

GABATARWA A KAN WASAN KWAIKWAYON YAZI DOGO

Daga

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Yazi Dogo mutun ne mai wasan kwaikwayo wanda bai amsa irin tsammanin da ake yi game da masu wannan sana'a ba. Ba ya shawar halartar manyan wasannin kasa, kuma a kai a kai yakan halarci tarurrukan kasa da kasa, ganin cewa ayyukansa ya tsara su ne musamman don amfanin jama'ar Hausawa da kuma kabilun da ke zaman arziki da su. Duk da cewa ba a san shi sosai a waje ba, jama'ar gida sun yaba da kasancewarsa fitaccen dan wasan kwaikwayo. Wannan shaharar tasa ita ta sa, tun da ransa, aka sanya sunansa ga gidan matasa da al'adu na Dogon Dutsi, wato garinsa na asali ke nan.

Yazi Dogo, an haife shi kusan 1942 a wani karamin kauye mai suna Maizari, kusa da Dogon Dutsi a Nijar. Danginsa sun haɗa da mahalba da manoma, amma mahaifinsa ya yi aikin dukanci a cikin tafiye-tafiyensa tsakanin biranen arewacin Najeriya.

A ɓangaren tarbiyya, Yazi Dogo ya shiga firamare a shekarar 1948, kuma ya sami sartifiket a shekarar 1954. Ya ci gaba da karatu a cikin wata makarantar sakandare mai zaman kanta a Wagadugu, wato Burkina Faso. Ya kashe shekara uku, daga 1956 zuwa 1960, a wannan makaranta wadda Faransawa ƴan Kirista ke gudanarwa, wadda kuma ake kira Makarantar Saint Jean Baptiste de La Salle.

Da ya komo Nijar, sai ya fara aikin koyarwa don cika alƙawarin da yi ya kuma sa ma hannu, kafin shiga makarantar de La Salle, na cewa zai yi aikin koyarwa na shekara goma. Yana ɗan shekara 18 da ya kama aikin a Makarantar Kanada, wato wata makarantar firamare ta ƴan maza mai zaman kanta a birnin Yamai, wacce malaman Kiristan Katolika ƴan Kanada suke gudanarwa. Ya kwashe shekaru tara a nan, daga shekarar 1960 zuwa 1969, kafin a tura shi zuwa birin Damagaram, duk dai a innuwar ƙunjiyar mashau ta Katolika.

Bayan ya cika alkawari da mashau ta Katolika, wadda ta dauki nauyin horonsa, sai ya koma a karkashin gwamnatin Nijar, aka kuma tura shi zuwa garin Fatoro, a cikin jahar Mirya ta yau, sannan kuma zuwa makarantar firamare ta yan maza ta Birni a Damagaram, sannan ya koma zuwa makarantar gwaji ta Annex, wadda ta jibanci makarantar horar da malamai ta Damagaram. Ya zauna kusan shekaru goma a Damagaram, inda ya fi mayar da hankali ga koyarwa da kuma wasan kwaikwayo.

Malam Yazi Dogo dai ya sabunta aikin fasaha da wasan kwaikwayo. Yawancin lokaci, kaddamar da wasan kwaikwayo yakan tanadi nuna, a kan filin wasa, abinda wani mutun can daban, wato mawallafin wasa, ya kago kuma ya rubuta. Amma a wajen Yazi, shirya wasan kwaikwayo aiki ne na tafe gadan-gadan, inda dukkan jama'r kunjiyar wasan ke bayar da gudummawarsu, tun daga zaben jigon wasa, har zuwa ga tsarin wasan, da kuma aiwatar da shi a fage.

Lalle jigogin wasannin Yazi, ana tsayar da su bisa shawara tsakanin Yazi da yan wasan, idan dai hakuma mai kula da fasaha da al'adu ba ta rigyaya ta kayyade wani jigon ba, musamman ma a lokacin wasannin kasa. A cikin mahawararsu, yan wasan sukan nemi jigogin da ka iya kayatar da jama'a, inda suke duba tatsunniyoyin gargajiya, da kare-karen magana, da al'amurran yau da kullum, har zuwa harakokin zamantakewa ko na siyasa. Kowa kuma yana ba da ra'ayinsa, har a cimma shawara guda.

Idan aka tsai da shawarar, kunjiyar wasan za ta yanke hukunci game da hanyoyin kitsa wasan, wato:

- Yanayin farkon wasan, tare da mutantanin da za a zayyana a cikin kitson wasan;
- Yanayin karshe;
- Al'amari ko al'amurran da za su sauya yanayin farko zuwa halin karshe.

Yazi Dogo, a ko da yausha, yana cikakken bincike a kan jigon kafin a kitsa wasan. A cikin wannan binciken na farko, Yazi yakan hallara zuwa ma'aikatu da wuraren da suka dace don tattara bayanai a kan jigon (ko dokoki ne, ko tabi'un yan kasuwa da ma'aikatan gwamnati ne, ko harakokin karɓar rashawa da almubbaranci ne, da dai sauransu). Bayan wannan aikin bincike, sai yan kunjiyar wasan su kayyade ko wane dan wasa ne zai sa rigar wannan ko wancan mahaluki da za a nuna a cikin wasan. Wannan rabon

mutantanin wasan, ana yin shi ne tare da la'akari da halayen ɗan wasan, da kamannunsa na waje, da kuma fahimtar da yake da ita ta mahalukin da zai fassara a cikin wasan.

Bayan kowane ɗan wasa ya sami mahalukin da zai nuna, sai a shiga atusayin wasan kwaikwayon, inda kowane ɗan wasa zai ƙago, tare da inganta maganganun da zai furta, cikin la'akari da halayen da mahalukin da yake nunawa yake ciki. Wannan atusayi yakan ɗauki kwanaki da yawa, inda a kulluyaumin ake kyautata wasan, tare da shawarwarin kowa. A ƙarshe, ana iya cewa babbar alama ta ƙage wajen Yazi, shi ne rashin wani matanin wasa tsayayye, saboda Yazi ya dogara ne da fasaha da kuma basirar yan wasansa, wajen samo furucin da ya dace a kowane kari da lungu na wasan.

Ana iya lura cewa bayan da fasahar talabijin ta samu, yawan masu sauraron wasannin Yazi Dogo ya ƙara haɓaka sosai.

Za a iya karkasa wasannin kwaikwayon Yazi Dogo kamar haka:

- Wasannin da aka nuna a fagen wasa (ba tare da an naɗe su a fim ba): *La fille qui ne sourit jamais* (wato *Yarinyar da ba ta murmushi*, 1952); *Malam mai gafakka* (1952); *La Sentinelle* (*Dan sintiri*, 1952); *Zaman duniya iyawa ne* (1971); *Kalakuta* (1977); *Shegiya giya* (1986); *Abu uku maganin zaman duniya* (1988); *Hali zanen dutsi* (1988); *Talala Mai kamar sake* (a wasan ƙasa na Diffa, 1980); *La décentralisation* (*tsarin local government*, 2004).

- Wasannin da aka nuna a fagen wasa tare da naɗarsu a fim kai tsaye: *Société Wadata* (*A gyara*) (*Kampanin Wadata* (*A gyara*), a wasan ƙasa na Yamai, 1984); *Riga ba wuya* (wanda ya ci Kyautar Wasan Ƙasa, Maradi, 1978) ; *Ba ga irinta ba* (wanda ya ci Kyautar Wasan Ƙasa, Yamai 1979).

- Wasannin da aka nuna a fagen wasa waɗanda daga baya aka naɗe su a fim: *Sojan da* (1972); *Jagwal* (1972); *Buki* (1973); *Gado karhin Allah* (1974); *Si les cavaliers...* (*In da askarawan doki...*, 1976); *Ba uwa ba riba* (1979); *Girman kai rawanin tsiya* (1985); *Soni Ali* (*La force du lait*) (*Soni Ali* (*Tasirin nono*), 1986); *Sarki ya hana sabkar bako* (1986); *La démocratie* (*Dimokuraɗiyya*, 1995).

- Wasannin da ba a nuna su a fagen wasa ba, amma aka naɗe su a fim kai tsaye a cikin yanayin yau da kullum (wato fim na wasan kwaikwayo): *Mai Kanu* (1981); *Jagwal* (1981); *Ana wata ga wata* (1982); *Martaba* (1984); *Kankili* (1985); *Shiga uku* (1985); *Allah gatan kowa* (1985); *Rabo sai mai shi* (1985); *Baƙauye, baƙauye na* (1985); *Sherin mata* (1986); *Ta bar wawa* (1986); *Gwangwala* (1987); *Shawara* (1989); *Haji a sauƙaƙe*

(1990); *Ba a san maci tuwo* (1991); *Consommons nigérien* (*Mu sayi kayan Nijar*, 1994); *La fraude fiscale* (*Kin biyan haraji*, 1994); *La fraude douanière* (*Yaudarar kwastam*, 1995); *Les préjugés sociaux* (*Sharrin zamantakewa*, 1999); *In baƙauye, baƙauyen, amma ni ne ubanka* (2005); *Soyayya gamon jini* (2010).

Wasannin da ke gudana a yanayin yau da kullum, waɗanda ake naɗa kai tsaye kuma a nuna a talabijin, sun zama kusan ƙa'ida a yau. Amma kuma, ana iya a nuna su kan fage a dalilin wani biki ko tafiya ta ƙunjiyar ƴan wasan. Duk da haka, kuma kamar yadda Yazi Dogo shi kansa ya faɗa, zamanin yau yana fifita wasan kwaikwayon nunawa a talabijin, a kan wasan kwaikwayo nunawa a fagen wasa.