**SHULE YA UPILI YA SUNSHINE**

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**KARATASI 102/2**

**KIDATO CHA NNE**

**IDARA YA KISWAHILI**

**SARUFI NA MATUMIZI YA LUGHA**

**MTIHANI WA KABLA YA MWIGO**

**MACHI 2017**

**SAA: 2 ½**

**JINA: ………………………………………………...NAMBA YAKO:………………………**

**SAHIHI YA MTAHINIWA …………....**

**TAREHE …………………………………**

**DARASA ………………………………….**

**Maagizo:**

**Jibu maswali yote. Majibu yako yaandikwe katika nafasi ulizoachiwa.**

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| **SWALI** | **UPEO** | **ALAMA** |
| **UFAHAMU** | **15** |  |
| **UFUPISHO** | **15** |  |
| **SARUFI** | **40** |  |
| **ISIMU JAMII** | **10** |  |
| **JUMLA** | **80** |  |

**UFAHAMU ( AL 15 )**

**Soma taarifa ifuatayo kisha uyajibu maswali yaliyoulizwa.**

Miaka na dahari iliyopita katika nchi ya Uyunani aliishi mtaalamu anayefahamika kama Aristotle. Mtaalamu huyu anachukuliwa na watu wengi lama kitovu cha utaalamu nyingi. Msingi wa msimamo huu ni kuwa kauli, matamko na maandishi yake mengi yameishia kuwa kama msingi ambako majengo mbalimbali ya kitaalamu yamejengwa. Aristotle alisema kuwa binadamu au mja kimaumbile kuvutwa na hisia za kuishi katika jamii. Hisia hii ya kuishi katika jamii ndiyo msingi mkuu wa kushirikiana kwa njia anuwai, mathalani, maisha ya jamaa, vijijini, shuleni, serikali ha hata tawala mbalimbali.

Maisha yoyote ya jamii humjuzu binadamu ashirikiane na wenzake pamoja na kuvishirikisha vyake ili kuimarisha na kuyakomaza maisha au jamii yenyew. Yaani kuimarika na kokomaa kwa maisha ya jamii hutegemea kwa kiasi kikubwa mchango, japo ukufi, wa kila mwanajamii hiyo. Mchango huo hutokana na nia ya kutaka kuyaona maendeleo makubwa yamefikiwa siyo kwa nia ya kujinufaisha kama mtu binafsi bali kwa faida ya umma. Katika ushirikiano huo, ni lazima pasiwe na ubaguzi wala kutengana kwa misingi yoyote ile; ya rangi, maumbile, dini au hata hali ya maisha. Inahalisi kuikumbuka maana ya msemo kuwa rangi na ngozi ni utambuzi si ubaguzi.

Waja hushirikiana katika hatua mbalimbali. Binadamu anazaliwa katika jamaa na pale pale hujiunganisha na majirani. Ujirani huu wa binadamu wenzake pamoja na mazingira yao huiunda tabia yake. Kadiri anavyokua ndivyo anavyoanza kujihisi mmoja wa watu wanaomzunguka, jamii ile, kabila lile au hata taifa lile. Ile kukabiliana na mazingira yake, binadamu huhitaji msaada na hata ulinzi wa watu wengine. Huu hasa ndio msingi wa methali ya kuwa mtu ni watu. Tangu akiwa mwana mkembe, mja huhitaji msaada wa watu wengine kupewa chakula, kusimama na kutembea, kufundishwa jinsi ya kujielezea, kupata matunzo wakati wa magonjwa, kuelekezwa jinsi ya kupambana na mazingira yake, kusoma na kuilewa jamii yake na hata kufuata Imani Fulani. Binadamu hutamani kufanya mambo ya kila nui ambayo hawezi kuyatimiza peke yake. Kwa mfano, mia hutegemea haki zake zilindwe na wengine, mathalani, serikali.

Popote binadamu alipo, ana haki ya kushirikiana na wenzake katika jamii yake. Haki ya kuishi maisha ya kijamii ni mojawapo katika haki za kimsingi katika maisha ya binadamu. Haki hii inaenda sambamba na uhuru wa binadamu wa kuchagua kikundi au tapo la wanajamii analotaka kujihusisha nalo. Haki hii ni ya lazima na inapaswa kulindwa isipokuwa pale tu inapokwenda kinyume na sharia za jamii Fulani. Kwa mfano , ikiwa kujihusisha na kikundi Fulani kunaelekea kuwa tishio kwa usalama wa jamii, basi haki hii huwa imetumiwa vibaya. Pili, binadamu anayeishi katika jamii anaweza kujipatia ali kutokana na kazi au juhudi zake. Hii ni haki yake. Hata hivyo, huruhusiwi kuiba ili aweze kuipata mali hiyo.

Ushirikiano kati ya binadamu au ushirikiano katika jamii ni msingi imara wa kuwepo kwa maendeleo katika jamii Fulani. Kila tutumiapo neo ‘maendeleo’, humaanisha kujielekeza lengo maalum tulilochagua na ambalo litayakuza maisha yetu. Maendeleo huhusisha kupiga hatua mbele. Mtu anayesonga mbele hana budi kuwa na kitu au lengo analoliendea huko mbele ikiwa hana lengo, basi takuwa anawayawaya kama kuku aliyedenguliwa kichwa na anapaswa kujitathmini. Maendeleo yanahusisha kutoka hatua Fulani duni hatua nyingine afueni.

Katika zama kongwe za kisayansi yamefikia ngazi za juu sana katika awamu hii kumesahilisha mambo mengi sana. Kuna mambo mengi chanya ambayo yametokana na maendeleo ya kisayansi kama vile: kurahisisha mawasiliano, kuharakisha na kuboresha uzalishaji mali, kufanya usafiri bora na mwepesi miongoni mwa wengine. Hata hivho, kuna maendeleo hasi kwa kuwepo kwa silaha za haki zinazoweza kuuangamiza ulimwengu mzima. Nchi ambazo zina satua kubwa huweza kutumia uwezo wao wa kiuchumi na kimaendeleo kuzidhalilisha jamii nyingine. Hata hivyo, ni vizuri maishani binadamu, mkubwa kwa mdogo, mwenye uwezo kwa asiyekuwa nao atambue kuwa mja anahitahi jamii.

**Maswali**

1. Je, ina maana gani kusema ‘Aristotle anachukuliwa kama kitovu cha taaluma nyingine? (al 2)

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1. Taja haki mbili kuu za binadamu (al 2)

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1. Je, kwa mujibu wa kifungu hiki, maana ya maendeleo ni nini? (al 3)

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1. Kulingana na taarifa na taarifa hii, ni kwa nini huhitaji jamii. (al 3)

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1. Kifungu hiki kinatoa ushauri gani kubwa binadamu? (al 2 )

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1. Eleza maana ya maneno na kifungu kifuatacho kama kilivyotumiwa katika taarifa hii.

(al 3 )

1. Satua

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1. Anawayawaya

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**2. UFUPISHO ( ALAMA 15)**

**Soma kifungu kisha uyajibu maswali yanayofuata.**

Nidhamu ni kitu cha maana sana maishani mwa binadamu. Kila mwanafunzi anapaswa kuwa na nidhamu ya hali ya juu sana. Akiwa na nidhamu, atakuwa mtu mwadilifu anaweza kustahiwa na kusadikika katika mambo, shughuli na hali tofauti.

Kwanza, motto mwenye nidhamu huwa kama anga au nuru nyumbani, shuleni na pia katika jamii. Watu wote wanampenda na kumheshimu. Wazee kwa vijulanga wale wanamtegemea kama msimamizi wa mambo nyeti ya maisha yao. Kwa hivyo, ni dhahiri shahiri kwamba mwadilifu hunufaika sana, kinyume cha mkaidi ambaye wahenga walimwambia kwamba atakosa kufaidi hadi siku ya Idi.

Pili, huwadia nyakati ambapo huwa kuna jambo la busara, mathalani jukumu ana dhima Fulani ambayo huhitaji tu mwakilishi mmoja darasani, shuleni au katika jamii. Bila shaka watu watamteua yule mwadilifu kuchukua nafasi kama hiyo. Ndio maana viranja wanaoteuliwa shuleni, huwa ni wanagenzi ambapo tayari wamekwishatiwa katika mizani na kupigwa msasa madhubuti.

Vile vile, mwadilifu daima atajiepusha na shutuma na manjanga yote yanayoweza kuchipuka.

Kuna msemo maarufu kwa busara yake iliyobusarisha mwadilifu kwamba, “aliye kando haangukiwi na mti. Pia waliambiwa kwamba, “ Pilipili usiyoila yakuwashiani?”

Ni bayana kutokana na misemo hiyo miwili kwamba mwenye nidhamu hawezi kuhusishwa na majanga hatari yanayoweza kuwakumba watu.

Walakini ni vyema kujiuliza, je, nidhamu huanzia wapi, na kwa nini kuna baadhi ya ‘ watoro ambao ni watovu wa nidhamu?

Utovu wa nidhamu huanzia awali sana maishani mwa mja. Mtoto anapozaliwa, anategemea miongozi na mielekeo ya watu wazima ambao mazingirane mwake. Ndipo wa kale wale waliokaramka walisema kwamba mtoto akibebwa, hutazama kisogo cha nina.

Hivi ni kusema kwamba, nidhamu au utovu wa nidhamu huanzia nyumbai hadi shuleni, kisha hupanuka hadi kutikia kiwango ambapo mja anatangamana na watu katika maisha yake ikiwa sehemu moja ya ukuaji wa nidhamu maishani mwa mja itasambaratika, basi hawezi akawa mkamilifu kinidhamu maishani mwake.

Kwa vile ni bayani kwamba mabaya yote wayatendao duniani hulipwa na Mola papa hapa duniani, watovu wa nidhamu wote huishia kuangamia, ama kujuta mno kwa amali zao potovu. Ni heri mja kujihidi mwenyewe, kwani huhalifu haulipi chochote.

**Maswali**

1. Kwa kurejelea aya tano wa kwanza, eleza madhara yanayoweza kumpata mtu kwa kutokuwa na nidhamu. ( maneno kati ya 50 – 60 ) (al 6, 1 ya mtiririko)

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1. Bila kubadilisha maana, fupisha aya nne za mwisho. (Tumia maneno 55-60)

( al 7, mtiririko 1)

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

1. Kwa kuzingatia hali y a mtetemeko wa nyuzi za sauti, taja aina mbili kuu za sauti. (al 2 )

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2. Fafanua muudno wa silabi ya neno Ngwena. (al 2 )

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3. Tunga sentensi moja kwa kutumia neno hili ‘ walakini’ (al. 2 )

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4. Taja vipashio vikuu vya lugha kuanzia kikubwa hadi kidogo. (al. 2)

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5. Tunga sentensi moja kudhihirisha maana mbili tofauti ya maneno haya: (al 2)

Shaba

Shamba

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6. Taja kwa kutolea mifano matumizi mawili ya kinyota. (al 2)

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7. Ikarabati sentensi hii: (al 2 )

Mgeni ambaye aliyekuja atarudi jana

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8. Taja miundo mine ya ngeli ya A-WA. (al.2)

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9. Tunga sentensi kwa kutumia kihisishi cha dharau. (al. 2)

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10. Ainisha mofimu katika neno: ( al. 2 )

yanyweka.

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11. Taja sifa mbili za vitenzi vya asili ya kigeni. Al. 2)

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12. Onyesha kiima na kiarifa katika sentensi. (al. 2 )

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13. Eleza miundo yoyote tatu ya kirai Nomino. (al. 3 )

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14. Taja sifa zozote mbili za kishazi tegemezi. (al. 2)

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15. Tunga sentensi yenye muundo huu: (al. 2 )

Kitondo, kiarifa, kipozi, ala.

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16. Tofautisha kati ya chagizo na kijalizo. (al. 2 )

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17. Changanua sentensi hii kwa njia ya matawi. (al. 4)

Alifika jana alipotarajiwa.

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18. Tunga sentensi kwa kutumia kiambishi cha masharti yanayowezekena. (al. 2)

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19. Ainisha matumizi ya ji katika sentensi hii: (al. 1)

Jitu lililojitokeza limeuawa

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

1. Eleza maana ya istilahi zifuatazo (al. 6)

a) krioli

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b) Jamii ----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

c) Linguo Franka --------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

2. Fafanua mambo yanayochangia mtu kuwa na wingi lugha. (al. 24

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