

# The Role of Women, Engagement, Childbirth and Instruction in Traditional Expressions

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## ABSTRACT

This article has examined the role of women in issues related to engagement and parenting by referring to the expressions of the traditional culture of the Nyakyusa community in Tanzania. This study was conducted in the Mbeya region, Rungwe district, in the Busokelo council. The targeted villages and wards are Isange (Mbigili), Kandete (Ndala), and Luteba (Kilasi). Interview and discussion methods were used to obtain primary data from the target audience. The target selection method was used to find wards, villages, and 48 beneficiaries. The review of the documents used to verify the basic data was obtained by electronic and library methods. The data discussion was guided by sociological theory. The results of the research have shown how the expressions of the selected community perfectly portray him in matters of parenting and upbringing. A woman is defined as a strong pillar in the system of good family formation. In addition, he has been seen as a strong tool for building family values and sustainability from one generation to the next. The result of this situation makes feminists look at women for their importance and sensitivity. Thus, she has been a permanent agenda item in political campaigns for many years. This article suggests that it is good if other researchers investigate women, customs, and other social taboos.

**Key Words:** Woman, engagement, parenting, upbringing, and sociological theory.

## INTRODUCTION

The issue of research in oral literature, including its components, including social expressions, has been addressed in different ways by many scholars. Some of them (Finnegan, 1970, and Liyong, 1972) point to the existence of great wealth contained in the oral literature of various communities in Africa. This article has examined the way women are viewed in issues related to reproduction and education in the expressions of the Nyakyusa community. Geographically, the Nyakyusa live in the Mbeya region - Southwest Tanzania and north of Lake Nyasa (locals call it Sumbi) - especially in the districts of Kyela, Rungwe, and Busokelo council, which was part of Rungwe district (Tanzania Institute of Education, 2006). Historically, it is said that the Nyakyusa came from the Reunion Islands in the Indian Ocean. For the first time they settled in the coastal areas (Lindi and Mtwara) before they moved to the Morogoro region in the Uluguru mountain ranges. In the middle of the year 1600 BC, they left Upogolo and moved to parts of Mahenge Morogoro, being known as Waporogos (Mwambusye, 2013). It was the group that went to the Mbeya region and settled in today's Unyakyusa in the Kyela and Rungwe districts.

Artistically, the only way of expressing and implying what one thinks in the Nyakyusa society manifests itself in various forms in the genres of oral literature. Traditional expressions are one of the tools that are given a wide field to implement, guide, and provide training about behaviour, formation, traditions, and customs of society (Mwambusye, 2006). This situation helps to build and strengthen the foundations of education, philosophy, and culture of the society concerned. Phrases are accompanied by consistent performance and change according to context and time to depict the real situation in society (Steven, 2011). This is the basis of this article to examine how women are viewed in terms of parenting and upbringing in the expressions of the Nyakyusa community.

Usually, expressions have a wide space to explain the various situations and status of women in various communities in this country. The situation encourages the conduct of social, scientific, and literary research. This is because community expressions include traditions, customs, and certain physical and spiritual conditions, as well as community relationships that require great care in doing things that exist in the community concerned (Meyer, 1993). Violating some of those things is condemned because it is against custom. Based on that, this article has examined how women are viewed in terms of parenting and upbringing in the expressions of the Nyakyusa community.

Therefore, in general, the issue of investigation about the position of women has been addressed by many experts (Rosaldo, 19774; Siranchi, 1992; Wandera, 1996; Momanyi, 1998 & Kajeza, 2016), but it has not yet been given the weight it deserves in literature education. The sayings of the Nyakyusa community are among the genres of oral literature that have been given little emphasis in the examination and criticism of their sayings. The situation convinced the researcher to want to know how the role of women is discussed in the expressions of that society. Therefore, the gap has been addressed by examining the way women are viewed in terms of parenting and upbringing in the expressions of the Nyakyusa community.

### **Theory and Research Methods**

This article has examined the role of women in issues related to engagement and parenting by referring to the expressions of the traditional culture of the Nyakyusa community in Tanzania. This study was conducted in the Mbeya region, Rungwe district, in the Busokelo council. The targeted villages and wards are Isange (Mbigili), Kandete (Ndala), and Luteba (Kilasi). Interview and discussion methods were used to obtain primary data from the target audience. The target selection method was used to find wards, villages, and 48 beneficiaries. An average of 16 respondents were found in each selected village. The proportion of beneficiaries was based on gender and age criteria. A review of the documents used to verify the primary data was obtained by electronic and library methods. The data discussion was guided by sociological theory. Sociological theory was founded by Hippolyte Taine, and it began to appear in the 19th century and flourished in the 20th century in Europe (Njogu & Chimera, 1999).

One of its foundations is to look at the natural environment of society as the one that determines the way a literary work should be. He looks at literary works as a copy of character and as an authentic representation of a particular society (Shorter, 1969 & Selden, 1990). Also, it is used to face literature as it relates to the social environment. Literature is the only category that has the ability to reflect the science and culture of society. Literature is a perfect portrayal that does not depict life in detail and examines it from a broad perspective (Narizvi, 1982). The researcher was involved in the investigation of social forces related to artistic forces. The analysis considered that, usually, the work of literature is controlled by the existing structures in the society, considering the relationship of the members of the society in their daily activities (Coser, 1963). The expressions of the Nyakyusa community were viewed as their own and a special link of community relations that was examined based on their history, their philosophy, their traditions and customs, their economy, and their politics.

This theory recognises the great and important role taken by the social context in the review of traditional expressions based on the implementation of certain situations in the world (Msokile, 1993). Based on that, the expressions of the Nyakyusa community were viewed and interpreted within the context of the community studied and its history. The researcher investigated the relationship between the community and the conduct of their daily activities, their philosophies, and their attitudes. Also, he examined their relationship, history, and development of their community in all social aspects. This situation enabled the researcher to examine the expressions of the Nyakyusa community in detail in order to determine what was targeted according to their culture, history, traditions, and customs.

The selected expressions were examined based on the direct relationship between social activities, the environment, and literature. In addition, in order for a person to understand certain literature, it is necessary to know the area concerned with its culture, traditions, language, and environment (Booker, 1996). The expressions of the Nyakyusa community were examined as a complete part of the community's culture,

considering its culture and environment. The relationship that exists between the Nyakyusa community and its expressions is what takes the issues in the community and puts them as they are in their expressions.

In general, the researcher placed the Nyakyusa community in their normal, true, and real world in the data analysis. Members of the community were observed in detail as they examined social issues and kept them as they were, as they were believed and accepted through their expressions. Their statements were viewed live without a filter to conduct a thorough review. The research area was given importance to show the existing relationship between the Nyakyusa community and the expressions studied. In general, sociological theory was appropriate in the analysis, presentation, and discussion of the data targeted in this article.

### **The Role of Women in the Expressions of Selected Communities**

With reference to African ontology, the issue of parenting, marriage, and upbringing is highly valued in society in this country. For an African, reproduction is eternal life, and infertility is the end of eternal life (Kannedy & Bartlett, 1992 and Mutembei, 2005). The only way to live forever is to find your son. The issue of getting married and having children is something that is received with open arms in every Mnyakyusa family because it promotes the life of the family, clan, community, and the existing generation. On that basis, the issue of good education for children is emphasised from all levels of the Nyakyusa community.

A woman is an important pillar in building values and family formation (Nassoro, 2004; Chaliga, 2011 & Chamba, 2011). Women must be given strong strategies to build their strength and foundations aimed at supporting their child-rearing activities. Culturally, a woman has been depicted in various situations that manifest themselves in society. From time immemorial, culture wanted him. A woman should be patient, humble, and obedient to her husband. This situation has continued to harass and humiliate him in all social organisations (Farsy, 1965; Pullen, 2006 & Njewe, 2007). Culture is what laid the foundations that show the roles of men and women in society. A woman is drawn in a negative perspective, and she does not see if there is really a liberation of the female gender due to the system of cultural domination that is owned by the male society.

Oral literature reveals that women were taught and built since ancient times to be submissive and submissive to men (Balisidya, 1982; Chodorow, 1991 & Sozigwa, 1993). After women get married, they are expected to be served and protected by their husbands, which causes them to lose their authority. That culture makes a woman a prisoner or slave of a man (Dworkin, 1982; Mwakanjuki, 2011 & Mugane, 2012). This situation makes women help men in all social fields, namely in culture, religion, art, politics, law, and the economy. This process causes many women to be overworked in the activities of upbringing, wealth production, and economy because the culture wants a woman to respect her husband (Felluger, 1998 & Okeke, 1996). This article has examined how women are viewed in terms of parenting and upbringing in the expressions of the Nyakyusa community.

### **Woman in Expressions about Puberty and Engagement**

If a girl enters the moon for the first time, the event is significant not only for her family but for the whole community, because she can get married (Wilson, 1963). A girl should tell her parents that, 'I have entered adulthood.' That saying is common in the Nyakyusa community, meaning that a girl has entered the moon for the first time. All other relatives and friends are informed with this saying: '*Undindwana ilambalike pakitala ikyamani amumu*' (The girl is lying on a bed of dry leaves). The rites are performed immediately and followed by a public ceremony. The girl is brought into one of the houses and lies down there. Here they visit boys, girls, and women. In the evening, boys and girls gather around the house of the youth, dancing and singing.

At bedtime, the adolescent sleeps surrounded by young girls, one to his right and one to his left (Tew, 1950). He is given to these little girls throughout his ceremony. All the other young people line up around them, sleeping in pairs: a girl and a boy. Normally, they can touch and stimulate each other, but they are denied full cooperation (Mwakasaka, 1977). Confession is punished because it spoils the girl before marriage. The matter is referred to the chief to deal with it in an orderly manner. The boy is warned, and he responds with this phrase: '*Ngomigwe*' (I have been beaten). Then the accused confesses the crime according to the taboos and

customs of the community. In addition, the participation of young people in the ceremony has a saying that says: '*Ukupanja ubhusungu*' (leading to puberty). During the day the girl is free to walk or work. In the evening he returns to his house. Young people also gather there. The ceremony continues for about a month before entering the second period. However, this phenomenon continues to decrease rapidly due to the presence of a large cultural interaction between local and foreign communities.

To finish the party, alcohol is needed. According to Hamilton (1912), if a girl has not yet entered her second period, she shaves only a few hairs on the forehead near the ears. But when the period is over, she shaves all her hair. Even the girls and boys who participated in the ceremony cut each other's hair. All the while alcohol is drunk. Then people leave to go to the river. A woman (initiation) who understands the traditions and customs goes first, followed by the party girl, and finally all the participants follow. They continue to sing the same song in turn:

Initiation: 'Ikyene lwe (lwi)

Chorus: 'Ikyene lwe'

Initiation: 'Ikyati shroud'

Chorus: 'Ikyati sanda.'

According to the singers, the song has an artistic meaning based on the traditions and customs of the society concerned. They feel that *lwe* or *lwi* is an abbreviation of *lwisi* (river), and that *sanda* is an abbreviation of the word '*busanda*' (a type of frog). *Lwi* means the crowning of a hen, that is, the parents get a hen, and the daughter keeps her virginity until the day of marriage. If the *sanda* is a leap of a frog, it means a marriage act. In addition, the participants wish the daughter blessings and care for good motherhood at that stage of entering adulthood. When they reach the river, the girl is ordered to throw herself into the water. Then, he is carefully rubbed all over his body. Participants bathe next to the girl, but without order. After bathing, they return to the village.

Historically, girls were kissed even before their puberty (Wilson, 1959). The scarcity of women made men, young and old, find wives in that way. As stated above, marriage agreements could be made even before the birth of a female child for the parents to mortgage her. Only a few times was a girl engaged while wearing it. This happened when her father did not want his daughter to be engaged and get married early. Many girls who are forced to marry suitors not of their choice run away with the men they love. The parents of the men who ran away with them are forced to pay dowry to the girls' parents.

Also, there are those who agree to get married following their traditions and customs through matchmakers. When the dowry procedures are completed, the father-in-law sends the news to the matchmaker to pick up his daughter so that he can take her to the husband who gave her the dowry. The father-in-law does this so that the girl will not be seen and missed by other men. *Mshenga* (Matchmaker) uses this saying: '*Nisile nkwega ifyangu*' (I have come to take what is mine). The father replies, '*Ughwabufi alipo! ' Ughwe bhopagha nundindwana! Une ndini ggwafi*' (The enemy is there! Let's go with the girl! You brought me a cow!). Also, he uses this saying: '*Ughwabufi lingaisile, kukute mundu ukubhopa nutwake*' (When the enemy comes, everyone runs away with their belongings). In that saying, the girl's father thanks the matchmaker for giving the dowry. On that basis, he allows the matchmaker to send his daughter to those who marry her.

### Woman in Expressions About Childbirth

According to the traditions and customs of this Nyakyusa community, the matter of giving birth has its customs and taboos. For example, it is said that, if a pregnant woman hits a pregnant dog or steps on a piece of blood board without seeing, problems arise during childbirth (Aswile, 2007). If he hit a pregnant dog, don't do it again. If he stepped on a piece of bloodboard, a board collector is called in to help. If he is bewitched, he should be taken to a healer. The husband of a woman with a problem asks the healer with this saying: '*Ungusuma unkota, unsanusye unkasi gwangu*' (Please give me medicine; turn my wife). The saying carries

various contents traditionally and culturally. One of them is that the woman fails to conceive or the children die immediately after birth. The medicine is needed so that she gets pregnant and the children do not continue to die before and after delivery.

A premature or stillborn child is buried quietly without crying. Traditionally, he is buried in the open because he had not entered this life on earth; he cannot be parted from that life. A woman is comforted by the saying: '*Ndaga fijho, Kyala akwisile*' (I'm sorry, God has come to you). The bereaved woman replies, '*Ena, Kyala anganile*' (Thank you, God has loved me). Those sayings mean that this is the will of Allah. Those sayings are normal if Allah is not seen as the one who caused the problems in the birth. If a woman has died after giving birth, there is a normal cry. A child whose mother has died during childbirth is usually taken care of by the maternal grandmother or her sister.

On the other hand, the birth of twins is a very feared event in that community. The situation of the birth of two children is unique, and it is especially taboo. Twin births are viewed as an infectious disease in society, and that can cause other serious diseases for humans and animals. Strict measures were taken to eliminate the crime. Also, childbirth before the legs or buttocks is taboo. However, his orders are not as strict as for the birth of twins (Joseph, 1941). The whole community is shocked by the birth of twins. The traditional healer is asked to take action to prevent the evil from spreading (*Ukupy ipusa*). The healer greets with this phrase: '*Kyala akusulukile*' (God has descended upon you). Meaning, God's will cannot be stopped. The parents of the twins and their children could be separated by building a small hut until the period of risk of infecting others is over. This situation takes one month or two months.

In addition, if twins are born to a chief (Malafyale), his brothers are informed by the healer with this saying: '*Malafyale alinifibhoko panyuma*' (The chief has his hands on his back). The saying means the chief is blessed with twins. The healer continues to warn the chief's brothers with the saying, '*Munginkindilagha! Mungyoghagha!*' (Do not pass him! Do not bathe!). The saying means that they should not endanger the chief or the twins born through sexual intercourse. The brothers were asked to wait until the chief had fasted and was strengthened by a healer. Then when the healer performs the procedure, then all his relatives will continue with their normal lives. If one twin suffers from diarrhoea, even death, then one of the siblings will have broken the prohibition (Meyer, 1993).

Divination takes place. If the perpetrator is known and confesses the crime, he will pay the bull by providing him with the father of the twins. If the suspect denies, the matter is decided by the deceased (the plough is burnt and becomes red), and the suspect is decided to step on it. If he was not involved, he will not burn (this is done under the guidance of a healer with special medicine). If the accused steps on it and does not burn, the disease is seen as God's will. If so, there is nothing to do.

### **Woman in Sayings About Reproduction and Its Problems**

Usually, the issue of fertility is a lot of things that affect a woman. Sometimes, when she is in a state of pregnancy, she does not get good food and proper care until she gives birth. In addition, they do not receive appropriate services regarding health and reproductive education (Bader, 1974; Lerman, 1990 & Abdun, 2000). This issue causes the death of the mother and the unborn child. According to the Tanzania Gender Network (2001), 52% of pregnant women suffer from diseases caused by mineral deficiency, anaemia, and malnutrition. These diseases cause many children to be born with low weight and some to die in the womb. Sometimes, pregnant women face customs and taboos that ask them not to go to give birth in health centres, which is dangerous for pregnant women.

Usually, in the Nyakyusa community, a pregnant woman gives birth at her mother-in-law's house, especially if it is the first child. But if the mother-in-law died or was poor enough to be unable to support her after giving birth, then the pregnant woman can go to her biological mother (Konter, 1984 & Sanga, 2013). Sometimes there is a taboo to prevent him from opening up to his parents. If there is no support mother, then she can give birth in her husband's house. The husband will look for helpers with the skills to produce children. The basis of these measures is to place the pregnant woman in the care of pregnancy under special care.

In addition, if the midwives suspect that the pregnant woman is having trouble giving birth because of adultery, they will scold her, saying, 'Confess that you had another man.' There is a belief that, if he really commits adultery and does not commit adultery, he will die. But if she is not guilty, her husband is called to witness the problems that beset his wife. A wife can defend herself by using this phrase: '*Ugwe gwe dunme gwangu ntiga, ngilekesyamo nakamo, Kyala asagwile*' (You are my only husband; I have no habit of interacting with other men; of course, God has chosen me). Basically, a woman proves her loyalty in their marriage, and that the problems she experiences are not due to the lack of loyalty in their marriage but are the will of God.

In such an event, usually, the midwives are only women; men are never involved. But the husband should be close so that he can be used in certain activities. Women midwives are only those who are heavy (*abanyago*), i.e., adults with enough experience (Charsely, 1969 & Millet, 1992). It is possible that even a middle-aged mother is asked to be present. When it fails to find the right ones, ordinary women can help. According to the beliefs of the community, problems that occur during childbirth can arise for various reasons. Some of them believe that it is the will of Allah (*Kyala*). That cannot be removed. Others are believed to be due to a curse sent by a jealous person, witchcraft, or secret adultery.

The delivery situation is faced with many problems. Some of them mentioned as having nothing to do with the pregnant woman, then if the diviner mentions someone as having caused it, that person is called to explain himself. Also, he has the chance to deny the diviner's claims, or maybe he will remember the quarrel that existed between him and the woman. He will have to prove by saying that he has not bewitched a pregnant woman. If the delivery situation continues to be difficult, the midwives tell the man with a saying: '*Umpiki gwabhundu gukututamy*' (The tree of humanity worries us). Tree of humanity meaning that the woman has not yet given birth. When she gives birth, people congratulate the parent. Only women with children are allowed to visit a woman who has given birth. They usually bring various gifts, including food and firewood.

In addition, if childbirth was difficult, they say, we are happy with you that you have recovered from fire, sticks, or stones, especially if you have twins. Also, they say: '*Ndaga Kyala, akwimiile*' (We are happy with you because God was there). Such reproduction is what makes them and causes radical feminists to emphasise the existence of an independent reproductive system in society (Shante, 1992 & Bond, 2000). This system wants children to be born using scientific methods, that is, a man puts his seeds in a bottle so that they are fertilised, and finally a child is formed. Also, they recommend a woman give birth by surgery. This situation will prevent women from complications and maternal deaths.

Also, there are sayings that aim to wish happiness and blessings to the child born so that he can continue to grow well physically and mentally. According to the customs of the Nyakyusa community, when a child is born, the father's duty is to inform his relatives, especially the in-laws (Egert, 1970). Usually, a boy is sent to deliver chickens (*tetea*) if the child is female or a rooster if it is male. When a young man arrives (holding a chicken in his hand), he greets by saying, 'The spirits have helped you.' Then the grandfather of the child who was born can respond with this saying: '*Ngimba, tata iselte. Nabatilaga abakikulu. Alyege itolo ifilombe fyake*'. (By the way, father has already arrived. I was afraid of women. Now he should continue eating his corn. The saying wishes a good blessing to the child born.

Normally, when a child is born, the parent should rest until the baby's umbilical cord has fallen (Mackenzie, 1925). But if there is a very important job, he can ask permission for the child through a serious woman who knows the traditions and customs of the community. If the father has to go to the farm, he grabs a plough and digs a little outside his house and throws soil on top of the house. *Unyago* also pours a little soil on the baby's navel, saying, 'Your father has gone to farm.' To do so is to fully recognise the presence of a newborn in his home who needs special care in his first days.

The birth mother cannot come out before the umbilical cord is cut. Traditionally, the umbilical cord is secured before it breaks. It is said that, if it breaks and falls between the mother's or the child's own legs, it is hidden so that the child does not get into trouble when getting married, because he may be barren (Hamilton, 1912). In addition, there are various preparations related to leaving the mother. When the preparations are over, the husband and wife are invited to eat together, often only for the first child. Old women can say to the child's mother, 'I'm so sorry! You asked to find a young stranger; now there is the young man whom we did not know

yet. This saying if the baby is a girl: '*Isaga, juba! Mbusukulu mommbuhesya fiyo*' (Welcome, mother! Usangu is a complete stranger) Also, they say, '*Hujambo, wewe Sangu mdogo?*' (That is, welcome! You have come to a foreign country where the culture is completely different from where you came from). The saying aims to welcome a newborn child. Mother gives thanks by saying, 'Thank you; God has helped.'

In addition, if the child is born when the moon is not visible in the sky, the mother should show the child when the moon appears again. Screams are made and said, 'That fellow,' because the moon is like being reborn. Then the mother tells the moon, 'We have found new sand.' After the introduction, the mother cleans the child's nose and throws the mucus towards the moon, saying, 'I have given it to you; make sure he doesn't catch a cold.' This is because during the new moon there is a lot of flu in that community. Some women throw a piece of charcoal to the moon with the same belief. According to (1985), children's diseases are treated by following the advice of traditional diviners in the Kalinga community.

### Woman in Parenting Expressions

Normally, in the Nyakyusa community, children are born every two or three years (Kalinga, 1945). To ensure that children are born according to plan, there are natural medicines that are used to strengthen birth control by preventing premature birth. Some of them are *imikungangogholo*, which are tied around a woman's waist in a special order every time a marriage takes place. When another child is born, the older one does not stay very close to the mother but plays with his peers. In play, children imitate their parents. Girls carry corn and banana flowers (*ingungwe*) like children on their backs. The boys pull the things with ropes like oxen. The girls cook using split pots (hidden), and the boys throw stalks like spears. Also, dance games that exist in their community are imitated and played.

Basically, a girl child is taught by her mother about various issues that exist in their society. A girl is taught about her responsibilities, traditions, and customs of their community. Little by little, girls learn to do various jobs in theory and practice (Mwangosi, 2016). The girls see how the mother survives, how she tends the fire, and how she cooks. Also, they learn the styles of peeling corn, sorting beans, digging and cleaning potatoes, how to make traditional alcohol of their community, the use of a mill (*ituli*), and grinding stone (*ulwala*). In addition, they learn to grill and cook various foods, find firewood, and do farm activities. Also, they understand how natural cooking and cooking oils are obtained.

Usually, as children continue to grow physically and mentally, they continue to learn various jobs in their community. In the case of a female child, it is plastering the walls and making the floor, cutting grass for the roof, cleaning the house, and providing animal manure; farm work such as pouring seeds, planting, weeding, cultivating, cooking food, taking care of and raising children, and weaving mats and pottery (Bernd, 1975). Thus, a girl between the ages of 14 and 18 is prepared enough to take care of the house, small children, and basic responsibilities in the family and society in general.

Marriage is not just an economic agreement. There are many things that show love, respect, and support between husband and wife (Isakwisa, 2003). For example, when young people get married, they can call each other cousin (*mfyala*), my younger brother (*ngwangu*), or my sister (*ilumbu*). When people see the relationship between a boy and a girl, they can say different expressions: '*Bali nindumbula jimojene*' (They have one heart), '*Bali nilyani limolyene ilyakijinja*' (They have one banana leaf), or '*Bali nindeko jimojene*' (They have one pot). These phrases justify and respond to the strong relationship that manifests itself between the lovers involved. The biggest prospect of getting married is having children. Every child born increases the honour of the mother, family, clan, and society as a whole. Boys are expected to be heirs and can bring weight in society (Bernd, 1975). But if only boys are born, the parents are not satisfied. Girls are highly valued because when they get married, they give them a dowry, especially a cow.

Also, there is a saying that is used when a child has angered his parents. For example, people say: '*Ulubhabhu lwa nyale ulu akanyile, lunnyelile*' (The wood of the fire that he stepped on has jumped on him). Also, it is used when the younger has angered the older or the wife has angered her husband. This phrase refers to severe disciplinary actions taken for various moral, cultural, and legal reasons. For example, it is a great sadness for all parents if children have no manners, thieves, bad behaviour of boys towards girls, hanging around with

girls, and not fulfilling their responsibilities, and so on (Aswile, 2007). Things like this can lead to conflict as one of those situations if it's really bad. Parents can even expel the child. In addition, the saying is used if there are doubts about the fidelity of the wife or the husband. If adultery is confirmed, the marriage is considered broken, or a special fine (*ukuposola*) is imposed.

## CONCLUSIONS AND RECOMMENDATIONS

This article has examined how women are viewed in terms of parenting and upbringing in the expressions of the Nyakyusa community. A woman is defined as a strong pillar in the system of good family formation. In addition, he has been seen as a strong tool for building family values and sustainability from one generation to the next. The result of this situation makes feminists look at women for their importance and sensitivity. Thus, he has been a permanent agenda item in political campaigns for many years.

Since this article examined how women are viewed in terms of pregnancy, childbirth, and parenting in the sayings of the Nyakyusa community, it is good if other researchers will investigate women, customs, and taboos in the proverbs, idioms, and riddles of the Nyakyusa community. Shirikina (Witchcraft) are examples of remnants of beliefs and ideologies associated with traditional attitudes of society. In addition, it is good to examine the position of women in the branches mentioned in order to examine the philosophy about women, their movement, and development in the Nyakyusa community and others in this country.

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