**JINA……………………………….……NAMBARI YA USAJILI……..DARASA………..**

**102/2**

**KISWAHILI LUGHA**

**KARATASI YA PILI**

**SEPTEMBA 2022**

**KIDATO CHA NNE**

**102/2**

**Kiswahili Lugha**

**Karatasi ya 2**

**Muda:Saa 2 ½**

**Maagizo**

*(a)Andika jina na nambari yako ya mtihani katika nafasi ulizoachiwa hapo juu.*

*(b)Tia sahihi yako kisha uandike tarehe ya mtihani*

*(c) Jibu maswali yote.*

**Kwa matumizi ya mtahini pekee**

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| **Swali** | **Upeo** | **Alama** |
| **1** | **15** |  |
| **2** | **15** |  |
| **4** | **40** |  |
| **4** | **10** |  |
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**1 UFAHAMU (alama 15)**

*Soma kifungu kifuatacho kisha ujibu maswali*

Suala la mahusiano ya wanadamu katika jamii, uainishaji wake na udhihirikaji wake limewashughulisha wataalamu wa elimu jamii kwa dahari ya miaka. Suala hili huwatafakarisha wataalamu hao kutokana na umuhimu wake katika maisha ya binadamu. Msingi mkuu wa uainishanji wa mahusiano hayo ni kukichuza kipindi cha mahusiano yenyewe. Yapo mahusiano bainaya waja ambayo yanachukua muda mfupi, kwa mfano saa au dakika chache na mengine ambayo huenda yakachukua miaka ayami.

Mahusiano ya muda mrefu kabisa ni yale yanayojulikana kama mahusiano ya kudumu. Inamkinika kudai kuwa miundo ya kijamii, kisiasa na kiuchumi huweza kuyadhibiti mahusiano hayo kwa kiasi kikubwa. Watu wengi huitakidi kuwa uhusiano uliopo baina ya mtu na jamaa yake utachukua muda mrefu, na kwa hiyo ni uhusiano wa kudumu. Hali hii hutokana na uhalisi kuwa tunahusiana na jamaa zetu kwa kipindi kirefu labda tangu ukembe hadi utu uzima wetu. Uhusiano huuhautarajiwi kuvunjwa na umbali wa masafa baina yetu;tunaendelea kuwasiliana kwa barua au, katika enzi hii ya utandawazi,kwa kutumia nyenzo za teknohama kama mtandao na simu za mkononi na kudumisha uhusiano wetuwa kijamaa. Hata hivyo, inawezekana baadhi ya mahusiano ya kijamaa yasiwe ya kudumu. Mathalan, uhusiano uliopo baina ya mke na mume, na ambao unatarajiwa kuwa wa kudumu au wa kipindi kirefu,unaweza kuvunjwa kwa kutokea kwa talaka. Talaka hiyo inavunja ule uwezekano wa uhusiano wa kudumu unaofumbatwa na sitiari ya pingu za maisha.

Katika ngazi ya pili,mahusiano ya kipindi cha wastani,kuna mahusiano yanayohusisha marafiki zetu maishani, shuleni au kwenye taasisi zozote zile, majirani zetu, wenzetu katika mahali mwa kazi,washiriki kwenye sehemu za ibada au za burudani na wenzetu kwenye vyama tofauti na makundi ya kujitolea. Inawezekanakudahili kuwa baadhi ya mahusiano haya,hususan baina ya marafiki na majirani huweza kuwa ya miongo na daima. Hali hii huweza kutegemea muundo na mfumo wa jamii. Kwa mfano, kwa wanajamii waoishi kwenye janibu fulani mahsusi, na kwa miaka tawili bila ya kuhajiri,uhusiano wao na majirani huweza kuwa wa kudumu. Hali hii **inasigana** na hali iliyoko kwenye maisha ya mijini. Maisha ya mijini yana sifa ya kubadilikabadilika. Isitoshe,kutokana na mfumo wa maisha ya kibepari **yameghoshi** ubinafsi mwingi. Mawimbi ya mabadiliko na ubinafsi huweza kuumomonyoaukuta wauhusiano wa kudumu.

Mwelekeo wa maisha ya siku hizi ya uhamaji kutoka maeneo au viambo walikoishi watu unasababisha kupombojea kwa mahusiano ya kudumu baina yao na majirani zao. Uhusiano katiya wenza katika mazingira ya kazi unahusiana kwa kiasi fulani na ule wamajirani. Vimbunga vya ufutwaji kazi, ubadilishaji wa kazi, hali zisizotegemewa na mifumo ya kimataifa pamoja na hata mifumo ya kisiasahuweza kuathiri mshikamano wa wanaohusika kazini.

Kiwango cha mwisho cha mahusiano ni uhusiano wa mpito au wa muda mfupi. Mahusiano ya aina hii hujirikatika muktadha ambapo pana huduma fulani. Huduma hizi zinaweza kuwa za dukani, kwenye sehemu za ibada,kwenye kituo cha mafuta,kwa kinyozi, kwa msusi na kadhalika. Kuna sababu kadha zinazotufanya kuyazungumzia mahusiano ya aina hii kama ya mpito. Kwanza, uwezekanowa mabadiliko ya anayeitoa huduma hiyo ni mkubwa. Si ajabu kuwa unaporudi kwa kinyozi au msusi unatambua aliyekushughulikia hayupo. Hata hivyo, kuna **vighairi** hususa pale ambapo mtoa huduma anayehusika ni yule yule mmoja.

Mahusiano ya mpito yanatawaliwa na‘uhusiano wa chembe chembe.’ Uhusiano wa chembe chembe, bidhaa ya mfumo wa kibepari, unamaanisha kuwa kinachoshughulisha mtu ni chembe ndogo tu ya mwenzake. Chembe hiyo inaweza kuwa huduma, kwa mfano, gazeti analokuuzia mtu, viatu anavyokushonea,nguo anazokufulia,ususi anokufanyia na kadhalika. Mahussiano ya aina hii yametovukwa na hisia za utu na ni zao la mifumo ya kisasa ya kiuchumi na kijamii. Mtu anayehusiana na mwenzakekwa misingi ya chembe ndogo tu, huenda asijali kama mwenzake amekosa chakula,amefutwa kazi,amefiliwa,ameibiwa na kadhalika.

Suala kuu tunalopaswa kujiuliza ni: je, tunahusianavipi na jamaa zetu, marafiki zetuna majirani zetu? Je, uhusianowetu na raia wenzetu ni wa aina gani? Je, uhusiano wetu na nchi yetu ni wa mpito au ni wa kudumu?

1. Taja kigezo cha kuzungumzia mahusiano. (alama 1)

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1. Eleza imani ya watu kuhusu mahusiano ya watu. (alama 1)

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1. Fafanua athari ya teknolojia kwenye mahusiano ya watu. (alama 2)

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1. Eleza sababu nne kuu za kuharibika kwa mahusiano katika maisha ya leo.(alama 2)

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1. Taja sifa kuu za mahusiano ya muda mfupi. (alama2)

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1. Je, kifungu hiki kina ujumbe gani mkuu? (alama2)

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1. Eleza maana ya maneno yafuatayo kama yalivyotumiwa katika kifungu. (alama 3)

(i) inasigana...........................................................................................................................

(ii)yameghoshi………………………………………………………………………………………………………………..

(iii)vighairi………………………………………………………………………………………………………………………

**2 UFUPISHO (alama 15)**

Jamii ya leo inatawaliwa na kuendeshwa na kanuni ya maarifa. Inawezekana kusema kuwauchumi wa jamii za leo na zijazo utategemea maarifa zaidi kuliko utakavyotegemea uwezo wowote mwingine. Utambuzi wa uwezo mkubwa wa maarifa katika maisha ya binadamu ndio msingi wa watu kusema ‘maarifa ni nguvu.’

Maarifa huelezwa kwa tamathali hii kutokana na uwezo wa: kuyadhibiti,kuyaendesha, kuyatawalana kuyaongoza maisha ya binadamu popote pale walipo. Mtu ameyakosa maarifa fulani huwa ameikosa nguvu hiyo muhimu na maisha yake huathirika pakubwa. Kwa msingi huu, maarifa yanawezakuangaliwa kama utajiri mkubwa ambao binadamu anaweza kuutumia kwa faida yake au kwa faida ya wanajamii wenzake. Ukweli huu ndio unaoelezwa na methali ya Kiswahili: ‘Elimu ni mali.’ Elimu ni chimbuko la maarifa muhimu maishani.

Msingi wa utajiri na maendeleo ya binadamu popote alipo basi ni maarifa. Je, maarifa kwa upande wake yana sifa gani? Maarifa yenyewe hayana upinzani. Maarifa uliyo nayo huweza kuwa na watu wengine pasiwe na upinzani baina yenu kwa kuwa kila mmoja ana maarifa sawa. Kila mmoja ana uhuru wa kuyatumia maarifa hayo kama chanzo cha kuyazalisha mengine. Utumiaji wa maarifa yenyewe hauyamalizi maarifa hayo. Maarifa hayawezi kugusika ingawa mtu anaweza kuyanyumbua maarifa yenyewe kwa kuyatumia kwa namna tofauti.

Maarifa huingiliana na maarifa mengine. Maarifa aliyo nayo mtu huweza kuhusishwa na maarifa aliyo nayo mtu mwingine ili kuvyaza au kuzuka na maarifa tofauti. Maarifa yanaweza kuchukuliwa kutoka sehemu moja hadi nyingine kwa namna ambavyo mtu huweza kufanya bidhaa nyingine ile. Kwa mfano, ni muhali mtu kulalamika kuwa hawezi kutembea kutoka sehemu moja hadi nyingine kwa sababu ana mzigo wa maarifa kichwani.

Sifa nyingine muhimu ya maarifa ni kuwa yanaweza kuwasilishwa kwa njia au mitindo mingine ya kidhahania. Ikiwa unataka kukihamisha chombo fulani kutoka sehemu moja hadi nyingine, lazima uwazie ukubwa wake, uzito wake na labda hata umbali wa panapohusika. Maarifa huweza kubadilishwa au kugeuzwa na kuwa ishara ambazo huyafanya kuwasilishswa kwa njia nyepesi kuliko kwa mfano ikiwa mtu atayawasilisha katika muundo wa, kwa mfano,kitabu.

Maarifa yana sifa ya uhusianaji. Kipengele fulani cha maarifa huwa na maana kinapowekwa sambabmba au kugotanishwa na kipengele kingine cha maarifa. Huo huwa muktadha mzuri wa kueleweka au kuwa na maana kwa mfano, neno ‘mwerevu’ huweza kuwa na maana kwa kuwekwa katika muktadha wa ‘mjinga’, ‘ mjanja’, ‘hodari’ na kadhalika.

Maarifa huweza kunifadhiwa katika nafasi ndogo sana. Suala hili linaeleweka kwa njia nyepesi tunapoangalia maarifa katika muktadha wa teknolojia. Data zinazowahusu mamilioni ya watu,ambazo zingehitaji maelfu ya maktaba na lukuki ya vitabu, huweza kuhifadhiwa kwenye kifaa kidogo kinachoweza kutiwa mfukoni.

Maarifa hayawezi kuthibitiwa au kuzuiliwa mahali fulani yasisambae. Maarifa huenea haraka sana. Maarifa ni kitu kinachoepuka pingu za watu wanaopenda kuwadhibiti binadamu wenzao. Hata pale ambapomfumo wa kijamii au wa kisiasa unafanya juu chini kuwadhibiti raia au watu wenyewe,ni muhali kuyadhibiti maarifa yenyewe. Inawezekana kuzidhibiti njia fulani za uenezaji wa maarifa lakini maarifa hayo yatapata upenyu wa kusambaa. Ni kweli kuwa maarifa ni nguvu inayozishinda nguvu zote.

(a ) Fupisha aya ya pilina tatu (maneno 55-60)(alama 5, 1 ya utiririko)

**Matayarisho**

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(b) Eleza sifa kuu za maarifa kama zinavyojitokeza kuanzia aya ya nne hadi aya ya nane.

(maneno 100-110) (alama 10, 2 za utiririko)

**Matayarisho**

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**Nakala safi**

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**3 MATUMIZI YA LUGHA** (alama 40)

1. Taja sauti mbili zinazotamkwa mdomoni. (alama 2)

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1. Andika visawe vya maneno yafuatayo; (alama 2)

i)doa…………………………………………………………………………………………………………………………

ii)omba............................................................................................................................

(c ) Bainisha shamirisho na chagizo katika sentensi (alama 2)

Vibarua wamefanya kazi haraka ipasavyo .

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(d) Eleza maana mbili za sentensi ifuatayo;

Hawa ni watoto wa marehemu Bwana Ndovu na Bi.Makombo…………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………

(alama 2 )

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(e) Eleza matumizi ya alama ya ritifaa kwa neno lifuatalo;

N’shamchukua (alama 2)

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(f) Eleza mofimu katika neno lifuatalo (alama 3)

Walichokilalia

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(g) Bainisha vitenzi vilivyo katika sentensi ifuatayo: (alama 2)

Kalamu aliyokuwa nayo mwalimu ni ya mwanafunzi.

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(h) Changanua sentensi ifuatayo ukitumia mistari au mishale (alama 4)

Chakula kitamu kimeandaliwa.

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(i)Huku ukitoa mifano mwafaka onyesha matumizi matatu ya kinyota katika sentensi. (alama 3)

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(j)Tunga sentensi moja ukitumia kielezi cha wakati na kielezi cha mahali. (alama2)

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(k) Toa mfano wa neno lenye muundo ufuatao wa silabi. (alama 1)

IK+KI+KI+KI

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(l) Onyesha matumizi ya viakifishi vifuatavyo. (alama 2)

(i) kibainishi

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(ii)parandesi

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(m) Tumia neno –baya kama: (alama 2)

(i) kiwakilishi

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(ii)kielezi

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(n) Tunga sentensi sahili ukitumia kitenzi ‘la’ katika kauli ya tendewa. (alama 2)

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(o)Unganisha sentensi zifuatazo ukitumia neno japo;

i)Selina alijitahidi sana.

ii)Selina hakushinda mbio hizo.

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(p)Kwa kuzingatia maagizo andika upya sentensi ifuatayo: (alama2)

Tinga amewafanya ng’ombe wake wanywe maji.

(Anza kwa : Mifugo wangu …………..usitumie ‘amewafanya’)

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(q)Tunga sentensi moja yenye nomino dhahania na kivumishi kimilikishi. (alama 2 )

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(r) Bainisha maana mbili zinazojitokeza kutokana na sentensi hii. (alama 2)

Umu alimwandikisha mkewe.

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(s)Onyesha dhamira ya sentensi hii; (alama 1)

Huenda mvua ikanyesha leo

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**4.ISIMUJAMII** (Alama 10)

Kumekuwa na mijadala mingi kuhusu athari ya chanjo dhidi ya ugonjwa unaosababishwa na virusi vya Kovid-19.Wewe ni Afisa wa afya katika eneo lenu umealikwa kutoa hotuba kuhusu usalama wa chanjo hii .Eleza sifa kumi za lugha utakayotumia.

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