

# The Valuation of Social Proverbs as a Central Means for Child Upbringing in Tanzania

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**Abstract:** This article examines the proverbs of the Nyakyusa community as a repository of values and upbringing for the development of children in Tanzania. The primary data obtained from Rungwe district in the Mbeya region. Data were obtained in Kandete, Luteba, and Isange wards. A review of the documents used to verify the primary data was obtained through library approaches. The results presented descriptively. The analysis of the accessible data were guided by Sociological theory. The research results show that the proverbs of the selected community are a way that aim to build a child in the foundations of indigenous instruction that is loaded with behaviours that focus on personality, independent spirit, and patriotism to respect and appreciate nature. As well, they show that proverbs are a strong traditional link that builds a system of teaching and keeping the community together basing on its culture and environment. This article suggests that more research should be done in other genres of oral literature to scrutinise how they encompass the issues of indigenous social philosophies.

**Keywords:** Valuation, Social, Proverbs, Child Upbringing, Soshological Theory.

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## I. INTRODUCTION

This article has examined the proverbs of the Nyakyusa community as a repository of values and upbringing for child development in Tanzania. Geographically, the Nyakyusa live in Mbeya region of Southwest Tanzania and North of Lake Nyasa in Kyela and Rungwe districts (Mwabuka, 2013). Actually, the concept of ethics refers to the condition of making a child behave in a way that is acceptable in society because it is fair and related to the culture of the society concerned. Child growth is the process of correcting, rehabilitating and creating a child behaviourally, cognitively and philosophically so that s/he can do things that are acceptable in society (Nyoni, 2022). According to this article, the concept of upbringing and growth refers to a society based on African values based on justice and equality as recognised by Africans. The awareness of building a moral society has led to the existence of deliberate efforts to examine the role of the child character in literary works. The goal of raising a child is influenced by the belief that today's child is tomorrow's society (Ekiru, 2018). In this situation, the Nyakyusa community intends to use its proverbs as an important tool in achieving the goals of building a moral society.

Proverbs are a vital resource used to preserve and develop values and practises in society. It is said that before the

existence of the profession of writing in African societies, this genre was used as books and newspapers used as a reference library for all issues related to philosophy, history and social development in the fields of economics and politics (Leah, 2012). This situation makes proverbs to be given importance and considered as a storehouse of African resources, values and actions because the things that concern all human professions are preserved and developed in that context. A proverb is a saying that is tied to the tradition of the respective community and changes depending on its needs. Proverbs are viewed as basic human actions (Mooshod, 2012). The convergence of society and its proverbs can be confirmed historically and temporally. Proverbs are taken as a way to face the environment and daily life in society. This situation helps to build and strengthen the foundations of the philosophy and culture of the society concerned.

Proverbs is one of the fields of literature that deal with issues concerning humans, life and their environment. This genre presents all the skills of human life using artistic materials to convey a message. The cultural, political and economic practises that concern ordinary daily life are charged in a dialogue with learning and knowledge. This situation gives the genre a wide opportunity to address social issues in a wide scope. Proverbs are linked to lifestyles and reflect the nature

and culture of the society in question (Mphande, 2001). As in other African societies, proverbs in East African societies, including Tanzania, are a complete part of training and morals for children as they learn many things including responsibility, obedience, respect and patriotism. This makes some scholars focus on the social, geographical and historical context to understand the culture of the relevant society. Proverbs are considered a treasure of heritage loaded with values and knowledge of the society concerned.

In general, the issue of the study of proverbs in East African societies has been addressed in various ways by many scholars who point out that Africa has great wealth contained in the genres of oral literature. Also, they give advice and call for more research for the sustainable benefit of current and future generations in our communities. In an effort to respond to that call, some experts and critics have investigated the role of the child character in literary works. Some of them are Karuga (2007), Muthubi (2007), Mwanza (2007), Ngugi (2012), Ismail (2015), Bakize (2018) and Ekiru (2018). All these experts, as representatives of others, have shown conflicting tendencies about the way space is reflected in literary works. Even though their works have enriched the theory of the child's perspective in African societies, they still challenge the position of the child as depicted through literature. Therefore, this article has addressed the issue by examining the proverbs of the Nyakyusa community as a central device for child development and public ethics in Tanzania.

## II. RESEACH METHODOLOGY

The primary data used in this article were obtained in Rungwe district in Mbeya region. Data were obtained in the villages and wards of Kandete (Ipelo), Luteba (Ipuguso) and Isange (Matamba). A total of 54 respondents were interviewed making an average of 18 respondents in each village. The ratio of respondents was based on gender and age criteria. Interview and discussion methods were used to get data from the target audience. The target assortment technique was used to find the wards, villages and respondents used in this study. A review of the documents used to verify the primary data was obtained through electronic and library approaches. The results of the study are accessible in a descriptive manner. Data analysis was guided by Sociological theory.

## III. RESEARCH THEORY

The analysis of the data was guided by Sociological theory. The theory was founded by Hippolyte Taine (French) and began to flourish in the 19<sup>th</sup> c in Europe (Greenblatt, 1989). Similarly, it commenced as a cultural science that examined literary works as a copy of the behaviour or a real representative of a certain society. Unique of its basics is to aspect at the ordinary setting of society as the one that determines the way a literary work should be (Vesser, 1994). The Sociological theory was used to confront literature in examining how it relates to the social environment.

According to this theory, art is not created in vacuum but is the work of an artist in a specific environment and time being responsible for the concerns society. An artist cannot avoid the issues of the community in his/her composition because his/her literature is a specific product of his/her community (Selden, 1990). Literature is a perfect portrayal that does not depict life in detail and examines it from a broad perspective. For a person to understand certain literature work it is necessary to know the respective area with its culture, traditions and environment (Wafula na Njogu, 2007). The selected proverbs were examined as a specific product of the community considering their history, their philosophy, their traditions and customs, their economy and their politics.

Afterward, it was used to face the literature in examining how it relates to the social environment (Thomas, 1991). In addition, literature work is part of the real life of society and it concerns people. An artist cannot avoid the effects of society in his composition because his literature is a product of the society that raised and nurtured him. This situation makes literature an example of a perfect portrayal that depicts the environment and life in detail and examines them from a broad perspective (Selden, *et al*, 2005). The proverbs were studied as a product of society by referring to their history, their philosophy, their culture and their environment. The respective proverbs were studied as a special link of relationships in selected societies.

The theory recognizes the great role taken by the social context in the review of literary works considering the implementation of certain situations in the world (Wamitila, 2002). From that point of understanding, the researcher cannot separate himself from the events of the society he is investigating because his work is his link against the society he is targeting. The reviewer has to illuminate this issue carefully in his review. This article examined them in detail in order to understand the relationship between them and society as two things that depend on each other and affect each other. The delineation considers that literature has to be taken as it is and has an uncomplicated relationship with the life of society. The nominated proverbs were examined considering the wider context of the target community in order to understand their content. The designated category was examined in relation to the construction of relationships between the community and the real-life situation. This situation led the researcher to examine a particular proverb as a perfect depiction by denoting to the history, environment, culture and its development.

By declaring to the strong foundation of the selected theory, the researcher engaged in the study of social forces related to artistic forces. The analysis considered that any literary work is controlled by the existing structures in the society by denoting to the association of the members of the society in their daily activities (Macherey, 2006). The selected categories were examined and interpreted within the context of the target community. Equally, it was verified as a complete part of the culture of the community considering its culture and environment. The relationship that exists between the

community and the cult is what takes the issues in the community and puts them as they are in the proverbs. The research subjects were scanned in detail in the way they inspected social issues and put them as they are, as they are believed and accepted through a designated proverb. The researcher examined the selected proverbs directly in order to demeanor a detailed evaluation.

#### IV. THE NYAKYUSA'S PROVERBS EVALUATION AS A CENTRE DEVICE CHILD UPBRINGING

This article examines the proverbs of the Nyakyusa as a repository of morals and upbringing for child development. Some things that have been investigated have shown how the proverbs of the selected society build the child in the foundations that invest him/her with independence, valuing nature, responsibility and working hard as presented in the next section.

##### ➤ *Building the Foundations of Responsibility and Hard Work*

The issue of responsibility and hard work in the Nyakyusa community is emphasised by all community members. In Nyakyusa society, work is used as a criterion of trust, appreciation, family responsibilities and participation in basic decisions in society. Devoting oneself to wealth production and economic activities is seen as a measure of Mnyakyusa's personality and a sufficient contribution to the development of his community (Mwambusye, 2006). Diligence in work builds respect and is not a weapon to fight against poverty. One of the proverbs that encourage work is the one that says '*Ulwanda lutikugona ne njala*' [The stomach never sleeps hungry] meaning that the community must work hard to sustain itself and develop life in the community. This proverb aims to help a child to prepare psychologically and mentally to understand the negative effects of irresponsibility in wealth production activities.

The issue of working with focus, diligence and knowledge is emphasised in the Nyakyusa community in order to get productive results. One of the proverbs that explain the issue is this one that says '*Uju ukubyala mwalu ukulya mwalu*' [Who sows badly eats badly]. This proverb emphasises the members of the community to do their work professionally in order to get good results. It would not be pleasant to see someone using a lot of energy while the result is bad. This proverb builds and prepares children to work professionally based on professional principles, attention and skill to get more benefits. As well, community members are reminded to work harder and be proud of the achievements that are a product of their responsibility. Another proverb with similar content explains that '*Umfwimi unnunu ukwisa ne nyama*' [The hunter is the one who has returned with meat] meaning that the results of hard hunting efforts are visible and witnessed by everyone in the community. The main basis of this proverb is to encourage the community to work with dedication in order to achieve productive success.

The designated community has been encouraging the issue of unity and solidarity in wealth production and economic activities. Unity and solidarity help members of the community to help each other with conditions and wealth in an effort to face their lives. In that society, members of the community have been living in unity and solidarity regardless of their religion, their race and their physical location (Meyer, 1993). This has been the basis of growth in society. This matter is encouraged in a proverb that explains that '*Ikisu bo bandu*' [The society is the people]. This proverb means that there is no country without people. This approach aims to make the child realise that all the activities that take place in his community are the source of the people. The issue described manifests itself in the fields of agriculture and social activities such as tragedies, weddings and other celebrations. One of the respondents explains:

The Nyakyusa community lives in unity and solidarity in their daily lives based on traditions and customs. Their unity manifests itself well during the agricultural season when members of the community help to cultivate, weed and harvest crops in the fields of elderly families who have no family members or people to help them. The payment for this work is food for the parties and sometimes there is no food or payment of any kind depending on the ability of the person helped. Similarly, when there is a problem or a happy activity, members of the community come together to ensure that the matter is successful without discriminating against each other (Interview at Matamba village, 24. 04. 2024).

These details show that the issue of unity and solidarity in society is built on the foundations of love, dignity and humanity. The proverb that says '*Ungole ifiboko undekele malundi*' [Take my hands and leave my feet], emphasises that society should do things in cooperation. The holding of hands referred to here is helping each other with conditions and assets and after being empowered, the subject should be released so that he can lead his life. The lessons found in this proverb encourage mutual empowerment by empowering the disadvantaged so that they can be independent in their lives.

##### ➤ *Patriotism to Respect and Appreciate Nature*

The solid foundations of life lead people to appreciate their nature, which makes them enjoy life and their natural environment. The presence of major changes in the economic and environmental conditions has made some people ignore the nature of their environment that raised them physically and mentally. Some despise their culture by appreciating foreign traditions and customs. Others imitate foreign cultures, embrace them and promote them more, which causes their culture to continue to weaken in the face of their communities (Seif, 2011). One of the goals of the Nyakyusa community is to raise children based on love and to ensure that their culture is appreciated in its entirety. One of the proverbs that reflect that content is the one that explains that '*Akajapo uju akanakumwabo*' [There is no one without origin]. This proverb talks about the importance of making sure that every member of society appreciates his/her nature so that it continues to last

in its natural foundations. The natural environment is the one that contains the traditions and customs that guide a person to live based on personality, humanity and ethics. Thus, neglecting those principles is like going to live as a slave in a foreign country.

Specifically, children are told the importance of having a patriotic spirit to respect them even if the structures-methods are weak. This is the basis of another proverb that emphasises that '*Umundu kumyabo nalinga kutikulinganika*' [A person is proud of his/her home even if it is unpleasant]. Everyone should appreciate them even if there are no good social services. Some African communities have continued to lose their originality due to not paying attention to the issue of developing culture and honouring their history. Analytical psychologists explain that humans like to be seen as moving with the times. This situation makes him/her forget that he can go with the times without imitating the things of other communities that are not productive for the well-being of his culture. Loving the culture of your nation shows a high level of self-awareness (Kisanji, 2012). The issue of imitating a foreign culture without any benefits shows the psychological effects of not realising yourself. Human psychology is what makes a person have certain characteristics and behaviours, including those that are not productive for the well-being and sustainability of his society.

In the proverb that explains '*Gukajapo umpiki ugu gukanikikolo*' [There is no tree without a stem], gives an understanding that our societies use foreign culture without filtering it and stop extracting the knowledge and skills contained in our natural environment. The foundation of that stem is where knowledge is raised that should be developed and further developed for the benefit of current and future generations. Although every community has its roots in terms of its traditions and customs, philosophy, leadership, and management systems, as well as the methods of wealth production and economy, are still absorbed by a foreign culture. Due to many Nyakyusa not having a chance to learn and neglecting their culture, the great richness of their indigenous things continues to fade (Mwakajinga, 2009). One of the respondents explains:

In the current situation in Nyakyusa society, many young people have been quick to respond to foreign cultures. The culture of their community seems outdated. For example, many young people have had romantic relationships and have children out of wedlock. Similarly, if you examine their clothing styles and movements, food choices, the music they prefer and their sports, you will find that the basis of their actions is the negative effects of globalisation. Some parents have started to get used to it, albeit slowly (Interview at Ipuguso village, 17. 04. 2024).'

These details show how Mnyakyusa culture was influenced by foreign cultures, however, some community members respect their culture including liking to speak their

traditional language. Community members feel too shy to speak in their language for fear of being seen as peasants. The basic thing that every member of society should be aware of is that no culture is better than the culture of another society. All cultures in the world have the same status and each culture has its own merits and demerits (Steven, 2011). Taking care of nature is expensive and losing it in a short time is also possible. Building children to love their cultural items from a young age is an important factor in making them continue to love and appreciate their culture. Doing so is one of the efforts to build a high level of patriotism for children and young people to respect and develop their nature.

#### ➤ *Strengthening the Foundations of Personality Wisdom*

The philosophy of virtue is the oldest in African societies and is evident in every genre of literature. Some scholars encourage living based on personality because it is the source of success in life (Ahmed, 2005). Humane actions help to build society in brotherhood, unity and solidarity in society. In the proverbs of Nyakyusa, children are encouraged to be kind to their peers as well as their parents to ensure that they lead a peaceful and happy life. One of the proverbs that built those foundations is the one that explains '*Nyoko gwako jo nyoko nalinga alinikisige kimo*' [Your mother is your mother even if she has a single eyes]. This proverb is based on principles that encourage personality as it does not allow anyone to look down on him/her due to any deficiency. Correspondingly, it helps the child to recognise and appreciate the position of his parents even if they are unable to support themselves in life or if they have some kind of disability. They must make sure that he does good to his parent because that is their origin.

In the field of psychoanalysis, it is stated that a child should obey and be kind to his parents and members of society in general. For example, if a child does the opposite, he will have failed to recognise himself and needs more educated help. Treating parents well is their basic right. Also, the child should understand that the kindness he does to his parents should spread to other people around him in his community. By basing themselves on the principles of virtue, the Nyakyusa have proverbs that emphasise the issue of doing good as it is explained in the proverb that says '*Ungansekage uju ukukuka papo ukamanya isi syalimwagile*' [Do not laugh at one who limps because you do not know the source]. This proverb emphasises doing good to everyone without showing any contempt. It explains the importance of people not laughing at those with problems and instead helping them. Laughing at someone because of a problem they have is a sign of evil and a lack of personality in society.

Prudence and wisdom in making any decisions in society is something that is emphasised in Mnyakyusa culture. Every society in the world has its taboos that direct the right way to do things (Broodryk, 2006). African literature, if there are proverbs, has been encouraging the importance of doing things based on the principles of wisdom and wisdom. One of the proverbs that encourage this issue in the selected community is



the one that explains '*Nalinga fijo ukule uje ntali ukabagila ukukola umwesi*' [Even if you grow tall, you cannot catch the moon]. The content of this proverb is also similar to that found in the proverb that states '*Imbulukutu sya mundu sitikukinda unntu*' [Human ears do not exceed the head]. In general, these proverbs make clear the responsibility of children to obey the instructions and advice of their parents and guardians. Similarly, they encourage children to respect their parents as they have a lot of life experience even if they have more education than their parents. Parents have more life experience than teenagers and their children. Parents always remain in charge of their child and their decisions should be respected and carefully evaluated instead of ignoring, and belittling them.

In another way, young people should make their decisions based on wisdom and prudence. This situation is different from an old man who is believed to have lived for many years and has seen a lot that built and matured him in his life, culture and environment. Thus, when he makes a certain decision, it is loaded with wisdom and prudence. This matter is also explained in the proverb which states that '*Kula ukangale*' [Grow that you become old] which is an imaginative language that symbolises that old age is loaded with wisdom and wisdom. This attitude is what makes the elderly the mediators of family, social and cultural conflicts as one of the respondents explains:

Based on age and experience, the elderly are the ones who are used in the resolution of conflicts related to family, community, traditions and customs, marriage, land and environment in the Nyakyusa community. Elders are trusted because of their experience in life. When couples fail to understand each other, charges are filed in the Elderly Arbitration Council of the area concerned. Very rarely the council fails to end the crisis. Conversely, in recent years there has been a slightly different environment where young people see the elderly in the stream of past things that have passed their time. As a result, the decisions of the council are not accepted. This situation makes young people rush to court (Interview at Ipuguso village, 18. 04. 2024).

These details prove that the elders are trusted and their decisions are based on rational principles. Councils of elders in the Nyakyusa community are given importance as a tool that can provide justice to a person without prejudice. In recent years, the councils of elders in the Nyakyusa community seem to be less powerful than they were in previous years (Mwakanjuki, 2011). This situation has been caused by their position being taken by state courts that are legally and constitutionally recognised. On the other hand, issues of globalisation have contributed to seeing the elderly as people who do not know many modern things that are the result of globalisation. That attitude gives the elderly little opportunity to marry their decisions in the challenges of life that come to them in their communities.

### ➤ *The Ethical Foundations and Upbringing*

The issue of morals and good education for children is emphasised in the Nyakyusa community. Parents have to cooperate in terms of circumstances and wealth in order to raise children on solid moral foundations and afford them in terms of needs. Without proper supervision and management by parents in building a solid foundation of values, knowledge and a strong direction, children can get involved in gangs, drunkenness, extortion and drug use (Emeangwali, 2016). One of the proverbs that explain the role of parents in building the best foundations of education is the one that says '*Amaka ga misi go mabwe*' [The power of water is stones] or '*NAmaka ga samba kyokikolo*' [The power of branches is the trunk]. The main goal of this proverb is to make clear the responsibility of parenting for children. A parent is the root of a child's upbringing because without them they will be shaken in all aspects of life. Besides, children should recognise the role of their parents in efforts to build a sustainable future for their lives.

Correspondingly, the proverb '*Amisi gikukonga injila jake*' [Water follows the stream] and '*Amaani gikukula ukukonga impepo*' [The leaves blow in the direction of the wind], emphasises that education for children is an important thing because parents need to be careful in education. A child learns from his parents by imitating what is done. If parents do good things that are accepted in society, then children will imitate their parents' productive things from their parents. If parents do things that are not acceptable in society, their children will also imitate those things. Finally, it causes children to follow unacceptable behaviours. The actions and conduct of parents in life are things that have a great place in the good upbringing of children. In many African societies, a woman is given a wide role as the one responsible for raising children (Mohammedi, 1999). This situation forces mothers to follow the behaviours required for children to be built on those foundations. Unfortunately, if a woman does unacceptable things, her children will fall into that unproductive stream. Another respondent explains:

In our society, to a large extent, the issue of child-rearing is in the hands of a woman. Mother spends a lot of time supervising and guiding children in moral and cultural issues that should be followed in society. Also, he is responsible for ensuring that they get all the basic services, including food, clothing, shelter and hygiene. While all this is happening, the father is involved in wealth production and economic activities to ensure that the children get their basic needs. Father may come home late and sometimes at night when the children are asleep. The next day he might leave before they wake up. The experience of the model suggests that if a female parent happens to have fallen morally, her family may also fall (Interview at Matamba village, 22. 04. 2024)'.

This information proves that a woman has a great soul in raising children. A parent has the responsibility to raise his children; and if he is negligent, they may fall into unacceptable behaviour in society (Kisanji, 2012). One of the proverbs that

emphasise this in the selected community is this one which explains that 'If a great tree falls, the birds fly into the air'. This proverb shows the importance of education for children where a tree is used as a metaphor to refer to a parent. Unfortunately, if a parent is unable to work and eventually dies, the family will be torn apart. This proverb indicates that it is essential for every parent to ensure that their children receive good education and management. These days, parents have many activities that make them miss the time to manage and guide their children. This causes children to do things of their own free will without guidance, an issue that causes children to grow up with unacceptable values in society.

The upbringing of children is very dependent on the instructions of their parents. The issue of parenting is the responsibility of the whole community, but the parent should be the first to ensure that the child grows up with acceptable values in his community (Sengo, 2008). The Nyakyusa community recognises this issue through a proverb that explains 'Your neighbour's child, no matter how much you caress him, his mind is with his mother'. This proverb shows that the parent is the one who is very close to his child. This opportunity gives the parent the chance to ensure that he is being built on acceptable foundations in the community. Usually, it is not an easy thing for a person to provide a good upbringing to his friend's child because he is not as close as a parent. Before the rise of globalisation and its effects on African societies, child care was under the umbrella of the whole society (Mieder, 1993). During that period, an adult could punish any child who showed misbehaviour. Today, if a person takes that responsibility, he can be taken to court and prosecuted. This situation makes adults unable to criticise unacceptable things in society.

#### ➤ *Self-Reliance, Self-Confidence and Self-Esteem*

Self-reliance is the state of being able to afford all the necessary needs in life without depending on others. When African societies began to gain independence in the 1960s, they made great efforts to build a spirit of self-reliance in various fields of development (Nyerere, 1974). The Nyakyusa community in Tanzania is one of those that responded to the issue by emphasizing on building self-reliance to ensure that the issue is sustainable. The issue is valued and established as a tool for building personality and human development as described in the proverb that says '*Indeko ijakupijila jitikutila umoto*' [A cooking pot is not afraid of fire]. This proverb is addressed to children so that it can be built on the foundations of self-confidence in life. Equally, it aims to encourage them that independence is something important that should not be feared. Psychologically, based on the criteria of wisdom and rationality, the human mind is afraid of any kind of change. Change in society is a good thing if the human mind inherits what to do to achieve its expectations.

The issue of building capacity and self-confidence does not end only with young people in the process of facing the environment, life and independence, but also for all members

of society so that they can bring positive development in society. The Nyakyusa community is confident in doing productive activities, including farming and breeding. Some proverbs reflect the issue of independence in society. Among the proverbs that explain the issue is the one that says 'Lyope ilyosi likulekana' [Even smoke separates]. This proverb means that after the child is brought up, he/she leaves his parents to start a life with his/her family. After the fire burns, it emits smoke that comes together, but as it comes out and meets the air, it separates and later disappears into the air. This is how life is and should be, children are born and cared for by their parents until they are old enough to leave their home and start being independent. For example, a household may have more than five children, but there will come a time when they leave after starting a family in their home. This proverb aims to encourage children to prepare to be independent in their future lives to support themselves without depending on their parents. One of the respondents explains:

Usually, when a young man reaches the age of 18 and beyond, he has to start his life and start being independent because he is already an adult. To manage this matter, some parents are forced to allocate livestock, and farms and even give them capital as the initial basis to enable the young person to be independent. The young man starts rearing livestock and cultivating the farms given to him to afford food and the surplus is sold to get money for the use of other needs. The more he continues to strengthen himself economically, the more he prepares to marry and finally start his family (Interview at Ipelo village, 12. 04. 2024).

This information provides proof that young people in the Nyakyusa community reach a stage of independence through the means of help and others are independent. Young people who make independent efforts often work harder and with more knowledge than those who are given everything by their parents (Sozigwa, 1993). Those who apply themselves expand their psychology and mature in facing the various challenges of life. This group of being given everything by their parents makes their psychology weak and unable to find solutions to life's challenges. Psychoanalytical theorists emphasise that dedication is the only way to achieve success because it makes the human mind work twice as hard to bring about development correctly and legitimately.

Another proverb with content that emphasises the issue of building self-confidence in the process of coping with life is the one that explains that *suala la kujenga moyo wa kujiamini katika harakati za kuyamudu maisha ni ile inayoeleza kuwa 'Abhana abanino babombile fiki ugwa utoligwe?' [Your children have succeeded why should you fail?]. This proverb aims to encourage children to fight with great effort to work hard as part of managing their lives. As well, it intends to give them the courage to take further steps due to the success achieved by their peers. Learning through the success of others is a normal part of human life rather than despair. The more successful others are, the more people have the chance to learn*

and take more action. Therefore, for the society to continue to strengthen and develop, it must be ready to learn various productive issues that are done in other societies that have taken more progressive steps. Everyone jealous of progress will move forward because they are ready to learn things that contribute positively to the well-being of society and the nation as a whole.

## V. CONCLUSION

This article has examined the proverbs of the Nyakyusa community in Tanzania as a repository of morals, education and child development. The discussion of the results has shown that the proverbs of the chosen society are a way that aim to build and strengthen the child and the society as a whole based on upbringing loaded with personality, values, responsibility and working hard to manage his life. Also, they aim to build the foundations of self-confidence, and self-reliance and create a spirit of patriotism to respect and appreciate its nature. The proverbs of the selected community are considered a tool to build and modify the behaviour of the members of the community by referring to the pillars of culture and values of that community. The proverbs contain a summary of the entire philosophy of their life from tradition until now because the collection is used as a library and a specialised warehouse for reference to social issues. In general, tradition is seen as a solid natural link that builds a system to teach it and keep the community together on the solid foundations of culture, life and its environment.

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