



Kinship Transformation as a Threat to the Bakweri Cultural Values

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Abstract

This paper examines “Kinship Transformation as a threat to the Bakweri cultural values in the South West Region of Cameroon”. Its main objective is to find out how Kinship Transformation has been a threat to some aspects of the Bakweri culture due to the changes at the level of family unity, togetherness, and sharing with one another. How then is kinship transformation in the domain of family ties a threat to their culture and what can be done to preserve their cultural values from becoming extinct since the family unit is the backbone of every society? This study area sampled the households of 15 respondents who are family heads in 3 villages in the Bakweri communities of Buea Town, Bokwaongo and Bova 1. Findings revealed that, although the changing kinship structures have brought some positive aspects due to the advent of modernization and cultural globalization, it has equally caused the Bakweri to lose some very important aspects of their culture.

Key Words: Kinship, Kinship Transformation, Culture, family ties

I. Introduction

According to Ekeh (2004), current trends in traditional African societies, and in particular, West Africa, the role of relationships in kinship are still paramount even though modernization is gaining grounds making African kinship in terms of cultural value and structure to lose its worth as compared to the previous years where Africans had kin-based connections that were social and not physical; people who practiced kinship believed they shared the same ancestors though that person is untraceable (Allen & Roberto, 2011).

Most individual African societies saw themselves as a communal whole, springing forth from a nexus of behaviours and expectations hinged on role relationships within the family circle but, globalization and modernization has introduced new forms of family, parenting styles, trans gender marriages, new reproductive technologies as well as

changes in marriage patterns and kinship in Africa, affecting Africa’s perspective on kinship (Anderson, 1999). Factors affecting family structure include; conflicts and crises, change in economic wellbeing, alternative family structure, psychological disruption within Family unit and the institutional setting that influences individual decision.

In recent years, rapid changes in both assisted reproduction and social practices have given rise to numerous questions related to parenthood and the definitions of fatherhood and motherhood in a number of disciplines (Fusterberg, 2010). The introduction of new families forms such as gay, lesbians and or trans(-gender) families, as well as living apart from families and other kin members has brought about questions regarding these types of families in sociology, anthropology, family law and filiation (Amato, Booth, Johnson and Rogers 2007).

In present day Africa, African societies are hedged with traditions - the pillar upon which the social fabric of community is designed. Upon these traditions, the uniqueness of African life unfolds. However, with western contact came modernization, a theory that advocates the change from traditional society to modern world. With modernization came education, one of the agents of change brought “western literacy” which stands in contrast to most African traditions (Aguwa, 2005; African Union, 2004).

To Ganong & Comean (2006), the family system most common to the western world is the nuclear family, unlike the extended family system which is much more prevalent in most African society. To buttress this, he further states that in traditional African society, just before the rapid widespread of Western education in the mid-twentieth century, there was one type of family: the extended family system, which included a man, his wife or wives and their unmarried children, relatives and in some sense, children of the man’s friends. Siegel 1996 also pointed out that the African notion of “family” by contrast, typically refers to the extended family system. Not only do



members of an African extended family often live together, but they find it relatively easy to keep track of their kin (Uka 1969).

According to Lyonga (1990), the family bond today is dying out as family members both from the Matrilineal and Patrilineal descent among the Bakweri society are drifting from one another. Brothers and even paternal uncles who used to live in the same family compound, cater for one another are now very close to themselves due to fear of the unknown as a result of modernization and cultural globalization. The harmonious sharing among kin groups is dying out and to some extent is becoming extinct. Infact however, technological modernization and or technological globalization has greatly redefined kinship ties among the Bakweri.

Statement of Problem

Kinship transformation in recent years, has brought about a lot of positive and negative implications on the African community and the Bakweri culture as a whole. The Bakweri people throughout the years have experienced these changes as challenges to an extent especially in the domain of family ties. Family ties is a very important aspect of every society and other aspects of every society is connected to the family, being the backbone and a central core in aspects such as marriage, child upbringing, succession/inheritance and many more. In order to protect the Bakweri cultural values in terms of kinship (family ties), the Bakweri have used several measures on how to protect their culture from these new forms of globalized changes and new forms of kinship patterns which is changing their culture. The bone of contention is on how can they save their culture from what has been lost due to the disruption of the family structure? What can be preserved and what solutions can be put in place to prevent the cultural values from becoming extinct as a result of the new forms of kinship patterns? Lastly, it wonders what cultural values have the Bakweri society lost in the process of kinship transformation, with focus in the domain of family ties. This article therefore seeks to examine how the changes in family structure and ties have been a threat to the Bakweri culture and to what extent.

Methodological Consideration(s)

The study employed a qualitative research approach and a descriptive case study design. As well as a snowball sampling technique. Data was gotten from 15 participants with the aid of a structured and unstructured interview-guide with

family heads from 3 villages within the Bakweri communities in Buea known as key cultural informants (Buea town, Bokwaongo and Bova 1). The purposive and accidental sampling techniques were used to select the respondents. A narrative approach was used for the analysis. The effects of Kinship transformation on the Bakweri culture at the level of family ties and the efforts put by the Bakweri to preserve their culture from being extinct due to modernization and kinship transformation to modern patterns.

Conceptual Review of Relevant terminologies Kinship and Descent

Kinship is the word used to describe culturally recognized ties between members of a family. Kinship includes the terms, or social statuses, used to define family members and the roles or expected behaviors associated with these statuses. Kinship encompasses relationships formed through blood connections (consanguineal), such as those created between parents and children, as well as relationships created through marriage ties (affinal), such as in-laws. Kinship can also include "chosen kin," who have no formal blood or marriage ties, but consider themselves to be family. Adoptive parents, for instance, are culturally recognized as parents to the children they raise, even though they are not related by blood (Morgan, 1871).

Culturally, it is also true that many families can be categorized into broad types, based on what anthropologists call a kinship system. According to Morgan (1871), the kinship system refers to the pattern of culturally recognized relationships between family members. Some cultures create kinship through only a single parental line or "side" of the family. For instance, families in many parts of the world are defined by patrilineal descent: the paternal line of the family, or fathers and their children. In other societies, matrilineal descent defines membership in the kinship group through the maternal line of relationships between mothers and their children. Both kinds of kinship are considered unilineal because they involve descent through only one line or side of the family. It is important to keep in mind that systems of descent define culturally recognized "kin," but these rules do not restrict relationships or emotional bonds between people. Mothers in patrilineal societies have close and loving relationships with their children even though they are not members of the same patrilineage (Ibid 1871). Merlin, (2006) stated that, in the United States of America, for instance, last names traditionally follow a pattern of patrilineal descent: children receive last names from



their fathers. This does not mean that the bonds between mothers and children are reduced. Bilateral descent is another way of creating kinship. Bilateral descent means that families are defined by descent from both the father and the mother's sides of the family. In bilateral descent, which is common in the United States of America, children recognize both their mother's and father's family members as relatives.

The descent groups that are created by these kinship systems provide members with a sense of identity and social support. Kinship groups may also control economic resources and dictate decisions about where people can live, who they can marry, and what happens to their property after demise (Merford, 1977).

Ralph (1936) added that, matrilineages and patrilineages are not just mirror images of each other. They create groups that behave somewhat differently. Contrary to some popular ideas, matrilineages are not matriarchal. The terms "matriarchy" and "patriarchy" refer to the power structure in a society. In a patriarchal society, men have more authority and the ability to make more decisions than do women. A father may have the right to make certain decisions for his wife or wives, and for his children, or any other dependents. In matrilineal societies, men usually still have greater power, but women may be subject more to the power of their brothers or uncles (relatives through their mother's side of the family) rather than their fathers.

Some anthropologists such as Turbelle (2015), stated in a study on modern arranged marriage that marriages are less stable in matrilineal societies than in patrilineal ones, but this varies as well. Among the matrilineal Iroquois, for example, women owned the long houses. Men moved into their wives' family houses at marriage. If a woman wanted to divorce her husband, she could simply put his belongings outside. In that society, however, men and women also spent significant time apart. Men were hunters and warriors, often away from the home. Women were the farmers and tended to the home. This, as much as matrilineality, could have contributed to less formality or disapproval of divorce. There was no concern about the division of property. The long house belonged to the mother's family and children belonged to their mother's clan. Men would always have a home with their sisters and mother, in their own matrilineal long house (Merlin, 2006).

The Nuclear Family

The nuclear family is a group made up of a married couple and their unmarried children. An individual belongs to two nuclear families: the one into which he/she is born and where he is reared, referred to as family of orientation, and the one in which they function as a parent, the family of procreation (Ganong & Coleman, 2006).

The Extended Family

The extended family is the common form of kinship grouping. It may be made up of a monogamous, extended joint-family or a polygynous extended family. The monogamous, extended joint-family consists of two or more nuclear families linked through parent-child or sibling relationships. It is characterized by common residence and accomplished by various shared socio-economic obligations (Bridgwood, Lily, Thomas et al, 2000). The polygynous extended family consists of an adult male, his two or more wives and their children. The procedure is similar to that of the monogamous extended family in terms of common residence and socio-economic obligation. The patrilocal, polygynous extended family is commonly practiced in West African societies: the head of the family is the oldest man, then there are his two or more wives, their unmarried female children, the male children, their wives – and their children and grandchildren (Ganong & Coleman, 2006).

The Clan

The clan is an extension of the extended family, but unlike the extended family, members need not reside in the same residential unit or neighbouring residential unit. In fact members may live in different villages or different parts of the country. This clan is often a very large groupings including individuals who may not actually come in contact with each other: all members just assume that they are all descended from a common ancestor (Adewale, 2006).

The Concept of Culture

Culture according to Bethell, Gombojav, & Whitaker (2019), refers to the lifestyle of a specific group of people, seen in people's behaviour, beliefs, values, customs, and dress style, personal accessories like make-up and jewelry, and relationships. Traditional culture is passed down from one generation to the next and is called the lifestyle of an entire society. People are not born with traditions and culture, but learn them from their religion, family, the media, school and government. Bullock (2001) stated that, religious institutions,



whether Christian, Muslim or others, also play a major role in introducing rituals specific to a particular culture. Nowadays, advertisements, magazines and social media guide our lives. Music also plays a key role towards cultural transposition, dissemination, transplanting, imbibing, heralding and or inculcation as well as keeping culture alive/afloat in lyrical form.

Theoretical Review of Literature

This study employs Theories of Cultural Evolution (Henry Lewis Morgan 1877) as it theoretical framework to explain the evolution of cultures and their stages and how it affects these cultures.

Theories of Cultural Evolution (Henry Lewis Morgan 1877)

He attempted to link the evolution of kinship institutions to technological changes and the evolution of property forms. He suggested a schema in which the earlier stages of kinship organization were linked to low levels of technology and to hunting, gathering, or fishing as modes of subsistence. In these early stages of human evolution, there was an absence of ownership of property (Morgan, 1871). Later the development of pastoralism and settled agriculture—and, more importantly, with the greater investments of time and energy these activities engendered—fostered a vested interest in owning the products of labour, such as herds or cultivated land. These changes overtime in the stages and processes brought about by modernization and advancement which is inevitable in every culture poses as a threat to some cultures as their originality is lost and aspects of their cultures become extinct. This theory was however criticized of being conservative in the sense that they demonstrated that the mid-19th century bourgeois family was the most “civilized” of kinship institutions. They were also speculative in that there was no direct evidence for the various early stages posited by Bachofen, McLennan, or Morgan; group marriage, matriarchy, primitive promiscuity, and so forth were merely colourful projections of the 19th-century imagination (Morgan, 1871).

The State the Bakweri Kinship structure (Family ties) before the 'Pre-colonial' times.

(Native Customs Report on the Bakweri: National Archives Annex-Buea) highlights that, during the 'pre-colonial' times, kinship relationship was paramount especially in the traditional African societies of West Africa in general, Cameroon and

Bakweri society in particular. Most individual Bakweri societies saw themselves as a communal whole springing forth from a nexus of behaviours and expectations hinged on role relationships within the family circle. This perspective of kinship structure in Cameroon among the Bakweri societies was in contrast with the western perspective of individualism, rooted in the overriding recognition of the nuclear family which revolves around the father, mother and children (PM Kale, 1939).

Angwa (2005) stated that, in the domain of marriage for the Bakweri, during this 'pre-colonial' times the marriage institution through which kinship is recognized as in blood relation, was not an individual affair (the spouses alone), but rather a family affair. In some societies, it is a village/community affair (some communities in Northern Cameroon were good pointers).

Kale (1939) pinpointed that, the Cameroon (Bakweri) community Kinship structure was mostly extended though nuclear families which existed, but it was not considered a family outside the extended family unit. For instance, among the Yoruba of Nigeria, the head of extended family unit known as the *Oloriebi* presides over meetings made up of members of the nuclear family units (Intelligence report on the Bakweri, 1935 – 1914, File No. 11372, Vol. 1, (National Archives Annex-Buea, Page 57).

Equally, among the Bangwa, Bamelike, Bakweri, Bayangi and many other ethnicities and cultures in the South West Region, Cameroon, The extended family structure filled with unity, love and sharing and care for one another was the main goal of each and every family member towards one another. The tenacious hold on the extended family unit is based on the belief that members of one's extended family are his kin; therefore, a man without his kinsmen is without identity.

In this light, Bakweri saw themselves as relevant only within the circle of their kinsmen as Ekeh (2004) observed that: “it is difficult to be a good man outside one's kinship network if one is condemned by the forces of kinship to which one belongs ... as the ordinary African affirms, in his everyday conversations, the notion that he is tied to his kinship group by the bonds of a contract” Intelligence report on the Bakweri 1935 – 1914, File No. 11372, Vol. 1, (National Archives Annex-Buea, Page 57).

Such bond either biological or cultural could not be easily broken not even by death. With the existence of kinship bond, members could make demands on one another in terms of what they owe to the group and to one another, not necessarily in



terms of what they may volunteer to contribute (The Bakweri Digital Archives 101). They did this perhaps to share responsibilities as the culture demands. For example, it is not uncommon for children in Bakweri to be raised by several people who are not necessarily their biological parents. This is based on the belief that children are not only begotten by a man and woman but rather their entire kin (Native Customs Report on the Bakweri: National Archives Annex-Buea).

Also, the care for the elderly was communally shared especially if the elder holds the position of the “eldest” amongst the kin. Unlike in the Western societies where communal acts of shared responsibilities are individualized with an already established “Old peoples’ home” for the elderly and orphanages for orphan children. In light of this, (Native Customs Report on the Bakweri: National Archives Annex-Buea) stressed that although old peoples’ homes and orphanages abound today in Africa they are neither limited nor exempted from kin responsibilities toward orphans.

During the 'Colonial' times, admittedly, the role and relationship in kinship, especially in blood and cultural ties were still very noticeable in most African societies despite western influence. It is responsible for the longevity of the African family system and at the core of its heritage. As it helps to build a bond of fellowship, solidarity, love, unity and progress among its members and the country at large. This behaviour is observable during all significant stages of the human life cycles, such as birth, marriage, and death in most societies. (Lyonga, 1990).

The State of the Bakweri Kinship structure (Family ties) in the Modern Era

According to the respondents, the family bond today is dying out as family members both from the Matrilineal and Patrilineal descent are drifting from one another. Brothers and even paternal uncles who used to live in the same family compound, and cater for one another, are now not very close to themselves due to fear of the unknown. The harmonious sharing among kin groups no longer exist. According to the Respondents in the Bokwaongo community, “*in the past, we used to live so close to each other that is together with our brothers, their wives and other extended relatives. We enjoyed sitting under a tree in the evenings and sharing palm wine and chatting.*

“We even used to eat breakfast together from brother A and in the afternoon we all eat lunch from Brother B’s house and in the evening, we eat supper at brother C’s house as their wives prepared

food, we have different variety of foods each day. It was really fun”. Equally uncles used to pay fees for their brother’s children as well as the children used to fetch water and assist their other relatives with house chores which was done without any problem but happiness and pride”.

In this present times, living together with close relatives is very difficult, talk less of eating together. The coming of modernization has greatly changed the Bakweri culture at the level of kin members’ relationship, sharing habit of living together as well as caring for children as one family.

Equally, in the past, the Bakweri man had no value for land and could share freely with other kin members and even strangers in order to keep close ties and togetherness. But however today, land issues (trespassing of boundaries, land grabbing, land scamming, double dealing, and or killing people to get their land) among brothers and sisters, children and other kin members is very common now in many Bakweri Community councils, state courts, and even at the Land Consultative Boards of some of the Sub-Divisional Offices as stated by the respondents. This is as a result of modernization cultural globalization and capitalism which is the order of this present times destroying the peaceful aspect of unity and love of the Bakweri culture. This however is a call for concern as this important aspect of Bakweri togetherness is dying out.

The care for kin members and even immediate family members in times of need and sickness is a very difficult situation today among the Bakweri. Unlike in the past where sick family members including great grandparents were catered for by their family members even extended family on their sick beds and even shared care responsibilities, is not the same today as sick parents, grandparents, uncles and aunties are either abandoned in a room at the back of the house waiting for their death or simply develop a carefree attitude towards their sick relatives. Some are resorting to hiring nurses and leave the full care for their kin member to them while some old kin members such as father, mother and grandparents are sent to old peoples’ homes for care till their death. This has been however one of the greatest reasons why most parents and grandparents do not live for too long when old or sick due to the lack of care and attention they seek as compared to the past years in the Bakweri culture.

At the level of child care in the family level, children or extended family relatives who lost their parents are subjected to all forms of ill-treatments and torture, with little or no care today. Some are even sent to orphanages, following the



western system of caring for some other kin members. This aspect of westernization has contributed greatly to cause the loss of the Bakweri culture as orphanage children who could not trace their roots cannot speak their indigenous language and cannot know their actual roots thereby destroying the aspects of their cultural identity.

The displacement of family members living in other areas from home as a result of migration especially those who travel abroad, engage and adopt the monogamous system of marriage and hence forget the extended family system, bring up children to forget other relatives without thinking to the consequences as they are carried away by modernization, contributes towards killing that unity aspect of the Bakweri culture. Equally some end up marrying their patrilineal and matrilineal cousins without knowing and even go to the extent of having children with them; and so they realize only when they come for marriage which is a taboo - incest, according to the Bakweri culture.

The coming of modernization and cultural globalization has equally brought about conflicts among kin members, inter-tribal wars, conflicts between and within lineages for one reason or the other. Some reasons include jealousy, lack of progress and evil practices such as witchcraft and wizardry.

According to the respondents from Bova 1, family ties at the level of marriage, children used to care for their parents in-laws and took care of them, build a house for them and even live together, sharing love with one another. But today it is very difficult to find such family bond maintained even though the Bakweri are still striving very hard to maintain this aspect of kinship bond amongst kins men.

Kin members and close family relatives jointly trained children in the Bakweri communities. Child upbringing according to respondents in Buea Town, was done by members of the extended family structure, involving parents, uncle and aunts grandparents, in-laws and even step families (joint families) this made child upbringing stronger and more solid as implanted in children with valuable and strong impact unlike in the modern era where child upbringing is done solely by the nuclear family system. This in turn, prevents the spreading of the Bakweri indigenous language (Mokpwe) from being passed down to the future generation.

Children had a very close relationship with their parents and other extended family members unlike today, and these children in the past among the Bakweri were brought up with the knowledge of respect for elders and equally trained

with the same aspect of living in peace with other kin members as the way their parents in the Bakweri communities lived together in the past. They were trained to fetch water for uncles and fire woods for uncle's wives as the way they did with the biological mothers without any discrimination. Respondents from Bokwaongo community stated that, "They were made to know by their forebears that unity and togetherness with kin members and family including the extended family was what makes up the Bakweri cultural identity". Practices of such are scarce today.

New Family Forms in the Modern Era

Nuclear family: This is also known as the conjugal family or family of procreation. The concentration of the Nuclear family and other new family forms in the modern era poses as a serious threat to the Bakweri Cultural values as the nuclear family structure prevents cultural transmission through its individualistic system. Paradoxically, the nuclear family disrupts family unity and ties between other kin members in the modern era. Nuclear families are comprised of married partners and their offspring. This is common in the Bakweri communities and rising rapidly in most industrial societies, but it is not the most common type of family in the world, although the practice is spreading through modern development. Some anthropologists identify a second type of nuclear family, the non-conjugal family. In this type of nuclear family, there is one parent with dependent children.

Efforts put by the Bakweri to maintain Family ties in the Modern era

According to the respondents in the Bakweri communities, the Bakweri are still striving to maintain family ties to an extent at all levels to ensure that their culture at the level of kinship patterns is maintained. One of such means of keeping close ties is through the use of technology (social media), in order to keep the close bond and the togetherness between and among kin groups as it was in the past years following the nature of togetherness of the Bakweri. Since many families and relatives now live apart from each other today, some sell their lands and build houses in other parts of Cameroon, while others travel abroad and live in order parts of the world as a result of migration and economic growth and development affecting the world, making the close ties of the past difficult to keep physically as the days of their forefathers.

Since technological innovation and social media has been around, there has been the ability to maintain close relations with people worldwide



through communication on platforms such as Facebook and Facebook messenger, WhatsApp, Imo, Skype, Instagram, Twitter and other platforms for communication, such as phone call and text messages; The Bakweri make use of it (the social media) to keep communication with their extended family members who live apart especially those in Europe, Americas, and other parts of the world including Cameroon.

For instance since, the Bakweri kinship system is derived from a two-fold descent: matrilineal and patrilineal. The patrilineal are named in any family and localized. The localized patrilineages identify themselves as children of the founding father; with the prefix *Wonya* goes with such a name For Example: *Wonya* Endeley Likenya, *Wonya* Mekeve, *Wonya* Metombe. The Bakweri create WhatsApp groups with their family members (descent) using the prefix '*Wonya*'. They use this medium to share ideas, share contributions in cases of birth, death, and give their own contributions to develop their families and assist other extended and nuclear family members in times of need as it was done in the past, to ensure family unity especially those of the extended and close ties.

While other Bakweri communities have Facebook platforms where they share everything going on in their community for others: family members and community members to see and share their opinions and contributions. Some use these means to promote the development of their communities as other relatives (descent) contribute ideas to foster development within their community or village areas, as well as projects. Hence other members can contribute by sending money through banks and mobile money as well as other means of sending support to keep family ties. One common Facebook group is the Bokwaongo Connection.

Some Bakweri who travelled strive by all means to come visit home at least once in a year or in two years, while others ensure the whole family does not leave and abandon their village homes. They keep at least a family member or some relatives to attend to their traditional needs of their descent groups and all needed to ensure unity and continuity.

Challenges faced by the Bakweri culture to maintain family ties

Despite the importance of the role of social media to keeping family's connected, social media is difficult to manage people especially from a distance making togetherness and sharing with other family members very difficult as they can choose to cut communication and kill family ties.

Hence, social media has made some kin groups to be united on one hand and disunited on the other hand. This is because some families are connected online and physically disconnected. This also posing as a very serious challenge to the Bakweri as some problems cannot be solved easily through phone calls or from a distance.

Recommendations to the Bakweri Community to maintain family ties.

- ❖ The Bakweri should trace their family tree to discover new cultural perspectives. With the help of family members, they can go back really far into their family's history and discover whole branches of cousins and in-laws they have never met. With each new branch, they will unlock new connections to their culture that might have never been thought about before and will equally help them connect more with others kin members to prevent culture lose.
- ❖ Sensitization campaigns by the Bakweri should be done and encouraged by some individuals and groups through the chiefs and within their various communities on the importance of culture preservation especially kinship ties. This can be equally done through workshops and seminars, radio or television.
- ❖ Promotion of the Bakweri culture, its history and traditions should be done through Bakweri Community radio stations (such as: Radio Bonakanda) just like pidgin news. Community members who know very much about the culture as well as some elderly indigenes should talk about their history, share past stories and the importance. This includes topics of kinship, in order to help reduce conflicts and tension at homes, families and even communities.
- ❖ Topics such as kinship sustainability, customs and beliefs should be taken seriously to ensure cultural continuity.
- ❖ Laws should be streamlined to prioritize family stability and more specifically parental supervision or care on early adolescents to the economic, material and financial ambitions of families, the State should bear in mind that these early adolescents are the future leaders of tomorrow and their proper development is imperative if they are to become socially and morally acceptable members of society with cultural knowledge. Hence encouraging family unity and togetherness will promote the sustenance of the other areas of the communities of the Bakweri.
- ❖ At the level of Family ties Bakweri traditions and festivals also play a great role in preserving



cultural identity and promote family ties by bringing them together. Many Diasporas and communities should continue to celebrate traditional festivals in their home countries. These celebrations often involve traditional music, dances and other cultural practices which encourage and maintain family unity.

- ❖ At the level of marriage, the Bakweri community should continue to encourage their old notion of caring for kin members and in-laws, in order to sustain peace and family ties.
- ❖ Cultural education sessions are necessary during vacations and weekends to protect their culture from dying out. Cultural education can also be done through social media platforms on familial and kinship relations and depicting the very essence of the valorization of both tangible and intangible cultural heritages of the Bakweri thus guaranteeing cultural continuity.
- ❖ During cultural week and family meetings, language classes and kinship issues should be discussed and impacted on the young Bakweri to instill the aspects of cultural continuity.
- ❖ The Value of kinship should be looked upon in schools. Formal education is not enough to impact on the younger Bakweri community alone as it is necessary to introduce and discuss kinship and culture. Hence, Kinship should be seriously considered and taught even at the level of formal education.

II. Conclusion

This research paper titled: "The Kinship transformations as a threat to the Bakweri cultural values", was conducted to find out how kinship transformation has been a threat to the Bakweri culture. So to prove that kinship transformation through family ties changes among the Bakweri communities changes in cultural values have been examined. It equally highlights the role played by the Bakweri to keep family ties as well as the challenges they face and solutions to these problems. Findings prove that a lot of efforts have been put in place by the Bakweri people to promote family ties despite the challenges of modernization and cultural globalization. If these efforts are encouraged and continued, together with the proposed solutions to these problems as suggested in this paper, family ties as well as other aspects of the Bakweri culture will be preserved.

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