

# The Portrayal of Peace in Selected Xitsonga Texts

Ngobeni DT<sup>1</sup>, Chauke O.R<sup>2</sup>, Motlhaka HA<sup>3</sup>

<sup>1,2</sup>University of Limpopo, School of Languages and Communications, Department of Languages

<sup>3</sup>School of Education, Department of Language Education

## Abstract

The purpose of this study was to explore the portrayal of peace in selected Xitsonga texts, namely; Mibya ya nyekanyekaby B.K.M.Mtombeni, Ndzi ngo tinciki! by F.A. Thuketana, Nsuku wa mina by W.R. Chauke, N'waninginingi ma ka tindleveyby F.A. Thuketana, N'wana wa tinhlaluby M.J Maluleke, Vutomi i vhilwa by N.R. Mgiba, Byi n'wi khele matluka by M. Malungana, Vukosi i mberha by P. Ndlovu. This study is based on constructivist paradigm, phenomenological research design, qualitative research approach and Galtung's Theory of Peace. In this study, the Textual Analysis was used to collect data and Thematic Textual Data Analysis Method used to analyse the data collected from 8 selected Xitsonga texts. An analysis of the data revealed that there is no positive peace in the families, communities, workplaces, schools, churches, the country and the whole world. This study revealed protests, abuse and misleading of children by parents, serious crimes committed by men such as robbery, theft, abduction, murders and burglary, as the causes of lack of peace in the communities. This study also revealed love, respect, cooperation, integration, and harmony as the causes of peace in the world. This study will contribute in bringing peace in the families, schools, communities and the whole country and increase knowledge of people about peace. This study recommends that parents should learn to have good conduct, teachers should teach learners to have good conduct and leaders should bring peace in the communities, churches, work places and the world.

**Keywords:** Peace, Xitsonga, literature, families, communities, churches, portrayal, negative, positive, integration, respect, cooperation, crimes, wars, murders

## 1. Introduction

The focus of this research is lack of peace in the communities and how it is portrayed in literature. According to Rummel (1981), peace means a state of balance, concord, harmony, tranquillity, serenity and a state of law or civil government; a state of justice or goodness and a balance or equilibrium of powers. Galtung (1964), describes peace as a social contract among people or groups which comprises the parties' expectations and the congruence of these expectations with their mutual interests, capabilities and wills. This implies that peace is the opposite of conflict, violence and war. The whole world is yearning for peace because of its qualities (Rummel, 1976). According to Galtung (1964), there are two aspects of peace, namely; positive and negative peace. Positive peace is the integration of human society and negative peace is the absence of violence, absence of war.

This study looks at lack of peace in the world, as depicted in selected Xitsonga literature. According to Grace (1965), literature is our mirror because in a deep sense we are looking in literature for ourselves. Galtung (1986) indicates that the role of literature is to depict everyday life or life as it is because its main aim is to educate and entertain the readers. According to Webster (1986), the depiction of everyday life in literary work of art is called realism, which is a style in art and literature that shows life as it really is. Lawton (1988) supports this view by asserting that literature is that body of work in which man's written record of his experience is given artistic form. Lawton (1988) asserts that the role of literature is to depict everyday life or life as it is because its main aim is to educate and entertain the readers. This implies that literature is a

powerful and pervasive medium of expression and writers should write about normal every day issues in which they are specialists.

When we rise in the morning and listen to the radio, television or read newspapers, we are confronted with sad news of violence, crime, wars and disasters (Rummel (1981). Peace as a construct has a broad academic appeal and the effective promotion of peace is often touted as a goal of policy makers and practitioners in a wide range of fields. As a mirror of humanity and the world, literature also portrays the presence and absence of peace. The significance of this matter is based on the fact that writers should include themes which expose good and bad deeds such as peace and violence. The experience, art and skill of the writers influence them to write literature of high standard. This study explored the lack of peace in the world as depicted in selected Xitsonga texts.

## **2. Research Problem**

The main problem of this study is the lack of peace in selected Xitsonga texts. Throughout the world, people have a problem of lack of peace in the communities and the communities of South Africa are also affected by a lack of peace. According to Mlambo (2019), the most dangerous place without peace in South Africa is Cape Flats in Cape Town. Between 2017 and 2018, 3729 people were murdered in the Western Cape and in the first six months of 2019, 2000 people were killed in Cape Flats (Mlambo, 2019). The South African National Defence Force was deployed to this area in order to bring peace but up to now there is still a lack of peace in Cape Flats. Kwa-Zulu-Natal is also ravaged by lack of peace because of politically-motivated killings and service delivery protests which includes attacks on trucks and truck drivers (Rall, 2019). As from January 2019 to June 2019, there were 80 cases of murder in Kwa-Zulu-Natal (Rall, 2019). In 2019, Gauteng was also dominated by xenophobic violence and shops of foreigners were looted and torched and people were killed in Johannesburg, Alexandra, Thokoza, Katlehong, Tshwane, Germiston and Buhle Park (Mitchley & Ngqakamba, 2019). Educational institutions, churches and communities of South Africa are characterised by lack of peace. For example, on the 25<sup>th</sup> of February 2018, a grade 9 learner stabbed an 18-year-old learner to death with a sharp instrument inside the classroom while the teacher was teaching (Ramothwala, 2018). On the same day, a grade 11 learner's stomach was ripped open by a knife at Mbhekwana High School, in N'wamitwa, Limpopo Province. On the 27<sup>th</sup> February 2019, a 27 year-old learner was killed by 5 learners in Polokwane (Qukula, 2019). On the 7<sup>th</sup> April 2019, two learners were arrested for killing a 12 year-old learner from a special school in Seshego, outside Polokwane (Mhlongo, 2019). On the 21<sup>st</sup> May 2019, a 15 year-old boy stabbed and killed a fellow learner at Ga-Mamabolo in Limpopo Province (Makhafola, 2019). On the 7<sup>th</sup> October 2019, a learner was stabbed to death at Thuto-Tiro Comprehensive School in Sebokeng (Shange & Jordaan, 2019). On the 8<sup>th</sup> October 2019, three 17 year old learners allegedly stabbed 17 year old boy to death after a fight broke out at school (South African Broadcasting News Online, 2019). On the 9<sup>th</sup> October 2019, a 15 year old learner was arrested for allegedly stabbing and wounding another learner at a high school in Durban (SABC News Online, 2019). All these incidences indicate that there is no peace in many educational institutions of South Africa. This study is therefore aimed at exploring the portrayal of peace in selected Xitsonga texts in order to understand the major causes of peace and how it can be maintained in the communities.

### **3. Theoretical Framework**

This study was guided by Galtung's theory of peace. The study falls within the discipline of languages and communication. It is therefore, incumbent upon this study to deploy a theoretical framework appropriate for this discipline. This study is foregrounded in the theory of peace which was developed by Johan Galtung in 2005. Galtung (2005) describes peace as a synonym for stability or equilibrium, and this conception of peace also refers to internal states of a human being; the person who is at peace with himself. According to Galtung's theory of peace (2005), peace seems to be an "umbrella concept", a general expression of human desires, of that which is good, that which is ultimately to be pursued. This implies that everyone is in dire need of peace because mankind will always be heading for concrete, abstract or diffuse goals. Peace makes sense to many people precisely because it corresponds to their experiences and they can endow it with the meanings that to them are most important (Galtung, 2005). Furthermore, peace also covers the "law and order" concept; in other words the idea of a predictable social order even if this order is brought about by means of force and the threat of force. In general, the concept of peace does not exclude violence, since the soldier can have peace with himself on the battlefield.

The theory of peace has its point of gravity in the top corner, with some explorations of the relation to the peace thinkers themselves and to social reality (Galtung, 1967:23). According to Galtung (ibid: 27), the theory of peace, balance of power will lead to peace, which then will facilitate development and peace is an agreement which is made by every creative person in the world. This implies that if love and understanding are reached by people, they can reduce murder and rape counts. Galtung's Theory of Peace also describes peace as the absence of organised collective violence; in other words, violence between major human groups, particularly nations, but also between classes and between racial and ethnic groups because of the magnitude that the internal wars can have. Galtung refers to this type of peace as "negative peace". Galtung also refers to "positive peace" which he describes as a synonym for all other good things in the world community, particularly cooperation and integration between human groups, with less emphasis on the absence of violence. Galtung concedes that both negative and positive peace are widespread in both under-privileged and over-privileged groups because they are both interested in stability, law and order and uninterested in violence since any violence would be directed against themselves. Galtung's theory of peace was preferred for this study because it enabled the researcher to portray and unravel various types of peace in the various contexts of the Xitsonga novels and drama.

### **4. Research Methodology**

According to Schwardt (2007), a research methodology is a theory of how an inquiry should proceed. It involves an analysis of the assumptions, principles and procedures in a particular approach to inquiry. This study is based on a phenomenological research design. Research design is the conceptual structure within which research will be conducted (Dawson, 2002); a plan of what you are going to observe during the research process (Babbie, 2004) or a set of guidelines and instructions to be followed in addressing the research problem (Mouton, 2002). Phenomenological designs describe the meanings of a lived experience, brackets, or put aside all prejudgments and collect the data on how individuals make sense of a particular experience or situation (McMillan & Schumacher, 2010). This study is also based on qualitative

research approach. Qualitative researchers stress the socially constructed nature of reality, the intimate relationships between the researcher and what is studied, and the situational constraints that shape inquiry (Denzin & Lincoln, 2011). A qualitative approach believes in multiple realities, is committed to the participants' viewpoints, limits disruption of the natural context of the phenomenon under study, acknowledges the participants in the research process and reports data in a literary style rich with participants' commentaries (Streubert-Speziale & Carpenter, 2014). The qualitative approach was used in this study to explore the portrayal of peace in selected Xitsonga texts.

## **5. Population And Sampling Method**

The term population refers to a group of people, objects or events with some common features that the researcher is interested in researching (Brynard & Hanekom, 2014). Similarly, Creswell (2014) describes a population as a set of units or group of individuals with some commonality which the researcher is interested in studying. The population of this study will involve all Xitsonga texts characterised by the portrayal of peace. Sampling means selecting a given number of subjects from a defined population as representative of that population for the purpose of determining the characteristics of the whole population (Pandey & Pandey, 2015). It is a portion, representative or subset of a population that is selected in order to research a population without having to collect data from the whole population (Schutte & Steyn, 2015). In this study, the researchers used purposive sampling to select the sample of this study. In purposive sampling the researchers intentionally select participants with a specific purpose in mind and on the basis of the researcher's judgement about which ones will be the most useful or representative (Babbie, 2014). The sample of this study was the following Xitsonga texts: *Mibya ya Nyekanyeka* (2008) by Mthombeni, BKM; *Ndzi ngo tinciki!* (1987) by Thuketani, FA; *Nsuku wa mina* (1992) by Chauke, WR; *N'waningingi ma ka tindleve* by F.A. Thuketana, N'wana wa tinhlalu (1982) by Maluleke, MJ, *Vutomi i vhilwa* (1995) by Mgiba, NR, *Byi n'wi khele matluka* (2004) by Malungana M; and *Vukosi i mberha* (2008) by Ndlovu, P. The eight texts were selected as the sample of this study because all of them focus on the portrayal of peace in various contexts and they are therefore the most relevant or useful for this study.

## **6. Data Collection**

Data collection refers to the collection of information to be used in the study (Babbie, 2014). In this study, a textual analysis will be used to collect data. According to McKee (2000), textual analysis is a way for researchers to gather information about how other human beings make sense of the world. It is a data-gathering process for those researchers who want to understand the ways in which members of various cultures and sub-cultures make sense of who they are and how they are fit into the world in which they live (McKee, 2000). In this study, a textual analysis data collection method was used to collect data on the portrayal of peace in the eight selected texts.

## **7. Data Analysis**

According to Corbin and Strauss (2008), data analysis is a process of examining and interpreting data to derive meaning, gain understanding and develop empirical knowledge. Creswell (2014) defines data analysis as a process of examining and interpreting data to derive meaning, gain

understanding and develop empirical knowledge. In this study, the thematic textual data analysis method was used to analyse the collected data. Conclusion and recommendations were made from all the data which was analysed.

## 8. Findings

In the novel by “*Mibya ya nyekanyeka*”, the findings revealed that many families are trembling and shaking because of a lack of peace in many families. Reverend Tlhomandloti and his wife Basani, tried to bring peace in the Tlhomandloti family. They raised their children, Madambi and Nyiko effectively, but when they were adults, there was no peace in the Tlhomandloti family. Madambi and Nyiko studied at University of the North and Madambi graduated as a pastor, while Nyiko graduated as a teacher. After graduation both of them were employed. Madambi fell in love with Soluka, a Xhosa woman and wanted to marry her but his father refused because of their culture. His father, Reverend Tlhomandloti said:

*Ndza ku alela Madambi, ndza ala ku amukela n'wingi wa Muqhosa, vatukulu va mina va va vatukulu va Maqhoza hi tlhelo—ndza ala. Lava nhwana wa Mutsonga, va tele ngopfu; teka un'we wa vona nga ri nhwana wa Muqhoza. E-e ndza ala.*

*(I am denying Madambi. I am denying to accept a daughter-in-law who is a Xhosa. I don't accept my grand-children to be related to the Xhosa people, I refuse. You must look for a Tsonga girl and there are many of them. You must marry one of the Tsonga girls and not Xhosa girls. Noo! I refuse.)*

Reverend Tlhomandloti said that he does not want his son to marry a Xhosa woman because it is against their culture and did not want Xhosa grandchildren. Reverend Tlhomandloti told Madambi to marry a Tsonga woman but he also denied. Madambi told his father that he would comply with his instruction but he would never marry a Tsonga woman and we would remain a bachelor. This is what brought lack of peace in the Tlhomandloti family. Nyiko who was a pastor, married Munene, a Tsonga woman as required by his father but he also fell in love with a woman called N'wa-Mdanisi who was a widow. This is what brought lack of peace in the Tlhomandloti family. The leaders of his church became aware of the adultery of Nyiko and removed him as a pastor of the church. The removal of Nyiko as a pastor, caused him to commit suicide. His father, Reverend Tlhomandloti was heartbroken by the death of his son and he died the following day. Both Reverend Tlhomandloti and his son Nyiko were buried on the same day.

In the novel, “*Ndzi ngo ti nciki*”, by FA. Thuketana, the findings also revealed lack of peace in the families and communities. This novel revealed that there was lack of peace in the families and communities because of Ntekele, a very rich businessman and a gang which was called “*vultures*”. There was lack of peace in the Ntekele family because Ntekele was a very violent man who abused his wife N'wa-Xitlhelana and his children. One day Ntekele chased his son Rice because he impregnated a girl in the village. Rice took all his belongings and departed from his home but on the road he met a vehicle driven by a drunk Muchipi, which hit him to death. Muchipi was arrested and sentenced to death by the courts. Since the death of Rice there was lack of peace in the family. N'wa-Xitlhelana, the mother of Ntekele was heartbroken by the death of her son, but Ntekele was not worried about the death of his son. N'wa-Xitlhelana became sick and later died because of

mourning the death of her son. All these indicate lack of peace in the family. Mpfuleni, a daughter of Ntekele who was married to Lefty, was also worried about the death of her mother and brother. Lefty who was unemployed but very rich, with big house and magnificent car, caused lack of peace in the community because he was always a gangster who survived by robbing people. One night, Lefty went to Ntekele's home and burned all his buses. Lefty was revenging the death of Rice and his mother and because his father-in-law Ntekele, attacked his wife Mpfuleni. This was the end of the wealth of Ntekele. One day Lefty was killed while was stealing the money of Jesco. Lefty and his two friends, Jamboti and Walktall, who had firearms, stood on the road to rob the employees of Jesco. They stopped the vehicle of Lefty which was carrying a lot of money in order to rob them of all their money. One of the employees of Jesco shot at Lefty and Walktall and they fell down. Jamboti was not shot and he fled the scene. The community was very excited when they heard about the death of Lefty na Walktall, because they caused lack of peace in the community as gangsters. Lefty na Walktall, killed many people in the community after robbing them. Lefty was arrested and sent to jail. One day Jamboti was shot to death by Majavele inside the prison. Other members of "vultures" are Bobs and Scarface who killed many people. Both of them were sent to prison and Scarface was killed in prison. All these portrays lack of peace.

The novel entitled "*Nsuku wa mina*" by Chauke, WR also revealed lack of peace in the communities. The aim of this novel is to reveal the lack of peace because of the love of money. In South Africa, there was lack of peace because there were gangs that were involved in crime. In the novel "*Nsuku wa mina*", Smith was the leader of all the crimes that were committed in South Africa. Smith indicates that it was agreed by the members of the gang to steal gold in South Africa and take it to a church in Switzerland. Another country with lack of peace was United States. President Reagan of America tried to maintain peace in America but failed. President Reagan was assisted by Young, who was a member of international peace organisation which is called "*United Nations*". Young was trusted by President Reagan and the whole America. In the United States there was a group of gangsters which was responsible for lack of peace in America. The leaders of the gang was Smith, Roberts and Martin, who decided to use Young to achieve their objective of stealing gold in South Africa using the "Project Midas". According to MEC Mining (2020) "*Gold is one of the most highly desired and useful metals in the world.*" The role of Steyn, Van der Merwe na Wolfaardt was to use the ship called "Lady Faith" to transport gold stolen in South Africa. This group of gangsters sent Whiteside, who pretend to be Doctor Small, to release Born, Clout and Woods from prison. Doctor Small was a medical practitioner who was employed by the government to check the health of prisoners in Allerdale Prison. Smith used Doctor Robert Wayne to assist the prisoners to escape from prison. The prisoners also participated in stealing gold in South Africa and they were also promised to be paid millions of dollars. However, Smith never paid the all the people who participated in stealing gold in South Africa. Instead of paying them, Smith killed many gangsters who participated in the project. Smith also failed to steal gold in South Africa. Instead of getting gold, Smith was also killed by other members of the group of gangsters. This novel portrays lack of peace in countries such as America and South Africa, because people want to steal money and gold in order to become rich. Saraswatiji (2006) emphasises that peace start in families because a family has two parents who raise their children.

The novel of this study which also portrays lack of peace in the communities is "*N'waninginingi ma ka tindleve*" by FA. Thuketana. This novel indicates that lack of peace in communities is caused by

crime, dishonesty and killing people. The main characters of this novel are Galachana, Phatimana, Manghezi and Khegu who were all criminals. Galachana was the leader of the criminals who was very experienced in criminal activities. Galachana was born in a religious family but he became a criminal at a very young age of 16 years when he killed an old man. Galachana, Phatimana, Manghezi and Khegu became very rich because of stealing the properties of other people. Phatimana also became a criminal at a very young age. His father passed away, while he was still very young and his mother looked after him and taught him to be religious. His mother, N'wa-Ndzheko, requested Pastor Nkuna to educate Phatsima to be religious and to stop criminal activities but Phatsima continued with criminal activities. According to Ogoloma and Ukpere (2011), women are the basis of peace in the families, schools, communities, churches and the whole world. One day Galachana the leader of the gang of criminals convened a meeting of his gang and said to them:

*Avuxeni. Ndzi mi byela leswaku ndzi kume ntirho lowu nga ta hi fumisa. Loko ho kota ku tirha ntirho wa kona hi ta kuma mali yo tala leyi nga ta hi seketela vutomi bya hina hinkwabyo. Kambe mi swi tiva leswaku ntirho wa kona i ntirho lowu loko ho tshuka hi khomiwile eka wona hi ta tikuma hi ri karhi hi bola ejele. Ntirho wa kona, i ntirho lowu nga si ku ringetiwaka hi munhu laha tikweni leri. Vanghana va mina, hi ta enghena entirhweni lowu hi tilulamisele xin'wana ni xin'wana lexi nga ta tshuka xi humelerile. Hi ta ku pheve, ehenhla ka mali kumbe hi ku pheve, ejele leyi ka yona hi nga ta ka hi nga pfuki hi humile.*

*(Good morning. I inform you that I have discovered a project that will enrich all of us. If we are able to start operating this project, we shall get a lot of money that will support us throughout our whole lives. However, I want you to become aware that if we are discovered by the police, we shall be arrested and we be sentenced to life imprisonment. The project that I am referring to, was never operated by other people in our country. My friends, I am promising you that we shall be well prepared to face any challenge, when we enter this project. In this project there will be two options, namely, becoming fat-cats (very wealthy) or staying in prison forever.)*

Galachana was motivating the members of his group to steal money and they were all happy. Thereafter, they started to steal money from people and they created lack of peace in the community. One day Phatsima and his gang decided to kidnap Khensani Maluleke, the daughter of Pitiroso Maluleke, a businessman. The aim of kidnapping Khensani was to demand R80 000.00 from her father Pitiroso Maluleke. The group also agreed that they would murder Khensani after getting the money in order to avoid being arrested. Phatimana and Manghezi kidnapped Khensani and after kidnapping Khensani they took her to Khegu, who was responsible for looking after her until they received the money that they demanded. Khegu was a businesswoman who was selling alcohol and dagga after the death of her husband Shihanti, who was also a criminal. Manghezi was a teacher who also a criminal. Manghezi was expelled from the teaching profession because of stealing money at school. Pitiroso Maluleke was instructed to place money at a particular and warned that if he reported the matter to the police his child would be killed. Pitiroso complied with the instruction of Galachana but his child was never released. They decided to kill Khensani and Galachana said the following:

*N'wana loyi Khensani, u fanele ku yisiwa lomu a nga ta ka a nga ha pfuki a voniwile hi munhu. U fanele ku cela micelle a tiyimbela. N'wana loyi wa Maluleke tani hi mali leyi, wa hisa, i wo luku, luku! Hi yena ntsena loyi a nga xikombiso ni vumbhoni bya leswaku hi hina hi nga ni mali ya Maluleke, hikwalaho vumbhoni lebyi byi fanele ku onhiwa, n'wana loyi u fanele ku dlawa.*

*(This child, Khensani, must be taken to a place where she will never be seen again by any person. You must dig a hole and bury this child. This child, like this money, is sizzling (very angry). She is the only one with the evidence that we are the people who received the money from Maluleke and therefore, we must destroy this evidence by murdering this child.)*

Manghezi and Khegu were *against* the killing of Khensani and Khegu said:

*Ndzi ri inkomu. Swikwembu swa ka hina swi ndzi hlamurile. Hi rini ndzi ri karhi ndzi rila n'wana hi comana xana? Hi rini ndzi hlekiwa ni ku sapateriwa hi vasati kulorhi hikwalaho ka ku pfumala n'wana? Nkateko wo tano a wu na xipimaniso naswona a wu na xitalo.*

*(I say thank you. Our gods have responded to us. How long have I started to cry for giving birth to a child? How long have I been sarcased and scolded by fellow women because of my infertility? This type of blessing is immeasurable and unquantifiable.)*

Khegu decided to take Khensani as her child because she did not have any child. Then Khegu decided to kill her dog called “*Catchom*” instead of Khensani and pretended as if it was Khensani and told Galachani that she killed Khensani. After some time, Galachana discovered that Khegu was lying and decided to kill her. Galachana and his friends went to Khegu’s home and took her by force, killed her and put her in a hole. One day the police came and arrested Phatimana but on their way to the police station, Phatimana escaped from the police van, ran away and hide in the church. The police announced the death of Khegu and escape of Phatimana in the radio and television. Galachana and his friends were traumatised and decided to run away from the police. Galachana and his friends decided to kill Phatimana because he escaped from the police. One day Phatimana went to the home of Galachana and Galachana took a gun to shoot Phatimana. While Galachana was preparing to shoot Phatimana, he sprang and kicked Galachana and he fell down and died. Phatimana also attacked Manghezi to death. That day Galachana and Manghezi were killed by Phatimana. Thereafter Phatimana went to his girlfriend Stella who placed Phatimana in a coffin so that the police may not find him. While they were escaping by a car, the car was involved in an accident and Stella died on the spot while Phatimana was injured. While lying on the ground Phatimana was attacked and killed by a snake. This novel portrayed lack of peace in the community because of the gangsters.

The novel which portrays lack of peace in the families and communities is “*Vutomi i vhilwa*”, written by NR. Mgiba. This novel is based in the family of Mariya Zitha whose husband Hlayisi Zitha passed away. Mariya and Hlayisi Zitha had three children, Thomas, a boy and Thokozile and Dudu, who were girls. Thokozile was a teacher and Dudu worked in the shops and farms. Madam Mariya Zitha was very proud of her daughters especially Thokozile who was a teacher. Mariya was the one who instigated lack of peace in the Zitha family by motivating her daughters to be involved in



misbehavioural activities. She motivated her two daughters, Thokozile and Duduto be adulterous so that they may get more money from men. Both Thokozile and Dudu were in love with more than five married so that they may get more money. Many people were worried about the behaviour of Thokozile and Dudu and how Maria raised them. Maria was very different from her late husband who was highly religious and committed to raising his children very well. The main aim of Maria was to get more money from her two daughters who were in love with many married men. The behaviour of Thokozile and Dudu caused many conflicts, quarrels, divorces and fights in the families of the married men who were in love with them. Maria instigated lack of peace in many families in the community. Although people in the people were against the Zitha family, Maria and her daughters were very rich and lived a luxurious life. Mariya was also criticised by her first born child Thomas, who was a boy. Thomas always tried to show her mother that what her two sisters are doing is mischievous and she should not motivate them to do mischievous activities. Mariya was very angry about what Thoams always told her about the behaviour of Thokozile and Dudu. One day Maria chased Thomas away from the family and told him to go and build his own family. Thokozile and Dudu were very happy when their brother was chased away from the family by their mother. Thomas left the family and established his own house away from them. Many people tried to advise Maria about their bad behaviour of destroying the families of people in the community by their adultery. Jopi, Maria's brother also went to advise his sister about changing the behaviour of her children who were destroying many families in the community, but she was against it. Thomas went to his mother and said to her:

*Manana, mina ndzi nga ka ndzi nga chavi ku boxa leswaku hi n'wina mi kucetelaka vana lava va n'wina leswaku va famba va teka vanuna va vanhu. A ndzi tshembi leswaku loko tatana a va ha hanya a va ta swi pfumela leswi u swi endlaka.*

*(My mother, I am not afraid to tell you that you are the one who instigated your children to destroy other families by falling in love with married men I don't think that if my father was still alive, he would allow you to do what you are doing now).*

He told her that she responsible for the adultery of Thokozile and Dudu and she was very angry and responded as follows: "Vana va mina a hi vona vo ya katingiwa hi vukati mina mana wa vona ndza ha hanya. U ta sala u va xavisa loko ndzi file, ku nga ri sweswi." *(My children will never be abused in marriages while I am still alive. You will sell my children when I have passed away and not now).* Maria was supported by Thokozile who said: "Loko na kona u hlanganisiwa nhloko hikwalaho ko pfumala swakudya le ximutanini xa wena, wo vula, hi ta ku phamela." *(When you are mad because of lack of food in your small home, you must tell us so that we may assist you).* She told him that if he is mad because he don't have food at his home, he should tell them. One day the wife of Hlatswayo, who was in love with Dudu arrived at Zitha family and unfortunately Dudu was not there. She said to Maria "

*U boha mbyana ya wena mukhegula ndziwena, wa swi twa? Loko ndzo tlhela ndzi twa tin'wana hi ta vuxaka bya yena na nuna wa mina u ta boha nala wena mana wa yena.*

*(You must bind your dog, you old woman, do you hear me? When I am informed again about her adultery with my husband, you will grieve your child when she is gone.)*

She told her that her child was in love with her husband and she must stop, otherwise she would kill her. On her way back home she met Dudu and she attacked her but Dudu never stopped the affair. Another day Thokozile and her boyfriend Filikisi, a married man, and Noria and her boyfriend Alex, visited Manyeleti Game Reserve and enjoy themselves. When they returned home, they were involved in a car accident and Filikisi died on the scene and Thokozile, Noria and Alex were seriously injured. Thokozile, Noria and Alex were taken by ambulance to hospital. When Maria heard about the incident she was heartbroken but she believed that it was caused by witches. In her own words she said:

*Mina leswaku ndzi dyohe yini laha misaveni a ndzi swi tivi. Loko valoyi va tiko leri a vo dlaya mina va tshiketa vana swi ta antswa. Ndzi ta ku ndzi hanyela yini n'wananga va dlele.*

*(I don't know the sin I have committed in this world. It would be better if the witches of this world kill me instead of my children. Now I will be living for nothing when my child has been killed).*

When they left hospital after several days, Thokozile was no more able to see and walk. All the people including Thokozile, blamed Maria, for the incident that happened but Dudu continued to destroy many families by her adultery. Dudu was also in love with Mdluli who was a manager at work and Maria continued to support Dudu because Mdluli gave them a lot of money. One day, Mdluli became sick and later passed away. After several days, Dudu also became sick and went to hospital where they told her she contracted HIV/AIDS disease. From that time she was very sick and was no more able to work. In their area, Dudu was the first woman to be contracted with HIV/AIDS. From that time both Thokozile and Dudu were no more working and relied on the pension of their mother. One day, while Maria was cooking food outside, all the houses of Zitha family were burnt down because of wind. All of them had no place to sleep and they requested to stay at Jopi's family but he refused. They then went to her son Thomas and requested to stay at his home. At first Thomas refused, but later allowed them to stay at his home. This novel portrayed lack of peace in the Zitha family and the whole community because of Maria who instigated his two daughters to destroy many families by their adulterous behaviour. The behaviour of Maria is emphasised by Rayment (2006) who indicates that many parents instigate their children to have bad behaviour such as quarrelling with people, stealing, fighting and adultery.

## 9. Conclusion

The main purpose of this study was to portray lack of peace in the communities and how it is portrayed in Xitsonga literature. The Xitsonga literature which portrayed peace and lack of peace are *Mibya ya nyekanyeka* (2008) by B.K.M. Mtombeni, *Ndzi ngo tinciki!* (1987) by F.A. Thuketana, *Nsuku wa mina* (1992) by W.R. Chauke, *N'waninginingi ma ka tindleve* (1978) by F.A. Thuketana, *N'wana wa tinhlalu* (1982) by M.J. Maluleke, *Vutomi i vhlwa* (1995) by N.R. Mgiba, *Byi n'wi khele matluka* (2004) by M. Malungana and *Vukosi i mberha* (2008) by P. Ndlovu. In this study, the literature revealed many things that create peace, the difference between positive peace and negative peace and things which create lack of peace in the families, communities, churches, schools and the whole world. The novel "*Mibya ya nyekanyeka*" portrayed that many families are breaking down because of lack of peace in many families. Walsh and Williams (1997), emphasise that

the peace of the whole world start in the families because parents educate their children. The novel "Ndzi ngo ti nciki" also portrayed the causes and consequences of lack of peace in the families, communities and the country. According to Saraswatiji (2006), parents must teach their children to be peaceful and not fight with other people. The novel "Nsuku wa mina portrayed that there is no peace in the whole world because of criminals who want money in order to become rich. This is supported by Gambo and Muktar (2017) who emphasise that the major cause of lack of peace is the killing of people by criminals who want money. The novel "N'waninginingi ma ka tindleve" revealed lack of peace in the families and the country. The drama "Byi n'wi khele matluka" also portrayed the causes of lack of peace in the communities and churches. The novel which portrays the causes of lack of peace in the families and communities "Vutomi i vhlwa". The novel "N'wana wa tinhlalu" portrayed that there is no peace in the families and communities. The drama "Vukosi i mberha" also portrayed the causes of lack of peace in families and communities. The literature revealed that in many families, mothers are responsible for misleading their female children. This is confirmed by Ogoloma and Ukpere (2011) who assert that in some families the children who suffer are the girls because they are educated by their mothers that their role in the world is to love men in order to get money. These findings portrayed that this study was able to portray the causes of lack of peace in the families, schools, churches, community, country and the whole world. The study also revealed the difference between positive love and negative love and the strategies that can be implemented to create peace and stability in the whole world. In this study, it is recommended that leaders should bring peace in the communities, churches, work places and the world. It is therefore hoped that this study will contribute to the creation of peace in the families, schools, churches, community, country and the whole world.

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