  
 Province of the

EASTERN CAPE

EDUCATION

**DIRECTORATE SENIOR CURRICULUM MANAGEMENT (SEN-FET)**

**HOME SCHOOLING: NOTES**

**AMANQAKWANA OHLALUTYO**

**UMBONGO-UMYOLELO WEXHEGO:C NQAKULA**

Umqulunqi: Dr Nontembiso Jaxa

* **Isihloko:Umyolelo wexhego**

**Inkcazelo ngesihloko**: Umyolelo ngamazwi okugqibela omntu osele eza kusweleka. La mazwi adla ngokuba ngumyalezo othile kwaba basaphilayo.

-Umyolelo awujikwa

-Umyolelo uyinyani

Esi sihloko sisetyenziselwe ukuthimba sithwebule ingqondo yomfundi: Umyolelo namyolelo kuthiwe ngowexhego, oku kukodwa kwenza ukuba sikuthembe kwaye sikwamkele konke okuthethwa kulo mbongo yimbongi. Ixhego laziwa ngamava, ngumntu onguthambodala kade bemqongqotha. Ngaphezulu ixhego ngumntu owaziwa nguye wonke ubani kuba akukho mzi nakhaya lingenalo ixhego.

* **Isakhiwo sangaphandle:**

Lo mbongo wenziwe **zizitanza** **ezilishumi elinanye** (11). Isitanza ngasinye senziwe **yimiqolo emine**. Kunokuthiwa **ziikhwatreni** ezi zitanza kuba zakhiwe ngemiqolo emine kwaye isitanza ngasinye siqulethe isicingo/ ingcamango eyahlukileyo kwezinye.

Kwezi zitanza kufumenake **isingqisho** esingu: aabb ccdd eeff gghh, njalo njalo

Imiqolo yakheke yayinjambamenti. Yintoni injambamenti-Kulapho ingcamango eqaliweyo kumqolo uphela ingagqitywanga ze iye kugqityezelwa kumqolo olandelayo.

**Umsebenzi wayo:**

1. Kukuba umbongo ufundeke ngokukhawuleza.
2. Kukugcina umdla kumfundi wokungxamela ukuva okuza kuthethwa kumqolo olandelayo.
3. Kwenza ukuba isantya sombongo singacithi
4. Ibonisa ukuba iingcinga azicwangciswanga/azicetywanga koko ziyaziphumela kulowo uthethayo. (oku kuhambelana kesihloko kuba kaloku umyoleloyintetha yomntu osendleleni yokufa ngoko ke akukho kucwangcisa kwanto kwaye ixesha alikho, kufuneka konke akuthethayo ekugqithise ngokukhawuleza.)

**Inani lamagama** kumqolo ngamnye nalo ubani kufuneka alithathele ingqalelo xa kuthethwa ngesakhiwo sangaphandle. Ngokwal lo mbongo yimbi imiqolo inamagama amane, eminye mahlanu kanti kukwakho nenamagama amathandathu.

* **Isakhiwo sangaphakathi:**

**Lo mbongo wahlulwe wangamanqanaba amathathu ngokomongo lo wombongo:**

Elokuqala leleziyalo, Elesibini lelemiyalelo, Elesithathu lelesibhambathiso. Oku kutyhilwa sisigama:

Kwezi zitanza zili-11, ezihlanu zokuqala **ziziziyalo**. Isiyalo kunokuthiwa ziingcebiso ezijoliswe kumntu othile ngeenjongo zokumxhobisela okuthile, kwaye zihamba nezilumkiso. Oku kutyhilwa lulwimi olucengayo, lucengela ukuba lo nyana kubhekiswa kuye akwamkele nakanjani oku kuthethwa lixhego.

* **Isitanza sokuqala** sandlala umbandela, siveza isimo sentlalo, sakha umoya wombongo. Umoya wombongo (hayi owembongi) ngowonxunguphalo. Isigama esisetyenziswe kwesi sitanza “namhla ndiyakushiya” “ndikushiya emhlabeni” sidiza oku. Igama ‘Nyana wam” lityhila unxulumano oluphakathi kwaba babini. Igama ‘wam’ lilodwa libonisa ubudlelwane obuhle, nebango elinalo elixhego ngalo nyana. Ibango elibeleke ibhongo neqhayiya. Igama ‘ndiyakushiya’, lisisihlonipho kuhlonitshwa ukufa. Lilodwa nje lakha imo yondileko nentlungu aza kukhutshwa phantsi kwayo la mazwi kanti neyesithethi. Igama ‘ndikushiya’ lona ligqithisa umyalezo wokuba oku kukunikezelana, ixhego linikezela imigomo ebeliphila ngayo ebomini kunyana walo.
* Kuvela kwesi sitanza ukuba lo myolelo, **ngumyolelo wokubethelela nokunqonqozisa imiba lo uyolelayo akholelwa kuyo, akuthatha njengokuxabisekileyo ebomini, ekhupha kuvimba wakhe wamava.** Oko kuvela kwigama ‘nawe’ elidiza ukuba oku akuthethayo uyakwazi, ukwazi kuye. Amagama ‘ntsikelelo’ ‘ngamathamsanqa’ ‘mpumelelo’ abhentsisa injongo yalo myolelo kwaye aqamangela lo kubhekiswa kuye ukuba awubekele indlebe, axunele ukuwenza. Kusetyensiwe igama elinamandla ‘wambeswe’ elithetha ukuxakameza umntu ngokumnika izinxibo neempahla ezizenye, loo nto isenziwa kuye ngabanye abantu. Ngokwalapha kumbongo lityhila ukuba amathamsanqa empumelelo uza kuwafumana kwabanye abantu, ngokokwenza kwakhe. Lilonke, esi sitanza sikwalungisa ingqondo yalo kubhekiswa kuye ilungele ukuthabathela ingqalelo konke okuza kuthululwa lixhego.
* **Kwisitanza sesibini**, ibinzana ‘Selikufuphi ilixa’ likhulisa **inkxalabo**, kwaye likwabonisa ukuba ukufa xa kufikile, akujiki. Lityhila ngakumbi **ukungxamiseka komyalezo** **ongumyolelo**. Ugxininiso lolokuba unyana makawabekele indlebe la mazwi ngaphezulu awathabathele ingqalelo. Oku kutyhilwa kukusetyenziswa kwegama ‘mamela’ lilandelwe kukuphindaphindwa kwegama. ‘phulaphula’ elinentsingiselo enzulu kuneyokumamela. Kwakho, **olu phindaphindo lwegama**, ‘phulaphula’ lubonisa **ukucenga**. Olucengo ludizwa ngakumbi ngokuba embiza ngesiduko lo nyana, lithi, ‘Xhamela’. Isizathu esibekwayo, sibekwa kwimo yesilanduli, ‘lingakuhambisi ze’, le mo ilandulayo **iyagxininisa**. Ukuba ze koku kokuba ludwayi ongena nto, hayi ngozikwento eziphathekayo kuphela koko nangokwesimo. Ukwabelana ngelizwe okuvela kumqolo wesi-8, kukuxhamla kwizinto zikhoyo, ubani azizuza njengentsikelelo nempumelelo. Igama ‘**kwakwabelwana**’ likwimo yesenzana ukugxininisa ukuba olu lwabiwo lwenziwa ngabantu, omnye komnye nomnye komnye, oko kuyimo ebonisa intlalo yokuzuza ngokuzuziswa, intlalo yobuntu ethi umntu ngumntu ngabantu.
* **Isitanza sesithathu**, sivula ngegama ‘**phulaphula**’ kugxininiswa ngakumbi ukubaluleka kokuba akuve oku kuthethwayo. Ibinzana ‘qobo lwesizalo’ lisinika ukuba ayingonyana nje koko **ngunyana walo ncakasana**, nokubaluleka kwalo nyana kulo eli xhego. Ngumntu ekufanele ukuba libe liyolela kuye. Ngunyana **okhethekileyo**. Igama elikwesi sitanza ‘Ukuwazalisekisa’ **liyambophelela** unyana, **limnika uxanduva** ukuba oku kuza kuthethwa azibone enyanzelekile ukuba nakanjani akwenze. Eze njengoko exelelwe. Igama, ‘ngenyameko’ lithetha ukuyenza into **ngokucikizekileyo nangokuzinikela**. Olu gxininiso lokuba la mazwi awamamelisise ludalwa kukuba angumyolelo, umyolelo ke **awujikwajikwa**, kufuneka kuhamnje ngawo ngqo. Ngoko ke lusiphuhlisa ngakumbi sihloko esi sombongo. Kukho inkolelo yokuba wakungenziwa ngendlela umyolelo, kuyonakala. Liyacenga ixhego, liyamleleza lo nyana, oku kudizwa kukuphindwa kwebinzana ‘nyana wam’ kumqolo we-12.
* Kwezi zitanza zozithathu, kusetyenziswe isihlanganisi ‘**ukuze**’ ukuhlanganisa imiqolo neengcamango ezikuyo. Isihlanganisi ‘ukuze’ sizisa intsingiselo ebonisa isenzo/unobangela nesiphumo.
* **Kwisitanza sesine,** kuvulwa ngegama **‘wena’** elicacisa ngokuphandle ukuba umbongo lo **ukwimo yengxoxo**, kunxibelelana abantu ababini, lo uthethayo ubhekisa komnye. Igama wena libhekisa kunyana. Obu bume bengxoxo kulo mbongo busetyenziselwe ukuba:

1. Okuthethwa kulo mbongo kukholeleke.
2. Kubelula kumfundi wombongo ukukwamkela oku kuthethwa leli xhego akuve ukuba kubhekisa kuye ngaphezu kokubhekisa kulo nyana.
3. Kuveza ngakumbi imo ntlalo.

Intetho “abaya kwamkela” ekwixesha eliya kuza igxininisa **ixesha** okuyakwenzeka ngalo ulwamkelo nokuba yimeko **enoxhomekeko.** Ukwamkelwa oku kuxhomekeke ekubeni unyana abamamele abantu. Igama, **‘soloko’** linentsingiselo **yesenzo esenzeka nesenziwa maxa onke** esingapheziyo. Ngoko ke ligxininisa ukubaluleka kokuhlala uzithathela ingqalelo izimvo zabanye abantu ohlala phakathi kwabo. Oku kubonisa ukubahlonipha. Igama, ‘ngephanyazo’ lithetha isenzeko esenzeka **ngokukhawuleza okukhulu**. Ibinzana ‘unenkumbula yabazali’ inkumbula ngabantu abaninzi kakhulu. Abazali ngabantu abakuzeleyo, ngokwalapha ngabantu abadlala indima yobuzali, abakunika uthando nenkxaso. Kusetyenziswe **isibaxo** ‘inkumbula yabazali’ ukwakha **umfanekiso-ntelekelelo** odala **umfanekiso-ngqondweni** weliso, ubengathi uyababona abantu abamfukule ngothando lokwenene, bemxhasa nganxa zonke lo nyana. Oku kuphuhlisa ukuba akakuswela bantu bokumnceda nakuba nje eyakuba eyinkedama, kwaye uya kubazuza ngethuba elingephi abaza kuthatha indawo yabazali bakhe kuye.

* Isihlanganisa ‘**Ukuba’** kumqolo we-14 sibonisa imo yoxhomekeko.
* **Isitanza sesihlanu**, sivula ngebinzana “le nto” elingenantsingiselo yandelelo koko isisagwelo sokuthetha esinika intsingiselo yokuyazi le nto uthetha ngayo. Oku kudiza amava elinawo ixhego ngobomi nangabantu ngokubanzi. Ukubelekana kwamagama “yamkela” “olwamkelayo” **kukugxininisa** ukuba abantu benza njengoko usenza kubo. Lilonke yenza kwabanye njengoko ulindele benza ngako kuwe. **Injongo** yoku kukugxininisa ukubaluleka bokwamkela abanye abantu nokwamkeleka kubantu uphila nabo entlalweni. Isihlanganisi, ‘**kananjalo’** sizisa intsingiselo yokongeza kosele kukhankanyiwe oku kongezwayo kube kunzulu kungaphezu koko sekuthethiwe. Inkcaza, “ifela olufelayo” ibethelela ukuba, ukuba abantu uzinikele kubo nabo bayazinikela kuwe, bakuncede nganxa zonke. Kumqolo we-19 nowama-20 kusetyenziswe **ugxininiso ngesilanduli** kwaye le miqolo iqulethe **izilumkiso**. Kusetyenziswe **isafobe esilubaxo** esifukanywe **ngumfanekiso-ntelekelelo ohlokohla izivo ezivelisa umfanekiso-ngqondweni weliso/wokubona**. Igama ‘**uzibhijele’** linentsingiselo yokuzithandela ngento umzimba wonke, ‘**ikratshi**’ kukuzicingela okwenza ukuba abanye abantu ubajongele phantsi, uzibone inguwe oyena mntu ungumntu. Oku ngokwalapha kuthetha ukungaxabisi abanye abantu uxabise isiqu sakho, ungabakhathalale abantu. **Ukuzigqatsa** kukungalindi mntu, nokufuna ukuba kuqaqambe wena wedwa, oko kunokukhokelela ekwenzakaleni. Oku kutyhilwa ligama **ungatshi**. Xa uzigqatsa ubahambela phambili abantu, bayakuyeka naxa sowuphazama de uye kweyela, bangakucebisi. Kule miqolo yomibini kusetyenziswe ubaxo olwakha imifanekiso-ntelekelelo eyenza ukuba kwakheke imifanekiso-ngqondweni yeliso.
* Wakuba zozihlanu ezi zitanza uya kufumanisa ukuba ziziyalo:
* Esokunzela amathamsanqa.
* Esokubaluleka kokuphulaphula ilizwi lomzali uligcine, ulenze.
* Esokuba ngumntu onenyameko
* Esokusoloko ubamkela ubathethala ingqalelo abanye abantu nezimvo zabo.
* Esokuzimisela ukwamkela uluntu kwaye uzimisele kangakoko unakho ukuthanda uluncede. (ulufele)
* Esokufikeleleka ebantwini ungabinakratshi uziphakamise.
* Esokungahambi phambili ngeenjongo zokuqaqambisa isiqu sakho.

(Ubani angavela nazo nezinye)

* Kwezi zitanza kuqaqanjiswa, kubethelelwa ukuba yonke into **iqala kuwe ebomini**. Kwaye **zingesimilo, isimo nendlela yokuziphatha**.
* Ukusuka kwisitanza sesithandathu ukuya kweseshumi **yimiyalelo.** Oku kutyhilwa kukusetyenziswa **kwezilabalabi zoyalelo u-maze, ze, uze no-ma.**
* **Kwisitanza sesithandathu,** kuvulwa **ngesilabalabi soyalelo** u-maze. Kumqolo wama-22 kusetyenziswe igama, “**zokwenene**” elithetha into eyeyokwenyani. Ngokwalapha kuthethwa izihlobo ezizizo nezifanelekileyo. Igama **“zinesithatha**”, isithatha kukukhanya okubonakala kude/ luphawu lokukhanya kwento ethile. Kusetyenziswe **ubaxo** “zinesithatha sembeko” oko kukuthi uzibona lula ngokuba nembeko, ziqaqambe ngayo. Kumqolo wama-23 igama ‘**indlela’** lithetha izenzo kanti ‘ukulahleka’ kukuphuma emendweni wenze izinto ezingamkelekanga entlalweni. Kusetyenziswe ubaxo, oluzele **umfanekiso-ntelekelelo** owakha **umfanekiso-ngqondweni weliso**, unge uyababona abantu abanembeko kangangokude bakwazi nokumakha omnye xa ephambuka. Oku kuphuhlisa ukuba izihlobo zenene zezinesimilo nesimo esihle, nezikwakhayo naye umntu. **Lilonke umyalelo wokuqala**: Kukukhetha izihlobo ezinembeko nesimilo esihle eziza kumakha.
* **Kwisitanza sesixhenxe,** kuvulwa **ngomyalelo** wokuba unyana **maze alulame.** Igama ukululama lithetha ukuthetha isimo sokubanomoya ophantsi, uthobeke ngokwesimo. Inkcazelo, “Emva kwexesha” izisa intsingiselo yokuba isiphumo solulamo asibonakali kwakamsinya. Kumqolo wama-27 kukho **ubaxo**

“bayakuzivula iintliziyo” oku kuthetha ukucaceleka ebantwini, uthandwe ngabantu. Lukwakho nakumqolo wama-28 **ubaxo** “Bakuphakamisele phezulu” Ukuphakamisela umntu phezulu okuvezwa kumqolo wama-28 kuthetha **ukumxabisa** umntu, abaluleke. Ngoko ke unyana uya kuzuza ukubiseka ebantwini. Ukubaluleka kophawu lolulamo emntwini kutyhilwa ngokusetyenziswa kogxininiso ngesilanduli ‘ungaze’ olubonakalisa ukuba xa ubekwe ngabantu akuwi, ulwa kuphela xa inguwe ozibalulayo. Ngoko ke kusetyenziswe umfanekiso-ngqondweni weliso ukuyiphuhlisa le ngcamango.

* **Umyalelo wesibini**: Kukuba makalulamele abantu unyana.
* **Kwisitanza sesibhozo**, kuvulwe **ngesafobe esiyimpikiswano** (iokhzimoroni) ngokuthi kusetyenziswe amagama achaseneyo ukucacisa ingcamango, ‘omkhulu nomcinci’. Oku kuphuhlisa ukuba ahlonele ahloniphe bonke abantu angakhethi. Kumqolo wama-30 kusetyeniswe igama “oswele” elithetha umntu ongenanto, “izambatho’ zizinto zokunxiba kodwa eli gama ngokwalo mbongo lisetyenziswe **njengomqondiso wokubanezinto**. Izambatho zahlula abantu ngokwamahlelo asentlalweni. Kuquka ngowezinto eziphathekayo, ngokwepokotho, ngokwezikhundla, njalo njalo. Ezi zinto ibezizinto abantu abaziwa ngazo. Ongenazo ke ngoko akazelwe ntweni. Kuthiwe makamaleke. **Ukwaleka** umntu kukumambathisa uphindaphinda. Kule miqolo kusetyenziswe isigama esinamandla okudala **imifanekiso-ntelekelelo** xhokonxa izivo kofundayo kudaleke **imifanekiso-ngqondweni**, unge uyababona abantu , omdala nomncinci behlonitshwa ngokufanayo. Unge uyambona umntu oze esambathiswa. Lilonke ongenanto enikwa oko akudingayo. Imbongi kwesi sitanza isebenzisa amagama anika **imiyalelo engqongqo**, **“mbeke” “maleke”** oku kuphuhlisa ukuba zizinto unyana **anyanzelekileyo** ukuba azenze. Kukho unyanzeliso oluthile, olugxininisa ukuba zizinto ezibalulekilyeyo ezo entlalweni. Ukuhlonipha nokunceda abantu. Kumqolo wama-31 kusetyenziswe **ubaxo**, yiva xa kusithiwa, “Ucango lwendlu yakho maze ungaluvali” oku kuthetha ukuba makenza indlela yokuba abantu abadinga uncedo mabakwazi ukufikelela kuye. Ibinzana “mihla le” liwubethelela ngakumbi umongo walo mhlathi wokuba luncedo kwabanye. Nto leyo kugxininiswa ukuba makayenze unyana maxa onke. Isihlanganisi “kodwa” sihlakulela ingcamango ekhabanayo nale ibekiweyo.
* **Umyalelo wesithathu**: Ngowokuba makahloniphe bonke abantu.
* **Umyalelo wesine**: Ngowokuba makabancede abasweleyo ngokwezidingo zabo kangakoko anakho.
* **Umyalelo wesihlanu**: Ngowokuba makenze kubelula ukuba abadinga uncedo wakhe bafikelele kuye lonke ixesha.
* **Kwisitanza sethoba,** kusetyenziswe isafobe esiluchasaniso, sona sibeka iingcamango ezichaseneyo zimelane, ukugxininisa uluvo oluthile. Lufumaneka kwimiqolo, 33-34.

“Ingqondo yakho mayisoloko iphaphamile,” “Umphefumlo wakho usoloko uthozamile.” Ingqondo **yingqiqo** kanti umphefumlo yile nto **ingumntu** apha emntwini. Ukuphaphama kukubonisa ingqiqo ebeleke ubulumko kanti ukuthozama yindlela ubani enza ngayo izinto enesidima nesihomo nediza intlonelo. Oku kuhanjiswa kunye kube kuko okumenza umntu abengumntu onguye phakathi kwabantu. Zombini ingqiqo nokuthozama zibalulekile emntwini, yakuhamba yodwa enye kuzo ibonisa ukusilela okuthile kubuntu bakhe. Umqolo 35, unika umyalelo, “Maze ungasoloko ufinge iintshiyi”. **Ukufinga iintshiyi** kwayanyaniswa nokungakhululeki okuxwaye impakamo. Isenzi “Khululeka” sisisiyaleli esinika umyalelo ocacileyo noqononondisayo. Oku kuphuhlisa ukubaluleka kokuba ngumntu ofikelelayo nofikelelekayo ebantwini. Oku kwenza ukuba uhlalisane nabo kakuhle. Kukwaluphawu lokuba nobuntu. Ukuphindaphindwa kwesilabalabi ‘usoloko’ kubethelela ukuba oku kuthethwa ngako konke makahlale ekwenza. Ze kumqolo wama-35, sibekwe kwimo yesilanduli ngeenjongo zokugxininisa ukubaluleka kokuhlala ekhululekile unyana. Igama ‘ukuze’ lityhila isenzo esilandelwa sisiphumo. Oku kubethelela iziphumo zokuhlala ekhululekile ezikukuba akayi kushiywa ngabantu. Igama ke ngoko, **“bangakushiyi”** likwimo yesilanduli ukuze kugxininiseke ingcamango yokuba wakubanempakamo, akubi nabantu ebomini.

Isigama esisetyenziswe kwesi sitanza kwakho, sidala imifanekiso-ntelekelelo ezisa imifanekiso-ngqondweni yeliso, eyenza ukuba zicace cace iingcamango ezibethelelwayo.

* **Umyalelo wesithandathu**: Ngowokuba nengqondo elumkileyo aqiqe.
* **Umyalelo wesixhenxe**: Ngowokwenza izenzo ngendlela enesihomo nendilisekileyo ebonisa intobeko. (ukuthozama)
* **Umyalelo wesibhozo**: Ngokuhlala engumntu okhululekileyo.
* **Kwisitanza seshumi**, **kusetyenziswe isilabalabi soyalelo**, u “ze” esinika **umyalelo othintelayo**. Ukubekwa kwaso kwimo emfutshane eshunqulelayo kwenza **sigxininise ngakumbi** oku kuthethwayo. Oku kukwimiqolo, 37-38.

**Iimbobo** ekuthethwa ngazo kumqolo wama-37, ziindawo ezingafanelekanga, ekufumeneka kuzo abantu abanemikhuba nabenzi bobubi. Isikweko esikwimo yolandulo **“zungabiyongcuka”** sicacisa okungafanelekanga nokubi amakangakwenzi. Ingcuka sisilwanyana esaziwa ngobumenemene namaqhinga ezintsomini. Saziwa ngokuphila ngeqhinga. Igama, “**iqwengayo**” lithetha into enobungozi ebulala ngoburhalarhume obukhulu. Ke ngoko, oku kuthetha ukuba maze angabi ngumntu osebenzisa iindlela ezimbi nezizele inkohlakalo ukuzuza izinto ebomini. Ethabatha izinto ezingelolungelo lakhe. Kubuya kuthiwa kwakulo mqolo wama-38, angabilulo **nokhozi**. Ukhozi lwawa neempawu zokomelela nobunkokheli kodwa kwalona luyonalakisa kuba lutya amatakane asemancinane eegusha neenbokhwe. Kwakhona lukwa bhabhela kude kakhulu kwezinye iintaka.

Ngokwalapha kulo mbongo kubhekiswe kuphawu olubi lokhozi. Olu lokutshabalalisa lusitya izinto zabantu nolokuhambela kude ebantwini. **Imifanekiso-ntelekelo** ekhoyo kwesi sitanza ihlokoze izivo kwadaleka **imifanekiso-ngqondweni yeliso nowendlebe**. **Isilabalabi** u-ze- sinika **umyalelo ongqongqo** aze alandelwe zizenzi ezikwimo elandulayo ukubonisa ukuba kunikwa imiyalelo othintelayo, enentsingiselo yokuba aze angakwenzi konke konke oku ayalelwa ngako.

Kumqolo wama-39, **isiyaleli** “zube” sinentsingiselo ebethelelayo. Igama “**ngumkhonzi”** linika intsingiselo yomntu ocakazela omnye/abanye. Ke ngoko oku kuphuhlisa ukubaluleka kokuba entlalweni yiba sisicaka sabanye abantu. Kwindawo obekwe kuyo ubekelwe ukuba luncedo nokusebenzela ukutshintsha impilo yomnye umntu ibengcono. Igama **intsika** lithetha isibonda esisesizikithini, esixhasa indlu. Esi sibonda similiselwa ngaphantsi komhlaba asilabalabi sithubeni. Ngoko ke sizinzile. Ngokwalapha, eli gama lithetha umntu oxhasa abanye abantu, ozinzileyo. Ebaxhasa ngokukuko.

* **Umyalelo wethoba:** Ngowokuzinxwema kwiindawo ezingafanelekanga zobubi.
* **Umyalelo weshumi:** Ngowokungaxhaphazi iznto zabantu azizuze ngobumenemene nenkohlakalo.
* **Umyalelo weshumi elinanye:** Ngowokuba angabingomntu uhambela

kudekwabanye, asebenzisane nabanye abantu/ angalilisi abantu ngokuzithathela ngolunya kwizinto zabo.

* **Umyalelo weshumi elinesibini:** Ngowokucakazela uluntu ngokunyaniseka (Umkhonzi).
* **Umyalelo weshumi elinesithathu**: Ngowokuba yintsika, ukuxhasa abanye abantu.
* Kuzo zozihlanu ezi zitanza, kunikwa imiyalelo. Inikwa ngokwamanqanaba okushiyana kwayo ngokubaluleka. Unyana uxelelwa amakakwenze namakangakwenzi ebantwini ukuze abengummi onguye, ohlalisana kakuhle nabanye abantu.
* **Kwisitanza seshumi: Sisitanza sesibhambhathiso**: Ixhego lifuna unyana azibophelele ekwenzeki konke**.** Sivula **ngesiyaleli “Ndithembise”** ukuthembisa kuthetha ukunika umntu ingqiniseko ehamba nesivumelwano sokuba uza kukwenza okuthile. Igama, ‘uzifaka’ linika intsingiselo yokuba umntu wenza okuthile ekwenza kwakuye. **Ityala**-sisiphumo sesenzo esibi nesingamkelekanga esihamba **nesohlwayo** **esiqatha.** Apha kwesi sitanza ixhego lifuna unyana athembise ukuba **akasoze amlibale uMdali**. Linqanaba lokuqgibela lalo myolelo eli. Ukubeka nokwazi uThixo ongumniki bomi.
* **Inqanaba lokuqala lelokuba uqala wena ubenesimilo nesimo esihle nendlela yokuziphatha ekwenza abantu bakwamkele.**
* **Inqanaba lesibini lelokuphatha kakuhle abanye abantu uzidibanise nabo ukuze wakheke, ubalulamele, ubahlonele ubancede, ufikeleleke kubo ungabangcoleli, ubakhonze ukuze bakwamkele bakuphakamise bakuthembe.**
* **Inqanaba lesithathu kukwazi nokukhumbula uMdali okudalileyo maxa onke. Oku ke okuyeyona tsikelelo inkulu.**

**Umongo wombongo ngokufutshane:** Lo mbongo ungendlela yokuzuza amathamsanqa empumelelo ngokuzuza oko afanele ukukuxhamla elizweni, ukwamkela abantu ukuze abenabantu abaza kudlala indima yobuzali; ukungabaphakameli abantu, ukukhetha izihlobo ezizizo, alulame ezokuthandwa aphakanyiswe ngabantu. Anike intlonipho kwiintlobo zonke zabantu, ancede bonke basweleleyo maxa onke ekwenza oko ngengqondo ephaphileyo nangokuthozama, ekhululekile.

Ukuzinxwema kwiindawo ezinobubi, angabiyongozi kwabanye ngenxa yonyoluko kwaye afikeleleke kubo. Abesisicaka esikhonza uluntu nentsika ekwenza oko nonyaniseko nentembeko. Elokugqiba, amazi angamlibali uMdali.

**Umxholo:** Ngowokuba amathamsanqa ebomini uwazuza ngesimilo esihle, ukuhlalisana kakuhle nabanye abantu nokwazi uMdali wakho/ Ngowokuba impumelelo ebomini kukwazi uMdali wakho nto leyo ibonakala ngesimilo esihle nokuhlonela uxabise abanye abantu/ Ngowokuba akunakumazi uMdali ungazazi wena siqu kwaye ungabaxabisanga abanye abantu (Ubani angeza nomnye umxholo ngokokubeka ngokubeka kwabantu kodwa uphendule umbuzo othi loluphi udaba elugqithisayo imbongi ngalo mbongo.)

**Umyalezo:** Ziphathe kakuhle, uhlalisane kakuhle nabantu ukhumbule uMdali wakho ukuze uzuze amathamdanqa ebomini/ Qala ulungise wena siqu ukuze ukwazi ukuhlalisana nabanye abantu kakuhle umazi noMdali (Ubani angabeka ngolunye uhlobo)

**Imfundiso:** Kubalulekile ukuxabisa abanye abantu ukuze nabo bakuxabise/ Yenza kwabanye njengoko kunga kungenziwa kuwe/ Akumazi uMdali ungabazi abantu/Amathamsanqa ebomini uwafumana ngokusikelelwa ngabanye abantu ngenxa yezenzo zakho ezihle/ Ubuntu bubiza obunye/Ukulunganga ukumlibala UMdali nokungabaxabisi abanye abantu ebomini. (Ubani angeza nezinye kodwa zayame kumxholo nomongo wombongo)

**Injongo yembongi ngalo mbongo:** Kukuxhobisa abantu ngezinto ezimphathela amathamsanqa umntu ebomini/ kukufundisa abantu ngendlela yokuziphatha nokuhlalisana kakuhle nabanye abantu nokubaluleka kokungamlibali umdali/ Kukubonisa ukubaluleka kwendlela esiziphatha ngayo ebomini nekuyeyona siza kuphela siyishiya kubantwana bethu (Ubani angavela nenye injongo.)

**Injongo yeli xhego.** Kukuxhobisa unyana walo ngezinto ezizona zenza umntu abengumntu phakathi kwabanye abantu/ kukuxhobisa unyana walo ngendlela yokuziphatha nokuhlalisana kakuhle nabanye abantu.

**Umoya wombongo uwonke:** Ngowoxhalabo/ngowonxunguphalo eli xhego lisendleleni yokuphela kobomi balo, alinangqiniseko yokuba ngenene ezi zinto ziza kubanjalo/ alazi nokuba unyana walo uyakuzivisisa na azenze xa lingasekho/ zizinto ekungekho ngqiniseko yokuba ziza kubanjalo kuba ziza kwenzeka kwixa elizayo lingekho lona.

**Umsebenzi:** Funda umbongo “Umyolelo wexhego” uze uphendule le mibuzo ilandelayo.

1. Cacisa ukuba kutyhila ntoni ngembono yembongi ukubhalwa kwalo mbongo ube yimo yengxoxo. (2)
2. Injani ithoni yalo mbongo? Xhasa impendulo yakho. (2)
3. Ngcingani onayo ngomyolelo emva kokuba ufunde lo mbongo? (2)
4. Ingaba isihloko salo mbongo sifanelekile? Xhasa impendulo yakho. (2)

**[08]**