**102/ 2**

**Jina…………………………………………………Nambari ya Mtahiniwa……………………**

**Sahihi ya Mtahiniwa……………………………………… Tarehe…………..……….………..**

ASUMBI GIRLS HIGH SCHOOL

POST -MOCK 1

AUGUST/SEPTEMBER

2022

**AGOSTI / SEPTEMBA - 2022**

**KISWAHILI**

**Karatasi ya Pili**

**LUGHA**

**Muda: Saa 2 ½**

**Maagizo**

1. *Andika jina lako na nambari yako katika nafasi ulizoachiwa hapo juu.*
2. *Weka sahihi yako na tarehe ya mtihani katika nafasi ulizoachiwa hapo juu.*
3. *Jibu maswali yote*
4. *Majibu yote yaandikwe katika nafasi ulizoachiwa katika kijitabu cha maswali.*
5. *Majibu yote lazima yaandikwe kwa lugha ya Kiswahili*
6. *Karatasi hii ina kurasa 12 zilizopigwa chapa.*
7. **Watahiniwa ni lazima waangalie kama kurasa zote zimepigwa chapasawasawa na kuwa maswali yote yamo.**

**Kwa Matumizi Ya Mtahini Pekee:**

|  |  |  |
| --- | --- | --- |
| **Swali** | **Upeo** | **Alama** |
| **1** | **15** |  |
| **2** | **15** |  |
| **3** | **40** |  |
| **4** | **10** |  |
| **Jumla** | **80** |  |

1. **UFAHAMU**

**Soma makala yafuatayo kisha utekeleze maagizo yafuatayo**

Utotoni niliamini kwamba kusoma ndiko ufunguo wa kila kitu ulimwenguni kwa jinsi kunavyoonekana kuwatoa watu katika uzuzu, ukata na ugonjwa: na kuweka kwenye maisha bora ya mwangaza wa kujua kusoma na kuandika, utajiri wa kuweza kuvaa hata suti ya vipande vitatu, na kuwa na afya ya kuonekana kwa kitambi. Hizo ni zamani zile ambapo shule ya vidudu haikuwa sharti la mtoto kukubaliwa katika darasa la kwanza. Mtoto angelisha au kusaidia kwa kazi za nyumbani mpaka kufika umri labda wa miaka kumi kisha, kufumba na kufumbua, afisa wa serikali angeonekana akishauriana na mzazi wa mtoto. Matokeo yangekuwa mtoto huyo kuanza safari ndefu ya kila siku, apate asipate chakula.

Mimi kwa upande wangu sikujali maisha pata-nenda shule, kosa – bado – nenda – shule. Sikujali kero za baridi kali wala karaha za vua la asubuhi. Kuanzia utotoni *niliwahusudu* wenzangu waliokuwa wakirauka kiasi cha kufikiriwa kuwa walilala kwa shati na kaptula zao, au kwa blauzi na skati na kaptula zao. Nilipendezwa na yunifomu zao nikatamani na hata kuapa kwamba siku moja nitavaa kama wao na kutembea kwa maringo kama wao. Zaidi nilitamani kufika walikokuwa wakienda na kufanya walivyokuwa wakifanya huko.

Penye nia hapakosi njia. Nia yangu ilidhihirika pale nilipojiunga na darasa la kwanza. Darasa la kwanza lilinisoma kisogo baada ya siku mbili tu. Nalo la pili likanipungia mkono baada ya juma moja. Miaka mitano baadaye nilikutana na kiunzi cha kwanza kwenye mtihani wa kitaifa wa chumba cha saba uliokuwa kifungua mlango wa kuingilia kidato cha kwanza.

Baada ya miaka minne nilikutana na mlango funge mwingine ambapo nilibisha na ukanifungukia kwa *kutia fora* katika mtihani wa kiwango cha elimu ya upili. Katika miaka miwili iliyofuatia nilijiunga na shule maarufu ya kitaifa siku hizo.

Masomo hayakuendelea kuwa mteremko kwangu kwani uchechefu wa karo na masurufu ulimaanisha kuwa siku nyingi nilikuwa nje ya kuta za darasa letu. Hata ivyo *nilijifunga masombo.*Hatimaye nilifunguliwa milango ya kuingia ndaki.

Baada ya kuhitimu kwa shahada ya kimsingi ya uzamili, kisha uzamifu au udaktari falsafa hatimaye, nilifanywa meneja kufikia leo. Hata nikiwa ukubwani bado ninazidi kusoma na kutafiti ili nisiote ukurutu wa akili.

Cheo na madaraka haya ya umeneja yamaanisha kila siku nivae suti kamili na shati nyeupe pe, ambayo shingoni imeambatanishwa na kipande maalumu cha kitambaa kinacholewalewa kifuani. Nijiangaliapo kiooni hujifananisha na mtu ambaye amejitia kitanzi shingoni.

Nina kitambi ambacho labda ni *taashira* ya utajiri. Hata hivyo ingawa mimi si tajiri mwenye sauti kubwa kiuchumi, ninaweza kujivunia elimu yangu iliyoniwezesha kujimudu kidogo maishani. Sasa nina shamba langu mwenyewe, nyumba yangu mwenyewe ambayo imejaa mali yangu mwenyewe. Nina redio yangu mwenyewe, rununu yangu mwenyewe na wanyama wangu mwenyewe.

Lakini mwenzangu ambaye zilimwishia ukingoni katika shule za nasari, hana elimu, pesa walamahali pa kuzikiwa wakati mpira utakapomwia mwingi.

**MASWALI**

1. Eleza imani ya mwandishi kuhusu elimu. (alama 3)

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1. Taja dhiki zilizomkabili mwandishi alipokuwa shuleni ( alama 2)

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1. Onyesha uhusiano uliopo kati ya elimu, kazi na ukwasi kwa mujibu wa habari hii. (alama 3)

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1. Ukirejelea makala haya, fafanua msemo, ‘elimu ni bahari haina kikomo’ (alama 3)

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1. Hatima ya wale ambao hawakupata elimu ni ipi? (alama 2)

………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………f. Badala ya maneno yafuatayo mwandishi angetumia msamiati gani? (alama 3)

* + 1. Niliwahusudu…………………………………………………………
    2. Ndaki………………………………………………………………..…
    3. Taashira………………………………………………………………..

**2. UFUPISHO**

Dhuluma kwa wanawake sio matokeo ya siasa baada ya uhuru, bali ni matokeo ya hali iliyokuwepo tangu enzi za mababu zetu; kabla ya ukoloni. Kubaguliwa na kudhulumiwa kwa wanawake kisiasa kunaoana na kunyonywa kwake kijamii kunakoshuhudiwa siku nenda miaka rudi.

Elimu ya jadi ilimwandaa mwanamke kuwa chombo kitiifu cha mwanamume. Mwanamke aliandaliwa katika unyago na katika mfumo mzima wa malezi kuwa chombo cha kutumikia mwanamume-kumstarehesha, kumfariji, kumlisha na kumzalia watoto. Mwanamke tangu jadi hakuruhusiwa kushiriki katika shughuli za kisiasa na utawala wala hakuna mtu aliyeamini kwamba mwanmke angeweza kushikilia wadhifa wowote wa uongozi.

Demokrasia ya jadi naihusudu sana; ambapo wazee walikaa chini ya mbuyu na kuamua mambo ya jumuiya. Mahakama ya kijiji ilikuwa aghalabu ni ya wazee na na wanaume peke yao. Hakukuwa na mwanamke aliyeshirikishwa, hata kama alikuwa ajuza. Sifa waliyokuwa nayo wanawake ni ile ya usihiri na uganga. Mwanamke yeyote ailiyezeeka alidhaniwa kuwa bingwa wa uchawi, ulozi na ushirikina. Kwa hivyo, wanawake ndio waliokuwa washirikina wakubwa, maana fursa ya kupata elimu pana zaidi hawakuwa nayo. Si ajabu kuwa mwanamke alipojitokeza na kusema jambo la busara, alipuuzwa na pengine kutukanwa hadharani.

Kwa bahati nzuri, kumezuka mwamko uliotuingiza katika enzi mpya. Vita vya wanawake vya kujihami na kujiendeleza katika ulimwengu unaotawaliwa na wanaume vimetapakaa kote katika kila sehemu ya dunia. Wanawake wengi wamekiuka misingi na miziz ya utamanduni na kung’oa asasi za kijamii na itikadi ambazo daima zimeendelea kumyanyasa na kumuumbua utu mwanamke tangu jadi. Watetezi wa haki za wanawake zamani walilaumu suala la serikali za mataifa mwaka hadi mwaka. Huku masuala ya wanawake ya kijamii, utu na utamaduni yakishangiliwa kupitishwa, watetezi wameeleza wasiwasi wao ikiwa kupitishwa kwa maazimio kutasaidia kuleta maendeleo ya haraka kwa wanawake kimataifa au katika nchi moja. Fauka ya hayo, baadhi ya wachunguzi wanaonelea kuwa maazimio mengi hayadokezi hatua za kufikiwa haki za wanawake.

Maazimio mengine yanazungumzia juu ya kuondolewa kwa ubaguzi dhidi ya wanawake, kushiriki kwao katika uendelezaji wa amani ya kimataifa na ushirikiano wa kimataifa, majukumu yao katika jamii, mfuko wa Umoja wa Mataifa wa wanawake (Unifem) na kuimarisha hadhi ya wanawake katika sekretariati ya Umoja wa Mataifa miongoni mwa shughuli nyingine katika mkabala huu.

Wanawake wameonyesha vipaji vyao katika nyanja mbalimbali za maisha; siasa, uchumi, utawala na kadhalika. Wanawake wamejikakamua na kudhihirisha kuwa wao pia wana jukumu muhimu la kutekeleza ili kuyaongoza maisha yao naya watu wengi. Wadumishaji wa dhuluma za kijinsia hawana budi kusalimu amri na kuukubali ukweli huu, wapende wasipende. Mtazamo juu ya haki sawa unatokana na kukubaliwa na kuondolewa kwa aina zote za ubaya dhidi ya wanwake wanojitolea mhanga kutetea hadhi yao pamoja naya wanyonge wengine. Wao huonekana kama waasi, wapinga mila na watovu wa utii.

MASWALI

a) Bila kubadilisha maana asilia, fupisha aya tatu za kwanza. (Maneno 45-55) (Alama 6)

Matayarisho

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Jibu.

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b) Kwa kurejelea aya tatu za mwisho, pambanua hoja muhimu zinazoguziwa na mwandishi. (Maneno 60-65) (Alama 9)

Matayarisho

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**3. MATUMIZI YA LUGHA (Alama 40)**

a) Tofautisha Irabu /u/ na /o/ (Alama 2)

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b) Tunga sentensi ili kubaini matumizi ya neno vibaya katika sentensi kama;

kielezi na kivumishi (Alama 2)

kielezi………………………………………………………………………………………………………kivumishi………………………………………………………………………………………………......

c) Yakinisha sentensi ifuatayo.

Nisipomwona sitamlipa pesa zake. (Alama 1)

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d) Tumia kivumishi cha ‘a’ unganifu katika sentensi ukitumia nomino katika ngeli ya A-WA. (Alama 2)

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e) Tunga sentensi ili kutofautisha vitenzi vifuatavyo.

i) ni (Alama 1)

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ii) yamekuwa (Alama 1)

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f) Tunga sentensi ili kubaini; (Alama 2)

kivumishi cha idadi jumla

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kivumishi cha idadi kamili

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g) Toa maana mbili ya sentensi hii

Nionyeshe vile nitakavyobeba. (Alama 2)

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h) Kanusha sentensi ifuatayo kwa njia mbili .

Wachezaji walikuwa wanafanya mazoezi. (Alama 2)

a……………………………………………………………………………………………………………b……………………………………………………………………………………………………………

i) Andika katika usemi wa taarifa.

“Tutakwenda kanisani kesho kutwa.” Kame alisema. (Alama 2)

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j) Changanua sentensi hii kwa kutumia kielezo jedwali. (Alama 4)

“Mshale huu mrefu umevunjika mara mbili

k) Tunga sentensi mbili tofauti ili kudhihirisha matumizi ya ‘mshazari’ (Alama 2)

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l) Unganisha sentensi hii kwa kutumia kirejeshi ‘O’ Kucha zake ni ndefu. Kucha zimekatwa. (Alama 1)

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m) Eleza matumizi ya ‘Ki’ katika sentensi

Ukirusha kipira kitapotea (Alama 3)

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n) Tunga sentensi ukitumia vitenzi vifuatavyo katika kauli zilizoonyeshwa. (Alama 2)

i) La (kutendeshana).

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ii) Pa (kutendesha).

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o) Andika neno lenye kiyeyusho. (Alama 2)

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p) Andika kwa wingi

Mtoto yuyu huyu ndiye aliyeiba nguo yangu. (Alama 1)

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q) Unda sentensi yenye vijenzi vifuatavyo vya kisarufi.

Kiwakilishi + kivumishi + kitenzi + kielezi (Alama 1)

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r) Akifisha sentensi ifuatayo ;

Bw. Juma alimwambia bibi yake nitakutuza ukiendelea kutenda mazuri. (Alama 2)

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s. Tunga sentensi mbili ili kuonyesha tofauti kati ya maneno yafuatayo; (alama 2)

i. kua

……………………………………………………………………………………………………………

ii. kuwa

……………………………………………………………………………………………………………

t. Tunga sentensi moja yenye virai viuatavyo. (alama 2)

RN (nomino, kivumishi kielezi), RT (kitenzi, nomino)

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u. Andika katika udogo. Kitabu cha mtu huyo kimeletwa na mwanafunzi wake. (alama 1)

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**4. ISIMU JAMII (ALAMA 10)**

a) Ndada, mbona umerara sana na kecho akuna kazi.

i) Mzungumzaji ana tatizo gani? (Alama 2)

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ii) Tatizo hili limesababishwa na nini? (Alama 1)

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b) Watu wanapozungumza huenda wakafanya makosa ya sarufi na ya kimatamshi hapa na pale, na hata hutumia msamiati vibaya.

Eleza sababu saba za kufanywa makosa haya (Alama 7)

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