

## Psychological Changes and the Transmission of Cultural Values From Ageing Adults to Young People in the Bafutfondom of Cameroon

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**Abstract:** This study looks at the influence of psychological changes on the transmission of cultural values from ageing adults to young people in the BafutFondom of Cameroon. Any society has a predominant role to play in nurturing, socializing and most importantly transmitting cultural, social and moral values to young people. The Bafut Fondom is not an exemption and one would have expected a smooth socialisation process from the ageing adults to the young people. But unfortunately, there is a shift in perception of the role and status of the old as the young are increasingly less likely to look up to the elders as a source of cultural values. Instead, they are influenced by globalisation and digital media, leading to potential erosion of traditional cultural practices. It is on this premise that the study set out to investigate the relationship between psychological changes and the transmission of cultural values from ageing adults to young people in the BafutFondom of Cameroon. The study adopted a sequential exploratory mixed method research design. A sample size of 195, made up of 150 old people (60 years of age and above) and 45 young people (children, adolescents and young adults), were purposively selected for the study. A structured questionnaire was used to collect quantitative data from the ageing adults, while an interview was used to collect qualitative data from the young people. Quantitative data obtained was analyzed using descriptive statistics, while qualitative data was analyzed using thematic analysis. For inferential statistics, Pearson Product Moment correlation was used to verify the hypotheses at the 0.05 level of significance. The findings of the study revealed that psychological changes have a significant relationship with socialisation and the transmission of cultural values from ageing adults to young people in the BafutFondom ( $r = -0.328$ ,  $df=178$ ,  $p=0.011$ ). Qualitative findings revealed that the youths feel stressed because of changes in family structure and also lack resources to satisfy their needs. The respondents see the situation of youths not acquiring the necessary cultural values as quite challenging. Based on the

findings, the study recommended that since change is inevitable in society, there is the need to constantly evaluate the cultural values in order to come up with the best practices for a holistic value-based approach to youth empowerment.

**Key words:** Psychological changes, cultural values, ageing adults, socialization, young people, Bafut Fandom



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## Introduction

As humans grow, the environment and culture play a vital role in their transformation, thereby creating changes in both youths and old people. The old consider cultural values as central focus on behaviour development in every youthful generation in a given society with a well-defined culture (Tylor, 1958). As people grow old, society gradually shapes their behaviour by inculcating cultural values to the youths through the process of enculturation, which is handing down of values of the society from the old to the younger generation.

Over the years, African parents used to transmit core African cultural values to their children that range from respect for authorities and elders, sacredness of life, hospitality etc. However, with the infiltration of western values in our societies, most African children are fast embracing values that are contrary to the most cherished Africentric ones (Feldman, 2003). Adults, and more especially ageing adults in our society have a predominant role to play in nurturing, socializing and most importantly transmitting cultural, social and moral values to young people. The Bafut Fandom is not out of place as it is expected that cultural values transmission would have been a smooth process. Unfortunately, the coming of globalization has posed a challenge to the role adults play in transmitting such values to the youths who most often than not are trapped in the orbit of western values, which presents them with virtual platform to interact, learn, play and explore their environment in unacceptable ways (Bromley et al., 1974).

The enculturation process in Africa as a whole and Bafut in particular had been a smooth process before the coming of the digital age. The phenomenon of globalization and digitalization has come with a lot of changes on the perception of cultural values among the youths and even among the old. The startling fact is that the traditional values are gradually losing their existence and the oral tradition has been replaced by information and communication technology (ICT) that recently gained ground in many communities and mostly embraced by the youths (Luluk& Novi, 2020).

The family is the most basic of all institutions of socialisation. This is not different in the Bafut Fandom because its basic unit of socialisation is the family. According to Nsamenang (2005), this primary agent of socialisation makes the deepest impression on the child's intellectual development because it provides the first cultural experiences and training in cultural learning. Thus, the family becomes the place where the foundation of learning in later life is laid. Children learn from their parents through guided participation, observation and imitation (Nsamenang 2005). Children learn from their parents in three principal ways- observation, imitation and co-participation in parent's activities (Nsamenang, 2005).

Children learn to perform household chores by observation and imitation of parents. They accompany parents to the farms and through this learn how to perform their agricultural and farm duties. Within the African context, a male child learns activities like hunting and clearing through interaction with the father, while the female child learns household activities like cooking through interaction with the mother (Yatta, 2007).

Outside the household, the child interacts with the extended family and the society at large. Societal elders such as grandparents, compound heads, traditional healers, uncles and aunts, play an important role in child's ability to adapt to the indigenous environment (Nsamenang, 2004). Through observation, imitation and co-participation, the child learns how to identify and make use of the environment.

Psychological dynamics are perceived to have a relation with the transmission of cultural values from ageing adults to young people in Bafut. These psychological dynamics include changes in the perception of the roles and status of the old. In many traditional African societies, respect for an individual's status rises in relation to his age. At the level of the family, a person's status is enhanced when he/she ceases to be a child and becomes initiated into adulthood.

The new status gives an individual unlimited access to certain privileges originally not available to him or her (Rwezaura, 1989). Although many African societies had different ways of making an individual ascent to a higher social status, the ultimate consequence of these procedures was to enhance the individual's chances, as well as ability, to gain power and authority (Magalhaes, 2002). Therefore, at the level of the family and neighbourhood, the head of the family was a highly respected individual whose accumulated wisdom, experience, control over family property, as well as ritual power, made him an undisputed leader of his extended family. His authority over his family was legitimated by custom, religion and different forms of social control, including public opinion (Rwezaura, 1989).

Musaiger and D'Souza (2009) hold that forces of change, generated by colonial capitalism and ecological factors, disrupted the scheme by enabling the young to secure wealth and social status outside their traditional sphere and this provided a chance for the young to disregard the authority of the older people. Change also provided new opportunities for women and children to free themselves from the control of the old by moving into urban centres or by selecting their own spouses without too much interference from their parents.

There was evidently a shift in how young people perceive old people in terms of their status and roles. As far as status is concerned, there has been a change in perception whereby the acquisition of wealth is rather prioritized to wisdom there by acting as a barrier in the transmission of cultural values imbedded in this wisdom. Hence, old people are no longer revered for their wisdom but society rather revered wealthy individuals who may not possess the necessary wisdom like the old to transmit cultural values (Giddens, 2009).

Hence the purpose of this study is to examine the relationship between psychological changes and the transmission of cultural values from ageing Adults to young people in the Bafut Fandom of Cameroon.

## **Literature Review**

According to Tchombe (2020) psychological dynamics refer to the psychological shifts in perspective in contemporary society that is affecting the ability of ageing adults to transmit cultural values to young people, thereby socializing them into adult roles. In the traditional African society, family and friends cares for older people at home until their dying days. There was an atmosphere (attitudes) that parents make supreme sacrifices for their children and, in turn, their grown children have to sacrifice for their elderly parents (Abanyam, 2013). As the society modernises the traditional lifestyle of taking care of older people has changed. Changes in the structure of the society leaves older people with many challenges in the socialisation of young people, which they did not experience prior to modernisation.

On the basis of the scholarly evidence, Aboderin (2001) has constructed two contrasting models, which detail: (1) the support provided to older adults in traditional societies. This was social and economic provision given by the extended family system to the old who enabled them to socialize

appropriately and hand down values to the youths. In traditional societies, older people were often accorded a great deal of respect. Among cultures that included age-grades, the elders usually had a major; often the final say over matters of importance to the community. Within families, the authority of both men and women mostly increased with age. There is a change in the perception of the role and status of ageing adults and the Bafut Fandom is not an exemption.

The change in perception in the role and status of the elderly in Nepal was evident in modernization which came with challenges (Barsha, 2019). There is a lack of interest among people following their tradition and cultural practices; youth are becoming more attracted to Western culture and the Bafut tradition is considered outdated. Traditional knowledge holders face a lack of respect and appreciation for such knowledge. There are also few safeguards to protect traditional knowledge holders against misuse of their knowledge, intellectual property is often acquired illegitimately by third parties.

The Perception of people is one of the most significant yet complex challenge that human beings face. It is the first critical stage in any interaction between people. One must first perceive and interpret other people before one can relate to them meaningfully (Bassey, 2005). In the course of our daily life, we encounter many other people. In our interaction with these people, we inevitably size them up. We observe their behaviour and reach conclusion about what they are really like and they do same about us. By so doing, we have formed an impression about ourselves. This process of forming impression about people is what leads to perception of people (Bassey, 2005). With the current study, the perception that young people in Bafu have about ageing adults has greatly affected the transmission of cultural values.

The tendency of forming an impression about other people is always there even though an attempt to do so might not be successful (Rogoff, 2003). In every day's social activities, people are faced with the problem of making sense out of other people's behaviour which in this case is ageing adults and young people in the Bafut Fandom of Cameroon. Using a sample of 25 elderly (age ranging from 60 to 75 years), Sijuwade (2009) who studied attitudes towards old age revealed that the younger generation believed that the aged are always nagging and they become obstinate. Youths believe that whatever the aged person is doing or thinking is because of old age. People's perception of the old is predominantly negative. Negative attitude towards the aged develops as a result of the socially constructed phenomenon of ageism (Slevin, 1991). A study to improve students' attitudes towards older adults indicated that students were three times more likely to use mostly negative rather than positive descriptors to characterize older adults (Sauer, 2006).

About 20% used negative descriptors such as sad, lonely, difficult, slow, angry, bitter, forgetful, isolated and burden to others to describe older adults, while only 7% use positive descriptors. Many people view the old as chatty, grouchy and hypochondriacal, while the opposite is true (Kimberlin, 2001; Rust & Kwong, 2007). Older people are perceived by the younger generation as people who are confused, forgetful and cannot remember or learn new things.

A person's perception is affected by many factors. Among which is one's previous expectations regarding the other person (Bassey, 2005). One of the most interesting findings is that whether or not we expect to interact with someone in the future affects our perception of him. If further interaction is anticipated, there is a tendency to reduce negative perception and give greater weight to positive ones. The impression of the other is altered to make the upcoming interaction seem more desirable.

People's perception of others is different from one person to another and varies from one dimension to another (Dornbush et al., 1965). For example, one person might always describe others in terms of their humour, physical attractiveness, warmth, honesty and their intelligence. Someone else might consider these characteristics to be relatively unimportant and instead would emphasize the individual's diligence, aggressiveness, religious and athletic prowess.

The researcher is of the opinion that people perceive the world differently and people perceive the other people in the world differently also. The qualities and different aspects of other people are perceived by individuals differently. When one person's emphasis is focused on the humour and kindness of another person, someone else may perceive the same person as being warm and very receptive. On the other hand, people's perception of the others may be based on their own personality and standard.

In the same light, youth's perception of the old in the Bafut Fondom is becoming very funny as their regards towards them show disregard for their authority. Youths see the old as an increasing burden on the society because they are unproductive, increasingly frail and vulnerable with their increasing inability to perform activities of daily living and frequently poor mobility (Parson, 2007). Cook (1992) who agreed with Parsons (2007) added that the aged people are often portrayed as tired, self-pitying, dull, unhappy, and intolerant and yet many of them have been most useful in the society and capable of much more but not allowed to develop or contribute their skills and potentials. Williams (1989) asserted that Australians, as a whole, belief that the aged should live in a limited way, often stripped of possessions, left out of status symbols and have no say in the community.

The Mediated Mutual Reciprocity Theory of Tchombe (2019) has been used to explain the fact that, in Africa's rich knowledge settings, the young, by virtue of growing up in a dynamic ecological context, have the opportunity to engage personally in their learning process through different cultural amplifiers (cleaning, cooking, fetching wood and water, hunting, fishing, weaving, farming, trading, pottery, singing and dancing) .This would create rich opportunities that enhance development and learning through observation and participation by creating, initiating, influencing others and being influenced in a process of give and take between them and the elderly. This process generates a dialectical relationship whereby learners, teachers, peers, even sibling and parents influence each other's behaviours in significant ways as they recognise, negotiate, encourage, complement and transform, create and promote new knowledge, values, skills and competences (Tchombe, 2019).

Mediated Mutual Reciprocity is not just a single undifferentiated strategy for explaining cognitive enhancement; it embodies a holistic theoretical approach based on sound psychological principles of cognitive learning and pedagogical principles as concerns the interactive role of the learner and the implications of the cognitive constructs being managed. The bidirectional reciprocal learning activities engaged in by the teachers and learners, illustrates the importance and extent to which the sharing of knowledge, ideas and experiences provides constructive situation for mutual or interdependent learning (Boud, 1988). It is this interdependent approach that supports learners' inputs.

The MMR theory is relevant for this study as it brings out the processes that permit the transmission of cultural values from the old to the young. Accordingly, through the processes of mediation, mutuality and reciprocity, the old engage in active interaction with the young, whereby cultural values are transmitted. Through mediation, the young people and the old people initiate learning as co-constructors of knowledge. Mutuality encourages and illustrates the active interdependence and collaboration of all in the interactive process. Reciprocity highlights shared responsive connection between the young people and the old people, which are initiated by both teams.

Again, MMR illustrates the youth's active role in the learning of cultural values as central. The act of learning these values was interest driven and that is why the values were learned hinged free. This theory states that what happens around the ecology illustrates how a learner can influence and be influenced by the behaviours of others. This is evident in contemporary time as there has been a shift of perception in the role and status of ageing adults in the Bafut Fondom in relation to

the transmission of cultural values to the use of modern technologies like ICTs, which has caught the attention and interest of the youths.

Also, this theory proves its relevance by looking at the interactive and interconnected role of the learners and competent others, which in this case is the young people, ageing adults old and the environment. To Tchombe, this process is cyclical for appropriate interaction and positive outcome. The formal system of education and western religious systems has given precedence to trained teachers and priest to teach over the old. The competent other in this case is no longer the old with enormous wisdom but teachers and priest despite their ages. This therefore acts as a hindrance in African values transmission from the old to the youths in the Bafut Fandom of Cameroon.

## Methods

This study took a mixed method approach specifically using a sequential exploratory design, which gave the researchers the latitude to begin by exploring qualitatively the psychological changes associated with the transmission of cultural values by older people in Bafut. Thereafter, the researchers was now able to employ a quantitative phase to test the relationship between the prevailing psychological changes and adult socialization of young people. The sample of the study was made up of 150 old people (60 and above) and 45 young people (6 to 30 years). The purposive sampling technique was employed to select old people who originate from Bafut and who must have lived in Bafut for at least 15 to 20 years and have a good mastery of the Bafut cultural values, and the dynamics inherent in its transmission. The young were purposively selected based on the fact that they were of Bafut origin and had been living in Bafut from birth.

Two tools were used to collect data for this study. A questionnaire was used to collect the quantitative data from the old people, while interviews were used to collect qualitative data from the young people. Data was analyzed using both descriptive and inferential statistics. For descriptive statistics, frequencies, percentages, mean score, and standard deviations were used to answer research questions. For inferential statistics, the Pearson Product Moment Correlation was used as a statistical tool to verify the relationship between the psychological changes and adult socialization of the youths. The qualitative data obtained from the interviews were analyzed using the thematic analysis.

In order to ensure the protection of the research participants and the validity of findings, the ethical issues that were taken care of include: informed consent and voluntary participation, anonymity and confidentiality, avoidance of harm (nonmaleficence), access to the research community, avoiding plagiarism, and non-falsification of data

## Findings

Quantitative data was analyzed in the form of frequencies, percentages, mean and standard deviation were employed to answer research questions while qualitative data was analyzed using thematic analysis

***Research question: What are the psychological changes in the transmission of cultural values by older people in the Bafut Fandom?***

**Table 1 The prevalence of psychological changes**

Items	SA	A	Collapsed agreement	D	SD	Collapsed disagreement	Mean	SD	Ranking
In my society there is an increasing rate of disregard for the authority of older people	42	90	132(73.3%)	18	30	48(26.7%)	2.9	0.9	2
Older people are no longer recognised and appreciated for their experience	48	96	144(80%)	18	18	36(20%)	2.9	8.0	2
Old people are no longer perceived as reservoirs of knowledge and wisdom	60	60	120(66.7%)	30	30	60(33.3%)	2.8	1.0	3
There is a shift in higher valuing of the younger generations than the older generation	60	30	90(50%)	60	30	90(50%)	2.6	1.1	4
Unlike in the past, old people are nowadays socially isolated and left alone	42	48	90(50%)	30	60	90(50%)	2.4	1.1	5
There is an increase in the prevalence of psychological illnesses (depression and stress) amongst old people	66	60	126(70%)	24	30	54(30%)	2.9	1.0	2
Old people have lost control over family property,	60	54	114(63.3%)	36	30	66(36.7%)	3.4	1.0	1
Old people are no longer considered as undisputed leaders of the family	60	60	120(66.7%)	36	24	60(33.3%)	2.8	1.0	3
There is a decrease in learning from the past and valuing traditions amongst younger people	60	60	120(66.7%)	30	30	60(33.3%)	2.8	1.0	3
<b>Multiple response set</b>			<b>117(65%)</b>			<b>63(35%)</b>	<b>2.8</b>	<b>1.7</b>	

Source: Fieldwork (2024)

Table 8 reveals that a majority of 132 (73.3%) respondents agreed that there is an increasing rate of disregard for the authority of older people while 48 (26.7%) disagreed. Similarly, a majority of 144 (80%) agreed that older people are no longer recognised and appreciated for their experience, while 36 (20%) disagreed. In like manner, 120 (66.7%) agreed that old people are no longer perceived as reservoirs of knowledge and wisdom while 60 (33.3%) disagreed. Half (90) of the respondents agreed that there is a shift in higher valuing of the younger generations than the older generation while another half disagreed. Still, half of the respondents agreed that unlike in the past, old people are nowadays socially isolated and left alone while another 90 (50%) disagreed. A majority of 126 (70%) agreed that there is an increase in the prevalence of psychological illnesses (depression and stress) amongst old people while 54 (30%) disagreed. The trends continued with a majority 114 (63.3%) agreeing that old people have lost control over family property while 66 (36.7%) disagreed. In like manner, 120 (66.7%) agreed that old people are no longer considered as undisputed leaders of the family, while 60 (33.3%) disagreed. Again, another 120 (66.7%) agreed

that there is a decrease in learning from the past and valuing traditions amongst younger people while 60(33.3%) disagreed.

Summarily, from the multiple response set, an average of 117(65%) responses on psychological changes in the transmission of cultural values were positive and 63(35%) were negative. The mean for psychological changes in the transmission of cultural values was 2.8 on a Likert scale of 4 points. This is a little bit than the hypothesized average of 2.5. Thus it can be concluded that the psychological changes in the transmission of cultural values in Bafut were above average. The standard deviation for psychological changes in the transmission of cultural values was 1.7. This is small, so it can be inferred that the responses were close to the mean. that is to say that the respondents had similar responses.

### *Thematic analysis of negative effects of psychological changes*

**Table 2: Negative effects of psychological changes**

Questions	Categories	Themes	Code description	Grounding	Responses
Do young people feel stressful ? Please explain	Affirmative	Family changes	Why youths feel stressed	Majority	“Because they cannot adequately cope with the demands being made on them” Family changes like divorce, death etc
		Inadequate resources			
Have the youths actually acquired the cultural values ? Please explain	Affirmative	Hopeless situation	The level of acquisition of cultural values	All	“I think the situation is hopeless as most of us have not acquired the necessary cultural values. The values are acquired seems inadequate
		Inadequate			
What is your take about the youths not acquiring the cultural values? Please explain	affirmative	A sense of disappointment	How they feel about the fact that the youths have not acquire necessary values	All	“I feel disappointed I feel scared with about the present young generation that have failed to acquire our own cultural values”
		Challenging situation			

Source: Fieldwork (2024)

Table 10 reveals that the youths feel stressed because of changes in family structure and also, they lack resources to satisfy their needs. The respondents see the situation of youths not acquiring the necessary cultural values as quite challenging.

### *Verification of hypothesis*

**Ho: There is no significant relationship between psychological changes and adult socialization of young people in the Bafut Fandom.**

In order to test hypothesis two, Pearson correlation was computed to verify the relationship between psychological changes and adult socialisation of young people in the Bafut Fandom. This was done at a 0.05 level of significance. Decision rule: reject the null hypothesis if the calculated P-value is less than 0.05 and retain the null hypothesis if the P-value is greater than 0.05.

**Table 3: Relationship between psychological changes and adult socialisation of youths**

		Psychological changes	Adult socialization of youth
Psychological changes	Pearson Correlation	1	-.328*
	Sig. (2-tailed)		.011
	N	180	180
Socialisation of youth	Pearson Correlation	-.328*	1
	Sig. (2-tailed)	.011	
	N	180	180

Pearson Product Moment Correlation was computed to verify the relationship between psychological changes and adult socialisation of youths in Bafut. The results revealed significant relationship ( $r = -0.328$ ,  $df=178$ ,  $p=0.011$ ) as shown on table. Cognizant of the p-value of 0.011, which is less than 0.05, the null hypothesis was rejected and the alternative hypothesis which states that there is a significant relationship between psychological changes and adult socialisation of youths in Bafut, was upheld.

The correlation coefficient ( $r = -0.328$ ) is negative. From the coefficient it was inferred that there is an inverse relationship between psychological changes and adult socialisation of youths. This means that when the psychological changes increase, adult socialisation of youths will reduce and vice versa.

### Discussion of findings

Psychological changes in the transmission of cultural values by ageing adults to young people in the Bafut Fandom.

The findings of the study indicated the presence of psychological changes affecting the transmission of cultural values from ageing adults to young people in the Bafut Fandom of Cameroon. These changes included the change in perception of the status and roles of old people. For instance, there is an increasing rate of disregard for the authority of older people; older people are no longer recognised and appreciated for their experience; they are no longer perceived as reservoirs of knowledge and wisdom; and there is a shift in higher valuing of the younger generations than the older generation. Abanyam (2012) and Abiodun (2002), had similar findings when they attest that growing old in the olden days in African society was quite different from what is obtainable in contemporary African society in general and Bafut in particular.

Traditionally, elderly care was the responsibility of the family and was provided within the framework of the extended family system at home. However, changes in the structure of African society resulting to the geographical dispersion of the extended family system and the tendency for family members to be educated and work outside the home affected older people. Cultural contact with the Europeans through colonization marked the beginning of African perspective of taking care of their elderly ones (Abanyam, 2012; Abiodun, 2002).

Mboto (2002) was also consistent with the findings of the present study when he states that emphasis on formal system of education introduced by the Europeans had enormous (tremendous) effects on the elderly. Firstly, access to knowledge through formal education has led to the reduction in the power and prestige given to the accumulated wisdom and knowledge of older people. Their knowledge and experiences are seen as not being directly relevant to the needs of the modern age (Mboto, 2002).

Secondly, the linkage of education with occupation and income has considerably or highly reduced the economic status and privileges of older people completely. Giddens (2009) equally observed that "In industrial societies, by contrast, older people tend to lack authority within both

the family and the wider social community”. With the emergence of industries, the desire of every young person is to acquire material wealth. The need to acquire material wealth resulted to geographical dispersion or mobility of families to be educated and search for white collar jobs, which has affected the care that was given to older people by their extended families. Similarly, Abanyam (2011) opined that modern literacy and its ties to technology are putting the elderly at a disadvantage. Formal educational systems are replacing old peoples with highly trained people for transmitting socialized knowledge. When the children have grown up, married and move from home to pursue education or find a job, ageing adults in Bafut are often left alone without any person to socialize with.

The Perception of old people is one of the most significant yet complex dynamics that African communities face. It is the first critical stage in any interaction between young people and the old. A study to improve student’s attitudes towards older adults indicated that students were three times more likely to use mostly negative rather than positive descriptors to characterize older adults (Sauer, 2006). About 20% used negative descriptors such as sad, lonely, difficult, slow, angry, bitter, forgetful, isolated and burden to others to describe older adults while only 7% use positive descriptors. Most of the old suffer from ageism as many people view the old as chatty, grouchy and hypochondriacally, while the opposite is true (Kimberlin, 2001; Rust &Kwong 2007). Older people are perceived by the younger generation as people who are confused, forgetful and cannot remember or learn new things.

Change in the perception of old people can be explained by the modernisation theory, which assumes that developing societies can achieve development if they follow the same processes of development that were used by developed societies. The basic tenet of this theory is the belief that development requires developed societies to aid developing societies to learn from their own progress. Modernisation theorists, according to Abanyam (2011, p. 15) “often saw traditions as obstacles to development”, hence it encourages societies to leave behind their traditional lifestyles in favour of modern industrial or technological life styles. Modernisation theory emerged in the 18th century, with the ideas that people themselves could developed and change their society.

In the traditional African societies like the Bafut Fandom, older people were highly respected and adequately taken care of by their extended family system. However, as the society modernises, the traditional lifestyle of taking care of older people has changed. Changes in the structure of the society leave older people with many challenges, which they did not experience prior to modernisation.

Qualitative findings revealed that stress, depression and anxiety were identified as some of the negative effects of psychological changes on old and young people alike in the BafutFandom of Cameroon. Because old people are negatively perceived they end up developing stress, depression and anxiety. According to WHO (2017), there may be multiple risk factors for mental health problems at any point in life. Older people may experience life stressors common to all people, but also stressors that are more common in later life, like a significant ongoing loss in capacities and a decline in functional ability. For example, older adults may experience reduced mobility, chronic pain, frailty or other health problems due to negative perceptions. In addition, older people are more likely to experience events such as bereavement, or a drop in socioeconomic status with retirement. All of these stressors can result in isolation, loneliness or psychological distress in older people.

*Mental health has an impact on physical health and vice versa. For example, older adults with physical health conditions such as heart disease have higher rates of depression than those who are healthy. Additionally, untreated depression in an older person with heart disease can negatively affect its outcome. Older adults are also vulnerable to elder abuse - including physical, verbal, psychological, financial and sexual abuse; abandonment; neglect; and serious losses of dignity and respect. Current evidence suggests that 1 in 6 older people experience elder abuse.*

*Elder abuse can lead not only to physical injuries, but also to serious, sometimes long-lasting psychological consequences, including depression and anxiety (WHO, 2017).*

## **Conclusion**

This study was out to investigate psychological dynamics and the transmission of cultural values from ageing adults to young people in the Bafut Fandom of Cameroon. Specifically, the researcher investigated cultural values associated with adult socialization of young people and the relationship between psychological changes and ageing adults' socialization of young people in the Bafut Fandom of Cameroon. In terms of cultural values, it was revealed that the Bafut Fandom possesses a good number of cultural values associated with adult socialisation of youths. The study revealed that in the Bafut society like any other African society, there is a set of values that guide the behaviour of every member.

However, it is quite glaring that engineered by the information age and globalization, there has been a change in the perception of the young people, in relation to the role and status of the old in Bafut. There is an increasing rate of disregard for the authority of older people. Older people are no longer recognized and appreciated for their experience; they are no longer perceived as reservoirs of knowledge and wisdom despite the fact that Bafut people have various moral and societal values meant to regulate interpersonal relationship between the old and the young in the entire community.

## **Recommendation**

Based on the findings, the study recommends that youth cultural development should be connected to community development rather than individually oriented.

In relation to psychological changes, societies usually change to adopt changing cultural values because human societies and cultures are not static. Since change is inevitable in society, there is the need to constantly evaluate the cultural values in order to come up with the best practices for a holistic value-based approach to youth empowerment. These changes should however be implemented as long as they are helpful to maintain cohesion and the transmission of cultural values to subsequent generations in the society.

Furthermore, the future of cultures needs to be managed so that it brings together the positive roles of the past and present, in the framing of the desired future. Blumenkrants (2009, p. 47) brings to the fore, the value of control mechanisms and managing culture. He points that "if you don't know where you are and have no connection with where you have come from how could you know where to go in future?"

There is need for a concerted effort on the part of those in authority to understand that youth culture cannot be purely condemned as purely negative, since it represents a move away from the norm. By so doing, the youths would not be too detached and isolated from society as they would see that they are accepted and allowed to carve a niche for themselves. Most importantly, this will encourage openness on the part of the youth, who often than not need guidance from the adults. In addition, since the youth are engrossed in the world of social media, this presents an opportunity for frank discussions about their issues, as this platform affords them the necessary anonymity and privacy. Therefore, these are sites for education, mentorship and influences, which if properly harnessed will capitalise on the youths' strengths and the inculcation of cultural values.

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