

UCWANINGO NGEMIZWA YABALALELI NGEMIDLALO YOMOYA KANYE
NOMTHELELA WOKUPHINDWAPHINDWA KWEMIDLALO EMIDALA
EMSAKAZWENI UKHOZI FM

SIBUSISO SIHLE XHAKAZA



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EMSAKAZWENI UKHOZI FM

NGU-

SIBUSISO SIHLE XHAKAZA

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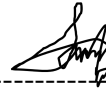
2022

ISIFUNGO

Kulolu cwaningo, mina Sibusiso Sihle Xhakaza, ngiyazibophezela ngiyafunga futhi ngiyagomela ukuthi lo msebenzi ngowami, uqhamuka emqondweni wami. Ngियाqinisekisa ukuthi imithombo yolwazi esetshenzisiwe lapha iveziwe ukuthi icashunwe kobani ngendlela efanele.



Xhakaza S.S.



10/02/2022

UMNIKELO

Lo msebenzi ngifisa ukuwethula emndenini wami. Ngiqala ngomama wami uXhakaza S.Z. obelokhu enami kubo bonke ubunzima ebengibhekene nabo, ngithi inkosi ikubusise MaDlaba MaS'gananda phum' eNkandla ngokuwa uvuka name. Akekho owayazi ukuthi kukhona isicucu engiyoba naso ngenxa yesimo sasekhaya kodwa ngenxa yakho nginazo. Ngiwethula nakubaba wami uXhakaza B.N. obelokhu engigqugquzela kukho konke ebengikwenza kulo msebenzi ukuze ube impumelelo.

AMAZWI OKUBONGA

Ngifisa ukubonga kakhulu kuDokotela Z.G. Buthelezi ngokungicathulisa. Indlela ibinzima futhi ibukeka imnyama kodwa ngokuba khona kwakhe nolwazi olunothile abenginika lona ivele yakhanya yathi bha! Ngithi ume njalo MaDlamini, Sibalukhulu, Mdlovu! Uqhubeke ukhiqize ongoti bakusasa njengoba usubakhiqizile abaningi emkhakheni Wezilimi Zomdabu Namasiko.

Ngibonga zonke izingane zakwethu nomndeni wami wonke ngokungeseka, ingakho lo msebenzi ube impumelelo.

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IQOQA

Lolu cwaningo lucubungula imizwa yabalaleli ngemidlalo yomoya kanye nomthelela wokuphindwaphindwa kwemidlalo emidala emsakazweni Ukhozi fm. Lolu cwaningo lusebenzise izindlela ezahlukene zokuqoqa ulwazi okubandakanya nemposambuzo kubabambiqhaza ababekhethwe ngobunhloso (*purposive sampling*). Lolu ucwaningo olukhwalithethivu lusebenzise ipharadaymu yomhumusho (*interpretive paradigm*) kanye nenjulalwazi eyaziwa ngokuthi yi-*social judgement theory*.

Emva kokuhlaziywa kwezimpendulo, kutholakale ukuthi abalaleli bayayithanda imidlalo emidala ngenxa yokuthi iyafundisa entsheni uma iqhathaniswa naleyo emisha. Emidala ivelele ngesiZulu sempela, iziyalo kanye nokugqamisa ukubaluleka kwamasiko nosikompilo lwesiZulu. Kuyahlaluka nokuthi imidlalo emidala isebenzisa isiZulu esamukelekile uma iqhathaniswa neyanamuhla esixuba kakhulu isiNgisi nolimi lwesitsotsi.

Lo msebenzi wehlukaniswe waba izahluko ezinhlanu kanje:

ISAHLUKO SOKUQALA

Isahluko sokuqala siyisethulo socwaningo lapho umcwaningi endlalela khona ucwaningo olubhekisisa imizwa kanye nemibono yabalaleli mayelana nokuphindwa kwemidlalo emidala yomoya emsakazweni Ukhozi fm. Lapha umcwaningi udingide izihloko ezifana nenhloso yocwaningo, intshisekelo, umklamo, imibuzo, abazozuza ngocwaningo kanye nolwazi oluwumnikelo walolu cwaningo emkhakheni wezemidlalo.

ISAHLUKO SESIBILI

Isahluko sesibili sidingida imibono yongoti kanye nenjulalwazi esetshenzisiwe ukuhlaziya ulwazi oluqoqwe kulolu cwaningo. Lapha bekubhekwa ukuthi ongoti bathini ngesihloko socwaningo nokuthi ikuphi ababhali abake bakuzuza ngesihloko esikhuluma ngabalaleli bemidlalo yomoya esikhathini esiphambili. Injulalwazi icacisa kabanzi ngomhlahlandlela wocwaningo ukuze umcwaningi angazitholi esenhlanhlatha uma esehlaziya.

ISAPHLUKO SESITHATHU

Isahluko sesithathu siqukethe izindlela ezisetshenzisiwe ukuqoqa ulwazi locwaningo. Umcwangingi usebenzise indlela yekhwalithethivu kanye nepharadaymu yomhumusho ukuqhuba ucwaningo. Umcwangingi uphinde wabheka nemiqulu eseke yabhalwa ababhali abehlukene mayelana nemidlalo yomoya. Kulesi sahluko kubhekwe ukuthi umcwangingi usebenzise ziphi izindlela kanye namathuluzi ukuzuzisa amaqiniso ocwaningo. Imposambuzo isetshenziswe kakhulu yase ilekelelwa yisiqophamazwi nephephamibuzo ekuqoqeni ulwazi olucwangingiwe.

ISAPHLUKO SESINE

Isahluko sesine sineka obala konke okuphawulwe abalaleli bomdlalo womoya ngemidlalo kanye nokuphindwaphindwa kwaleyo emidala emsakazweni Ukhozi fm. Kuphindwe kwahlaziywa nezimpendulo zababambiqhaza, kwashicilelwa wonke amaqiniso abakwazile ukuwaveza kulolu cwanningo. Kucashunwe okubalulekile emazwini abawashilo kwase kudingidwa izindikimba ezivumbukile kulokho ababambiqhaza abanhlolonhlobo abakuveze njengokuyimizwa yabo.

ISAPHLUKO SESIHLANU

Lapha kulesi sahluko kugxilwe ekusongweni kocwaningo. Lapha kuthintwe izihlokwana ezifana nezincomo, isihlaziyo kanye nesiphetho socwaningo. Kubheka ukuthi ikuphi okuzuziwe, ukubheka ukuthi ngabe imibuzo yocwaningo iphendulekile yini, ukudingida umthelela wocwaningo emkhakheni kanye nokuveza izingxenye ezisengacwanningwa abanye abalandelayo kule ndima.

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1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

NgokukaGrober nozakwabo (2007:58) igama elithi umdlalo ('drama') livela egameni lesiGrikhi elithi 'dram' okusho ukuthi enza umnyakazo othile. Umdlalo uwuhlobo lwephrozi egxile ekulingiseni nasekwenzeni. Umbhali womdlalo usebenzisa abalingisi ukwethula uhlobo lwempilo ethize ngokugxila kuleyo ndikimba ayikhethele. Umbhali usuke enomyalezo ahlose ukuwedlulisela esizweni. Umdlalo yinkulumo mpendulwano ekhuluma ngezinto ezikholakalayo (Tumane, 2016:83). Imidlalo inhlobonhlobo njengoba kukhona nebhalelwe ishshalazi, kodwa lolu cwaningo lugxile kuleyo ebhalelwe ukudlalwa emsakazweni.

Umsakazo obuwaziwa ngeRadio Bantu uqale ukukhula ngeminyaka ye-1960; kodwa ngenxa yobandlululo obeludla lubi ngaleso sikhathi kwakunzima ukuthola umdlalo womoya wesiZulu emsakazweni. UMaphumulo (2001:43) uthi umdlalo wokuqala womoya waqala ngonyaka we-1944. UNTuli noMakhambeni (1998:234) bathi umdlalo owaqala ukudlalwa emsakazweni wawubhalwe ngu-D.B.Z. Ntuli owawubizwa ngokuthi 'Indandatho Yesethembiso' ngonyaka we-1966. Umsakazo i-Radio Bantu, osuwaziwa ngoKhozi FM esikhathini namanje, walandelisa ngomdlalo owawubizwa ngokuthi 'UDeliwe'. Le midlalo ayizange idlalwe emsakazweni wabantu ngesikhathi isanda kubhalwa. Kwathatha isikhathi ukuba idlalwe. Isizathu sokuthi ingadlalwa ngesikhathi iqeda kubhalwa ukuthi ubungekho umsakazo wesiZulu obuvumela imidlalo yomoya ebhalwe ngolimi lwesiZulu ngenxa yobandlululo.

Imidlalo yomoya ebhalwe kahle inekhono lokwakha isizwe ngenxa yezifundo ezisuke ziqukethwe yizindikimba ezidingidwayo kulowo mdlalo womoya (Sharples, 1999; Hyland, 2012). Umsakazo iwona okwazi ukufinyelela kubantu abaningi ngesikhathi esisodwa emhlabeni. Ngisho abantu abahlupheka kakhulu bayazama ukuba nawo umsakazo.

Nangale kokufundisa nomyalezo, umsakazo wenzelwe ukuba ujabulise abantu ngezindlela ezahlukene. Ngokucacile lokhu kukhomba ukuthi ziningi izeluleko umuntu angazizua emdlalweni womoya. UFossard (1996:40) uthi:

"All radio drama is a form of communication. Drama for social change is special, because its aim is not only to entertain but also to motivate positive behavior and change in the audience."

For this reason, writers should begin their task with an understanding of how the seven key qualities of persuasive communication can be embodied in serial drama.”

Lokhu okungenhla kuchaza kabanzi ukuthi umdlalo uyajabulisa uphinde uqwashise empilweni. Kubalulekile ukuthi kube khona ababhali abaningi abasha abazozibamba ziqine kulo mkhakha.

Kubabhali besiZulu, umcwaningi ubona u-D.B.Z. Ntuli evelela kakhulu ohlwini lwabantu abamnkantshubomvu ababhala imidlalo yomoya. Igama lakhe livela ngisho emidlalweni esibhalwe abantu abasha besimanje. Lokhu kungaba izinkomba zokuthi ababhali abasafufusa kusenzima ukuzimela ngokwabo bese bencika kuye uNtuli. Yize isiZulu sithi indlela ibuzwa kwabaphambili, kumele ngokuhamba kwesikhathi babonakale abasha bekhula beya ngokuzimela ngokuhamba kwesikhathi. Kuyingozi ukuncika unomphela ngoba kusala isikhala uma izingwazi zinyenya kancane kancane. Lolu ncwaningo luzama ukubheka ukuthi ukuphindwaphindwa kwemidlalo emidala ngabe kuyamene yini nokuntuleka kwababhali bemidlalo yomoya. Lokhu kuphindwa kwemidlalo kwenzeka kaningi esingabala esikubone ngonyaka wezi-2016, lapho umdlalo owabhalwa nguB.P Luthuli ngonyaka we-1995 osihloko sithi ‘Ngithulise Mnguni’ uphindiwe oKhozini.

IsiZulu sithi inkunzi isematholeni. Uma intsha ingazibandakanyi noma abantu bengangeneleli emkhakheni wokubhalwa kwemidlalo yomoya kusho ukuthi lo mkhakha kuzowuthatha isikhathi ukuba uthuthuke. Yonke imikhakha yokubhala ithuthuka ngoba kubanantu abadala nabasha abayingxenywe ukuze baqhudelane bakhulisane ukuze kube nesasasa. Imidlalo yomoya akumele ishabalale njengoba iyakwazi ukuba esinye sezikhali zokuletha ushintsho emphakathini (Fossard, 1996).

Ziningi izibonelo zoshintsho olungalethwa imidlalo yomoya. Siyabathola abantu emphakathini bethatha izinqumo eziyingozi ezimpilweni zabo, kumbe bazithole sebeboshiwe ngenxa yenkinga ebebengasithola isixazululo sayo emidlalweni womoya ngoba ubhalwa ngezinto ezithinta izimpilo zabantu (Boncroft, 2004; Mary, 2009). UFossard (1996:20) uthi:

“Radio is a universal and versatile medium of communication that can be used for the benefit of the society. Throughout the world, radio has been used to encourage positive individual behavioural and constructive social change ...”

Lokhu okungenhla kucacisa kabanzi ukuthi umsakazo ungumgogodla ekuxhumaniseni abantu emhlabeni wonke. Uphinde uhlumelelise isimilo ukhuthaze nokuziphatha kwabantu emphakathini. Isikhali esinjengalesi singebukelwe phansi.

Ngokombono kaYu (2012) esikhathini samanje kunokuntuleka kwamathuba emisebenzi ezweni laseNingizimu Afrika. Isikhathi lesi lapho abantu abanekhono lokubhala okufanele babhale ngaso ukuze bakwazi ukuziphilisa bona nemindeni yabo. Lolu cwaningo luzama ukuthola ukuthi abalaleli balibona kanjani izinga lemidlalo yomoya ukuze kuthuthukiswe abasafufusa uma kutholakala kunobuthakathaka ekuthuthukiseni leli khono. Lokhu kungabandakanya nokuqwashisa abafisa ukuba ababhali ngokuthi bangayishayi indiva imizwa yabalaleli kodwa babhale ngezinkinga ezibahluphayo kanye nangezindikimba ezintsha (Fossard, 1996; Crook, 1999). Njengoba lolu cwaningo lugxile emizweni yabalaleli kanye nasemibonweni yabo kufanele umdlalo womoya uthinte wonke umlaleli omdala nomncane ngezimo ababhekana nazo ukuze bazithole bamukelekile, beyingxenywe futhi besizakala bonke emdlalweni womoya (Mjwacu, 2002:06).

1.2 Injulalwazi esetshenziwe kanye nemibono yongoti

Ucwaningo luthatha imibono yongoti asebeke babhala ngesihloko semidlalo yomoya esithi asifane nalezi. Lapha umcwaningi ufuna ukuzwa ukuthi yini abayibonayo ngemidlalo yomoya kanti futhi imibono izophinde icacise ekugcineni kocwaningo ukuthi ikuphi abakuzuzile ongoti abehlukene futhi bakuzuze kanjani. Nomncwaningi naye uzoncika kuwo lawo masu namaqhinga ukuze azuze amaqinso amasha ocwaningo. UDiona, (2012:04) uthi:

“The ‘literature review’ is the part of the thesis where there is extensive reference to related research and theory in your field; it is where connections are made between the source texts that

you draw on and where you position yourself and your research among these sources.”

Lokhu okungenhla kusho ukuthi imibono yongoti ifakazela ukuthi umcwaningi lokho asuke ecwaninga ngakho kukhona abanye esebeke bacwaninga ngakho bazuza amaqiniso alindelekile esihlokwani nakuba amaqiniso ocwaningo angeke afane ncamashi. Imibono yongoti iphinde isize umcwaningi ukuthi akwazi ukubona nokukala ukuthi ucwaningo lwakhe lusezingeni elifanele yini nabacwaningi asebeke bacwaninga ngesihloko esithi asifane semidlalo yomoya. Bakhona futhi abanye ababeka ngemibono yongoti, UDenney noTewksbury (2012:01) bathi:

“in essence, a literature review is a comprehensive overview of prior research regarding a specific topic. The overview both shows the reader what is known about a topic, and what is not yet known, thereby setting up the rationale or need for a new investigation, which is what the actual study to which the literature review is attached seeks to do.”

Lokhu okucashunwe ngenhla kucacisa ukuthi imibono yongoti iveza ukuthi lungakanani ulwazi abacwaningi abanalo ngesihloko okusuke kucwaningwa ngaso. Isuke isiza umcwaningi ukuthi ukuthi abe nesithombe ngamaqiniso azuzwa abanye ukuze naye aveze awakhe kodwa anganhlahlathi, kafishane ucwaningo luqhutshwe nangezincwadi. Izincwadi ezinolwazi mayelana nokubhalwa komdlalo womoya kanye nemizwa yabalaleli zizothungathwa kuhle kwenja yamaphoyisa ithungatha umkhondo wesigebengu. Nakhona lapho kuzobe kuthathwa imibono yongoti abehlukene ezincwadini. UCronin (2008:38) uthi:

“A literature review is an objective, thorough summary and critical analysis of the relevant available research and non-research literature on the topic being studied. Its goal is to bring the reader up to date with current literature on a topic and form the basis for another goal such as the justification for future research in the area.”

Lokhu okungenhla kufakazela eminye imibono yongoti ukuthi ivula amehlo omcwaningi azi kabanzi ukuthi isihloko acwaninga ngaso ikuphi okuzuwze abanye abacwaningi.

Okuhle ngokuthatha imibono yongoti ngesihloko ukuthi kucacisa ngokusobala ukuthi le nkinga esuse ucwaningo ongoti sebeke bahlaziya ngayo kwabonakala ukuthi kukhona inkinga isekhona edinga isixazululo sayo nomnikelo omusha (Charmaz, 2006:15).

Umdlalo womoya obhaleke kahle usebenzisa imisindo ngoba umbhali usuke ekuqonda ukuthi abalaleli ngeke bakwazi ukubona okwenzekayo kodwa kufuneka kube nesithombe esizokwakheka emqondweni wabo.

Kuwumsebenzi wombhali ukuqinisekisa ukuthi umlaleli uyasithola isithombe ngokuzobe kwenzeka ngendlela umbhali azodidiyela ngayo umdlalo kanye nemisindo ezosebenza. U-Ash (1985:12) uthi:

“Storytelling and radio play writing are ‘blind’. The listeners in both cases see nothing; but they imagine that they do. The art of good storytelling and good radio play writing is never to forget that the audience is blind without ever making them feel for a moment that they are. With the first sound the listener hears, be it word or a snatch of music, the playwright and the listener together begin to create a ‘visual’ world based on the dramatist’s words and the listener’s imagination. Radio drama is a private rather than a collective experience because radio drama takes place in the mind of the listener it is possible for neither the listener, as in nor other form of drama, to enter into the minds of the characters – to have the sense of thinking their thoughts and feeling their feelings.”

Lokhu kucacisa kabanzi ukuthi ngaphandle kobuhlakani bombhali kanye nendlela ahlele ngayo imisindo kunganzima ukuthi umdlalo ulandeleke kumlaleli. UMgaga (2014: 19) uthi:

“Radio drama theory provides a systematic framework in which the transmission and reception of sound without the visual element can be interpreted. Radio drama is a ‘blind’ phenomenon because the performance is invisible, but it is generated by the sound and ear. It helps to determine what type of communication can be used to change the behaviour of listeners in order to achieve the objectives of radio drama. Therefore, it focuses on the sound and the ear as major vehicles which can produce a radio drama.”

Umdlalo womoya usubhaliwe wapheliswa abadlali sibeziwa ngamazwi konke abakushoyo. UMaphumulo, (2001:07) uthi:

“A radio drama is a complete and self-contained piece of writing intended from its inception to be acted and produced in a radio studio using audio technology such as microphones, sound generating, sound recording and tape editing equipment of radio broadcasting as distinct from the visual technology of television, film or the alternative process of live theatre....”

UMaphumulo ucacisa kabanzi ukuthi izinga lobuchwepheshe lingumgogdla wokubunjwa komdlalo womoya. Ubeka ngokuthi amazwi abadlali ayaqoshwa Kanye nemisindo. Le ndlela yobuchwepheshe obusetshenziswa emsakazweni uma kusakazwa umdlalo womoya yehlukile kwimidlalo yeshashalazi nekamabonakude.

Injulalwazi nayo ingumhlahlandlela wocwaningo uGrant no-Osanloo (2014) babeka ngokuthi injulalwazi ihlelwe ukuthi ibe umgogdla nomhlamhlandlela womsebenzi wocwaningo. Injulalwazi ingumgogdla womsebenzi wocwaningo.

Lolu cwano lusebenzisa injulalwazi ebizwa ngokuthi yi-social judgement theory ehambisana ne-theory of attitude change. UPretty, Fabrigar noWeger, (2003:357) bathi:

“Attitude refers to people’s global evaluations of any object, such as oneself, other people, possessions, issues, abstract concepts, and so forth.”

Le njulalwazi eyaziwa nge-theory of attitude change, igxile esifundweni esiphathelene nabantu, okungaba ukuziphatha, indlela umuntu axazulula ngayo izinkinga abhekana nazo kanye nendlela abuka ngayo izinto. Ucwano luzobheka imizwa yabalaleli bomdlalo womoya ukuthi ikuphi abakuzuzayo kuwo. Le njulalwazi ibe wusizo olukhulu ekuzuzeni amaqiniso ngocwaningo njengoba kuphinde kwaqoqwa ulwazi ngokuxoxisana. Lapha abalaleli banikeze imibono kanye nemizwa yabo ngomdlalo womoya wesiZulu. Inhloso yalolu cwano ibibandakanya ukuthola into eyakha umlaleli kanye naleyo engamakhi engathathwa ngokuthi ingamawongwongo, (Hummelfarb noEagly, 1974).

Lapha ababecwaningwa banikeze imizwa yabo ngabakufundayo emdlalweni womoya kanye nokwahlulela imidlalo womoya abazikhethela yona njengezibonelo.

Lezi zinjulalwazi ziyahambelana nocwaningo olucwaninga imibono kanye nemizwa yabalaleli bomdlalo womoya. UDemuth, (2018) uthi:

“To study the world means to study perceptions and ideas we created, and the world is mainly the world of perceptions, images or ideas. Thus, when we want to study something, first we should know where, when and how to meet and learn it. But that is not enough.”

Lokhu kucunungula kukaDemuth, kucacisa ukuthi lesi sifundo sikhona imibono yabantu emhlabeni nesithombe abanaso emqondweni. Lapha umcwaningi ucwaninga ngemibono yabalaleli ngokuphindwa kwemidlalo yomoya, umcwaningi ufuna ukuthola indlela ababuka ngayo nemizwa kanye nesithombe abanaso emqondweni ngemidlalo yomoya mayelana nokuphindwa kwayo.

Injulalwazi yokufunda icwaninga imizwa yabantu ngabakufunda emdlalweni womoya, iphinde icwaninge imizwa yabalaleli bomdlalo ukuthi umdlalo uthinta izimpilo zabo yini noma cha.

Okubalulekile ukuthi ababhali kufanele bangakhohlwa uhlobo lomlaleli, ukuthi umlaleli uzowucubungula umdlalo womoya. Yingakho kumele babhale ngezinto ezikhokakalayo futhi ezizobakha abalaleli. UGreenwild (1968:149) uthi:

“When a person receives a communication and is faced with decision of accepting or rejecting the persuasion, he may be expected to attempt to relate the new information to his existing attitudes, knowledge, feelings, etc. In the course of doing this, he likely rehearses substantial cognitive content beyond that of the persuasive message itself. The present hypothesis to persuasion may provide a bases for explaining persisting effects of communication in terms of cognitive learning.”

Lokhu okucashunwe ngenhla kufakazela osekushiwo ukuthi injulalwazi emayelana nokufunda ibheka nolwazi umuntu analo ngento okusuke kucwaningwa ngayo, iphinde ithinte nemizwa yabantu. Imizwa iyo eholela ekuziphatheni okuhle noma okubi kodwa umuntu ngaphambi kokuthi enze into empilweni noma akhulume ulalela imizwa yakhe kuqala.

Injulalwazi yokukwahlulela yona isiza kakhulu ukubheka imibono njengoba ucwaningo luzobheka imibono yabalaleli bomdlalo. Kulolu cwaningo abalaleli bomdlalo balindeleke ukuthi bahlulele ababhali bomdlalo womoya ngendlela abawubhala baphinde bawuhlele ngayo, (Cherif, Hovland, & Nebergall, ([www. Social-judgment-theory-okeefe.pdf](http://www.Social-judgment-theory-okeefe.pdf)). UCherif nabanye (1965) bathi:

“Since, from a social judgement theory point of view, the person’s reaction to a persuasive communication will depend on the person’s judgement of the message, it is important to be able to assess persons’ judgement of the various possible positions. The assessment procedure offered by social judgement theory is known as the order Alternatives Questionnaires.”

([www. Social-judgment-theory-okeefe.pdf](http://www.Social-judgment-theory-okeefe.pdf))

Ngaphandle kwemibono kanye nemizwa yabalaleli lolu cwaningo angeke lwaba impumelelo. Kuzokwaziwa konke ngababhali kanye neqhaza labo ekupheleni kwalolu cwaningo.

1.3 Izinhlalo zocwaningo

- Ucwaningo luhlose ukubhekisisa ukuthi kungani kuphindwaphindwa imidlalo yomoya emidala emsakazweni Ukhozi FM
- Ucwaningo luhlose ukuzuza amaqiniso amasha ngemizwa yabalaleli bemidlalo yomoya mayelana nalokhu kuphindwaphindwa.
- Ucwaningo luzobheka nokuthi ikuphi okufanele kwenziwe ukuze inani lemidlalo yomoya emisha lizokhula kukhiqizwe nababhali abasha kungabe kusajwayeleka ukuphindwa kwesike yadlala.
- Ucwaningo luhlose nokuthola ukuthi kungabe ulimi lwesiZulu lusetshenziswa ngendlela efanele yini emidlalweni yomoya yamanje uma kuqhathaniswa neyakudala.

1.4 Inkinga edingidwa ucwaningo

Kunokuphindwaphindwa kwezindikimba ezizodwa emsakazweni Ukhozi FM Imidlalo emidala eyadlala eminyakeni eminingi edlule ibuya iphindelela. Kuyasolakala ukuthi ababhali abasebasha abekho ezingeni elifanele uma beqhathaniswa nasebemnkantshubomvu. Kunenkinga yokungabhali ngezindikimba ezithinta impilo yanamuhla emphakathini. Abalaleli bazonikezwa ithuba lokuveza imibono ngokuphindwa kwemidlalo nezindikimba ezindala. Ucwaningo luhlose ukuzuza imizwa yabalaleli bomdlalo womoya ukuthi ngabe kukhona yini okuhle abakuzuzayo nokubakhayo empilweni kulezi ndikimba ezilokhu ziphindwa kanye nemidlalo ephindwayo.

1.5 Imibuzo yocwaningo

1. Kungani kuphindwaphindwa imidlalo yomoya emidala emsakazweni Ukhozi fm?
2. Imiphi imizwa abanayo abalaleli bomdlalo ngokuphindwa kwayo?
3. Ikuphi okufanele kwenziwe ukuze inani lemidlalo yomoya emisha lande nokubhalwa kwemidlalo kuthuthuke kungabe kusaphindwaphindwa esike yadlala?
4. Yini engenziwa ukuze kuthuthukiswe ikhono lokubhala kubabhali abasafufusa?

1.6 Inkuthazo yocwaningo

Ucwaningo lukhuthazwe ukubona inani lababhali bemidlalo yomoya lingakwazi ukuzimela. Kuthi lapho lithi lizama ukuzimela libuyise izindikimba ezifanayo nezijwayelekile. Lokhu okuze kudale ukuthi kube nokudlalwa kuphindelelwa kwemidlalo emidala esike yadlalwa oKhozini FM. Ababhali uma bebhala imidlalo yomoya emagameni abantu ababe ingxenye yalowo nalowo mdlalo uD.B. Z Ntuli uvame ukuvela. Ucwaningo luhlose ukuthola ukuthi yini lena eyinkinga kangaka kubabhali abasha. Bakhona abayidlanzana abazimelayo kodwa umsebenzi wabo usuke uzophinda indikimba efanayo, okungaba eyegciwane lengculazi, izidakamizwa kanye neyobugebengu. Lezo zindikimba sezisetshenziswe kakhulu emidlalweni yomoya.

Kubalulekile uma umuntu ezobhala ngayo ukuthi ake aveze umlayezo ngendlela enobuciko engazokunenga abalaleli bomdlalo womoya. Lokhu kucacise ngokusobala ukuthi ikhona inkinga ekhona efihlekile engakatholakali ukuthi yini imbangela yayo. Ingakho-ke ucwaningo

lukhuthazekile ukuthi kungabe yini le nkanankana ebhekene nababhali. Izwe linabantu abaningi abanamakhono ahlukene ekubhaleni imidlalo yomoya. Imizwa yabalaleli bomdlalo ibalulekile ingakho ucwaningo lufuna ukuthola yona ukuze lokhu okubonwe umcwaningi kuphonswe esivivaneni sokwakha nokuthuthukisa izinga lemidlalo yomoya kusasa.

Okunye okukhuthaze ucwaningo uma kubukwa inani lababhali bemidlalo yomoya alikhuli ngendlela efanele. Yebo ikhona leyo mithonsevana othuke uyizwa. Lapha sikhuluma ngomidlalo osihloko sithi 'Ngithulise Mnguni' obhalwe nguB.P. Luthuli ngonyaka we-1995.

Uma imidlalo yomoya iphinda izindikimba ezifanayo kungaba nomthelela wokuthi abantu bangagcina bengasabi nothando lokubhala imidlalo noma abalaleli bomdlalo womoya banciphe. Uma abantu benengeka bangagcina bengawulaleli umdlalo womoya, uma futhi bengasawulaleli kuzonciphisa nababhali abasha. Kumele ithuthukiswe imidlalo futhi ibe nesasasa ngoba umsakazo uvele usenkingeni yokudlelwa isikhathi umabonakude.

Uma isizwe sithokoza ngomidlalo yomoya kulapho sizobona khona izindikimba ezintsha nababhali abaningi abasha abazimelayo ekubhaleni imidlalo womoya. Lokhu kunganika ithemba lokuthi uma ababhali abadala bendulela kweliphakade lo mkhakha ngeke ushabalale noma wehlelwe izinga.

Ngokubona lento igcina inomthelela ngoba nentsha ibona kulula kakhulu ukubhala imidlalo yomoya emisha ngesilungu kodwa bebe bengabantu abaNsundu. Lokho kuchaza ukuthi imidlalo yomoya ebhalwe ngesiZulu izonciphisa emisakazweni esakaza ngolimi lwesiZulu. Ingakho-ke umcwaningi ebone kungcono ukuthi acwaninge imizwa yabalaleli ukuthola amaqiniso ngabakuzwayo emidlalweni yomoya.

Lokhu kwenziwa ukuthi umlayezo nomuzwa umbhali awudlulisela kubalaleli bawuzwa kahle emidlalweni womoya. Lenkinga yokungandi kwababhali abasha kudala ukuthi ulimi lwethu lubukeleke phansi kangangokuba ezikhungweni zemfundo ephakeme uma ufunda into ethinta ulimi lwesiZulu nokubhalwa kwemidlalo yomoya abanye abafundi baba nokukubukela phansi. Umcwaningi uke wabhekana naleyo nto.

Yonke imizwa abanayo abalaleli bazoyiveza. Ngokombono womcwaningi umdlalo ongabhalekile kahle ungehlisa nesithuzi kanye nezinga lolimi lwesiZulu. UCrook, (2007) uthi:

“Most radio drama is very badly written. Radio drama is an endangered species. It has never taken a hold of mainstream programming on commercial radio in the UK.”

www.irdp.co.uk.

Lapha uCrook ucacisa ngokuthi umdlalo osuke ungabhalekile kahle uyingozi ngokuthi ungadlulisa ulwazi olungabalulekile uphinde ulimaze nethunzi sombhali.

Ababhali kufanele beqaphele nendlela abasebenzisa ngayo ulimi lwesiZulu ngoba uma besebenzisa amagama asezingeni elingafanele kungadala umonakalo wolimi. Abalaleli bazoveza imibono yabo nangendlela ulimi lwesiZulu olusetshenziswa ngayo emdlalweni womoya.

1.7 Indlela yokuqhuba ucwaningo

Lena indlela exube izindlela eziningi zokuqoqa ulwazi oluzosetshenziswa ukwenza ucwaningo oluyimpumelelo. Le ndlela ixuba ucwaningosimo kanye nocwaningo lokubala. Lezi zindlela ziyakwazi ukuzebenzisana ukukhiqiza ucwaningo olusezingeni eliphezulu noluhloniphekile. Lezi zindlela ziphinde zisebenzisane nenjulalwazi ukuveza amaqiniso ngalokho ukuzuke kucwaningwa ngakho Creswell (2014:04).

Ucwaningo luzoqhutshwa ngokuvakashela indawo yakwaMaphumulo ngaphansi kukamasipala wakwaMaphumulo esigcemeni sesithupha (ward 06), esigodini saseMbitane. Umcwaningi uzocwaninga abantu abathile abazoba ingxenye mayelana nemizwa kanye nemibono yabo kubhekiswe emidlalweni yomoya edlala oKhozini FM. Lapha kuzobe kufunakala ukuphawula kwabo kanye nemibono mayelana nabakutholayo uma belalele umdlalo womoya. Umcwaningi

uzohlela amaphepha emibuzo nezimpendulo lapho abazobe becwaningwa bezokwazi ukuphendulela khona, baveze imizwa yabo ngemidlalo yomoya.

Umcwaningi uzophinde athekele ulwazi ngokuvakashela umsakazo ukhozi FM. Lokhu uzokwenza ngenhloso yokuba nezingxoxo nabaseMnyangweni oqondene ngqo nemidlalo yomoya ukuze izimpendulo zemibuzo yocwaningo iphenduleke.

1.8 Umklamo wocwaningo

Umklamo wocwaningo usuke ulawula ucwaningo ukuze umcwaningi angazitholi esenkanta ucwaningo lugcine seluphuma endleleni yokuphendula imibuzongqangi yocwaningo. Umcwaningi usuke edweba umngcele lapho ucwaningo luzohamba khona luze lufinyelele esiphethweni. (Simon & Goes, 2013). Lolu cwanoinguzoxila emizweni kanye nasemibonweni yabalaleli bemidlalo yomoya ekhethekile edlala oKhozini FM.

Intsha yasendaweni yakwaMaphumulo esigcemeni sesithupha izocwaningwa ukuveza imibono yayo mayelana nabakutholayo emidlalweni yomoya. USimon noGoes, (2013) bathi:

“The scope of the study refers to the parameters under which the study will be operating. The problem you seek to solve will fit within certain parameters. Think of the scope as the domain of your research-what’s in the domain, and what is not. You need to make it as clear as possible what you will be studying and what factors are within the accepted range of your study. “

www.limitationscopedelimitation1.pdf

Lokhu kusho okungenhla kucacisa ngokusobala ukuthi ucwaningo akumele lube udangadube insimu engenamungcele kodwa kufanele lube nemingcele lapho luhamba lugcine khona.

Ucwaningo luzobuye luthinte izinto ezifana nezindinkimba esezijwayelekile kakhulu okungasafanele zibuye njalo kodwa uma zibuya umbhali kufanele aqaphele ukuthi uveza

ubuhlakani kuleyo ndikimba ukuze ilandeleke futhi inikeze inzuzo entsha kumlaleli. UFossard (1996: 20) uthi:

“Once the objectives are set, the parents must decide what approach to take to help the children to achieve these goals. In other words, the parents must determine the purpose of their communication.”

Lokhu singakusebenzisa nakulolu cwaningo ukuhlomisa ababhali ukuthi kumele bayiqondise inhloso yomdlalo womoya. Ucwangingo luzoveza ukuthi mphumela muni oba khona emdlalweni obhaleke kahle nongabhalekile kahle esizweni sonke. Ucwangingo luzobuye luthinte ubuhle bokubhalwa kwemidlalo yomoya ukuze intsha igququzeleke ekubhaleni. UCrook (2007) uthi:

“Most listeners like good exciting plots. Without a good plot you’re eating a soufflé that has gone flat. You need plot more plot and more plot. Run at least two story lines. Two subplots would be interesting. Keep the plots linked logically. within the same play. The best system is a major and a minor storyline linked to one another. Get them to come together at the end.”

www.irdp.co.uk.

Abalaleli bayayithanda into eehayo futhi egcina isinesasasa. Imizwa yabalaleli kumele ibhekelelwe ngoba uma umdlalo ungayifaki kusho ukuthi lowo mbhali usuke ezibhalela yena kodwa engenandaba nabalaleli kanye nemizwa yabo.

1.9 Abazohlomula kulolu cwaningo

Lolu cwaningo luzohlomulisa labo abathanda ukubhala imidlalo yomoya, ngokuthi ikuphi okufanele bakubhalele umlaleli womdlalo womoya. Abantwana abasakhulayo nabo bazosizakala ngolwazi nokubaluleka komdlalo womoya nokuthi uzuza ngani uma ngabe ungumbhali noma ungumlaleli. Bazokwazi ukuthola izimfundiso ezahlukene ngokwenzeka ezweni lonke ngokulalela umdlalo womoya. Ucwangingo luzobuye luhlomulise ababhali abasebasha bemidlalo yomoya ngokubanika imigomo efanele esetshenziswa uma kubhalwa umdlalo womoya.

Ucwaningo luzohlomulisa isizwe sonke emhlabeni esilalela imidlalo yomoya yesiZulu mayelana nokuletha izixazululo ezinkingeni isizwe sonke esibhekana nazo.

Luzophinde luhlomulise othisha abafundisa ulimi lwesiZulu emazingeni aphantsi kanye naphakeme. UFossard, (1996:70) uthi:

“Radio is a universal and versatile medium of communication that can be used for the benefit of society. Throughout the world, radio has been used to encourage positive individual behaviour change and constructive social change through formal lessons or didactic lectures delivered by renowned scholars and authorities.”

UFossard uyawuncoma umsakazo njengoba wona ufinyelela ezindaweni eziningi ngisho nakubantu abadla imbuya ngothi. Umsakazo uyasetshenziswa njengesikhali sokuletha ushintsho ephakathini ngokumema izikhulumi kanti nemidlalo yomoya ingabamba iqhaza ngendlela efanayo. Lolu lungalekelela ngokuvumbulula izinkinga okuzothi uma zixazululeka abantu bakwazi ukuthola amasu okuphilisana, ukubekezelelana kanye nokuhlalisana ngokuthula.

Ucwaningo luzobuyele luhlomulise nalabo abathanda ukwazi ngolimi lwesiZulu abakwamanye amazwe abahlala lapha eMzansi Afrika kanye nalaba abahlala kwemanye amazwe njengaseNgilandi okungaba abaseNingizimu Afrika abahlala emazweni aphantsi kanye ngokomsebenzi ukuthi bethola izimfundiso ezintsha ngosekwenzeka manje emhlabeni. Ucwaningo luzohlomulisa kakhulu wonke umuntu ongathanda ukubhala imidlalo yomoya ngolimi lwendabuko.

1.10 Uhlaka lwezahluko

ISAHLUKO SOKUQALA: Isethulo socwaningo. Le ngxenye izobe ihlose ukwendlalela lonke ucwaningo.

ISAHLUKO SESIBILI: Kudingidwa kabanzi izinjulalwazi eziwumgogodla wocwaningo kanye nemibono yongoti.

ISAHLUKO SESITHATHU: Kudingidwa uhlobo locwaningo kanye nezindlela zokuqoqa ulwazi ezisetshenziwe.

ISAHLUKO SESINE: Ukwethulwa kwalokho okutholakele ocwaningweni bese kudingidwa.

ISAHLUKO SESIHLANU: Lapha kudingidwe iziphumo zocwaningo, kwahlaziywa, kwase kukhishwa izincomo kanye nesiphetho.

ISAHLUKO SESIBILI

0.2 IMIBONO YONGOTI KANYE NENJULALWAZI YOCWANINGO

2.1 Isingeniso

Kulesi sahluko kuzobhekwa imibono yongoti kanye nenjulalwazi yokuqhuba ucwaningo okuyiyona eyisikhali sokuhlaziya ulwazi. Lapha kuzobhekwa ukuthi imibono yongoti ithini ngesihloko socwaningo nokuthi ikuphi ababhali abakuzuzayo ngesihloko esikhuluma ngabalaleli bomdlalo womoya. Injulalwazi icacisa kabanzi umhlahlandlela wocwaningo ukuze umcwaningi angazitholi esenhlanhlatha esesho okwakhe ocwaningweni.

Imibono yongothi kulapho umcwaningi esuke ebheka khona ukuthi ababhali bacwaninge bazuzani ngesihloko esithi asifane nesicwaningwayo kulo msebenzi. Kuyenzeka futhi izihloko zocwaningo zicishe zifane kodwa ocwaningayo athole noma azuze amaqiniso angafani natholwe omunye umcwaningi. UCronin (2008:38) uthi:

“A literature review is an objective, thorough summary and critical analysis of the relevant available research and non-research literature on the topic being studied. Its goal is to bring the reader up to date with current literature on a topic and form the basis for another goal such as the justification for future research in the area.”

Ulwazi oselukhona endimeni ngenxa yocwaningo lubalulekile kumcwaningi. Lumnikeza isithombe esiphelel ngokuthi yini esiyenziwe nokuthi zikuphi izikhala ezisadinga ukugcwaliswa ngocwaningo olusha. Imibono yongoti iyona eba yisisekelo kumcwaningi omusha ngoba wakhela phezu kwayo.

2.2. Ukubaluleka kwemibono yongoti ocwaningweni

Imibono yongoti ibalulekile kakhulu uma kuqhutshwa ucwaningo. Ibaluleke ngokuthi iletha ubufakazi bokuthi umcwaningi lokhu akushoyo akakususeli ekhanda lakhe kodwa kukhona abake babhala ngakho ezincwadini. Uma umcwaningi esukela umsebenzi wokucwaninga, inhloso yokuqala kufanele kube ukuthola osekwenziwe abacwaningi okuhlobene nocwaningo lwakhe. UWelman nabanye (2012: 39) bathi:

“A review of related literature can provide researcher with important facts and background information about the subject under study. Such review also enables the researcher to avoid duplicating previous research. If a study of the same topic has been conducted before, a review provides a researcher with the information about the aspects of the problem which have not been investigated or explored before.”

Lokhu okungenhla kucacisa kabanzi ukuthi imibono yongoti iletha amaqiniso asake acwaningwa phambilini. Lokhu kusiza umcwaningi ukuthi angaphindaphindi inteyodwa esike yacwaningwa yatholakala.

Imibono yongoti ibamba iqhaza elikhulu ekuqhutshweni kocwaningo ngoba ulwazi oluningi lutholakala kubona ongoti befakazelana noma bephikisana ngalokho okucwaningwayo.

Ngale kokuthi imibono yongoti ilekelela ekuqhubeni ucwaningo kodwa futhi ingaphinde ikhulise ulwazi lomcwaningi, azithole esechazeleke kahle futhi esenolwazi oluthuthukile. Imibono yongoti yenza ucwaningo lube sezingeni eliphezulu futhi luthembeke. UKumar, (2014:48) uthi:

“Reviewing the literature can be time consuming, daunting and frustrating, but it is also rewarding. The literature review is an integral part of the research process and makes a valuable contribution to almost every operational step. It is important even before the first step; that is, when you are merely thinking

about a research question that you may want to find answers to through your research journey.”

Lapha ngenhla uKumar uthi imibono yongoti kungenzeka kubukeke sengathi kuyinto echitha isikhathi kodwa inomvuzo omuhle ekugcineni. Ikuthatha ikubeke lapho umcwaningi afisa khona ocwaningweni lwakhe. Imibono yongoti iyamsiza umcwaningi ukuthi akwazi ukuzilola kahle ngoba usuke esebona ukuthi ucwaningo lwakhe luzoziletha yini izimpendulo zocwaningo lwakhe. Kusheshe kugqame uma umcwaningi enza into eseke yenziwa. Okudingekayo ukuletha ulwazi olusha, hhayi ukuphinda osekwenziwe abanye ngaphandle uma isizinda socwaningo nezindlela zocwaningo zehlukene.

Imibono yongoti ibamba iqhaza elibaluleke kakhulu ekwenzeni ucwaningo. Lemibono iyona eba ngumngodla wocwaningo. Ucwaningo oluhle luncike kakhulu emibonweni yongoti.

2.3. Uyini umdlalo

UTumane (2016:83) ubeka ngokuthi umdlalo umbhalo wobuciko, oyinkulumo mpendulwano ekhuluma ngezinto ezikholakalayo esiyethulelwa abalingiswa abasuke beqokwe umbhali bese ebetha amagama ahambisana nezindawo zabo emdlalweni noma izigameko zabo. Umdlalo ilapho umbhali esethulela uhlobo lwempilo edlulisa okuphilwa ngabalingiswa abalingisa lokhu okusuke kuhloswe umbhali. Umbhali usuke enomyalezo ahlose ukuwedlulisela esizweni. Wuhlobo olugxile ekulingiseni nasekwenzeni. Umdlalo yinkulumo mpendulwano ekhuluma ngezinto ezikholakalayo esiyethulelwa abalingiswa abasuke beqokwe umbhali bese ebanika amagama ahambisana nezindawo zabo emdlalweni noma izigameko zabo. Umdlalo isiqephu sombhalo esilandisa ngendaba okungaba ngempilo enezigameko ezisemqoka eziwusizo ebantwini. Isihloko somdlalo sivamise ukukhomba iqiniso elithile. UMngadi (2008:05) uthi:

“Umdlalo yilapho umbhali ededela khona abadlali bazikhulumele bona, yena angachazi lutho olutheni. Lolu uhlobo olusebenzisa ulimi lwephrozi. Umongo womdlalo uqukethwe inkulumo-mpendulwano evela kubalingiswa abatholakala endabeni.”

Umdlalo iwona osinika isithombe sempilo yemihla ngemihla yabalingiswa. Leyo mpilo kanye nezigameko kufanele zifundise noma zibumbe isizwe ngoba umbhali usuke efuna ukudlulisa umlayezo esizweni. Kufanele ukuthi konke okulingiswayo kube nesifundo futhi kukholakale. Umbhali usivezela impilo yabalingiswa, amazanga okufunda, izinkolelo zabo kanye nohlobo lwempilo yemindeni yabo.

2.4. Ukubhalwa komdlalo womoya

NgokukaFossard (1996: vii) umdlalo womoya kufanele wenze umlaleli abe ingxenye yakho konke okwenzeka emdlaweni. Kufanele umbhali aqaphele ukuthi umdlalo ubamba iqhaza ekushintsheni umphakathi ngokufunda ezenzweni zabalingisayo. Ukufakazela ukubaluleka komdlalo womoya sicaphuna uLedger (2015) othi:

“Radio is an extraordinary medium. A radio play can travel through time and space, between centuries and continents. It can take place in an airplane, down a goldmine, on a ship; it can also take place within the confines of somebody’s mind.”

www.bbc.co.uk.

Umbhali uLedger ngenhla ucacisa ngokuhamba ngesikhathi okuphilwa kusona emazweni onke nokuthi ukwazi ukufinyelela kude ngisho emakhosombeni. YingakhouUmdlalo womoya uthathwa njengesixhumanisi esifinyelela noma ikuphi.

Umbhali uveza abalingiswa ngezenzo zabo kanye nemisindo egxamisa isimo ngoba izimo ezenzekayo azibonakali kodwa kusetshenziswa inzwa yokulalela, (Harries, 2007). UXhakaza (2016:52) uthi:

“Umdlalo womoya kufanele ube nezinhlobo ezahlukene zemisindo ukuze kugqame umyalezo umbhali asuke efuna ukuwedlulisela kubalaleli ngaleso sikhathi.”

Lokhu okucashunwe ngenhla kuchaza ukuthi ngaphandle kokwehlukana imisindo emdlalweni kunganzima ukuqonda okwenzekayo ngaleso sikhathi. UWerner (1995:33) uthi:

“... sounds and words are working together to create a picture for your listener, rather than describing something that is flat, and boring. If you stimulate your listener’s imagination, imagine how much more enjoyment they will receive from your program.”

Imisindo isiza umlaleli ukuba abumbe isithombe engqondweni yakhe ngaloko okwenzekayo. Ngaphandle kwesithombe esakhiwa imisindo, umlaleli ngeke akwazi ukulandela kahle indaba. Umsindo uhambelana nesimo esisuke senzeka ngaleso sikhathi emdlalweni. Uma kusebusuku futhi kunokuthaka emdlalweni umsindo uzoba nokusabisa. Lokho-ke kwakha isithombe esithile kumlaleli aze asabe ngisho ukuba yedwa endlini.

Inkulumo mpendulwano ehloliwe emdlalweni womoya kanye nabalingisi bakhulisa umdlalo ngezindlela ezahlukeni ezihambelana nemisindo. Konke lokhu kuqala esingenisweni somdlalo ukhule njalo ngamabanga awo uze uyofinyelele esicongweni.

Inkulumo mpendulwana ebhaleke kahle iyalandeleka, iyaheha, iyajabulisa kodwa mayibe nesifundo esitholakalayo kuyo. UBraham (1995:13) uthi:

“The idea in radio is to create pictures and to stimulate the imagination of the listener, and this is achieved by the careful selection of words, not the unlimited use of adjectives. In writing radio drama, a very particular approach must be taken to script construction and writing style. This is the distinctive challenge of the art. Like all radio material, radio drama involves the stimulation of the imagination, not the laborious construction of tangible images. With the right sound effect, it is possible to create any sort of illusion. Whatever kind of drama you produce; it must create an image for the listeners. That’s the only way to put the action in a setting. It’s possible, like in cinema or television, to place the characters in paradise. With the right sound effect, the right choice of words, it’s possible to transport those characters from paradise to a parched desert island.”

Uchaza ngokugcwele uBraham uma ethi umqondo womlaleli uyaphekeka ngokusezingeni eliphezulu ngokukwazi ukubuka indaba angayiboni ngamehlo engqondo. Lojhu kugcizelela nohlobo lolimi olusetshenzisiwe ukubumba izithombemagama engqondweni yomlaleli. Amagama anembayo nemisindo efanelekile iyawenza umdlalo ube ohlabahlisile.

2.5 Isizathu sokufakwa komculo emdlalweni womoya

Umculo ofakwa emdlalweni womoya usuke uqukethe umuzwa waleso simo esisuke sigqanyiswa emdlalweni womoya. Lokhu kwenzelwa ukuthi umlaleli abe nomuzwa waleyo nto esuke idlalwa ngaleso sikhathi aze ayibone ngamehlo egqondo futhi azibone eyingxenyeyomdlalo. IGreat Northern Audio Theatre, (1993) ithi:

“Sound Effect help tell the story in audio. They tell you where or when the story takes place. They tell you about action, how event unfolding.

www.greatnorthernaudio.com/sound-effect

Sekugcizelelwe ngenhla ukubaluleka komsindo ikakhulukazi uma uhambisana nomculo ofanele. Umculo iwona ogqamisa zonke izimo kanye nemizwa, kafishane nje, ngeke umdlalo womoya ube impumelelo ngaphandle komculo osuke uhambisana nesimo. UVerba (1997) uthi:

“Music, background and special effects (such as acoustics) are means of colouring the pictures created in the listener’s mind- but many fine radio plays rely on nothing more than dialogue so powerful and so exploit the real visual strength of the medium.”

www.safm-writing-of-plays-for-radio/pdf

Kuyagcizelelwa ukuthi umculo ubalulekile kakhulukazi uma uhambisana nenkulumo mpendulwano enohlonze. Umbhali ohlulekile ukuletha ukubambisana phakathi kwenkulumo mpendulwano, imisindo Kanye nomculo usuke engawakhiphanga kahle amagwevu ekubhaleni lolu hlobo lombhalo wephrozi.

2.5.1 Iqhaza lomculo emdlalweni womoya

Emdlalweni womoya umculo uletha isithombe esigqamisa okusuke kudlalwa ngaleso sikhathu. Imidlalo yomoya ephindwayo kanye nalena edlalwa oKhozi FM kulesikhathi samanje, kukhona umahluko ophawulekayo ngoba izinga lezobuchwepheshe selenyuke kakhulu ayisafani ncamashi nalena ebidlalwa ezikhathini zakudala (Ledger 2015).

ULedger phinde athi nakuba kunjalo kodwa kufanele umsindo womdlalo uhambisane nokwenzeka emdlalweni ngaleso sikhathi njengoba kuyo le midlalo ephindwayo kusuke kukhona ukuhambisana komsindo kanye nesimo sangaleso sikhathi okungaba ukuvuleka komnyango noma ukukhonkotha kwezinja. ULedger, (2015) uthi:

“A variety of sounds is essential for holding the listeners’ attention and engaging their interest. This variety can be achieved by altering the length of sequences, the number of people speaking, the pace of the dialogue and location of action. The contrast between a noisy sequence with a number of voices and a quiet passage of interior monologues (the actor thinking aloud to himself or herself) is very effective. There is also a good contrast to be achieved between an indoor setting and an outside.”

([www.ledger how to write radio drama](http://www.ledgerhowtowrite.com)).

Lokhu okungenhla kucacisa kabanzi ukuthi imisindo emdlalweni womoya ibalulekile ukuthi icacise futhi ithuthukise osekwenzeka ngaleso sikhathi.

2.5.2 Ukuchazwa kweqhaza lomsakazo womdlalo womoya Ukhozi FM

UMtimde nabanye (1998:09) bathi umsakazo uyithuluzi lokuxhumana nokudlulisa umyalezo obalulekile esizweni sonke salolo nalolo limi. Umsakazo wesiZulu uKhozi FM ukhule wadlondlobala ngemidlalo yomoya ngemuva kokuphela kobandlululo.

Liye ngokwanda isasasa lemidlalo yomoya yize eminye eminingi igcine isiphindaphindwa. UCrook (1999:05) uthi:

“The radio play, a new form of dramatic interest, is increasing rapidly in popularity. Go to a movie and then come home and listen to a radio and you will have received two exactly opposite of a trical effects. Perhaps, in the near future, you may have both movie and radio broadcast to you . . . Of course, scenes and acts from current plays are often broadcast, but many eastern stations now have their own theatrical groups and give plays especially adapted for Radio use. Pretend you are blind and listen to these plays. The better your imagination, the better the play.”

Ukuthandwa kwemidlalo yomoya kuyadlondlobala. Miningi imidlalo yamabhayisikobho nemidlalo yeshashalazi eshintshwayo ibunjelwe ukuba idlalwe emsakazweni. Leyo midlalo yomoya ebhaleke kahle iyalikhulisa inani labalaleli bese beba nogqozi nelukuluku lokulalela.

2.5.3 Iliphi iqhaza lomdlalo womoya kumlaleli?

UFossard (1996) uthi umdlalo womoya uqukethe umyalezo ofundisayo ongaba usizo kubantu abaningi. Indlela yokuthumela umyalezo kubantu ngezinto ezenzeka ezweni nezenzeka emandulo kanye nokukhumbuza abantu ngemidlalo yomoya yakudala kusetshenziswa umdlalo womoya, nakuba umcwaningi engazi

kahle ukuthi ukuphindwa kwemidlalo emidala kuwusizo yini kubantu kodwa lokho kuzovezwa eziphumweni. UFossard (1996:70) uthi:

“Radio is a universal and versatile medium of communication that can be used for the benefit of society. Throughout the world, radio has been used to encourage positive individual behaviour change and constructive social change through formal lessons or didactic lectures delivered by renowned scholars and authorities.”

Lokhu kushayela isipikili kulokho obesekushiwo ngenhla ngokubaluleka komdlalo womoya. Uyisikhali esihle kulabo babhali abaqonde ukubamba iqhaza ekubumbeni isizwe, ukuhlumelelisa izimilo nokushintsha indlela yokuziphatha ngoba umdlalo womoya obhaleke kahle unomyalezo owakhayo nonothile ezindlebeni zabalaleli.

Bonke ubuhle bomdlalo womoya bupheleliswa umculo ohambisana nesimo nemisindo yakhona emdlalweni (Fossard, 1999:115). Umculo odlalwayo kuyenzeka kube olaphayo kulabo abalusizi. Ukwakheka kwesithombe sengqondo kolalele kukhuthaza ukusebenza kobuchopho. Lokhu kufakazelwa uZulu, (2010:247) obeka ngokuthi:

“As sound is appealing to the ear, so sound effects bring certain outcomes to the story line or enhance the message either positive or negative. In this regard sound effectiveness adds more value to the story in that it brings an emphasis to the main aim of the story/message.”

Lokhu okucashunwe ngenhla kufakazela osekushiwo ukuthi umculo emdlalweni womoya ongoti bathi usuke uzokwakha isithombe esiphilayo sesimo esisuke senzeka emdlalweni. UFossad (1999:115) uthi:

“Mood music can be used, sparingly, at the opening of a scene, but most experienced radio writers prefer to depend on powerful dialogue to set the emotional tone. Dramatic music all too early can add a sense of melodrama to a radio serial.”

Kuyaphawuleka ukuthi umculo akumele ube mningi kakhulu ngoba ubuningi bawo ngasekuqaleni kungadala umonakalo umdlalo ugcwale ihaba. Okumele kuqine yinkulumo mpendulwano ecolisisekile.

Akumele umculo ungabi khona nhlobo kodwa akumele ube mningi. Uma ungase ungafakwa nhlobo, okudlalwayo ngeke umlaleli asheshe akuzwe emithanjeni yegazi lakhe ngoba kungabe kuyinto engaxilile kuyena ngenxa yokungabi bikho nhlobo komculo.

2.5.4 Ababhali balukhulisa kanjani udweshu emidlalweni yomoya yamanje nalena ephindwayo yakudala

UFossard (1996:54) uthi udweshu ilona olukhulisa umdlalo usheshe ufike esicongweni esiwuvuthondaba. Udweshu lwangaphandle ilapho abalingisi benokushayisana kwemibono okubonakalayo okugcina sekudala ukuthi bangezواني, bashayane noma bathukane. Udweshu lwangaphakathi ukungqubuzana kwemibono ngaphakathi kumlingisi ngamunye (Xhakaza, 2016:23).

Udweshu lwenza abalaleli bomdlalo babe ingxenye yomdlalo ngenxa yokulangazelela futhi bafune ukwazi ukuthi engabe iyozala nkomoni. UFossard, (1996:32) uthi:

“Dramatic conflict is a vital feature of any drama, whether performed on stage, television, or radio, because it attracts and holds the attention of the audience. Dramatic conflict refers to the unusual, often unexpected, turns that occur in all human activities that create uncertainty, tension, suspense, or surprise. Every event, every circumstance, every relationship in life is subject to uncertainty. The most careful preparations can result, inadvertently, in disastrous errors or unanticipated benefits. Even well-intentioned people can make unwitting mistakes with amusing, tragic, or sometimes unimportant consequences.”

Umbali uFossard ugqizelela kona ukuthi udweshu yilona olubumba indaba. Udweshu luyisisusa futhi lukhulisa umdlalo. Lokhu kwenziwa ngokuqamba abadlali bese babelwa izindawo ezifanele. UXhakaza (2016:22) uphinde agqizelele ukuthi umdlalo ukhula ngodweshu lwangaphandle nolwangaphakathi oluqubuka phakathi kwabalingiswa bomdlalo. Lokhu kucacisa ngokusobala ukuthi udwethu luyisisekelo somdlalo. UMadden noScott, 1984:03) bathi:

“The term conflict simply means that a story brings together two opposing forces, which we call a protagonist (one who struggles for) and an antagonist (one who struggles against), and then develops and resolves the struggle between these two

forces. In most stories, these conflicts will assume one of two patterns.”

Udweshu luletha abadlali abangamaqembu amabili. Umdlali osemqoka nabamesekayo kanye nembali nalabo abayesekayo. Iwona la maqembu okuthi ngokungqubuzana kwawo kube nokungaboni ngaso linye. Izigameko zalokhu kwehlukana kwemibono ikona okulekelelayo ekukhuliseni umdlalo.

Udweshu lwangaphandle ilapho abalingiswa bengezwani, belwa, benwephulana noma bebambana ngezihluthu. Kafishane ilapho kukhona ukushayisana phakathi kwabalingiswa okubonakalayo. Kungaba ukulwa kwezandla noma amagama aphinyiswayo. UStrathy (2015) uthi:

“External conflict used to be the primary form of conflict in genre or popular fiction. Only in more literary works did heroes grow, change, or even question themselves much. Your genre fiction protagonist knew he or she was a better person than the villain and had no reason to change. So, the tension in the story was all about whether the hero could outwit or outfight the villain at the climax, which made for rather shallow characterization.”

www.how-to-write-external-conflict).

Udweshu lwangaphakathi lapho umlingiswa ezindla ngayedwana noma kunokugqubuzana kwemibono kuyena yedwa ngaphakathi kokunye ugcine ephimisa eyedwa ngenxa yokuxakeka komqondo. Ukuphimisa ikona okusetshenziswa kakhulu emdlalweni womoya. UStrathy, (2015) uthi:

“Internal conflict concerns your main character's self-doubt his or her dilemma over the best way to achieve the Story Goal.”

www.how-to-write-external-conflict).

Lapha uStrathy (2015) uyachaza ukuthi umlingiswa omkhulu usuke enenkinga abhekene nayo emvimbelayo ukuba aphumelelise izifiso zakhe.

2.6 Ukhula kanjani umdlalo uze uyofika kuvuthondaba?

NgokukaCash (2008) umdlalo ukhula ngenkinga esuke izungeze umlingiswa osemqoka eyethulwa ngumbhali womdlalo esingenisweni. Iyona-ke le nkinga ekhula ngalo udweshu kube nokwanda kwezinkinga kumlingiswa osemqoka ehlaselwa evukelwa izinto eziningi endleleni kuqubuke nemibuzo yokuthi ngabe iyozala nkomoni? Kuyothi ngemuva kwebanga elibizwa ngesixakaxaka kube nesigaba esiyimpendulo yomdlalo uvuthondaba. Ilapho-ke imibuzo yabalaleli iphenduleka khona. UTrimmer noJennings, (1985:03) bathi:

“This moment of crisis, the climax of the story, usually marks an end of the development of the major action of the story. In whatever remains of the plot, we expect the writer to show us the sequences of the action that has occurs in the climax.”

Lokho kungezwani kwabalingiswa ababili noma abathathu ikhona okwenza umdlalo ube nesasasa. Kuphinde kugqamise nesimo senhlalo esiyingxenye yesizinda somdlalo. UFossard, (1996:54) uthi:

“The point where the dramatic of the drama, became so intense that something must happen to end it.”

Isixakaxaka sisuke sesinezigameko ezibalulekile ezinyusa umdlalo uphikelele kuvuthondaba. Ngokwe-Greens Radio Play, (2008):

“This climax is an important part of the play. The listeners will be most interested. This occurs right before the conflict is resolved.”

([www: mythprojects. Radio+Play?](http://www.mythprojects.com)).

Kukulo leli zinga lapho umlaleli womdlalo eba nelukuluku nogqozi lokulandela umdlalo noma efuna ukubona okuzokwenzeka uma uqhubeka.

2.7 Ukuchazwa kwabalingiswa nezinhlalo zabo emdlalweni womoya

NgokukaFossard (1996:35) umdlalo womoya wakhiwa ngabo abalingiswa. Ibona okufanele benze izenzo ezikhokakalayo kanye neminyakazo ekhombisa ukuphila emdlalweni. Lapha umbhali uye abaqambe noma abethe amagama abalingiswa ngokwezenzo noma ngokwempilo yabo emdlalweni. Lapha kusuke kufanele umlingiswa enze izenzo ezikhokakayo ezenziwa umuntu futhi ezikhombisa impilo yomuntu ophilayo.

2.7.1 Abalingiswa abayizicaba

Lolu uhlobo lomlingiswa ongashintshi noma ongaguquki kusukela umdlalo uqala uze uyophela. Lo mlingiswa akayena usomaqhinga, akayena umalala ephenduka ngoba uhlale eyinto eyodwa njalo nje. Uma esiyisigebengu uba yiso umdlalo uqala uze uyophela, akaguquki. Ngaphezu kwalokho simthola eveza isayidi lokucabanga elilodwa njalo nje. Lokhu okungenhla kuchaza ukuthi lolu uhlobo lomlingiswa olungaba nezenzo ezinhle noma ezimbi umdlalo uze uyofinyelele esicongweni noma kuvuthondaba kuze kuyokwehlela kwibohlololo noma ipholavuthondaba. Lo mlingiswa akathuthuki futhi akalona iqiniso ngokwempilo ayiphilayo ngoba uma ungumuntu uyaguquguquka kodwa yena impilo yakhe ihlale isesimweni esisodwa njalo nje (Bosch, 2010:24).

2.7.2 Umlingiswa oyindilinga

Lolu wuhlobo lomlingiswa olukholakalayo emdlalweni ngoba impilo yakhe iyaququguquka njengeyabantu bonke. Loluhlobo lomlingiswa othuthukayo noma olukhulayo uma umdlalo uqhubeka. Lona ngumlingiswa onezenzo nezigameko ezimangazayo njengabantu bonke abazenza empilweni. Abanye benza izenzo ezithusayo kungalindele muntu ngenxa yemidlinzo yabo njengabantu bonke abadlinzayo. Yingakho-ke sithi lolu hlobo lomlingiswa luyakholakala.

2.7.3 Umlingiswa oqavile, ongummeleli noma omkhulu

Umlingiswa oqavile ilolo hlobo lomlingiswa umbhali asethulele yena ekuqaleni komdlalo.

Uwumgogodla womdlalo. Lo mlingiswa umdlalo wakhiwe wancika kuye noma wakhelwe phezu kwakhe. Izinkinga zonke zisuke zimzungezile kusukela ekuqaleni komdlalo kuze kufike kuvuthondaba. Umdlalo ukhula ngezinkinga ezizungeze umlingiswa oqavile. Lo mlingiswa uba nezimbangi, avukelwe izitha ukuze umdlalo uqhubeke uye phambili. Izinkinga zike zimzungeze kwesinye isikhathi aze alahlekelze nayithemba kodwa umdlalo usuke usaqhubeka. Izinkinga zomlingiswa oqavile ziye zixazululeke kuvuthondaba (Bosch et al, 2010:25). Lokhu kufakazelwa oLutrin noPincus (2002:95) abathi:

“The main character may also be called a protagonist. You become aware of their strength and weakness. A protagonist often shares his innermost thoughts with audience by means of a soliloquy. A soliloquy is the speech in which character appears to be talking to himself/herself.”

Lokhu kukhuluma yedwana aphemisele kuyaheha kakhulu emdlalweni womoya uma kwenziwe ngendlela efanele. Njengabalaleli sigcina sesibazi ubuqotho kanye nobuthaka bakhe emdlalweni. Umlingiswa uveza imizwa yakhe kwizethameli ngenkulumo mpendulwano.

2.7.4 Umlingiswa omncane kanye nomlingiswa oyimbangi

Lolu uhlobo lomlingiswa ongaqavile kodwa obalulekile ngokwemisebenzi yakhe emincane nebukeya idelelekile ayenzayo kodwa isuke iwusizo olukhulu kulabo asuke ebasiza endabeni. Loluhlobo lomlingiswa esiluthola lusiza umlingiswa osemqoka noma lusiza abalingiswa abanye endabeni.

Umlingiswa oyixoki ilona omatasatasa ngokuxabanisa abantu. Kuyenzeka asebenze ukubulalisa abantu nokukhuluma izindaba ezibucayi. Usiza ngoba udala ukushuba kwesimo emdlalweni okwenza umdlalo ube nelukuluku futhi ukhule ngamandla. Izinkinga ezivela

emdlalweni kubalingiswa lo mlingiswa usuke eneqhaza alibambile kulokho. Lo mlingiswa ukhombisa impilo yabantu yemihla ngemihla njengoba sazi ukuthi uma siphila kunabantu abangabaxovi emphakathini esiphila kuyona. (Bosch et al, 2010).

2.7.5 Umlingiswa oyimbangi

Lolu uhlobo lomlingiswa omelene nenjabulo kanye nenhlalakahle yomlingiswa oqavile. Ulwela ukuthi impilo yomlingiswa oqavile ingaqhubekeli phambili. Loluhlobo lomlingiswa olukhombisa isihluku olungenza noma yini ukuze kuhlukumezeke umlingiswa osemqoka. Umlingiswa oyimbangi ukhombisa impilo ekholakalayo ngoba empilweni sinabantu abayizimbangi zethu abangathandi ukubona abanye abantu beqhubekela phambili nempilo. Lo mlingiswa akabulali ubuthongo ecabanga amasu okuhlukumeza noma okudalela umlingiswa osemqoka izinkinga (Short, 1989).

2.8 Iqhaza lomlingiswa emdlaweni womoya

Ngokusho kukaFossard, (1996:65) kukhona abalingiswa abangabaqhathi emdlaweni abenza izimpi nesimo senhlalo sibe muncu. Kukhona abalingiswa abayizimbangi zomlingiswa osemqoka abenza izinto ezizokwenza impilo yomlingiswa osemqoka ibe nzima. Lobo bunzima ibona-ke obenza umdlalo ube nokuheha ukuze abalaleli babe nogqozi nelukuluku lokuwulandela kuze kuyoba sesiphethweni. UFossard (1996: xvii) uthi:

“Through characters who demonstrate how the new behaviour fits with or grows out of current beliefs and practices (compatibility); Through dialogue describing the new behaviour in simple terms and in appropriate language for the audience (low complexity); Through role models who motivate listeners to try at least some aspects of the new behaviour (trialability) and advocate its acceptance by others; Through multiple plots that show what happens to characters who adopt the new behaviour and to those who do not (observability); and through happy

endings that demonstrate the benefits of the new behaviour (comparative advantage).”

UFossard uthi okwenziwa abalingiswa emdlalweni kumele kuhambisane nokwenzeka empilweni yansukuzonke. Ngokusebenzisa inkulumompendulwano abalingiswa bayakwazi ukudweba isithombe sengqondo esilula kulowo olalele. Bayakhuthaza ngenxa yendlela abenza ngayo ukuze ukuze kube khona abantu abashintsha ukuziphatha ngenxa yokufuna ukuza umlingiswa othize. Ngakgo-ke kuyacaca ukuthi ngaphandle komlingiswa angeke saba nento ebizwa ngomdlalo. Emdlalweni womoya iphimbo lomdlali kufanele lihambisane nesimo akusona ngaleso sikhathi, akufanele umlingiswa abe ngumuntu ojabule ngokwenkulumompendulwano bese yena azwakalise izwi lokujabha. Lokho kusho ukuthi akahambisani nesimo okufanele abe kusona ngokomdlalo. Abalaleli bathembele ezwini nasemsindweni kuphela ngoba abakwazi ukubona iminyakazo yabalingiswa njengakumabonakude kodwa konke lokhu kufanele kugqanyiswe ngemisindo ezobe yenziwa ngumlaleli. UCrook (1999) uthi:

“Active character/urgent plot. The character’s energy has to fight the urgency of the plot and the urgency of the plot makes the character more energetic.”

Isakhiwo sendaba kumele kube ngesinesisekelo esiqinile noma ubhalwe ube sezingeni elifanele ngobuchule. Leso sakhiwo somdlalo esinomfutho isona esizokwenza abadlali babe nomfutho uma sebedlala. Kufanele abadlali bayiphile into abayidlalayo ukuze ingene nasemithanjeni yegazi lomlaleli.

2.9 Ukuchazwa kwenjulalwazi eyisisekelo socwaningo

Injulalwazi yakha uhlaka lokuhlaziya ulwazi oluqoqelwe ucwaningo. Umcwaningi wenza isiqiniseko sokuthi ukhetha injulalwazi ehambelana nesihloko asicwaningayo. Ngamafuphi nje injulalwazi isiza ekutheni umsebenzi womcwaningi ube nesisekelo esiqinile. UNkosi (2011: 25) uthi:

“Injulalwazi yiqoqo lezitatimende noma inqubomgomo noma inkambiso eyakhiwe ukuchaza amaqiniso ngesimo esithile noma

ubunjalo bento, noma ukusebenza kwento ethile. UNkosi uyaqhuba uthi kungaba yiqembu elithile labantu, isimo noma isikhungo esithile, ikakhulukazi lelo qoqo lamaqiniso eselike lavivinywa liphindelelwa, noma abantu abanangi bavumelana ngalo. Injulalwazi iyizincazelo eziwumphumela wocwaningo olunzulu futhi yeyeme enkollelweni ethile kanti isetshenziswa ngabantu abanangi.”

Injulalwazi iyasiza ekulekeleleni ukuhlaziya ucwaningo nokuveza amaqiniso ngokuthile okudinga ukuhlaziywa. Kungalezi zizathu-ke umcwaningi ekhethe ukusekela ucwaningo lwakhe ngenjulalwazi. Ukuchazwa kwenjulalwazi kufakazelwa uDoolittle (2001:01) obeka ngokuthi:

“A theory is a set of interrelated and interdependent principles that are designed to explain phenomena of interest...”

Injulalwazi isuke icubungulwe isikhathi eside ngaphambi kokuba yethulwe ukuze yemukeleke. Lolu cwaningo lukhethe injulalwazi yokwahlulela (*judgement theory*) njengesikhali sokuhlaziya ulwazi oluqoqwe ocwaningweni. Le njulalwazi izosiza kakhulu ukubheka imibono njengoba ucwaningo luzobheka imibono yabalaleli bomdlalo womoya. U-Asemah, (1965:75) uthi:

“Social judgment theory is based on the idea that the effect of a persuasive message on a particular issue depends on the way that the receiver evaluates the position of the message...”

Le njulalwazi ibheka indlela umuntu abuka ngayo izinto aphinde ahlaziye nomyalezo wanoma iyiphi into empilweni yakhe ukuze athole umyalezo olungile. U-Asemah (1965:76) uthi:

“Social judgment theory seeks to explain how an audience processes message. The new information is compared to existing beliefs and a decision to accept or reject the information is made. The beginning of social judgement theory can be traced

to early experiments on attitude and persuasion in social psychology...”

Injulalwazi yokwahlulela ocwaningweni iyona enqumela umuntu noma eyakha umngcele phakathi kwezinto ezinhle kanye nezimbi (Smith, 2006). Lolu uhlobo lwenjulalwazi oluphinde lucwaninge nendlela abantu ababheka ngayo izinto bese bethola izifundo ezithile. Izifundo zihlukene kabili kukhona isifundo esibi esingakhi futhi esingagququzelwa emakhaya kodwa umuntu usifunda emgwaqweni kubangani bakhe kanti kukhona isifundo esilungileyo nesifundiswayo ekhaya, kumabonakude kanye nasemdlalweni womoya.

Le njulalwazi igxile esifundweni esiphathelene nabantu, okungaba ukuziphatha, indlela umuntu axazulula ngayo izinkinga abhekana nazo kanye nendlela abuka ngayo izinto. Ucwangingo luzobheka imizwa yabalaleli bomdlalo womoya ukuthi ikuphi abakuzuzayo kuwo. Le njulalwazi izoba usizo kakhulu ekuzuzeni amaqiniso alindelekile njengoba kuzophinde kusetshenziswe nemposambuzo. Lapha ababambiqhaza bazonikeza imibono kanye nemizwa yabo ngemidlalo yomoya yesiZulu. Inhloso yalolu cwangingo ukuthola into eyakha umlaleli kanye naleyo engamakhi engathathwa ngokuthi amawongowongo (Hummelfarb & Eagly, 1974).

Kuye kudingeke ukuthi umuntu ahlaziye, ahlulele bese ethatha isinqumo esimlungile. Kuyacaca ukuthi umuntu nomuntu empilweni kumele abe nesu lokubuka izinto nokuthatha umyalezo olungile. U-Asamah (1965:76) uthi:

“When we receive persuasive information, we use our categories of judgement to judge the information; thus, as individuals evaluate incoming information, they decide which category of latitude it belongs. There is latitude of rejection, latitude of non-commitment and latitude of acceptance. The one that falls within the latitude of acceptance will influence the receiver positively.”

Uma umlaleli ethola ulwazi emdlalweni womoya, uyalwetshisa athathe isinqumo ngazokwenza ngalo. Le njulalwazi ikwazi ukuveza ukuthi umuntu ukhule kangakani ngomcabango

ngokubheka izenzo zakhe nendlela athatha ngayo izinto. Iyahambelana nocwaningo ngoba lapha kufanele umlaleli ajaje umdlalo abhekise imizwa yakhe kuwona ukuthi ikuphi akuzuzayo, okumakhayo, iziyalo zokuhlomela impilo njengoba sazi ukuthi umdlalo womoya kufanele uvule abantu imiqondo.

Umcwaningi ukhethe ukucwaninga indawo yakwaMaphumulo ngoba kukhona ababhali umsuka wabo okhona kwaMaphumulo. Abantu bayikhonzile indaba yokubhala ngoba bafunda endaweni yangakubo ukuthi ukubhala kuyaphumelelisa. Lokhu kuchaza ukuthi kungenzeka iningi labantu ukuthi libe ingxenye yabalaleli abaqavile emdlalweni yomoya. Lapha kubalwa izinkakha ezinjengoNakanjani Sibiyi, u-D.B. Z Ntuli, u-A.M. Maphumulo nabanye.

2.10 Iqoqa lesahluko

Kulesi sahluko umcwaningi ubebhekisisa imibono yongoti Kanye nenjulalwazi esetshenzisiwe kulolu cwaningo. Bangingi abacwaningi ababhalile ngemidlalo olimini lwesiZulu, kodwa abaningi babhale ngemidlalo esemabhukwini. Lolu cwaningo luhluke ngakho ukuveza isithombe semidlalo emidala iqhathaniswa nemisha. Ucwaningo lukhethe ukusebenzisa injulalwazi egxile ekuhlaziyeni kwabantu izinto ngaphambi kokuba bathathe isinqumo. Ibonakale ilufanele lolu cwaningo ngoba abalaleli bomdlalo womoya balindeleke ukuthi bagcine benqumile ngokuphindwaphindwa kwemidlalo emidala emsakazweni Ukhozi FM.

ISAHLUKO SESITHATHU

3.0 INDLELA YOKUQHUBA UCWANINGO NOKUQOQA ULWAZI OLUSETSHENZISIWE

3.1 Isingeniso

Lesi sahluko siqukethe izindlela ezisetshenzisiwe ukuqoqa ulwazi locwaningo. Lapha kuzophinde kusetshenziswe indlela yocwaningosimo kanye nocwaningo lokubala. Kuzobhekwa nemiqulu eseke yabhalwa ababhali abehlukene. Kulesi sahluko kuzoba kubhekwa ukuthi umcwaningi usebenzise ziphi izindlela kanye namathuluzi ukuzuza amaqiniso ocwaningo. Kuso lesi sahluko kuzobhekwa iqhaza lwesiqophamazwi kanye nephephamibuzo (questionnaires). Kuzosetshenziswa umtapo wolwazi, nesiqoqelilwazi kanye nokuvakashela abazocwaningwa emakhaya ukuthola ulwazi olufanele.

3.2 Izindlela zokucwaninga

Umcwaningi kufanele azi kabanzi ngenjululwazi ukuze akwazi ukwenza ucwaningo lube impumelelo. Ukucwaninga indlela enhle kakhulu eveza amaqiniso amasha kanye nezimpendulo zemibuzo umcwaningi asuke enazo. Umcwaningi ucwaninga ngoba esuke efuna ukuthola amaqiniso asuke engenazo izimpendulo. UKhuzwayo (2012: 40) uthi:

“Indlela yokwenza ucwaningo iyindlela yokwenza nokucabanga echazela umcwaningi ngomnyombo walokho azokucubungula.”

Ukucwaninga kuwukuvumbulula okufihlekile, kucutshungulwe kuveze obala lokho obekuyizingqinamba. Indlela umcwaningi asuke ecwaninga ngayo usebenzisa imibuzo okuyiyona ezohola ucwaningo, imibuzo azoncika kuyo. UKelly (1999:24) noMdletshe (2003:30) bayakuvuma ukuthi ziningi izindlela zokwenza ucwaningo, umcwaningi angazisebenzisa ekuqhubeni ucwaningo lwakhe. Umbuzo ovelayo othi yiziphi izindlela zokwenza ucwaningo? Umcwaningi kufanele azinike isikhathi esanele ekukhetheni indlela azoyisebenzisa ekwenzeni ucwaningo, ukuze akwazi ukuthola ingonyuluka yalokhu asuke efuna ukucwaninga.

Lokhu kuveza ngokusobala ukuthi umcwaningi kumele ajule ngokomqondo, adle amathambo ekhanda ngendlela esakuhlola ukuze lube luningi ulwazi azoluzuzwa. ULai (2011:02) ubeka ngokuthi:

“Critical thinking includes the component skills of analysing arguments, making inferences using inductive or deductive reasoning, judging or evaluating, and making decisions or solving problems. Background knowledge is a necessary but not a sufficient condition for enabling critical thought within a given subject.

Lapha ngenhla kukhulunywa ngamasu kanye nokuhlaziya okujulile okuletha izimpendulo zemibuzo yocwaningo. Lokhu kukhomba ukuthi umcwaningi akanikezi nje imizwa yakhe kodwa uphendula imibuzo yocwaningo ngokulandela imigudu efanele. Kulolu cwaningo, umcwaningi usebenzise indlela yekhwalithethivu, ebuye yaziwe ngocwaningoluhlonze, kanye nocwaningokubala.

Abacwaningi balusebenzisa kakhulu ucwaningoluhlonze emikhakheni eminingi ehlukehlukehene ikakhulukazi emkhakheni wezobuciko nowezobuntu. Umbhali uYin (2011:06) ufakaza ngokuthi:

“Qualitative research has become an acceptable, if not mainstream, form of research in many different academic and professional fields. As a result, the large number of students and scholars who conduct qualitative studies may be part of different social science disciplines (e.g., sociology, anthropology, political science, or psychology) or different professions (e.g., education, management, nursing, urban planning, and program evaluation). In any of these fields, qualitative research represents an attractive and fruitful way of doing research.”

Kule mikhakha ebalwe ngenhla isike yabonakala kakhulu le ndlela isetshenziswa ngempumelelo. Abacwaningi bangaqhamuka nemibono engefani ngesihloko noma ngabe bacwaninga ngesihloko esisodwa. Lokho kuncike ezindleleni abazisebenzisayo ukwenza ucwaningo. Lolu cwaningo lubheke endleleni okubhalwa ngayo umdlalo womoya. UKumar (2014: 14) uchaza indlela yocwaningoluhlonze ngokuthi:

‘The qualitative is embedded in the philosophy of empiricism; follows an open, flexible and unstructured approach to enquiry; aims to explore diversity rather than to quantify; the extent of variation in a phenomenon; emphasis the description of narration of feelings, perceptions and experiences rather than their measurement; and communicates findings in a descriptive and narrative rather than analytical manner, placing no or less emphasis or generalisation.’

Le ndlela yocwaningo ivulelekile kanti iyamvumela umcwaningi ukuba ahambisane nesimo socwaningo. Ibhekisisa kakhulu okuchazwa ababambiqhaza, imizwa yabo, indlela ababona ngayo izinto, izimo abaphile ngaphansi kwazo mathupha bese konke lokho kuyacutshungulwa. Le ndlela iyahambisana nalolu cwaningo njengoba icwaninga ngemizwa yabalaleli bemidlalo yomoya kanye nothelela wokuphindwaphindwa kwemidlalo emidala emsakazweni uKhozi FM. Lapha kubhekwa imizwa yabalaleli, umthelela wokuphindwaphindwa kwemidlalo emidala kubona. Lapha kubhekwe nesimo sawo umdlalo uqobo ukuthi umumethe mqondo muni nokuthi iyiphi inhloso yokubhalwa kwawo bese kubhekwa ukuthi umlaleli uyibona kanjani yena yonke le nto ngoba uyena oyiphilayo. Umcwaningi uzama izindlela zokuthola ukuthi abantu banasiphi isithombe uma belalele umdlalo womoya. Ukuze kucace okusemqondweni wabalaleli kufanele kucwaningwe bona uqobo baveze imibono abanayo nemizwa yabo ngemidlalo yomoya yoKhozi FM.

Lolu cwaningo lusetshenziswa ngoba kusuke kunesimo esikhona okufanele sitholakale ngokucubungula imininingo. Izimo zihlukene kaningi kodwa lapha kucwaningwa isimo sokuphindwa kwemidlalo yomoya. Lolu cwaningo luveza inhloso yakho konke okucwaningwayo. Lolu hlobo locwaningo luhle kakhulu ngoba luveza amaqiniso aqondene ngqo nesimo okucwaningwa ngaso kulowo muntu ocwaningayo.

Luphinde luveze ubunjalo babadlali emdlalweni kanye nokuthi bayayikhombisa yini impilo yabantu yemihla ngemihla emdlalweni. UYin (2011:08) uthi:

Starting at the top of the list, qualitative research first involves studying the meaning of people's lives, under real-world conditions. People will be performing in their everyday roles or have expressed themselves through their own diaries, journals, writing, and even photography—entirely independent of any research inquiry.

Okuhle ngalolu hlobo locwaningo ukuthi luvumbulula amaqiniso ngezimpilo zabantu empilweni yabo yansuku zonke. Izimpilo zabantu nokuthi zisho ukuthini kubona kubalulekile kakhulu. Umcwaningi kufanele aqaphele, alalelisise, ajule, asabalale ngomqondo ukuze aqophe okuyiko bese ekuhlaziya ukuzuza amaqiniso amasha.

Lolu cwaningo aluqageli kodwa lucubungula okukhona ngempela futhi okubonakalayo. Aluvezi imiphumela engamanga nengaphatheki ngoba kufanele isimo lesi sivele njengoba sinjalo ocwaningweni. Kusobala ukuthi lolu cwaningo lusebenza ezintweni ezikhona njengamanje nezazikhona kuqala futhi umcwaningi kufanele akwazi ukufinyelela emaqinisweni ukuze athole injula ngaleyo nto acwaninga ngayo.

3.3 Iqhaza locwaningo zibalo

Ucwaningo lokubala lusethenziswa ezintweni ezibalekayo, inani, ubuningi, ubuncane baleyonto ecwaningwayo ngowesibalo sayo. Lusethenziswa ukubala inani labantiu noma lwephaphe mibuzo angasetshenziswa kanye nezimpendulo ukuthi zingaki ezivumelana nokubuzwayo kanti zingaki eziphikisayo, uXhakaza (2016:11). Bangingi abafakazayo ngokubaluleka kokusebenzisa indlela yezilinganiso ngezibalo (Yin, 2011:06; Leedy, 1993).

Le ndlela isebenza ukwenza isilinganiso okungaba amagrafu, amathebula nezinye izindlela zokubhala ulwazi ngezinombolo. U-Acaps (2012:04) uthi:

“Quantitative research methods are characterised by the collection of information which can be analysed numerically, the results of which are typically presented using statistics, tables and graphs.”

UXhakaza, (2014:11) uyavumelana no-Acaps (2012) noLeedy (1993) ukuthi ucwaningo lokubala lugxile ezintweni ezibalekayo, alufani hlobo nocwaningoluhlonze kodwa lezindlela ziyabambisana ukukhiqiza umphumela osezingeni eliphezulu locwaningo. Ukubambisana kwalezi zindlela kuchazwa kahle uMarvasti (2004:07) ochaza ngokuthi:

“As theoretical orientations positivism and constructionism have considerable methodological implications for sociological research. In particular, the qualitative/ quantitative debate in sociology, to some degree, has its roots in the analytical distinctions discussed above. On the most basic level, quantitative research involves the use of methodological techniques that represent the human experience in numerical categories, sometimes referred to as statistics. Conversely, qualitative research provides detailed description and analysis of the quality, or the substance, of the human experience. However, there is much overlap between the two, both in practice and theory. Thus, these methodological approaches should not be viewed as diametrical opposites. As is the case with the positivistic/ constructionist debate, quantitative and qualitative methods do not represent disciplinary absolutes, much fewer moral ones.”

Lezi zindlela azizona izitha kepha ziyasekelana uma zisetshenziswe kahle. Ucwanningoluhlonze lucubungulisisa impilo yababambiqhaza ngalokho okuyimpilo yabo. Ucwanningozibalo lona lugxila ekuhlaziyeni ngokusebenzisa izinombolo, amathebula namagrafu. Ukuzisebenzisa kahle

zombili kudinga ukucabangisisa nokucabanga okucubungulisisayo kumcwaningi njengoba kuchaza uLai (2011:02) othi:

“Critical thinking includes the component skills of analysing arguments, making inferences using inductive or deductive reasoning, judging or evaluating, and making decisions or solving problems”.

Ukucabanga okunzulu okulekelelayo ekusebenziseni izindlela zombili ngempumelelo. Bangingi abazisebenzisa zombili lezi zindlela, kodwa kulolu cwaningo kusebenze kakhulu indlela yocwaningoluhlonze. Ikhethwe ngoba ibonakale izosiza ukucacisa kabanzi nokuhlaziya lokho okuvezwe ababambiqhaza.

3.4 Izindlela zokuqoqa ulwazi

Lolu cwaningo lukhethe izindlela ezimbili zokuqoqa ulwazi. Kusetshenziswe imposambuzo enesakhiwo esingakinatelwe (*semi-structured interviews*) kanye nephephamibuzo (*questionnaire*). Kubalulekile ukuqoqa ulwazi ngezindlela ezahlukene ukuze iziphumo zocwaningo zibe sezingeni elithize lokuthembakala.

3.4.1 Imposambuzo nokuxoxisana

Imposambuzo indlela yokuqoqa ulwazi enconywa nehlonishwa kakhulu ngekhono layo lokukhuluma nombambiqhaza mathupha. Umcwaningi uyaqinisekisa ukuthi ukhetha ababambiqhaza abazi ingonyuluka ngodaba olucwaningwayo. Omunye wongoti oncoma lolu hlobo lokuqoqa ulwazi uKothari (2004) ochaza ngokuthi:

“In fact, interviewing is an art governed by certain scientific principles. Every effort should be made to create friendly atmosphere of trust and confidence, so that respondents may feel at ease while talking to and discussing with the interviewer. The interviewer must ask questions properly and intelligently

and must record the responses accurately and completely. At the same time, the interviewer must answer legitimate question(s), if any, asked by the respondent and must clear any doubt that the latter has. The interviewers approach must be friendly, courteous, conversational and unbiased.”

Kuwumsebenzi womcwaningi ukuba aqinisekise ukuthi umbambiqhaza ukhululekile futhi uyakubona nokuzethemba kumcwaningi. Imibuzo evulelekile nenesakhiwo esingakinatelwe iyasiza ngoba umcwaningi uyakwazi ukulandelela ngeminye futhi kumvumele noma efuna ukugubha ajule ngodaba. Umcwaningi kanye nalowo ocwaningwayo kufanele babe nekhono lokulalelana baphinde bathobelane ukuze ucwaningo lube impumelelo. Lapha umcwaningi kufanele abe nendlela kanye nesizotha sokubuza lowo ocwaningwayo futhi babe nokuxhumana ngokwenkulumo ukuze ocwaningwayo anikeze izimpendulo ezifanelekile (Edward & Holland, 2013:04).

3.4.2 Indlela yokuqoqa ulwazi ngephephamibuzo

Iphephamibuzo (*questionnaires*) liqukethe imibuzo eyahlukene edinga izimpendulo ezahlukene. Leli pheshana lemibuzo lanikezwa labo abazocwaningwa ngokuthi bahanjiselwe emakhaya endaweni yaseMbintane esigcemeni sesithupha (6) ngaphansi komkhandlu wakwaMaphumulo. Lokhu kwenziwa ngobukhulu ubuchule nobuhlakani ngokuthi iphephamibuzo libe nemibuzo elula futhi emifishane, enembayo noma eshaya emhloeni. Kulelo pheshana lemibuzo kwakunezindawo zokuphendulela kulabo abakwazi ukubhala.

Banengi abayincomayo le ndlela yokuqoqa ulwazi. Ungoti uWalliman (2011:97) uyichaza ngokuthi:

“Questionnaires are a particularly suitable tool for gaining quantitative data but can also be used for qualitative data. This method of data collection is usually called a survey. Using a questionnaire enables you to organize the questions and receive replies without actually having to talk to every respondent. As a method of data collection, the questionnaire is a very flexible

tool, that has the advantages of having a structured format, is easy and convenient for respondents and is cheap and quick to administer to a large number of cases covering large geographical areas.”

Ungoti uyincoma ngekhono layo lokusebenziseka kalula yize imibuzo yakhona imiselwe. Akudli kakhulu ephaketheni ukusebenzisa le ndlela kanti ibalungele abacwaningi abasebenzisa ucwaningoluhlonze nocwaningokubala ngendlela elinganayo. Isebenziseka kalula kakhulu futhi iyamvuna umcwaningi ofuna ukufinyelela kubabambiqhaza abanengi endaweni ebanzi kakhulu.

3.5 Isampula locwaningo/Isilinganiso socwaningo

Kule ngxenye umcwaningi ucacisa ngesilinganiso sababambiqhaza nomklamo wocwaningo. Akekho umcwaningi ongacwaninga yonke into emhlabeni wonke kanyekanye. Umcwaningi uyalikhetha inani labazocwaningwa nendawo okuyiyona ayiqokele ucwaningo.

Ukukhetha ababambiqhaza kwenziwe ngendlela yesilinganiso eyaziwa ngokuthi ukuqoka ngenhloso (*purposive sampling*). Njengoba sekuchaziwe ngenhla, olunye ucwaningo aluvumi ukuthi uthathe noma ubani kodwa umcwaningi ukhetha uhlobo lwabantu abalindeleke ukuba babe ingxenye yocwaningo ngenxa yolwazi abanalo. Bekungeke kulunge ukuyothatha umlaleli waseNorth West ongakaze alulalele Ukhozi fm. Yingakho umcwaningi ekhethe abaKwaZulu-Natali futhi abayilalelayo imidlalo yomsakazo wesiZulu. Ungoti uMgaga (2014:47) uphawula kanje ngesilinganiso sababambiqhaza:

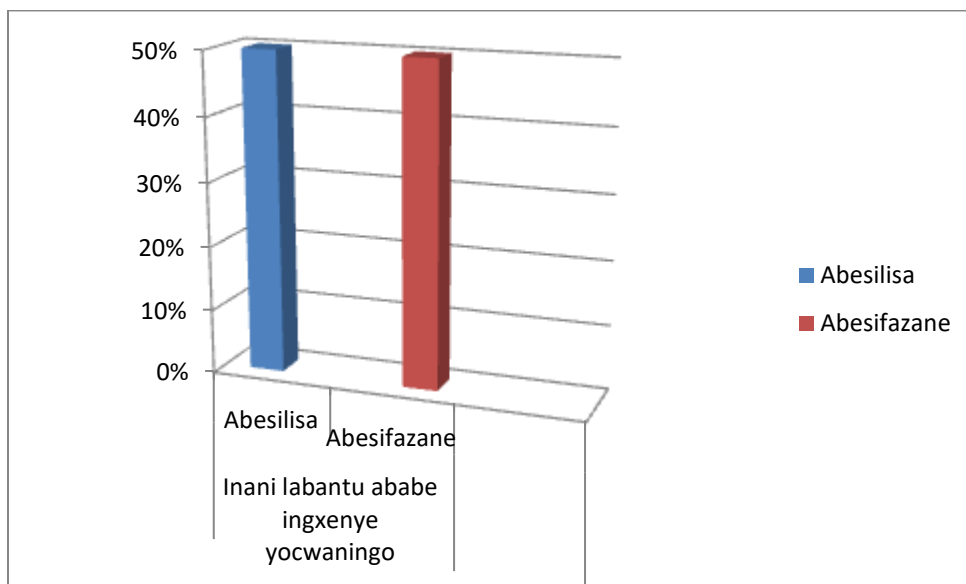
“A process of selecting a small number of participants from a pool of the target population. The main purpose is to use responses of a small number of participants from a pool as a yardstick from which general conclusions can be drawn to address a research problem. “it is the process of selecting a portion of the population to represent the entire population,”

Umcwaningi ucaphuna isampula eningini ukuze alisebenzise njengobhoko lokuzwa amanzi ocwaningweni lwakhe. Isilinganiso noma isampula locwaningo liyindlela yokwenza umgogodla wendlela okufanele umcwaningi ayilandele ekusebenzeni kwakhe (Creswell, 2014).

Lapha umcwaningi wahlela ukuthi acwaninge abantu abadala abayishuminane (14) abasukela eminyakeni engamashumi amathathu nanhlanu (35) kuya emashumini amahlanu eminyaka (50) ubudala. Lolu cwaningo lwenziwa kuMkhandlu wakwaMaphumulo esigodini saseMbitane esigcemeni sesithupha (6). Umcwaningi wabuye wahambela nasoKhozini fm ukuze aqoqe ulwazi kulabo abaphathelene nemidlalo yomoya kulo msakazo.

Abazocwaningwa banikwa iphepha elinemibuzo nezikhala zokuphendulela. Lokhu kwahlala ngakubona isikhathi esingangesonto elilodwa. Lokhu kwakwenzelwa ukuthi labo ababezoba ingxenye yocwaningo babe nethuba lokubuyekeza izimpendulo zabo. Ngaleso sikhathi amaphepha emibuzo esekubantu, umcwaningi wabe exoxisa aphinde aqophe ingxoxo nalabo abangakwazi ukubhala. Ubulili babantu baxutshwa. Kwakukhona abesilisa abayisikhombisa nabesifazane futhi abayisikhombisa okuyikona okwakhapha inani lababambiqhaza abayishuminane (14).

Ubhalomdwebo lohlaziya ulwazi locwaningo, iyona ndlela enobuchule bokukala ulwazi locwaningo lokubala (Few, 2004; Tufte, 1997). Lo mdwebo ukhombisa inani nobulili babantu ababe ingxenye yocwaningo. Ngokomdwebo abesilisa nabesifazane bayalingana ngokwenani. Ucwano luhethe abesilisa abayisikhombisa kanye nabesifazane abayisikhombisa. Lokhu kusho ukuthi ubulili obukhethiwe buyalingana sebebonke abantu bayishumi nane (14).



Ubilili bonke bunikezwe ithuba elilinganayo lokuthi lube ingxenye ocwaningo ngoba umdlalo womoya ulalelwa iningi labantu emhlabeni.

Amaphepha okuphendulela kanye nohla lwemibuzo ikona okwaba yizinsiza eziqavile ekufezeni izinhloso zocwaningo ngoba ababambiqhaza bawo ibona ababebaningi kunalabo bemposambuzo. Yasebenza kahle kakhulu indlela yephephamibuzo ngokuvundulula imizwa, izinkolelo, ukucabanga nendlela yokubheka izinto echazwa uKey (1997) ngokuthi:

“A questionnaire is a means of eliciting the feelings, beliefs, experiences, perceptions, or attitudes of some sample of individuals. As a data collecting instrument, it could be structured or unstructured. The questionnaire is most frequently a very concise, pre-planned set of questions designed to yield specific information to meet a particular need for research information about a pertinent topic. The research information is attained from respondents normally from a related interest area”.

Luningi ngokwanele ulwazi olwaqoqwa ngendlela yephephamibuzo ngoba ababambiqhaza banikezwa isikhathi esanele.

Ababezocwaningwa bavakashelwa emakhaya esigodini saseMbitane KwaMaphumulo ngemuva kokuthola imvume enkosini yasendaweni yakwaWoza. Ngesikhathi semposamibuzo kwasetshenziswa neziqophamazwi ukulekelela labo bantu abanenkinga yokubhala, ngoba abanye abantu abadala ezindaweni zasemakhaya bebengayinaki indaba yesikole. Bangingi kakhulu namanje abantu abangakwazi ukubhala nokufunda emakhaya. Isiqophamazwi sasiza kakhulu ukuzwa izwi lalowo ocwaningwayo ukuthi ligqamisa muphi umuzwa ngomdlalo womoya.

Umcwaningi wakhetha indawo yakwaMaphumulo ngoba abanye ababhali abaneqhaza elikhulu kule ndima umsuka wabo ukhona kwaMaphumulo. Lapha sibala uNakanjani Sibiyi, u-D.B.Z. Ntuli oyinkakha emnkantshubomvu kulo mkhakha wokubhala. Lokhu kwaheha umcwaningi ukuthi aqhube ucwaningo kule ndawo.

Luningi ulwazi umcwaningi aluthola ngokusebenzisa isiqoqelilwazi noma isizindalwazi. Lapha wathola imibono yongoti abehlukene mayelana nemizwa yabalaleli kubhekiswe emidlalweni yomoya nasemisakazweni yezinye izilimi. Kwabhekwa nokuphindwa kwezindikimba ezizodwa nakwezinye izilimi kanye nomthelela wokuphindwa kwendikimba kubalaleli.

3.6 Ipharadaymu

Ipharadaymu indlela noma inkolelo abantu ababheka ngayo umhlaba nakho konke okwenzeka kuwo. Lokhu kwenza ukuthi abantu babe nesithombe esithize ngomhlaba uma behlaziya abakubonayo emhlabeni. Ipharadaymu isinikeza indlela umcwaningi abuka ngayo izinto emhlabeni wokucwaninga. Ukusebenzisa ipharadaymu kuwusizo olukhulu uma kwenziwa ucwaningo ngoba iyisikhali somhlahlandlela esifundweni socwaningo. Ipharadaymu ichazwa uGlenda nabanye (2001:35) ngokuthi:

“In very simple terms, a paradigm is a way to ‘see’ the world and organise it into a coherent whole. Just as a picture frame ‘frames’ a picture, a paradigm ‘frames’ a search topic; and just as our choice of picture frame influences how we ‘see’ the picture within it, so our choice of paradigm influences how we ‘see’ our research topic.”

Laba ongoti bafanisa ipharadaymu nohlaka olubiyele umfanekiso. Ilekelela umcwaningi ukuthi azuze amaqiniso angawazi ngocwaningo lwakhe.

Umcwaningi ‘ubuka’ ngayo lokho akucwaningayo, aphinde athole imibono yabantu ngesithombe abanaso ngomhlaba (Chilisa & Kawulich, 2012). UKamal (2019:138) uthi:

“In essence, paradigms represent the researchers’ beliefs and values about the world, the way they define the world and the way they work within the world. In relation to research, the researcher’s thoughts and beliefs about any issues explored would subsequently guide their actions. In other words, the paradigm adopted directs the researchers’ investigation which includes data collection and analysis procedures.”

Lolu cwaningo lusebenzise ipharadaymu yomhumusho (*interpretive paradigm*) ukuqonda kabanzi ukucabanga kwabantu kanye nezinto abakholelwa kuzona mayelana nomdlalo womoya emsakazweni wesiZulu. Ikhethwe ngoba iyona eyamukela umqondo othi maningi amaqiniso, asikwazi ukukholelwa eqinisweni lecala elilodwa. Lokhu kufakazelwa u-Adil noKhalid (2016) lapho bethi:

“Interpretivists believe in socially constructed multiple realities. Truth and reality are created, not discovered. It is not possible to know reality as it is because it is always mediated by our sense.”

Umcwaningi wayibona ifanelekile le pharadaymu ngoba kuzohlaziywa imibono yababambiqhaza abanendlela yabo yokubuka izinto. NgokukaCresswell (2003), izinkolelo eziningi emphakathini zakha isithombe sento ethile egcina ibukwa njengento eyiqiniso.

3.7 Indlela yokuhlaziya ulwazi locwaningo

Ulwazi olutholakele ocwaningweni luyahlaziywa lucutshungule. Ukuhlaziya kuyindlela yokuzusa amaqiniso nolwazi ocwaningweni ukuze kuphenduleke imibuzo yocwaningo. Lena indlela eyenza ucwaningo lufinyelele esiphethweni ngoba ngemuva kokuhlaziya ulwazi olutholakele ilapho-ke ucwaningo luzoba nesiphetho esinezimpendulo (Madondo, 2001).

Ulwazi oluhlaziyiwe luqoqwe kubabambiqhaza ngenposambuzo nephephamibuzo. Izimpendulo zafundwa kwaphindelelwa ukuze kugqame izindikimba ezihlaziyiwe ngokulekelelana nendlela yocwaningokubala. UMgaga (2014:48) uchaza indlela yokuhlaziya ngokuthi:

Data analysis refers to the organisation and synthesis of research data with a purpose to address the research question. Therefore, “the systematic organization and synthesis of research data and the testing of research hypothesis using those data” ...

Lapha uchaza ukuthi ulwazi luhlelwa ngamaqoqo asizayo ukuthi lungahlakazeki kodwa lulungele ukuvivinya lokho obekunkankanywe ekuqaleni njengezitatimende ezingahloliwe.

UCreswell (2014) uyavumelana nokushiwo uMgaga (2014) mayelana nokuhlaziywa kocwaningo ngokuthi ucwaningoluhlonze lunikeza umphumela omayelana nezinto ezithintekayo, umbambiqhaza azibonele zona noma azizwele zona ngokwakhe.

Kuthe uma kuvela izigece ngesikhathi sokuhlaziya kwabuyelwa kubabambiqhaza ngenhloso yokuhlwayisisa. Kubalulekile kakhulu lokhu ocwaningweni ukuze kuhlaziyiwe ulwazi olugcwele nezimpendulo ezigculisayo. Ukuhlolisisa izimpendulo ezinohlonze ezihambisanayo kwaholela ekuvumbukeni kwezindikimba okuyizona ezilekelelile ekuhlaziyeni imiphumela yocwaningo.

3.8 Ubulungiswa bocwaningo

Ngaphansi kwalesi sihloko kusuke kubhekwa ubulungiswa obuhambisana nokuziphatha kwalowo ocwaningayo. Lokhu kuchazwa ngokuthi ubuhlakani obunobulungiswa bokwazi ukuhlukanisa okulungile nokungalungile. Ubulungiswa buqala endleleni umcwaningi akhuluma ngayo, inhlonipho kanye nendlela athatha ngayo abantu. Ubulungiswa lobu ubufunda ezindaweni eziningi njengomuntu uma ukhula njengasesikoleni, isekhaya, isesontweni kanye nasezindaweni zonke lapho uxhumana khona nabantu. Ubulungiswa bocwaningo abufundelwa

esikhungweni semfundo kodwa kuba into okhula nayo empilweni yakho ehambelana nokuthobeka kanye nokuziphatha kahle komuntu.

Ukuziphatha kahle komcwaningi kungaba nomphumela omuhle ngoba uma ocwaningwayo ezwana nomcwaningi, kungekho ukuxakazisana, uzonikeza ulwazi oludingekayo ngenkululeko. Lokhu kusho ukuthi uma umcwaningi engakwazi ukuzithoba ngeke ucwaningo lwakhe lube impumelelo ngoba abantu basuke bengezokhokhelwa mali ngokuba ingxenye yocwaningo. Uma umcwaningi engabaphethe kahle abazocwaningwa, benengeka noma bedikibala bangamenzela phansi umcwaningi, (Orb, Eisenhauer & Wynaden, 2000).

Umcwaningi kufanele aqikekele ukuthi ulimi alusebenzisa ocwaningweni lwakhe aluhlambalazi futhi ozocwaningwa uyaluqonda kahle kakhulu. Uma ozocwaningwa ezizwa engasenalo uthando lokuba ingxenye yocwaningo umcwaningi akufanele amphoqebele futhi akufanele akhiphe amagama okusonga noma akhombisa intukuthelo ukuvikela isithunzi sakhe kanye nokuhlonipha umsebenzi wakhe.

Umcwaningi kufanele angabathembisi lutho abazocwaningwa njengenkohelo yemali. Abazocwaningwa kufanele amagama abo abe imfihlo umcwaningi angawavezi nangengozi ocwaningweni lwakhe (*anonymity*). Kufanele umcwaningi anikeze amagama azozakhela wona yena (*pseudonyms*). UFouka noMantzorou (2011) bathi:

“The researcher must inform the subjects about the methods which will be used to protect anonymity and confidentiality and indicate a person with whom they can discuss the study. He must also provide a "Noncorrosive Disclaimer" which states that participation is voluntary, and no penalties are involved in refusal to participate. Moreover, the subject must be told that some information has been deliberately withheld in order to avoid altered behaviours. The researcher must also consider that persons with physical, cultural and emotional barriers may require a very simple language in order to understand him. Finally, the freedom to withdraw must be explained. This is very important but raises the issue of how difficult the subjects can

withdraw after developing a personal and sometimes friendly relationship with the researcher.”

Kubalulekile ukubazisa kabanzi ababambiqhaza ngocwaningo lwakho nangezindlela ezizosetshenziswa ekuqopeni ulwazi. Lokhu kuyavumelana nokushiwo o-Orb, Eisenhauer noWynaden (2000) ngobulungiswa bocwaningo ngokuthi kufanele lowo ocwaningwayo azizwe efudumele futhi ekuthokozela ukuba ingxenye yocwaningo ngoba lokhu kungamenza azuze amaqiniso aphilile umcwaningi. Abacwaningwayo abaphoqwa kanti nemvume kubo iyacelwa njengoba kuchaza oFouka noMantzorou, (2011) abathi:

“Free and informed consent needs to incorporate an introduction to the study and its purpose as well as an explanation about the selection of the research subjects and the procedures that will be followed. It is essential to describe any physical harm or discomfort, any invasion of privacy and any threat to dignity as well as how the subjects will be compensated in that case”

Akukho okumele kulethe ubuhlungu noma ukuhlukumezeka kulowo ocwaningwayo. Umcwaningi uzocela imvume kulabo abazoba ingxenye yocwaningo ukuqinisekisa ukuthi bayavuma ukuba ingxenye yocwaningo. Lokhu uzobe ekwenza ngenhloso yokuvikela igama lakhe, ukuveza ukuthembeka kanye nokuhlonipha abantu. Lokhu umcwaningi futhi ukwenza ngoba usuke engwema izinkinga ezingadaleka ngokuthi uma ephoqa abantu ukuthi babe ingxenye yocwaningo bebe bengazimisele, kungenzeka banikeze ulwazi olungesilona iqiniso kumbe olungadingakali ngenxa yokuthi basuke sebefuna ukuthi lowo ocwaningwayo asheshe asuke phambi kwamehlo abo (Resnik, 2015).

Ukuziphatha kahle komcwaningi kungamenzela igama elihle kuphinde kuhlonishwe negama lesikhungo semfundo aqhamuka kuso ngendlela asuke ezithengisa ngayo noma eziveza ngayo kubantu (Resnik, 2015).

3.9 Ukuvikelwa kolwazi

Ulwazi olutholakele ocwaningweni umncwaningi waluqopha phansi. Uma sekuphelile ukuhlaziya, zonke izinsiza okuqoshwe kuzo amazwi abantu zigcinwa endaweni ephephile. Ngokuhamba kwesikhathi zingabulawa uma zingasadingeki. Kanjalo nokungamaphepha kubekwe kahle kanti kuyoshiswa uma seluqoshwe lwahlaziywa lonke ulwazi.

3.10 Iqoqa lesahluko

Kulesi sahluko kubhekisiswe izindlela zokuqhuba ucwaningo ezibandakanya izindlela zokuqoqa ulwazi Kanye nokuluhlaziya. Lolu ucwaningo oluyikhwalthethivu oluphinde lwasebenzisa ipharadaymu yomhumusho njengendlela yokubuka izinto. Ulwazi kulolu cwaningo luqoqwe ngemposambuzo kanye nephephamibuzo. Ababambiqhaza baxutshiwe ngokobulili kanye nangokweminyaka. Kukhethwe labo babambiqhaza umcwaningi abekholelwa ukuthi bayayilalela imidlalo yomoya oKhozini FM.

ISAHLUKO SESINE

4.0 UKUHLAZINYWA KWEMIZWA KANYE NEMIBONO YABALALELI BOMDLALO WOMOYA

4.1 Isingeniso

Lesi sahluko sethula imizwa yabalaleli bemidlalo yomoya yesiZulu kanye nemibono yabo ngokuphindwaphindwa kwemidlalo emidala emsakazweni Ukhozi fm. Kuzophinde kuhlaziye nezimpendulo zababambiqhaza ukuthi ngabe imaphi amaqiniso abakwazile ukuwaletha kulolu cwaningo.

Lolu bekuwucwaningo olulandele indlela yocwaningoluhlonze kanti lusebenzise ipharadaymu yomhumusho nenjulalwazi yokwahlulela ukuhlaziya ulwazi oluqoqiwe. Ababambiqhaza bakhethwa endaweni yakwaMaphumulo KwaZulu-Natali ngokusebenzisa isu lokuqoka ngenhloso (*purposive sampling*).

Imibuzo obekumele iphenduleke kulolu cwaningo imi kanje:

- Kungani kuphindwaphindwa imidlalo yomoya emidala emsakazweni Ukhozi FM?
- Imiphi imizwa abanayo abalaleli ngemidlalo yomoya kanye nokuphindwa kwayo?
- Ikuphi okufanele kwenziwe ukuze inani lemidlalo yomoya emisha lande nokubhalwa kwemidlalo kuthuthuke?
- Yini engenziwa ukuze kuthuthukiswe ikhono lokubhala kubabhali abasafufusa?

Ulwazi oluzohlaziywa kulesi sahluko luvikelwe kanti nababambiqhaza baqanjwe amagama amasha. Awasetshenziswanga amagama abo angempela. Lokhu kuvikela abacwaningwayo kanye nolwazi kuyinto ebaluleke kakhulu egcizelelwe nasemisebenzini yongoti abaningi kubandakanya oRitchie noLewis (2003). Kubuye kwafakazelwa uRose nabanye (2006:05) ngokuthi:

“Confidentiality of data can be seen to include the following: • Maintaining confidentiality of data/records: ensuring the separation of data from identifiable individuals and storing the code linking data to individuals securely • Ensuring those who

have access to the data maintain confidentiality (e.g., the research team, the person who transcribes the data) i.e. i) Not discussing the issues arising from an individual interview with others in ways that might identify an individual ii) Not disclosing what an individual has said in an interview• Anonymising individuals and/or places in the dissemination of the study to protect their identity.”

Lokhu okungenhla kuveza kabanzi ukuthi ulwazi oluqoqiwe nezinsizakuqoqa ulwazi kufanele kube imfihlo kungafinyeleli ezandleni ezingafanele. Kufanele kube nesikhiye esiyimfihlo lapho kungcinwe khona ubufakazi bocwaningo esizokwaziwa ilowo ocwaningayo nomeluleki womcwaningi.

4.2 Imininingo eqoqwe ngezindlela ezahlukene

Kulolu cwanningo kusetshenziswe izindlela ezahlukene zokuqoqa ulwazi. Kusetshenziswe imposambuzo, ukuxoxisana kanye nephephamibuzo. Ukuhlaziya kuhlanganise ucwaningoluhlonze nocwaningokubala. Ukuxuba izindlela zokucwaninga kunconywa kakhulu ongoti abehlukene esingabala imisebenzi eyenziwe oDonna noSharlene (2012) abafakazelwa uStrydom nabanye (2005:361) lapho bethi:

“ data triangulation; investigator triangulation; theory triangulation; and methodological triangulation. • Data triangulation denotes the use of more than one data source (interviews, archival materials, observational data, etc.). • Investigator or observer triangulation is the use of more than one observer in a single study to achieve intersubjective agreement. • Theory triangulation means the use of multiple theories or perspectives to interpret a single set of data. • Methodological triangulation denotes the use of multiple methods to study a single topic, for example combining quantitative and qualitative methods in a single study.”

Ukucaphuna okungenhla kugcizelela iqhaza elibalulekile elibanjwa ucwaningo olumunxaminingi lapho kusebenza izindlela eziningi zokuqoqa nokuxilonga ulwazi olutholakele.

4.3 Ukuchazwa kwalabo abayingxenywe yocwaningo

Abayingxenywe yocwaningo abantu abadala abaseminyakeni esuka emashumi amathathu nanhlano (35) kuya emashumini amahlanu (50) abahlala endaweni yakwaMaphumulo esigodini saseMbitane. Iqhaza liphinde labanjwa umnyango wezemidlalo yomoya emsakazweni owaziwa ngoKhozi FM ngoba ubudlelwano bebubuhle, ukuhlaziya okuzolandela kulindeleke ukuthi kulethe ulwazi olusha olubalulekile futhi oluletha izimpendulo zemibuzo yocwaningo. UVos nabanye (2011:333-334) bathi:

“Maintaining proper relationships with the participants will determine to a large extent whether the information that is gathered will be accurate and reliable. Data are normally gathered by way of observation and interviewing, which may be on any point of the continuum” ...

Kunethemba lokuthi ulwazi oluqoqiwe lusezingeni eliphezulu ngenxa yobudlelwano obebuphilile nalabo bantu akade beyingxenywe yocwaningo.

Lubalulekile ulwazi lwabazocwaningwa olumayelana nemindeni yabo, indlela abakhule ngayo, amasiko kanye nezinkolelo zabo (Huber, Milne & Hyde 2017). Imininingwane yababambiqhaza ingachazwa kanje:

UVika (igama lakhe okungesilona elangempela) uyingxenywe yocwaningo. UVika uyisakhamuzi sasendaweni yakwaMaphumulo esigodini saseMbitane endaweni yakwaWoza ephethwe inkosi yakwaNtuli. Ungumnumzane wekhaya, oshadile. Unabantwana abayisihlanu, abafana abathathu namantombazane amabili. Uthi ungumlaleli wemidlalo yoKhozi fm. Usebenza kwesinye sezitolo ezinkulu endaweni yakwaMaphumulo. Uneminyaka engamashumi amane (40). Ufunde waphothula ibanga leshumi.

UNomalanga (igama lakhe okungesilona elangempela) ungowesifazane oshadile onezingane ezintathu zamantombazane. Ungumama ozimele umyeni wakhe wadlula emhlabeni. Uyisakhamuzi kwaMaphumulo. Ungumlaleli wemidlalo yomoya oKhozini fm. Uziphilisa ngokusebenza esitolo somyeni wakhe osadlula emhlabeni. Ngakwezemfundo ufunde waphothula ibanga leshumi. Uneminyaka engamashumi amathathu nesithupha (36).

UThulani (igama lakhe okungesilona elangempela) ungowesilisa wakwaMaphumulo eMbitane oziphilisa ngokuthengisa izinkukhu nezimbuzi. Unezingane ezimbili, umfana nentombazane kanti ushadile. Ungumlandeli omkhulu wemidlalo yomoya oKhozini fm. Ngasohlangothini lwemfundo waphothula ibanga leshumi.

UThandi (igama lakhe okungesilona elangempela) ungowesifazane ofundisayo esikoleni samabanga aphantsi khona endaweni yakwaMaphumulo esigodini saseMbitane. Ungumlandeli omkhulu wemidlalo yomoya oKhozini fm. Akashadile. Unengane eyodwa yentombazane. Ufunde waphasa ibanga leshumi. Waqeqeshwa ezifundweni zokucwaninga ukudla eMfolozi TVET College. Uneminyaka engamashumi amathathu nanhlanu (35).

ULuyanda (igama lakhe okungesilona elangempela) ungosomatekisi endaweni yakwaMaphumulo. Naye unomuzi esigodini saseMbitane. Le nsizwa ayiganiwe kodwa inazo izingane eziyisihlanu, abafana abane kanye nentombazane eyodwa. Ungumlaleli wemidlalo yomoya oKhozini fm. Uyakwazi ukubhala nokufunda futhi uliphothulile ibanga leshumi esikoleni. Uneminyaka engamashumi amathathu nesishiyagalombili (38).

UThandiwe (igama lakhe okungesilona elangempela) ungowesifazane wasendaweni yakwaMaphumulo esigodini saseMbitane. Usebenza esitolo sakhona endaweni. Unengane eyodwa yentombazane. Uhlala kubo. Ungumlaleli wemidlalo emsakazweni uKhozi fm. Ufundile waphothula ibanga leshumi kanti uneminyaka engamashumi amathathu nanhlanu (35).

UMzomuhle (igama lakhe okungesilona elangempela) ungowesilisa owakhula engenabazali. Akazange alithole ithuba lokufunda. Unomuzi kwaMaphumulo eMbitane. Unabantwana babafana ababili. Uziphilisa ngamatoho okwakha izindlu kanti ungumlaleli woKhozi fm. Akakwazi ukubhala nokufunda okubhaliwe njengoba engakaze aye esikoleni. Uneminyaka engamashumi amahlanu (50).

ULwandle (igama lakhe okungesilona elangempela) ungowesifazane ohlala kubo endaweni yakwaMaphumulo. Usebenza esibhedlela saseMphumulo. Akashadile futhi akanabo abantwana. Ungumlaleli wemidlalo yomoya oKhozini fm. Uyakwazi ukubhala nokufunda okubhaliwe. Uneminyaka engamashumi amane nanhlanu (45).

UNhlanhla (igama lakhe okungesilona elangempela) uyinsizwa engumlaleli wemidlalo yoKhozi fm. Uganiwe. Unamakhosikazi amabili nezingane eziyisihlanu. Usebenza kwagobiqolo lapho kumbelwa khona amapayipi okufaka amanzi. Akakwazi ukubhala nokufunda okubhaliwe njengoba engazange aye esikoleni. Uneminyaka engamashumi amane nesishiyagalolunye (49).

UMandla (igama lakhe okungesilona elangempela) ungowesilisa ogada umsebenzi wamatekisi erenkeni yakwaMaphumulo. Akakwazi ukufunda okubhaliwe nokubhala. Unomuzi kwaMaphumulo esigodini saseMbitane kanti ungumlaleli wemidlalo yoKhozi fm. Uganiwe nezingane eziyisithupha, ezimbili zabafana kanye nezine zamantombazane. Akafundanga ngoba akakaze aye esikoleni. Uneminyaka engamashumi amahlanu (50).

UNolwazi (igama lakhe okungesilona elangempela) ungowesifazane wakwaMaphumulo esigodini saseMbitane. Ungumhlengikazi esibhedlela esiseduze nakwaMaphumulo uma uya ngaseNtunjambili. Unezingane ezimbili, umfana kanye nentombazane. Ungumlaleli wemidlalo yomoya oKhozini fm. Uyakwazi ukubhala nokufunda okubhaliwe. Uneminyaka engamashumi amathathu nanhlanu (35).

UNothile (igama lakhe okungesilona elangempela) ungowesifazane wasendaweni yakwaMaphumulo esigodini saseMbitane. Ungumlaleli wemidlalo yomoya oKhozini fm. Akakwazi ukubhala nokufunda okubhaliwe ngoba akayanga esikoleni. Usebenza esitolo ngokusiza ukugcina indawo ihlanzekile. Uneminyaka engamashumi amahlanu (50).

USiyabonga (igama lakhe okungesilona elangempela) ungowesilisa obhala imidlalo yomoya ayihambise oKhozini fm. Uziphilisa ngakho ukubhala imidlalo abuye abe nguthisha esikoleni samabanga aphakeme. Ungumlaleli wemidlalo yomoya oKhozini fm. Uyakwazi ukufunda nokubhala. Unezingane ezine, ezimbili zabafana kanye nezimbili zamantombazane. Ufundile ngoba uneziqu ze-Diploma zokutolika esusela olimini lwesiZulu kuya olimini lwesiNgisi aziphothule esikhungweni semfundo iDUT. Uneminyaka engamashumi amahlanu (50).

UMendi (igama lakhe okungesilona elangempela) ungowesifazane osebenza ukudidiyela imisindo aphinde abe ngumhleli wemidlalo yomoya emsakazweni uKhozi fm. Unezingane ezintantu zabafana. Ungowesifazane ozimele, ongashadile. Uyakwazi ukubhala nokufunda okubhaliwe njengoba eneziqu ze-B.A. kwezokusakaza. Uneminyaka engamashumi amathathu nanhlanu (35).

4.4. Ukuchazwa kwemidlalo yomoya emidala nezindikimba zayo

Imidlalo yomoya emidala ibixube izindikimba ezahlukene kodwa ezithinta izimpilo zabantu. Lezi zindikimba zisetshenziswa emdlalweni ukuze umlaleli athole isifundo esithile, kanti bekuyizindikimba ezikholakalayo. Phakathi kweziningi izindikimba uMaphumulo (2001:41) ubala lezi:

“... traditional people hence they express it in most plays. From the 1980’s the playwrights concentrated on a variety of themes like witchcraft, poverty, feud, rivalry and religion. These themes concern the social life of the people.”

Izindikimba ezifana nobuthakathi, ukweswela, umbango weminyaka, ingxabano yokuqhudelana kanye nenkolo izona ebezizigama kakhulu esikhathini esiphambili. Ezikhathini

zanamuhla sekudingeka imidlalo enezindikimba ezintsha njengoba impilo yabantu ayimile ndawonye, nezizigaba zale mihla zihlukile kwezakudala kanti kukhona nezifo ezintsha ezihlupha isintu. Emidlalweni yomoya emidala edumile singenza izibonelo ngalena elandelayo:

Inkinsela YaseMgungundlovu (1964): Lo mdlalo wabhwala nguS. Nyembezi oxwayisa abantu basemakhaya endaweni yaseNyanyadu ngezigebe ngu eziqhamuka emadolobheni zithi zizobasiza kanti zifuna ukubaqola. Kufika indoda eyaziwa ngoNdebenkulu kanti kwezinye izindawo uzibisa ngoMlomo. Uqola abantu izinkomo uthi uzobadayisela imfuyo ukuze bathole imali eningi. Kukuyo le minyaka lapho kugqama khona ukunamathela kwezimpande zobandlululo ngoba umthetho wokuncishiswa kwezinkomo wawushaywe uhulumeni omhlophe. Ukube akuqhamukanga umfelokazi esiteshini wambona uNdebenkulu ngabe zahamba izinkomo zaseNyanyadu.

Isivumelwano Esisha (1975): Lo mdlalo wabhalwa nguD.B.Z. Ntuli lapho eveza khona ukungqubuzana kwemibono okudalwa inkolo emindenini kubantu abaganeneyo. Kulo mdlalo, uThembisile oshade nomfundisi uKhumalo uzibona ephila impilo engakhululekile ngoba yena akangenwanga ubizo lobufundisi kodwa kufanele aphilile impilo yekholwa. Uthi akasakwazi ukuphila impilo yakhe ekhululekile. Ubona kungcono umfundisi amyeke aphilile impilo yakhe uma kumehlula lokho ulimisa ngembaba elokuthi kungcono bahlukane. UHadebe, ongomunye wabalingisi, utshela uKhumalo ukuthi umkakhe uThembisile ungenwa umoya omubi noma usethole indoda engcono. Lo mdlalo uveza indikimba yodweshu oludalwa ukuphoqelela abanye ukuba bathathe inkolo ekubeni bengabizelwe kuyo. Lokhu kubonakala kudala izinkinga ezinkulu emishadweni eminingi.

Imali Yezipoki (1987): Lo mdlalo wabhalwa nguS. Shabangu ngendikimba yobuthakathi. Kunemali eyagqitshwa phansi elethwa izipoki ehambelana nokuthwala. Lapha kunobunzima uma umlingiswa osemqoka eseyolanda imali ngenxa yemisindo esabisayo esendleleni eya emalini. Kwakuvele kushwaqe izinwele. Kodwa ayikho into azoyenza, kumele ayithole ukuze akwazi ukuphila. Lokhu-ke kusinika isithombe sokuthi uma ufuna imali esheshayo kunobunzima ongabhekana nabo. Kubalulekile empilweni ukusebenza kanzima uziqalele into yakho engahlangene nenkohlakalo.

Iwashi Legolide (1990): Lo mdlalo wabhalwa nguM.E. Ngcobo. Lona ngumdlalo onendikimba yokuhlupheka lapho kwadlula khona uMnumzane uCele emhlabeni. Udlula nje akasaziwa ekhaya njengoba alahla amakhosikazi akhe uMaMngwengwe kanye noMaMwandla nezingane zao wayohlala eMlazi. Kuthe ekushoneni kwakhe kwaba nzima ukuthi afihlwe ngoba izimali wayezidla nomkakhe ayehlala naye eMlazi, uMaMhlongo. Kuze kwasiza uMaMwandla wakhapha konke anakho okuyifa lakhe lakubo lapho ezalwa khona ukuze kufihlwe ithambo likaCele. Le ndikimba inhle kakhulu futhi iyahambelana nezimo zempilo ezithinta abantu. Lokhu kunikeza isithombe kubantu abasaphilayo ukuthi kuhle ukunaka ikhaya kanye nokulungiselela isikhathi esizayo ungakafi ngoba umndeni uba senkingeni uma ushona kade uhambela kude.

Ngithulise Mnguni (1995): Lo mdlalo wabhalwa nguB.P. Luthuli. Unendikimba yobugebengu nokuhluleka ukuziphatha ngoba lapha uMnguni, owayewusomabhizinisi, konakale uma eseqonywa intombi eyisisebenzi. Nakho-ke isoka lentombi libamba uMnguni nentombi beqabulana. Lathukuthela lathelwa ngamanzi. Lase lithi ukuze lingamcebi kumkakhe, njengoba wayeshadile, akaqinisekise ukuthi njalo ngesonto ulinika inkulungwane yamarandi ukumvala umlomo. Yamhlupha uMnguni le nto nesitolo sase siwa ngoba inzuzo wayeyinika isoka lentombi ukuze lingakhulumi. UMnguni wakhetha ukulibulala isoka lentombi. Kuthe ngemuva kokuba eselibulele laqala lampokela. Lalifika njalo ebusuku nasemini limemeze ngezwe lithi “Ngithulise Mnguni”. Lokhu kusinika ukuthi akukho okufihliwe okungeke kuvele njengoba singabantu kumele singabi nezimfihlo zokungcola.

Umbhali omnkantshubomvu uD.B.Z. Ntuli uyavela nakweminye imidlalo eminingi efana nalena ethi: *Indandatho Yesethembiso 1966, Nginyoze Ngimthole 1967, Umcebo Owalahleka 1968, Ithemba Alibulali 1970, Ngenxa Yesivumelwano Esisha 1984*, kanti usavela nasemidlalweni ebhalwa manje njengalona osihloko esithi *Kusa Kusa*. Igama lakhe libuya njalo lisekele ngisho nemidlalo ebhalwe abambalwa abasafufusa.

4.5. Kungani kuphindwa imidlalo emidala emsakazweni uKhozi fm?

Kuyatholakala kubabambiqhaza ukuthi ukuphindwa komdlalo womoya kunikeza ithuba kwabasha ukuba bezwe ukuthi kudala kwakuphilwa kanjani. Lolu lwazi lubalulekile, luyisisekelo sezinto ezintsha abasha abangacabanga ukuzenza. Kufanele intsha ithole ulwazi olusha nomlando wempilo ukuze ibe nolwazi lwalapho imidlalo yomoya isuka khona nalapho futhi iya khona (Crook, 1999:44). Umuntu ongenaso isisekelo semuva lakhe akulula ukuba abe nesisekelo sekusasa elisimeme. Ake sizwe izimvo zababambiqhaza:

UVika (igama lakhe okungesilona elangempela) uthi imidlalo yomoya iphindwa ngoba kunolwazi olungasekho emidlalweni yomoya yamanje olungaba uziso kubantu. Kungaba oluqondene nendlela yokuziphatha, ubugebengu, uthando nobungozi balo nokunye okuningi. Ugcizelela ngokuthi intsha ayisazigcini kwezothando, isheshe ikhulelwe noma ikhulelise. Lokho kusho ukuthi ubugugu bokuzigqaja ngobusha nangesimilo entsheni abusekho. UVika uphinde wabeka wathi imidlalo emidala iyakuveza ukuthi intombi uma uyeshela ibingakuncengi. Bekuze kube isikhathi lapho isikuthanda khona kodwa nalapho bekuba nemingcele okumele ilandelwe ukuze ingazitholi isikhulelwa noma ilahlekelwe ubuntombi bayo ngaphandle kokulotsholwa. Ukuphindwa kungaba nomthelela omuhle kakhulu ngoba kukhona intsha engenaso isithombe ngempilo yakudala. Kungenzeka umdlalo womoya ukhulume ngokuziphatha komuntu omusha lapho umuntu ophila esikhathini samanje uzothola ulwazi ukuthi abantu bebephila kanjani. Lapho umuntu omusha angakwazi ukuthola izifundo angazisebensiza noma ezingamsiza empilweni. Nenkolelo yabantu bakudala kanye nendlela yokuphila kukhona lapho ingabasiza khona abasha. USibiya (2001:40) ubeka ngokuthi.

“The radio dramatist can make use of a narrator to convey essential information to the listeners.”

Lokhu okungenhla kucacisa osekushiwo ukuthi kunolwazi olubalulekile olulethwa umdlalo womoya kumlaleli. Ngakho-ke, imidlalo emidala isadingeka ngoba kukhona izimfundiso eza nazo.

UNomalanga (igama lakhe okungesilona elangempela) uthi ngokombono wakhe ingoba abantu abasha noma asebebhila esikhathini samanje abanalo ulwazi lwezinto ebezenzeka esikhathini sakudala okungathinta amasiko noma ukuziphatha kwabantu abasha. Wenza isibonelo ngomdlalo osihloko sithi *Izintombi zeNgcugce*: Lapha umbhali wayekhombisa ukuthi izintombi ziziqhenya kanjani ezinsizweni, aziznikezeli kubafana futhi kuthi nalapho intombi seyiyithanda insizwa ethile ingayivumeli ukuba iyithinte ngesandla noma ikanjani kuze kube isikhathi lapho amaqhikiza ekhipha khona ucu. Ibona-ke ubuhle nesizathu sokuphindwa kwemidlalo emidala emsakazweni ngoba intsha iba nolwazi losikompilo lwakudala nolungabasiza nasesikhathini samanje. UFossard (1998 :03) uthi:

“The aim of educational serial drama is to harmonise these two equally important elements (emotional involvement and relevant knowledge) so that the audience can learn about and realize through the role model characters in the drama, the advantages of the new behaviors to their own lives.”

Abalingisi emdlalweni womoya ibona abasebenza njengezibonelo intsha engabukela kubo. Lokhu kungawusiza kakhulu umphakathi. Kusho ukuthi imidlalo yomoya emidala ingasebenza njengesikhali sokufundisa kabusha intsha yanamuhla.

UTHulani (igama lakhe okungesilona elangempela) uthi inhloso yokuphindwa kwemidlalo yakudala ukuqhathanisa uhlobo lwempilo yamanje neyakudala. Imidlalo yakudala ibigxile ezintweni ezifana nobuthakathi kanti ekugcineni abantu bebegcina sebebulalene baxabane bangezواني. Inhloso ukuvezela abantu abahlolayo ukuthi bahlole ngeqiniso, bangaqhathi abantu ngento engenabo ubufakazi. Abantu bebulalana ngento engenamsebenzi. Namanje kusenzeka lokhu, abantu banukwe mahhala. Umdlalo womoya uba isikhali sokulungisa isimo nangesikhathi esizayo ngoba uba nesifundo esithinta imizwa yabalaleli ukuze bakwazi ukuhlaziya bathole abantu abangabukela kubona empilweni kanye neziyalo ezingasiza izimpilo zabo.

UThandi (igama lakhe okungesilona elangempela) uthi isizathu sokuthi imidlalo yomoya yakudala iphindwe yingoba inikeza isithombe futhi ivula umqondo ngendlela yokuphilisana emphakathini. Kungenzeka ukuthi iphindwa ngoba kufanele ababhali bamanje babheke obekwenzeka emidlalweni yakudala ukuze bacoshe okungabasiza ekulolongeni ikhono labo.

ULuyanda (igama lakhe okungesilona elangempela) injongo ukuthi abantu bezwe imidlalo yomoya yakudala neyamanje ukuze umuntu akwazi ukuthola ukuthi ngabe izinga lemidlalo liyathuthuka noma liyadodobala. Nababhali abasha bangafunda lukhulu bakhele phezu kwamasu asebemnkantshubomvu njengoSolwazi D.B.Z. Ntuli.

UThandiwe (igama lakhe okungesilona elangempela) ukuthi ababhali babheke igebe eselikhona endleleni yokuphila yakudala kanye neyamanje. Ababhali kufanele babheke igebe elikhona emidlalweni yomoya uma beqhathanisa neyakudala kanye nokubheka ukuthi umsindo uyasakha yini isithombe emqondweni womlaleli. UMgaga (2014:02) uthi:

“The absence of visual element is covered by the sound that contains word pictures. The sound is so effective in such a way that it triggers all human senses to function in their own unique ways. It is pictured and the message is conveyed in the mind of the listener.”

Lokhu okungenhla kufakazela osekushiwo uThandiwe ukuthi imisindo yemidlalo yomoya yakha isithombe esithile engqondweni yomlaleli. Lapha ababhali bengaqhathanisa ukuthi ngabe imidlalo yakudala yona iminemisindo ehambelana nomdlalo noma cha.

ULwandle (igama lakhe okungesilona elangempela) inhloso ukuthi abantu bathole izimfundiso ezinhlobonhlobo zempilo. Okungaba indlela yokuhloniphana ekhaya, ontanga umuntu asuke ekhula noma isemphakathini. Kungenzeka ukuthi ufuna ukuveza ukuthi abantu besifazane nakudala abaganile indlela ababephendula ngayo abayeni babo kanye nabamanje iyafana yini. Kwakukuhle yini ababekwenza, kuhle yini okwamanje, nokuthi indlela yokuphathana kwabaganeneyo ingathuthukiswa kanjani.

Uma uqhathanisa imidlalo emidala yomoya neyamanje uthola kuthi inhlonipho beyikhonjiswa kakhulu emidlalweni yomoya emidala. Lapho bekhombisa usikompilo lwangaleso sikhathi. Abantu besifazane bamanje abaganile baphendula noma ikanjani emadodeni uma kuxatshanwa. Nokho lokhu kubonwa abaningi ngokuthi abesifazane babecindezelwe, bengavunyelwe ukubeka uvo nemizwa yabo kulabo ababaganile. Lokhu kukhombisa ukuthi kuningi okumele kwenziwe imidlalo emisha ukufundisa abantu ukuhlalisana emphakathini nasemishadweni. Imidlalo emisha ingakhela kwemidala bese igxila ekunqandeni ukuhlukumezana ngokobulili.

UNolwazi (igama lakhe okungesilona elangempela) imidlalo yakudala iyathandeka ayibangi isithukuthezi uma uyilalele. Inhloso yokuphindwa ukuthi intsha ebhalayo ibone ukuthi ababhali babehlanganisa kanjani imiqondo ejulile ehambisana nesifundo esithile. Inhloso kungaba futhi ukuthi imidlalo yayiba nokwehlukahlukana okuningi ngokwezindikimba ezenza ukuthi imidlalo yamanje yomoya izungeze izindikimba ezimbili eyobugebengu, eyothando sekuphelile-ke. Lokho kuqeda ilukuluku lokulalela imidlalo yomoya. Ababhali banikeza ulwazi olubalulekile olwenza umdlalo ube nomnyakazo uqala nje uze uyophela. UMGaga (2014:34) uthi:

“In radio drama script the playwright keeps on supplying the necessary information to the reader until the action ends”

Lokhu okungenhla kufakazela ukuthi ababhali emidlalweni yomoya banikeza ulwazi olubalulekile oluhambisana neminyakazo kusukela ekuqaleni umdlalo uze uyophetha.

Izimpendulo eziningi ziyakuveza ukuthi kuhle ukuthi iphindwe imidlalo emidala ngoba abantu abasha abanalo ulwazi ngempilo yakudala kanye nokudabuka kwemilando yezinto ezahlukene okubalwa nezibongo zabantu. Baphendula ngokuthi kuneziyalo zokuhlomela impilo ezifana nokuziphatha kwentsha, ukuzihlonipha ngokuzithiba ocansini nokuhlonipha emphakathini nasemakhaya. Ezinye zezimpendulo ziveza ukuthi ukuthakwa kwemisindo yemidlalo yakudala bekuhambisana nento esuke yenzeka ngaleso sikhathi. Kubalulekile ukuthi ababhali uma bebhala imidlalo yomoya basebenzise imisindo efanele futhi bangayenzi isabise ngokwedlulele.

4.6. Imiphi imizwa abanayo abalaleli bomdlalo ngokuphindwa kwayo?

UVika (igama lakhe okungesilona elangempela) umuzwa okhona owokujabula kodwa khona umcabango aye abenawo wokuthi kungenzeka ukuthi sekushoda ababhali abasha namakhono ahlukene. Eminye imidlalo isuke iveza imvelaphi nomsuka wezibongo ezithile ezisemlandweni waKwaZulu kodwa ngenxa yokushoda kwemidlalo emisha enomlando wezibongo, amasiko nosikompilo lwakudala olusengasetshenziswa kuyaphoqeleka ukuthi kuphindwe emidala. Njengabantu abaNsundu ubalulekile umsuka wemvelaphi yethu.

UNomalanga (igama lakhe okungesilona elangempela) uthi umuzwa okhona owokubona ubuhle bempilo yamaZulu yakudala. Uyayijabulela futhi angafisa ukuthi sengathi ingabungazwa njalo imikhosi yesizwe samaZulu. Kuhle kakhulu ukuphindwa kwemidlalo emidala.

UThulani (igama lakhe okungesilona elangempela) uthi imizwa ekhona eyokuthi imidlalo yomoya yakudala inesifundo esihle njengokuthi ikhaya limiswa kanjani njengokuliqinisa nezinye izifundo eziningi. Imidlalo yomoya yamanje ayisasinikezi iziyalo zokuthi umuzi uwuqinisa kanjani ngokwesintu.

UThandi (igama lakhe okungesilona elangempela) uthi umuzwa anawo ikakhulukazi emidlalweni yakudala owokuthokoza ngokubona ubuntu nokuphilelana ukuthi kwakwiyinto ehanjiswa phambili emandulo. Konke lokhu ukuthole ngemidlalo yomoya yakudala. Umuntu ubenanelwa uma eshoda ngokudla, afuyiswe uma engafuyile okuyinto engasenzeki esikhathini samanje. Ingakho-ke imidlalo yakudala yehlukile kweyamanje isinikeza okwehlukile kunalokho okwenziwa manje lapho sibona khona amasiko eya ngokuba lula nobuqotho empahathini behla ngesikhulu isivinini.

ULuyanda (igama lakhe okungesilona elangempela) uthi yena njengomuntu wesilisa innikeza umuzwa wokugqugquzeleka nokuthokoza ngokuthi intombi yeshelwa kanjani ucikoze ngenkotha. Intsha yamanje yabafana ayisakwazi ukushela, isiqonywa intombi ezinkundleni

zokuxhumana baze bathandane bengakaze babonane ubuso nobuso. Bangingi abagetshengwayo abanye bagcine behlukana kwesinye isikhathi. Isizathu salokho ukuthi akekho osuke ezinike isikhathi sokwazi kangcono omunye. Bagcina ngazo izithombe ezinkundleni zokuxhumana ngesiye sikuzwe emidlalweni yomoya yamanje.

UThandiwe (igama lakhe okungesilona elangempela) uthi eminye yayo imnikeza umuzwa wosizi ngoba imidlalo yakudala ibingawagqamisi amalungelo abantu besifazane. Imidlalo enendluzula yokushaya abantu besifazane ayiyekwe ingaphindwa kodwa lena efundisa ngamasiko nobumbano kuhle iphindwe inqobo uma kungekho lapho kuzoshawa khona umuntu wesifazane.

ULwandle (igama lakhe okungesilona elangempela) uthi imidlalo yakudala iyamthokozisa ngoba igqamisa ukusebenzisa umhlabathi nemfuyo ukuze kuphilwe. Namuhla wonke umuntu ufuna ukuya esitolo ekubeni abantu abangingi abasebenzi.

UNolwazi (igama lakhe okungesilona elangempela) unomuzwa wokuncoma ngoba imidlalo emidala yenza abantu abamnyama babe nesithombe esihle ngemvelaphi yabo baphinde bazazi ukubaluleka kwabo njengesizwe esiNsundu. Intsha kungayisiza ukwazi ngempilo yakudala ukuze uma ibhala nemisebenzi yesikole mayelana nomlando izokwazi ukukhuluma ngento eyiqonda kangcono.

Ukuqoqa yonke le ngxenye umcwaningi angaphawula ngokuthi izimpendulo ezitholakele zivuna Ukuba iphindwe imidlalo emidala emsakazweni ngoba iyabonakala imisebenzi yayo. Izimpendulo eziningi ziyakuveza ukuthi imizwa yabalaleli ikhomba ukuthi bayazuza emidlalweni yomoya emidala. Bathi banomuzwa wokujabula ngoba umphakathi esikhathini sakudala ubunakekelana. Kwakungajwayelekile Ukuba abantu baswele izinto ezifana nokudla nokokungqoka. Umphakathi wawufuyisana, wondlana nezintandane zingekho ngoba ingane eyomndeni wonke.

4.7 Ikuphi okufanele kwenziwe ukuze inani lemidlalo yomoya lizokhula kungabe kusaphindwa emidala esike yadlala?

Le ngxenye igxile kakhulu ekuphendulekeni kombuzo wokuthuthukisa imidlalo yomoya. Njengoba sekubonakele ukuthi ababambiqhaza abakuvumi ukuthi iphele imidlalo emidala, le ngxenye ibheke kakhulu emaswini okukhulisa lo mkhakha. Luningi ulwazi olutholakele mayelana nalokhu (Collins, 1998; Vos, 2011). Ezinye zezimpendulo ezitholakele yilezi:

UNothile (igama lakhe okungesilona elangempela) kufanele umkhakha wababhali bemidlalo yomoya yezilimi zendabuko ibe nenhlangano yayo egunyaziwe eNingizimu Afrika. Lokhu kungasiza ukuthi uma intsha itshelwa ngomkhakha wokubhala isheshe yamukele kanti nabazali basheshe bawamukele kahle lowo mbono bakhuthaze izingane zabo.

UNhlanhla (igama lakhe okungesilona elangempela) uthi uMnyango Wezobuciko namaSiko esifundazweni kumele uzibambe ziqine ekuthuthukiseni leli khono. Kuyadingeka ukuba umnyango ufinyelele kakhudlwana ezikoleni nasezikhungweni zemfundo ephakeme ngoba phela inkunzi isematholeni.

UMandla (igama lakhe okungesilona elangempela) izingane ezinekhono nothando lokubhala imidlalo kufanele zinikezwe ithuba zisesezikoleni ukuthi zibe ingxenye yababhali. Kufanele kube nomqhudlwano wezikole oxhaswe nguhulumeni bese baphinde bawiniswe okuthile okuzobakhuthaza ukuze abantwana bakhule benothando lokubhala.

UMzomuhle (igama lakhe okungesilona elangempela) uthi abantu badinga ukuchazelwa ngokubaluleka kwemidlalo ebhalwe ngolimi lwendabuko njengesizulu. Kufanele kube nezimemezelo emisakazweni ezikhuthaza abantu ababhala ngesizulu ukuthi bangenelele emkhakheni. Kufanele oMasipala bahlele imiqhudlwano yababhali abazongenelela emkhakheni wokubhala imidlalo. Imiqhudlwano enjena kufanele ibe minyaka yonke.

4.8 Kungabe ulimi lwesiZulu lusetshenziswa ngendlela efanele emidlalweni yomoya yamanje uma kuqhathaniswa neyakudala?

UNothile (igama lakhe okungesilona elangempela) uthi isiZulu esibhalwa emidlalweni yakudala asisafani nesibhalwa emidlalweni yomoya yesiZulu yamanje. IsiZulu semidlalo yamanje sinamaphutha adala umonakalo wolimi. Kunomdlalo obudlala uma kugamanxa ihora lesithathu obusihloko sithi: *Kusa Kusa*. Kuwo kunowayelingisa indawo kaLungi owayejwayele ukuthi uma ebuza umama womunye umdlali emidlalweni athi ‘uphi umamakho’. Lesi isiZulu esingamukelekile. Intsha uma izwa into emsakazweni uKhozi FM iyayithatha bese iyisebenzisa. Ngaleyo ndlela luyanukubezeka ulimi kugcine sekukhulunywa ulimi olulula njengalolo olusezinkundleni zokuxhumana.

UMandla (igama lakhe okungesilona elangempela) uthi ulimi olusetshenziswayo emidlalweni yamanje uma uqhathanisa neyakudala alukho ezingeni elifanele. Lokhu kudalwa isikhathi esiphila kusona ngoba isiZulu esisetshenziswayo emidlalweni yomoya sinamaphutha. Ababhali kwabona abanye abasazi kahle isiZulu esiqondile bazi lesi esikhulunywa noma ubani koFacebook lapho abantu bengenalo ulwazi olutheni ngolimi lwesiZulu. Ingakho-ke bezithola sebebhala ngolwazi abanalo kanti sebebhebhethekisa umonakalo olimini.

UMzomuhle (igama lakhe okungesilona elangempela) uthi bayalulimaza ulimi lwesiZulu ababhali bamanje kakhulu emidlalweni yomya ngoba kubukeka engathi kwabona abanalo ulwazi olwanele ngolimi. Kunokwenzeka nokuthi ababhali abenzi ucwaningo ngamatemu abazowasebenzisa. Thina esibadala sisheshe sizwe ukuthi akuseyikho kanti intsha yona icosha noma kungalungile bese konakala. Okuvelayo nje ukuthi imidlalo emidala inesiZulu esamukelekile, okuyisonasona kunalena yamanje.

UNhlanhla (igama lakhe okungesilona elangempela) uthi amagama esiZulu asetshenziswa emidlalweni yomoya yamanje awasafani impela nawemidlalo yomoya yakudala. IsiZulu samanje sinamaphutha. Okunye okuqaphelekayo ukuthi ababhali bamanje abasawasebenzisi amagama okuhlonipha njengasemidlalweni yakudala uma bebhala imidlalo yabo. Lokhu

njengamaZulu kuyasikhalisa kakhulu ukuthi amagama okugigiyela awasekho. Omakoti uma ubabezala enguManzetheku bambiza kanjalo nje nabo esikhundleni sokuthi bagigiyele bangawabizi kwawona amanzi kunalokho bathi amandambi.

Ukuqoqa lokhu okungenhla, umcwaningi angaphawula ngokuthi ulwazi oluzuziwe kubantu akade bephendula lo mbuzo bayakuveza ukuthi imidlalo ibhalwa ngokwesikhathi sakhona futhi ihambelana nempilo ukuze umdlalo ukholakale. Ababambiqhaza baveza ukuthi isiZulu sakudala nesanamanje emidlalweni yomoya asifani. Lokhu kudalwa ukuthi ababhali abanye babhala ngekhono kodwa abaqeqeshelwanga ukuhlela ulimi oluqondile emidlalweni yomoya noma yobuciko.

4.9 Ukuhlaziywa kwezimpendulo zocwaningo nabasoKhozi FM

4.9.1 Kungani kuphindwa imidlalo emidala emsakazweni uKhozi F.M?

Kuveziwe esahlukweni sesithathu ukuthi nabasebenza ophikweni lwezemidlalo oKhozi FM nabo bayophonswa imibuzo. Nebala bavakashelwa base phendula kanje:

USiyabonga (igama lakhe okungesilona elangempela) uthi imidlalo emidala iveza usikompilo lomphakathi okuyilona olulungisa isimilo somuntu ukuze akhule aqonde okufanele kwenziwe umuntu ongumZulu nokungafanele. UFossard (1996:13) uthi:

“Radio dramas while written to be heard by individual listeners become part of the overall flow of information within a society. Other information from groups, organizations, and society will affect how audience members listen to, understand, and react to the drama. Some of that information will support the radio drama’s message, while some will oppose it. Sometimes a radio drama is designed to be part of a larger social change project that employs multiple levels of communication. In this case, the radio script should complement and reinforce the overall flow of project activities and messages.”

Lokhu okungenhla kuchaza ukuthi umdlalo womoya ubhalelwe ukulalelwa. Lowo owulalelayo uba ngumlandeli wawo. Umyalezo ufika emphakathini ngezindlela ezahlukene bese kuba ukuthi umlaleli uwuhlaziya ngendlela ayiqonda kangcono. Umdlalo womoya ubhalelwe ukuba ube ingxenye yomphakathi ngokudlulisela umlayezo emphakathini.

UMendi (igama lakhe okungesilona elangempela) unomuzwa wokuthi imidlalo ifundisa abantu ukuthi bathole amasu okuhlalisana emphakathini. Ukuhlalisana kudalwa ukuzithoba, isineke kanye nokuhlonipha indlela okuphilwa ngayo ehlumelelisa isimilo kumuntu. Umdlalo futhi uletha umuzwa wokufundisa nokuthobelana. UFossard (1996:13) uthi:

“Societal or cultural communication occurs when there is an exchange and interpretation of symbols, images, and values throughout a society, usually over an extended period. News media throughout the world, for example, routinely address public concerns about politics, social values, morality, and religion.’

Nemidlalo yomoya iyancika kakhulu ekutheni kwenzekani emphakathini. Lokhu okungenhla kuchaza ukuthi umphakathi noma amasiko omphakathi akheka ngokuthi kube khona ukuhlazinywa kwezinto ezithile ezenzeka ezimpilweni zabantu. Imidlalo iveza isithombe sokuthi kwenzekani emphakathini nokuthi yikuphi okungamagugu nezinkolelo zomphakathi okhuluma lolo limi. Imidlalo emidala igqama ngokuveza isithombe sakudala esingaba yisisekelo sezinto ezintsha.

4.9.2 Imiphi imizwa abanayo abalaleli bomdlalo ngokuphindwa kwayo?

USiyabonga (igama lakhe okungesilona elangempela) uthi ngokwazi kwakhe abalaleli banomuzwa wokukuthakasela ukuphindwa kwemidlalo ngoba intsha izuza umlando omuhle ngemvelaphi yesizwe samaZulu, imikhosi ethile yakwaZulu Kanye namasiko nosikompilo lwakudala.

UMendi (igama lakhe okungesilona elangempela) umuzwa anawo owokuthi kuhle kakhulu ukuphindwa kwemidlalo emidala ngoba kwayena kukhona akuzuzayo okusha kanti kungaba nomthelela wokuthi intsha yazi ukuthi uma kunemikhosi yakwaZulu kufanele ivunule iyeke ukugqoka izingubo ezithungwe abezizwe ezingagqamisi usiko lwamaZulu. Imidlalo yamanje emisha ayisagxilile ezintweni ezabumba isizwe samaZulu.

4.9.3 Ikuphi okufanele kwenziwe ukuze inani lemidlalo yomoya lizokhula kungabe kusaphindwa emidala esike yadlala

USiyabonga (igama lakhe okungesilona elangempela) uthi uhulumeni kumele abeke eceleni isikhwama sokuthuthukisa ukubhala imidlalo ngezilimi zendabuko. Lokhu kungenza abanamakhono babone ukuthi kuyaphileka ngokucikozisa ngosiba. Kuyoba lula ukunxenxa intsha ukuthi iwuthande umkhakha wokubhala uma sekunendlela engcono yokuphila. Uhulumeni uyena isixazululo sezinkinga zokuntuleka kwezimali nabaqashi kulo mkhamkha wokubhala imidlalo yomoya ukuze kukhule izilimi zendabuko.

UMendi (igama lakhe okungesilona elangempela) uthi oKhozini FM kufanele kube nosuku lapho kudlalwa khona imidlalo yentsha. Wenza isibonelo ngokuthi mhlawumbe ngoLwesibili noLwesithathu kudlale umdlalo obhalwe ababhali abasha abasakhulayo endimeni yosiba ukuze babone ukuthi kungaba indlela enhle yokubeka isinkwa etafuleni le. Intsha kumele yazi ukuthi umuntu angakwazi ukusebenza aziphilise ngolimi lwakhe lwebele njengalolo lwesiZulu. Konke lokhu kwenzelwa kakhulu ukukhulisa amasiko nolimi kulabo abakhuluma isiZulu. UMGaga (2014:29) uthi:

Their role is to restore valuable cultural knowledge for the benefit of the isiZulu-speaking community. They are able to disseminate cultural knowledge they acquired from isiZulu radio drama to the entire community directly or indirectly.

Umbhali ucacisa kabanzi ngokuthi inhloso kungaba ukuthi abantu abakhuluma isiZulu emphakathini bazuze. Abantu bayakwazi ukusabalalisa ulwazi abaluzuze emdlalweni womoya wesiZulu.

Umcwaningi angaqoqa konke lokhu ngokuthi laba ababili zimpendulo zabo ziyakuveza ukuthi uhulumeni kufanele angenelele. Njengamanje kunzima ukuthi kunganxexwa abafundi ukuthi bagxile emsebenzini wokubhala uma bengaboni zithelo kwabanye asebephambili. Ukungangeneleli kukahulumeni kungaholela ekutheni umkhakha wokubhala izilimi zendabuko ufadabale.

4.9.4 Ngabe ulimi lwesiZulu lusetshenziswa ngendlela efanele emidlalweni yomoya edlalwa oKhozini FM?

USiyabonga (igama lakhe okungesilona elangempela) uthi kweminye yemidlalo lusetshenziswa kahle ulimi lwesiZulu kanti kweminye ababhali abasha isiZulu sabo sinamaphutha. Uthi kufanele bagweme amaphutha. Ingozi edala lokho abanye bababhali babhala nje ngekhono kodwa abakufundelanga, basebenzisa ulimi abalufunda emgwaqeni. Kokunye umbhali usuke ehlosile ukusebenzisa ulimi lwesiZulu olungekho ezingeni ngoba usuke eqonde ukuveza umehluko phakathi kwabantu basemadolobheni kanye nabasemakhaya indlela abakhuluma ngayo.

UMendi (igama lakhe okungesilona elangempela) cha ngoba sekukhona amaphutha emidlalweni yomoya esibhalwa manje. Kufanele ababhali benze ucwaningo ngolimi ababhala ngalo ngaphambi kokuba babhale.

Izimpendulo zemibuzo evela oKhozini FM ziyaveza ukuthi ulimi olusetshenziswa ababhali abasha alukho ezingeni kodwa futhi uSiyabonga uyakuveza ukuthi kuyenzeka umbhali abhale isiZulu esingekho ezingeni elifanele ngenhloso yokuveza umahluko endleleni yokukhuluma phakathi kwabantu basemadolobheni nabasemaphandleni.

4.10 Iqoqa lesahluko

Kulesi sahluko kwethulwe ulwazi oluqoqwe kubabambiqhaza ngemposamibuzo kanye nephephamibuzo. Izimpendulo zababambiqhaza zikubeka ngokusobala ukuthi imidlalo emidala emsakazweni Ukhozi FM isadingeka. Kuyavela futhi nokuthi ababhali abasebasha badinga ukuthuthukiswa ngoba kunegebe ngokwekhwalthi phakathi kwemidlalo yakudala naleyo yamanje. Ababambiqhaza bayakuveza nokuthi uhulumeni kufanele angenelele ekuthuthukiseni labo babhali abasafufusa. Bakhalele nokho ababambiqhaza ngokungasetshenziswa kahle kolimi lwesiZulu emidlalweni yomoya emsakazweni. Lokhu kuyalubulala ulimi bese kukhubazeka namasiko njengoba luluningi ucwaningo oluveza ukuthi lezi zinto zombili zingamawe. Ukufa kolimi kuwukufa kwamasiko.

ISAHLUKO SESIHLANU

5.0 ISIHLAZIYO, IZINCOMO NESIPHETHO

5.1 Isingensiso

Kulesi sahluko umcwaningi uzokwethula imiphumela yakho konke okutholakele ngesikhathi kucutshungulwa ucwaningo olumayelana nemizwa yabalaleli ngemidlalo yomoya kanye nomthelela wokuphindwaphindwa kwayo emsakazweni uKhozi FM. Lesi sahluko siqukethe isihlaziyo, izincomo kanye nesiphetho socwaningo. Lapha kuhlazinywa indlela abantu abaphendule ngayo ocwaningweni nokuthi ngabe ucwaningo lukwazile yini ukuthi luzuze amaqiniso amasha afeza inhloso yocwaningo. Kuso lesi sahluko kunezincomo eziqhamuka ngenxa yalokho okuvumbukile ocwaningweni. Amaqiniso azuziwe ayadingidwa bese ucwaningo luyaphethwa.

5.2 Okuqukethwe izahluko zocwaningo

Isahluko sokuqala siyisethulo socwaningo lapho umcwaningi endlalela khona ucwaningo olucwaninga imizwa kanye nemibono yabalaleli mayelana nokuphindwa kwemidlalo emidala yomoya emsakazweni uKhozi FM. Lapha umcwaningi uveza izihloko ezifana nenhloso yocwaningo, intshisekelo, imibuzo, umklamo, kanye nabazozuza kulolu cwaningo. Lokhu kuqoqa ucwaningo ukuze umcwaningi azazi ukuthi ubehloseni.

Isahluko sesibili siqukethe imibono yongoti kanye nenjulalwazi yokuqhuba ucwaningo. Lapha bekubhekwa ukuthi imibono yongoti ithini ngesihloko socwaningo nokuthi ikuphi ababhali abake bakuzuza ngesihloko esikhuluma ngabalaleli kanye nokuphindwa kwemidlalo yomoya. Injulalwazi icacisa kabanzi ngomhlahlandlela wocwaningo ukuze umcwaningi angazitholi esenhlahlatha.

Imibono yongothi yilapho umcwaningi ebheka khona ukuthi ababhali bacwaninge bazuza ini ngesihloko esithi asifane nesicwaningwayo kulo msebenzi.

Kuyenzeka futhi izihloko zocwaningo zifane kodwa ocwaningayo athole noma azuze amaqiniso angafani natholwe omunye umcwaningi. UBolderston (2008:87) uthi:

“A literature review can provide a concise examination and discussion of evidence in a particular area. When looking for a quick overview of a topic, published review articles can cover a wide range of subject matter at various levels of completeness and comprehensiveness based on analyses of literature that may include research findings.”

Lokhu okungenhla kuchaza ukuthi imibono yongoti inikeza ulwazi olufinyeziwe futhi oluhloliwe kanye noludingidiwe ukuveza ubufakazi kuleyo nto ecwaningwayo. Lokhu kuchaza ukuthi imibono yongoti inikeza umcwaningi isikali sokuzikala uma eziqhathanisa nabanye abacwaningi.

Lolu cwaningo lusebenzise injulalwazi yokwahlulela ebheka imibono yabantu nesithombe abanaso ngomhlaba. Lokhu kusiza ukuthi abantu bakwazi ukuhlola, okubi, okulungile kanye nokungalungile. Abantu baye bathathe isinqumo sokwehlulela kulokho abakubonayo noma abakuzwile.

Lolu cwaningo luyahambelana nenjulalwazi ngoba lucwaninga imizwa nemibono yabalaleli mayelana nokuphindwa kwemidlalo yomoya emidala oKhozini FM. USmith nabanye (2006:142) uthi:

“Social judgment theory (SJT; Sherif, 1936; Sherif, Sherif, & Nebergall, 1965) is based upon the idea that the effect of a persuasive message on a particular issue depends on the way that the receiver evaluates the position of the message.”

Lokhu okungenhla kuchaza ukuthi injulalwazi yokwahlulela igxile kakhulu emibonweni umuntu aba nayo okuyiyona emenza athathe izinqumo ezimweni zempilo zalokhu akwehlulele wase ehlaziya wabona ukuthi kuzoba usizo.

Le njulalwazi iyindlela yokusefa ulwazi olubalulekile ukuze umuntu afunde futhi afundiseke ngempilo emphakathini. Le njulalwazi ibheka ukuthi ikuphi umuntu akufundayo emhlabeni kunoma iyiphi into ayifundayo ngaphambi kokuba umuntu athathe isinqumo. Yinjulalwazi egxile ekufundeni komuntu ngamunye (Wilson & Peterson, 2006:04). Iyahambelana nesihloko socwaningo ngoba kulolu cwaningo kulindeleke ukuthi abantu baveze imibono yabo nemizwa ngokuphindwa kwemidlalo emsakazweni. Lapha bebenikeza imibono yabo nangolimi olusetshenziswayo kanye nezinto abazizuzile ngemidlalo yomoya.

Isahluko sesithathu sona siqukethe izindlela ezisetshenzisiwe ukuqoqa ulwazi locwaningo. Umcwaningi usebenzise indlela yekhwalthethivu kanye nepharadaymu yomhumusho kulolu cwaningo. Ulwazi luqoqwe ngemposambuzo yombambiqhaza ngamunye kanye nemibuzo ejikeleze ngephephamibuzo. Umcwaningi uphinde wabheka nemiqulu eseke yabhalwa ababhali abehlukene. Kulesi sahluko kubhekwa ukuthi umcwaningi usebenzise ziphi izindlela kanye namathuluzi ukuzuza amaqiniso ocwaningo. Kuso lesi sahluko kubhekwa iqhaza lesiqophamazwi kanye nephephamibuzo kanye nezindawo ebezihanjelwa ukuthola ulwazi.

Isahluko sesine sethule ulwazi oluqoqiwe ngemizwa yabalaleli bomdlalo womoya ngemidlalo kanye nemibono yabalaleli mayelana nokuphindwa kwemidlalo emidala emsakazweni uKhozi FM. Kuphindwe kwahlaziywa nezimpendulo zababambiqhaza emva kokuqoqwa kwemibono yabo namaqiniso abakwazile ukuwaveza kulolu cwaningo. Kucashunwe okubalulekile kwase kubhalwa phansi konke okuqoshiwe kulabo ebekuxoxiswana nabo okubandakanya nalabo abangakwazi ukubhala. Ulwazi olutholakale ngephephamibuzo nezimpendulo luqoqelwe ndawonye lwahlaziywa.

5.3 Imibuzo yocwaningo

1. Kungani kuphindwa imidlalo emidala emsakazweni Ukhozi F.M?
2. Imiphi imizwa abanayo abalaleli bomdlalo ngokuphindwa kwayo?
3. Ikuphi okufanele kwenziwe ukuze inani lemidlalo yomoya lizokhula kungabe kusaphindwa emidlala esike yadlala?
4. Kungabe ulimi lwesiZulu lusetshenziswa ngendlela efanele emidlalweni yomoya yamanje uma kuqhathaniswa neyakudala?

5.4 Impendulo zemibuzo yocwaningo

Umbuzo wokuqala uthi kungani kuphindwaphindwa imidlalo yomoya emidala emsakazweni Ukhozi FM? Ababambe iqhaza ocwaningweni bathi ingoba intsha yanamuhla kanye nesizukulwane esiphila manje asazi lutho ngempilo eyayiphilwa ngabantu bakudala eyayenza iningi labo libe nobuntu. Inhloso ukuthi kudluliswa isithombe kubantu abasha ngempilo nangamasiko esizweni esiNsundu ukuthi ayegcinwa kanjani, ikakhulukazi KwaZulu.

Luningi ulwazi ababambiqhaza abathi bayaluzuzisa emidlalweni yomoya yakudala. Olunye ulwazi olutholakala kweminye imidlalo yomoya emidala olokuthi izinkolelo zabantu bakuqala zavela kanjani. Okunye okubalulekile ngokuphindwa kwemidlalo emidala ukuqhakambisa nokuveza imisebenzi yababhali abamnkantshubomvu eyayidlalwa emsakazweni uKhozi FM. Inhloso ukuveza impilo yakudala ngemidlalo yomoya ukuthi isizukulwane esiphila esikhathini samanje sikwazi ukuhlomula ngezeluleko, izifundo ezimayelana nokuzihlonipha, ukuzithiba ezintweni kanye namasu okuhlomela impilo. Kungenxa yalesi sizathu abalaleli abangabambiqhaza benqumile ukuthi kuhle iyekwe imidlalo emidala ngoba likhona iqhaza elibambayo ekucijeni intsha ngolwazi lwakudala.

Ababambiqhaza babuye bakuveza nokuthi imidlalo yakudala ibaluleke ngoba iphinde inikeze amasu okuthi limiselwa kanjani ikhaya njengokubethela okuyinto abanye bamaZulu abasakholelwa kuyo nakuba abanye sebekhohlelwa ezintweni zobuKristu. Imidlalo yomoya yamanje ayisagxili ezindikimbeni ezinjalo.

Embuzweni wesibili othi imiphi imizwa abanayo abalaleli bomdlalo ngokuphindwa kwayo, kuye kwagqama ukuthi ababambiqhaza bayayijabulela. Bathi kukhona ngisho imidlalo yakudala eveza injula ngokubumbeka kwesizwe samaZulu njengomdlalo osihloko sithi *Ukufa kukaShaka*. Balivezile futhi ilaka ngokuntuleka kwababhali abasha, okuyinto ebona babe lusizi ngoba intsha iyikusasa lesizwe. Ukuqedwa kwemidlalo emidala kungadala ukuguguleka kolwazi oluqukethe umlando wesizwe bese siba nentsha engazazi ukuthi iqhamuka kuphi. Kuye kwakhanya bha ukuthi kumele ishintshe indlela esibuka ngayo izinto ngoba umuntu ongalazi imuva lakhe akanalo ikusasa elinesisekelo esiqinile.

Imidlalo yakudala fundisa intsha ukuba yazi ukuthi intombi ubuyibona ngamehlo enyama uyithande bese uyayeshela. Nasemidlalweni ayiyona inala into yokudlwengula ngoba umuntu wesifazane wayehlonishwa kudala. Lo mkhuba wokweshela ezinkundleni zokuxhumana uyingozi enkule njengoba kukaningi sizwa ngabenziwe isilo sengubo.

Umbuzo olandelayo ubugxile olimini lwesiZulu olusetshenziswayo emidlalweni yomoya emsakazweni. Ulimi kwemidala luqhathaniswe nalolo olusemidlalweni yamanje. Ababambiqhaza bathi emidlalweni yomoya yamanje ulimi lwesiZulu olusetshenziswayo alugculisi. Akusona isiZulu esisezingeni elifanele ngoba kunamaphutha amaningi alwephulayo ulimi bese kulahleka nengqikithi yamasiko. La maphutha anomthelela omubi, adala umonakalo ngoba uma umuntu ezwa into idlalwa emsakazweni uyithatha njengento elungile bese eyisebenzisa kanjalo kanti uyaphaphalaza. Into eyiphutha iyashesha ukuchuma, kanti sekubhebhetheka umonakalo. Ababambiqhaza bakhale nangokuthi ababhali abasafufusa kwabona abasazi isiZulu. Lokhu kulahlisa ithemba ngoba isizwe sonke kunokwenzeka siholelwe ehlathini. Bayazibuza ukuthi engabe isizukulwane esizayo sisayolufica yini ulimi lwesiZulu noma siyofica osekumfimfithiwe kwaphelelwa umsoco.

Mayelana nombuzo wokugcina obubuza ukuthi ikuphi okufanele kwenziwe ukuze inani lemidlalo yomoya lizokhula kungabe usaphindwa emidlala esike yadlala, kuhlalukile ukuthi ababambiqhaza abafisi imidlalo emidala iphele. Yize kunjalo, bakubone kuphusile Ukuba labo abasafufusa balolongwe ukuze bakhule kuwo lo mkhakha. Liye lagqama nekhwelo lokuthi uhulumeni kumele anxenxwe ukuze eze nezinhlelo zokuthuthukisa ababhali. Izinhlelo zokukhuthaza intsha ziyadingeka ukuze ibone ukuthi ukubhala kungaba yinto umuntu angaphila ngayo.

Ongumdidiyeli memidlalo yomoya oKhozini FM ubeke umbono azowulandelela wokuthi ziyadingeka izinsuku lapho kudlalwa khona imidlalo yentsha kuphela. Kungakhethwa izinsuku ezimbili mhlawumbe kube ngoLwesibili noLwesithathu. Lokho kungabakhuthaza ababhali abasakhulayo. Kufanele abantu benziwe bakuqonde ukubaluleka komdlalo womoya ezimpilweni zabantu emiphakathini esiyakhele.

5.5 Okuzuziwe

Ngaphansi kwalesi sihloko umcwaningi ugcizelela okuzuzwe ucwaningo okungalekela ukuthuthukisa umkhakha wemidlalo yomoya. Okuzogcizelelwa kubandakanya la maphuzu alandelayo:

- Umonakalo wolimi odalwa imidlalo yomoya yesimanje
- Isizathu sokuphindwa kwemidlalo emidala
- Ukuthuthukisa ababhali abasha
- Ukubaluleka komdlalo womoya kumlaleli

5.5.1 Umonakalo wolimi odalwa imidlalo yomoya yesimanje

Ulimi luyifa lesizwe. Umuntu noma yimuphi uwumuntu ngolimi (Buthelezi & Khumalo, 2020). Okwesibili ukuthi ulimi nesiko amathe nolimi. Ngamafuphi ukufa kolimi, ukufa kwesiko namagugu. Ngaleyo ndlela ukufa kwalezi zinto ukufa kwesizwe. Yingakho-ke imidlalo yomoya kungafanele ibukwe nje inesandla ekukhubazeni ulimi oluvele luya ngokuya luguguleka ngenxa yesiNgisi nezinkundla zokuxhumana (Mthembu, 2020). Uma zingathathwa izinyathelo, izoqhubeka impi yomshoshaphansi yokucoboshisa igojele isizwe ngokuqeda ulimi, amasiko namagugu.

Ukunanela kulokhu okuchazwa ngenhla, umcwaningi ubona sengathi kumele kuliwe nesihlava solimi olungalungile emidlalweni yomoya. Yize kwesinye isikhathi kusuke kuyindawo ayidlalayo umlingisi emenza akhulunyiswe ngendlela ethize, kumele ibe khona indlela yokukhombisa ukuthi le nto ayilungile. Njengoba umdlalo womoya ufinyelela kubantu abaningi ngesikhathi esifishane, uma unganqandeki lo mkhuba uzobhebhethaka konakale kakhulu. Abanye abalingisi ngokomdlalo womoya bagcina besebenzisa ngisho itsotsitaal imbala. Lolu ulimi olukhulunywa ukweqisela abanye abantu inkulumo (Msimang, 1989). UDLungwana (1995:31-32) uthi:

“To camtha means to talk. The word originates from the Zulu word qamunda (talk).”

Uma lol ulimi luzogwala emsakazweni kungabe izishosho zokulelwa ukudlondlobala kolimi zehlulekile. Umsuka waleli gama elithi ukucamtha elibizwa ngesitsotsi lisho ukuthi qamunda kanti lisho kona ukukhuluma. Kuyenzeka umdlali akhethelwe indawo lapho ezosebenzisa lolu hlobo lolimi. Ilapho-ke umonakalo wolimi udaleka khona. Intsha ephila ngalesi sikhathi ithola ulwazi okungesilona mayelana nolimi ikhule nalo iphinde iludlulisele ezizukulwaneni. UDLungwana (1995:47) uthi:

“When township boys greet each other or say goodbye, they normally say 'kuwusharp' or simple say 'sharp’”.

Wulimi olunje olwandile kakhulu emidlalweni yomoya yamanje. Lokhu kubonakele emidlalweni womoya obukade udlala ngenyanga kaMasingana kuwo lo nyaka othi *Kusa Kusa* emsakazweni Ukhozi FM. Lapha kusebenze ulimi olunjengalolu olunqamulelayo futhi olungesilona isiZulu esamukelekile. Konke lokhu kudala umonakalo wolimi uma uqhathanisa nolimi obelusetshenziswa ababhali emidlalweni yomoya yakudala.

Kungaba umbono omuhle ukuthi ababhali bemidlalo yomoya ababhala ngolimi lwesiZulu ukuthi babe nendlela yokufaka abalingisi abazokugxeka ukusebenzisa ulimi okungesilo. Umphakathi kumele ucaciseleke ukuthi ungalinge ulusebenzise ulimi olunjalo ngoba akulona ulimi olwamukelekile esiZulwini kodwa bekuhambelana nendawo ethile emidlalweni (Holmes, 1992). Ngaleyo ndlela umonakalo wolimi lwesiZulu ungancipha.

5.5.2 Isizathu sokuphindwa kwemidlalo emidala

Imidlalo emidala inikeza isithombe ngempilo yomzulu indlela angqoka ngayo aphinde aziphathe ngayo nangamasu empilo ngale kokuthi uze ukhokhe imali. Lezi ezinye zezizathu ezidala ukuthi kuphindwe imidlalo. Abantu bakudala bebhokholelwa kwimvelo evela phansi amakhambi ukuziphilisa ngokuzilapha kanye nokudla okuvela phansi. Lokhu kuyinto engasekho emidlalweni yomoya yamanje. Izimpendulo eziningi ziyakuveza ukuthi imizwa yabalaleli ikhomba ukuthi bayazuza emidlalweni yomoya emidala. Bathi baqaphela ukuthandana komphakathi lapho unakekelana khona wondwa ezinkingeni zokweswelaokungaba ukudla noma okokungqoka, ukufuyisana emphakathini kanye nokuthi umdlalo uyuqwashisa ngezingxenye zempilo ezahlukene.

Lemidlalo yakudala iveza nendlela yokuhlalisana ngokuthobelana kubantu. Okunye ukuveza ukuthi nakuba izinga lobuchwepheshe beliphansi kodwa abahleli nabadidiyeli bemidlalo yangaleso sikakhathi bebeyihlanganisa kanjani imisindo ihambelane nokwenzekayo emdlalweni ukuse umuzwa wokwenzekayo ugqame. UGwinn (1992:27) uthi:

“Any artificial reproduction of sound or sounds intended to accompany action and supply realism in the theatre, radio, and motion pictures.....”

Lokhu okungenhla kuchaza ukuthi umculo odidiyelwe ngehloso yokuthi uhambisane nomyakazo owenzeka emdlalweni ukwenza umdlalo ukholakale.

Inhloso yokuphindwa kungaba futhi ukuthi inkulumo mpendulwana iqukethe ulwazi olwenza ukuthi umlaleli womdlalo akwazi ukufunda ngosikompilo lwabantu konke lokhu kutholakala kwinkulumo mpendulwana esuke iphelezela umculo. Le nkulumo mpendulwana iletha ushintsho ezimpilweni zabantu ngokubanika izeluleko uKennedy (1983:19). Inhloso ukuvezela abantu nababhali abasha ukuthi nemidlaloya kudala inkulumo mpendulwana yakhona ibikholakala futhi inomlayezo. Umgaga (2014:36) uthi:

“Sound effects between dialogues provide the listener with the necessary information and clarify the message that is being conveyed. The listener’s mind is challenged to picture all what is depicted by sound effects.”

Lokhu okungenhla kuchaza ukuthi umsindo unikeza abalaleli ulwazi ukucacile nesithombe somlayezo oqukethwe.

Lokhu okungenhla kucacisa kabanzi ukuthi emdlalweni womoya akusizakali abalaleli kuphela kodwa nababhali abasha ukuze babuke amasu okuveza ubuhlakani babo emdlalweni. Isonake sizathu esenza iphindwe.

5.5.3 Ukuthuthukisa ababhali abasha

Umkhakha wosiba ubukeka usenenkinga ngasekuthuthukiseni ababhali nalomkhakha. Uhulumeni kufanele abeke umqashi ogunyaziwe ukuthi aqashe ababhali abasha bemidlalo yomoya nemibhalo yonke yobuciko. Lo mkhakha ubukeka ungazinzile kahle ngenxa yokuthi

ababhali basebenza eminye imisebenzi abanesiqiniseko sokuthi bazohola kuyona ukuze bakwazi ukuphila.

Akube nemincintiswana yoMasipala yemidlalo yomoya ukuze labo abawinile bakhushulelwe ezingeni eliphezulu bahole ngemibhalo yabo. Akube nethuba lapho ababhali abasha kuzodlalwa khona imidlalo yabo emsakazweni uKhozi FM balalelwe izwe ukuze bakhuthale.

Uma umnyango wababhali ungase usungulwe, kungahanjelwa izikole kuchazelwe abafundi ukuthi sebengakwazi ukuziphilisa ngomsebenzi wobuciko bokubhala imidlalo. Izincwadi zemibhalo ziyakwazi ukugcina sezizale amafilimi neminye imidlalo yamabhayisikobho engaba nedumela. Nezikhungo zemfundo ephakeme umfundi uma esenza unyaka wokugcina abhale incwadi yakhe ukuba nesiqiniseko ukuthi usekulungele ukuba umbhali futhi usebhala into ekhulisa umlaleli emqondweni. Umuntu angakwazi ukusebenza aziphilise ngolimi lwakhe lwebele njengolwesiZulu. Nangale kokuzenzela imfalakahlana, ukubhala kuwukutshala ulwazi emphakathini. UMGaga (2014:29) uthi:

“Their role is to restore valuable cultural knowledge for the benefit of the isiZulu-speaking community. They are able to disseminate cultural knowledge they acquired from isiZulu radio drama to the entire community directly or indirectly.”

Ukubhala kungasiza ukuthi abantu emphakathini bazuze lukhulu njengoba kukuningi okusikhathazayo njengezidakamizwa, uphuzo, ubugebengu nokubulawa kwabesifazane osekuphenduke insakavukela umchilo wesidwaba. Imidlalo yomoya ephilayo ingabamba iqhaza elincomekayo lokubumba umphakathi.

5.5.4 Ukubaluleka komdlalo womoya kumlaleli

Umdlalo unikeza isifundo uphinde unikeze umlaleli womdlalo izeluleko. Umdlalo womoya uyakwazi ukululeka noma uxwayise isizwe sonke ngesikhathi esisodwa. Lokhu kungumphumela wokuthi ababhali babhala izinto ezithinta izimpilo zabantu. Kufanele abantu baxwaye uma kukhona isexwayiso emdlalweni.

Kufanele yonke imidlalo yomoya ebhalwayo ibe nesifundo esizoveza iqhaza lokubaluleka kwenhlonipho. Lokho kungasiza intsha esilahlekelwe inhlonipho ukuthi yazi ukuba inhlonipho ibalulekile futhi iyohlale ilindelekile kumuntu wonke. Umdlalo womoya ulalelwa abantu abaningi, kulula kubabhali ukudlulisa umyalezo ufinyelele kubalaleli ngale ndlela (Grobler et al, 2007).

Njengoba sekugcizelelwe ngenhla, lokhu kungaba usizo olukhulu ekubumbeni isizwe sakithi ukuze intsha ikhule inenhlonipho. UFossard (1996:05) uthi:

“As listeners become personally and emotionally involved with role-model characters in the drama, they come to see the characters as real people whom they can trust and rely upon. If the drama features experienced, knowledgeable characters who can relate to listeners’ lives, then listeners will trust the message that they are delivering”.

Lokhu kufakazela ukuthi nasemdlalweni womoya kubalulekile ukusebenzisa abalingisi abasezingeni eliphezulu futhi abazaziyo izidingo zomphakathi. Njengoba umlaleli uba ingxenye yokwenzekayo futhi nemizwa yakhe iba ingxenye yakho konke okwenzekayo, ugcina esenabalingisi abathandayo emdlaweni. Yibo laba balingisi umlaleli agcina esebabona njengabantu abangabathemba. Umdlalo ufaka izinto ezithinta impilo yabalaleli njengezinto ababhekana nazo empilweni yangempela, abalaleli bayakholelwa umlayezo osuke wethulwa abalingisi abanekhono futhi abakholekayo.

5.6 Umsebenzi ongenziwa olunye ucwaningo

Ucwaningo olunye lusengenziwa mayelana nokubheka ukuthi ingakanani intsha elalela imidlalo yomoya kanye nomsakazo osakaza ngolimi lwesiZulu. Umcwaningi ubona sengathi iningi lentsha lithathwe imisakazo esakaza ngolimi lwesiNgisi ngoba kunentsha ehlulwa ukukhuluma isiZulu incamela ukukhuluma ngolimi lwesiNgisi. Kungenzeka ukuthi kunabalaleli abaningi okungabe balalela umsakazo wesizulu abathathwe imisakazo esakaza ngolimi lwesiNgisi futhi balalela imidlalo yomoya yesiNgisi. Uma kuwukuthi kuyenzeka

lokhu, kubalulekile ukuthi kwaziwe ukuze kulungiswe isimo ngoba ukulahlekelwa ulimi kusho ukulahlekelwa ubuwena.

5.7 Izincomo zocwaningo

Ngaphansi kwalesi sihloko ucwaningo luncoma ubuhlakani bababhali bemidlalo yomoya yakudala ephindwayo. Ucwaningo luncoma ukuthi bayakwazi ukuhloba babheke impilo macala onke nokuthi babuke uhlobo lwempilo olwaluphilwa emandulo bese bebhala imidlalo ehambelana nesikhathi kanye nezinto ebezenzeka kudala. Ubuhlakani bombhali bumenza abe neso elibanzi elibona umsuka wenkinga bese ehlawumbisela nesiphetho sakhona. UFossard (1999:57) uthi:

“Consider the idea and suggestions of other team members regarding ways to combine the message and the story. Spend time getting to know and understand the chosen audience”

Lokhu okungenhla kuchaza ukuthi umbhali uma ebhala umcabango wakhe uba nendlela ahlanganisa ngayo umyalezo womdlalo nozakwabo. Uye azinike isikhathi ukuthi aqonde kahle abantu okuyibona okumele babhalelwe umsebenzi. Lokhu okungenhla kufakazela osekushiwo ukuthi ababhali bangabantu abanesiphiwo sokubhala nokuxwayisa isizwe ngengozi abantu abangalengela kuyo.

Ucwaningo luncoma ukuba kube nezindlela zokuthuthukisa intsha ekhonweni lokubhala ukuze bafunde kulabo asebenkantshubomvu. Basaphila abantu abafana noSolwazi D.B.Z. Ntuli, mhlawumbe likhona iqhaza angalibamba ekuthuthukisweni kwalabo abasafufusa.

Umcwaningi uncoma ukuba kube nenhlangano ebhekelela ukuthuthukiswa kwababhali abasha nokuhlola ukuthi ngabe inani lababhali unyaka nonyaka likhule kangakanani. Lokhu kufanele kube into eyenziwa minyaka yonke.

Leyo nhlangano kungafanele iqinisekise ukuthi lezi zinto ezilandelayo zikhona futhi ziyenziwa:

- Kufanele kuqokwe ithimba elisha elibhekelele ababhali bemidlalo yomoya
- Ukuthi ithimba lababhali lixhaswe uhulumeni ukuze kungabi nezinkinga zokweswela uma kuthuthukiswa kwababhali.
- Kufanele ithimba lababhali liye ezikoleni ukunxenxa intsha ukuthi ithathe umkhakha wekhono lokubhala uma iqeda isikole. Lokhu kuzosiza ukuthi kubunjwe ababhali bakusasa.
- Kufanele imisakazo yesiZulu okubalwa kuyo uKhozi fm iqinisekise ukuthi ixhumene nohulumeni kanye nenhlangano. Kuhle ukusebenzisana ukuze kuthuthuke izilimi zendabuko ezivele sezicindezeleke iminyaka ngeminyaka ngenxa yokuthi zibukelwa phansi.

Ucwaningo luphinda luncoma ukuba umsakazo uKhozi FM luqhubeke nokudlala imidlalo emidala ngoba iza nolwazi oludingwa kakhulu yintsha yanamuhla. Umcwaningi uphakamisa nokuthi zande izinhlelo zokuthuthukisa izilimi zendabuko nokugqugquzelwa kokubhalwa kwezincwadi. Ucwaningo luncoma ukuthi abantu abaNsundu bame nje ngolimi lwabo babhale imidlalo yomoya nakuba abantu sebethanda isilungu kodwa kuyavela kulolu cwanningo ukuthi abantu bayayilandela imidlalo yomoya.

5.8 Isiphetho socwaningo

Lolu bekuwucwaningo olusihloko sithi: “Ucwaningo Ngemizwa Yabalaleli Ngemidlalo Yomoya Kanye Nomthelela Wokuphindwaphindwa Kwemidlalo Emidala Emsakazweni Ukhozi FM”. Kuyatholakala ukuthi emidlalweni yakudala ulimi lwesiZulu obekade kusetshenziswa belusezingeni elamukelekile olimini lwesiZulu, nolimi olusetshenziswa ababhali bamanje luxube kakhulu isiNgisi, isitsotsi nolimi lwezinkundla zokuxhumana. Lokhu kudinga ukuthuthukiswa. Abakade bebambe iqhaza bayakuthakasela ukuphindwa kwemidlalo yomoya ngoba kukhona iziyalo zokuhlumelelisa isimilo abalaleli abazizuzayo.

Imidlalo yomoya mayithuthukiswe ngenxa yegalelo layo ekhwakheni imizi, ukugcina isimilo entsheni, ukuhloniphana emphakathini nasekhaya nokuhloniphana kubantu beganene.

Mayime njalo imidlalo yakudala ephindwayo njengoba inegalelo ekufundiseni ngemvelaphi yesizwe, amasiko nobugugu bukaZulu.

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ISITHASISELO A

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4450
04 kuMbaso 2019

Inkosi Yesizwe sakwaWoza
Woza place
Maphumulo
4470
Mphemba

INCWADI YOKUCELA IMVUME YOKWENZA UCWANINGO NGEMIZWA YABALALELI MAYELANA NGOKUPHINDWA KWEMIDLALO OKHOZI F.M.

Ngingumfundi ofunda eNyuvesi YaseZululand, Ongoye. Ngenza iqhuzu leziqhu leMasters eMnyangweni Wezilimi ZoMdabu Namasiko. Ngenza ucwaningo ngemizwa yabalaleli ngemidlalo yomoya kanye nomthelela wokuphindwaphindwa kwemidlalo emidala emsakazweni uKhozi f.m.

Ngicela imvume yokubhala ucwaningo esizweni sakho. Abazobamba iqhaza kulolu cwano bazophendula imibuzo abazobuzwa yona. Nginyaqinisekisa ukuthi abazocwaningwa angeke baphoqwe ukuthi babe ingxenye yocwaningo uma bengathandi. Kuzocwaningwa abantu abadala abayishumi nane (14) abasukela eminyakeni engamashumi amathathu nanhlanu (35) kuya emashumini amahlanu eminyaka (50). Ulwazi abayongicobelela lona luyosatshalaliswa ngemibhalo ezoba semabhukwini. Iyosatshalaliswa Ezikhungweni Zamfundo Ephakeme ukuze wonke umuntu afundiseke.

Ngicela ukuba usayine ngenzansi njengophawu lokungivumela ukuqhuba ucwaningo endaweni yakho.

Isisayino SeNkosi

Isisayino Somncwaningi

Indawo

Indawo

Usuku

Usuku

ISITHASISELO B

INCWADI YOKUCELA IMVUME YOKWENZA UCWANINGO NGEMIZWA YABALALELI MAYELANA NGOKUPHINDWA KWEMIDLALO OKHOZI F.M.

Ngingumfundi ofunda eNyuvesi YaseZululand, Ongoye. Ngenza iqhuzu leziqulule Masters eMnyangweni Wezilimi ZoMdabu Namasiko. Ngenza ucwaningo ngemizwa yabalaleli ngemidlalo yomoya kanye nomthelela wokuphindwaphindwa kwemidlalo emidala emsakazweni uKhozi f.m.

Ulwazi abayongicobelela lona luyosatshalaliswa ngemibhalo ezoba semabhukwini. Iyosatshalaliswa ezikhungweni zemfundo ephakeme ukuze wonke umuntu afundiseke.

Ngicela ukuba usayine ngezansi njengophawu lokungivumela ukuqhuba ucwaningo.

Isisayino SoKhozi fm

Isisayino

Somncwaningi

Indawo

Indawo

Usuku

Usuku

ISITHASISELO C

IFOMU LOKUZIBOPHEZELA

Ngiyakubingelela

Igama lami ngingu **Xhakaza Sibusiso Sihle**, ngiqhuba isifundo seziqhu zeMasters eNyuvesi YaseZululand KwaDlangwezwa eMnyangweni Wezilimi ZoMdabu kanye Namasiko. Izindlela zokuxhumana, ucingo 0839913822, email: sbu.xhakaza@gmail.com.

Ngenza isifundo socwaningo ngesihloko esithi: ***Ucwaningo ngemizwa yabalaleli ngemidlalo yomoya kanye nomthelela wokuphindwaphindwa kwemidlalo emidala emsakazweni ukhozi f.m.*** Lolu cwaningo luzoxoxisana nabantu abadala abahlala endaweni yakwaMaphumulo esigcemeni sesithupha, esiGodini saseMbitane. Akukho nkokhelo ezonikwa abantu abazoba ingxenye yocwaningo. Lokhu kusho ukuthi bonke abazoba ingxenye yocwaningo bazobe bevolontiya nje. Ulwazi oluzutyholakala kulolu cwaningo luzokhulisa ulimi lwesiZulu luphinde lulethe amaqiniso ahloswe umcwaningi.

Uma lowo ocwaningwayo ekhethe ukuhoxa ocwaningweni noma ingasiphi isikhathi angeke abekwe icala futhi angeke ahlawuliswe lutho. Akukho futhi uzoxoxelwa ukuthi kukhona osehoxile ekubeni ingxenye yocwaningo. Ngiyakuqonda ukuthi abazocwaningwa bangakuthokozela noma bengakuthokozeli futhi kubacike, ngalokho ngiqonde ukusho ukuthi uma ocwaningwayo ezizwa engathokozile ngokuba ingxenye yocwaningo uvumelekile ukuhoxa. Ocwaningwayo uvumelekile ukubuza noma imuphi umbuzo mayenala nesifundo socwaningo.

Ucwaningo lungathatha imizuzu engu 30-45. Kukhona amanothi azobhalwa ngesikhathi ucwaningo luqhubeka. Kuzobe kuqoshwa namazwi alabo okuzoxoxiswana nabo ukugcina inkulumo mpendulwana eyiqiniso ukuze kuhlomule ucwaningo. Lonke ulwazi oluthulakele ocwaningweni luzovalelwa endaweni ephaphile ukuqinisekisa ukuthi angeke lutholwe umuntu

ongahlangene nalo, kuyothi emuva kokuba luqoshwe phansi umcwaningi uyobe esebulala konke obekuqukethe iziqopha mazwi. Umcwaningi uyaqinisekisa ukuthi ulwazi oluzolethwa abazocwaningwa luzoba imfihlo. Amagama abazocwaningwa azoba imfihlo futhi azofihlwa. Umcwaningi uzobaqamba amagama akhe awasusela emqondweni wakhe.

Ngolwazi olunye mayelana nesifundo socwaningo ungaxhumana nomluleki uDokotela **Dr Z.G. Buthelezi** ezinambeni ezithi (035) 902 6050), email address: ButheleziZG@unizulu.ac.za.

Okukanye umlekeleli kameluleki **uNKK. S.D Mbokazi** kulenamba ethi 035 902 6106, email address: MbokaziSD@unizulu.ac.za.

Ungaphinda futhi uthinte **uSolvazi L.Z.M. Khumalo**, oyisikhulu soMnyango WamaSiko kanye Nezilimi ZoMdabu (035) 902 6045), email address: MsomiN@unizulu.ac.za

ISITHASISELO D

IFOMU LOKUZIBOPHEZELA

UKUZICHAZA

Mina..... (amagama aphelele nesibongo)

Nginyaqinisekisa ukuthi ngifundile konke futhi ngakuqonda kahle konke ebenginikezwe khona ukuba ngikufunda mayenala nocwaningo. Ngibe nethuba lokubuza imibuzo kwengingakuqondi kahle mayelana nesifundo socwaningo.

Ngiyakuqonda kahle ukuthi ngingayeka ukuba inxenye yocwaningo futhi akukho nhlawulo engizohlawuliswa yona ngalokho.

OKUFANELE NGIKWAZI

YEBO

CHA

Ngiyavuma ukuba ingxenye yocwaningo

Akukho mali engizoyithola ngokuba ingxenye yocwaningo

Ngiyakuqonda ukuthi engikwenzayo ngiyasiza

Ngiyavuma ukuthi umcwaningi abe nezingxoxo nami aphinde aqophe inkulumo yethu

Ngiyakuqonda ukuthi umcwaningi angeke aliveze igama lami

Umcwaningi uzongiqamba igama futhi ngeke aliveze kubantu

Ngiyavuma ukuthi umcwaningi aqophe ingxoxo yethu phansi

Ngiyavuma ukuthi umcwaningi akuveze esidlangalaleni engikushilo

-
Igama locwaningwayo

Usuku

Isisayino

--
Umcwaningi

Usuku

Isisayino

IMIBUZO EZOPHENDULWA ABABAMBIQHAZA

“Ukubheka ukuhlelwa kocwaningo kulabo abazocwaningwa endaweni yakwaMaphumulo ngaphansi koMkhandlu wakwaMaphumulo ongaphansi kweLembe esigcemeni sesithupha esigodini saseMbitane”

Lena inhlolovo ephenya ngemizwa yabalaleli ngemidlalo yomoya kanye nomthelela wokuphindwaphindwa kwemidlalo emidala emsakazweni ukhozi f.m. kuzophinda kubhekwe nesizathu ezenza ukuthi umsakazo uKhozi f.m uphinde imidlalo nezindikimba ezijwayelekile.

Uyacelwa ukuba uphendule imibuzo ngokukhululeka. Angeke kuvezwe imininingwane yabantu abalethe ulwazi lokho kuzokwenziwa ngokuqinisekisa umthetho wocwaningo oluzosetshenziswa eNyuvesi YaKwaZulu. Uyacelwa ukuba ushaye uphawu (x) ebhokisini lokuphendulela.

ISIQEPHU: A

Ukubheka ubuningi

1. Ubulili

Owesifazane	
Owesilisa	

2. Izinga lokukhula

35-45	
45-50	

3. Ubuzwe

eNingizimu Afrika	
Kwamanye Amazwe	

4. Amazinga okufunda

Ibanga eliphansi	
ibangeni eliphakeme	
Isikhungo esiphakeme	
Okunye	

5. Uhlanga

Umzulu	
Umxhosa	
Obunye ubuhlanga	

6. Indawo ozalelwe kuyo

Emakhaya	
Edolobheni	
Okunye	

ISIQEPHU: B

8. Kungani kuphindwa imidlalo emidala emsakazweni uKhozi f.m?

.....

.....

.....

9. Imiphi imizwa abanayo abalaleli bomdlalo ngokuphindwa kwayo?

.....

.....

.....

10. Ikuphi okufanele kwenziwe ukuze inani lemidlalo yomoya lizokhula kungabe kusaphindwa emidlala esike yadlala?

.....

.....

.....

11. Kungabe ulimi lwesiZulu lusetshenziswa ngendlela efanele emidlalweni yomoya yamanje uma kuqhathaniswa neyakudala?

.....

.....

SIYABONGA UKUBA INGXENYE KWAKHO KULOLU CWANINGO.

ISITHASISELO E

Imibuzo okuzoxoxiswana ngayo

Okuhlelwe ukuthi kuxoxiswane ngakho nabantu abadala abangaphansi koMkhandlu wakwaMaphumulo kuMasipala iLembe esigcemeni sesithupha, esigodini saseMbitane.

5. Kungani kuphindwaphindwa imidlalo yomoya emidala emsakazweni uKhozi f.m?
6. Imiphi imizwa abanayo abalaleli bomdlalo ngokuphindwa kwayo?
7. Ikuphi okufanele kwenziwe ukuze inani lemidlalo yomoya emisha lande nokubhalwa kwemidlalo kuthuthuke kungabe kusaphindwaphindwa esike yadlala?
8. Kungabe ulimi lwesiZulu lusetshenziswa ngendlela efanele emidlalweni yomoya yamanje uma kuqhathaniswa neyakudala? Chaza.

Ngiyabonga ngokusisiza ngokuthi ube yingxenye yocwaningo.

ISITHASISELO F

Imibuzo okwakuzoxoxiswana ngayo noKhozi f.m.

1. Kungani kuphindwaphindwa imidlalo yomoya emidala emsakazweni uKhozi f.m?
2. Imiphi imizwa abanayo abasebenzi boKhozi fm ngalokhu kuphindwa kwayo?
3. Ikuphi okufanele kwenziwe ukuze inani lemidlalo yomoya emisha lande nokubhalwa kwemidlalo kuthuthuke kungabe kusaphindwaphindwa esike yadlala?
4. Kungabe ulimi lwesiZulu lusetshenziswa ngendlela efanele emidlalweni yomoya yamanje uma kuqhathaniswa neyakudala?

Ngiyabonga ngokusisiza ube ingxenye yocwaningo.