

# Perceptions of Rural Communication in the Construction of New Ruralities: An Analysis based on the Countryside of West Cameroon

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**Abstract:-** The perception of rural communication is a key element in the construction of new ruralities. Indeed, communication is an essential tool for informing and mobilizing rural populations around local development projects and the enhancement of natural and cultural resources. In rural West Cameroon, the means of communication have really evolved over time. This study attempts to analyze rural people's perceptions of the new means of communication in the transformation of their lifestyles. The methodological approach used in this study is exclusively qualitative. On the whole, the new means of communication appear to be an ideal for rural areas undergoing transformation. Firstly, they enable rural people to recreate themselves, promote their local culture and language, and develop new economic activities. Secondly, they lead to a loss of cultural identity in the countryside, which is underpinned by the cult of individualism, changes to local culture, eating and dressing habits, and depraved morals. Lastly, an inadequate response to the challenges of globalization, with poor radio connectivity on the menu, poor radio connectivity, poor network quality and telephone and internet services beyond the reach of the rural majority.

**Keywords:-** Rural Communication, Perception, New Ruralities, Cultural Identity, West Cameroon.

## I. INTRODUCTION

In the rural areas of West Cameroon, as in most rural areas, communication used to be traditional. It was done through tools such as the drum, the bell, the flute, the trunk, word of mouth, etc. (Moussiki, 2003; Booh Bateng, 2016). This made it possible not only to communicate, but also to be entertained. Depending on the tools used, traditional communication enabled messages to be transmitted over short, medium and long distances. Each sound of the bell, the drum and many other means left a specific message that was codified and known by the community. In this way, mourning, praise and exaltation, celebrations, meetings, demands, etc. were all determined by the different population groups (Moussiki, 2003).

## II. METHODOLOGY

The methodological approach used in this study is exclusively qualitative. It consists of documentary research and semi-structured interviews with resource persons. The study covers part of the West Cameroon region. The survey was conducted in the localities of Bangang, Bana, Bandjoun and Magba (Figure 1) in the Bamboutos, Haut Nkam, Nkuong-khi and Noun departments respectively. These localities were chosen on the basis of several criteria, notably administrative, socio-cultural and topographical. Indeed, although these new means of communication are present in all these territories, the geographical layout and socio-cultural realities create extensions specific to each locality. It was therefore necessary to widen the study area in order to get a holistic view of the phenomenon under study.

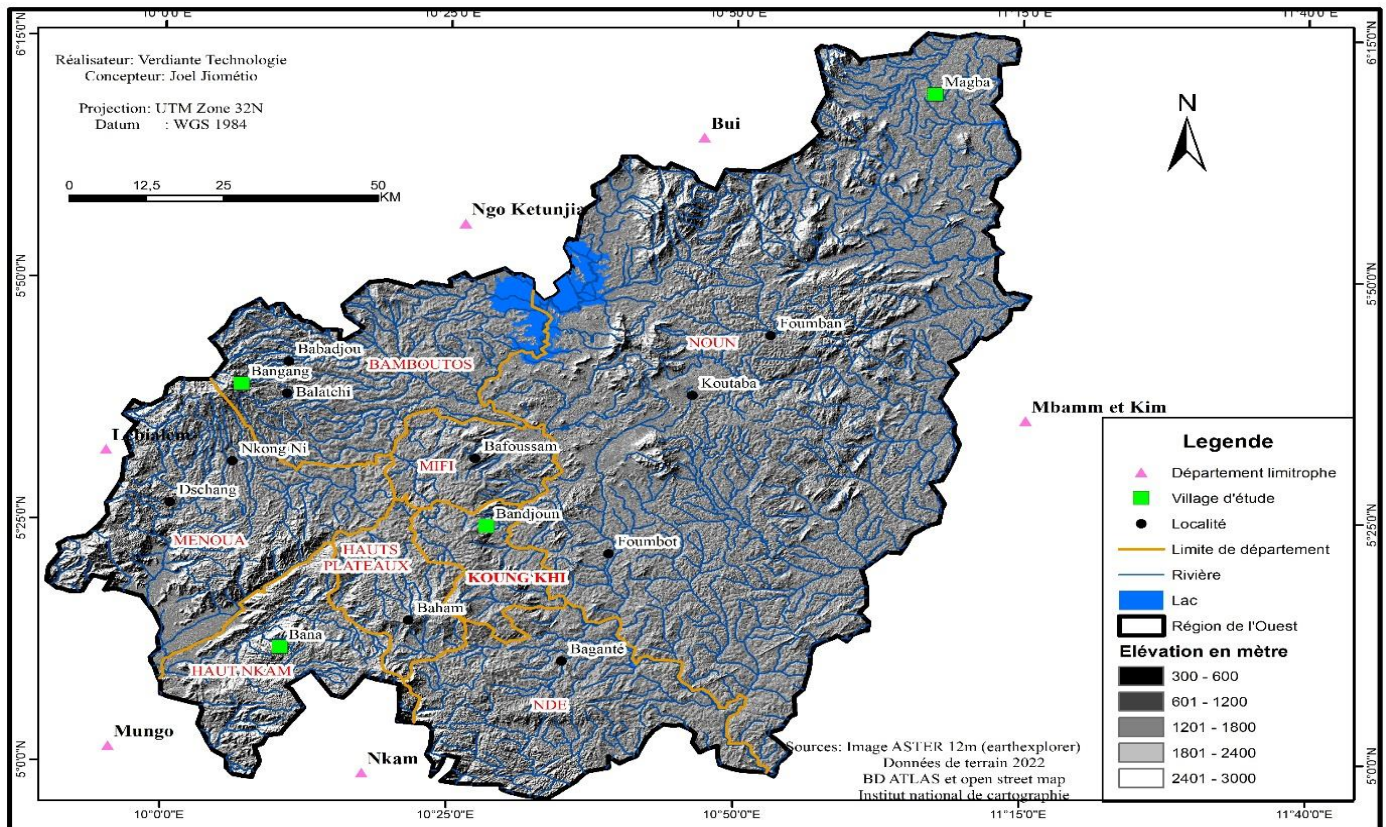


Fig 1 Location of the Study Area

The study used two types of data: secondary data and primary data. The secondary data came from the literature on communication in rural areas, in particular its evolution, its deployment and even its impact on the transformation of the rural world. The primary data were collected through direct and participatory observations, as well as interviews with rural households (32) and traditional authorities (4) sampled by snowball sampling and spread across the four localities that make up the study area. The survey was carried out between November 2021 and January 2022. Another field survey was carried out in June 2022 to obtain additional information on the subject. The data collected was mainly analyzed on a qualitative basis through content analysis.

### III. RESULTS

➤ *Rural Communication: An Ideal for the Changing Countryside*

The rural world is renowned for its main activity, agriculture. Thus, on a daily basis, people were driven by the practice of this activity. Communication and above all telecommunications have opened the door to new jobs, new means of entertainment, etc.

• *New Communication Tools as a Means of Entertainment*

The new means of communication, especially telecommunications, are now used in rural areas as real sources of entertainment. These include television, mobile phones and radio. In the countryside of yesteryear, the means of entertainment and distraction were very specific and built around the community, as this elderly gentleman in the town of Bana explains:

In the past, in addition to the cultural events that provided us with regular entertainment, we had public squares in the village where we would gather to chat and enjoy a glass of white wine with friends every evening. This went on until a certain hour. It was our main pastime after the field, because men aren't supposed to stay too long next to their wives or in the kitchen. But nowadays, with the advent of TV, radio and the telephone, very few people still go to the crossroads until a certain time. It's mainly for those who don't have a TV or anything to entertain themselves at home. When I get home from work, I shower and eat while listening to programs on Equinoxes TV, and if I'm not too tired, after the news I continue with other channels, where we watch films and see how white people live at home. And if I feel like having a beer, I send the child to get me one at the crossroads. From now on, I hardly go to the crossroads to waste time.

Source: 2021/2022 Field Surveys

➤ *Box 1: Testimonial on New Means of Communication as a Means of Entertainment*

This box is an account of the new means of communication as a means of entertaining people. It reveals them as individual and daily means of entertainment that enrich the campaign. In addition to this remarkable account of life, we note that What Sapp and Facebook, the most popular social networks and therefore value-added services on mobile phones, especially android phones, video games on these phones and other functionalities, community television and radio with specialized programs in the local language, now generally occupy rural populations. This gives them a chance to relax, get a change of scenery and lead a new life that is a far cry from the one they had less than two or three decades ago. In this sense, communication is opening up new possibilities for occupation and distraction in the countryside, allowing a certain radical change in the way people live and work in the countryside.

• *Communication as a Means of Promoting and Teaching the Local Language*

Community radio is one of the most important means of promoting and teaching local culture. To speak of community radio means first and foremost the priority use of the local language in communicating and disseminating information. As a result, the local population, especially the youngest, are unaware of many of the realities of their culture. Today's community radio in rural West Cameroon, through the diversity of its programs, introduces rural people to the understanding of their culture by inviting onto the air specialties and the most knowledgeable people who have a certain knowledge of the subject to better edify the population while confronting them with the consequences of the different realities represented or experienced. Also, with the aim of promoting the local language and enabling the sons and daughters of the region to express themselves better in the local language, these community radio stations have programs where you can win prizes by answering questions. Answers are only taken into account if they are given in the local language. What's more, they reach beyond the borders of the local<sup>1</sup> territory to give people in other areas the chance to find out more about what's going on back home.

However, the organization of individual events (funerals, mourning, weddings, etc.) and community events (congresses, festivals, etc.) with invitations, image professionals, media coverage services such as Canal 2 International, Equinoxes TV, CRTV and many other local media such as local television, enable events marked by rituals specific to the region to be broadcast nationally and internationally. In addition, mobile phones and their various social networks are spreading these events even more rapidly, giving the whole world a chance to find out what is happening in West Cameroon and, above all, how it is happening. In this sense, communication and especially telecommunications are genuine means of promoting education and disseminating local culture.

<sup>1</sup> All community radio stations in the western region broadcast news beyond departmental boundaries.

• *Cultural Mixing*

Today's way of doing and experiencing the countryside has not always been the same. It seems to have changed less than three decades ago, and it's changing all the time. In fact, whether we are talking about the transformation of funeral practices, the modernization of housing, or the food and clothing styles that make up everyday life in the West Cameroon countryside today, we see the work of communication. So, through mobility (internal and external), TV programs (documentaries, series, soap operas, tips), radio programs, social networks (What Sapp, Facebook, Tik Tok...), customs, rhythms, food and clothing styles and even external culture are disseminated, adopted and transposed in rural West Cameroon. In the same logic, that of West Cameroon to the outside world. Rightly so, almost all dwellings now have an outdoor look, over 80% live in some way in the outdoor way; 44% eat three meals a day and, above all, consumption is diversified. The style of dress has changed completely. All of this is largely influenced by the diversification of the sources of dissemination of these realities in the countryside.

• *Communication as an Opportunity to Develop New Activities*

The West Cameroon region is one of the most densely populated in the country, with 123.8 hts/km<sup>2</sup> according to the third census, with areas such as the Bafou, Balatchi and Batcham chiefdoms where densities exceed 700 hts/km<sup>2</sup> (Tchékoté, 2015). This implies a clear reduction in arable land, which is the population's main means of production. Communication is a godsend here, offering opportunities to develop new activities in the countryside. On the one hand, these activities are directly linked to communication and, on the other, they are provoked by communication.

As for direct activities, there are communicators or journalists broadcasting news on local radio stations. Call boxers, who provide mobile phone services (call credit; MOMO, OM, etc.), not forgetting vendors of communication tools (mobile phones, televisions and satellite dishes, radios, etc.). Although these activities do not provide a maximum income, they do generate significant revenues that enable practitioners to diversify their economies.

As for the activities generated by this communication, they are mainly focused on event communication (funerals, festivals and congresses). This reality offers the resident population of the countryside opportunities to set up occasional businesses, increased transport and other related services; serving to cope with this land crisis and improve their living conditions. By displaying banners, announcing events on the radio or television, or even by telephone (phone calls, social networks), and people can find out about potential events in the area. They are jostling to offer their services to service providers and households are making arrangements to organize the event for occasional traders.

These occasional traders sell agricultural and brewing products (Fig 2). This enables the first traders, who are mainly women, to make more profit from their sales. They

say that at these events, the products are sold to city dwellers, who offer much better prices than rural people at the local markets. As for the latter, they diversify their savings. This occasional income depends on a number of

factors, including the size of the event and the type of trader. Wholesalers and large traders consequently have higher incomes than small traders. Similarly, large-scale events are more profitable than smaller ones.



Fig 2 Presentation of Occasional Activities Related to Rural Communication  
Source: Field Survey 2021-2022

➤ *Fig 2: Presentation of Occasional Activities Related to Rural Communication*

With regard to transport, event communication using the new means of communication - telephone, radio and TV announcements, social networks and, above all, the display of banners - enables rural people, and especially motorbike transporters, to rush to event locations to maximize their income (box 2).

Since 2010, when I bought my motorbike, I haven't been out in the fields too much. There are events in this village almost every weekend. In fact, with the telephone, the radio and even the banners, we're well informed. So, knowing that most events are scheduled for the weekend, I work in the field from Monday to Wednesday and sometimes Thursday. Friday and Saturday are reserved for the bike. The work starts on Friday, when we transport the city dwellers to the event venue. In other words, we position ourselves at the crossroads along the village depending on the event area. The aim is to pick up as many customers as possible. Depending on the number of events at the weekend, I can work for between CFAF 10,000 and CFAF 60,000. But in most cases, I average between CFAF 30,000 and CFAF 40,000 for my two or three days. This is thanks to the new means of communication that give us access to all the information in the area.

Source: Field Survey 2021-2022

➤ *Box 2: Testimony of a Carrier on Communication as a Real Opportunity to Maximize Profit*

This box shows that telecommunications provide greater access to information in rural areas, enabling rural people to take advantage of all the financial opportunities available. This has had a significant impact on improving their living conditions. However, the positive aspects of this communication do not preclude its negative aspects.

➤ *Current Rural Communication: A Factor in the Loss of Identity in Rural West Cameroon*

The interpretation of rural communication as a factor in the loss of identity in the countryside takes into consideration the cult of individualism, the modification of local culture, the degradation of the identity of the traditional habitat, acculturation, the modification of eating habits and even the depravation of morals.

• *The Cult of Individualism*

The new means of communication, in particular mobile telephony, television and even community radio, are today new means of entertainment that invite individuals to withdraw into themselves. The people of West Cameroon are basically sociable. Like all other peoples, they live in societies and do things with others. In the past, these people used to gather in the village square every evening to discuss and communicate, to resolve their differences and strengthen their social ties. But today, with the advent of telecommunications and especially its integration into the countryside, each individual in this society is withdrawing into himself, letting himself be occupied by these new communication tools. As a result, even the courtesy calls that used to be made regularly between neighbors and brothers are now non-existent or very rare. Even when necessary, the telephone is used in a hurry, and even as

neighbors, brothers and sisters struggle to communicate face-to-face (Box 3). In the same vein, it should be noted that in the family, the mobile phone through social networks allows individuals to be present in body and absent in mind. In our societies today, and particularly in rural West Cameroon, we see people who focus all their attention on

social networks to the point of forgetting to eat. People who withdraw into themselves with their phones. So we tend to say that with social networks, those who are physically closer are now further away, and those who are further away closer. This paradox is further illustrated by the testimony of a mother in Bana.

The new technologies we're talking about are all very well, but they also hide a downside that many people don't even realize. Although they bring people closer together, they also push them further apart. I can assure you that I live in this neighborhood with my little brother and we can go a month without exchanging physical contact. In the same way, the telephone, television, etc. pervert some people. Children are the most exposed here. However, some adults become so attached to them that they forget what's essential. In the particular case of the telephone, we see people, especially children, withdrawing into their bedrooms and starting to "wathapper, face booker". So they become elusive, no matter how hard they try. When you're at home with children, you can't even get their support because they're concentrating on the phone. They are closer to those who are far away than to those who live with them.

Source: Field Survey, 2022

➤ *Box 3: Testimony of a Mother in Bana on the Abusive use of Mobile Phones by Children*

This testimony, among many others, describes the effects of telecommunications and especially mobile telephony in today's society. They show the dark side of this tool, which reduces or even completely removes physical contact between individuals. This prevents us from taking better care of our loved ones. What's more, it tends to create distance between people who are close to us while removing it from those who are further away; it is also an object of discord and division within the family.

• *Increased Modification of Local Culture*

The deterioration of local culture as a result of new communications affects the identity of the habitat and local habits and customs.

✓ *The Degradation of the Identity of Traditional Housing*

Like all societies, the region of West Cameroon and especially the Bamiléké people have for centuries US an architecture linked to their society, their culture and even their environment. But today, with increasing openness to the outside world, they are denying their own realities in favor of prestige and aesthetics. Indeed, modernity is taking hold of the rural societies of West Cameroon. In a bid to stand out from the crowd, to imitate what is happening elsewhere and what is beautiful, the people of this region have copied housing models from abroad, which are now tending to erase their ancient marks.

Made of rammed earth, matting or any other material of local origin, the traditional housing of the West Cameroon region is now disappearing in favor of a modernity that has been established for nearly four decades. However, this transformation is as much about the exterior as the interior. The building materials have changed, but so have the functionalities. It has to be said that, for the most affluent people, whether residents or not, these houses are built on the Western, American and Chinese models, which provide a certain number of internal conveniences. What's more, the traditional house had the specific feature of being accompanied by an attic, which served as a storage area and protection for the harvest. The modern house does away

with these realities to accommodate prestigious requirements. With modern ceilings, houses are built in several rooms, each with a specific function.

Without seeing this transformation of the identity of the local habitat as something painted entirely in black, we deplore the very loss of its roots. Indeed, to paraphrase a famous author, when you've lost everything, culture is the only thing you have left. Throughout Cameroon, Central Africa, the continent and even the world, the West Cameroon region was renowned for its bocage landscape. Its complete destruction has had an impact on its cultural heritage on a global scale.

✓ *Acculturation Under the Impact of Globalization*

In community as in society, there is always something to learn or to teach. The reduced solidarity of rural societies, the cult of individualism, the disappearance of family gatherings around the fire, of communities in village squares in the evenings under the impact of globalization are acculturating our countryside. At the end of the day, these gatherings around the fire and even in public places in the village were marked by exchanges that revolved around culture, the origins of peoples and various teachings. In this way, the people were sufficiently educated and had a certain knowledge of themselves and their society. The group was made up of wise men and women with a wealth of knowledge that was second to none. People of all ages benefited from certain advice and teachings that they could not obtain except in community. Today more than ever in the countryside, everyone stays at home, fear and dread of others, and many other realities of the urban world lead everyone to withdraw into themselves. And even more so to feed off external realities that are heavily mediatized by social networks in particular and telecommunications in general. As a result, some people live in the countryside and know little or nothing about their own history than they do about that of others. This acculturation is set to increase insofar as, with the max media, the connection with the outside world is growing day by day with the creation of new applications which disseminate to each and every one of us a panoply of knowledge that is virtually uncontrollable.

✓ *The Transformation of Funerals into Celebrations*

In African culture in general, and that of West Cameroon in particular, the loss of a loved one is an unfortunate event. The person concerned has recently grown disgusted with life and expresses his or her grief through lamentations. But over the last few decades, particularly the last two or three, the reality of West Cameroon has changed. Indeed, under the impetus of globalization, the rural populations of West Cameroon have taken on board the ways of the outside world and are experimenting with them in their society. This tends to distort and transform many of the realities of their traditions.

In this region, funerals in Bamiléké country are usually accompanied by a brass band and, above all, entertainment. This gives the event a festive atmosphere. In fact, it's easy to see that at today's wake, the people enjoy gushing rather than lamenting. Mourners' wakes are seriously enlivened by music on the one hand and the brass band on the other. People who take the liberty of stealing the limelight from the deceased by organizing a serious dance party, even in the presence of the coffin, as this account from Papa NDÉ in Bangang illustrates.

In our villages today, everything is changing. When I look at the way we mourn our dead, for example, I really wonder what tomorrow will bring. In the past, mourning was a place of silence where grieving families were allowed to express their pain. Today, however, the "boom" sounds everywhere. Every bereavement home has a DJ to host the party, and the rhythm of the music resonates so loudly that you wonder if it's still mourning, a farewell to someone dear to you. Harder to imagine is the fact that people organize the "boum" around the coffin and spend the whole night dancing with the body next to it. Worse still, you hear people in the village saying that the mourning of this or that person was not good. This is because they didn't eat or drink properly. And I wonder whether an unhappy situation should be good at all? Has mourning become a funeral? Our society had been designed in such a way that, during mourning, we mourn to accompany the loved one we have lost and later we organize a funeral in their memory to rejoice.

Source: Field Survey, 2022

➤ *Box 4: Testimony of Papa Ndé in the Village of Bangang on the Transformation of Funerals in Rural West Cameroon*

Box 4 is the testimony of Papa Ndé on the transformation of funerals into celebratory events in the countryside. This account reveals the adoption of practices that encroach on culture in rural West Cameroon. On the one hand, this is because the people of this region have not been able to embrace modernity, or have embraced it badly. Indeed, if these externalities are used externally for festivities, the people of West Cameroon had to limit the occasions for which such and such other instruments of entertainment could be used. Mourning, which is a time for recollection, separation and sharing the last moment with the loved one who has died, has become a time for festivities and rejoicing. This people are thus at a very advanced stage of the degradation of the death cult, which needs to be reviewed.

be essential and compulsory in these ceremonies, are becoming increasingly rare in the mourning court in favor of dishes from outside. So, in these environments, we find ourselves faced with menus that are unusual in the countryside, like this one given to us by the head of the catering service, Mister Paulin, on duty at a funeral for an elite in the village of Bangang. "*Rizotto with boiled eggs, green leaves with tempered peanuts, egg salad with various raw vegetables, avocado salad with seafood, starter with cocktail sauce, plantain in field pink, manioc sausage, slices of ripe plantain, apples with butter, beef bourguignon stir-fry. Prostatine, michui de chèvre, domba de porc marmiton, poisson pané, poisson au blanc de poireau, bœuf fumé dijonnaise, serviette de boeuf au vin rouge, émincés de boeuf aux légumes et vin blanc, poulets fumés aux essences du pays, poulets aux oignons*". Thus, at most events organized in the countryside, local dishes are now hardly even represented.

✓ *A Change in Eating Habits*

The modernization of rural eating habits can be seen both in households and in the organization of events in the countryside. While it's true that households in rural West Cameroon have moderately changed their eating habits, the reality is almost total when it comes to organizing events. In fact, with the protocolisation of events and the reception of distinguished guests, the organizers very often let themselves be carried away by the taste for modernity to such an extent that the essentials are neglected. Naturally, each region has its own principles and basic requirements for the smooth running of a particular event. Taking funeral events in Bamiléké territory as an example, certain dishes that were essential are now tending to disappear. In fact, dishes such as Groundnut or bean maize locally called "corn chap", "condré" and also yellow taro-sauce, which used to

• *Depravity of morals*

In rural West Cameroon, as elsewhere, telecommunications and above all free access to certain data pervert and disorientate individuals. Here, the groups most affected are young people. Faced with television programs and, above all, uncontrolled access to the internet, young people allow themselves to be carried away by the realities broadcast, whether they be films, series, etc. We can see that young people are carried away by bad practices such as the consumption of narcotics, "disordered" and inconvenient sexual practices, the use of actors' names with deviant characters in imitation of the latter, and many others. These are just some of the deviations that result directly from the uncontrolled use of telecommunications, particularly social networks and television. In addition to these young people, some parents are also feeling the effects of globalization,

and we are now seeing elderly men in these areas who, despite having two or three wives, are rushing off in search of the ultimate, so-called retirement wife. What's more, these men are frequenting the local hostels and motels on a daily basis.

The above argument presents the dark side of the misuse of telecommunications. However, far from being a social reality, telecommunications are also a real obstacle to the smooth functioning of communication in rural areas.

➤ *Rural Communication Less Responsive to the Challenges of Globalization*

• *Localities with Little or no Radio Coverage*

Overall, radio coverage is effective in rural West Cameroon. Most community radio stations have department-wide coverage. However, the rugged terrain, the distance travelled, interference, frequencies, etc. prevent some localities from having smooth radio coverage in the

countryside. As far as distance is concerned, the waves have a limited range and their intensity decreases with the distance travelled. The greater the distance between the transmitter, the weaker the signal. In this sense, the localities furthest away from where the radio is set up pick up a very weak signal. Hilly terrain blocks and weakens radio waves, as do tall buildings and trees. So the relief of West Cameroon creates instability of the waves in most localities with average or weak radio signals. Speaking of interference, radio waves can be disturbed by other radio signals from other sources. In this case, the multitude of radio frequencies (20 and more) may also be the source of this poor reception. As far as frequencies are concerned, most of the radio stations present in the countryside are of the FM type, i.e. high frequencies. And it is well known that high frequencies have a short range, unlike low frequencies, which have a long range. This is in line with the testimony given by Mister Joel, head of the development office in the commune of Magba.

During the Covid period, we received a number of requests from the people of Mata concerning the transmission of radio waves. During the period of confinement, when everyone was supposed to stay at home, the radio became the main means of communication. The development of the pandemic, along with the means of prevention, courses and all other teaching, was done by radio in the countryside. However, in our territorial unit, our radio frequency is not picked up in this area. As a result, people's complaints centered on the fact that their locality was not covered by the radio waves.

Source: Field Survey, 2022

➤ *Box 5: Testimony of Mr Joel on the Limited Coverage of Radio Waves in the Magba Territory*

Box 5 shows the limited extent of radio coverage in rural West Cameroon. This makes it possible to understand that despite the multitude of radio stations present in this territory, some localities are still on the fringes and therefore cut off from the outside world and even from other territories.

• *A Sluggish Telephone Network in Rural West Cameroon*

While it is true that, on the whole, the telephone network for both basic services and the Internet is generally disrupted in Cameroon, the reality in rural areas is quite different. There is very little fluidity in the network. The testimonies gathered in this area show that, depending on the operator used, the telephone network is very poor (2%), poor (30%), average (32%), good (30%) or very good (6%). The once very good network (Nextel) is no longer present in the area. Orange and MTN Cameroon are the most common at over 90% in these areas. However, the variance in network quality really depends on the location of the locality in relation to the installation of the relay infrastructure that broadcasts the network. Localities with the highest number

of installations, such as Bana and Bandjoun, have better coverage than Magba and Bangang.

• *Telephone Services Not Always within the Reach of the Rural Majority*

In rural West Cameroon, as in most remote areas, telecommunication services, especially mobile telephony, are not within the reach of the population. There are two reasons for this. On the one hand, most of the population lives from farming. Subsistence farming doesn't give households enough money to buy brand-name telephone accessories. What's more, some localities with financial means struggle to obtain communications tools because of the limited number of sales outlets. On the other hand, it is access to telephone services themselves that is difficult. Remote localities in the center, such as Mata in the Magba territory, not only have very limited network connections, but also do not have sales outlets for services such as communication and internet credit, cash dispatch and withdrawal points, etc. These realities contribute ineffectively to the development of telecommunications and mobile telephony in the countryside.

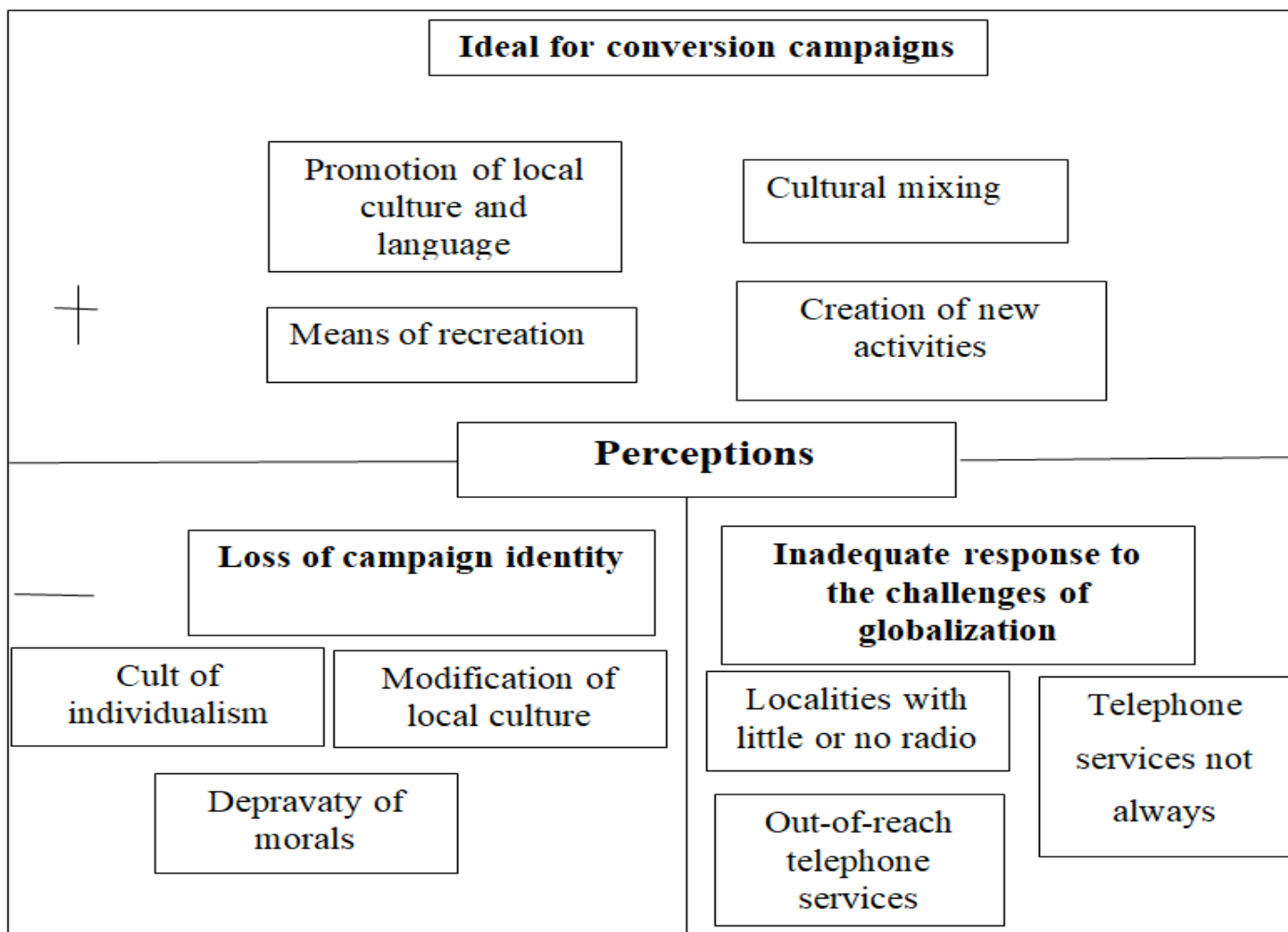


Fig 3 Diagram Analyzing the Perception of Rural Communication in the Construction of New Ruralities  
Source: Field Survey 2021-2022

**IV. DISCUSSION**

The results of this study show that the perception of telecommunications in the transformation of rural areas reveals two opposing trends, namely the idealists and the pessimists. In third place came the inadequacies of telecommunications.

As an ideal for the countryside undergoing transformation, they make it possible to create new means of entertainment, new activities, promote culture and the local language, and even cultural mixing. This really does enable rural dwellers to improve their living conditions. These results partially corroborate those of Muto and Yammano (2009); Gildas et al (2013); Pilabre (2013) and Ngou Djou, (2018) for whom telecommunications, and in particular mobile telephony, enable players in the production circuit to maximize their profits through continuous access to market information. More, they are also in line with the work of Loukou (2005), who shows how communication is a building block for economic integration and regional development.

The second trend, which highlights the loss of rural identity, is driven by the protectors of local cultural heritage. Thus, the cult of individualism, the modification of local

culture and the deprivation of morals are the major points. These results are similar to those of Nwagoum Tchinda (2021), who describes the loss of the identity of the old habitat in the Bamiléké countryside to the benefit of modernity, driven by the growth in town/country relations. The same is true of Chapgang Noubactep (2021), who describes the gradual loss of funeral rites in the same area.

As for the shortcomings of telecommunications in the construction of the new ruralities, we note the poor coverage of radio and telephone waves and the out-of-reach telephone services. These results are not far removed from those obtained by Pilabre (2013) and Ngou Djou (2017). The results show that not only relative rural poverty, but also the instability of the telephone network are real obstacles to the effective use of mobile telephony in rural areas.

**V. CONCLUSION**

At the end of this study, the objective was to analyze rural people's perceptions of the new means of communication in the transformation of their lifestyles in rural West Cameroon. It emerged that telecommunications enable rural people to diversify their means of recreation through television, radio, social networks, etc., promoting cultural heritage, cultural mixing and the creation of new



jobs, both permanent and temporary. In addition, the pessimistic current protects socio-cultural values that are tending to disappear under the impact of globalization. As a result, the cult of individualism, the modification of local culture (housing, eating habits, ancestral values, etc.) and the deprivation of morals are new realities of Western societies and cities that are disseminated daily in the countryside. They are leaving an indelible mark on the countryside if strict measures are not taken. Lastly, the poor coverage of the telephone network and radio waves in rural areas, and the relative poverty of the populations, which puts them beyond the reach of the services offered by these telecommunications, prevent the real development of these new forms of communication in the countryside. However, how can telecommunications be used sustainably to really build the new rural areas?

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