

Inkululeko Yokukhuluma Kwabamaphephandaba: Ukuhlaziywa Kwezingosi Zomgosi Ephephandabeni *Isolezwe LangeSonto* Nasephephandabeni *Ilanga LangeSonto*

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Isifingqo

Amaphephandaba avamisile ukuba nezingosi zomgosi lapho izintatheli ziphawula khona ngezindaba ezisematheni ezithinta osaziwayo, osopolitiki nabantu abavamile nje. UMthethosisekelo waseNingizimu Afrika uyazinika izintatheli ilungelo lokubhala ngenkululeko ezingosini zamaphephandaba. Kuvamile nokho ukuthi kulezi zingosi izintatheli ziweqe umngcele wenkululeko yokukhuluma bese zingcofa abantu ezibhala ngabo, zisho amagama aziswana, anohlalwana noma ehliisa isithunzi. Leli phepha lizosebenzisa injulalwazi yeDiyontoloji (Deontology) neyeRiyalizimu (Realism) ukuhlaziya ingosi yomgosi ethi: ‘UQekethwayo’ etholakala ephephandabeni *Isolezwe LangeSonto* nethi ‘Woza Nazo Mzala’ ephuma ephephandabeni *Ilanga LangeSonto*. Injulalwazi yeDiyontoloji igcizelela ukuthi umuntu nomuntu unesibopho sokwenza okulungile, njengokuhlonipha amalungelo abanye abantu; kanti iRiyalizimu yona iveza ukuthi imibhalo enjengezingosi zomgosi kumele iveze isithombe sempilo eyenzeka ngqo emphakathini ngaphandle kokunyanyalata nokwenza ihaba. Kuleli phepha kuzobhekwa ukuthi kulezi zingosi ziyahlonishwa yini izibopho ezihambisana nenkululeko yokukhuluma, nokuthi okushiwo kulezi zingosi kuyisithombe esiyiso yini sezinto ezenzeka emphakathini. Kuzogxilwa olimini olusetshenziswa kulezi zingosi nomthelela walo ekuhlonipheni isithunzi somuntu okugcizelelwa umthethosisekelo wezwe laseNingizimu Afrika. Kukhethwe izingosi ebeziphuma ngezikhathi ezithile eziyizinyanga eziyisithupha ukuveza isampula nje lendlela okuvame ukuba kubhalwe ngayo kulezi zingosi.

Amagama asemqoka: amalungelo, isithunzi, inkululeko yokukhuluma, umgosi, umthethosisekelo

Nakanjani Sibiya *Freedom of Speech in the Print Media: An Analysis of Gossip Columns in Isolezwe LangeSonto and Ilanga LangeSonto Newspapers*

Abstract

Newspapers usually feature gossip columns in which columnists comment on latest tidbits about celebrities, politicians, ‘social butterflies’ and ordinary citizens. The South African Constitution allows columnists freedom to write without shackles in newspapers. There are cases, however, where columnists tend to cross the line between exercising freedom of expression and making derogatory remarks about their subjects. This paper will use the Deontology and Realism theories to analyze two gossip columns: ‘UQekethwayo’ and ‘Woza Nazo Mzala’ that feature in Isolezwe LangeSonto and Ilanga LangeSonto newspapers respectively. Focus will be on the language that columnists use in the two gossip columns and the ethical implications thereof on freedom of expression, moral obligations and respect for inherent human dignity as enshrined in the constitution of South Africa. Selected gossip columns that appeared for six months were used as a sample of the writing style in these columns.

Isingeniso

Ilungelo lokukhuluma ngokukhululekile lingelinye lamalungelo ayisisekelo agcizelelwa kakhulu emiqulwini engokomthetho ebusa noma elawula izakhamizi zamazwe omhlaba wonke jikelele (Togni 1994). Ukuthi izwe libuswa ngentando yabantu noma idemokhrasi kubonakala ngokuhlonishwa kwamalungelo ezakhamuzi nokuvunyelwa kwabezindaba njengomsakazo, ithelevishini namaphephandaba njalo njalo, ukukhuluma nokuphawula ngenkululeko (Kieran 1998). Ngokwesibonelo isigatshana se-19 se-*Universal Declaration of Human Rights* siqhakambisa ukubaluleka kokukhuluma ngokukhuleleka. Kanti isigatshana se-10 se-*European Convention on Human Rights* sithi wonke umuntu unelungelo lokukhuluma ngokukhululekile.

UMthethosisekelo wezwe lethu laseNingizimu Afrika nawo unika zonke izakhamuzi ilungelo lokukhuluma nokubeka imibono ngenkululeko. Isahluko sesibili salo Mthethosisekelo sigxile eMqulwini wamalungelo ogcizelela ukuhlonishwa kwesithunzi nenkululeko yesakhamuzi ngasinye saseNingizimu Afrika. UMngadi kuNuttall noMichael (2000:109) uthi umthethosisekelo waseNingizimu Afrika uyisibonelo sendlela uhulumeni okufanele aphahe ngayo izakhamuzi zezwe. Kanti uGiffard, de Beer noSteyn ku-Eribo noJong-Ebot (1997:75) bathi iNingizimu Afrika ihamba phambili ngokuba noMthethosisekelo obhekelela ukuhlonishwa kwamalungelo ngemuva kweminyaka eminingi yokubuswa ngengcindezelo.

Ukuhlonishwa kwamalungelo okugcizelelwa uMthethosisekelo waseNingizimu Afrika kwenza kube lula ukuba kwande amaphephandaba ezweni lethu abhala ngokukhululeka (Eribo noJong-Ebot 1997). Yikho nje kunezingosi zomgosi ezinjengo-‘UQekethwayo’ no-‘Woza Nazo Mzala’ esizithola emaphephandeni asezweni lakithi. Kodwa-ke amalungelo ahambisana nezibopho nemingcele ethile. Ngokwesibonelo, i-*International Covenant on Civil and Political Rights* ibeka umngcele elungelweni lokukhuluma ngokukhululekile. Lo mngcele noma umbandela uthi ukukhuluma ngokukhululekile kufanele kuhlomphe amalungelo abanye futhi kungathunazi isithunzi nedumela labanye abantu. Kanti uMthethosisekelo waseNingizimu Afrika uyakucacisa esigatshaneni se-10 ukuthi wonke umuntu uzalwa nesithunzi, futhi unelungelo lokuba isithunzi sakhe sihlonishwe futhi sivikelwe. Umbuzo-ke ngokuthi izingosi zomgosi ziyawahlonipha yini amalungelo abanye abantu futhi ziyaqikelela yini ukungathunazi isithunzi nedumela labanye abantu nanxa izintatheli ezibhala lezo zingosi zisuke zisebenzisa ilungelo lokukhuluma nokuphawula ngenkululeko.

Indlela Yokwenza Ucwaningo

Kulolu cwaningo kubhekwa izingosi zomgosi ezisephephandabeni *Isolezwe LangeSonto* nephephandaba *Ilanga LangeSonto*. Ingosi esephephandabeni-*Isolezwe LangeSonto* ibizwa ngokuthi ‘UQekethwayo’ kanti esephephandabeni *Ilanga LangeSonto* isihloko sayo sithi ‘Woza Nazo Mzala’. La maphephandaba akhula ngesivinini esikhulu futhi izibalo zakamuva zikhomba ukuthi bangaphezu kwesigidi abafundi abafunda la

maphephandaba (www.news24.com). Kakungatshazwa ukuthi imibono evela kulezi zingosi inethonya elikhulu kubafundi bala maphephandaba.

Engosini ethi 'UQekethwayo' kuzobhekwa okushicilelwe kusuka ekuqaleni kukaMasingana wezi-2013 kuya ekupheleni kukaNhlangulana wezi-2013 kanti engosini ethi 'Woza Nazo Mzala' kugxilwe kulezo eziphume kusukela ngoMasingana wezi-2012 kuya kuNhlangulana wezi-2012. Ukukhethwa kwesikhathi okushicilelwe ngaso izingosi okuzoxoxwa ngazo bekulawulwa ngukuthi yikuphi obekutholakala kalula emitapweni yala maphephandaba. Ngale kwalesi sizathu sokutholakala kwezingozi kule mitapo yamaphephandaba, bekungakhethwa noma yisiphi isikhathi futhi cishe imiphumela yocwaningo ibizocishe ifane. Ngamanye amazwi akubalulekile kangako ukuthi kuthathwe izingosi ezishicilelwe ngasiphi isikhathi. Lezi esizikhethile ziyisampula nje elikhomba ukuthi kuvame ukuphawulwa kuthiweni. UBergies (1989:67) uthi ukukhetha isampula umcwaningi azolisebenzisa kuyindlela engathenjwa ekunikezeni isibonelo sokhondolo lwezinto okuthathwe kuzo isampula noma ezimelele umqokuthu wezinto umcwaningi abengeke azithatha zonke.

Ekucwaningeni ngalezi zingosi inhloso ukubuka nje ukuthi ulimi olusetshenziswayo luyayiqaphela yini indaba yokuqikelela ukuhlonipha amalungelo abanye nokuhlonipha isithunzi somuntu ngamunye esivikelwe nguMthethosisekelo wezwe waseNingizimu Afrika nomhlaba jikelele.

Injulalwazi yeDiyontoloji (Deontology)

Igama elithi diyontoloji umsuka walo usemagameni esiGriki athi *deo* okusho umsebenzi noma isibopho nelithi *logos* elisho isifundo noma ifilosofi noma indlela-kucabanga. Le njulalazwi yavela no-Immanuel Kant ngasekupheleni kwekhulunyaka le-18. Imibono yakhe wayicacisa emibhalweni yakhe ethi *Groundwork of the Metaphysics of Morals* (1785), *A Critique of Practical Reason* (1788) nethi *Metaphysics of Morals* (1797). Le njulalwazi uKant uyisekela ngenkolelo yakhe yokuthi umuntu njengesakhamuzi noma ilungu lomphakathi kumele enze ngendlela ekhomba ukuthi angafisa ukuba izenzo zakhe zibe umthetho womhlaba jikelele osebenza kumuntu wonke uma ebhekene nesimo esifanayo (Kant 1964). NgokukaKant umuntu kumele enze izinto ngendlela ekhombisa ukuthi uphatha isintu noma abanye ngenhlonipho, isizotha nokubacabangela (Sullivan 1989).

IDiyontoloji yinjulalazwi egxile ebuhleni nasebubini bezenzo zabantu. Igcizelela kakhulu izibopho noma izibophezelo umuntu ngamunye anazo njengelungu lomphakathi owakha isizwe esibuswa yimithetho ethile okuba yiphutha noma icala ukuyephula. NgokukaCline (2010) iDiyontoloji iphathelele nokuthatha izinqumo ezifanele, ezemukelekile nokwenza izenzo ezikhombisa ukuhlonipha amalungelo abanye. Lokhu kukhomba ukuthi ngokusebenzisa le njulalwazi singakwazi ukucubungula ukuthi ziyawahlonipha yini amalungelo abantu izintatheli ezibhala izingosi zomgosi. UNel (1998) uthi kunokuhlobana okukhulu phakathi kweDiyontoloji nokuziphatha kwezintatheli uma zibhala. Ucacisa ngokuthi intatheli umsebenzi wayo ukubika noma ukubhala ngodaba noma isihloko esithile futhi inesibopho sokubhala iqiniso njengoba linjalo, ngisho ukwenza lokho kungaholela ekufeni kwayo noma kwezinkulungwane zabafundi. Ngokuka-Oosthuizen (2002) intatheli kumele ikugweme njalo nje ukuphawula ngendlela enonya uma ibhala ngemizwa nezimo ezibhekene nabantu ebhala ngabo. Izintatheli zineqhaza elibalulekile ekucijeni izimilo zomphakathi, yingakho nje uTester (1994:83) ethi umphakathi uhlonyiswa ngabezindaba ukuthi siyini isibopho somuntu ngamunye mayelana nokuthi abanye abantu kufanele baphathwe kanjani, ahlonishwe kanjani amalungelo abo.

Izinto ezibhalwa yizintatheli zinamandla nethonya (Silverstone 2007), ngakho indlela okubhalwa ngayo izingosi zomgosi ingaba nomthelela omkhulu ekwenzeni abantu bawahloniphe noma bangawashayi mkhuba amalungelo abanye kanye nesithunzi umuntu ngamunye azalwa naso. Kubalulekile-ke ukubheka okubhalwa ezingosini zomgosi ngokusebenzisa injulalwazi yeDiyontoloji egcizelela ukuhlobana kwesenzo nesibopho. UGillespies noToynbee (2006:2) bathi ukucubungula imibhalo yabezindaba kusenza siwaqonde kahle amandla emibhalo, ikakhulukazi ngoba imibhalo yabezindaba iyisithombe solwazi, izinto ezingamagugu kanye nezinkolelo kwesizwe ngasinye. Kanti uMerrill kuBaird, Loges noRosenbaum (1999: 21) uthi abezindaba banesibopho sokufundisa nokucacisela abantu indlela yokuziphatha eyisibonelo sokulingiswa okumele umphakathi wonkana ulwele ukufinyelela kuyo.

Injulalwazi yeRiyalizimu (Riyalizimu)

Le njulalwazi iqhakambisa ukuvezwa kwesithombe esinembile nesiwumfuzi-

selo wempilo yansuku zonke uma kubhalwa. Abanye abahluzi, njengoNtuli (2006) le njulalwazi bayibiza ngokuthi ‘isenzeko-ngqo’. UNtuli (2006: 26) uthi umbhalo obhekwa ngokwale njulalazwi kufanele ‘wethule izigameko zempilo ngendlela ezelela noma ezenzeka ngayo’. Kanti uBaldick (1990) yena ugcizelela ukuthi umbhalo uma ubhekwa ngokweRiyalizimu ukholakala, ube ngokoqobo kakhudlwana uma ubeka noma uveza izimo zempilo njengoba zinjalo, unganyanyalati, futhi ungabi nehaba. UWalder (1995) uthi uma kukhulunywa ngemibhalo akunakugwenywa ngokuphelele, ukuba iveze isithombe sempilo njengoba injalo. Lokhu kufakazelwa nawuCuodon (2012:184) naye ogcizelela ukuthi iRiyalizimu ibheka ukuvezwa kwempilo ngendlela ethembekile noma eyiqiniso.

Nanxa iRiyalizimu isetshenziswa kakhulu uma kuhluzwa imibhalo ewubucikomagama, sikholwa ngokuthi isengasetshenziswa futhi uma kucwaningwa ngezingsi zomgosi ezitholakala emaphephandabeni. Phela inhloso yalezi zingosi kusuke kungukutshela abafundi ngezinto ezenzeka ngokoqobo emphakathi obazungezile. U-Abrams (2000) yena uthi ngokwale njulalwazi kubhekwa izinto ezivamile nje, kokunye ezingathi shu kodwa abantu abazejwayele futhi eziveza impilo njengoba injalo. Ngakho-ke silindele ukuba izingosi zomgosi zingabhali ngezinto ezingase zihumusheke sangane kwane nje engakholakali, engasona isithombe sempilo eyenzeka emphakathini ngokuvamile.

Kunokuhlobana okukhulu phakathi kweDiyintoloji neRiyalizimu ngoba zombili lezi zinjulalazwi ziphathelele nendlela yokuziphatha kwabantu uma bebhekene nezimo ezithile nokuthi uma kubikwa noma kubhalwa ngabantu kuvezwe amaqiniso ayisithombe esinembile sobunjalo bempilo. Kulolu cwaningo zombili lezi zinjulalwazi zikhethwe ngenxa yalokhu kuhlobana ngenhloso yokuveza ukuthi izingosi zomgosi ziyisebenzisa ngendlela enobuntu yini inkululeko yokukhuluma; nokuthi esikuthola kuzo kuyiso yini isithombe sempilo esizungezile.

Yini Izingosi Zomgosi?

Kafushane nje izingosi zomgosi ziyizingosi lapho izintatheli zethulela abafundi bephephandaba izindaba ezisematheni eziphathelele nabantu abadumile. Kusuke kufanele kube yizindaba ezintsha ngempela esizethuka khona lapha engosini. Uma kuyizindaba ezindala kufanele zivele nokusha

ebesingakwazi. Igama elithi umgosi lisuselwa kwelesiNgisi elithi *gossip*, nalo elisuselwa esiNgisini esidala (*Old English*) elithi *godsibb*, ngaleso sikhathi elalisho ‘ubunkulunkulu’ obutholakala kubantu abazalwa ndawonye (*siblings*). Ngokuhamba kwesikhathi kwashintsha, alabe lisasho abantu abazalanayo noma abangani abakhulu, lasho ukuhleba ngomunye umuntu. Leli gama linomsuka wangezikhathi zasendulo, kusabelethelwa emakhaya futhi kungabesifazane, njengomakhelwane nezihlobo eziseduze kuphela okufanele babekhona ngenkathi kubelethwa. Kusobala-ke ukuthi uma kuhlangele isibhuda kanje kwakuba kuningi ukuthamunda izindaba ngabanye abantu, lase liqambeka-ke leli gama elisho ukukhuluma ngabanye abantu, ikakhulukazi ngamahlazo nezimfihlo.

Ulimi lwesiZulu lunamagama amaningi ayimifakela asetshenziswa nsuku zonke nanxa ekhona amagama esiZulu. UKoopman (2000:70) uthi igama lenziwa umfakela esiZulwini ngokuguqulwa kwendlela elakheke ngayo nangendlela eliphuyiswe ngalo ukuze kuhambelane nolimi lwesiZulu. Nalo-ke igama elithi umgosi selivamile nanxa likhona elesiZulu elithi ‘ukuhleba’, uMbatha (2006: 480) athi lisho ukukhuluma kabi ngomunye umuntu noma ukunyunda. Kulolu cwaningo sikhethe ukusebenzisa igama elithi umgosi esikhundleni sokuthi ukuhleba ngoba sikhulwa ngukuthi elithi umgosi lisetshenziswa ngokusabalele ngokwanele. Nazo nje izingosi esicwaninga ngazo zisebenzisa leli gama esikhundleni selesiZulu ngqo. Singakuphawula nje ukuthi ingosi yomgosi yephephandaba iCity Press ibizwa ngokuthi ‘Siyahleba’ okusho khona ukuthi yilokho kanye okusuke kwenziwa engosini yomgosi ngokwesiZulu esiphusile.

Ubuningi bamaphephandaba anezingosi zomgosi kubangwa ngukuthi abantu bayawathanda amahlazo nezimfihlo ezithinta abanye abantu. Yingakho nje amaphephandaba amaningi enezingosi zomgosi. NgokukaWilkes (2000) ukubhala ngabanye abantu kunomlando omude, osuka le emuva cishe nge-1500 BC lapho kwatholakala isibhebhe sobumba sikhuluma ngeMeya yaseMesophothamiya eyayithandana isinyelela nonkosikazi womuntu. UWilkes uphinde aveze nokuthi abesifazane yibo ababambe elikhulu iqhaza ekubhaleni lezi zingosi njengoba nje ingqalabutho kwabesifazane ukubhala ingosi yomgosi kwaba nguLouelle Parsons owayebhalela iphephandaba I- ‘Chicago Record Herald’ ngonyaka we-1914. Baningi-ke abalandela emuva kwakhe ngenxa yokwanda kwamaphephandaba nesasasa lalezi zingosi.

Ingosi yomgosi ingase ikhulume ngehlazo noma imfihlo kasaziwayo

othile. Kungase kokunye kuphawulwe nangendlela abukeka ngayo, agqoka ngayo njalo njalo. Kodwa okusuke kufanele kugqame yindaba noma umgosi oxoxwayo, kungaxilwa ekuphawuleni nasekubekeni imibono ngosaziwayo lowo. Imvamisa izingozi ziveza amahlazo abanga amahloni kosuke kubhalwe ngaye. Kakumangalisi uma uMulcahy (1988) ethi intatheli ebhala le ngosi isuke isebenzisa ‘ipeni elinoshevu’ ngenxa yomonakalo esithunzini sokubhalwe ngaye uma sekuvela amahlazo abeyimfihlo. Kanti uSolove (2007:33) uthi ukuthunazeka komuntu ngenxa yenhlebo kuba yichashazi elingasenakucisheka ngenxa yokuthi okubhaliwe noma okushicilelwe akusacisheki ngoba manje sekusetshenziswa ubuxakalala bobuchwepheshe obunjenge-*internet* esabalalisa ulwazi ngomzuzwana nje lufinyelele ezigidini zabantu emagumbini omane omhlaba.

Nanxa imvamisa kubhalwa ngezimfihlo namahlazo kodwa ingosi yomgosi akufanele isetshenziswe kabi ngendlela engqubuzana nomthethosisekelo noma imithetho elawula ukuziphatha kwezintatheli. Okubaluleke kakhulu ngukuba ingosi ingabi yinkundla yokusetshenziswa yizintatheli ukulwa nezitha zentatheli.

Ngeshwa izingosi esikhuluma ngazo kulolu cwaningo kubonakala sengathi ziyinkundla ‘yokuqondisa izigwegwe’. Ngokwesibonelo ku-‘Woza Nazo Mzala’ kuthiwa:

Thina boMzala kasikwesabi ukutshela umuntu kwezikabhoqo uma simbona ukuthi useyaphuma esipolweni.

Ngamanye amazwi le ngosi izibona inegunya lokutshela ‘umuntu emehlweni’ ukuthi kufanele aziphathe kanjani. Kanti sibuye simthole futhi uMzala ethi:

UMzala kade agcina ukukhipha i-red card kulegenge esuke seyiphapha ngokweqile.

Kokunye izingosi ziveza isithombe sokuthi umphakathi ‘ukweleta’ izintatheli okuthile. Nakho phela kukhonondwa engosini ethi ‘Woza Nazo Mzala’:

Abanye bese bengasangimemi nasemicimbini yabo ephuphile.

Ngamanye amazwi kusetshenziswe le ngosi njengenkundla yokukhala ngokungamenywa nokunika intatheli ilungelo lokubiza imicimbi yabantu

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ngokuthi iphuphile. Kuyamangaza ukuthi noma imenywa intatheli iyakhononda:

Kulezi zinsuku useyaphoqeleka umuntu ukuhambela imicimbi ephuphile esezingeni eliphansi.

Kokunye lezi zingosi zinika izintatheli ithuba lokusongela abanye abantu nokubambelana amagqubu:

Lalela la wena Selby, bengisazithulele nje ngikuzwa uhlekisa ngesiteleka sezintatheli zeLanga kulolu hlelo lwakho, ngathi linye elakho noMzala.

Incazelo Yamagama Alezi Zingosi

UTurner (2007: 130) uthi ukuqanjwa kwegama kusengenzeka kungalethi mqondo noma incazelo etheni ngaphandle nje kokuthi lokhu okuqanjwe kubizwe ngegama. UNeethling (2005: 24) yena uthi invamisa kusuke kunenhloso ethile ekuqambeni igama lomuntu noma okuthile. Nakulezi zingosi kuyacaca ukuthi amagama azo aqanjwe ngenhloso yokugqamisa lokho ezizobe zikwenza kanye nokuheha abafundi ukuba bazifunde lezi zingosi.

Ingosi ethi ‘UQekethwayo’ iqanjwe ngoQekethwayo okunguyena obhala ngabantu kule ngosi. NgokukaNyembezi (1992:430) ukuqeketha kusho ukukhuluma ungabe usayeka noma ukucevuzwa. Lokhu kusinika umqondo wokuthi kule ngosi kukhulunyelwa futhi noma kucevuzwe ngabanye abantu. UMBatha (2006: 136) uthi ukucevuzwa ukuhleba ngabanye abantu. Lokhu kukhomba ukuthi liyanemba igama lale ngosi. Kalinembi ngokwanele nokho ngoba indlela elakhiwe ngayo kayihambisani nendlela yokuqanjwa kwamagama ngesiZulu esiqondile. Ukusebenzisa impambosi yokwenziwa kuchaza ukuthi uQekethwayo kuqekethwa ngaye, akuyena oqeketha ezabanye. NgesiZulu esiqondile igama lale ngosi kufanele ngabe ‘UQekethile’ noma ‘UMqekethi’. Nanxa iqanjwe ngesiZulu esingashayi emhloeni, iyawuveza umqondo wokuthi iphathelene nani.

Ingosi ethi ‘Woza nazo Mzala’ yona ichaza ukuthi abafundi bayazithanda izindaba, bamema ukuba obhala le ngosi abathamundele.

UMzala yigama lombhali wale ngosi. Kungenzeka ukuba yigama nje lokuzipha noma eliyisidlaliso sale ntatheli. UKhuboni (2005:125) uthi igama eliyisidlaliso njengelithi ‘Mzala’ kuyenzeka livele ngenxa yokuthi umuntu okusetshenzwa naye eyisihlobo abizana naso kanjalo emsebenzini, bese wonke umuntu egcina esembiza kanjalo, kube sengathi yigama lakhe lokuzalwa. Kakulula nokho ukuqagela ukuthi elikaMzala kule ngosi linamuphi umsuka.

Kuzo zombili lezi zingosi kuba sengathi kubhala umuntu oyedwa nanxa kubuye kusolise ukuthi yiqembu lezintatheli nje elibambisana ekubhaleni le ngosi bese ibizwa ngomuntu oyedwa. Kakuyona-ke inhloso yalolu cwaningo ukucusumbula indlela yokubhala eveza izimpawu zokuthi kubhala abantu abehlukahlukene.

Okubhalwa Ngabo Kulezi Zingosi

Ezingosini zomgosi kubhalwa ngawo wonke umuntu. Invamisa kuba ngabaculi abadumile nabangasadumile, abaholi bezombusazwe, osomabhizinisi nabantu abavamile nje. Ababhali balezi zingosi abazisho amagama abo, okwenza sisole ukuthi lokhu kubanika ilungelo lokusho noma yini, noma ngobani. Singaphawula ukuthi kwezinye izingosi zalolu hlobo ezitholakala emaphembandabeni anjengoCity Press neSunday Times, izintatheli ezibhala izingosi zomgosi kaziwafihli amagama azo. Ngandlela thile lokhu kwenza ukuba ziwacwecwe amagama eziwabhalayo, zicwaninge kahle ngezihloko ezibhala ngazo futhi kokunye zingasebenzisi ingosi yomgosi ukulwa izimpi zangasese.

Ezingosini zomgosi invamisa kukhulunywa ngabantu abasuke bebonwe emicimbini ethile noma ‘ebumnandini’. Kokunye kuba ngabantu okuhlenganwe noma ababonwe edolobheni nje, bengazelele ukuthi sekungaze kubhalwe ngabo. Kuzo zombili izingosi ezibhekiwe kulolu cwaningo akukho lapha okuthiwa khona bake bafakwe imibuzo laba okubhalwa ngabo ukuze baziphendulele. Kodwa-ke phela lokho bese kungenza okubhalwe ngaye azi ukuthi kubhale bani ngaye. Kanti sengathi lezi zingosi zisebenza ngokuthi kungaziwa ukuthi yiziphi izintatheli ezibhala ngabantu.

Okusobala ngukuthi kufanele kubhalwe ngabantu abaziwayo ukuze zihehe zibe nesasa. Ocwaningweni lwethu kuvelile ukuthi abantu okubhalwa kakhulu ngabo ngabantu abavelele kwezikaqedisizungu njengabaculi,

osomahlaya, abalingisi bethelevishini, njalo njalo. Ngokwesibonelo, engosini ‘UQekethwayo’ kubhalwe izikhathi ezingama-41 ngabaculi nje kuphela, okuyinani eliphakeme kakhulu uma kuqhathaniswa neminye imikhakha enjengezemidlalo, ezombusazwe njalo njalo. Kanti engosini ethi ‘Woza nazo Mzala’ abaculi kubhalwe ngabo izikhathi ezingama-35. Abanye abaculi kulezi zingosi kubhalwa kaningana ngabo, kuye ngokuthi badume kangakanani noma ‘baphuphe’ kangakani ngesikhathi okubhalwe ngaso ingosi.

Izindikimba Okubhalwa Ngazo

Izingosi zomgosi ziwuhlobo lombhalo obhalwa ngoba kunendikimba ethile okumele idingidwe. Izindikimba ezitholakala ezingosini zinokufana okukhulu nezindikimba esizithola emibhalweni eyiphrozi, idrama, njalo njalo. UBrinker kuSollors (1993: 26) uthi ukudingidwa kwendikimba ethile yikhona okwenza imibhalo engase ibukeke ingahlobene nhlobo igcine isinokufana okuthile ngenxa yokufana kwendikimba. Kanti uJakobson kuDlamini (1995: 23) uthi ukudluliswa ngempumelelo komyalezo kuncike kakhulu endikimbeni edingidwayo.

Kuyacaca kulezi zingosi ukuthi lokho okukhulunywa ngakho, okuyindikimba kusuke kuhloswe ukuheha abafundi nokudlulisa umyalezo othile. Isikhathi esiningi akukho daba olunohlonze olutheni okungathiwa luwumgosi olusuke luputshozelwa abafundi bephephandaba. Kusuke kuphawulwa nje kuphela ngalowo saziwayo noma umuntu thizeni obonwe emcimbini noma okuhlenganwe naye ndawo thizeni. Kulolu cwaningo-ke bekubhekwa amagama ambalwa nje kwamaningi asetshenziswa kulezi zingosi uma kubhalwa ngosaziwayo nabantu abavamile nje. Ake sibheke okumbalwa nje.

Indlela Umuntu Abukekayo Ngayo

Kulezi zingosi kuvame ukuba kuphawulwe ngokuthi umuntu ubukeka kanjani. Engosini ethi ‘Woza Nazo Mzala’ sithola lokhu:

UFikile Mlomo kangazi noma yi-make up noma ubuso bakhe obungezwani nayo...

Inkululeko Yokukhuluma Kwabamaphephandaba

Lokhu kuchaza ukuthi uMlomo akamuhle ngisho esethi uyazama ukuzilungisa. Akukhulunywa ngomculo wakhe lapha, kukhulunywa ngokubukeka kwakhe. Noma kukhulunywa ngomculo wakhe kwezinye izindawo, ezingosini zangezinye izinsuku kodwa kugxilwa ekutheni ubukeka kanjani:

Le ntokazi yaseLindelani enezwi elimnandi ungaze uthatheke uma uyizwa icula ungakayiboni.

Kwenye indawo kuthiwa ngaye:

... enezwi elimnandi elingafani nayo.

U-Oskido yena uQekethwayo uthi ngaye:

U-DJ Oskido muhle kabi uma umbuka edwetshiwe kunokumbuka bukhoma noma ezithombeni.

Ngisho nonobuhle sengathi ababonakali bebahle. Nango phela uQekethwayo ethi:

Le ntokazi eke yaba nguMiss Durban...ike yathi iyamamatheka kwasengathi iyakhala.

Ngale kokubukeka ebusweni kubuye kuphawulwe nangendlela yokuzilungisa, njengokwenza izinwele nje. UMzala uphawula kanje ngoXolani Majazi:

Sengathi ekhanda ulengise izihlahla.

Nendlela yokugqoka kuyaphawulwa ngayo:

La masudu akhe acwebezelayo amakhulu kunaye nezicathulo ezenziwe ngesikhumba sikaxamu (Justice Kubheka).

Kanti uMsizi Shembe uQekethwayo uthi ngaye:

Nakanjani Sibiyi

Leli bhulukwe aligqokile ungafunga ukuthi lithungwe ngenaliti yokuthunga izicathulo.

Nokuthi zingaki izimpahla onazo kuyaqashelwa. Mayelana nalokhu uMzala uthi:

Le nyanga mbumbulu...edume ngesudu eyodwa ecwebezelayo ...
(Hlathi)

Kokunye kuphawulwa ngokukhuluphala komuntu, kodwa achazwe ngendlela enganambitheki. UMzala uthi:

Ngizithole ngisemcimbini obuhlelwe yile nkuxa engusomahlaya futhi engusomabhizinisi.

Kanti uKhulubuse Zuma yena kuthiwa ngaye:

Sisababaza ukutsaka kwale nkuxa yakwaZuma, uKhulubuse Zuma.

Nanxa kulezi zibonelo indikimba kuwukubukeka kwabantu okukhulunywa ngabo, okugcizelelwayo okungekuhle, okwenza kwakheke isithombe esinganambitheki noma esingakhangi ngabo.

Ikhono Lomuntu

Kuyaphawulwa kakhulu ngekhono lomuntu lokwenza izinto, bese kusetshenziswe amagama athile ukuchaza ubunjalo bekhono. UMzala uphawula athi:

Le miphuphe yeTheku ezibiza ngabahlaziyi abazimele ... (Ngizwe noTshatha).

Ngamanye amazwi akubona abahlaziyi laba, yibona nje abazibiza ngalokho, ngokwentatheli abanalo ikhono. Uyaphinda futhi uMzala athi:

Leli khehla elingumphuphe waseGoli obuzibiza ngenkosi yekwaito (Arthur Mofakate).

Le ntombazane ebiwujamu abayibiza nge-First Lady yase-Afrotainment, u-Dj Cyndo.

Kwenye indawo uMzali uthi:

Umculi odume ngakubo nakubangani bayo kuphela (Hlathi)

Lapha ngokwalezi zingosi laba baculi abanakhono elifanele ukhlonishwa.

Ukuziphatha Okungamukelekile

Izingosi zomgosi kubukeka sengathi ‘ziyiso’ lomphakathi lokukhuza ukuziphatha okungamukelekile, ikakhulukazi kosaziwayo nabaholi bomphakathi. UQekethwayo ukhala ngoNgizwe Mchunu ongumsakazi oyinxusa lezokuphepha kodwa obonakale ‘endiza’ ege isivinini esamukelekile emgwaqeni:

Okwesibili ubegijima nje nemoto yakhe ibingenayo inambapuleti Ngaphambili, nokuyinto engamukelekile.

UQekethwayo uphinde akhononde nangesimilo sikaKenny Kunene:

Unoxhaxha lwezintombi ezingu-15 nokubhalwa ngaye emaphepheni esolwa ngokulala nezingane zesikole ayefundisa kuso.

Lezi zibonelo ziveza ukuthi kulezi zingosi kulindelwe ukuba osaziwayo baziphathe ngendlela eyamukelekile emphakathini.

Ulimi Olusetshenziswayo

NgokukaJohnson no-Esslin (2007) ukukhethwa kwamagama ngokucophelela kuneqhaza elikhulu ekudluliseni umqondo nomyalezo ngendlela enembayo. Imvamisa esiZulwini kusetshenziswa ulimi olunenhlonipho uma ukhuluma nomuntu noma ukhuluma ngomuntu, kungakhathaliseki iminyaka nesikhundla sakhe. Kulezi zingosi sengathi awusebenzi lowo mthetho.

Nakanjani Sibiya

Ngokwesibonelo nakhu okushiwo nguMzala ngoNgqongqoshe waKwaZulu-Natali eMnyangweni wezobuCiko namaSiko, uSibhidla-Saphetha:

Bese ngithathe isinqumo sokuthi ngizoke ngimyeke kancane lo MEC osadunyelwa osanda kunikwa isikhundla Please Ngqongqoshe wami ozidunyelelwayo

Kanti ngoBheki Cele kuthiwa:

UBheki Cele lo obengumkhuzi wamaphoyisa kuleli. Ngiyayesaba ipolitiki, uwutho namuhla, kusasa usuphenduke umphuphe kamahlalela.

Imeya uJames Nxumayo yena uQekethwayo uthi ngaye:

IMeya yeTheku uNxumalo ungafunga ukuthi yinduna yasemakhaya.

Onke la magama ayasehlisa isithunzi somniniwo. Empeleni nje igama umphuphe ngokocwaningo lwethu livela izikhathi ezingaphezu kwamashumi amahlanu engosini ethi 'Woza Nazo Mzala' eshicilelwe phakathi kukaMasingana noNdasa wezi-2012! Kanti nasengosini 'UQekethwayo' livela kaningana impela nje, okusobala ukuthi izintatheli zibona kuyilona gama elinemba kangcono ukuchaza umuntu izinto ezisuke zingamhambeli kahle.

Ngale kokubiza abantu ngemiphuphe kabahlonishwa ngokwezinga labo empakathini. Ake sibheke lezi zibonelo: UFikile Mlomo ubizwa *ngale ngane*, uDJ Cyndo abizwe *ngale ntombazane*, uZulu Boy yena kuthi *lo mfana waseNtuzuma*. UTsepo Tsole yena kuthiwa *ikhehla lenkosi eselizikhathalele*.

Namaqembu ezombusazwe kuyaphawulwa ngawo, kusetshenziswe amagama athile:

Ngisakhuluma ngoMagwaza Msibi, ngifisa sengathi isitokofela sakhe lesi iNational Finance Party (NFP) yakhe ingake ikhuculule bonke labo sikhotherni abagcwele kuyona.

Kuyaphawulwa nangeCOPE:

Anibonanga yini ukuthi kwenzekani koTerror Lekota, Sam Shilowa ababephusa uThabo Mbeki baphenduke imiphuphe yeCOPE.

Siyalibona libuya futhi igama lomphuphe uma kukhulunywa ngamalungu ahloniphekile ezombusazwe. Kanti iqembu le-NFC kuqulwe igama lalo elisemthethweni kwathiwe yi-Finance Party!

Izibopho Ezihambisana Nelungelo Lokukhuluma Ngokukhululeka

Ilungelo lokukhuluma ngokukhululekile lihambisana nezibopho ezithile okufanele kucace ukuthi ziyahlonishwa uma kubhalwa izingosi zomgosi. UKieran (1998) ukhala ngokuthi ngokuvamile isithombe sezintatheli asisihle emphakathini ngenxa yendlela ezenza ngayo umsebenzi, okwenza abantu abaningi bazixwaye, kokunye bazizonde nokuzizonda. Izintatheli zisebenza ngaphansi kwemithetho ethile eqondene nazo ngqo elawula indlela yokuziphatha ekusebenzeni kwazo. U-Oosthuizen (2000) uphawula ngokuthi izintatheli zakuleli zinenqubo yokusebenza eku-*Public Relations Institute of Southern Africa* (PRISA) egcizelela ukuthi isisekelo sokusebenza kwezintatheli silawulwa wukubaluleka nesithunzi somuntu ngamunye emphakathini.

Isigatshana 1.12 soMthethosisekelo we-*Press Ombudsman & Appeals Panel* sithi iphephandaba akufanele ligcizelele ngokungenasidingo ubuzwe, ubuhlanga, ezobulili zomuntu, njalo njalo, ngaphandle uma lokho kungumnyombo oyingqikithi ebalulekile odabeni.

UMthethosisekelo wakuleli uyawahlonipha amalungelo abantu abathandana nobulili obufana nobabo. Akubakhuthazi nokho abafundi ukuba bakuhloniphe okushiwo ngumthethosisekelo mayelana nabantu abayizinkonkoni uma izingosi zomgosi zibhala kanje:

Lo mphuphe kabhuti-sisi waseThekwini.

Lapha ingosi igcizelela ngokungenasidingo indlela ayiyo lo muntu ebhale ngaye. Ikubeka sengathi banecala elikhulu emphakathini abantu abanesimo sokunqaqondakali kahle ukuthi bangabesilisa noma bangabesifazane yini. Wonke umuntu unegama, futhi igama limelele isiqalo sobuyena futhi ilona

Nakanjani Sibiya

elimchaza kangcono (Haron 1999:20). Ngakho uma kukhulunywa ngaye kuwukumcwasa nokumehlisa isithunzi ukumbiza ngo- ‘bhuti-sisi’ esikhundleni sokusebenzisa igama lakhe elisemthethweni, elimnika isithunzi esimfanele.

Kokunye ayasetshenziswa amagama abantu okubhalwe ngabo kodwa bese kusetshenziswa ulimi oluhumusheka njengokubachwensa noma ukubehlisa isithunzi. Ngokwesibonelo engosini ‘UQekethwayo’ kuthiwa:

Kudela owaziyo ukuthi ubani obeyindoda phakathi kwalezi zintombi noma izinsizwa ezimbili uTha Simelane noSomizi Mhlongo.

UTha Simelane noSomizi Mhlongo bangabanye babantu asebaphumela obala ngobunkonkoni babo futhi uMthethosisekelo uyawahlonipha amalungelo abo okukhetha ukuthi bathandana nabuphi ubulili. Kayinalo intatheli ilungelo lokubuza ukuthi uma bebonakale ndawonye (bengashongo ukuthi bayathandana), ngubani oyindoda phakathi kwabo. Nakho nje ukubabiza ‘ngezintombi noma izinsizwa’ kuwukugcizelela ubulili babo ngokungenasidingo, okungahunyushwa ngokuthi kuwukubacwasa nokugxambukela empilweni yabo yangasese.

Izintatheli akufanele zikhuthaze abafundi ukucwasa abantu abathandana nobulili obufanayo. Umthethosisekelo uthi abantu abayizinkonkoni mabemukelwe njengawo wonke umuntu. Kakuhambisani nomthethosisekelo lokhu okutholakala ku-‘Woza Nazo Mzala’:

Beziphume ngobuningi izitabane zaseGoli...waze wasiyala Mabuyakhulu wasiqhatha nale miphuphe yezitabane zaseGoli.

Umfundi ofunda lokhu kule ngosi akunakulindelwa ukuba alihloniphe ilungelo lezinkonkoni uma kubhalwe kanjena ngazo. Intatheli isebenzisa igama ‘ukuqhatha’ okunika isithombe sokuxabana, ukulwa, nenzondo. Lokhu kungase kwenze izinkonkoni zihlotshaniswe nenzondo nokuxwaywa, okuyinto engqubuzana namalungelo avikelwe nguMthethosisekelo wakuleli.

Kuningi osekuphawuliwe ngokubaluleka kokungazicwasi izinkonkoni noma abantu abathandana nabobilili obufanayo. Ngokwesibonelo, ngonyaka wezi-2000 uhulumeni waseNingizimu Afrika waphasisa umthetho okuthiwa i-*Promotion of Equality and Prevention of Unfair Discrimination Act* (PEPUDA) ukuvikela ukucwasa izakhamuzi

zakuleli, okubalwa kuzo nezinkonkoni (Pityana 2000). Akekho umuntu oyintatheli okungathiwa akawazi lo mthetho; ngakho kufanele ngabe izintatheli ezibhala izingosi zomgosi ziyaqaphela ukuba zibhale ngokungacwasi.

Abaholi abaningi abadume umhlaba wonke njengoDesmond Tutu bayakugcizelela ukuhlonishwa kwamalungelo ezinkonkoni. Yikho nje esingenisweni sencwadi kaBaird (2004) ethi '*Sex, Love and Homophobia*' ebalisa ngokuthi kuyadabukisa ukuthi namanje zisacwaswa zihlukunyezwe izinkonkoni. Kudabukisa kakhulu-ke uma izintatheli nazo zingakushayi mkhuba ukuhlonipha amalungelo ezinkonkoni. Kanti uSanders (1997) yena uthi ukuhlonipha kuyisiko lase-Afrika, ngakho nabantu abayizinkonkoni nabo kufanele bazuze emasikweni agcizelela inhlonipho.

Ngale kwezinto ezithinta ubulili, izintatheli zinesibopho sokuhlonipha amasiko, izinkolelo nobizelo noma imisebenzi ethile yabantu yokuziphilisa (Bracken 1994). Ngokwesibonelo nje, abelaphi bendabuko banelungelo lokuhlonishwa emphakathini. Ngaphambi kokuthi kutholwe inkululeko kuleli zwe abelaphi bendabuko bebebukelwa phansi kakhulu, bethathwa njengabantu abanesici esingamukeleki emphakathini (Mkhize 2009). Kuyadabukisa nokho uma izintatheli zibhala izingosi ezikhuthaza ukuba abafundi bababukele phansi abelaphi bendabuko. Ngokwesibonelo 'UQekethwayo' uthi:

Usungaze wehlise isithunzi seMugg & Bean ngesangoma? Mina ngazi ukuthi uma uzohlangana nesangoma uhlangana naso emakethe la kulenga khona izikhumba zezimfene ezomile.

Ukuphawula okunjena ngesangoma kuyasehlisa isithunzi sazo esivikelwe uMthethosisekelo. Ngokwale ngosi izangoma ngabantu okungafanele nangephutha babonakale ezindaweni eziseqophelweni eliphezulu. Ngakho ngisho isangoma siyisihlobo sakho akumele uyodla naso endaweni yokudlela ecokeme ngoba kuzokwehla isithunzi saleyo ndawo. Nakho nje ukuthi ingosi ithi emakethe kulenga izikhumba zezimfene kuwukubhala ngobudedengu obandisa imfundiso-ze ngabelaphi bendabuko. Imfene ngokwesintu ihlotshaniwa nokuthakatha, ngakho lokhu kusabalalisa kubafundi inkolelo yokuthi abelaphi bendabuko bangabathakathi.

Iphinde iqhubeke intatheli kule ngosi:

Kuvele kwabaleka abelungu sesibanga umsindo sikhulumela phezulu.

Kuwubudedengu obengumukeleki neze ukuba intatheli ibhale kanje ngoba lokhu kuphawula kwayo kunohlalu lokucwasa ngobuhlanga olungenasidingo ngempela. Ngokwentatheli, abelungu bayabaleka uma kunesangoma endaweni yokudlela, ngakho abelungu bayabanyanya abelaphi bendabuko. Umfundi kulula ukuba akukholwe lokhu uma kubhalwe ephaphandabeni, bese ephetha ngokuthi abelungu kufanele bazondwe ngoba benyanya izangoma, ezingabantu abamnyama.

Ngale kwezangoma nezinyanga zibukelwa phansi kulezi zingosi zomgosi. Ngokwesibonelo ku-'Woza Nazo Mzala' kuphawulwa kanje ngenyanga ewuHlathi:

We Hlathi, tshela mina, wena uthwase nini, uthwasiswa yimuphi umphuphe wesangoma? Kanti la ma-dread akho asephuphile ubuwabekele ukwelapha?

UMthethosisekelo wakuleli uyakugxeka ukuhlukunyezwa kwamalungelo abantu nokusebenzisa indluzula emphakathini. Ukushaya umuntu nje kuyicala elibomvu. Izintatheli kufanele zikugcizelele lokhu kubafundi bephephandaba. Kuyethusa nokho uma ingosi ethi 'UQekethwayo' ekhuthaza ukushaywa kwabantu:

Banishaya kufanele abase-DUT miphephuphe ndini

Lapha uQekethwayo ukhuluma ngabadansi abajikijelwe ngabafundi ngamakopi, ithi 'kungihlekise ngacishe ngawa'. Kuyacaca ukuthi kule ngosi kubukeka kuyihlaya ukushaywa kwabantu kanye nokungalawuleki kodlame ezindaweni zokuzijabulisa. UJulius Malema uke waba senkingeni emva kokushaya umuntu ngempama. Esikhundleni sokukhuza lesi senzo, uQekethwayo uthi kumele alethwe eThekwini uMalema, ashaywe:

Ngoba nina ningamagwala anomtshela ukuthi akoke azame eThekwini lokhu khona sizomfundisa iTheku. Siyomkhombisa ukuthi o-DJ abaphuphile abashaya abantu benziwani eThekwini.

UHulumeni esebenzisa uMnyango wezeMpilo ugqugquzela ukuba abantu bayeke imikhuba emibi njengokubhema ugwayi nje, ngenxa yobungozi bayo.

Kuyamangalisa nokho uma uQekethwayo ephawula ngesisindo sikaLindiwe Mazibuko bese ethi:

Kanti ukubhema ugwayi akumsizi yini ekuncipheni?

Kuyedusa lokhu kuphawula futhi kuyingozi ngoba kungase kukhuthaze abantu ukuba babheme ukuze behlise isisindo. Kuyavunywa ukuthi kungenzeka ukuthi izintatheli zisuke zizincokolela nje uma zikhuluma kanje ngokushaywa kwabantu kodwa iqiniso ngukuthi iseyinkinga ezweni lethu indaba yokuhlukunyezwa, ikakhulu kwezingane nabesifazane, ngakho ukubhala kanje kwenza ukushaya kubukeke kuyinto enhle, emukelekile noma okungancokolwa kalula nje ngayo.

Ngokwenjulalwazi yediyontoloji, wonke umuntu uyakwazi ukubona umehluko phakathi kokuhle nokubi. Ngakho-ke nezintatheli kufanele ziqonde ukuthi yikuphi okuhle nokubi ekubhaleni kwazo ngabantu. Ngokwesibonelo indlela umuntu abukeka ngayo ebusweni akuyona into okungancokolwa ngayo noma kuhlekiswe ngayo.

Izinto eziningi izingosi ezibhala ngaso zithinta impilo yangasese yomuntu okusuke kubhalwa ngaye. UDoorley noGarcia (2007: 83) noRozenberg (2004: 18) bathi umuntu ngamunye unelungelo lokufihla imininingwane ngempilo yakhe yangasese engahlanganise lutho nomphakathi. Ngakho akufanele izingosi zomgosi zeqise ekubhaleni ngempilo yabantu, zize zifake neminingwane yangasese yomuntu okubhalwa ngaye. Ngakho-ke, nanxa ngokweRiyalizimu imibhalo enjengezingosi zomgosi kufanele iveze amaqiniso njengoba enjalo, akwamukelekile ukubhala ngezinto zempilo yangasese yomuntu, ikakhulu uma kungumuntu nje phaqa ongenasibopho emphakathini sokungabi namfihlo ethile.

Ulimi luqukethe amagama amaningi akhombisa inhlonipho okufanele asetshenziswe uma kukhulunywa ngabantu abasezikhundleni ezihloniphekile njengabaholi bomphakathi, ngisho nabantu nje abavamile. Ngakho akuzwakali kahle uma kungathiwa uNgqongqoshe uyadunyelwa noma kuthiwe uwumphuphe. Naye uyadinga ukuvikelwa ezintweni ezimehlisa isithunzi kungenasidingo. Ngokwesibonelo nje akulula ukuba umphakathi umhloniphe uMeya weTheku uJames Nxumalo emva kwesihloko esikuQekethwayo esithi 'IMeya yeTheku uNxumalo ungafunga ukuthi yinduna yasemakhaya'.

Amaphephandaba afundwa yinqwaba yabantu. Abantu bayayikholwa into uma ishiwo yiphephandaba noma abezindaba (Tester 1994). Ngakho-ke ukwanda kwamagama ayiziswana nangcofayo asetshenziswa ezingosini zomgosi kungase kutshela abafundi bephephandaba ukuthi yinto eyamukelekile ukwehlisa isithunzi somuntu ngokusebenzisa noma imaphi amagama angemahle uma ukhuluma ngaye.

Isiphetho

Nanxa umthethosisekelo usinika sonke ilungelo lokukhuluma ngokukhululeka, sonke sinisibopho sokuba sihloniphe amalungelo abanye abantu futhi singathunazi isithunzi nedumela labo elivikelwe umthethosisekelo. Idemokhrasi ezweni lethu yenza ukuba amaphephandaba akwazi ukubhala ngokukhululeka. Nanxa kunjalo kubalulekile ukuba izintatheli ziwahloniphe amalungelo abanye, zibaphathe ngenhlonipho lapho zibhala ngabo. Lokhu kungenxa yokuthi wonke umuntu uzalwa enawo unembeza okwazi ukumtshela umehluko phakathi kokuhle nokubi. Kungakuhle uma izintatheli ezibhalela izingosi zomgosi zingacaciselwa kahle ngenjongo yalezi zingosi, okungukuthulela abafundi izindaba ezishisayo ngosaziwayo njalo njalo, hhayi ukubangcofa nokubehlisa isithunzi bese kubhacwa ngokuthi intatheli inelungelo lokukhuluma ngokukhululekile. Kungakuhle izintatheli ziqaphele ukuthi kuyingcuphe nengozi ukubhala ngobudedengu ngoba kudusa umphakathi, kubebhethekise izinkolelo-ze futhi kusengenzeka iphephandaba limangalelwe ngenxa yokungahloniphi amalungelo abantu.

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