referring to the act of electing. According

to Giovanni Busino (Busino, 1992:5), it is from the 14th century that the term takes on the meaning of “chosen”, “chosen”, “eminent”, “distinguished”, qualifying what is best in a set of being or things, in a community or among various individuals. Gradually, we speak of the elite of the nobility, of a profession or a trade, in short of “making elite”. At the beginning of the 19th century, we find in the very prestigious Dictionary of Conversation and Reading, the following definition: Elite, this word taken from the Latin *electus*, that is to say chosen, indicates what is better, more perfect in each species of individuals or things, and also designates that mental or physical operation by which we separate from everything that is likely to form the elite. It's not always easy, you might think, than to make the elite of what is best in an object or in any subject. Under the Third Republic in the *Littre*, French language dictionary, Paris, ed. Hachette Bookstore, 1872, elitism, is not yet defined even if we can see in the definition of “mandarism” a first version of French elitism where this word designates a system of tests and competitions that the in China, those who aspire to the ranks of letters are subjected to, and subsequently to the offices of the State. By extension, any system in which it is claimed to subordinate the classification of citizens to the examinations of instruction. It is therefore in the cultural cortex of the French language that the word elite acquires its own meaning by designating a minority which in a given society and at a particular time is endowed with a prestige and privileges arising from socially valued natural qualities. (Race, blood, etc.) or acquired qualities (culture, merits, and aptitudes).

A semiological research around the word elite outside the space of languages of Latin origins confirms the phenomenon of importation. Indeed, in modern Greek, the word elite is pronounced like the French language, has no synonym and is perceived as a Gallicism of the French language, the use of which is more common in speech Politics. In Turkish, the word elite was imported under the Ottoman Empire, and it was believed to characterize the bourgeois class. Even if in its use of the French language, there is a sacking translation, which refers "to the one who is elected and stands out because of a heritage, his economic wealth or even based on these capacities. Intellectual. Moreover, the word has the same semantic construction as that coming from Old French insofar as it is based on the root *nakhaba* which translates as “elect, choose, sort, select”. Finally in Persian, elite is translated by *nokhbé* which is a word borrowed from the Arabic language referring to someone who has been elected or chosen among others (Encyclopedia of Moen). In Iran, today the use of this term has a positive connotation but it translates into qualifying groups of individuals who are the best in their professional activities (elites scientific, cultural). On the other hand, it is absolutely not used to qualify economic, political and religious activities. Today, and this even in Cameroon, the elite ends up designating the occupation of an enviable position. In the plural "the elites is an expression constructed by contemporary sociology to explain the political transformations of societies developed from a non-Marxist perspective. The use of the phrase "elite" "makes it possible to embrace, under a more abstract concept, the various types of leading or dominant groups which have succeeded one another and whose dated names have changed over the regimes. In Cameroon today, for example, we speak of “real people”, “VIPs”, “Bosses” (Etzioni-Halevy, 1993: 17).

Vilfredo Pareto is the author who gave the term and the notion of elite a right of citizenship in sociology. For this Italian sociologist, the elite is made up of “all those

who show exceptional qualities or who demonstrate eminent aptitudes in their field or in some activities. Are therefore part of the elite, those who, by their work or by natural senses, are more successful than the average of other men? Thus, selection, composition and membership in the elite are not based on heredity; they are based on qualitative values such as work, merit, power, notoriety. It is the "sociology of elitism (Giacobbi, 1990: 10), through what Pareto himself called the theory of the circulation of elites, which contributes to maintaining the balance and stability of the social system. Gaetano Mosca, another elite theorist approaches the notion in terms of the makeup of this group. For him, the elite is made up of the minority of people who hold power in a society (Mosca, 1939: 15). The elite is here assimilated to a social class, whose organizational and structuring capacities allow it to remain in power. It is a true homogeneous group, made up of people linked to each other by ties of kinship, interests and culture which ensure them unity of thought and social cohesion. Charles Wright Mills on his side sees the elite much more as a complex and diverse reality. For him, the elites come together to form a unit of power that dominates society. This is what he called "the power elite (Wright Mills, 1965: 10).

According to Guy Rocher and at the end of the theoretical and conceptual retrospectives of the previous pages, the elite can be defined in an operational way in this article like all People and groups who, by virtue of the power they hold or the influence they exercise, contribute to the historical action of a collectivity either through the decisions they take, or through ideas, feelings or the emotions they express or symbolize (Rocher: 65).

A locality represents a determined geographical space. Most often these are small towns, municipalities and other villages. It is a small agglomeration which can be synonymous with Bourg or Bourgade. According to sociologists Vincent Banos, the locality is characterized by the implicitly of the place of the social bond. Indeed, the definition of the locality can be mixed between an organic and mechanical solidarity depending on whether one is in the Cameroonian context of the Department, the district or the village. Within the framework of the arrondissement or the village, family ties are closer due to the fact that the geographical space is reduced. It is generally an association of families, clans, tribes which easily by consensus can unite with the desire for power of any elite. On the other hand within the framework of the Department, the geographical space being wider but also because of the heterogeneity of the population which generally comes from different horizons, the mechanical manipulation of the populations is more difficult. The locality in Cameroon is also unique in that it generally lags behind social progress and advances on the physical, mental, moral and intellectual levels. The locality in Cameroon is finally the place par excellence of poverty, certainly because of an unsuitable economic system which is based on self-sustaining agriculture. The geographic space being wider but also because of the heterogeneity of the population which generally comes from different horizons, the mechanical manipulation of populations is more difficult. The locality in Cameroon is also unique in that it generally lags behind social progress and advances on the physical, mental, moral and intellectual levels. The locality in Cameroon is finally the place par excellence of poverty, certainly because of an unsuitable economic system which is based on self-sustaining agriculture. The geographic space being wider but also because of the heterogeneity of the population which generally comes from different horizons, the mechanical manipulation of populations is more difficult. The

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1.1. The social role of the elite in Cameroon according to the state

What about the role of those who occupy the peaks of their professions in Cameroon, who hold considerable knowledge and means of action on our societies and our lives? What to think about the role of the elites at a time when the individual is apprehended in his unitary and nomadic anthology untied in a society of individuals and rights, in a society under construction and where everything must be built and rebuilt in a certain order and a discipline worthy of these holders of power on all levels? Indeed, the assignment of the role to the elite in Cameroon begins after independence with the will of President Ahmadou Ahidjo to reorganize the nation politically, economically and socially. This desire, which consists in particular in making the State the main agent of decision-making and execution of economic and social policy, aims to place the State at the center of all development action: it is the "welfare state". Thus, alongside this welfare state which remains a reality today, other pilot development options will be added, in this case "the year of the peasant", "the green revolution", etc. whose implementation in the different regions of Cameroon will be entrusted to the elites by President Ahidjo himself, in the inauguration speech of the prefecture of Monatélé in 1975. In said speech, he makes an urgent appeal to the elites, so that they become aware of their responsibility and the role they have. To play for the promotion of national as well as local progress. Also he writes: "the effective development of their department of origin is an effective contribution (Ahmadou Ahidjo: 1975: 17). The idea of an elite which is brought to the fore in terms of local and national development, in association with the State of course will also be followed and reinforced by President Paul Biya in his policy of renewal and development. Liberalization. It is then for the elites to "become aware of their responsibility and of the role they have to play in encouraging development, in promoting a mystic of progress" as Mr. Ahmadou Ahidjo affirms. This means that beyond the government contribution which remains just an accompaniment, all the responsibility for the development of our villages is first and foremost a matter for the elites. The role of the elite from the point of view of the State is therefore known, it is they who must boost local development. Through his ideas, achievements, projects, advice, donations, companies, etc. He is the one who must arouse in the peasant the desire to do better and to be better. It is the pivot, the sine qua non of the change of mentality and life in the village. He is as Antonio Gramsci points out (Gramsci, 1983: 6), the one who must maneuver society to give it meaning. If this is then the role of the elite, if the specifications of the latter are known, is this

role really played by the elite as agreed? The elite today in the villages in Cameroon respond by their behavior to the demands of a society that seeks its emergence?

1.2. So-called selfish practices of the elite to the development of Cameroonian localities

It is curious to note that the dominant discourse in our localities today is that the elite, contrary to his specifications which make him the main actor of local development does not always play this role, quite the contrary that the elite it has transformed over the years into a political, economic, social and cultural entrepreneur with the aim of seeking its added value. This thesis, which unfortunately cannot be unanimously accepted by both the elitist class and that of researchers specializing in rural issues, finds its justification through several realities on the ground, in particular certain practices put in place by the elite both on the political, economic, social and cultural plan, practices which undoubtedly by their manifestations and the visible results contribute to the local development (Elong, 2006: 5). It is moreover this paradox which, because it is not understood by the peasants, results in this accusation that the elite should be considered as an obstacle to local development. However, as this article tries to demonstrate, this is not the case, the practices and mechanisms used by the elite to position themselves politically, economically and even culturally also participate effectively in the qualitative and quantitative transformation of our villages (Elong, 2006: 5). How do these practices and mechanisms of the elite benefit it at the same time as they benefit the localities through their development? This is not the case, the practices and mechanisms used by the elite to position themselves politically, economically and even culturally also participate effectively in the qualitative and quantitative transformation of our villages. How do these practices and mechanisms of the elite benefit it at the same time as they benefit the localities through their development? This is not the case, the practices and mechanisms used by the elite to position themselves politically, economically and even culturally also participate effectively in the qualitative and quantitative transformation of our villages. How do these practices and mechanisms of the elite benefit it at the same time as they benefit the localities through their development?

2. Agriculture as an instrument for the political positioning of the elite and for the development of Cameroonian localities

In a properly capitalist context like ours, the presence, frequency, and interest of elites in agriculture in our villages can be summed up a priori only to a justification: its control and domination of this sector with the aim of " increase its financial power as well as its notoriety for a better political positioning in future decision-making deadlines. Indeed, as it is known, agriculture is one of the sectors which produces the most capital and Cameroon is the only country which shares the borders of the five States with which it constitutes the economic and monetary community of Africa (Elong, 2006: 5). Central (CEMAC). Besides Chad, it is the largest country in terms of surface area and the highest population density. Located at the intersection of countries with a small population which, moreover, Cameroon presents itself as a space where farming can be very lucrative. The relevance of such a placement has not escaped the elites who have the means to enable them to invest in extensive agriculture. These are blessed by the powers in place in Cameroon which, through the

Ministry of Agriculture and Rural Development (MINADER), intend to make Cameroon the granary of Central Africa by distributing unused land to those who can develop them, in order to promote second-generation agriculture which is essentially based on the development of medium and large agricultural holdings. Indeed, the first characteristic of elite plantations is their size quite large. These are spaces that extend over hectares varying between three and more than one hundred hectares (Elong, 2006: 5). Besides the size, the nature of the preferred cultures and the purpose pursued are also two other characteristics which make it possible to establish the distinction of the anchoring of the elites. Indeed, if it is true that in Cameroon, there is a variability of cultures according to regional diversity, it must be recognized that most of the elites, when they do not specialize in the production of cash crops, they simply do in those of food crops. They are thus investing in the creation of vast plantations of cocoa, oil palms, pineapples, plantains and tomatoes. Is it a coincidence of the calendar or a strategy of patrimonialization of the State? Still, the creation of these plantations often coincides with government programs to revive certain agricultural sectors (Cathelat, 1997:15).

The products from the plantations of urban elites are primarily intended for marketing. It could not be otherwise, having regard to the cultivated areas. While peasant agriculture is renowned for its rudimentary character, the cultivation techniques applied by the elites are semi-intensive. Here, modern techniques are used such as soil fertilization, irrigation, tools, seed improvement, soil study, use of agronomists, use of machinery: the whole being crowned by the use of a non-family workforce and the use of an economic rationality different from the assumptions that govern the running of a traditional family business. The workforce, we must come back to it, because it is through it that the development of localities passes at this level. Indeed, because the size of the plantations is large, the elite, as we have just said, resort to the use of a workforce which in reality is generally made up of the peasants of their village, of its district or its Department. These peasants who at the beginning are accustomed to a rudimentary agriculture will then in terms of education benefit from the training of agricultural engineers solicited for the cause, they will also rub shoulders with modern agricultural techniques. The consequence of this new agricultural education will very quickly have repercussions on peasant mentalities with a noticeable impact on the quality and quantity of future production. We can therefore see that, starting from a selfish situation where the only intention of the elite is only to position themselves through exponential agriculture, we arrive at a mental and even social development in favor of the locality, which undoubtedly confirms the thesis of a win-win relationship between the elite and its locality (Cathelat, 1997:15).

2.1. Political practices as instruments for the political positioning of the elite and for the development of Cameroonian localities

As several political sociologists have shown, the reign of the single party from the 1960s characterized by the obsession with building a unitary state, did not adapt well to tribal logics which rather favored identity folds, destabilizing the same suddenly the project of a united Cameroon as thought by President Ahidjo. The fate of the elites was then only in the hands of the President of the Republic who disposed of it according to his aspirations. At that time, one did not need an electoral stronghold to be a candidate in an election or to win it, moreover, any popular mobilization effort

was perceived as a tendency to subversion, and as is known to all this was a very heavy charge during this regime (Cathelat, 1997:17). To this end, Ahmadou Ahidjo, former president of Cameroon, declared that it is necessary to make the candidates understand that they will not be elected because of their popularity, their competence in a certain field, or because of their degree of instruction. They will be elected solely because of their loyalty to the party that is to say to the regime (Cathelat, 1997:19).

However, the opening of the political game in 1990 will now allow each candidate, while remaining faithful to his party and even more to his leader, to have an electoral stronghold with which he identifies in order to invest in activities. Of all kinds aiming, among other things, to create a connivance with the populations, to make themselves known to them and to impose their supremacy on them. The capital of sympathy and respect thus forged is supposed to generate political capital, especially since the struggle between political elites has worsened due to the fact that, during electoral consultations, the heads of the lists of political parties are chosen not always according to their programs or skills, but also because of the favorable popular aura they enjoy, aura which, it itself can only be acquired after many actions intended to bewitch the peasants. Indeed, by creating plantations and thus becoming actors close to the local populations due to the similarity of their activities, the elites become essential actors in the mediation between the power of Yaounde and the rural populations. Taking advantage of their social status which places them at the top of the social hierarchy, the elites enjoy the confidence of the populations who entrust them with the mission of bringing their complaints to the competent authorities. Such a position is politically profitable insofar as it not only allows these politicians to retain populations for the ideals of power, but also to acquire and increase their political visibility (Fodouop, 1997:19).

However, the unanimity of this first approach should not take us away from the reality according to which, although the elites seek to position themselves by their practices in our localities, these have an indisputable impact on the development of these localities. Indeed, the political context which requires proximity with the local populations is declined in an objectively formula according to which politics na njangui (Sindjoun, 2000: 18) explains, in large part, the revival of elite activism, in particular towards the promotion of the development of their locality of origin. This activism materializes through the various spin-offs that result from it, in particular: The creation of jobs for the local population, the supply of food in sufficient quality and quantity, the spillover effects induced by exemplarity through which these elites present themselves, the identification of the rest of the population with the nature of the products that these elites cultivate as well as with their cultivation techniques, the major consequence of which is to improve quantitatively and qualitatively traditional agriculture, the granting of donations of agricultural equipment, the construction of schools, water points, hospitals, the organization of atmosphere and sharing and union events such as holiday championships, traditional festivals, etc. Such actions are salutary and are a demonstration that these elites perhaps unconsciously or even consciously participate in the development of our localities through their political practices.

2.2. Social practices as instruments for the political positioning of the elite and for the development of Cameroonian localities

The actions of the elites in our localities, whether individual or collective, always have political positioning aims if we stick to a synoptic vision of the matter (Fodouop, 1997: 22). Indeed, several, if not the vast majority of the elites as demonstrated by several surveys carried out in Cameroonian localities, by committing to perform any act in their villages, always show a subtle desire to assert themselves politically (Aerts, 2000: 20). Only, if this postulate against the elites can have the merit of being posed, it would be reductive not to specify that these social practices of the elite also favor in one way as another the development of our localities (Kabou, 1991:10). Indeed, as we have demonstrated from the beginning of this article, the irruption of the elite in our localities today is not fortuitous, it is linked to the desire to build a prestigious image and a political visibility likely to allow it to rise to the top of the local political scale. However, to achieve this, the latter is often forced to go through practices that ultimately do not make it the only winner because the village also finds its account in terms of development at all levels. This postulate is demonstrable at several levels of the actions taken by the elite (Blanchet, 1983:10). The latter is often forced to go through practices that ultimately do not make it the only winner because the village also finds its account in terms of development at all levels. This postulate is demonstrable at several levels of the actions taken by the elite (Dexter, 1970: 10). The latter is often forced to go through practices that ultimately do not make it the only winner because the village also finds its account in terms of development at all levels. This postulate is demonstrable at several levels of the actions taken by the elite (Ahidjo, 1964:18). As of now, let us recall that although being exclusively part of the prerogatives of the State in terms of development, almost all the bitumen of our main and secondary roads is often linked to an underground impulse of the elites with the aim of give a name and carve out an image of choice in the department, district or locality. These roads which at the beginning are the result of a selfish act of the elite remain a perfect asset of development when we know that when the road passes, development follows. Then, it is the so-called selfish practices of the elite which are generally at the heart of the process of physical transformation of our villages and allow them to resemble the so-called developed localities in our country. This is the case with the construction of houses, buildings, shops, hotels, etc (Blanchet, 1983:10).

The birth of new neighborhoods is not to be outdone in this social strategy of quest for notoriety by the elites. With what this can entail in terms of the beautification of the villages. Indeed, the elites, wanting at all costs to impose their hegemony and their superiority on the peasants in order to win the psychological battle and to silence any hint of rivalry in their search for notoriety, do not build ordinary housing. These are at the origin of the villas, duplexes and hotels that can be found in the village. Thus, the actions carried out by the elites, on a purely social level, if they undoubtedly reflect the concern of the latter to want to position themselves politically by all means, unconsciously or consciously promote the development of our localities (Zambo Belinga, 2006:14). This is to say that, by seeking through their various investments in our localities titles of nobility or even notability and majesty, since it is above all about investments which are oriented only towards the objective which is that of confirming their stature of "great", especially since the initiatives or practices of the elites automatically give them the place of head of the family, these practices also contribute

to great social advances in our villages. This is the case, for example, with the creation of commercial and banking structures, the opening of schools, health centers and clinics, shops, drinking establishments, drinking water supply points (Ela, 1982:11).

With regard to the educational component in particular, let us specify that the initiatives, acts or practices of the elites in this direction basically retain the same aims of political positioning, however, at the same time promote the development of our localities. Indeed, by tilting the scales on education, the stakes of the elites are known, namely to bring together a certain number of positive actions in terms of popularity and political ora in his fiefdom in order to convince the Head of State by a balance sheet favorable. Moreover, it is known to everyone in Cameroon that the influence of this or that other elite depends on the actions carried out in favor of the party in power in its stronghold which is its locality, its village. This is why a certain number of elites, headed by mayors and deputies regularly organize refresher courses for students in examination classes. These courses are conducted by the students of the locality and of the department who are also remunerated according to their needs. These elites also distribute books and notebooks to students who have behaved well during the school year and give scholarships to all the winners in the exams of the year. They provide assistance with textbooks in the libraries of various schools and donate tables-benches in public schools (Ela, 1982:11).

All these practices or strategies of political positioning, as we can see, do not only benefit the elite, because if the latter often manage to give themselves a name of choice through these practices, the fact remains that the locality is also a winner. They provide assistance with textbooks in the libraries of various schools and donate tables-benches in public schools. All these practices or strategies of political positioning, as we can see, do not only benefit the elite, because if the latter often manage to give themselves a name of choice through these practices, the fact remains that the locality is also a winner. They provide assistance with textbooks in the libraries of various schools and donate tables-benches in public schools. All these practices or strategies of political positioning, as we can see, do not only benefit the elite, because if the latter often manage to give themselves a name of choice through these practices, the fact remains that the locality is also a winner.

In terms of health, the elites, in order to position themselves politically, generally invest in the distribution of health kits, open modern and affordable clinics in terms of care. In addition, essential drugs are often distributed at the end of the month to farmers after adequate training on how to use them. If such practices, as we have noted, undoubtedly help to restore the image and posture of our elites to the point of giving them, for the lucky ones to gain access to great positions, which is also the objective expected by the latter, it remains just as true that it is thanks to these practices of the elite that our localities are experiencing positive social transformations. Once again we see intervening or better yet manifesting this win-win relationship between elites and localities which we have been discussing since the beginning of this article.

3. Cultural practices as an instrument for the political positioning of the elite and for the development of Cameroonian localities

To promote and facilitate its political positioning in our localities, the elite will introduce new ways of thinking and acting which will obviously upset traditional

cultural practices, thus opening not only to its hegemony within the locality, but also indirectly to local development. It is, among other things, a multiparty system, contrary to the idea of the single party which marked the peasant mentalities; the relativity of the reign of gerontocracy, contrary to the peasant idea of the eldest, who is always right because she is wiser; urbanization of the village unlike its closure by the peasant; the demystification of the village contrary to its mysterious character given by the peasant; openness to emulation and competition unlike the social leveling advocated by the peasant. It is these new cultural approaches that will allow the elite to gain notoriety from local mentalities which, gradually and over the years, will prevail (Zambo Belinga, 2006: 26).

Speaking of the multiparty system, its introduction in the locality is of a considerable contribution to transforming mentalities already obsolete and limited on the local culture of the single party. Indeed, our localities are driven by the idea that social development depends only on the impetus of a political party which is headed by an untouchable and eternal leader. For the local populations the idea of the existence of another political party is a betrayal, especially since these populations never imagined that there could be two caimans in the same river. Thus, the presence of the elite in the locality but above all the awakening of consciousness that it brings in terms of the need to open up to a multiparty system for better governance synonymous with development, this awakening, even if it is not always favorably received and does not always achieve unanimity, in particular it undoes the traditional culture in place to give way to new cultural political practices with the elite as a model. We can therefore see it clearly, the political culture that the elite bring to their locality undoubtedly gives them that place of choice that they are looking for, that respectability and that nobility which, on the political level, gives them all the relative privileges. However, the elite do not benefit alone from the fallout from their practice because, as we have pointed out above, these practices, and particularly that of the introduction of the multiparty system in local cultures, are in terms of local development at the same time. Origin of the education of the local masses (Biya, 1987:35).

The win-win relationship between the elite and their locality can also be read culturally through the relativity of the reign of gerontocracy that the elite introduced into the local culture through their political education. Indeed, in the local culture, the elder is always right because he is wiser and more experienced, it is therefore up to him to make the last decision in all circumstances. The presence of the elite in the locality and their desire to assert themselves politically will introduce into the local culture the reality according to which rationality does not depend on age, but on the ability to better discern, which means that there over age has no influence. Thus, thanks to this new cultural element, the elite once again gain a place of choice in the locality, especially in the hearts of young people accustomed to always being relayed in the last row. But this gain is not only for the elite, it is also for the locality which will now come out of the grip of gerontocracy to open up to new ideas and visions (Courade, 2000: 21).

Speaking of emulation, the observation made in Cameroonian localities is that they have always functioned according to a certain leveling. This leveling wants all the local populations to get used to the same style of life, namely the same styles of housing in terms of architecture, the same sartorial tastes and the same agricultural mode. The presence of the elite in the locality then becomes a source of emulation and positive destabilization of this way of doing things. Indeed, because its affirmation in the locality

implies that it is different from the local populations on all levels, the elite will build houses to the size of their stature and their social rank. He is not going to dress according to the tastes of the locality. This difference in the way of doing things, as much as it will promote the respectability of the elite will at the same time promote local emulation and thereby promote local development. Hence the demonstration of the win-win relationship with which this article has been responsible since its inception.

In this article, the aim was to make a sociological analysis of the relationship between Cameroonian elites and localities on the subject of development to demonstrate that far from being a one-way relationship where the elite alone benefits from the fallout from their practices, it is indeed a win-win relationship where each party finds its added value. More clearly, contrary to several scientific theses of rural sociology, development sociology, political sociology and even economic sociology which try to prove that the presence of the elite in our localities is beneficial to it alone because as a political, economic, social and cultural entrepreneur, he only seeks his political position.

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