**Amasu okuphendula umbuzo wenkondlo**

Ezimpendulweni zenu ngikhathanzwe ngukukwehluleka kweningi labafandi ukukwazi **ukucaphuna ukwenzela ukweseka izimpendulo** ngendlela efanele. Kufanele-ke phela ngikhathazeke ngoba umsebenzi wenu uzoyiswa nakubahloli bangaphandle emva kokuba sengiwumakile. Abafundi kukhle bazame ukuphendula **kube sengathi babhalela umuntu ongayazi nhlobo le nto abayiphendulayo**, kube sengathi bayamfundisa. Uma ngikhuluma ngokucaphuna ngendlela efanele ngisho ukuthi uma umfundi ephendula umbuzo wenkondlo usuke enikeziwe leyo nkondlo ephepheni lakhe lemibuzo, bese kuthi okwakhe-ke kube ngukuthi ahlanganise impendulo yakhe ithinte lokho okubuziwe nalokho okusenkondlweni. Empeleni nganizame ukunibekela kucace lokho emanothini eninawo nonke. Ake ngilinganise ngokuthi uphendula umbuzo wesakhiwo sangaphandle senkondlo, ufuna ukuphawula ngokuvuleka kwemigqa (*injambamenti*), nakhu okumele ukwenze:

Sithola imigqa evulekile ngokungabi nazimphumuzi enkondlweni kaThemba Qwabe ethi ITshwane yethu ekuSibiya (2017:3):

Bekholwa yimbudane yombuso ongenakuwa

Ngingazi ukuthi owakuphi umbuso omubi

Owake wama phakade okwezintaba nomkhathi

Lapha kuqapheleka ukuthi sishilo ukuthi le nkondlo ekabani, kuyiphi incwadi saphinda sasho nokuthi ikuliphi ikhasi. Kumqoka ngempela lokho. Sedlule lapho saya ngqo kuleyo migqa esikhuluma ngayo ukuthi ivulekile ngokungabi nazo iziphumuzi ekugcineni. Nalapho sesiyibhala siyibhale ngokuqaphela izinto ezimbili.

* Siyibhala injengoba injalo enkondlweni, noma-ke ephepheni lemibuzo.
* Ngenkathi sesiyibhala, siyibhale sathi ukuyigudluza ngasekuqaleni kwephepha esibhala kulo.

**Impela kusemqoka lokho bafundi**. Umbhalo ocashunwa ngqo ubhalwa ngendlela ewehlusayo embhalweni walapho osuke usachaza lokho osuke ukuchaza nje. Yize ekuhlolweni kwenu nizobe nibhala ngezandla, kodwa qaphelani ukuthi niyawuveza umehluko phakathi kwalokho enikucaphune ngqo nalokho enisuke nisachaza khona ngaleyo mpendulo eniyibhalayo. Nasi esinye isibonelo semigqa evalekile nendlela okufanele ubhale ngayo uma usuyiphendula: Lapha ngezansi sibona imigqa evalekile esiyitomule enkondlweni ka Themba Qwabe, ekuSibiya (2017:3):

Bakhipha izinswenya zezizumbulu zezwe lami,

Balanda ombayimbayi bensimbi egqwalayo,

Balanda ontuluntulu bensimbi egqwalayo,

Babutha amabutho angangeziboya zenkabi,

Bahlomela ukuhlula ingqondo nomzimba wami.

Nalapha asiphinde siqaphele ukuthi siqale siphawule ngokuthi lokhu esikucaphunayo kukuyiphi inkondlo. Kwenzeka kalula-ke lokhu ngenkathi nisenza umsebenzi we-asaynimenti. Kodwa nakhona uma usuhlolwa zama ukukuveza uma usivezelwe isihloko senkondlo noma-ke uma usasikhumbula kahle. Okunye ongakwenza kungaba yikho ukudwebela lezo zimpawu eziyiziphumuzi osuke ukhuluma ngazo. Kanjalo futhi noma usubhala amagama noma izingxenyana zamagama athile kuhle udwebele ukuze kucace ngempela ukuthi yini le okhuluma ngayo.

Kusemqoka ukuthi konke okuphawulayo ngenkondlo ukwazi ukukweseka. Kugweme ukubhala kube sengathi uchitha icala. Kweseke okubhalayo! Bakhona abafundi abambalwa abathi beyazi impendulo kepha bangafinyeleli ekuchazeni kahle lokho abakushoyo qede bedlulelele ekubhaleni izibonelo zezimpendulo. Lapha ngenzansi uzothola isibonelo semvumelwano siqalo, wena-ke uzodwebela esikhundleni sokugqamisa ngoba uzobe ubhala ngesandla. Okumqoka nokho, yikho ukuthi uqale ngokuyichaza imvumelwano siqalo qede utomule isibonelo esikahle enkondlweni ozobe unikeziwe yona:

Imvumelwano isho khona kanye ukuvumelana kwemisindo ethile emagameni avela ezindaweni ezahlukene enkondlweni. Lokhu kuvumelana kudalwa ukuvela kwamalunga afanayo emagameni angefani asemigqeni elandelanayo. Ukuvumelana lokhu kwakha ukubumbana nokuhlangana kwemisindo enkondlweni. Kuyatholakala ezingxenyeni ezahlukene zemigqa yenkondlo njengasenkondlweni kaThemba Qwabe ekuSibiya (2017:3) ethi:

**Nga**suka ngasesiphundu sayo ngaya ebusweni bayo,

**Nga**yibuka ngamehlo abheke ngasesibhakabhakeni,

**Nga**yibona ingacwayizi ngamehlo ayo axwayile,

Cishe niyabona lapha ngenhla ukuthi ngenze njani. Ngiqale ngayichaza imvumelwano qede ngatomula imigqa enayo leyo mvumelwano siqalo. Kwathi lawo malunga anemmvumelwano siqalo abhalwa ngokugqamile. Kodwa-ke engithi wena obhala ngesandla uzowadwebela. Cishe bakhona abafundi ababengekho ekilasini ngezinsuku ngigcizelela ukuthi inkondlo ayibe umqukatha owodwa uma ubhala noma uphawula ngemigqa yayo. Imigqa kuhle ibalwe kusukela ekuqaleni izinombolo zayo zikhule unomphela ize iyofika ekugcineni. Akungabi bikho umugqa wokuqala ebinzeni lokuqala, nomugqa wesibili ebinzeni lesibili njl.

Okunye engifisa ukuthi sikuqaphele ekubhaleni kwenu bafundi, yilokhu kokusebenzisa ulimi lwasemgwaqeni, okungafanele nhlobo silusebenzise uma sibhala umsebenzi wesikole. Baningi nje abafundi abasebenzise igama elithi **‘imbongi izwakala isemathandweni’**! emathandweni ani wona lawo? Okufanelekile ngukuthi **‘imbongi isothandweni’**! Futhi akugwenywe ukuthi **kwinkondlo** kodwa okuqondile kube ngukuthi ‘**enkondlweni’**.

Lapha ngenzansi ngifisa ukunethulela ngamafuphi nje okumayelana nezifenqo/ngqo ezivamile ezinkondlweni. Zimbalwa kakhulu lezi engizibhale lapha phakathi kwezifenqo ezisondela emashumini amathathu. Ngizama ukwelekelela nje ukuthi kukhanyakhanye nakulabo bafundi okuthanda ukuba lufifi kakhulu mayelana nolimi lwezifenqo:

1. **ISIFANISO**

Lesi ngesinye sezifengqo ezisetshenziswa uma kuqhathaniswa. Sona-ke sibonakala kalula ngokusebenzisa izakhi zokuqhathanisa ezinje: njenge-, kuhle kwa-/kwe-, okwe-, sa-.

KuSibiya (63) nasi isifaniso:

 **Kuhle kwe**zinyoni zezulu

 …

 **Okwa**matshwele angenanina

1. **ISINGATHEKISO**

Sikuvezile esifanisweni ukuthi kusetsheniwa izakhi zokuqhathanisa, eziveza izinhlangothi ezimbili zalokho okuqhathaniswayo. Esingathekisweni nokho akukho ukusebenza kwezakhi. Esikhundleni sezakhi lokho okusuke kugqanyiswa kuvele kubizwe ngalelo gama lalokho okunezimpawu zakho. Isibonelo nje uma kukhulunywa ngomuntu onolaka, uvele abizwe ngebhubesi esikhundleni sokuba kuthiwe unolaka njengebhubesi. Umuntu omuhle kuvele kuthiwe uyimbali.

1. **ISENZASAMUNTU**

Kulolu hlobo lwesifengqo okungaphili kunikwa izimpawu zokuphilayo, zomuntu. Ziningi izindlela zokwenza lokho njengokukhuluma nokungakwazi ukukhuluma kube sengathi kuyakhuluma. Kwenye inkathi okungaphili kunikwe izitho, noma ukwenza okomuntu.

Awubheke isihloko senkondlo esekhasini lama-66 ethi Ubuchopho Benhliziyo. Singasho kugcwale umlomo ukuthi ngumuntu (noma yisilwane) onobuchopho. Yize inhliziyo ikumuntu kodwa ayinabo ubuchopho.

1. **UKWENZASASILWANE**

Lapha imbongi inikeza izimpawu sokusasilwane lokho okungeyiso isilwane. Ukwenza isibonelo nje ungezwa imbongi ithi ‘ukubhonsa komhuqa webhasi likaloliwe’. Angithi-ke ukubhonsa kuwumsindo owenziwa yinkomazi lapho ibiza inkonyane ukuze lizoncela. Ngokho-ke uma kuthiwa kubhonsa ibhasi kusho ukuthi imbongi leli bhasi ilenza sasilwane.

1. **UPHAWU**

Uphawu losho okusetshenziswa yimbongi yenzela ukuthi kumelele okunye. Isibonelo esihle nje kungaba lapho imbongi ikhuluma ngomfula oqala ungumthombo omncanyana, ugelegeleza, kuthi ngokungenelwa ngeminye imithonjana ukhule, ukhule ugcine usungumfulakazi ongaweleki. Lokhu ikusho yenzela ukuchaza impilo yomuntu ozalwa emncanyana futhi enemicabango emncane, kuthi ngenkathi ekhula efunda futhi ehlangabezana neminye imibono lapha phandle agcine eseyisikhondlakhondla somuntu onolwazi olukhulu.

1. **IHABA**

Ihaba liwkukhulisa lokho okukhulunywa ngakho, okhulumayo akwenze kuzwakale kube sengathi kukhulu kakhulu kunalokho okuyikho. KuSibiya (53) nali ihaba:

 Bathi ziyezwakala nezigi zenu

Yihaba leli. Phela le mbongi ikhuluma ngemisinjwana yokushaya yokunyakaza nokushaya kwezinhliziywana zezingane ezisesiswini sikanina ezwakala ngezipopolo kuphela. Kuyihaba-ke ukubiza leyo misinjwana ngezigi! Ukwenza isibonelo sehaba elejwayelekile uma kukhulunywa kungaba ngukuthi: ‘Sifice inyoka igcwele ekilasini.’ Kanjani nje kodwa? Yebo kungaba yiqiniso ukuthi leyo nyoka ibikhona, kodwa sekuyihaba ukuthi **ibigcwele**! Kuhle-ke ukuthi ihaba alisho into ebingekho nhlobo ngoba lokho sekungamanga.

1. **ISIFENYISO**

Isifenyiso siyisifengqo esisebenza sakuphikisana nehaba. Into enkulu ibekwa izwakale isincane kakhulu kunalokho eyikho. Uma sikhumbula ngesifenyiso ngivele ngikhumbule ukuthi sisengabafanyana namantombazanyana akwethu isalukazi esasisizala sasithanda kabi ukuthi ‘mhla ngakuthinta ngoswazi…’, esho azi kahle ukuthi lokho ‘kuthinta’ kahle hle kusho ukukubhabhadisa ngoswazi!

1. **ISIHLONIPHO**

Isihlonipho siwukwethula okwesabekayo noma embi nje kakhulu, ibekwe ngamazwi apholile enza ukuthi kunciphe lokho kwesabeka nobubi bayo. Ukufa nje kungenye yezinto ezesabekayo kakhulu. Kuvamile-ke ukuthi ukufa kuhlonishwe, kungagagulwa kepha kubizwe ngamagama apholile adambisa uvalo. Uzwe kuthiwa ‘inkosi ikhotheme’, kuthi uma kukhulunywa ngomntukazana kuthiwe ‘ushonile’ noma kuthiwe ‘usedlulile emhlabeni’. Nasezinkondlweni zikhona-ke izihlonipho. Nasiya nje isihlonipho laphaya enkondlweni kaLangalibalele Mathenjwa kuSibiya (2017:37) esithi:

Ubuthi, “Dedela izingane zami zedlule zingangiboni

Sengedlulela kuleliya.”

Ngethemba ukuthi siyavumelana-ke ngokuthi lokhu kwedlulela kuleliya kuyisihlonipho esisho ukuthi “sengiyafa.”

1. **Umbuzombumbulu**

Lona ngumbuzo obuzwayo nje, kungalindeleke mpendulo etheni. Empeleni kusuke kungalindelwe mpendulo ngoba isuke ivele yaziwa. Njengokuthi kubuzwe umbuzo othi; “Kanti akubona bonke abantu abaphila kulo mhlaba abogcina befile?” Lo mbuzo unempendulo eqondile nje futhi eyaziwayo, nethi ‘yebo bonke abantu abaphila kulo mhlaba bogcina befile’, into enhle nje ngukuthi bonke abantu njengokuzalwa kwabo ngokushiyana, bogcina befile ngokushiyana.

1. **Isimeleli**

Njengokusho kwaleli gama, isimeleli siyisifenqo salokho okumelela okusondelene kakhulu nakho. Isibonelo nje esifikayo sithi; ‘UNgoye luyalidlala ngempela ibhola.’ UNgoye kulesi sibonelo lumele abafundi abafunda Ongoye, ngoba izakhiwo eziwuNgoye angeke zilidlale ibhola ngisho sezithanda. Kepha lapha kubizwa abafundi ngoNgoye ngenxa yokwencikana kwabafundi nesikole, uNgoye. Kanjalo nokuthi ‘IBhayibheli linamandla okuguqula imiqondo yabantu.’ lBhayibheli lilodwa alinawo amandla okuguqula imiqondo yabantu. Kepha wukholo, futhi lolu lobuKhrestu obunamandla okuguqula imiqondo yabantu.