



The Impact of Prevailing Cultural Values on Youth Behaviour in Contemporary Society: A Case of Dunda Ward, Bagamoyo District Council, Tanzania

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Article History

Received: 2025-02-19

Revised: 2025-04-30

Accepted: 2025-06-06

Published: 2025-07-13

Keywords

Behaviour
Cultural values
Society
Youth
Tanzania

How to cite:

Mbwete, R. I., & Bulengela, G. S. (2025). The impact of prevailing cultural values on youth behaviour in contemporary society: A case of Dunda ward in Bagamoyo District council, Tanzania. *Journal Science, Innovation and Creativity*, 4(2), 22-33.

Abstract

Culture has been identified as a powerful tool in shaping human behaviour. Culture results in behaviour diverging into various contexts among youth. This paper intends to examine the impact of prevailing cultural values on youth behaviour in contemporary society. The study focused on identifying the prevailing cultural values, challenges and negative outcomes of the prevailing cultural values on youth behaviour. The study was conducted in Dunda ward, Bagamoyo district council, in four suburbans, namely Shauri moyo, Madukani, Kaole bondeni and Mitimongi. A mixed approach was employed in data collection. Questionnaires were used for data collection. A total of 140 respondents were interviewed, of whereby 43(31%) were males and 97(69%) were females. Additionally, in-depth interviews with the key informants were conducted. Quantitative data was analysed, coded, and statistical inference made via chi-square. A content analysis approach was used to analyse qualitative data. The data was coded, and themes were developed. Study findings revealed that the prevailing valuable cultural values included decent dressing, respect, rites of passage, no use of alcohol, good manners, good parenting, unity and peace. Study findings further revealed factors affecting the prevailing cultural values, which include technology and globalisation, newly identified cultural values, unethical behaviour, improper parenting and lack of respect. Adverse outcomes included inappropriate dressing, lack of respect, prostitution, use of drugs and alcohol, pickpocketing, laziness and lack of God's fear. This study calls for institutions such as the family and ministries to develop strategies that will ensure that Tanzanian cultural values are internalised among youth.

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Introduction

The relationship between culture, personality, and environmental context is inherently complex. (Otieno, 2020). Cultural values significantly influence an individual's behaviour, hence shaping their personality (Otieno, 2020). Bleidorn et al. (2016) noted that cultural values and societal influences shape identity formation, as individuals internalise and negotiate societal expectations, norms, and roles. These influences vary significantly across different cultural contexts and historical periods, impacting how individuals perceive themselves and their role in society (Bleidorn et al., 2016). Cultural values have a significant role in shaping people by exerting a substantial effect on their experiences, ultimately impacting their personality. The interaction of culture, context, and personality constitutes a dynamic phenomenon notably observable in the multicultural setting (Wurf, 2018). Moreover,



ongoing social and cultural changes, such as globalisation and technological advancements, introduce new dimensions and challenges to identity formation (Wurf, 2018).

In this study, cultural values entail the implicitly or explicitly shared abstract ideas about what is good and right, as described in a society (Mohan & Chauhan, 2024). These cultural values are the basis for the particular norms that direct societal members on what is applicable in different contexts. In that, how societal institutions such as family, education, political and religious systems function, their goals and modes of operation express prevailing cultural values (Mohan & Chauha, 2024). Cultural values are shared in a respective setting, hence imparted to societal members through everyday exposure to customs, laws, norms and organisational practices. In this regard, adaptation to social reality and informal socialisation are central to transmitting cultural values. Value awareness is seen as a critical element in all cultures. Value awareness is an essential part of intercultural competence. The meaning of values is also very central for individual identity and its formation during youth (Parsons et al., 2017). Therefore, one's personality is influenced by culture and experience.

Culture is the concept of identity formation through socialisation. Identity formation is a complex and multifaceted process through which individuals develop a coherent sense of self, including their values, beliefs, interests, and social roles (Idoko, 2021). It involves exploring, negotiating, and integrating various aspects of one's identity, shaped by personal experiences, social interactions, and cultural influences. During this critical stage of development, young people explore and experiment with various aspects of their self-concept, including their cultural, ethnic, gender, sexual, and subcultural identities (Idoko, 2021). They navigate the complexities of self-discovery, seeking to understand their values, beliefs, and role in society. Hofstede & McRae (2023) further stated that cultural and societal influences shape identity formation, as individuals internalise and negotiate societal expectations, norms, and roles. These influences can vary significantly across different cultural contexts and historical periods, impacting how individuals perceive themselves and their place in the world. Additionally, ongoing social and cultural changes, such as globalisation and technological advancements, introduce new dimensions and challenges to identity formation.

This study was informed by behavioural scientists seeking to comprehend culture's influence on behaviour. It considers cultural transmission patterns, cultural traits, context and time. There is a complex interplay between culture, personality, and behaviour (Mastor et al., 2019). The complex and dynamic relationship between culture, personality, and behaviour involves a reciprocal effect, wherein culture has an impact on personality, subsequently shaping the circumstances people encounter and negotiate (Hofstede et al., 2023). Human behaviour is strongly influenced by content related to cultural traits that shape social behaviours.

The complex interaction between culture, personality, and circumstance results in fascinating differences in personality characteristics across many cultural contexts. The role played by culture in shaping behaviour is associated with factors such as family, societal setting, socio-economic status and educational background. These factors influence youth behaviour, hence providing a framework within which youth navigate their identities, including cultural expectations concerning gender roles (Hofstede & McRae, 2023). They further serve as a reference point for individual identity development. In life, individuals also engage with other social spheres, such as peer groups, educational institutions, and communities, which offer different perspectives and influence the construction of their identity.

Identity formation is crucial to understanding individuals and society as they contribute to personal well-being, social integration, and the construction of a diverse and inclusive society. Other cultures are significantly influencing the African society through media and other means of interaction, including Tanzania. This counter-cultural interaction leaves no culture unaltered (Murphy, 2020).



Culture has a significant role in shaping people by exerting a substantial effect on the experiences they face, ultimately impacting their personality. The interaction of culture, circumstances, and personality constitutes a dynamic phenomenon, which is notably observable in the multicultural setting, especially in contemporary society. Cultural values, norms, belief systems and societal settings also change. In such environments, people undergo a process of adaptation and growth, forming complex identities via exposure to a wide range of cultural settings. Despite the ongoing changes in contemporary society, there are prevailing cultural values vital in shaping youth behaviour in a respective societal setting.

This study aims to understand the prevailing cultural values and their role in shaping behaviour within the study community. The study also examined how youth behaviour in contemporary society diverges from those cultural values. The study further identifies challenges that influence youth behaviour and the adverse outcomes of behavioural changes among youth in the study area.

Method

Study design

This study used a mixed-methods approach, whereby qualitative and quantitative methods were used to collect data. Qualitative design enables the researchers to capture 'attitudes, feelings and opinions on the impact of the prevailing cultural values on youth behaviour in contemporary society. The in-depth interviews checklist was the primary data collection instrument. In quantitative research, respondents were randomly selected, and a semi-structured questionnaire was used to collect data. A semi-structured questionnaire was used to capture prevalent cultural values, challenges in shaping youth behaviour, and their negative outcomes, with 140 respondents interviewed.

Study area

The study was conducted in Dunda ward, within the Bagamoyo district council. Specifically, the study was conducted in Shaurimoyo, Madukani, Mitimingi and Kaole Bondeni sub-urban (Vitongoji). The area was selected first because it is located in the historical centre formerly called 'Kaole' (Bagamoyo District Council Profile, 2022). Second, the local people in the area were indigenous as they were either Burushi or Zaramo, with a few other tribes.

Study population

The unit of analysis in this study was the households since the survey focused on comprehending the impact of prevailing cultural values on youth behaviour in contemporary society. Both men and women were interviewed, depending on the one found within the household.

Sampling and sample size

The sampling process involved three main procedures. First, the sample is purposefully selected from wards located in historical sites. Dunda ward was chosen deliberately; it has 16 suburbs. Secondly, four (04) Suburbans were selected in Dunda ward because they were located within the historical site formerly called 'Kaole'. After selecting the study ward and suburb, the next step was to identify specific households to be surveyed. The total number of families from the four chosen suburbs was 530, which includes Mitimingi (125), Madukani (123), Kaole Bondeni (77) and Shaurimoyo (205) (Bagamoyo District Profile, 2022). Statistical analysis requirements approach was used, whereby the formula for calculating the sample size developed by Cohen (2014) was used to calculate the sample size as follows.

S = X2

NP(1-P)Equation 1

d2(N-1) +X2P(1-P)



Where X -Z-score (1.96 for confidence level)

P = population portion (50% for maximum sample)

d = degree of accuracy (0.05 for 95% confidence level)

N = population size (530)

$$n = \frac{(1.96)^2 \times 0.5(1 - 0.5)}{0.05^2}$$
$$= \frac{1 + (1.96)^2 \times 0.5(1-0.5)}{0.0025}$$
$$= \frac{3.8416 \times 0.25}{0.0025}$$
$$= \frac{0.9604}{0.0025}$$
$$= 1 + 0.954$$
$$= 384.16$$
$$= 1.954$$
$$n = 195$$

The total number of households to be surveyed per the formula developed by Cohan (2014) was 195; however, the researcher managed to collect information from 140 respondents due to financial constraints. This was above (50%) of the respective sample, hence it was representative (Rwegoshora, 2016). Specific household to be surveyed as per the selected suburb within Dunda ward was as follows:

$$\text{Mitimingi (125)} = \frac{125 \times 195}{530} = 45 \text{ Households}$$

$$\text{Madukani (123)} = \frac{123 \times 195}{530} = 45 \text{ Households}$$

$$\text{Kaole Bondeni (77)} = \frac{77 \times 195}{530} = 28 \text{ Households}$$

$$\text{Shaurimoyo (205)} = \frac{205 \times 195}{530} = 75 \text{ Households}$$

Data collection

Primary data were obtained through quantitative and qualitative approaches. Quantitative data were collected through semi-structured questionnaires. One hundred and forty (140) respondents were interviewed, of whom 43 (31%) were males and 97(69%) were females. Qualitative data were collected



through in-depth interviews using a checklist as a guiding tool. A total of six interviews were conducted and secondary data were obtained through literature review..

Data analysis

Quantitative data obtained through questionnaires were coded and summarised using the SPSS software. A chi-squared test was carried out to establish the significance level of differences ascribed to the resulting responses. Frequencies, tables and percentages were established via quantitative data. While qualitative data were obtained via a checklist guide, they were analysed using a content analysis approach, and themes were developed.

Limitations of the study

The study area was so scattered, therefore it was hard to reach all households as per the formula due to financial constraints, hence the researchers managed to interview 140 respondents instead of 195 as per the formula. However, the limitation has been mitigated by methodological triangulation through in-depth interviews. The use of secondary data added value to the data collected.

Ethical consideration

This study follows the ethical procedures in the course of its execution. Confidentiality was observed, and informed consent. This means that all respondents willingly participated in the research process. Additionally, legal procedures were followed to obtain the research permit at all levels, from the department level, the college and the district council level.

Results and discussion

Socio-economic characteristics of respondents

Respondents' socio-demographic characteristics include their gender, age, education, occupation, marital status, religion and tribe. Table 1 showed that the total number of cases was 140, of which 43 (31%) were male and 97 (69%) were female respondents. There were more female respondents than men, because more female respondents were found in various households during the survey. It has been further revealed that most respondents were in the 41 years and above age group. The age groups in this study represented different categories of respondents, with their variations in understanding the impact of the prevailing cultural values on youth in contemporary society. Study findings revealed 31(72%) male and 71(73%) female respondents had a primary level of education, while 6 (14%) male and 17(18%) female respondents had secondary education. In other words, more respondents, both male and female, had primary education. Others had tertiary level of education by 6(14%) male and 9(9%) female and 1(2%) male and 0(0%) female respondent respectively. Occupation was another aspect, in that 8 (19%) male and 2 (2%) female respondents were employed, while 33 (77%) male and 83 (86%) female respondents were self-employed. There was a statistically significant difference between male and female respondents in terms of occupation because many were self-employed ($P < 0.001$). It was further revealed that 1 (2%) male and 12 (12%) female respondents were not employed. Among the interviewed respondents, 1 (2%) male respondent was retired. Regarding religion, marital status, 25(58.2%) and 51 (53%) of male and female respondents were married. While 13 (30.2%) male and 22 (23%) female respondents were single. Findings from the study further revealed that 4 (9.3%) males and 13 (13%) females were cohabiting, and 1 (2.3%) male and 11 (11%) female respondents were widows/ widowers. Religion was another feature, with 2 (19%) male and 14 (14%) female respondents being Christians, and 35 (81%) male and 83 (86%) female respondents being Muslims. In terms of tribe, it was revealed that 20 (46%) male and 43 (44%) female respondents were Zaramo, while 12 (28%) male and 29 (30%) female respondents were Burushi. Other tribes included 11 (26%) male and 25 (26%) female respondents, such as Gogo, Hehe, Chaga, Kinga, and Makonde. Meaning, there was



heterogeneity by nature, as there was a mixture of tribes. Table 1 below provides a detailed description of the demographic characteristics of respondents within the study area.

Table 1: Socio-economic characteristics of respondents

Demographic Characteristics of Respondents	Gender		Chi-square P Value
	Male	Female	
1. Age of Respondents			.484
18 - 25	7(16.5%)	9 (9%)	
26 - 32	3(7%)	14 (14%)	
33 - 40	7(16.5%)	20 (21%)	
41 and above	26(60%)	54 (56%)	
Total	43 (100%)	97 (100%)	
2. Education Level			.307
Primary	31(72%)	71 (73%)	
Secondary	6 (14%)	17 (18%)	
Tertiary	5 (12%)	9 (9%)	
Total	43 (100%)	97 (100%)	
3. Occupation			.001
Employed	8 (19%)	2 (2%)	
Self-employed	33 (77%)	83 (86%)	
Not employed	1 (2%)	12 (12%)	
Retired	1 (2%)	0 (0%)	
Total	43 (100)	97 (100%)	
4. Marital status			.342
Married	25 (58.2%)	51 (53%)	
Single	13 (30.2%)	22 (23%)	
Cohabited	4 (9.3%)	13 (13%)	
Widow/widower	1 (2.3%)	11 (11%)	
Total	43(100%)	97(100%)	
5. Religion			.347
Christian	8 (19%)	14 (14%)	
Muslim	35 (81%)	83 (86%)	
Total	43 (100%)	97 (100%)	
6. Tribe			.058
Zaramo	20 (46%)	43 (44%)	
Burushi	12 (28%)	29 (30%)	
Other tribes	11 (26%)	25 (26%)	
Total	43 (100%)	97 (100%)	

Source: Field data, Dunda ward, February 2025

Prevailing cultural values

Identifying the prevailing cultural values in the study area was crucial. Among the reported prevailing cultural values is decent dressing style by 33 (77%) male and 70 (72%) female respondents. Followed by respect by 21 (49%) male and 53(55%) female respondents, and unyago by 11 (26%) male and 25 (26%) female respondents. Additionally, 8(19%) male and 28 (29%) female respondents reported that there was no alcoholic behaviour in the area. Absence of prostitution was another cultural value reported by 2 (5%) male and 28 (29%) female respondents. Moreover, good parenting was reported as another cultural value by 18 (42%) male and 56 (58%) female respondents, and unity and peace were reported by 15 (35%) male and 69 (71%) female respondents. Similarly, Kitula and Ndaluka (2014) in their study were of the view that Jando and unyago are among the cultural values prevailing in the Handeni district. These were initiation programmes for both boys and girls, respectively. The rites of passage are in the form of training, both promoting and prohibiting sexual activities. Findings from their study further show that unyago was still practised in the district, where 37.6% of the youth reported having attended jando and unyago practices. On the contrary, in the focus



group discussion (FGD), the participants revealed that jando was becoming unfashionable because parents preferred to circumcise children at a hospital rather than in traditional groups. However, they miss the teaching part about life skills, including sexuality issues. Additionally, Twamba et al. (2024) in their study noted that in Tanzania, each stage of a human being's growth carries values attached to the people concerned. These stages of life are birth, childhood, adulthood, and old age. Cultural values are embedded within their way of life and are related to their nature. Among the cultural values are hospitality, chastity, truth, respect for the elderly, hard work and good character. These cultural values originate from various institutions, including family, schools, religious affiliation, norms and belief systems, the state and peer guidance. Cultural values are classified as either personal, family or societal. Figure 1 below provides a more detailed description of the reported prevailing cultural values in the study area.

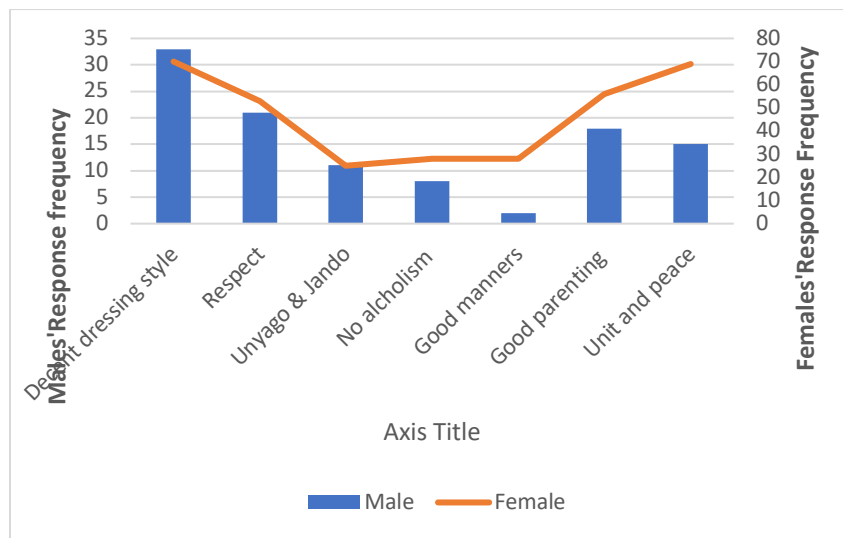


Figure 1: Prevailing cultural values in the study area

Source: Field data, Dunda ward, February 2025

Challenges connected with the prevailing cultural values on youth behaviour

This study further established the challenges that influence youth behaviour. Among them are technology and globalisation, with 22 (51%) male and 33 (34%) female respondents. Emerging cultural values were another challenge for 4(9.3%) male and 13 (13%) female respondents. Unethical behaviour among youth was another challenge, with 5(12%) male and 19(20%) female respondents. Improper parenting was further mentioned as a challenge by 1(2.2%) male and 6(6%) female respondents. Lack of respect was lastly mentioned as a challenge by 1(2,2%) male and 1(1%) female respondent. Similarly, Schwartz & Petrova (2019) believe that ongoing social and cultural changes, such as globalisation and technological advancements, have introduced new dimensions and challenges to identity formation. These influences vary significantly across different cultural contexts and historical periods, impacting how youth perceive themselves and their place in the world.

Additionally, society is dynamic, not static and as societies change from simple, traditional to complex modern societies, people, values and practices also change. As indicated in the findings above, several changes have taken place in Dunda ward regarding cultural values. Among other things, technology and globalisation contribute to changes in cultural values. For example, unethical behaviours mentioned by respondents result from changes taking place. Other studies have established that traditional African societies were relatively simple with no literary heritage (Sin, 2024). As societies developed, values have also changed to suit the changing world's character. This has brought in an



increased wave of moral dissolution and moral laxity in present-day societies (Sin, 2024). Michael & Grossmann (2017) further argued that culture is not static, just as society. For them, changes are connected with time, ecological reasons and technology; hence, this influences an individual's behavioural pattern. The further noted that time is an abstract concept which functions as a proxy for other social processes occurring in a contemporary society. Table 2 below describes the challenges connected with the prevailing cultural values on youth behaviour.

Similarly, in interviews with an older woman, she had the following to say:--

Technology and globalisation were the source of bad morals in society because youth tend to copy everything shown on television and other social media. Recently, youth have stopped asking parents or elders for help on various issues. Such a habit has further influenced bad wearing, use of drugs, prostitution and increased moral decay among 'youth (IDI, Women, Dunda Ward, February, 2025).

Another older man in the in-depth interview further added that:

Formal education is among the sources of neglecting the traditions in this area, for instance. Nowadays, there is no practice of jando among male children as they are circumcised in hospitals while young. Hence, the cultures of jando and unyago are no longer practised as they were in previous days. In essence, Jando was used to train male children to be courageous and other parenting rules, such as expecting them to be the head of the family. In contrast, unyago was used to teach a female child good manners and other preparations as she will be a wife in future. All these have been diluted and neutralised by education and technology as well (IDI, Old Man, Dunda Ward, February 2025).

Table 2: Challenges connected with prevailing cultural values on youth behaviour

Gender of Respondents	Challenges connected with prevailing cultural values on youth behaviours						Total
	Technology and globalisation	Emerging Cultural Values	Self decision	Unethical behaviours among youth	Improper parenting	Lack of respect	
Male	22(51%)	4(9.3%)	10(23.3%)	5(12%)	1(2.2%)	1(2.2%)	43(31%)
Female	33(34%)	13(13%)	25(26%)	19(20%)	6(6%)	1(1%)	97(69%)
	55(39%)	17(12%)	35(25%)	24(17%)	7 (5%)	2 (1%)	140 (100%)

Source: Field data, Dunda ward, February, 2025

Adverse outcomes of the prevailing cultural values on youth behaviour

It was crucial to establish the adverse outcomes of the prevailing cultural values versus on youth behaviour. The study's findings revealed multiple outcomes, including inappropriate dressing by 13 (31%) male and 28 (29%) female respondents. It was further reported that a lack of respect was another outcome by 25(58%) male and 60(62%) female respondents. Other reported outcomes were prostitution among youth by 11(26%) male and 15(15%) female respondents, use of drugs and alcohol by 29 (67%) male and 52 (54%) female respondents and habit of theft among youth by 15 (35%) male and 13 (13%) female respondents. In addition, it was reported that laziness among youth was another implication by 40 (93%) male and 87 (90%) female respondents. Lastly, 40 (93%) male and 79 (81%) female respondents reported that youth do not practice religious behaviour. However, there was no statistically significant difference in terms of gender concerning the implication of cultural values in shaping youth behaviour. In the same vein, Abiodun (2017) views that young people are seeking their identities and values within a jungle of cultural approaches, ideologies and philosophies in the



globalising world. In that, the identity work of a postmodern human being is, in principle, a versatile, lifelong developmental task. Abiodun (2017) further stated that, in a changing and globalising society, the capabilities to understand and cope with diversified social and cultural reality and construct one's own identity. Tables 3.1 to 3.5 provide a detailed description of Fisher's test between gender and reported adverse outcomes of the prevailing cultural values on youth behaviour.

In the in-depth interview with an older woman in Shaurimoyo suburb, she was of the view that:

The ongoing changes play a big role in destroying the prevailing cultural values. However, despite the destruction, the family as an institution has to play its role to enhance the transmission of cultural values from generation to generation. Again, the disruption of the family institution interferes with parenting, resulting in improper parenting of youth, which influences their behaviour in contemporary society (IDI with an old man, Dunda ward, February 2025).

The social welfare officer at Dunda ward further added the following during the in-depth interview with her:

Recently, so many changes have been taking place in this area. However, the family still have a role to play in shaping youth behaviour. Also, the prevailing cultural values in this still help shape youth behaviour. Therefore, initiatives from the family level, other institutions such as schools and religious institutions, would help the entire process of shaping youth behaviour in the contemporary 'society' (IDI with Social welfare officer, Dunda ward, February 2025).

The above quote implies that changes have occurred regarding behaviour, especially among youth. In interactions with informants, it was revealed that the trend of youth behaviour was threatening the welfare of society. Parents interviewed compared how youths were in the past and what is happening nowadays, and concluded that there are a lot of changes. Some wished for the return of the old days, where traditional values and norms were respected. In interviews, Amina, an older woman, had the following to say:

We are living in a society where there is no safety at all. Look at our youth, they have changed a lot – most people who engage in robbery, pickpockets, and disrespect not only the elders but also their parents. Recently, in my neighbourhood, a young boy even threatened to kill his father. You see,.... Our youth have changed a lot. I don't know what can be done to change the situation (IDI/women/Dunda ward, February 2025)

Another male informant had the following to comment:

Parenting is very challenging nowadays. So many things have influenced the youth – they have many teachers (wanawaalimu wengi sana). As a parent, I sometimes struggle to determine the best approach to support the youth. They are busy with technology and white lifestyle, when you tell them about what we consider the proper way of behaving as a boy or a girl, they don't understand us. I wish they could see how life was good before Western lifestyles spoiled our society, maybe they could understand.In the past, parents had peace of mind; nowadays, we are not (IDI/men/Dunda/ February, 2025).



Table 3: Chi-square test on the relationship between gender and bad wearing style among youth

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	.027 ^a	1	.870		
Continuity Correction ^b	.000	1	1.000		
Likelihood Ratio	.027	1	.870		
Fisher's Exact Test				1.000	.511
N of Valid Cases	140				

On table 3 Fisher's exact test, the result indicates that the P value is (.511), meaning there was no significant association between gender and bad wearing style among youth.

Table 4: Chi-square Tests on the relationship between gender and lack of respect among youth

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	.172 ^a	1	.678		
Continuity Correction ^b	.052	1	.820		
Likelihood Ratio	.172	1	.678		
Fisher's Exact Test				.710	.408
N of Valid Cases	140				

On table 4, Fisher's exact test, the result indicates that the P value is (.408), meaning there was no significant association between gender and lack of respect among youth.

Table 5: Chi-Square Tests on the relationship between gender and use of drugs and alcohol

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	2.152 ^a	1	.142		
Continuity Correction ^b	1.641	1	.200		
Likelihood Ratio	2.188	1	.139		
Fisher's Exact Test				.193	.099
N of Valid Cases	139				

On table 5 The Fisher's exact test result indicate that P value is (.099), meaning there was no significant association between gender and use of drugs and alcohol among youth.

Table 6: Chi-Square Tests on the relationship between gender and lack of religious practice among youth

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	.008 ^a	1	.928		
Continuity Correction ^b	.000	1	1.000		
Likelihood Ratio	.008	1	.928		
Fisher's Exact Test				1.000	.674
N of Valid Cases	139				

On table 6, Fisher's exact test result indicates that the P value is (.674), meaning there was no significant association between gender and lack of religious practice among youth.



Table 7: Chi-square test on the relationship between gender and pick pocketing and laziness behaviour among youth

Laziness and pick pocketing behaviour as the existing youth behaviour in this area		Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Yes	Pearson Chi-Square	. ^c				
	N of Valid Cases	4				
	Pearson Chi-Square	.625 ^d	1	.429		
No	Continuity Correction ^b	.061	1	.806		
	Likelihood Ratio	.584	1	.445		
	Fisher's Exact Test				.592	.381
	N of Valid Cases	135				
	Pearson Chi-Square	.701 ^a	1	.403		
	Continuity Correction ^b	.083	1	.773		
	Likelihood Ratio	.649	1	.421		
Total	Fisher's Exact Test				.587	.364
	N of Valid Cases	139				

On table 7, Fisher’s exact test results indicate that the P value is (.381) and (.364), meaning there was no significant association between gender and theft and laziness behaviour among youth.

Conclusion

Findings of this study shed light on the fact that valuable cultural values, which have been shaping the behaviour of communities in Dunda ward for generations, still prevail. Such cultural values include respect, initiation ceremonies (Jando and Unyango), decent dressing, good parenting, good manners and no alcohol use among youth. The study also identified challenges influencing youth behaviour, such as technology and globalisation. Adverse outcomes of behavioural changes among youth in the study area were examined. These adverse outcomes, such as lack of respect, use of drugs, improper dressing and laziness, are threatening the well-being of society. As indicated in the study, community members were concerned about how traditional values can be restored to improve the well-being of the community at large. This study calls on stakeholders, including the Ministry of Information, Culture, Arts and Sports, and the Ministry of Education, to develop programmes that promote the internalisation of cultural values, such as those found in Dunda, among youth in Tanzania, thereby instilling proper behaviour. The respective social institutions must also transmit cultural values from generation to generation. Also, family is still vital for transmitting cultural values in contemporary society.

Acknowledgements

The 'authors' sincerely express they're thanks to all respondents who participated in this study. The authors further extend their appreciation to the data collectors for their valuable time during the entire data collection process. Much thanks go to the Bagamoyo district council and Dunda ward for allowing us to conduct the study. Lastly, we would like to express sincere thanks to the Management of the Mwalimu Nyerere Memorial Academy for the support during the entire period of execution of this study.



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