

# The Guidance of Nyakyusa Sayings in Building Consciousness Against AIDS

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## ABSTRACT

This article examines the guidance of sayings in building consciousness against AIDS in the Nyakyusa community in Tanzania. What has been investigated is the way sayings are used to guide the community about issues related to AIDS in the community. The target sampling method was used to find study areas and respondents. Three wards were selected in (Rungwe district in the Mbeya region, Tanzania. The respondents were found in Kandete (Mwela village), Luteba (Isale village) and Mpombo (Lusanje village) wards. The sample of defendants was representative of all groups in the selected wards. A review of the documents used to clarify and verify the primary data were found through electronic and library means. The analysis and discussion of the data accessible was guided by Sociological theory. The investigated results were presented descriptively. The results show that sayings have a great role to guide the community through building consciousness against the AIDS virus. Therefore, the article concludes that it is the responsibility of every member of a specific society to be well-informed about AIDS.

**Keywords:** Sayings, AIDS, the Nyakyusa community, guidance and Sociological theory.

## INTRODUCTION

This article has examined the guidance of sayings in building consciousness against AIDS in the Nyakyusa community in Tanzania. Physically, the Nyakyusa community live in the Mbeya region - Southwest Tanzania and North of Lake Nyasa in the Kyela and Rungwe districts (Wilson, 1957 and Mwambusye, 2012). Sayings are words that are often used frequently in society to express ideas, opinions or messages in a structured language. This saying is used in everyday conversation and is recognised as having an indirect meaning. Besides, have great meanings that are best according to the tradition of the apprehensive society. Sayings are one of the tools that are given a wide field to implement the target of various issues in society (Okporoboro, 2006). Similarly, are tied to the tradition of the community as they change depending on the needs of the audience, context and time.

Sayings are viewed as basic human actions. For instance, social sayings are one of the instruments that are given a wide field in fulfilling and providing pieces of training about the behaviour, philosophy, traditions and customs of society. Sayings are accompanied by consistent actions and change according to the context. As well, are controlled and taken as a means of combating the performances of daily life in the fretful society. In Africa, has been mentioned as one of the areas with the greatest wealth of saying resources that have spread in every society (Okpewho, 1992). Similarly, sayings are a way of inheriting culture and economic activities, preservative education and community knowledge, and building values and human personality. In this way, sayings work to reveal life and deal with issues concerning human's matters as they interact with their environment. Therefore, the Nyakyusa are among the communities that have a scheme of using sayings in various contexts.

As the issue of AIDS (acquired immunodeficiency syndrome) continues to strengthen in the community and its effects on the welfare and economic development of the community, this study addressed the matter as how is reflected in the Nyakyusa sayings. AIDS is transmitted through sexual intercourse, donating blood and sharing

sharp objects with a victim of the AIDS virus. Historically, it is believed that this epidemic existed in the world since the 1970s in some countries of the world and spread rapidly in the early 1980s (Ministry of Health Social Welfare, 2013). The spread of the epidemic has made many countries actively involved in the fight against AIDS infection and its consequences using various methods. Actually, some strategies and efforts taken aim to reduce the rate of increase in infection for the benefit of the well-being and development of the world's communities.

Information about the AIDS disease in Tanzania was first reported in the early 1980s, although in some African countries, it is said that this epidemic began early in the 1970s (Maswanya and colleagues, 2010). The disease has brought great harm to various sectors of the development of society and the nation. Since then, until now, Tanzania has been making various efforts to control and deal with the epidemic that destroyed thousands of its citizens (Prime Minister's Office, TACAIDS, 2013). Justly, despite the efforts being made, the rate of AIDS infection in the country continues to increase year by year.

The problem of AIDS is preoccupying many health professionals in the search for effective prevention and treatment. The lack of treatment has brought fear among people (Ministry of Health Social Welfare, 2014). It is believed that its transmission can be prevented because more than 80% of all infections are sexually transmitted. Deaths caused by AIDS occur among employees between the ages of 25 and 49 and the most affected in government ministries, departments and agencies are men due to their majority. In terms of the Offices of the Heads of Regions and Local Governments, the most affected are women (Public Service Management, 2014). This situation occurs because there are more women in these groups than men. In addition, thirty percent of deaths resulting from these diseases occur in people under the age of sixty who are in the nation's workforce (Ministry of Health and Social Welfare, National Aids Control Programme, 2012). As it is, AIDS affects more people who are of reproductive age wealth production and the economy. Actually, if this epidemic is not controlled accordingly, it will continue to affect the well-being, sustainability and labour force of the community and the nation.

The issue of the degradation of values and indigenous culture in African societies is seen as one of the reasons that contributed to the rapid spread of AIDS in society. The weakening of initiation training and initiation in some communities has contributed to the spread of AIDS. Nyoni and Ross (2013) stressing this argument explains that the reasons for the breakdown of indigenous culture have contributed to the spread of AIDS because it was difficult for young people who were fully educated in youth to indulge in immorality easily. The existence of styles that follow a foreign culture that is not productive for the well-being of our communities has contributed to the collapse of indigenous values (African Union, 2012). This situation occurs because, historically, Africa was invaded by many foreign institutions that significantly affected its indigenous culture. So, Africans have become slaves to external cultures.

In terms of literature, many experts, including Mutembei (2005) describe in detail the history of AIDS since it entered Tanzania. In general, they show the dry thinking of community members in fighting AIDS because it was linked to superstitious and magical beliefs. Many citizens believed that AIDS was a disease of witchcraft. This situation fortified the community to the neglect and collapse of the fighting movement to avoid it; and eradicate it based on the reality and its materiality. The lack of education about AIDS made many citizens deal with the issue based on superstitions and superstitions (Hoja, 2004). Hence, this situation caused AIDS to become stronger in society.

AIDS is an epidemic built in various perspectives around the world. In some African societies, AIDS was associated with superstitions and satanism (Pastore, 1993). AIDS was given different names according to the traditions of each community. The reception was based on traditional values and dealt with traditional lifestyles to deal with it in the community. The existence of such beliefs weakens efforts to fight and eradicate AIDS (Mutembei, 2009). Parents and guardians are reluctant to explain in detail the transmission and effects of AIDS in their communities. Many of them do so for fear of breaking their traditions and customs. Their silence has caused many young people to fall into this disaster without relying (International, 2008). As a result, you get AIDS infection more easily and quickly. So, the Ministry of Health and Social Welfare (2011) emphasises that cultural methods must be built based on sports and social arts to provide information, knowledge and strong direction about AIDS and its effects on society.

By concluding, sayings are used as an educational institution in society that are composed with great skill to ensure that members of the community got a complete awareness concerning various matters including AIDS. Through sayings, society learnt a lot relating to AIDS. In literature, the question of AIDS investigation has been addressed by several writers with differing goals, opinions and perspectives. Some of those who spoken this are Pastore (1993), Rwejuna (2001), Yussuf and Mathangwane (2003), Hoja (2004), Mutembei (2001 and 2009) and Nzobe (2012). In general, in their work, they focused on the description of concepts and arrogances about AIDS, its derivation and spread. Conferring to their purpose, their search was not projected to examine how AIDS is reflected in social sayings and its possessions on the community's progress. We have done this since sayings are among the categories that reflect and review the issues that exist in society in a wide scope. Thus, this article examines the guidance of sayings in building consciousness against AIDS in the Nyakyusa community.

## Theory and Research Methods

This article examines the guidance of sayings in building consciousness against AIDS in the Nyakyusa community in Tanzania. What has been deliberated is the way sayings are used to guide the community about issues associated with AIDS as an epidemic. The primary data was obtained through interviews. The target sampling method was used to find study areas and respondents. Three wards were selected in the Rungwe district in the Mbeya region. In each ward, one village and one ward secondary school were selected to acquire targeted data. Therefore, the respondents were found in Kandete (Ipelo village), Luteba (Ipuguso village) and Mpombo (Lulasi village) wards. In terms of secondary schools, they are Mwatisi (Kandete ward), Mwakaleli (Luteba ward) and Kyejo (Mpombo ward). The sample of respondents was representative of all groups in the selected community. A review of the documents used to clarify and verify the primary data were found through electronic and library means. The analysis and discussion of the presented data were guided by Sociological theory.

Historically, it was founded by Hippolyte Taine and began to appear in the middle of the 19<sup>th</sup> century in Europe (Njogu and Chimera, 1999). This theory began as a cultural science that looked at literary works as a copy of the behaviour or a real representative of a certain society. One of its basics is to look at the natural environment of society as the one that determines the way a literary work should be. It was used to face the literature in examining how it relates to the social environment. Its basis is the strong emphasis that art is not generated in a vacuum but in a specific environment and time being responsible for the society that concerns him (Wafula and Njogu, 2007). An artist cannot avoid the effects of society in his composition because his literature is a product of his society. The theory views literature as the only unit capable of reflecting science and society's culture (Wamitila, 2002). Consequently, literature is a perfect portrayal that does not depict life in detail and examines it from a broad perspective.

From that point of view, the sayings of the Nyakyusa community have been examined as a product of that community considering their history, their philosophy, their traditions and customs, their economy and their politics. Selective kinship has been studied as a special link to social relations. By referring to the basis of this theory, the researcher is involved in the study of social forces related to artistic forces. Analysis of sayings related to AIDS has considered that the work of literature is controlled by existing structures in society by referring to the relationship of members of society in their daily activities (Selden, 1990 and Booker, 1996). Artistic power refers to the intents contained in the sayings of selected communities. Hence, social forces refer to the intentions that emerge in the sayings of the respective society.

This theory recognises the great and important role taken by the social context in the review of literary works considering the implementation of certain situations in the world. Thus, sayings related to AIDS have been reviewed and interpreted based on the context of the selected society and its history. The researcher studied the relationship between the community and the conduct of their daily activities, their philosophies and their attitudes. Their relationship, history and the development of their community in all social aspects were surveyed. This situation enabled the researcher to inspect the focused sayings in detail to determine their meanings according to their culture, history, traditions and customs.

The researcher inspected the sayings by portraying themes, characters and various social issues that were

believed and accepted in the society of his time. The selected sayings were analysed according to the direct relationship between social activities, environment and literature. For a person to understand a particular work of literature, he must know the area concerned with its culture, tradition, language and environment (Ndungo, 1992). The selected sayings were examined as a complete part of the culture of the Nyakyusa community considering its culture and environment. Hereafter, the relationship that exists between the Nyakyusa community and the sayings about AIDS is what earnings the issues in the community and places them as they are in their sayings.

In the analysis, review and discussion of the data, the researcher examined the sayings related to AIDS and analysed them in their normal, true and real world. It was examined in detail how it reflects the issues related to AIDS and put them as they are, as they are believed and accepted through selected sayings. The sayings of the selected categories were directly analysed without adding salt to perform a comprehensive review. This theory was designated and grounded in the investigation of the element of intention in the target sayings. So, the research area was given a position to show the existing association between the Nyakyusa community and sayings related to AIDS.

### **Guidance of Nyakyusa Sayings in Building Consciousness against AIDS**

This article examines the guidance of sayings in building consciousness against AIDS in the Nyakyusa community in Tanzania. The results show how sayings are used in a unique way as one of the methods that help to guide the community against AIDS as an epidemic. The argument of the data has shown how sayings associated with AIDS are used to guide the deliberate community as standing in the succeeding section.

### **The AIDS Adulteration**

This article examines the guide that is given in the form of sayings about matters related to AIDS. Saying use, it to guide the audience about issues in their communities. In normal life, the sayings of the Nyakyusa community guide the community on various issues, including those related to diseases, the environment, traditions and customs. In that way, sayings help to build values and a broader understanding of the subject matter. For example, the saying '*Ulugano ulusita lubatiko lwiigi lya bukokonyale*' [Unlawful love is the door to AIDS] teaches that by having unprotected sex, it is easy to get infected with AIDS. The community is given a lesson emphasising the importance of using protection for lovers to be safe. The study is given because of the lack of education about the transmission of AIDS and its results are a major source of people getting infected in the community studied. So, the saying guides and emphasizes giving up the habit of making love freely which is one of the sources of AIDS infection in society.

Society is taught that AIDS is like a secret because it is not visible to the eyes. For example, the saying '*Ubukokonyale lutikuboneka na maso*' [AIDS is invisible] proves that fact. A person who is attractive and healthy does not mean that he is safe or cannot be infected with the AIDS virus. Society should consider that sexual interactions should not create habits of not taking appropriate measures to avoid infection by using tools such as condoms and pre-testing to know the true health status (Nzobe, 2012). This saying '*Ubukokonyale bufwene bo indalama kukuti mudu ukute nganasyo*' [AIDS is like money everyone says they don't have it] the society is taught not to trust someone and interrelate with them without taking sermons because AIDS is not visible to the eyes. Money can be stored in places where it is difficult to see it easily, and it's easy for someone with a sense of humour to say he doesn't have one. A person infected with the AIDS virus is not easy to recognize by looking at them (Rwejuna, 2001). Thus, it should be remembered that a person can identify if he has got an infection through the check-up of modern mechanisms carried out by health professionals. The previous sayings above are similar to those that say '*Ubukokonyale butikusagula*' [AIDS does not discriminate]. Grounding on AIDS matters one among the respondents insisted:

*Jamii inapaswa kuchukua hatua maalumu zinazolenga kuepuka maambukizi zaidi kwa kuwa UKIMWI ni kama adui asiyeonekana; hauna ubaguzi, haujali umri na hauna mipaka. Pia, haibagui wala kujali viongozi wenye nyadhifa za juu katika mashirika, vyama, serikali na walio katika taaluma mbalimbali hapa nchini* (Interviewee 4 at Isale, 14. 10. 2023).

Society should take special measures aimed at avoiding infection because AIDS is like an invisible enemy; it does not discriminate, care about age and has no boundaries. It does not discriminate against those with high positions in organisations, associations, government and seniors in several professions in our country (Own translation).

The identified data above shows that AIDS does not target people of a certain age but it can affect anyone by referring to their lifestyles in the field of relationships and love. This saying '*Ubukokonyale butikubuka kumundu jumojumo*' [AIDS does not go to one person] proves that statement. This reminds the community to fight the situation and maintain wealth to eradicate the continuity of infection. Truly, changing the habit of stopping sexual intercourse and creating the practice of regular health check-ups will help the community avoid further infections of the AIDS virus.

### The Veracity About AIDS

Reality is the certainty of the message, honesty or sincerity. This feature presented sayings that describe the reality of AIDS in selected communities. Some people believe that AIDS is an epidemic linked to superstitions and magic that flourished in society. Similarly, some believe that the disease can be treated with ordinary or modern medicine (Hoja, 2004). This article selected sayings that show the certainty of the real situation about infection, consequences and protection against the AIDS virus. For example, the saying '*Ukwambula ubukokonyale kukakosulo kwa kisu*' [Getting AIDS is not the end of the world] expresses the fact that getting AIDS is not the end of life. The victim can continue his normal life if he takes early steps to use preventive measures and drugs to reduce the severity of the disease.

This guides the community to eliminate the fear of those infected with the AIDS virus. Despite the facts that are being expressed, it should not be interpreted as allowing and justifying people not to take action against the transmission of AIDS. The saying is similar to this 'AIDS is preventable get the right education' and '*Ubukokonyale bukanunkota loli bukusigililika*' [AIDS has no cure but it is preventable] which emphasises that AIDS has no cure, but it is preventable if the society pays care to the training provided by health professionals. Hence, even though the disease has no cure, it can be prevented if the community educates and takes preventive measures to close the loopholes of infection.

Society is told to stop the habit of fearing some diseases that can be treated and to ignore the AIDS infection. For example, some people are more afraid of getting malaria than AIDS as this saying proves that '*Kyajepo ubukokonyale kuliko isekema*' [AIDS is better than malaria]. The defence about malaria is that it kills faster than AIDS which takes longer due to the presence of anti-inflammatory drugs. The saying aims to encourage victims, although the consequences of the speed of infection are greater in society. In terms of content, this saying is similar to the one that explains that '*Abalindwana bikutila ikifuba kuliko ubukokonyale*' [Girls are more afraid of pregnancy than AIDS] which explains the fact that girls are afraid of getting pregnant because it seems that AIDS is a victim's secret. Health is wealth as it is said that 'Health is wealth that protects against AIDS'. The lesson given in those sayings is the fact that AIDS cannot be compared to malaria and pregnancy. Relating to the situation of fearing malaria and pregnancy instead of AIDS, one of the defendants clarified:

*Kuwepo kwa hofu ya wasichana kupata malaria na mimba badala ya UKIMWI inaonesha kuwa kuna uelewa mdogo kuhusu UKIMWI na madhara yake katika jamii. Katika hali hii, jitihada za makusudi lazima zichukuliwe ili kuielimisha jamii kuhusiana na athari za maambukizi kwa ukuaji wa jamii na uchumi wake (Interviewee 6 at Mwela, 22. 10. 2023).*

Being fearing of getting malaria and pregnant instead of AIDS shows that there is little understanding of AIDS and its consequences in society. In this case, sufficient deliberate efforts must be taken to guide the community concerning the effects of the infection for the future growth of the community and its economy (Own translation).

The given data shows the fact that girls are afraid of getting pregnant instead of AIDS. Equally, it believes that AIDS is a dangerous disease that has no cure recognized by experts in disease science and medicine (Ifakara Health Institute, 2013). That fact is reflected in the saying that says '*Imato ilyelu litikuposeya ubukokonyale*'

[A white wall does not cure AIDS] about the reality of the consequences of the existence of AIDS. This saying aims to show the fact that denying the truth about AIDS will not help to avoid infection and its consequences in society. One of the respondents remarked:

*Hali ya kupuuza ukweli kuhusu AIDS inaathiri juhudi za kuelimisha na kudhibiti maambukizi zaidi katika jamii. Jambo la msingi ni kwamba kuficha ukweli kunazuia jitihada na misingi iliyowazi ya kupambana na ugonjwa husika* (Interviewee 2 at Lusanje, 18. 10. 2023).

This state of ignoring the truth about AIDS affects efforts to educate and control more infections in society. The lesson found is that hiding the truth prevents the chance to fight the disease by referring to the open fundamentals of the materiality of the epidemic in question (Own translation).

The data shows that thrashing the truth about AIDS prevents the chance to fight with it carefully. Indeed, the message of the data shown is that if he hides his nakedness, he will not give birth. In addition, the saying that says '*Bopelaga inesyomma ubukokonyale*' [Love exams are not AIDS] aims to enlighten the community about the importance of health testing to understand health and take appropriate measures. Thus, doing so aims to avoid the risks of getting infected with the AIDS virus.

## The Effects of AIDS

The progress of AIDS in society has caused various effects, including cultural and economic ones. Some citizens believe that the growth of cities has contributed to the collapse of traditional values caused by mixed cultures (TACAIDS, 2010). That culture has contributed to immersing society in the infection of the AIDS virus. Some sayings review the disaster and its results. Among those sayings is the one that says '*Ukulya amasisa*' [He eats mashudu] which explains the truth about the existence of drugs to reduce the severity of the AIDS virus. Mashudu is spinach is obtained after squeezing sunflower oil or cotton. Mashudu are used to feed animals and make them fat. The drugs are compared to the drugs that a victim of the AIDS virus gets known as *Antiretroviral* (ARV). There is a view that explains that continuing to use drugs to reduce the severity of AIDS has contributed to the infection becoming more sustainable. The saying shows hope for a person who has AIDS to live longer after getting drugs to reduce the severity of the AIDS virus. The investigation of this aspect has focused on the concept of structural change in the approach of sociology which looks at the literature in parallel with certain cultural events by relating it to the real situation in society.

The result of the increase in AIDS includes the emergence of sayings that justify and agree with the actual situation in society. The community is stimulated to arm itself to cope with the situation after the virus infection. For example, there is a saying that emphasises eating good food for the victim as it says '*Ubukokonyale findu finunu*' [AIDS is good food]. This saying means that the victim should get good food with all the necessary nutrients to enable the body to cope with the virus and the strength of the antiviral drugs. There is a saying that emphasises the use of drugs to reduce the severity of the AIDS virus for the victim as it explains that 'ARV's are the deals. The correct use of ARVs is emphasised because society has accepted and accepted the effects of AIDS. Ignoring the consequences of AIDS such as refusing to use condoms and the use of ARV is responding to an earlier death (Nyoni and Ross, 2013). On the other hand, some sayings encourage you to work and continue life as usual after getting an infection. For example, the saying '*Ubukokonyale nembombo*' [AIDS with work] encourages people to work so that they can make a living instead of not being busy and giving up on life. The sayings used in this aspect aim to educate society that getting an infection is not the end of life.

Promiscuity and promiscuity are some of the sources of the rapid spread of AIDS in many communities in this country (IPPF, UNAIDS and NAP, 2012). Prostitution is viewed as an agent for accelerating the transmission of the AIDS virus. Betrayal in marriage is the basis of the increasing rate of AIDS infection in society. Correspondingly, the foreign influences that reactive from African societies being ruled greatly affected the indigenous culture. One of the respondents said:

*Kuiga mitindo ya maisha na baadhi ya tabia zisizofaa za kigeni, zikiwemo zinazoruhusu ushoga imesababisha kuenea kwa kasi kwa UKIMWI. Kujihusisha na mila na desturi zisizofaa za ulevi, ufisadi na uasherati*

*zimechangia kuenea kwa kasi kwa maambukizi katika jamii* (Interviewee 7 at Isale, 22. 10. 2023).

This situation of imitating lifestyles and some inappropriate foreign behaviour, including those that allow homo sexuality led to the rapid spread of AIDS. Engaging in inappropriate customs and practises of drunkenness, lasciviousness and immorality have contributed to the rapid spread of infection in society (Own translation).

The data given above shows the impacts of copying lifestyles and some inappropriate foreign practices that led to the quick spread of AIDS. This situation has contributed to justifying the use of tools to prevent infection as described in these sayings wear a condom to protect your life, condoms are a safety belt against HIV and use condoms against HIV. These sayings guide the community about the consequences of AIDS and how to deal with it using special tools. Based on the presence of AIDS in our communities, one of the defendants believed:

*Kondomu ni kama mkanda wa usalama dhidi ya maambukizi ya UKIMWI. Matumizi ya zana za kiteknolojia yanaonesha kuwepo na uimarikaji wa mapambano dhidi ya ugonjwa huo. Suala la uaminifu katika mahusiano ya ndoa ni jambo la msingi sana katika mapambano dhidi ya maambukizi ya VVU. Hivyo, suala la matumizi ya kondomu na kudumisha uaminifu ni nguzo muhimu katika mapambano dhidi ya UKIMWI* ( Interviewee 9 at Lusanje, 18. 10. 2023).

Condoms are like a safety belt against AIDS infection. The use of technological tools demonstrates the existence and strengthening of the fight against the disease. The lesson found is that trust in marital relationships is very basic in the fight against HIV infection. So, the issue of using a safety belt and improving trust must be seen as an important pillar in the fight against AIDS (Own translation).

The data quoted emphasises the use of safety belts and trust must be seen as a vital pillar in the fight against AIDS. The examination of this article has also revealed the existence of sayings that show how some people who get the AIDS virus are struggling because it is not easy to get pregnant. The sayings aim to educate society with a satirical method as this saying explains that you perform an abortion, how about AIDS! This saying means that pregnancy can be removed but AIDS cannot be removed. Correspondingly, you warn the community that if you get AIDS, it is not easy to get pregnant. Everyone should be careful to avoid sexual abuse and the effects of AIDS. This saying 'Wisdom is the protection against AIDS' aims to educate the community that understanding how to protect yourself and prevent the infection of the AIDS virus is a basic and important thing for everyone. This motivates the community to arm itself in terms of education and understanding of AIDS. The concept of wisdom being examined as a preventive measure is similar to the saying 'AIDS is cured by love. This saying educates society that it should have love to help those living with the AIDS virus. The lesson found in that saying is that caring for and helping those affected by AIDS is the responsibility of all of us in society. Victims should not be stigmatised, ignored and neglected as this saying emphasises that 'Disgrace is not a deal'. Therefore, must continue to live with love and help them as far as we can.

## **The Prevention against AIDS**

Prevention is avoiding certain harm from reaching a person or place (TUKI, 2004). The lack of a cure has brought fear among people concerning HIV. Efforts to find a vaccine against HIV are dubious and hopeless. This situation has contributed to the emergence of sayings that educate the community on how to protect themselves from HIV infection. For example, the saying 'A condom is yours when you meet your other half' shows the importance of using a condom when a person has more than one lover to avoid the infection of the AIDS virus. A condom is said to be important when you meet your other half. The saying shows the existence of some people who can have more than one lover. This is dangerous because it can increase the speed of infection even more if the precautions to be taken are not taken in full. Due to the existence of people with the habit of having many lovers, sayings have emerged that educate the community on how to take defensive measures against infection as it is stated that 'Take action AIDS kills. Everyone should take deliberate steps to avoid HIV infection. If the disease is not controlled by putting in place strong strategies, it will continue to affect the well-being, sustainability and workforce of the community and the nation.

Even though the AIDS disease has flourished in society, the issue of taking action is still an individual's (TACAIDS, 2012). Everyone should be fully responsible for protecting themselves because the problem affects each person in society. The saying that says 'The evils of the ship belong to the whole team; your health is your responsibility' means that the evils done by a few people in society can affect many people in society. Similarly, it shows each person should be completely answerable to protect from AIDS. One of the defendants' comments:

*Kila mtu ana wajibu wa kulinda afya yake dhidi ya maambukizi ya UKIMWI. Suala la kujiepusha na maambukizi ya virusi vya Ukimwi ni la mtu binafsi licha ya kwamba serikali inatekeleza wajibu wake wa kutoa elimu sahihi dhidi ya UKIMWI na madhara yake (Interviewee 5 at Isale, 14. 10. 2023).*

Everyone has a responsibility to protect their health against AIDS infection. The issue of avoiding the infection of the AIDS virus is an individual matter even though the government can fulfil its responsibility through providing proper education against AIDS and its consequences (Own translation).

The data given above shows the responsibility of each individual to protect their health against AIDS infection. It can also strengthen testing services and ensure that antiretroviral drugs are readily available and timely, but the responsibility to avoid infection remains in everyone's hands. Some of the sayings that put more emphasis on that responsibility are the ones that say 'Take care, avoid AIDS', 'Get examined, know your health' and 'Examining is protection'. Health examination and taking care of you is everyone's responsibility.

Society should build the courage to speak the truth about the right ways to avoid infection to be sustainable in society. Hiding the truth about the loopholes of infection and the best ways to avoid AIDS can increase the speed of the infection of the AIDS virus in society. This saying 'Open your eyes, speak the truth, protect yourself from AIDS' encourages people to be careful and get enough knowledge about AIDS. One of the defendants' comments:

*Kila mtu katika jamii anapaswa kuwa wazi na kusema ukweli kuhusu chanzo cha maambukizi, madhara yake na njia bora za kuepuka virusi vya UKIMWI. Kuficha ukweli kuhusu UKIMWI si njia sahihi ya kuepuka maambukizi na madhara yake (Interviewee 3 Mwela, 23. 10. 2023).*

Each individual in our community has to speak the truth about the source of the infection, its effects and the best ways to avoid the AIDS virus. Hiding the truth about AIDS is not the right way to avoid infection and its effects (Own translation).

The data shows the role of each individual in our community to speak the truth about the source of the infection, its effects and the best ways to avoid the transmission of the AIDS virus. Efforts that emphasise telling the truth about the AIDS virus as an integral part of continuing the fight against HIV infection are responded to by sayings that say 'Get educated, increase consciousness, fight AIDS' and 'Know yourself, protect yourself'. These sayings emphasise the importance of getting an education and understanding against AIDS. Furthermore, it is used to motivate the community to learn more about HIV and take measures to fight it. The message found in those sayings is that everyone should recognise and understand the dangers of the AIDS virus and learn more ways to protect themselves and prevent infection.

## CONCLUSION

This article examined the teaching of sayings in building consciousness against AIDS in the Nyakyusa community in Tanzania. What has been investigated here is the way sayings are used to guide the community about issues related to AIDS in the community. The results show that the sayings used in the selected community have a great chance to guide the community about the issue of the AIDS virus and its effects. The selected sayings have shown the issues that cause the rapid transmission of AIDS. Methods to avoid advanced infections have been described in detail in this article. The article emphasises that it is the responsibility of every member of society to escape infection. It suggests that a person should make an effort to know more about the sources of AIDS and its consequences. Thus, health screening is a basic step that shows a strong will



to fight and eradicate AIDS in society.

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