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THE ROLE OF THE MEDIA IN THE ADVANCEMENT OF ISIZULU

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SUKA

by

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TABLE OF CONTENTS

DECLARATION I

DEDICATION.....II

ACKNOWLEDGEMENT.....III

SUMMARY.....IV

CHAPTER ONE

1. PREAMBLE..... -1-

2. MOTIVATION..... -2-

3. METHOD OF STUDY..... -3-

4. SCOPE..... -4-

5. QUESTIONNARE.....-5-

6. LITERATURE..... -5-

CHAPTER TWO

RESEARCH METHODOLOGY..... -7-

1. INTRODUCTION..... -7-

2. METHODOLOGY.....-7-

3. RESEARCH..... -8-

4. POSITIVISM.....-11-

5. PHENOMENOLOGY.....-13-

6. THE QUALITATIVE PARADIGM.....-14-

7. TYPES OF QUALITATIVE RESEARCH.....-18-

7.1 Survey..... -18-
7.2 Descriptive research.....-19-

7.3 Explanatory research..... -20-
7.4 Action research..... -20-

8. THE QUANTITATIVE PARADIGM..... -21-

9. TYPES OF QUANTITATIVE RESEARCH..... -22-
9.1 Experimental research..... -22-
9.2 Reliability..... -24-
9.3 Validity..... -25-
9.4 Surveys..... -26-

10. THEORICAL FRAMEWORK OF THE MEDIA ..... -27-

10.1 What is media.....-27-

11. THREE MAIN CATEGORIES OF THE MEDIA (FISKE, 1996)..... -28-
11.1 The Presentation Media..... -28-
11.2 The Representational Media..... -28-
11.3 The Mechanical Media..... -29-

12. MEDIA RELATIONSHIP..... -29-

13. HOW DOES MEDIA WORK?..... -30

14. WHY MEDIA OS IMPORTANT TO US..... -33-

15. PROGRAMMES WHICH ARE PREFERRED BY OLD PEOPLE IN RURAL AREAS (RADIO PROGRAMMES)..... 34-
15.1 Story ..... -34-
15.2 Type .....-34-

16. YOUNG GENERATION IN RURAL AREAS .....-35-

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CHAPTER THREE

THE ROLE OF THE RADIO..... -37-

1. INTRODUCTION..... -37-

2. CHARACTERISTICS OF RADIO..... -39-
2.1 How does radio work?..... -43-

3. CHARACTERISTICS OF COMMUNITY RADIO..... -46-

4. EXAMPLES OF COMMUNITY RADIO..... -47-

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2012 -04- 17
Class .....
Access .....

0002211468

4.1 KHWEZI RADIO..... -47-
4.1.1 PROGRAMMES IN RADIO KHWEZI..... -47-

5. THE ROLE OF THE RADIO IN THE ADVANCEMENT OF ISIZULU.. -50

6. WHAT DOES THE RADIO DO TO IMPROVE ISIZULU?..... -51-

7. SUBJECT CONCORD..... -52-

8. TRANSLATION OF NEW CONCEPTS/WORDS..... -52-

9. USE OF EUPHEMISM IN RADIO (ISIHLONIPHO)..... -53-

10. THE USE OF DIALECT IN RADIO..... -54-

11. DIALECTS SPOKEN IN KWAZULU NATAL.....-54-
11.1 Isilala.....-54-
11.2 Isithonga..... -55-
11.3 Isimbo..... -55-
11.4 Isintungwa-Nguni..... -55-
11.5 Isidebe..... -55-

12. USE OF TSOTSITAAL..... -56-

13. THE ROLE OF SOME PROGRAMMES..... -57-
13.1 Entertainment programme..... -57-
13.2 Education programme..... -58-
13.3 Informing programme..... -58-

CHAPTER FOUR

THE ROLE OF THE NEWSPAPER..... -60-
1. INTRODUCTION..... -60-

2. CHARACTERISTICS OF THE NEWSPAPER..... -62-

3. CLASSIFICATION OF NEWSPAPERS..... -65-
3.1 National Newspaper ..... -65-
3.2 Provincial Newspaper..... -65-
3.3 Local Newspaper or Urban Newspaper..... -66-

4. HOW DOES NEWSPAPERS WORK?..... -66-

5. THE ROLE OF THE NEWSPAPER IN THE ADVANCEMENT OF ISIZULU ..... -68-
5.1 Language promotion..... -68-
5.2 Language maintenance..... -69-
5.3 Language development..... -69-

6. THE APPROPRIATE USE OF CONCORD OR AGREEMENT..... -71-

7. THE USE OF HYPHEN..... -71-

8. THE ORTHOGRAPHICAL RULES FOR ISIZULU..... -73-

9 INFLECTED ABSOLUTE AND POSSESSIVE PRONOUNS PRECEDING QUANTATIVE PRONOUNS..... -73-

10. THE COPULATIVE VERB-BA..... -74-

11. CAPITAL LETTERS..... -74-

CHAPTER FIVE

THE ROLE OF TELEVISION..... -83-

1. INTRODUCTION..... -83-
2. CHARACTERISTICS OF TELEVISION..... -85-
   2.1 Individualism..... -85-
   2.2 Abstraction..... -85-
   2.3 Functionalism..... -86-

3. HOW DOES TELEVISION WORK?..... -87-

4. THE DOCUMENTARY PROGRAMME..... -91-

5. THE ROLE OF TELEVISION IN THE ADVANCEMENT OF ISIZULU ..... -91-

6. STANDARD LANGUAGE (ISIZULU)..... -92-
   6.1 Selection..... -93-
   6.2 Codification..... -93-
   6.3 Elaboration..... -93-
   6.4 Acceptance..... -93-

7. CODE SWITCHING..... -94-

8. PROGRAMS..... -95-

9. NEWS DEPARTMENT..... -95-
9.1 Pronunciation..... -96-
9.2 Translation..... -96-
9.3 Dialect..... -97-
9.4 Emzini Wezinsizwa..... -97-

10 HISTORICAL DRAMA..... -98-
10.1 Shaka Zulu..... -98-
10.2 Kwakhala Nyonini..... -98-
10.3 Music Programme..... -99-

CHAPTER SIX

CONCLUSION..... -100-

1. PUBLIC RESPONSE..... -100-

2. ROLE PLAYED BY MEDIA..... -100-

3. RADIO..... -101-

4. TELEVISION..... -102-]

5. NEWSPAPERS..... -103-

6. LANGUAGE IN CONTACT..... -104-

BIBLIOGRAPHY.....-106-

DECLARATION

I declare that "The Role of the Media in the Advancement of IsiZulu" is my own work, both in conception and execution. All the resources that I have used or quoted have been indicated and acknowledged by means of complete references.

M.A. SUKAZI

DEDICATION

This work is dedicated to my wife Pinky Sukazi, my son Nhlakanipho, my daughter Silindokuhle, my mother Maria Sukazi and my brothers and sisters.

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I am deeply indebted to my supervisor, Dr BP Mngadi, for her unflagging support without her guidance, knowledge and insight, this study would probably have been abandoned.

"Ngiyabonga Dokotela".

I am so grateful to my beloved wife Pinky Sukazi and my children for being there for me when I needed them the most.

My thanks also go to all the people who gave me their full co-operation and proved to be perfect hosts and hostesses when looking at our language (isiZulu), not forgetting Reggie Khumalo of "Ukhozi FM", Mr. Ngobese of *Ilanga*, Mr. Dlamini of the S.A.B.C. The *Bona* and *Drum* staff for the people who granted me permission to conduct research on their premises and who organized relevant informants on my behalf, I salute them all.

I am also grateful to Vista University for the research grant offered for this study.

"Bakwethu kini nonke ngithi ngiyabonga"

SUMMARY

This research project is an investigation of the role played by media in IsiZulu. The rationale behind the project is to encourage young people in our country to start reading IsiZulu newspapers and listening to IsiZulu programs. My interest in the study of the role-play by media, in the advancement of IsiZulu was stimulated by observation that our language, IsiZulu, is considered favorably in some communities and not others.

It is also evident from the research I conducted that the large role played by media was not paid attention to. This work will therefore examine the role played by the advancement of IsiZulu.

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CHAPTER ONE

INTRODUCTION

1. PREAMBLE

"Media" refers to the main means of communication with large numbers of people. Media as a concept involves television, radio, and newspapers. The media are at times blames for starting rumors. The word "advancement" derives from the word "advance", which means to move forward, to make progress or having reached, or developed to, a very high level. Advancement therefore refers to the process of helping something to make progress or success (Advance of Learners Dictionary)

I will also consider the areas in IsiZulu where the media have played a vital role, such as in introducing new concepts. Today we have terms or words, which were introduced by media and approved by isiZulu language committees for use. We have words like ingculazi (Aids), isikhahlamezi (fax machine), umabonakude (television). The media introduced these words to us.

In sport we also have words or terms which were creatively translated into isiZulu b y the media, e.g. abagadli or amafolosi (strikers), ibhola lombhoxo (rugby) and ibhola lomphebezo (tennis). I will also look at the media's vital role in developing isiZulu politically, e.g. today, we have new terms in politics which have been well interpreted by the media e.g. alliance (umbimbi or amandlelandawonye).

The media have played a vital role in promoting the "Hlonipha Language". To do this, there are terms that have been effectively used by the media, e.g. today, prostitutes are referred to as "Amaluthandoda" or "Omahosha" instead of "Izifebe noma onomokwe". The new terms for prostitutes sound more polite.

I will also investigate the negative role that the media has played. Here I mean that in some instances the media has failed to promote isiZulu but instead promotes other languages like ""tsotsi taal". For example, in radio Zulu we usually hear "Linda Sibiya" of uKhozi FM saying "Mphintshi Mphotsho", "hola seven", "Zimnanderi". To me this is "tsotsi taal" and does not improve our language isiZulu.

2 MOTIVATION

My main aim is to change the negative attitude some members of the community have about media. Some newspapers have been associated with political parties or are regarded as mouthpiece of certain organizations or parties. Such attitudes need to be changed and people should know that the media help to develop isiZulu. I also want to encourage people to start listening to radio Zulu (uKhozi FM), buy isiZulu newspapers and magazines since they also help to develop isiZulu. I want to discourage the tendency to buy English newspapers and listen to Radio Metro because we as the "Zulu" do not gain anything is as far as isiZulu is concerned.

I want to reveal to the community that the media are not solely concerned with giving information about what is happening around us. They also play a major role in developing isiZulu. I also want to show that the media help in reminding us about our roots since isiZulu is our backbone. Language should not be static and therefore isiZulu needs to developed in global terminology so as to meet the demands of the present situation.

I also want to show the community that if we stand up and develop isiZulu, eventually isiZulu can be used in teaching subjects such as maths, science and accounting.

3. METHOD OF STUDY

This research is based on field research, which is qualitative in nature. That is, it involves the process of going out to collect information from the group researched. The data collected during research are regarded as original, for they are collected directly from the primary sources, and thus they are first-hand information (Mokoena, 1999). This kind of information cannot be access without the researcher going out into the field to use relevant primary sources. To support this, Burgers (1992:15) says: "field research involves the study of a real-life situation, field research, therefore, observes people in the setting in which they live and participate in their day to day activities.

Different methods can be used in conducting this kind of research. For example, informal discussions and unstructured interviews will be used as some of techniques for gathering information in the field where the grounded theory approach as explained by Glazer (1979:39) will be employed. Glazer says that while in the field, the researcher continually asks questions as to fit, relevance and workability, about the merging categories and the relationships between them. By raising questions at this point in time, the researcher checks those issues while he* still has access to data. As a result, he continually fits analysis to the data by checking as he proceeds.

The main focus of my research will be on elderly people who speak isiZulu and also to find out about some of the terminology we have to say. Here I am referring to people like "Thokozani Mandlenkosi Nene" who have played tremendous roles in developing isiZulu. He has introduced new concepts in isiZulu such as "Ingculazi" (Aids). I am also referring to "Reggie Khumalo" (presently of uKhozi FM). Reggie Khumalo has been conducting a very important programme called "Kusadliwa ngoludala". In this programme Khumalo explains the origins of certain surnames and how certain rituals were performed.

Educators and learners are isiZulu were interviewed to find out whether they benefit at all from the media is as far as isiZulu is concerned. People in urban and rural areas, both young and old, were interviewed concerning the types of media they are exposed to and the programmes they prefer. Selection of old and young people is done to see whether there are similarities and differences in as far as the role played by the media is concerned.

I visited the isiZulu Department at the S.A.B.C. to find out how they see their role in the community. I visited the following editors of ILanga Newspaper, UmAfrica, Bona magazine and Drum magazine.

I made thorough study of the different media where isiZulu is used, e.g. ILanga lase Natali, umAfrika and Isolezwe. Access to these areas of research was gained by asking permission from hose in authority. Arrangements for interviews were made prior to the meetings. Before the interview started, an explanation of what this research was about, what purpose it would serve was given to the interviewees, for the reason that the aim of the study would give them an idea of how important the meetings were, and also so that they felt responsible for whatever contribution they make.

4. SCOPE

This study comprises six chapters. Chapter 1 introduces the study. Chapter 2 will describe the various research methodologies, starting with positivism, phenomenology, the qualitative and quantitative research paradigms and ending
up with a theoretical framework regarding media. The methods stipulated in this chapters are regarded as significant in the carrying out of a research study.

Chapter three discusses the role of radio, while Chapter four considers the role of newspapers and Chapter five examines the role of television.

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* "He" is used in this study to signify a person of either gender and is not intended to be sexist.

Finally, chapter six provides a concluding statement and looks back on what has been done.

5. LITERATURE REVIEW

It was discovered during the collection of data that not much research has been performed about the role of media in the advancement of isiZulu. Hwengere (1995) wrote about public service broadcasting and languages in South Africa. Hwengere looks at the 1993 national constitution, which stipulates that all public service media (including public service broadcasting should equitably serve all eleven official languages. It also provides for the creation of conditions for languages such as development, promotion and status and for the extension of those rights relating to language and the status of language which previously were restricted to certain regions in the country. The constitution stipulates the need to develop and promote those languages that were maginalised, the so – called minority languages i.e. North, Tsonga, SiSwati and Ndebele.

Hwengere (1995) examines the relationship that exists between language and power, as these have been operationalised within a historic content. Finally, with the entire variable taken into account, she then provides a basic scheme of language preferences amongst South African

people and the main approaches towards addressing a multi-signal context.

Hwengere (1995) also looked at the future of radio services: the BBC submission asserts that this medium should play a major role in promoting the eleven languages.

Mapukata (1998) employed a comparative analysis to examine the content of the main news on elevation. In bulletins as broadcast on SABC in the Nguni group of languages and on SABC 3 in English a specific emphasis is placed on the extent of uniformity in the news contraction and presentation techniques applied across news bulletins in the two channels.

Mapukata (1998) also reviewed a body of media theories and models. She highlighted the relevance of media theories and models to the present study.

Although dissertation was also written by Hwengere and Mapukata, my project would be different from theirs because first it will consider a theoretical framework for media, that both have failed to produce fully. After this I will consider the role played by radio, television and the printed media in the advancement of isiZulu. This examination will be supported by the research, which will be conducted in all the media I have mentioned.

CHAPTER TWO

RESEARCH METHOLOGY

1. INTRODUCTION

The main purpose of this chapter is to describe the various methods used conducting research, and then to focus on the methods relevant to this study. This approach will lead us to a clear understanding of what media is, how it functions and finally to an evaluation of the role of each medium, i.e. radio, television and printed media, in chapters three, four, and five.

2. METHOLOGY

The term methodology refers to the way in which we approach problems and seek answers. In the social sciences, the term applies to how research is conducted. Our assumptions, interests and purposes shape which methodology we choose (Steven, 1998:3).

Mouton (1988:6) defines methodology as the logic of the application of scientific methods to the investigation of phenomena. According to Mouton's definitions, methodology refers to the logic of the decision-making process in scientific research. This definition concurs Kaufman's suggestion that research methodology is the theory of correct scientific decisions (1944:230).

Methodology refers to a set of methods used in a particular area of activity *(Oxford Advanced Learner's Dictionary p.734), and Rostrum Study Dictionary (1984:377)* defines methodology as the set of methods used for study or action in order to uncover ways that can be employed to help one in reaching his goal of valid knowledge.

The methodology we are talking about here is that of research which follows a set of steps in conducting a research study. These steps can provoke a series of questions concerning research, including the methods used in research by different critics (Mokoena 1999:10). Let us now consider what research is, so that we can provide a global picture of what this project is about. The discussion will include the following: different forms of research, theories underlying the types of research, and the methods of research.

3. RESEARCH

According to (the Oxford Advanced Learner's Dictionary p.996) research is a careful study or investigation in order to discover new facts or information.

In some ways research can be as a process of expanding the boundaries of our knowledge. The man who believes he knows everything reveals not only arrogance but ignorance as well. True learning is often a process of discovering new aspects of our universe that we know nothing about. Research is about answering unanswered questions or creating that which does not currently exist. It is not just information gathering. (Stuart, & Wayne, 1996)

According to (Leedy p89) research is a systematic quest for undiscovered knowledge. Good research is systematic in that it is planned, organized and has a specific goal.

As people study the unknown and as a result find new areas of ignorance they often discover useful thing: everything we now know had to be discovered by someone at some time. Without research you would be naked, homeless and penniless and you would certainly not be reading this study (Stuart & Wayne, 1996). This statement means that the knowledge we have today stems from earlier research done by someone at a particular time.

Knowledge enriches our lives in various ways, broadens our horizons and enables us to

understand our world. It helps us to make informed decisions and cope more effectively with daily challenges. One might ask, what should we do in order to gain knowledge? Different people may give different answers to this question, such as: we gain knowledge and understanding through research (Mokoena, 1999).

Bless and Higson – Smith (1995:9) similarly argue:
The starting point and basis of knowledge is the direct contact of human with the environment, but this superficial knowledge has to be deepened, generalized and expressed in the form of a theory. Facts and theory interrelate at each step of the process of knowing. This is reflected in the plan of the research process, which expresses the systematic scientific method.

According to Cohen (1980: 40), the term research may take on a range of meanings and thereby legitimate applied to a variety of contexts. Research has to do with a search for knowledge which is well sustained and which can provide a fairly reliable representation of reality. It can also be defined as a way of seeking information or knowledge about something so as to enable one to make an informed judgement. Research is concerned with the collection and analysis of data in order to enable one to arrive at reasonable conclusions. It is a journey with a specific purpose in mind. To support this argument, Allison et al (1996) observe:
Research is a particular form of enquiry but, of course, any enquiry has to be an enquiry into something. It is a systematic enquiry, which allows the researcher's methods and the outcomes to be accessible to others (1996:4).

To elaborate on what has been said above, one should note what Hitchcock (1989:12) says:
Research is concerned with systematic enquiry. In understanding

research, one has to follow some methods, which will enable him to get the information he is inquiring about. Research can be regarded as a way of learning and gaining knowledge about ourselves and the world around us. It does not necessarily mean only to gain practice. Herbert (1990) maintains that.

For clinical psychologists, psychiatrists, media practitioners and social worker, research is not only about the extension of knowledge in the field of human problems, but also the application of such knowledge for practical purpose, namely, helping or healing process and policy development.

Normally people engage in research for a specific purpose, which may be to solve problems or to answer questions. In this case, we say that a researcher is often concerned with solutions to problems or answers to questions. Allison (1996): argues that it is not possible for one to understand a researcher's study in order to answer questions like "what is" or "what might be". According to Allison (1996:4) it is not possible to do research without having a problem which needs to be solved or a question which needs to be answered. However Allison's definition of research is not one hundred percent true when he says that research is only for problem solving or answering questions. Research can also be conducted so as to add to one's knowledge.

Research can be conducted for various reasons, among which is the following: to meet the real world's needs, e.g. low – cost houses. Another reason is to solve a problem; e.g. electricity should be supplied in rural areas so as to avoid air pollution. We almost everyday involve ourselves in research unaware e.g. by watching television; reading books, newspapers, and articles and even by listening to the radio. Such involvement in the aforementioned activities occurs automatically and is not intended to be – problem solving or asking questions which need to be answered, but may be for entertainment or for the purpose of avoiding boredom, only to find that we gain information or knowledge during the process.

There are two most important terms one has to acquaint himself with when conducting a research study. The two terms are validity and reliability, which will be discussed under the quantitative research paradigm. There are two major research paradigms in which we can engage ourselves in order to understand human behavior and the world we live in, namely the quantitative and qualitative paradigms. The term paradigm means a conceptual framework a body of assumptions, beliefs and related methods and techniques shared by a large group of scientists/practitioners (Herbert, 1990:35). These paradigms can be philosophical, religious or cultural. Each paradigm is informed by a specific philosophy. The philosophy of the qualitative paradigm is phenomenalism, whereas positivism informs the quantitative paradigm. The positivist theory is principally based on positive facts and observable phenomena whereas the phenomenalist theory is principally concerned with the description and classification of phenomena.

Let us now look at the differences between the two paradigms from a philosophical perspective. Their surface differences will further be distinguished by their philosophical underpinnings. The discussion on positivistic philosophy will be followed by the explanation of the quantitative paradigm. An explanation of the qualitative paradigm will also be provided.

5. POSITIVISM

According to the Oxford Advanced Learners Dictionary (page 899) positivism refers to a system of philosophy based on things that can be seen or proven rather than on ideas. This statement

concurs with that of Mouton (1996:14) that the positivists suggest that scientific knowledge be built on solid foundations. These foundations are usually factual statements > that are seemingly irrefutable and indubitable can be regarded as the foundation of the house of science. The word positivism was first coined by Auguste Comte as early as 1830, and for him positivism was synonymous with [positive or observable facts.

Within the boarder discussion of the history of science, positivism has come to mean objective inquiry based on measurable variables and provable propositions. The positivist research orientation holds that science is or should be primarily concerned with the explanation, prediction and proof that are the hallmarks of positivism (Mokoena, 1999:14)

Herbert (1990:33) extends this explanation by saying that, positivist employ tight, pre-selected and restructured conceptual framework, sampling frames, research questions, data collection instruments and methods, data reduction, coding and analytical techniques. Quantitative researchers therefore believe that the outcome of their research is valid and provable in comparison to that of the qualitative researcher.

According to Tim May (1993 Collin 4) , as a positivist the social scientist must study phenomena in physicist , chemistry or physiology when he probes into a still unexplored region of the scientific domain. Research in the natural and social sciences adopt the scientific method and can generally be described as positivistic and is the fore characterized by an absolute or varying level of generalisability.

6. PHENOMENOLOGY.

Phenomenology is the study of answers and according to it, all problems amount to finding definitions of essence, the essence of perception, or the essence of consciousness. Phenomenology is also philosophy which puts essences back into existence and does not expect to arrive at an understanding of man and the worlds from any starting – point other than that of their facticity. It is also a philosophy for which the world is always already there, even before reflection begins, as an inalienable presence, and all its efforts are concentrated upon re-achieving direct and primitive contact with the world and endowing that contact with a philosophical status Merleau-Ponty (1962☺)

Phenomenology can be practiced and identified as a manner or style of thinking which existed as a movement before arriving at complete awareness of itself as a philosophy.

Phenomenological research puts an emphasis on individual or on subjective experiences. The phenomenologists seek the perceptions and meaning of subjective phenomenon or experiences. Typically, phenomenological research asks questions like what is the participant's experience like? The intent is to understand and describe an event from the point of view of the participant: Martens (1995 : 45). This statement agrees with Merleau – Ponty (1962) when he says that the chief gain of phenomenology is to have united extreme subjectivism and extreme objectivism in its notion of the world or of rationality.

The phenomenological world is not the bringing to explicit expression of pre-existing being and the laying-down of a philosophy is not the reflection of a pre-existing truth but is like art, the act of bringing truth into being.

Phenomenological research accepts that all situations are problematic to some degree and that therefore the nature of the problem is revealed by examining the situation.

Research normally takes place in natural "everyday" setting and it is not preceded by the formulation of research questions as in positivistic research, but anticipates that questions which are peculiar to the situation will arise during the period of enquiry (Allison 1996)

Allison regards this type of research as essentially inter-subjective on the part of the researcher. Therefore, the content of the research and the means by which it is pursued are indicative of the researcher's intention. This idea is supported by leach in Allison when he remarks that the phenominogical approach puts emphasis on the individual and subjective experience. He adds that it seeks the individual perceptions and meaning of a phenomenon or experience.

The researcher as the observer is not only part of the phenomenon being studied but also exercises a clear selection of what is observed. Such observation is essentially observer orientated – the outcomes of observation in phenomenological research result in descriptions, which are expressed as narratives and mainly in qualitative terms.

There are two branches of the approach, Hermeneutics and Ethnography. Hermeneutics is a branch of phenominological research directly addressed to the interpretative analysis of texts. The texts subjected to such interpretative analysis, are for example, autobiographies, letters and versions of historical events. Ethnography, on the other hand, can be defined as a research method designed to describe and analyze the practices and beliefs of cultures and communities.

6. THE QUALITATIVE PARADIGM

The qualitative paradigm or mythology refers in the broadest sense to research that produces descriptive data – people's own written or spoken words and observable behavior. Rist (1977 in Steven, J.T.) points that qualitative methodology is more than a set of data – gathering techniques. It is a way of approaching the empirical world.

Qualitative research, as opposed to the numeric form of analysis in quantitative research, uses language, not numbers, to explain its findings. Sometimes one might simply explore with the aim of seeing the factors involved in the explanation of the topic of his research so as to gain understanding about it. Man Kut (1994:2 – 3) explains qualitative research as a form of research which examines people's words and actions in narrative or descriptive ways, more closely representing the situation as experienced by the participants. As a result, qualitative research is time – consuming.

The purpose of qualitative research is to accumulate sufficient knowledge that can lead to further understanding. Qualitative research concentrates on theory construction or theory building and more often uses participants observation and less often structured interview techniques.

Layder (1993:)3) explains the process of qualitative research s being much more flexible and adds that more often than not certain aspects of research design and sampling will be decided during the course of the research. Evidence presented in qualitative research reports tends to comprise extracts from interviews or statements based on the researcher's observations.

According to Sherman and Webb (1988:7) the term qualitative implies a direct concern with experience as it is "lived" or "felt" or "undergone". Qualitative research therefore has the aim of understanding experience as closely as possible to how participants feel it or live it. The qualitative kind of research is said to be more open and responsive to its subjects, as compared to the quantitative type of research, because respondents are free to explain a situation the way they would like to.

Delamont (1992:8) asserts that qualitative research is harder, more stressful and more time consuming than other types. He says that it is suitable for people who care about it, who take it seriously and are prepared for commitment. In qualitative research, the researcher is engaged in an interactive process in which the persons studied teach the

researcher about their lives, the aim being to understand their experience. Allison (1996:70) states that a qualitative form of research is sometimes sufficient to give all the information needed. For example, in studying or describing a history of one of the black communities an interesting and convincing study might be made without any laborious numeric analysis.

Blaxter (1996:60) says that qualitative research is valid and useful, just as quantitative research is. He adds that qualitative research concerns the collection and analysis of information in as many forms, chiefly non-numeric, as possible. It tends to focus on exploring, in as much detail as possible, a smaller number of instances or examples which are seen as being interesting or illuminating, and aims to achieve "depth" rather than "breath".

Merriam (1988) in John (1994) mentioned six assumptions characteristic of qualitative research:

a. Qualitative researchers are concerned primarily with process, rather than outcomes or products

b. Qualitative researchers are interested in discovering new people make sense of their lives, their experiences and the structures of the world.
c. The qualitative researcher is the primary instrument for data collection and analysis.
d. Data are mediated through this human instrument, rather than through questionnaires or machines.
e. Qualitative research involves fieldwork. The researcher physically goes to the people, setting, site or institution to observe or record behavior in its natural setting.
f. Qualitative research is descriptive in that the researcher is interested in process, meaning and understanding gained through words or pictures.

The process of qualitative research is inductive in that the researcher builds abstractions, concepts, hypotheses and theories from details, Merriam (1988). These characteristics of qualitative research correspond with those of Steven & Robert, (1998) who comment that

qualitative researchers are concerned with the meanings people attach to things in their lives. Qualitative research understands people from their own frames of reference and experiences reality as they experience it. Qualitative researchers empathize and identify with the people they study in order to understand how those people perceive matters.

For the qualitative researchers, all perspectives are worthy of study: the qualitative researcher rejects what Howard Becker (1996:67) refers to as the "hierarchy of credibility", namely: the assumption that the perspectives of powerful people are more valid than those of the powerless. The global of the qualitative researcher is to examine how things look from different vantage-points. In qualitative research no aspect of social life, is too mundane or trivial to be studied. All settings and people are both similar and unique

According to Steven and Robert (1998:10) qualitative research is a craft. The researcher is a craftsperson. The qualitative social scientist is encouraged to be his/her methodologist Miller (1957). There are guidelines to be followed, but never rules. The methods serve the researcher, never is the researcher a slave to produce and techniques.

Allison (1996:70) states that there has been widespread debate in recent years within many of the social sciences regarding the relative merits of qualitative strategies of research. The positions taken by individual researchers vary considerably, from those who see the two forms a entirely separate and based on alternative views of the world, to those who are happy to mix these strategies within their research projects. Allison emphasizes the fact that it is rare for any research project to rly exclusively on one form or the other. Herbert notes that there is some convergence between qualitative and quantitative methods. For example, a researcher might give a numeric explanation together with a narrative or descriptive explanations

We can therefore conclude by saying that the qualitative and quantitative forms of research are not mutually exclusive. In the process of research a qualitative research is in some

instances forced to give a numeric explanation of his findings as of certain effects. The same applies to a quantitative researcher who at one stage on other has to use words to explain his numeric explanation.

7. TYPES OF QUALITATIVE RESEARCH

7.1 SURVEY

According to Hutton (1990:8) survey research is a method of collecting information where of questions is asked, in a predetimined sequence in a structured questionnaire, to a sample of individuals drawn so as to be representative of a defined populations. The whole population can be studied as in the case of a census, or one can sample of the population, that is employ sampling as an alternative.

Survey include cross-sectional and langitudinal studies using questionnaires or structured interviews for data collection with the intent of generalising from a sample to a population, Babbie (1990:?).

Babbie (1989:237) points out that srveys may be used for descriptive, explanatory and explanatory purpose. They are chiefly used in studies that have individual people as the units of analysis. Although surveys can be used for other units of analysis, such as group or interaction, it is necessary that individual persons are used as responds ot informants. The survey method is said to be the best method available in the social sciences hence the social scientist's interest is to collect original data for describing a population too large to observe directly. Babbie (1990) rovides useful ideas about administering a questinnaire and processing the results. Also included is adiscussion data analysis, with attention to constructing and understanding tables and writing a survey report.

Surveys include enquiries into public views as expressed in opinion polls, product values as determined through market research and school surveys where studies might be made of setting, personnel and pupil behaviour or attitudes, using survey tools such as observation schedules, questionnaires and interview. Survey techniques are also employed in studies of provision of human and material resources, for example libraries and laboratories, as well as in studied of specific behaviour, such as in job analysis and time and motion studies; Allison (1996:15).

Surveys may vary in their levels of complexity, from those which provide simple frequency counts to those which present relation analysis. They may be further differentiated in terms of their scope, which includes the collection of information that typical involves one or more of the following: data-gathering techniques semi-structure interviews, self-completion or postal questionnaires, standardised tests of attainment or perfomance and attitude scales. Surveys can use quantitative pradigm together with a qualitative pradigms.

7.2 DESCRIPTIVE RESEARCH

In descriptive research a specific situation is studied either to see if it gives rise to any general theories or to see if existing general theories are borne out by the specific situation; Stuart, and Wayne (1996:4)

In descriptive research, researchers try to paint a picture of what people say and how thay act in their everyday lives. Descriptive research is marked by minimal interpretation and conceptualisation. The researcher in descriptive studies may try to lead readers to certain conclusions by virtue of what they choose to report and how they report it, readres are free to come to their own onterpretations and draw their own generalisations; Steven and Robert (1998:135)

Descriptive research aims at describing, in details, a situation or set of circumstances. The writer wishes to do no more than add to our knowledge of the social world for its own sake. The purpose might to deepen our understanding of the phenomena researched.

Mouton (1988:44) maintains that the single common element in all of these types of research is the researcher's goal, which is to describe that which exists as accurately as possible. Depending on the researcher's preference for qualitative or quantitative research mthodologies and his or her choice of either ideographic or nomothetic strategies, the meaning of the phraseeds "to desrcibe accurately" would vary with the context.

In this discussionn the term desription has developed into an umbrella term used in the two paradigms of research the quantitative and qualitative paradigms.

7.3 EXPLANATORY RESEARCH

This type of research sets out to explain some or other social phenimenon. It usually starts off with a question to be answered of problem to be solved. This may be a social problem or a sociological problem. Herbert (1990:8) desribes a sociological problems as any aspect of social life that needs explaining. He further defines social problems as those aspects of social life that cause private unhappiness or public friction and that are identified by those in power as needing some kind of social policy to be dealt with.

7.4 ACTION RESEARCH

McNeil (1985:9) states that this term is used to describe research that is conducted when some reform or change has been introduced. Its purpose is to monitor the effect of change and to decided whether it has achieved what it was supposed to achieve. Various mrthods are employed but the researcher has to be closely involved in the introduction of the reform being studied.

8. THE QUANTITATIVE PARADIGM

Mertens (1995:20) states that quantitative research rests upon certain positivist assumptions about the nature of social reality and the methods by which it can be knownhis type of research is rooted in the positist paradigm, which holds that the purpose of research is to develop our confidence that a particular knowledge claim about phenemena is true or false by collecting evidence, in the form of objective observations of relevant phenomena.

The quantitative paradigm concerns an enquiry whose results the form of a quantity, as the terms suggests. Numbers or figures are key concepts in quantitative research, to support this statement, May Kut (1994:2) says " quantitative research is based on observations that are converted into discrete units that can be compared to other units by using tatistical analysis. While there may be modifications and variations on this general picture of quantitative research, statistical analysis is an essential part of quantitative research."

Best and Kahn (1989:89-90) remark that quantitaive research consists of those studies in which the data concerned can be analysed in terms of numbers. They add that this form of research is based more directly on its original plans and its results are more readily analysed and interpreted. They argue that quantitative research is valid and useful and mutually interreraled with qualitative research.

In quantitative research, ones uses theory deductively and places it roward the beginning of the plan for a study, while in quantitative research the objective is to test or verify a theory rather thatn to develop it; John (1994:87).

In quantitative research, authoritative terms are defined early in the study. Researchers use separate sections to define these terms, especially in a research proposal.

Sherman and Webb (1988:7) claim that research which is quantitative in nature is indirect and abstract and it treats experiences as similar, adding or multiplying them together, or quantifying them.

According to layder (1993:2) quantitative research is carried out primarily to test theories which use structuresd techniques of data collectio such as content analysis or a social survey with a standard questionnaire. It is a form of research which requires that details of sampling and data collection be tightly planned in advance and that data be qualified and presented in a research report, in the form of tables or other statistical means.

9. TYPES OF QUANTITATIVE RESEARCH

There are different types of quantitative research which can be used. Since the basic aim of research is to produce data that are accurate, generalised and valid, it is required of the researcher to choose research types which are reliable and valid for his research. For one to be able to come up with this kind of research, one should ask himself questions like:

Does the type generate answers to the research question or need?
Does it adequetly test the hypotheses?

It is very important for the researcher not to let the analysis to dictate or restrict his research completely. One needs to be flexible since the types themselves overlap. A brief explanation of the following types of research will be given with more emphasis on field research, which is the method adopted in this study; Mokoena (1999:17).

9.1 EXPERIMENTAL RESEARCH

In experimental research one is primarily interested in cause and effect. Researchers identify the variables of interest and seek to determine if changes in one variable (cause) result in changes in another variable (effect).

Experimental research uses the experimental method, which can be thought of as systematic trial and observation: trial because the answer is not known beforehand, observation because the result must be carefully recorded and systematic because all good research is planned and purposeful; Stuart & Wayne (1996:27).

Allison (1996:17) maintains that the purpose of experimental research is to identify casual connections. In an experiment, some of the relevant variables are controlled or held constant, whereas the other relavant variables are manipulated. This (the manupulating and controlling of some variables) is done because the experimental research seeks to move into the area of predictions.

In conducting an experiment, the experimenter typically divedes the phemena being studied into two matshed groups, one of which is subjected to the experimental treatment and is defined as the experimental group while the other has no such treatment and is defined as the control group. Prio to the experimental treatment being administered, both groups are tested no the relavent variables, in which is termed the pre-test.

Experimental research often involves doing somrthing (the experiment) and comparing it with something standard (the control). The experiment and control are identified except for the two values of the independent variables.

Bailey (1978:217) asserts that experiments are major methods of data collection in the physical sciences but are widely used in the social sciences. We typically think fo experiments as being conducted in laboratories. This type of method is particularly associated with the physical sciences, where materials and non-human life forms are more amenable to experimentation. An experiment involves the creation of an artificial situation in which events that generally go together are analysed. The participants in an experiment are called subjects.

The elements or factors included in the study are termed variables. There two types of variables, independent variables. Are those that are systematically altered by experimenter. Allison terms them the control group. Those items that are affected by the experimental treatment are called dependent variables, that is, the experimental group according to Allison's defination.

Cohen (1980:40) assrtes that research is best conceived as the process of arriving at depenable solutions to problems through the planned and systematic collection, analysis and interpretation of data. It is important tool for advancing knowledge, for promoting progress and for enabling man to relate more effectively to his environment, to accomplish his purpose and to resolve his conflicts. This being the case, it is impreative for researchers to strive for reliability and validity.

9.2 RELIABILITY

The term reliabiluty means that measurement made are consistent: if the same experiment is perfomed under the same conditions, the same measurements will be obtained. In other words reliability exists when a test produces the same result under similar conditions at all times. The same result would be obtained if the same method were used again to perfom a particular test.

Normally when we say something is reliable, we refer to something tha t does not change ot that one has faith in.

McNeil (1985:12) says that if a method of collecting evidence is reliable, it means that anybody else using this method, or the same person using it at another time, would come up with the same result. The research could be repeated and same results would be obtained, e.g. every month a house-husband has 10kg of fish delivered to his home. The fish is packed in ice-filled cartons to ensure freshness. He diligently weighs each delivery to ensure that

he is getting the right amou nt of fish and every month the scale measures 10kg exactly.

According to Bless & Highsort-Smith (1995:130) reliability is concerned with cinsistency of measure. An instrument or technique which always gives the same score when used to measure an unchanging value can be trusted to give an accurate measurement and is said to have high realibilty.

9.3 VALIDITY

The term validity means that the measurements are correct. This means that an instrument measures what it is intended to measure is correct, in other words validity means that an item should measure nor describe what it is supposed to measure or describe. It is supposed to have a reliable item which is not valid regarding what is being tested. This means that the same item could be producing the same responses on all occasions, but not measuring what it is supposed to be measuring. Researchers should make sure that the techniques they choose in conducting their research measure the things that they are supposed to measure.

According to McNeil (1988:13) validity refers to the problem of whether the data colleted is a true picture of what is being studied or not. Bless and Highson Smith (1995:135) say that where reliability asks the question "how accurate and consistent is this instrument?" validity asks questions such as: "what does this instrument measure? What does the result mean?" The following example explains validity clearly.

Suppose a school principal wants the standard of teaching in his school. He constructs a spelling test and administers it to all the children in the schools as a result the pupils do far better than he had thought they would. Back in his office, he begins to wonder if the pupils' spelling ability is really a good measure of teaching standards. To investigate the teaching standard in the school futher the principal decides to sit in on a sample of classes

every day and observe the teacher interaction; after a few days, it becomes apparent that teachers are re;ying on rote learning in the classroom which may work very well for spelling, but which is a very poor teaching method for other subjects; Mokoena (1999:22)

From this example, we can see tht the spelling test was not measuring teaching standards at all, but one particular skill demonstrated by the pupils, As a result, the principal didi not find out what he had hoped to. Observation of teachers' actual practice proved to be a far better measure. In this case we can say the spelling test was not a valid measure of teaching standards, while the observation techiniques was. The spelling test, however may have a high reabillity but it is useless because it has poor validity, the validity of data collection procedures and instruments is very important in conducting a research study. Researchers may differ in their conceptions of reliability and validity depending on the respective research paradigms they follow.

9.4 SURVEYS

This method can be used both by quantitative researchers and qualitive researchers with slight differences. In quantitative research, the results should be in the form of quantities. In other words the problem should be transformed into a statistical problem; for any survey that may be conducted in a certain area for a specific reason the reasearcher will have to visit that particular area enquiry.

He could try to answer questions like: how many people live in that area? How many languages are spoken in that particular area? How many speak the isiZulu language in that particular area? How many speak other languages? After collecting the relevant information, the researcher may transform the real life problem.

Babbie (1999:237) argues that the survey method is the best method available in the social sciences, hence the social scientist's intention is to collect original data for describing a population too large to observe directly.

Since my research is about the role of media in the advancement of isiZulu, let us first look at the theoretical framework of media: that is, what is media? How soes it function?

10 THEORICAL FRAMEWORK OF THE MEDIA

10.1 WHAT IS MEDIA?

The singular form of media is medium. Media is the form. A medium exist between the person who is communicating and the person with whom you are communicating. Generally in the media there is a communicator and receive, e.g. in television the presenter is the communicator and the viewer is the receiver. In radio, the broadcaster is the communicator and the listiners is the receiver.

Much communication is involved in the media, for instance in spreading information about something or someone (e.g. the newspapers). Communication is not a subject in the normal academic sense of the word but is multi-disciplinary area of study.

According to Fiske (1986:2) there are two main schools in the study of communication. The first sees communication as the transmission of messages. It is concerned with how senders and reveivers encode, i.e. how transmitters use the channels and media of communication. This school sees communication as a process by which one person is different from or smaller than which was intended.

The second school school sees communication as the production and exchange of meaning. It is concerned with how messages or texts interact with people in oder to produce meaning, i.e.

it is concerned with the role of texts in our culture. This school uses terms like signification and does not consider misunderstanding to be necessary evidence of communication failure. The study of communication is the study text and culture.

The medium is basically the technical or physical means of converting the message into a signal capable of being transmitted along the channel. My voice is a medium. The technology of broadcasting is what cinstitutes the media of radio and television. The technological or physical properties of a medium are determined by the natue of channels available for its use. These properties of the midium then determine the range of codes which it can transmit.

11 THREE MAIN CATEGORIES OF THE MEDIA (FISKE,1996)

11.1 THE PRESENTATION MEDIA

This involves the voices, the face and body. Such media use natural language, spoken words, expressions, gestures and so on. They require the presence of the communicator for he is the medium. They are rescricted to the here and now and produce acts of communication.

11.2 THE REPRESENTATIOL MEDIA

Here we refer to books, paintings, photographs, writing, architecture, interior decorating, gardening and so on. These are the numerous media that use cultural and aesthetic conventions to creat a "text" of some sort. They are representatial and creative. They make text that can record the media of category and that exist independently of the communicator. They produce works f communication.

11.3 THE MECHANICAL MEDIA

The term refers to telephone, radio, television and telexes. They are transmitters of presentatial media. The main difference between categories two and three is that three (mechanical media) uses channels created by engineering and they are subject to greater echnological constraints and are more affected by level "A" niose than those in category two.

MEDIA RELATIONSHIP

People's responses enable the researchers to arrange the media in the circular relationship shown below.

The audience feels that each medium is different form its two neighbours, or to put it another way, that if one medium is not available its funtion will best be served by the ones one either side of it, e.g. in urban areas if you do not want to read a newspaper or are unable to read then you go to the cinema.

In rural areas more people rely on radio as a medium than on television. This is because in rural areas people are living without electricity; a radio use batteries, but television relies on a main supply of electricity. People tend to use newspapers, radio and relevision to connect themselves to society, but use books and films to escape from reality for a while. The better educated people tend to use the print media such as Ilanga and others are inclined towards the eletronic media (radio) and visual media (television). Books are the tool most used for improving one understanding of oneself. So the relationship that extists with media was there and still there today.

HOW DOES MEDIA WORK?

This question asks how the media can shape people's understanding of the world, e.g. when one lokks at television, the news readers or editors decided to arrange the news acording to important or essential and burning issues will usually used as headline.

It is true on the whole that journalists should be protected because they are non-partisan and something act merely as channels of information relaying facts to the public. But in some instances this is not true. We have seen that throught the process of making news, editors and reporters have choice to make it i.e. about which topic is newsworthy. Who is the best source? Where and when in the paper or braodcast will the story be placed?

It is indisputable that the answers to these questions are influencd by time, money and the reporters' perspectives. It is also true that reporters are moulded by their societies, education exposure and even by their state of mind.

Media companies need to understand to whom they should talk to project the image they want so that their cients will come to know and accept it. To do this they need to be aware of the following:

a. who their real clients are?
b. Are the clients male or female?
c. How old are they?
d What are their levels of literacy and education?
e Where do they live?
f What do they think and beieve?
g What interests them?
h Which publications do they read?
i To which radio station do they listen?
j which television chanels do they watch?

Media companies then use the medium that is most acceptable to their audience.

Sometimes media function with these specific purpose of promoting the norms and values of a certain community. For example, today we have many community radio stations whose objectives are to encourage widespread community participation in broadcasting, to provide an opportunity for horizontal communication between individuals. E.g. we have "Radio Khwezi" which broadcasts in area such as Pietermaritzburg, Durban and Kranskop. These stations aim at getting people of the same community talking together. We also have local newspapers like African Report, which deals with Vryheid"s issues in Kwa-Zulu Natal.

The question about how media functions is a very difficult question to answer because audiences have different perceptions and expectations in as far as the media role is concerned. At times you hear people complaining about the language used in the media e.g. in Ilanga lase Natal of 14 June 2002. Here a reader was complaining about the language Rev. Khathide was using in his newly released cassette. Some people would say this is what the media stand for and others wold say opposite. For example with "Yizo Yizo" on television, some people were criticising "Yizo Yizo" heavily. Those who were criticised were saying that it promotes immorality amongst the township youth. On the other hand some people were saying that it should be screened since it depicts township problems that need to be addressed.

Different generations have different perceptions of the media role and within the same generation there are different perceptions depending on their environment. For example, in television and radio, the younger generation like o listen to music, whereas the older generation regards media as a source of information, the younger generation regards media as a source of entertainment. Regarding radio, rural communities in Kwa Zulu Natal normally rely more on "Ukhozi FM" than on "Radio Metro

because most of the rural people are least educated.

Media try to cater for all their audiences and because the stations have plenty of details about who is listening and which regions they are able to plan formats that will appeal to listeners. The formats are affected mostly by:

1. time of the day.
2. type of audience
3. The amount of competition from other media

For example, the formats of radio programmes tend to depend upon the time of the day at which they are braodcasting and upon the types of listeners that the radio station is trying to attract. In Ukhozi FM there is a kids programme ("Ukhozi Lodado") every Saturday morning which is conducted by "Mr Cool Cat Gumbi". There is also a programme always starts after three in the afternoon. In addition there are educational programmes, breakfast show programme, drive time programmes and night radio.

Just as with radio, television tries to cator for its viewers. Television articulates the responses of eople to their class conditions, not the class conditions themselves. Television, along wth most other commercial enterprises, exploits the competitive fragmentation among people who belong to what is objectively the same society. The different programs we experience on television show the television is for everyone or accommodates everyone. There are programmes which suit children, for example "popay programmes", on Sunday morning. There are also programmes which are designed for the youth generation, e.g. "Selimathunzi Dukuduku".

Through my research, I have discovered, I have discovered the old people enjoy nws than anything else in the media, as compared to the youth who ejoy music and movies. Since media of any

kind belong to the community they should not be seen as a mouthpiece of nay organisation. Some media have been attached to certain political organisations because they are seen as prpagating and representing the ideologies and principles of such organisations.

According to Fiske (1979:24) media, like television, do not represent the manifest actualty of our society, but rather reflect symbolically the structure of values and relationships beneath the surface, e.g. an audience usually expects programmes that will help in enhancing their norms and values. Some people have been complaining about the "Yizo Yizo" serial, claiming that it promotes immorality amongst the young people in townships. Some were saying that it promotes vulgarism because Zulus strongly believe in "hlonipha" language in some of the words.

A medium such as television is highly visible and it seems to influence people's behaviour, i.e. people use the mediated view of status groups higher than their own as models they can emulate. The idea is that people can then learn the characteristics language behaviour and habits of the group aspired to in order to gain entry and then adjust to that group e.g. from "Yizo Yizo" we have many "Papa actions" and "Chesters" today. People of today spend more time watching television than they didi a generation ago.

14. WHY MEDIA IS IMPORTANT TO US

Here we consider the role played by media concerning people and also various benefits audiences gain through listening, reading and viewing media. Media help us to know what is happening in different countries around the world and in different communities.

15. PROGRAMMES WHICH ARE PREFERRED BY ELDERLY PEOPLE IN RURAL AREAS (RADIO PROGRAMMES)

Most people in rural areas especially old people, rely on radio for information. In this case the medium of radio serves as a source of information for its audience.

15.1 STORY

For entertainment older people, i.e. from the age of 40 upwards, like listen to stories. For entertainment, they also listen to programmes like "Inkonzo yomama". This programme is normally presented by Dudu Khoza of "Ukhozi FM" on Thursday.

15.2 TYPE OF MUSIC

As I have said, old people in rural areas entertain themselves through listening to music. I have discovered that the type of music enjoyed mostly in rural areas is traditional music. For example, "Ezodumo", a programme that is conducted by Bodloza Nzimande on Saturday at 2pm and "Cothoza Mfana", a programme which is conducted by Mazweni Joe Huhla every Saturday morning.

Another type of music enjoyed by old people in rural areas is gospel music. Most them listen to programmes like "Unkulunkulu Nomuntu Omusha", which is conducted by Rev. Ntanzi or Rev. Zulu, sometimes by Alex Mthimunye.

The importance of medium like radio is that itserves as an extention of our spoeken language, i.e. it is itself subject to many ot the rules that have been shown to apply to language. For example, we have the words which were proposed and approved by isiZulu language committees. We have words like Ingculazi (AIDS) isikhahlamezi (fax machine), umabonakude (television), umsakazo (radio) which were introduced to us by the media.

Medium such as television presents one with a continuous stream of images almost all of which are deeply farmilliar in structure and form. It uses codes which are closely related to those by which we percieve reality itself. Television is a kind of medium which is mainly enjoyed in urban areas as contrasted with to radio. In this medium, young people like to watch movies, soaps and of course entertaining programmes. Old people like viewing news and other special programmes like the one hosted by Felicia Mabuza – Suttle on E TV. "Ezemingcwabo" also enjoys the attention of old people in rural areas.

16 YOUNG GENERATION IN RURAL AREAS

Young people in rural areas also rely on radio for information and entertainment. The programme preferred by the young generation on radio are diferent from the old generation's programmes. In my research, I have discovered that for information purposes young people rely on programmes like "Speak Out" which is a programme that mainly addresses youth problems in communities, work places and educational institutions. The programme is broadcast on Sunday at 13h00 by Alex Mthiyane of Ukhozi FM. Many of them also enjoy "Phumela eshashalazini", which is also braodcast on Saturday by Alex Mthiyane. Educational programmes also enjoy much support from the young people in rural areas.

For entertainment purposes, young people in rural areas rely on programmes like "Ezabasha", which is broadcast by Linda Sibiya every afternoon from Monday to Friday. Concerning music, young people in rural areas do prefer traditional music to music like Kwaito, Pop and gospel, Some young people prefer Kwaito because of the influence tertiary institutions like of tertiary institutions such as universities or college. Some prefer gospel music because of their religious inclinations.

Media are not the only sources of new words and have also a very important role in promoting culture. According to Schafter (1992:140) culture is the totly of learned, socially transmitted behaviour. It includes the ideas, values and customes of a

group of people, e.g. a patriotic attachment to the American flag is an aspect of culture. A society is the largest form of human group, consisting of people who share a common culture.

Hudson (1980:73) refers to culture as some properties of a community, especially those which might distinguish it from other communities. Some are interested in material culture, that is the artifacts of the community, such as "lobola" and the style of clothing after "lobola" has been paid.

By these two defination, I am trying to emphasise that isiZulu is an ethical element of culture that sets Zulus apart from other species. The priorities of culture are clearly reflected in its language i.e. any media that promote culture is also promoting language. We have experienced this in the medium o Radio Ukhozi FM, where isiZulu has been promoted through the accentuation of Zulu culture. For instance, in "Kusadliwa ngoludalo", which is broadcast by Reggy Khumalo of "Ukhozi FM". Khumalo explain the originality of certain surnames and how a certain ritual was performed, e.g. an ancestral ritual. The relationship between isiZulu and culture is very important and they are inseparable. IsiZulu is closely related to concepts learned as part of culture; because it is contained within our culture it is a aspect of our culture.

In this chapter we have been looking at the theoretical framework of media. In the following chapters we shall look at the role played by each medium in the betterment of isiZulu.

CHAPTER THREE

THE ROLE OF THE RADIO

1. INTRODUCTION

This chapter provides an analysis of the role of the radio in the advancement of isiZulu. It focuses on the following aspects: What is radio? Characteristics of radio, how radio works and the role of the radio.

According to the Oxford Advanced Learner's Dictionary (1958), radio is the process of sending and receiving messeges through the air by electromagnetic waves. Usually radio is the activity or industry of broadcasting programmes for people to listen to. Radio nay also be defined as apparatus for receiving programes braodcast to the public by means of radio signals.

Radio is a broadcast medium, which means the signals are broadcast through the air and received almost instantly by the listeners. Unlike television however, it is fairly cheap to make, transmit and receive radio messages. This means that ther are likely to be many stations in large cities and even quite small towns may have their own radio station.

Radio has been compared to a theatre of the mind by some people. Radio is everywhere; infact, there is not a patch of land on the entire planet that remains untouched by the elecromagnetic signals of nearly thirty thousand radio stations worldwide. Today radio has a personal and unique character. Before 1950 radio was family entertainer and listening to the radio was regarded as a group activity. Radio has now become a multi faceted, personal and portable medium; De Beer (1998).

Historically, radio developed out of scientific advances made in the field of electricity and magnetism. Radio broadcasting required more than technology. However, braodcasting is not two individuals

talking back and forth talking back and forth. The intellectual retooling needed to transform radio telephoning into radio broadcasting had to wait until peop;e thought in terms of one person talking to a mass audience; Hierbert, & et al (1988:149).

Today radio has gone from a national network system with a wide range of programmes (most with a sponsor) to a local operation with limited, if any, network service. In terms of codes and styles, radio has moved from narrative, linear dramatically-structured fifteen to thirty minutes "programmes" to non-linear episodes twenty seconds to three minutes long.

Thirty years ago radio's content was made up of stories, including soap operas, situation comedies, mystery and suspense, westerns, drama and variety. Today radio's content is primarily recorded music and disc jockey talk. Radio has changed from an inhouse, sit-down immobile stroryteller to non-home based mobile informer, enterttainer and companion; Hierbert et al (1988:158).

Radio is a widespread medium. It is in ninety-nine percent of all American households and ninety-five percent of all advertisemets. Fifty-seven percent of all udults have radio at work. Nowhere else is radio groeth and change more evident than in the size and composition of stations the number of radios has almost doubled in the past twenty years.

A statistical profile of radio reveals a mass medium with a mass audience. As mentioned above, radio is local however rather than national in terms of stations, contents, audiences and sorces of income. Radio listening habits are personal and stations programme selectively to satisfy individual needs within relatively homogeneous group. The health strength of radio today is that it has been adjusted with remarkable speed and accuracy to meet the needs of a new audience in new times with new programming.

17 CHARACTERISTICS OF RADIO

Here we look at the attributes which radio has a unique medium. The role of radio is very important in our lives. Rasio is readily available and appeals to everyone. Radio forms an internal part of our lives. It iprovides with weather report, keeps us informed about local and international events. It gives us sporting results and is a prime carrir of culture in form of music.

Here are some points for consideration concerning radio:

1. Radio stimulates the imagination as the lister attemps ti visualise what he/she hears. De Beers (1998)
2. Radio speaks to millions. In America eleven thousand radio stations reach ninety-nine percent of all households. Radios has the biggest reach of all mass media in Africa. More people listen to radio than watch television or read newspapers. The term "broadcast" suggests that radio is braodly scattered over vast geographical areas; De Beer (1998).

3. Radio is flexible and transportable. It can be listened to anywhere while travelling, at home or outside, De Beers (1998). It is common to see someone listening to his/her is on the bus. Unlike television, one can listen to radio while one is driving one's car.

The cost of setting up a radio station and the running expenses of radio are minimal and radio is also cheap to listen to as receiver sets are far less costly than television sets and running a radio requires only the cost of batteries or a low level of electricity, while a newspaper needs to be pais for wach day; De Beers (1998). One can buy a radio for R60.00, but to buy a television, one has to spend at least R600.00 upwards. To run a television is also expensive is also expensive because one must have mains electricity or a generator.

A disadvantage of rasio is that it leaves no trace. Unlike the print media, if one misses a particular programme, there is no way of retrieving it; De Beers (1998). The only way of retrieving a particular programme is by recording that particular programmes if one has a tape recorder.

Another disadvantage of radio is that the opportunity for expanding on topics is severly limited by time constaints and the audience's inabilty to concentrate on one subject for too long, e.g. most programming schedules are arranged in blocks of thirty minutes at the outside.

Radio is a local medium as pointed out above. Radio, adapting to the nature of our society, has used technological advanes to become mobile. Advertisers therefore use radio to supplement the primary medium in their advertising mix; Herbert (1988:171).

Listening to radio has become a personal activity. No longer does the family gather around the radio to be entertained as a group. People tend to listen to the radio as individuals, and radio stations attempt to develop a peronal listening relationship with the radio audience, as when greetings are sent to someone to. Much of this personal orientation is possible because of the number and variety of radio sets available. In many cases the individual listens in relative isolation, seeking to gratify his or her information need of the moment, e.g. while someone is listening to gospel music, someone nearby may tune in his/her radio to listen to a weather report on another station.

Another important characteristics of radio is that it is used as a secondary activity by listeners and as a supplementary medium by advertisers; radio listening is no longer a primary entertainment activity. An automobile radio is

secondary to the prime function of the car itself to go somewhere. We need traffic reports to get there and radio provides them; Hierbert, et al (1988:174)

National and local adertisers with suitable budgets use radio to supplement the major medium of an advertising campaign. Radio advertising studies have shown that radio can effectively and efficiently reach consumer prospects that television misses. Radio is now a companion medium, fine-turned to meet almost any need. This unique ability will continue to provide it with the audience and refenur needed to sustain future expansion; Heirbert, R.E. et al (1988:174).

According to Ong (1982) in Mkhize (992), radio is a "secondary medium, since if falls the secondary morality of television, telephone and computer which depend on writing and print for their existence.

Radio is the only "unstoppable" medium of mass communication. It is a special ind of medium; Hace (1975) in Mkhize (1992) has clearly argued that radio also appeals to emotions, and moreover, it is a potent revolutionary force. I concur with "Hace" when he says that radio appeals to the emotions. An example can be taken from Radio Ukhozi when a programme like "funeral notices" ("Ezemingcwabo") is presented. The note of the presenter tries to meet and comfort those who have lost their beloved one.

We spell with three exclaimamation marks because we are possessed it of a miraculous power; the strongest weapon ever given to the spirit, that opens hearts and does not stop at the border of cities and does not turn back before closed doors; that jumps rivers, mountains and seas; that is able to sway people under the spell of one powerful spirit (quoted from Hale (1975:1)). This quotaion is nearly the same as the song composed by Johnny Dimba. In the radio to give his regards to those he is unable to reach,

in rural areas as well as in urban areas.

Paul de Maasenner (1995) in Mkhize (1992) cites five points regarding radio as the most advantageous medium, namely:

1. Radio is the fastest means of disseminating news. One of the most important functions of radio is to inform members of the public about what is happening around themselves. There are many things we would not have known if it were not for the radio.

2. Radio can be received in areas without electricity.

3. Production of radio programmes is cheap.

4. Radio has the potential for being the most immediate, intimate and accessible medium: it is easy to use and everyone can afford a radio.

5. Illiteracy is not a barrier to radio usage as in television. In television most programmes are presented in English, which then calls for literacy, whereas in radio most programmes, if not all, are presented in IsiZulu which then does not need literacy.

For McWhinnie (1959:12-15) in Mkhize (1992), radio at its best is a private experience. He describes three kinds of radio experience, namely:

Its first and fundamental level is that of simple communication, to convey news, information and facts. It acts as a substitute, bringing the listener to participate by proxy in an event which he cannot attend in the flesh. As regards artistic expression, McWhinnie concludes that radio must of its nature use words in the most compressed, condensed way. The word cannot be subsidiary, it must earn its place.

Frederikse and Pinnock (1991:3) in Mkhize (1992) in an article on radio as a real voice in the rural wilderness reach a very competting conclusion about what gives radio its captivating character, a it is the best medium for direct community involvelment because while the bulk of television fare is prerecorded, on radio most of what one hears is live. There is a palpable element of human contact between you are drinking tea in the morning, while you are jiving in the evening in the minibus, on the street. Radio does not force one into the passivity demanded by video, it fits into one's life.

2.1 HOW DOES RADIO WORK

Most radio stations are commercial stations. They make a profit linking listeners to advertisers. The more money listeners have to spend, the more money the station can change for advertisement. The stations use a system use a system called rating to learn out about their audiences.

Broadcasting stations are licensed to serve the public interest, convenience and necessity, because radio channels are limited in number and are a part of the public domain. It is important that they be entrusted to licences who have a high sense of public responsibility; Robert, L. Hilland (1969:13).

The non-commercial stations obtain their money from the government, that is they do not have to depend upon advertisers for income. The normally broadcast service programme like parliament bradcasts; Barrie & Robyn (1988:152).

Radio, with its unique ability to entertain and inform individuals while they are engaged income other activity, has dominated all leisure-time activity. Besides this, radio has become a singularly powerful medium to do good or evil in society. At times radio becomes the mouthpeices of the ruling government. For example, in 1933, when the Nazi party come to power in Germany. Adolf Hittler explained radio as a terrible weapon in the hands of those who know how to make use of it.

In radio, the programme director uses basic information about listening, as well as his/her experience, to format a sound for a potential audience is then measured and commercial time is priced accordingly. Because of diverse audiences variables are ordinary measured. It is possible for a station with a relatively small number of listeners to be the market leader because it has the most listeners of a particular time.

Most radio stations are owned by large companies, which often have interest in other media; there are cases where people with a special interest in getting their point of view across to listeners own radio stations, e.g. churches, polical parties and groups

in the horse-racing industry. This type of station will have to attract listeners in order to get its point of view across. So the types of programmes offered tend to be quite similar to those on other stations.

Some stations are craeted for special purposes, e.g. some community radio stations provide a service for groups that do not speak English as a first language. According to De Beer (1998) community broadcasting exists as a poor cousin of the commercial model and public sevice radio community radio can be positioned to play a central role in maintaining, if not rejuvinating, community life. Community radio provides all members of its audience with a common core of news, however imperfect. According to Kebede (1999) the local provision of radio creates the opportunities and means for people to learn about and understand one another through public dialogue. Community radio thus functions to reinforce, enhance and connect the communication that occurs through a community's interpersonal and organisational channels.

Community radio contributes to communication links among people, groups and place that were previously disconnected. Community radio is extended to the community by the community for the community, empowering community members to develop the skills of communicating in a technological public space.

As the produces of community radio become full-ledges participants in the public dialogue, its service becomes a legitimately sanctioned topic of conversation among all levels of the community, not just within an informed elite. Bring Kennedy reflects this expectation when he says that towns need to be stimulated and inspired by the servide of community radio: they require the catalytic action of the service of the community radio that keeps suggesting ways to make the town life better. He adds that he has wanted to provide an institution whose demis would leave an irreplaceable hole; Kennedy (1974:244-246) in Kebede (1999).

In a society in which community radio is very active and alive, its objective is to connect people increasingly divided by physical, economic, political and emotional suspicions and to help the community search for a shared vision that might lead to the resolutions of common problems; Anderson et al (1994:84) in Kebede (1999). According to Anderson a community exists when people hold different views and values but still feel connected. Therefore community radio can help people discuss both differences and similarities. People rely on community radio to maintain a vigilant wacth over important matters that they cannot monitor. Community radio is responsive to the ethical commitment needed to engage in community building, Anderson (1994) in Kebede (1999).

Community radio can encourage a defination of community that transcends political boundries and associations to include people of other cities, regions, provinces and nations. Defining community narrowly, by audience survey, circulation zones or signal strenght, as news organisations sometimes do, unnecessarily limits opportunities. A community radio should be the leader in community thinking and action and it should translate news and opinions forcible action whenever and wherever it can, by whatever means are at its disposal; Killenberg (1994:109) in Kebede (1999). Community broadcasting often lacks resources but remains important to that particular community.

3. CHARACTERISTICS OF COMMUNITY R ADIO

This may be defined as an autonomous radio station serving no
more than a single city with its immediate geographical hinterland. Community volunteers play an important role in the production of programming and distinctions between professional staff and ordinary users are played down. The station avoids commercial criteria as much as possible and primarily seeks support from contributions of users, supplemented by grants from community organisations.

The main objectives of community radio are to encourage widespread community participation in broadcasting and to provide an opportunity for horizontal communication

between individuals. These community radio stations have different target audience for each of their programmes.

4. EXAMPLES OF COMMUNITY RADIO

4.1 KHWEZI RADIO

Khwezi Radio is stationed at Kwasizabantu Mission. It began braodcasting on 2 September 1995, such as the Kwa-Zulu Natal Midlands and North Coast. Radio Khwezi has become on of South Africa's, leading regional community radio stations. It has been called "Isigqi Esisha salapha KwaZulu Natal ziku 90.5 FM naku 107.7 FM. The most remrkable aspect of "Radio Khwezi" is the commitment of a large number of unpaid dtaffers drawn from the surrounding communities and KwaZulu-Natal near Kransdorp. Even though the station broadcasts in four languages, i.e. isiZulu, English, Afrikaans and German, isiZulu is the dominent language.

Radio Khwezi covers issues and news eminating from within the community and the station maintains good relationships with different government department as well as non-governmental organisations.

4.1.1 Programmes on Radio Khwezi

The station has made a great improvement to people's lives by providing programmes that are helpful to the community, e.g. "Ezomame". This programme provides educational assistance about how to make the best of one's situation, offering advice on cooking methods, vegetable gardening and related topics.

- **COSH'ULWAZI**

  This programme addresses many of the real educational needs within communities. Adult literacy programmes are offered in conjunction with a local ABET school which provides its epetise. At a higher level local schoolteachers are invited to teach subjects for the national matriculation examination.

- **WOZA NDLEBE**

  Many artists have been siscovered on the station through this programme. The programme deals with Zulu choral and gospel music.

- **IZWI LOMZANSI**

  This is a small radio that broadcasts in Durban and areas around Durban. The main pupose of this staion is to get people of Durban community connected to one another. IsiZulu is the llanguage that is used in this radio station.

- **Y FM**

  Thi radio broadcasts in areas in Gauteng and around it. Most programmes on this radio station are for entertainment, especially for young people. Because programmes are mainly for entertainment Tsotsie taal is mosly used in this station.

- **SIYAYA FM**

  The head office of this station and the studio are in Johannesburg. This station only broadcasts for Score Supermarket staff and customers. In other words the main purpose of this radio is to get Score Supermarket staff connected to one

another in all Score Supermarket stores. The station broadcasts in isZulu and isiSuthu and Tsotsie taal is also used in this station's programmes e.g. phoning in programmes which are for entertainment.

There are other radio stations that do no braodcast in isZulu but other languages: the following are the examples of such community radio stations.

- **BUSH RADIO**

  Bush Radio braodcasts in Cape Town from 14h00 to 14h30 everyday. The station went on air a few years ago before receiving a licence from the Independent Broadcasting Authority (I.B.A).

- **RADIO ZIBONELE**

  This radio station is based in Khayelitsha and used to broadcast from simple shipping container. Its mission is to promote health awareness. This staion now operates from a modest, but morden, studio which beams programming to most of Khayelitsha's more than 900 000 residents.

- **RADIO MOUTSE**

  This station broadcasts to 120 000 people in 43 villages of the Moutse area in the Nothern Province. This radio service was formed by rural women's movements, which used to educate and organise rural women.

5. THE ROLE OF THE RADIO IN THE ADVANCEMENT OF ISIZULU

Radio is of primary importance as the most appropriate means of communication in South Africa. It has been proved that radio enjoyes majority listining support in the world. Radio has far grateer reach and accessibility than print media, which are relatively expensive and poorly distributed particularly in rural areas of South Africa. Radio covers the whole country as opposed to television.

Radio has played and is playing a tremendous role in the betterment of isiZulu. Callaghan (1997) in Mkhize (1992) refers to radio and media in geneal as a mirror held up to society. His argument is that it reflects all the norms and values of the society. Ukhozi FM has been doing and is still doing this. There are programmes from uKhozi FM which are presented for the purpose of promoting our cultural norms and values, e.g. here we an mention a programe like "Izwi labantu" which is presentes by Mr B Ntshangase. This programme emphasises positive features of our culture.

When people know more about their culture, they know more about their language.

Hudson (1980:73) refers to culture as some priorities of a community which might distinguish it from other communities. Some are interesed in material culture, that is artifacts of the community, such as lobolo.

Tomaselli et al (1989:98) in Mkhize (1992:45) emphasises the role that radio should play in promoting the culture of a particular community. Radio changed the whole broadcasting

sphere, from being merely a disseminating of existing cultural forms outside braodcasting, to being a generator of culture itself; (Tomaselli et al (1989:97). Because of this radio had to develop as a medium with its own characteristics in the society. In the South African content, for example, the radio the point that:

1. The Bantu child is, in accordance with Bantu culture, satisfied with what is And he must be led by the traditions Bantu adult to arrive at what should be. According to Western norms the Bantu adult however, finds himself in almost the same situation as a child, he is satisfied with what he has and is not really worried about what should.be. (Strydom in Tomaseli et al 1989:98)

Radio Ukhozi FM has a special programme which is designed for the youth: "Ukhozi lo Dado". One may say that the programme is aimed at teaching young children about how to use the telephone. But, in my opinion the programme aims at teaching young kids the correct way of communicating with adults, e.g. Mr. Gumbi always encourages them to say "yebo", instead of saying "ehhe" or "ya". Using "yebo" in Zulu show that you respect the person you are communicating with. Mr. Gumbi also encourages the youth to call him "malume", instead of "uncle" or "ankela" which is quite common in our black communities.

During my visit to Ukhozi FM I discovered that some major actions have been taken for the betterment of isiZulu.

6. WHAT DOES THE RADIO DO TO IMPROVE ISIZULU?

Most of the radio stations that broadcast using isiZulu have an isiZulu language board as with "Ukhozi FM". The main purpose of this board is o see to it that the language (isiZulu) used on radio is acceptable. In other words it is a standardized isiZulu, so that our learners, especially in Grade12, do not go astray but use isiZulu in a correct manner.

The public must hear correct language from radio and if a station broadcasts using isiZulu, it is the responsibility of that station, e.g. "Ukhozi FM", to promote iasiZulu. Most of the time the stations that broadcast in isiZulu do take careful note whether a person who is interviewed for a certain post is able to speak isiZulu correctly , e.g. that he/she does not use "CA" instead of "QA"for instance "amacanda" instead of "amaqanda".

Some of the radio stations have a house style, e.g. "Ukhozi FM". Before any programme is broadcast it has to be monitored first, to see whether words have been correctly used.

"Isilo samaZulu", "uGoodwill Zwelithini siqokelwe esikhundleni" not "uqokelwe..." if we say "uqokelwe..." then there is no concordial agreement between "isilo" and "u". Another usage checked , is the use of isiXhosa instead of isiZulu. For example "abasebenzi" instead of "izisebenzi" , "ababoshwa: instead of "iziboshwa".

The board also makes sure that direct translation is being avoided. For example, "sibambe umhlangano izolo" which is a direct translation from "we held a meeting yesterday". The correct way to say this is "Sibe nomhlangano izolo".

7. TRANSLATION OF NEW CONCEPTS/WORDS

Radio has played a tremendous role in translating new words. Ukhozi FM is a leading station in this regard. There are many words that have been translated from English into isiZulu by a language committee. For example,

WORD	AFTER TRANSLATION
AIDS	INGCULAZI
STRIKERS	ABAGANDLI / AMAFOLOSI
TENNIS	IBOLA LOMPHEBEZO
INFRASTRUCTURE	INGQALASIZINDA
ALLIANCE	UMBIMBI

Ukhozi FM is still looking at and discussing the interpretation of new words with its isiZulu language committee. Even though certain words are used in our community they have not been approved by the language committee. Here are some examples:

WORDS	PROPOSED ISIZULU WORD
FRIDGE	ISIQANDISI
TELEVISION	UMABONAKUDE
FAX	INYELELA NOMA ISIHLANZANDABA

9. USE OF EUPHEMISM IN RADIO (ISIHLONIPHO)

Euphemism is an expression that is gentle or less direct than one normally used to refer to something unpleasant or embarrassing (*Oxford Advanced Learner's Dictionary*). According to Fromkin and Robert (1993:304) a euphemism is a word or phrase that replaces a taboo word or serves to avoid a frightening or unpleasant subject. On a station like Ukhozi FM one does experience much use of euphemism. For example during the programme "Ezemingcwabo" (Funeral Notice) we hear "Uzofihlwa..." (he or she will be buried) instead of "Uzongcwatshwa " (he or she will be buried). In this case "uzofihlwa" is a little gentler than "uzongcwatshwa..". We also hear expressions like "usishiyile emhlabeni, meaning (he or she passed away). When we compare "usishiyile emhlabeni" (passed away) with "ufile" (he or she has died) "usushiyile" is gentler than "ufile"

10. THE USE OF DIALECTS IN RADIO

Fromkin and Rodman define the dialect of a single language as mutually intelligible forms of that language which differ in systematic ways from each other (Fromkin and Rodman, 1983:245). Dialects are regarded as different languages when the speakers of different dialects cannot understand each other any more.

A dialect is a variety of language spoken by a group of people united by geographic, social ,ethnic, historical, psychological, religious or other factors. Dialect varies in pronounciation, vocabulary and grammar from other varieties of the same language. People united by dialect form a speech community (Unisa Guide 51).

To avoid the use of dialect in certain radio stations , like "Ukhozi FM", is very difficult because isiZulu itself is divided into five dialects in KwaZulu Natal. All of these people claim to be the true speakers of isiZulu. One cannot blame presenters for using their own dialects. Prescriptive grammarians or language "purists" usually consider the dialect used by political leaders and the upper socio-economic classes, the dialect used for literature or printed documents, the dialect taught in the schools as the correct form of the language(Fromkin and Rodman 1983:283)

11. DIALECTS SPOKEN IN KWAZULU NATAL.

11.1 ISILALA

Most people believe that his dialect is the oldest dialect of isiZulu that was used a long time ago in many areas of KwaZulu. But today this dialect is only spoken in areas like Empangeni and Mtubatuba.

Speakers use "ya" in place of "yokhu" instead of "lokhu", "umkhapheyana" (boy) instead of "umkhaphelana". This dialect was used on "Ukhozi FM", when there was a radio

drama entitled "Yize uvalo", written by the late Mr. Maurice Vusumuzi Bhengu.

11.2 ISITHONGA

This dialect is spoken in areas around Ngwavuma, Jozini and Mhlabauyalingana. It is believed that this dialect is influenced by the "Thongas". This dialect uses theword "ilima" instead of "ilimo".

11.3 ISIMBO

This dialect is spoken mostly by people who originally came to settle in KwaZulu Natal from Swaziland. The dialect is spoken around the Simdlangetsha districts. Amabhaca also speak this dialect, e.g."unaSibiya" instead of "umaSibiya" or "ukaSibiya", "Ye Sipho" instead of "we Sipho" when calling Sipho.

11.4 ISINTUNGWA-NGUNI

This dialect is regarded as the pure Zulu language. It is spoken in areas like Vryheid, Paulpietersburg, Nongoma, Mahlabathini, Melmoth, Nquthu, Nkandla, Hlabisa and Eshowe. It is regarded as the language of the royal family. (Echini lwasebukhisini).

11.5 ISIDEBE

This dialect is spoken in areas like Msinga, Mnambithi, Weenen, Bergville and Escort. Its speakers swallow some of the syllables when they speak. For example "wobonela" instead of "uzozibonela" , "ngalahla" instead of :bgazilahla"., "epho" or "laphi" instead of "kuphi".

12. USE OF TSOTSI TAAL

Schuring (in Unisa Guide) regards tsotsi language as the slang which is spoken by Black youth in the Republic of South Africa. Afrikaans has always been the foundation of this language but at this stage one of the Bantu languages may be used as a basis according to him. The lexicon of tsotsi language, which differs from the standard form, is an outstanding characteristic of this language (Schuring 1979:60 in Unisa Guide).

Presenters in most radio stations use tsotsi taal. Here we cab mention stations like Siyaya FM. Youth and Radio Ukhozi FM. Presenters such as Linda Sibiya (Ukhozi FM) use the words like "Zimnanderi", "zimnswemeri", "zimhlopheri" when presenting his programme " Selimathunzi". Some people are complaining about this, but in my opinion there is nothing wrong because the main target of the programme is to gain listeners from the younger generation. So, for him to be understood, he must use the language spoken by them. Even the type of music he plays is kwaito, which is a popular music genre amongst the young generation. According to Alan Casty (1968:87), radio's major function as a companion is its adaptability to the listener's mood or psychological frame of mind, one of the functions radio performs is to gratify the individual listener.

Radio is very important for advertiser. By advertising over the radio, a specific audience can be reached at a specific time and clear and understandable language must therefore be used. It is good to advertise with radio because it is to advertise nationally or in certain regions using different radio stations .There is no competition between advertisements being run at the same time. No literacy is needed. That is, the consumer does not have to be able to read. When using radio for advertisements, different methods can be used, e.g. short announcements or songs.

13. THE ROLE OF CERTAIN PROGRAMMES

According to Hillard (1969:32), programmes and announcements are either commercial or self-sustaining. Commercial programmes are sponsored or participating. A sponsored programme is paid for by a single advertiser, while a participating programme is one divided into a number of convenient segments in order to permit the insertion of various commercial announcements. A wise broadcaster makes every effort to see that his programme strongly appeals to the potential audience. In so doing he strategically applies attractants, i.e. Techniques like intensity and psychological triggering.

He also keeps in mind that some aural symbols are understood by almost anyone who might hear them while others are really meaningful only to a small intellectual elite. Most radio programming these days reflects a sophistication level which is neither the lowest nor the highest , a practice in keeping with the dictates of the widest possible consensus, Hillard R.L. (1969:33)

In most radio stations like Ukhozi FM, there are a variety of programmes such as informative programmes, funeral notices, entertainment programmes. On "Radio Ukhozi FM" each and every broadcaster tries his / hers absolute best to maintain the correct use of isZulu and listeners are sometime advised to use isiZulu correctly.

13.1 ENTERTAINMENT PROGRAMMES

When one thinks of entertainment, one usually thinks of music and related matters. One may not forget that there is much to gain from this kind of programme e.g. "Ngidlalele". This programme is presented by Mr. Muvo Maphalala every Saturday from 14h00 to 15h00. For example he may say "Ngicela ukulalela lengoma nalaba abalandelayo...". The utilization of "Ngicela" shows a kind of respect . We also hear consonance, "la" and assonance, "a" , in this sentence. In this programme the presenter is careful and he also encourages listeners to use isiZulu properly:

For example, to say "ngikhonzele laba" instead od saying "ngikhonza kulaba".

13.2 EDUCATIONAL PROGRAMMES

On Radio Ukhozi FM, there are programmes that concern isiZulu as a language, in which the correct use of isiZulu is encouraged.One such programme is presented by Mpume Mbatha, every Monday from 10h30 in the evening. In fact Mpume Mbatha has been working with Thokozane Nene in trying to translate some English words into isiZulu. "Kusadliwa ngoludala", was designed especially to promote our culture. This program is presented by Reggy Khumalo, who considers how a certain surname originated. He examines the relationship between surnames also, for example, Mabaso and Khumalo. If one considers history one will see why one forefather decided to call himself "Mabaso" and the other " Khumalo".

On "Ukhozi FM" there are also programmes like "Izwi labantu" , whicj is presented by Bhelifa Ntshangase every Sunday morning. From thisprogrammes we learn how a certain ritual was performed, e.g. "Ukuhlabela abaphansi" (Ancestral Ceremony). Ntshangase explains how it was done and what it means to us. He even considers what was done when a family lost the father of the house (uMnumzane), how he was buried and why he was buried next to the kraal facing his house. Such programmes revive our culture and our language also.

13.3 INFORMATION PROGRAMMES

In fact information is one of the main purposes of radio. One can mention programmes like "Iphalamende" (Ukhozi FM). Reggy Khumalo informs the public about what is happening in parliament. News programmes also fall under this category, in programmes like "Ezanamuhla " or "Abasiki bebunda". The programmes are presented by Dumisane Shange, Nhlanhla Mthiyane, Menzi Jele and Mbongeni Muthwa. In this programme presenters try to translate new words, especially political words.

For example: Terrorist .....Abashokobezi

Terrorism .....Ubushokobezi

Especially when they speak the presenters try to use isiZulu correctly "Imelika ithele ngemvula yamabhomu elaseAfganistan". The phrase " ithela ngamvula" that means that Amerricans has attacked with many bombs. The use of "ikomkhulu" or "inhloko dolobha" is correct. There are many words in fact that have been translated, such as : Sit in .....Ukuduva

Riots .....Udlame

Protest March .....Umbhikisho

According to Alan Casty (1968:193) "one of the effects of radio is to carry on trends from detailed information suited to the interests of a small, well-educate minority to the barest essentials of current news designed for the larger masses of people, who are not interested in the details ".

Radio has helped to bring to the attention of the South African people important events inside and outside South Africa and thus has contributed to the generally increased interest in news. It has been shown in special studies that the news consumer created by radio has a more lazy knowledge and a less acute interest in those events than the traditional and smaller groups of people with long established interests.

A similar audience has been developed in the field of serious music. There is not doubt that the broadcasting of good music by hundreds of stations in this country has enlarged the number of those who like it.

The effect of radio can be traced in those situations in which radio is used to supplement other forms of influence, especially face to face contact. Experience in the field of education broadcasting has definitely shown that programmes are most effective when they promote the activities of organizations like Farm bureaus or adult education groups, which have an independent status of their own and use radio to supplement other means of promoting their aims.

CHAPTER FOUR

THE ROLE OF THE NEWSPAPER

1. INTRODUCTION

This chapter provides an analysis of the role of the newspaper in the advancement of isiZulu. Its focus is on a preview of the newspaper characteristics of the newspaper classification of newspapers, how newspapers function and the role of the newspaper.

The newspaper is the oldest mass medium and still one of the most important, Particularly in the maintenance of a democratic society. Newspapers have gone through stages of development typical of most media, starting as business and commercial media for elite audiences, then gradually becoming media for popular audiences and finally specializing in a segmented audience of all the mass media that rely on advertising,newspapers present the most"Ads" most commonly providing straight information about where and when something is on sale and how much it costs.advertising keeps newspapers in business. When newspapers are produced each night, the "ads" are the first items to be placed on the pages(William, 1996) This statement corresponds with that of Hiebert, et al (1988:7) that newspapers still have the largest amount of gross advertising revenue, in spite of the growth of television. And newspapers employ the largest number of workers of all the mass media.

With the rise of other media, newspapers are changing. They are less concerned with publishing news bulletins and are more concerned with interpretation and analysis of the news. But newspapers will always have the advantage of being a display case for news, a local bulletin board for the community, and an investigator of the ills that affect society. According to Johan

De Villiers (1976:v) newspapers
reflect social groups or the particular sets of values which those adhere to.In order to fully understand this collective behavioural phenomenon, it is necessary to look at both the social, historical traditions of the societies involved and the newspapers which speak for them.

Newspapers are not, however, merely passive reflectors. They are an integral part of Collective human behaviour. Park (in De Villiers 1976:v) tells us :just as history is, to a very large extent, the record of the struggles of nations and peoples for prestige and status in an international society so the humbler, more garrulous, and provincial chronicle of the local newspaper is largely a record of the conflicts of individual men and women in position seeking to find a place and position in some tribe, clan, neighbourhood or household."

In modern communities newspapers are vital for achieving concerted action or at least creating the appearance that concerted action is taking place.

According to Blackwell and Bamford in De Villiers (1976:xiii) a newspaper is "any periodical publication published at intervals of not more than one month and consisting, wholly or for the greater part, part of political or other newspaper or articles relating thereto or to other current topics, with or without advertising, and with or without illustrations, but shall not include any publication which is proved not to be intended for public sale or public dissemination.

Truly speaking, newspapers may represent only a portion of society. The newspaper must not be seen only as mirroring society but also as mirroring what it considers society should be. To survive newspapers must operate within existing traditions. According to De Villiers (1976) newspapers are unique barometers of their age. They indicate more plainly than anything else the climate of the societies to which they belong.

According to the Oxford Advanced Learners Dictionary a newspaper is a printed publication appearing daily or weekly and containing news, advertisements and articles on various

subjects. This means that the newspaper as a medium is responsible for informing the public about what is happening and also carries advertising. Most newspapers make much money through advertisement.

Journalists agree that there are no absolute news values. They have arisen out of a coming together of commercial interests(media ownership, professional journalism) and consumption of the importance and interest of events. In short, news may be defined as major events which are easily understood, clearly relevant to the audience, and not too out of the ordinary, occurring in one of the major nations, preferably involving somebody already well-known, which can be recorded visually and or in writing in time to make the media's deadline.

Like all the other mass media the newspaper is a highly structured, carefully organized and exceedingly complex mechanism. Literally millions of words come into the large metropolitan daily from many sources. These words must be sorted, selected, checked, evaluated, edited, rewritten, set in type, laid out, made up into stages, printed and distributed to readers, all in less than 24 hours.

With the development of news media in the twentieth century the role of the newspaper in society has changed. The newspaper is no longer the fastest medium and its responsibility for carrying the bulletins and headlines of the day has been taken over by radio and television. The extra edition which typified newspaper publishing through the Second World War for any major news story has all but vanished.

2. CHARACTERISTICS OF THE NEWSPAPER

When we talk about the characteristics of a newspaper, we are talking about the typical features or qualities of the newspaper. To be of service, newspaper stories must have many qualities besides newsworthiness. The somewhat contradictory requirements are speed and accuracy. Newspaper reporters often work under gut-wrenching pressures of deadlines,e.g. two hours to attend and write about session such as an AIDS meeting in which many items were discussed.

In this case the story must be absolutely accurate. Names, numbers and quotations must be all correct. In short, because newspapers are primarily concerned about events that fall within their publication cycle, the late story has little value, but the inaccurate story has even less value.

The newspaper has the advantage of being a better display case or bulletin board of news that other media. At a glance, readers can survey the layout of the newspaper and quickly know what is happening. Newspapers have better control over the elements of news on which to spend their time. Readers can be more selective, choosing items that are important and pursuing them as far as time allow.

According to Van der Meiden and Fanconnier (1986:82) and Lucas and Ooshuizen(1996:18) a newspaper is characterized by the following:

Indirectness i.e the communicator and the recipient are separated in space and time.

Unilaterality: the communicator and the recipient cannot exchange roles. In other words the communicator's responsibility cannot be given to the recipient. The communicator must always assume which headlines are attractive to the recipient.

Formality:i.e. communication is made possible by a formal organisation Which has raw material, capital and co-operators at its disposal and which uses them according to a particular policy and within a particular structure.

Mass-Directedness:i.e. the newspaper is directed at mass recipients who are Unknown to the communicator.

The use of technology: i.e. technical aids such as the rotary press and Computers are used to make large-scale distribution possible.

Another important characteristic of the newspaper is that it obtains its stories from many

sources, not just from journalists employed by the paper, and it is these sources that help create the type of news that is conveyed. There is more news than a paper has room to print, so all stories have to compete for space and it is the editor and senior journalists' job to decide which stories to focus on (Grace,1996 in Marsha & Emma Jones, (1999:89).

Another important characteristic of newspapers is that newspapers are public media i.e. available to everybody who can afford them. Normally newspapers are sold on the streets in towns and cities and are also available in cafes. In other words it is unusual to buy newspapers from clothing shops like Edgars or Sales House.

Newspapers are universal medium, i.e. they are directed at a large number of readers and topics .In many newspapers different items are covered, in one newspaper one can find important news, advertisements, jobs vacancies and sports news.

Newspapers are an actual medium: they deal with current affairs and they report on the here and now.

Newspapers are distributed at fixed intervals: news is presented to the reader regularly every day in the case of a daily newspaper, and every week in the case of weekly and Sunday newspapers. Ilanga newspaper is obtainable twice a week: is on Monday and Thursday.

According to Alan Casty (1968:172) the newspaper is required to provide a truthful, comprehensive, and intelligent account of the day's events in a context which gives them meaning. This means that the newspaper should be accurate, it must not lie but should identify fact as fact and opinion as opinion.

Another requirement of the newspaper is that it serves as a forum for the exchange of comments and criticism. This requirement means that the great agencies of mass communication should regard themselves as common carriers of public discussion, although it does not mean that laws should compel them to accept all applicants for space or that the

government should regulate their rates, or even that one can demand, as a right, that the media disseminate his ideas; Casty 1968:173.

The newspaper should try represent all important viewpoints, not merely those with which the publisher or operator agree, and in so doing , it should carefully identify all sources of news.

Newspapers also provide a representative picture of the constituent groups in society. The newspaper provides full access to the day's intelligence. It should reach as wide an audience as possible.

3. CLASSIFICATION OF NEWSPAPERS

Newspapers may be classified as follows:

3.1 NATIONAL NEWSPAPER

A national newspaper is a newspaper that is sold nationally. In other words it is obtainable in all corners of the country, or if not all most corners of the country. An example is Ilanga Newspaper. Ilanga has been a provincial newspaper for many years, which is why it was referred to as Ilanga lase Natal because it was obtainable in Kwazulu-Natal, but today Ilanga is obtainable in many provinces os South Africa, e.g. Kwazulu –Natal, Gauteng and Mpumalanga. A national newspaper covers the events and the news that occur in the country. Another example of a national newspaper is UmAfrika, this newspaper is also obtainable in other provinces like Gauteng.

3.2 **PROVINCIAL NEWSPAPER**

Provincial newspaper covers the events or news in a particular province that the National newspaper will not cover. In most cases a provincial newspaper is obtainable in a particular

province. In isiZulu there are such newspapers that are obtainable only in Kwazulu-Natal.Here we can mention Ubhaqa lwe-Afrika, with its slogan "Sitshala isiko lokufunda". In fact many newspapers have their own slogan e.g. "Ilanga Lihluba Udlubu ekhasini",which is a slogan of Ilanga's.

3.3 LOCAL NEWSPAPER OR URBAN NEWSPAPER

According to William (1996) each newspaper needs its own reporters,especially to handle local events that the national news services will not cover.Reporters are either part of a general reporters pool assigned to stories as they break. In short local newspapers cover the events and news of the local region. They cover speeches by certain individuals in a particular area,airport arrivals, dedications or similar activities by a famous person. This is more common in large cities than in small towns.An example of such a local newspaper is Taxi newspaper with its slogan " Mayibe semthethweni itekisi yakho". This local newspaper covers the taxi events and news that occur in Durban and the surrounding areas. It also covers other important issues that do not concern the taxi industry. There are also other local newspapers besides Taxi in Durban. In Newcastle, there is "inkanyezi" which covers events that occur in Madadeni, Osizweni, Blouboch and the surrounding areas. In fact Inkanyezi has taken the place of " Isu lendlela" which was also a local newspaper in Newscatle, but did not last lng because financial problems.

Most of the local newspaper write in what is called the Inverted Pyramid Style". They arrange news items so that the essential details are all in the Opening paragraph. Each paragraph theafter is more general.

4 HOW NEWSPAPERS FUNCTION?

The editors meet at the start of each new day to draw up a list of assignments, based on their knowledge of events that have taken place or will soon occur. As the reporters complete their assignments, they and the editors meet in conferences during the day and develop the way

in which news and opinions will be portrayed in the newspaper.

Daily and weekly newspapers play an essential role in the community, providing the small details of day-to-day and week-to week information that sew together the fabric of society. They announce births, marriages and deaths,tell readers what is for sale, explain laws and customs, help citizens form opinions about issues close to home and lighten the day with feature stories about local personalities and events. One should remember that a primary function of a newspaper is the supply of information. A newspaper must keep its readers informed about what is happening around them so that they can form a better understanding of the world they live in.

Newspapers also perform the function of influence and comment by commenting on topical issues. De Beer (1993 in Lucas & Oosthuizen 1996:22) refers to this as correlation. This is an editorial activity – the editor provides options or solutions for dealing with societal problems. Such comment usually appears on the editorial page and the page opposite.

Newspapers also deliver a service e.g. advertising. Advertising creates an awareness of products and services available to the reader. By supplying this information the helps the reader to choose between a variety of items in the same category.

Newspapers seems too committed to-entrenched routines and mythologies to be closely tied to the political establishment and to the demands of surviving in a marked be led economy. Most newspaper operations are hierarchically organized with considerable power going to those at the top, many lower down the pecking order often see themselves as unimportant (and largely dispensable) tiny cogs in a much larger machine, keeble, R(1994:25).

Newspapers are also designed to entertain, examples of entertaining material include comic strips, crossword puzzles and fiction.

5. THE ROLE OF THE NEWSPAPER IN THE ADVANCEMENT IF ISIZULU

The function of a newspaper in isiZulu does not end only with entertainment, information and advertisements . It also help to maintain the standard of isiZulu and to develop isiZulu further.

It should not be necessary to remind writers that words should be used correctly and that grammar should be correct in all forms of language including broadcasting,but the fact is that much too frequently words and grammar are not correct, and when they are misused the listener will be confused; Walter (1987:31).

Many common words are misused by people who simply have not had enough practice using vocabulary precisely. Having and reading newspaper like Ilanga will help one to develop precision. In other words the newspaper should also be responsible in promoting the correct use of grammar and spelling.

When I visited Ilanga newspaper I discovered that the employees are very determined to use isiZulu correctly. When I interviewed the editor, Mr S Ngobese, a number of important activities were discovered:

Ilanga is working hand and glove with Usiba, which is an organization of isiZulu writers In this organization there are prominent people like Professor Mathenjwa of the University of Zululand.

Ilanga is also represented on the Pan South African Board. This board considers the following items:

5.1 LANGUAGE PROMOTION

Here the board looks at how they can assist isiZulu to improve its position. This will be achieved by encouraging and giving support to the language of isiZulu and also by giving

publicity to isiZulu e.g. by in advertising in isiZulu. This board ensures that this language is heard and seen operating in various domains, e.g. the community, churches, market place, education, cultural activities, books, music, drama and media, especially radio and publications.

5.2 LANGUAGE MAINTENANCE

In this case, the board desires to keep the language in existence especially at a high standard, to cause the language to continue, keep it in good condition, or working order, by checking or improving it regularly and supporting isiZulu

5.3 LANGUAGE DEVELOPMENT

This is a process of ensuring that the language has the capacity to function in various domains, i.e. how do we go about creating literature or publications in isiZulu?

Before the advent of PANSALB, Ilanga was represented on the isiZulu Language Board.

What I discovered about Ilanga that its staff do not believe that using translated words means the development of isiZulu. Ilanga employees believe in using the language that is used by the majority so that people will understand the message, e.g. they do not use the word "unobhujuzwayo" when referring to football but rather use "ibhola lezinyawo". What is also important is that they sit down and discuss a new word before the word

is used.

I also discovered that when Ilanga's staffers write they also adhere to the rules of the language board. They try to avoid isiZulu and isiXhosa mixing,e.g.

ISIXHOSA	ISIZULU
Ukukhalaza	Ukukhala
abasebenzi	Izisebenzi
ababoshwa	Iziboshwa

It is common in other media to find people using isiXhosa words instead of isiZulu, e.g. "usungakhalaza", but one will realize that Ilanga avoids, being influenced by other media like Ukhozi FM, which also uses isiZulu, because Ilanga has its own house style, e.g.:

ILANGA HOUSE-STYLE

Angafanele (not to be used)	Afanele (to be used)
sombulula, isisombululo	xazulula, isixazululo
isithangami (press conference)	isigcawu
mbandakanya	hlanganisa, didiyela
khalaza	khala, khononda
no gumongameli	futhi ongumongameli
no the	othe,obuye wathi
abashadikazi	owesilisa nomkakhe
umbimbi	umfelandawonye
shushisa	qula
ufe ujuqu	ufele khona lapho
wesabela impilo yakhe	unovalo lokubulawa
ilanga limbuza noma lifike lapho	ngesikhathi Ilanga

usana	ingane encane, umntwana
izimpilo zabo	impilo yabo
mangaza	mangalisa
izakhamuzi	izakhamizi
izakhamizi	izakhamuzi

The main purpose of this is that isiZulu should remain pure and should not be distorted.I have noticed when I read Ilanga that in some instances staffers avoid writing isiXhosa, e.g in the sentence ethula izikhalo olilunga le IFP esiyingini se Durban metro obehola lemashi, umnu Mkhize uthe njengeqembu bakhononda" (Ilanga 29-31 October 2001, page 3). In this case izikhalo has been avoided but instead they have used "izikhalo". "Khononda" has been used instead of "khalaza". Another example on page 7 reads as follows "bakhala ngokuthuthukisa izinga lomuntu omnyama. "Bakhala" has been used again instead of "bakhalaza" (Ilanga 29-31 October 2001. Here again "izinga lempilo",which has been used.

6. THE APPROPRIATE USE OF CONCORD OR AGREEMENT

Ilanga newspaper considers the use of concord as one of the most important issue that should be considered, e.g they will write: isilosamazulu u Goodwill Zwelithini, siqokelwe...notuqokelwe, e.g. kushaqisa abaningi ukudunguzela kwesilo samabandla u Goodwill Zwelithini olundi ngolwesihlanu,ngesikhathi silingisele la ukwethula inkulumo yaso. "In this case the subject concord si-has correctly been used.

7. THE USE OF THE HYPHEN

Many newspapers do use hyphens in a correct way. According to orthographic rules, the hyphen will be used in the following instances, when the numeral is preceded by an inflected prefix: e.g. amaphoyisa angu-40 e.g. abantu abangu-55 abanamabhizinisi abo acekeleke

phansi "(Ilanga 5-7 April 2001, page 1.) "Lelo khasimende lakwazi ukubangulela indlela yokuba badayise besebenze i-internet manje sekunama-oda angu-100 akhona "(UmAfrika 2-9 November 2001, page 2).

"Usanda kuphuma isithathu kumqhudelwano wezithathu obuse Margate njengoba esegibela esehlobo lwe-Kawasaki 2x9r isipidi saso esingu 268 km/h "(iTaxi 29 October 2001, page 12).

"Kwazulu-Natal, kulo nyaka othisha abangu- 11 abafundisa i-accountancy, maths ne guidance eThekwini namaphethelo banikele ngesikhathi sabo "(ubhaqa lwe-Afrika 2 November 2001, page3).

In all the newspapers I have quoted, the hyphen has correctly been used. The hyphen will also be used on ordinal numbers preceded by ngomhla ka,"ka" will be written with a hyphen. The hyphen is also used to separate two vowels coming together with a glottal stop between them, e.g. "ama-apula, i-inki, u –a, no-e "etc., e.g. "nayo ibe isikhipha esayo isitatimende lapho igxeka khona **i-ANC.** "(Ubhaqa lwe-Afrika 2 November 2001, page 1). In fact there are many instances where the hyphen has been correctly used in newspapers, e.g. "Umholi we **IFP** "(Ubhaqa lwe Afrika 2 November 2001)

"Uthe kodwa lokhu kuchithiwe yi –Masa "(Ilanga 15-17 January 2001, page).Some advertisements are aiming at developing our culture and of course our language. In this case we talk about matters like "umemulo" for girls.Ilanga is one of the newspapers that is keen on advertising cultural activities like "umemulo" and "ukuhlolwa kwezintombi". Like other languages isiZulu is an ethical element of their culture that sets Zulus apart from other people. The priorities of culture are clearly reflected in its language. The relationship between language and culture is inseparable; it is impossible to deal with one aspect without the other.Language iscontained within its culture, and language and culture are related in the sense that they develop the sense of belonging to

individuals.

As I have said, some newspapers try to promote isiZulu by advertising culturally related activities e.g. "Kuzobe kunjena eThokoza hostel e Thekwini nge Sonto leli yiqembu lomculo kacothoza. Lomdlalo ungomunye wemidlalo ebalulekile kakhulu lapho uthuthuka music egqugquzela umculo wasekhaya "(Ilanga 15-17 November 2001,page 7).

8. THE ORTHOGRAPHICAL RULES FOR ISIZULU

Most of the newspapers follow the rules of orthography ,e.g. "Kule ncwadi la madoda aphinde axolisa kumphathi" (Ilanga 29-31 October 2001, page 1). In this case "la madoda" has not been written as one word like "lamadoda".

Another example is obtainable from ubhaqa lwe-Afrika (November 2, 2001): ngokuthola kwaleli phephandaba "lesi sehlakalo"kuthiwa senzeke. In this case "lesi sehlakalo" has been written separately, not as one word. In "Le ncwadi" yethulwe ezimemezelweni zangolwesine ekuseni" (UmAfrika November 2001, "le ncwadi" has been written separately. This shows that the newspapers follow the rules of orthonography of IsiZulu, which clearly that all demonstratives are written as separate words, e.g. " lo mfana, lelotshe, labaya bantu"etc.

9. INFECTED ABSOLUTE AND POSSESSIVE PRONOUNS PRECEDING QUANTATIVE PRONOUNS

Infected absolute and possessive pronouns must be written separately from quantitative pronouns, e.g. "ngazo zombili, kubo bonke, njengaso sonke, yiyo yonke, yabo bonke,etc. The example from a newspaper is: "imisebenzi ayitholwe yiwo wonke umuntu hhayi iqeqebana labathile "(Ubhaqa lwe-Afrika November 2, 2001,page 3)

"Kodwa kunesiqiniseko" sokuthi sonke singazibophezela emigomweni yokubekezelelana noxolo. "(Ilanga 26-29 February 2001, page 5)

Isixuku essikhulu esingekubekelwa muntu sabavele kuzo zonke izizwe"(of 2-8 November 2001, page 12).

10. THE COPULATIVE VERB-BA

The copulative verb- "ba" is to be written disjunctively in all its conjugations, e.g. "uba nenhlanhla,kube khona, libe linye, "etc. e.g. " Lezi gebengu zihlala nomphakathi zibe nazo zingamalunga omphakathi" (Taxi 29 October 2001, page 2).

Also see: "Kube yingqophamlando ukuvulwa okokuqala ngqa kwe Star-walk "(Ilanga 2-4 April 2001, page 1)

And: "Kuthi irekhodi lomhlaba kube elaseSingapore lapho kulayishwa angu 259 ngehora" (UmAfrika 2-8 November 2001,page 3.

11. CAPITAL LETTERS

Capital letters should be used as follows:

The first letter of the following will be capitalized in the case of nouns denoting nationalities e.g. umZulu, amaXhosa, amaNdiya, iBhuni, uMuthwa, etc, e.g. "kwaphikwa saze saba namahloni kodwa namuhla ukhona aMazulu "(Ilanga 18-20 June 2001, page 11)

Another example is "kulokhu kuhlasele kukholakala ukuthi kwakungamagqubu enzondo yokucwasana ngokobuhlanga phakathi kwamaZulu namaxhosa khona ehostela "(Ilanga 18-20 june 2001, page 3)

The rule also holds for nouns denoting languages, e.g. isiZulu, isinNgisi, isiXhosa etc;:an example can be quoted from Ilanga again "kuphikelela uNtombela exuba isiNgisi nesiZulu abuye athi phohlo nolimi lwesitsotsi" (Ilanga 29-31 March 2001,p 16)

Nouns denoting months of the year also follow this rule,e.g. uJanuwari, uMasingana,uFebhruwari,uNhlolanja etc: "uMnz. Nxumalo waphuma eya emsebenzini emahhovisi akwakopeletsheni kwaMashu ngomhlaka 1 Febhruwari 2001"(Ilanga 2 November 2001) and

"Icala lihlehlisiwe uMay 22 ngonyaka ozayo "(Ubhaq lwe –Afrika of 2 November 2001).

The first letter after the initial vowel will be capitalized in the following cases:

The following nouns belonging to class a. /a/ personal nouns, including compounds of ma-,no-, ka-, e.g. uNtombizonke, uMboniseni, uMaxaba, uSobantu, uNozizwe:"kukaMnuz. Mzikayise Gumede oyinduna yesigosi saseMahwaqa "(Ubhaqa lwe-Afrika 2 November 2001, p 1:

See also "Uthe konke kusuke ezifisweni zika Ngqongqoshe walo mnyango uMnu. Sbu Ndebele" (Taxi 29 October 2001, p 4) and names of the Deity, e.g. uNkulunkulu, uMenzi, uMoya, uSomandla etc., e.g. "mina Johane ngabona enye iNgilosi yenyuka ivela eMpumalanga inophawu lukaNkulunkulu "(UmAfrika 2-8 November 2001, p 12) and

"Ukusindisa ngokuka Nkulunkulu wethu ohlezi esihlalweni sobukhosi" (UmAfrika 2-8 November 2001, p 12)

Days of the week e.g. iSonto, uMsombuluko, uLweisibili, etc.: "Namuhla ngolwesihlanu lindela umculo opholile" (UmAfrika 2-8 November 2001,p 16)

"Laba baNtwana bagcinwa ngoLwesihlanu ngesikhathi beyohlola umsebenzi kayise wokufakelwa kwamanzi eMhlabathini "(Ilanga 5-7, 2001,p 1).

The titles of persons,e.g. uDokotela Nkomo, uMfundisi Dube,uMnumzane Cele, uNkosikazi Gumede etc:uMnumzane Mncwango uvele phambi kwekantolo yemantshi eShowe" (Ubhaqa lwe-Afrika 2 November, 2001, p 1) and

"Babe sebeyamthatah uMnumzane Zikhali bamyisa endlini ethile '(Ilanga 5-7 April 2001, p 1) and Unkosazane Skhona Ndlovu oyi-H.O.D yezilimi kulesi sikole echaza ngale nkinga uthe" (Ilanga 5-7 April,2001).

Geographical names, e.g. "ulwandle olubomvu, i-Amazon, i-Antathika, iMpumalanga, aManxiwa aseZimbabwe": ngenhlanhla enkulu sebekhona abasishayayo lesisifo siphele nya bekhemisi lesizulu bakwa Nyoni endlezinye eMpumalanga ngase Hammasdale."

See also " Kepha ngoba besazi ukuthi ubeyephi sivuke ngolwesihlanu sayomfuna saqala emaphoyiseni eMnambithi "(Ilanga 5-7 April 2001, p 5)

The first letter of the word is capitalized in the following cases:

When the word is the first word in a sentence,e.g. "Ukutshalwa kwawo kihambisana nezibopho zase Ningizimu Afrika " (UmAfrika 2-8 November 2001, p 3);

"Umunyu obukulo mcimbi ugqame ngesikhathi sekusukunyiswa labo abaphila ngegciwane" (Ilanga 18-29 June 2001,p 1);

"Ngemuva kokuvela kuka Mnu. Mncwango enkantolo..."(Ubhaqa lwe-Afrika of November 2001, p 1);

"Uma sekukhona esesimhlasele ekhaya noma emundenini "(Taxi 29 October 2001, p 1).

The titles of books and headings of essays e.g Noma nini, Lafa elihle kakhulu, Imifula yase Natal.

Where capitalized nouns are qualified e.g. iNkosi eNkulu,uMoya Ocwebile, uMbuso wamaRomani, uMnyango Wezemisebenzi, iMvuselelo yenkanyiso uMkhosi wePhasika, uMkhosi kaKhisimuzi, etc: "uMnuz. Gumede, ongumxhumanisi kulo Mnyango weziMphesheni nezeNhlalakahle" (Ilanga 15-17 January 2001,p 1) and

"Umnuz. Msizi mkhize wehovisi le SAICA kwaZulu-Natal uthi kulolu hlelo bebesebenzisana ne Technikon Natal, uMnyango weZemfundo esifundazweni "(Ubhaqa lwe-Afrika 2 November, 2001, p 3).

The vocative form of personal nouns denoting the name or title of a person,e.g. Mfundisi Makhathini uSihlalo etc: "iheheba lezikhalo lamakelwe egameni lomkhandlu yeTheku oyiphini le Meya yeTheku" (Ubhaqa lwe Afrika 2 November 2001, p 3) and

"Umnumzane Khotso Tilo, onguMqondisi wophiko oluqondene ne Telkom" (UmAfrika 2-8 November 2001, p 1 and

"OnguMqondisi omkhulu kulo Mnyano wezamatekisi "(Taxi 29 October 2001, p 4).

Place Names

Place names with the locative prefix kwa-, ka- e.g. kwazulu-Natal,kwaNdebele, kwaMbonambi, etc: "kasifezekanga isifiso sabalandeli baningi bakwaZulu-Natal sokubona"... (Ilanga 18-20 June 2001 p 1);

"uMnumz Mbuli Khoza udutshulwe emnbangweni eTugela Ferry maphakathi ne kwaZulu-Natal "(UmAfrika 2-8 November 2001, p 2). " Sekuqubuke impi yamazwi kwi IFP ne ANC kwaZulu-Natal" (Ubhaqa lwe-Afrika 2 November, 2001, p 1).

In the case of all other place names, the first letter after the initial vowels will be a capital, e.g.

eThekwini, eGoli, oNdini, oPhongolo, and etc., for instance " ligaye ngomunye umhlathi esizweni sakwaMngadi eZembeni eDududu" (Ubhaqa lwe-Afrika 2 November, 2001, p 1), and

"Umnuz Sithole ubulawa nje ubengakaqedi ngisho amasonto amabili inkantolo yase Mgungundlovu imkhiphe phambili" (Ilanga 2-4 April 2001, p 1). "Eseggcotshiwe uqale ukusebenza eMzinto" (UmAfrika 2 November 2001, p 14).

The sequence mm

The sequence "mm" is to be so written in cases in where the abbreviated version of the object prefix "mm" occurs before dissyllabic or longer stems commencing in the nasal "m"; e.g. ummeli, ummbila, ngizo mmangalela, etc., as in "iqembu lakhe libhalele oway ngu Mongameli wakuleli uDr Nelson Mandela incwadi bemmema"... (Ubhaqa lwe-Afrika 2 November, 2001, p 16).

In all the examples and the quotations that I have given, I have been demonstrating newspapers do follow the orthographical rules when they write. In other words they know when, where and how to use hyphens and other aspects of orthography. This confirms most newspapers employ people who know isiZulu well..

The newspapers not only follow the orthographical rules for isiZulu, but they also use proverbs, idiomatic expressions and figures of speech or similes.

Proverbs

The Oxford English Dictionary (1993 1520) defines the proverb as a short pithy saying in common and recognized use, a concise sentence, metaphor or an alteration in form which

is held to express some truth ascertained by experience or observation and familiar to all.

Webster's New World Dictionary (1980:1144) gives the following definitions: a short saying in common use that strictly expresses some obvious truth or familiar experience, a person or thing that has become commonly recognized as a type of specified characteristics.

The Oxford Advancement Learners Dictionary defines a proverb as a short, well known sentence or phrase that states a general truth about life or gives advice, e.g. in isiZulu when you advise someone not to do something that will or might result in danger we say "umvundla ziyowunqanda phambili".

From the definitions given, it is clear that:
The proverb expresses a general truth.
proverb's wording is compact and forceful.
proverbs are figurative.
proverbs enjoy general acceptance in a cultural group.

Khumalo (1979:29) echoes this view when he says proverbs are not changeable: they have an established form when used in context, the word order is not changed.

Guma (1967:65) observes that they (proverbs) have a fixed and rigid form to which they adhere at all times and which is not changeable.

So, proverbs are some of the most important features. Most newspapers use proverbs when writing. This in my view is a way of advancing isiZulu, as in: "NgoMgqibelo intake ibekelwe amazolo phakathi kweZulu Royal ne Royal Tigers" (Ilanga 15-17 October 2001, p 16). The reporter here has used the proverb "intaka ibekelwe amazolo" to emphasize the encounter between the Royal Tigers and the amaZulu Royals.

Idiom

According to Ntsanwisi (1968:46), an idiom can be defined as a fixed structural or a fixed phrasal pattern of words which go together, peculiar to the genius of a language as regards grammatical structure, accepted by usage, and the meaning of which cannot be logically or literally ascertained from its component parts. When of compared to proverbs idioms are changeable, i.e. when used in context, word order is changed e.g.:

"Ukubambe ongezansi" (to be surprised)
"Ubambe ongezansi emthola ebhema igudu"
"Wabamba ongezansi emfica ebhema igudu"
"Uzobamba ongezansi uma ufica ukuthi ubhema igudu"

As a recipe, idioms are used by most newspapers. To me this is another way in which newspapers play a role for the advancement of IsiZulu, e.g. "ligaye ngomunye umhlathi esizweni sakwaMngadi eZembeni e Dududu. "(Ubhaqa lwe-Afrika 2 October 2001, p 1). In this case the reporter has used the idiom "ligaye ngomunye umhlathi" to emphasize that something unexpected has happened.

Also "Umphakathi wase Bufferdraai e Verulem okuyindawo esenyakatho neThezu uzishaya isifuba ngeqembu lebhola" (Taxi 29 October 2001, p 12): here the reporter has used the idiom "ukuzishaya isifuba" (to blow your own trumpet).

And "Umnyango wezeMfundo kwaZulu-Natal usukuqinisekile ukuthi aqashwe ngeso lokhozi amaphepha okuhlolwa "(UmAfrika 2-8 October 2001, p 6):here also the reporter has used an idiom "ukuqapha ngeso lokhozi".

Figure of speech

A figure of speech is regarded as a derivation from the ordinary use of language for the sake of effect. This is a subtle coinage that makes the concept expressed more lucid than ordinary language would make it (Mashabela,1979:24). Here we shall mention one

figure of speech that is normally used in newspapers: Euphemism

When we seek to hide the real nature of something unpleasant or use a mild and indirect term for a blunt and direct one, we are said to be using a euphemism. In every culture propriety of speech must be maintained to blend very well with that culture, in the face of taboos, social stratification, concepts of sacredness etc., one has to be very careful how to present facts (Mashabela 1979:29).

According to Rodman and Fromkin (1993:304) a euphemism is a word or phrase that replaces a taboo word or serves to avoid frightening or unpleasant subjects. In many societies, because death is feared, there are a number of euphemisms related to this subject, e.g. people are less likely to die and more likely to "pass away". In isiZulu people are less likely to "ufile" but are more likely to "usushiyile" or "ushonile"

Let us then look at how and when the newspapers use euphemisms ,.e.g "Abantwana baseNdlunkulu babulawe ngesihluku" (Ilanga 5-7 April 2001, p 1). In this case "Abantwana" has been used in place of "izingane" or "amadoda". In isizulu abantwana refers to people from the royal families or with royal blood.

In "Kugilwa imihlolo edlinzeni le lembe "(Ilanga 20-22 September 2001, p 1), "ilmebe" refers to King Shaka and "indlinza" refers to Shaka's grave. In isiZulu a king's grave is reffered to as "idlinga", not ithuna or ingcwaba.

Furthermore, in "uMnumz Meyi obelisosha lo Mkhonto weSizwe noke wabayi Meya yoMkhandlu we Ntshonalanga ye Theku engaphandle ushone ngolwesihlanu" (Ubhaqa lwe Afrika 2 October 2001, p 4) the reporter has used "ushone" instead of "ufile" or "ufe".

In "Inkonzo yokumfihla izobe sesontweni i-African church e Cliffdale ngo 9 ekuseni"

(UmAfrika 2-8 November 2001, p 2)the reporter has used "yokumfihla" instead of "yokumngcwaba".

A final example: in "Baningi abazoshaqeka ngokudlula wmhlabeni komgijimi owazakhela igama "(Taxi 29 October 2001, p 12). The reporter has used the phrase "ukudlula emhlabeni" (to pass away) instead of "ufile" (he is dead)

The quotations, discussions and examples given here demonstrate the fact that there is major played by newspapers in the advancement of isiZulu.

CHAPTER FIVE

THE ROLE OF TELEVISION

1. INTRODUCTION

This chapter provides an analysis of the role played by television in the advancement of isiZulu. The focus here will be on the following important aspects. A preview of television, the characteristics of television, how television works and the role played by television in the advancement of Isizilu.

In simple terms a television is a piece of equipment with a glass screen which shows broadcast programmes with moving pictures and sound (Advanced Learner's Dictionary (1228)).

Television grew out of the intense experimentation with electricity in the late nineteenth century. Three years after radio broadcasting became a reality, a crude, all-electronic system was available, although much of its early use was not successful. The first real transmission of television occurred in 1925 using Jenkins's mechanical method, Hilbert et/al (1998, 178).

Television is a semiotic system going mere words, and much of its visual content takes the form of paralinguistic signs derived ultimately from pre-televisual (real life) linguistic codes. Television is one most highly centralized institutions in modern society. This is not only a result of a commercial monopoly or government control. It is also a response to the culture's felt need for a common centre, to which a television message always refers.

According to Fiske & John (1979), television is a very demanding mode of communication. Television's information is ephemeral, that is there no way for the

viewer to go back over material in the way a newspaper reader or book reader can glance back over a book. The hours television fills were previously filled by various activities like knitting, chatting or even dozing, with which the new medium seems to be able to co-exist quite comfortably. Television has brought a new stimulus into the home and created a demand for more rather than less entertainment of other kinds. More books, magazines and newspapers are read, more music heard, more plays and films are seen now than before.

According to William (1996), television must meet the cosmopolitan expectations of the growing numbers of urban dwellers who demand the right to be entertained according to their expectations. This often amounts to a desire to be entertained by the latest popular soap opera or important international sports events. So the most important function of television is to inform and entertain the viewer. Television is also important for education. One of the most important functions of television is to assist in solving the massive problems experienced in education. To solve these, elements of educational programmes have been introduced: study methods for students, career guidance, revision and examination preparation and adult basic education and training.

Television today is huge, complex, costly continuous and competitive. It is a mass entertainer, mass informer, mass persuader, and mass educator. Television is a universal. More than ninety percent of American homes have television, and viewing television is the dominant leisure-time activity in our society, occupying over seven hours a day in the average household.

Television today, much like radio, is searching for a new identity and function. Despite its dominant position in the American society, television is still a young medium, growing and developing, Herbert, et/al (1988:214).

Television is a modern invention. Before television, the only broadcast medium was radio. Television messages come to us in many different styles or formats e.g. situation comedies, domestic comedies, news and so on.

It is often said that television is bad for people. Many arguments are used against television:

- Television is too violent and it makes people behave violently.
- Television turns your brain to mud, that it affects you concentration and your ability to learn.
- Television has replaced the church and family in teaching us how we should behave.
- Television makes us lazy. B Mc Mahon & R Quin (1988)

2. CHARACTERISTICS OF TELEVISION

There are various assumptions about the television as the medium of communication. There are at least three, which can best be thought of under the following heading:-

1. Individualism
2. Abstraction
3. Functionalism

2.1 Individualism

This assumption pre-supposes a one-to-one relationship between the mass communicator and individual viewer, which is justified by reference to the one-to-one model of face-to-face communication. From this assumption has grown the habit of regarding the television viewer as an individual with certain psychological needs. The viewer takes needs with him to the television screen and the mass communicator attempts to gratify them. Here television is seen as a "need-gratification" medium; Fisk and John (1979).

2.2 Abstraction

Here the assumption is that an individual's psychological needs are much the same no matter what society or culture he belongs to. A man's culture can be included as one of the factors which influence these needs, but nevertheless the basic notion implies a kind of universality and timelessness about human relations, which derives no doubt from humanist

myths about the existence of a universal "human nature" Fiske and John (1979).

2.3 Functionalism

This approach assumes that television is used by its viewers to satisfy their psychological needs, in a more or less conscious and active way. Functionalism concentrates on the relations between the different parts in a system, in order to discover how they work and the functions they perform. In respect of television, the relationships between the viewer, the communicator, the channels used and such external factors from social and cultural experience of the viewer as can be identified are all described in terms of their effect upon each other. The most recent research has developed fro this into what is called the "uses" and "gratification" theory Fiske, J and John H (1979).

Some of the obvious characteristics of the television are:

- It is possible to get information instantly from television.
- Unlike radio, the messages are mostly received in the home.
- It does not cost much to watch a lot of television.
- The same message goes out to large audiences.

Television is an in-home activity, and although multiset homes are increasing, television usage is still a family or small group activity rather than an individual or large group experience. The content of the medium is dominated by national organizations that seek to provide general programming for extensive, heterogeneous audiences, although special content for limited, homogeneous minorities is increasing; Hierbert, et/al (1988:213). Only television among the advertising media has sight, sound, motion and colour. This males it the most dynamic sales tool available.

With virtually the entire population having access to television 18 hours a day, it is the mass medium for reaching people most of the time. Because of this, television is perhaps the least flexible of the mass media. While it can and does provide instant coverage of many

important national and international events, the majority of television time is taken

up with programmes and schedules that have been put together a year or two in advance.

Marriage after marriage is preserved by keeping it drugged on television, television is used quite consistently to prevent quarreling from breaking out by keeping people apart. Television seems to be a social activity performed by many people together (Casty 1968:80).

Television viewers are given to solitary pleasures, not the social ones. A group watching television is frequently a group of isolated people not in real exchange at all. Children and adolescents frequently revert to thumb-sucking while watching, and much eating and drinking goes on before the set. The complaint is common enough today that social visiting has lost its social, conversational, engaged side; (Casty (1968:80).

What is said by Casty is true because today television is enjoying massive support in urban areas as compared to other media. Television might indeed arouse the viewer to extreme activity, but only by the portrayal of specific situations or specific messages. For example, some juvenile delinquency might be shaped by a television crime program, or a tree planting program might be inspired.

Television addiction certainly exists, and bears an immediate relation to drug addiction. Most homes and parents soon give into the temptation of using television to keep the children quiet and out of mischief. The television has achieved this goal in many instances. Televisions stations tend to be more visible and to reach a larger audience that most radio stations, and they generally attract a larger volume of mail and calls; Domonick, J.R. (1987:481).

3. HOW DOES TELEVISION WORK?

Tackling the question of how television works is difficult because the answer depends on one's environment and perceptions. Just as in any medium, audience will keep on saying

that television should screen this and should not screen that, e.g. some people were complaining about "Yizo Yizo", arguing that "Yizo Yizo" stands for nothing else than immorality amongst the township youth. But on the other hand, there were those who were saying "Yizo Yizo" is conductive for the moment because it tries to expose the problems in black township schools and to show what can be done to combat such problems.

Beside "Yizo Yizo there are many television programmes which are criticized by people. Here one can mention programmes like "Fresh" which was normally screened on Thursday evening on SABC 1. The old people were saying that this program was promoting vulgarity since it touched mainly on taboo issues like sex, but what is amazing is that young people especially from urban area were enjoying this program that was "Fresh".

As I have remarked, different generations have different perceptions of the media role and within the same generation, there are different perceptions of media depending on the environment, e.g. reading those who were criticizing series like "Yizo Yizo" and programmes like "Fresh" were older people mainly from the rural areas.

What has just been mentioned demonstrates even if one is from the same environment, if one does not belong to the same generation, one's perceptions concerning television and the programmes to be screened will always remain different.

Television functions is society as a form of communication. It imposes a discipline on the encoders which the broadcasters ensures that their messages are in touch with the central meaning system of the culture and that the codes in which the message is transmitted are widely available. Television's functions are to some extent dependent upon and defined

by the functions performed by speech in general.

Television can speak meaning fully to vast cross-cultural audiences. It can at the same time take account of divisions within particular societies. In order to be able to understand the nature of the relationship between the television medium and the constituent groups of its culture, we should first indicate briefly what the divisions within the society are, to which it can respond. These classes are differentiated from one another by inequalities of power, wealth, security, opportunity and position and the crucial source of inequality.

Television is one of the most influential media, as compared to radio and printed media. Whichever way one looks at television, its influence on society is pervasive and it generally accepted that it is the main communication structure of society. This idea is supported by Christenson &Robert (1983:79-99) when they contend that it appears more likely that violence is but one of many possible factors which influence aggressive or antisocial behavior.

Television station/channels must ensure that the following occur when broadcasting.

a. Universally availability of its services to the nation. This means that everyone has a right to gain access to television channels irrespective of his/ her geographical situation. In South Africa, this still a problem because the rural communities do not enjoy this privilege.

b. The television should also provide for the special interests of minorities. In other words the language used in television should not only be the language of the majority, the minority must also be catered for.

c. Television should also commit itself to the national identity and community; that is, it must contribute social cohesion and security through creating a sense of belonging to a place and content. In other words, television should promote the norms and values of a nation and community.

d. Television should be independent of operations and editorial output from vested interests, including government and commerciality. In other words, television should not become the mouthpiece of a certain organization.

e. Television should arrange its programmes to ensure balanced scheduling across various programmes genres and balanced coverage of the population's needs and tastes.

f. Television should promote competition on the basic of quality programming seeking to achieve high audience involvement where quality does not necessarily equal "high" or "tist" definitions of culture.

Television has a considerable influence on the social life of the audience. Viewing television is a very different activity from listening to sound broadcasting: the television set demands your attention, you cannot enjoy television from the next room (Jones &Jones 1999:29).

The main purposes of television programmes are to advertise, inform and entertain. Entertainment is the major priority of television in order to win its audience. According to Quaal and Martin, (1968:94) daytime network television abounds in entertainment but of a somewhat different variety from the evening. Here dramatic serials, games shows, various talk formats and network re-runs are the staples, with some morning programmes for pre-scholars and a late afternoon set of offerings for the staples, with some morning crowd. One will realize from this list that entertaining programmes cater for everyone. This is because television programming has evolved to ensure listeners necessary for survival. All the programmes on television appeal to the public in similar terms, for approximately equal shares of the viewing audience. In other words, all the programmes on television hope to enjoy much support form the public. Once the program enjoys such support, more money will be invested in that particular

programme.

Television also caters for special programmes that arise because of special occasions, e.g. Miss South Africa and Miss World, and such programmes enjoy public support from the global society. When these programmes are screened, advertising agencies advertise more of their products. Advertiser's interest in the opportunities for enhancement of their corporate image through the prestige values of the specials has brought about a continuing increase in the number offered and in their quality.

4. THE DOCUMENTARY PROGRAMME

This kind of programme was once dull because it was unable to attract an audience. Recently such programmes have managed to deal with controversial subjects previously judged too risky for presentation on national television. In other words documentary programmes broke through the barriers of public sensitivity on various topics by bringing analysis of them into the open.

Some of the subjects examined on the air by documentary programmes include racial integration, poverty, campus morals, prostitution, sex, orgasm, menopause, the traffic in drugs, abortion, divorce and so on. Most subjects were "taboo" and a few are still taboo today.

5. THE ROLE OF TELEVISION IN THE ADVANCEMENT OF ISIZULU

Television, as any other medium, must play a pivotal role in the betterment of isiZulu. Because television enjoys majority support in urban areas, especially amongst the young generation, the languages it uses such as isiZulu, must be on a standard level.

The apartheid ideology emphasized the differences between the ethnic groups. And therefore broadcasting in the various South African languages was seen by critics simply as an

extension of the National Party apartheid policy of divide and rule. It was argued that the ethnic policy supported the apartheid policy by linking ethnic values to linguistic systems thus disguising apartheid as a cultural premise (Mersham, 1985 in De Beer 1998:216). For this reason on SABC 1 isiNguni and English are grouped together.

In fact isiZulu today is understood by more than twelve million people in South Africa, although they do not all speak it perfectly. IsiZulu belongs to the Bantu Language family of Africa. Languages belonging to this family are spoken in an area which extends from the Cape in the South to just north are divided into groups, subgroups and dialect clusters (languages);Bosch, & Taljaard, (1988:1).

Because isiZulu is spoken by many people in Southern Africa, one must not forget that the language should be pure and up to standard. Any language is a gift from God which must be handled with care and preserved for any future generation.

I have indicated earlier that television exerts a considerable influence on social life. In other words, what is done on television will be emulated outside television and also what is spoken on television will be emulated. A standard language is therefore required.

6. STANDARD LANGUAGE (ISIZULU)

A standard form of a language must be the form of the language which is also the written form and is usually based on one of the dialect's of that language, e.g. standard zulu is based on the isiNtungwa Nguni dialect.

Hudson (1981) regards a standard language as one which has passed the following processes:-

- Selection

- Codification
- Elaboration of function
- Acceptance

6.1. Selection

Somehow or other a particular variety must have been selected as the one to be developed into the standard language.

6.2 Codification

Some agency such as an academy must have written dictionaries and grammar books to fix the variety, so that everyone agrees on what is correct.

6.3 Elaboration of function

It must be possible to use the selected variety in all the functions associated with central government and with writing, for example, for example in parliament and law courts. In bureaucratic, educational and scientific documents of all kinds, and of course in various forms of literature.

6.4 Acceptance

The variety has to be accepted by the relevant population as the variety used by the community; usually in fact, as the national language; Hudson (1981:33)

In television isiZulu is expected to comply with the requirements of a standard language. But this not always possible because in South Africa there are so many languages involved and the stations have been grouped. In some instances if not all, we experience varieties of a lingua

franca which are a mixture of English, black languages and Afrikaans. A lingua-franca is a variety which is used as a means of communication in social or comments situations among people with no common mother-tongue. Besides the lingua-franca most television presenters prefer using English to isiZulu.

In my view he use of non-standard grammar, vocabulary and pronunciation is encouraging a decline in the isiZulu and other languages ,the use of slang, tsotsitaal and placing of words in an inappropriate context should be avoided, especially the by media.

7. CODE SWITCHING

Di Petro (1978) defines code switching as embedding or mixing words, phrases and sentences form two codes within the same speech event and across sentence boundaries. Scotton (1988:157) defines codes switching as the use of two or more linguistic varieties in the same conversation, without prominent phonological assimilation of one variety to the other.

Code switching may further be described as the social process in which interlocutors use more than one language during a communicative episode. This process is a result of language contact and is used both consciously and sometimes unconsciously by participants, e.g. "Usipho uphuma ngo 12 today. I wish to rush to fetch him angabi left alone in this rain"

Code switching is quite common in multilingual societies such as South Africa. Gauteng is the leading province in terms of multilingual societies. In SABC 1 one will find that presenters use one or two words of isiZulu and then opt for English, which is the dominant language in the SABC. Sometimes one finds that the word used is not even proper in isiZulu or that or not used. When? Who was about this during an interview with SABC 1 the point was that not all viewers of SABC 1 are speakers of isiZulu. The reason for using English most of the time that English is understood by the majority of people.

8. PROGRAMMES

I believe that if a program is screened, it must have specific aims and objectives, which are mostly to win the viewers of the public. The language used in some programs is not clear of a young and developing generation. Take for instance the "Yizo Yizo" series: the isiZulu used in this series is not pure. More than that the language is full of vulgarisms because there are words which one can't just use in public. Tsotsi language is mainly used in this series. One realizes that the focus in "Yizo Yizo" is on entertainment and moral education but not on language maintenance, language purity and language development.

At times one hear the presenter saying "abobaba" instead of saying "obaba" which is a plural form of "ubaba". This occurs in some of the programmes that are screened on television.

9 NEWS DEPARTMENT

When I had an interview with one of the senior employees of the news department I discovered that SABC1 and the news department are two different entities. In fact the news department always requests time from SABC to broadcast the news.

The isiZulu and isiXhosa news bulletins are essentially one bulletin that is broadcast on alternative days of the week under the Nguni umbrella group. The only difference is that the news anchor mother tongue has to correspond with the language of the day's bulletin(an isiXhosa speaking news anchor in isiZulu days and vice versa)of the content of the news item, only the introduction has to be in mother tongue of the news anchor, the rest of the script including upsound and footage can be either IsiZulu or IsiXhosa depending on the language of the reporter who covered the story.

Even though isiZulu and isiXhosa are working alternatively both departments have

different head authorities. When I visited the isiZulu department, I discovered that most of the employees in this department were working hard to uphold the standard of isiZulu.

In fact before the news is broadcast there are norms that are set for anyone who will be reading the news at that particular time. Some examples follow:

9.1 Pronunciation

Pronunciation is one of the aspects that is carefully considered by the news authorities. Firstly they require that the newsreader should read the news in a way that will make sense to the viewer for example in isiZulu we have ambiguous terms such as "Iqola" which is a certain type of bird, but also refers to someone who is a robber. Secondly they require that the newsreporter must pronounce words accurately , e.g he/she should not use "ca" instead of "qa". For instance, like saying "eDurban kuzobe kucanda" instead of saying "eDurban kuzobe kuqanda". To ensure the correct pronunciation in the news department, the person who is going to report the news is given time to read the script first before he/she goes on screen. The head of the news department must also be convinced that the personis able to pronounce and read correctly. He/she cannot take more that the allocated time in reading the news. In other words the spelling and the speedof reading is also considered.

9.2 Translation

My research showed that the news department staff do not bother themselves about translating a word from other languages in isiZulu. The do not "coin" words. They prefer words that are commonly used e.g. they prefer using the word "tennis ball" to the proposed word "ibhola lomphebezo" or they prefer using the term "ibhola lezinyawo" to "ibhola ;ikanobhuthsuzwayo". They rather use an English word that try to find a suitable isiZulu word. When asked why they use English words in some instances, the response was that the

audience are not Zulus only or Zulu speakers only, who might not understand when the reporter is using isiZulu A. Another response was that many people who do speak isiZulu are now living in townships like Soweto and Tembisa. These people cannot speak isiZulu as well as someone who is living in "eNkandla or Eshowe", even though they are Zulus. So using "isiZulu A" word will not benefit them anything What I discovered from the news department is that even though they try to ensure the correct use of isiZulu their main focus is for the viewer or audience to understand what is happening around the world.

9.3 Dialect

A dialect is a variety of a language spoken by a group of people united by geographic, social, ethnic, historical, psychological, religious or other factors. A dialect varies in pronunciation, vocabulary and grammar from other varieties of the same language (Unisa Guide for socio -k page 51)

In the news department dialect is mostly avoided.

Generally speaking the news department tries its absolute best to use isiZulu in a correct and standardized way. They strive for uniformity in terms of news broadcasting, i.e. the viewer should not be in a position to distinguish the places from which the newsreaders come from because dialect is avoided.

9.4 Emzini Wezinsizwa

In this programme there is a mixture of black languages i.e. isiZulu, isiXhosa and isiSotho. This series is an innovative attempt to explore the ironies and tragedies of South African hostel system by portraying the daily lives of five hostel dwellers.

The five characters have been depicted differently from one another. Tshawe who speaks isiXhosa claims to know things most of the time. Mofokeng, who speaks isiSotho has been depicted as an unreliable person. He is not paying rent in the hostel where he stays and has many girlfriends. Mkhize and Magubane are highly respected in the hostel because of their position. Mkhize is an Induna in KwaZulu Natal and Magubane is a traditional healer in the hostel.

What is important in this drama is tht the characters who speak isiZulu speak correctly and fluently. The way they behave is a true reflection of what is happening in many hostels in South Africa. But in some instance the author has used some exaggerations to create interest in the drama.

10. HISTORICAL DRAMA

10.1 "Shaka Zulu"

This drama is aimed at reviving our culture as Zulus. The characters in this drama use isiZulu correctly and most of them are fluent. One realises that even though on SABC1 there is a mixture of languages, isiZulu has not been forgotten. There are relevant dramas that are played with the aim of bringing isiZulu to life. Here we can mention dramas like "uBambo lwami", "Hlalakwabafileyo" and "Kwakhala nyonini."

10.2 "Kwakhala Nyonini"

In this drama Cijimpi's father is a polygamist and he has many problems because of his wives. His father is also confused as to what to do. But what is important here is that the characters speak correctly the tone and the pronounciation are also correct. There are traditional rituals that are performed in this drama.

10.3 Music Programmes

Television music is dominated by Western music. Young people today are interested in Kwaito music, so kwaito is also dominant on television today. Many songs in kwaito music do not have a message, instead they promote vulgarism, e.g. songs like "Mawuyinja uyinja" do not have a healthy effect on a child.

On "Simunye" there is traditional music that revives Zulu culture and language. There are traditional songs "Ezodumo", a programme conducted by Welcome B. Nzimande of uKhozi FM and Thuso Motaung. Through this programme, B. Nzimande has tried to promote the use of isiZulu and Zulu culture.

In my view , isiZulu is not used more on television than in any other medium I have discussed . Even if it is used, at times it is not used correctly because of the interchanging of presenters.

CHAPTER SIX

Conclusion

1. PUBLIC RESPONSE

When doing my research I discovered that the public have different feelings with regard to the role played by media in the advancement of isZulu, one reason being that its members are from different environments. Another reason is that they prefer different media, e.g. In rural areas most people prefer listening to Ukhozi FM even though they have other channels like Radio Metro and so on. Many people in rural areas say they prefer listening to Ukhozi FM because natural things are still encouraged in this station some state that Ukhozi is the only medium they are exposed to.

In urban areas most people prefer listening to channels like Radio Metro even though they can speak isiZulu. But in hostels, most hostel dwellers prefer listening to Ukhozi FM and do enjoy "Ezodumo" greatly.

2. ROLE PLAYED BY MEDIA

The public have different opinions and feelings concerning the role played by the media. Some even claim that the media should not be compelled to play a role in advancing isiZulu because media is for entertainment and information. So once these two aspects are fulfilled there is nothing more that should be expected from the media.

Some people argue that we are living in a global society or a multilingual society, so a person needs to know English well. There is no need to worry about speaking isiZulu correctly because it is not an international language.

At the same time there are those who insist that a person should know the pros and cons of his language. The argument is that a person who does not know his language does not

know himself / herself and his / her culture well.

3. RADIO

Even though radio has been preferred by the majority as the only medium that helps to revive Zulu culture and language, some complain that certain presenters use isiXhosa words purposely instead of isiZulu words.evidence may be quoted from Ilanga of 29-31 October 2001.let me quote directly the words of the reader: "Mhleli-kade sasobatshela abasakazi bokhozi ukuthi kabayeke ukuxuba isiZulu nesi Xhosa noma isiNgisi" "abakwazi ukuthi ubundlelwane bathi amaxhama okuxhamana"

Such a concern is seriously taken by the people who want the pure isiZulu to be spoken. From this item one realizes that the reader is complaining about the use isiXhosa words instead of isiZulu. The use of non-standard grammar, vocabulary and pronunciation is viewed by the language purists as encouraging a decline in language.

The public expects correct language from radio. Hearing words like "zimnanderi"or "zimnswemperi" is a disaster to the zulu nation, especially to the younger generation, who still have to learn the correct use of isiZulu. But we must bear in mind that some people do not blame radio for allowing presenters to use words like "zimnanderi", the point being that the programme is designed for gaining listenership , and if the programme fulfills its mission then there is nothing wrong. Others are saying that it is time that we should now expose our young people to all the languages that are spoken in South Africa and the only entity who can do this is the media.

In my research I have discovered that radio is facing the great challenge of satisfying people with different desires and opinions. I have also discovered that before a certain programme is broadcast thorough research must be done into how many people will enjoy the programme and how many will not.

The issue of the environment dos not affect the listeners only, but it also affects the presenters. Presenters from townships see nothing wrong in mixing words when broadcasting,

whereas the case is different with presenters from rural areas.

4. TELEVISION

Upon enquiring on why television stations mostly use English in their programmes, the researcher was informed that television is listened to by many people speaking different languages and that it is the duty of television to distribute information in English so that every citizen is able to understand and use English, which is an international language.

Concerning the news department, the response was that English bulletins will always be in English; other bulletins should carry sounds in the language of the bulletin. e.g IsiNguni,isiTswana. The reason is that the different language bulletins on television are distributed across channels precisely to ensure that every citizen is able to receive news in a language that he/she fully comprehends.

It was discovered that there may be differences in story prioritizing because a story may have broken out during the thirty-minute differences between Nguni bulletins beginning at 19h30 and English at 20h00. differences in the coverage of sport stories within bulletins are accounted for by market constraints as well as the sporting interests, of the viewers targeted by the specific news bulletins. For instance, SABC 1 news bulletins more often than not carry soccer, rugby and boxing stories, while SABC 3 is more likely to carry rugby, cricket and golf stories. The researcher was assured that these considerations were backed by the results of the market research which is undertaken by the SABC on viewer preferences from time to time.

English is believed to be the language preferred by all academically and economically affluent persons in the country regardless of race, colour and mother tongue. Therefore, according to viewer's perspectives the television presentation of isiZulu is lagging far behind. It is not in a position to maintain a standard or to respect isiZulu as a language to be promoted for future generations. Their arguments were based on the programmes that are

presented. When programmes are presented, presenters do not care whether pure isiZulu is used. A presenter will speak one or two isiZulu words and then he/she will mix them with other languages. Some presenters cannot speak isiZulu well because they are from multiracial schools. Usually a presenter is employed because he can speak either isiZulu, isiSwazi and or English, but normally English dominates the other languages.

At times it becomes difficult to differentiate whether the presenter is speaking isiZulu, isiSwazi or isiXhosa, because these languages are used interchangeably in expressing a certain idea.

The code mixing and code switching we experience on television also confuse the younger generation because you cannot tell what the real language of a presenter is. speaking isiZulu, isiSwazi or isiXhosa, because these languages are used interchangeably in expressing a certain idea.

5. NEWSPAPERS

From the newspapers I have discovered that thy are doing their best t develop and maintain a high standard of isiZulu. When asked why they concern themselves about maintaining such a high standard of isiZulu, the staff answered that everybody by a newspaper, including schoolchildren, so whatever mistake the papers make with regard to wrong spelling or using an incorrect word might be later used by schoolchildren at schoolchildren at school or elsewhere. Another response was that they knew that a newspaper has much influence on the public, so whatever is seen or done by a newspaper, whether right or wrong, might be emulated by the public.

Newspapers do follow the orthographic rules whenever they write; in other words they ensure that a word is written correctly and that the rules have been followed. I have also discovered that a word is written correctly and that the rules have been followed. I have also discovered that in newspapers like Ilanga one still finds reports with regard to:

Umemulo

Umkhosi womhlanga

Umkhosi welwembe

Ukuhlolwa kwezintombi

This show us clearly that Ilanga is concerned with our culture, which can never be separated from our language. Comments which are meant for correcting isiZulu are listened to and attended to by Ilanga reporters. For example, Ilanga la se Natal 29-31/10/2001 page 4)

Even though some newspapers claim that they do not meet isiZulu and isiXhosa words. I have discovered that the use of isiXhosa is used in some newspapers (e.g. "Inatha ikhalaza ngokuntuleka kwemisebenzi") ("Ubhaqa lweAfrika 2 November 2002 Page 3"). The use of "ikhalaza" here is in appropriate since "khalaza" is an isiXhosa word. The reporter should have used the word " ikhala", not "ikhalaza".

6. LANGUAGES IN CONTACT

Weinreich (1953: 1) regards the languages as being in contact if they are used alternately by the same person. People involved in language contact will thus be at least bilingual according to Weinreich. He is of the opinion that bilingualism will lead to the influence of one language on the other, which results in interference.

Languages have been in contact in South Africa for centuries. Before the advent of the whites in South Africa, many black people were in contact with the Khoi and San. Because of this, click sounds and many words were adopted from both groups. The contact between black languages resulted in a process of mutual influence.

One can find a Xhosa speaking person using a Zulu word, as one can also find a Zulu speaking person using isiXhosa. The use of the word " abasebenzi" instead of "izisebenzi" is very common today in media such as Radio and among Union members, even by people who are Zulu speakers.

What I have discovered some media claim that they use pure isiZulu but are unaware that in some instances words from other groups are used unconsciously. I then concur that since time in memorial there has never been a pure language. The mutual influence of cultures and languages is an accepted phenomenon of society,

hence languages have been influencing one another and new words have been introduced. The radio, newspaper and television are at the present important instruments for the dissemination of new ideas and new words.

Despite all the influences that I have mentioned, the media must be praised for the major work they have done in attempting to maintain and uplift isiZulu as our language.

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