**JINA………………………………………………………………….NAMBARI………………**

**TAREHE…………………………………………………………….SAHIHI………………….**

***102/2***

***KISWAHILI***

***KISWAHILI KWA KIDATO CHA NNE***

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| --- | --- | --- |
| MADA | ALAMA | TUZO |
| UFAHAMU | 15 |  |
| UFUPISHO | 15 |  |
| MATUMIZI YA LUGHA | 40 |  |
| ISIMUJAMII | 10 |  |
| JUMLA | 80 |  |

1. **UFAHAMU (Alama 15)**

**Soma makala yafuatayo kisha ujibu maswali**

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 mwanaume. Mwanamke aliandaliwa katika unyago na katika mfumo mzima wa malezi kuwa chombo cha kumtumikia mwanamume, kumstarehesha, kumfariji, kumlisha na kumzalia watoto. Mwanamke tangu jadi hakuruhusiwa kushiriki katika shunghuli za kisiasa na utawala wala hakuna mtu aliyeamini kwamba mwanamke angeweza kushikilia wadhifa wowote wa uongozi.

Demokrasia ya jadi nai husudu sana, ambapo wazee walikaa chini ya mbuyu na kuamua mambo ya jumuiya. Mahakama ya jiji ilikuwa aghalabu ni ya wazee na wanaume peke yao. Hakukuwa na mwanamke aliyeshirikishwa hata kama alikuwa ajuza. Sifa waliyokuwa nayo wanawake ni ile ya ushiri na uganga. Mwanamke yeyote aliyezeeka 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

napengine kutukanwa hadharani.

Kwa bahati zuri 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 wemakiuka misingi na mizizi 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 kutochukua hatua za utekelezaji wa maazimio yaliyoendelea kupitishwa na umoja wa 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 mengi 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 wamejikakamua na kudhihirisha kuwa wao pia wana jukumu muhimu la kutekeleza ili kuyaongoza maisha yao na ya watu wengine. 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 wanawake. Kwa bahati mbaya, itikadi na mila za kiasili bado hazitupi nafasi ya kuwashangilia wanawake wanaojitolea mhanga kutetea hadhi yao pamoja naya wanyonge wengine. Wao huonekana kama waasi, wapinga mila na watovu wa utii.

**Maswali**

(a) Eleza chanzo cha dhuluma kwa wanawake. (alama. 2)

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(b) Huku ukitoa mafano, fafanua hali ya dhuluma kwa wanawake kama inavyodhihirika katika makala. (alama. 4)

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(c) Eleza hatua ambazo mwanamke amechukua kujikomboa (alama. 4)

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(d) Je, jamii imechangia vipi katika kumdunisha mwanamke (alama. 2)

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(e) Fafanua maana ya misemo ifuatayo: (alama. 3)

i) Wamekiuka misingi :…………………………………………………………………………………………………………………….

ii) Kupitishwa kwa maazimio:……………………………………………………………………………………………………………

iii) Wanaojitolea mhanga:…………………………………………………………………………………………………………………

**2. UFUPISHO**

**Soma taarifa ifuatayo kisha ujibu maswali yanayofuata**

Ama kwa kweli maisha ya vijana wa kisasa yanatofautiana na kuhitilafiana na yale ya wazee wao. Sio katika mavazi, mienendo, mitazamo, mawazo na mielekeo tu bali pia katika kipengele kingine chochote utakachofikiria. Yote haya ni vielelezo vya jinsi kizazi cha leo kinavyoishi katika ulimwengu ambao ni kivuli tu cha ule wa vizazi vilivyotangulia. Baadhi ya watu wameieleza hali hii kuwa maisha sio jiwe.

Kwao basi, si ajabu katu kuwaona vijana wakizungumza lugha yao ya kipekee au wakivaa nguo zinazobana ajabu na kudhihirisha bayana maungo yao badala ya kuyasitiri.

Hata hivyo watu wengi wameonelea kwamba hali ya maisha ya vijana wa leo ni maasia yanayotokana na utundu na hata ukatili wao. Upande huu umetoa rai kwamba kizazi hiki kisingepotoka kama tu kingezingatia na kustahi utamaduni wa wahenga wao ambamo wazazi wao ndimo walimokulia. Wanazidi kufafanua kuwa nyendo hizi za ukarimu, unyenyevu, hadhari katika kila jambo, utiifu na pia kujitegemea. Yote haya yamesahauliwa ama tuseme yamepuuzwa katika ―Utamaduni wa kisasa.‖ Swali linalozuka sasa ni je, tunapaswa kuwahukumu vijana wa leo kwa kutumia vigezo au masharti gani? Tuwapige darubini kwa kutegemea hali ilivyo hivi leo duniani ama tuwapime kwa mujibu wa jinsi maisha ya baba na babu zao yalivyokuwa. Jibu la swali hili ni gumu na sharti lifafanuliwe kwa makini, lisije likaegemea upande wowote. Mathalan, ni jambo lisilopingika kuwa maisha ni utaratibu unaoathirika na hivyo kubadilika daima.

Angalia kwa mfano jinsi maendeleo ya elimu, sayansi, mawasiliano na hata ufundi yalivyo yageuza maisha siku hizi. Yamkini vijana wa barani Afrika wakaona na hata kuzungumza kwa wenzao kutoka Uropa, Asia na Marekani bila hata kunyanyuka hapa kwao nyumbani. Athari ya filamu, video, vitabu, magazeti, majarida na kadhalika haikadiriki. Haya, kwa kiasi yamefanya vijana hata kupevuka kabla ya wakati wao. Isitoshe, mambo hayo yameweza kuwazuzua na kuwaaminisha ya kuwa yale wanayojifunza ni kweli.

Matokeo yamekuwa ni wao kudunisha utamaduni wao wa asili na kuupapia ule wa wageni waliowaathiri. Tulisahau kuwa ujana ni tembo la mnazi na rahisi kwao kubadili mawazo.

Lakini hatuwezi kuwasamehe vijana wanaokosa akili kwa kupotoshwa na kucharika na yote wanayoyapokea kutoka ugenini na hivyo kuanza kudhalilisha utamaduni wa Waafrika. Hata hivyo, badala ya kuwakashifu wanapopotea njia ama kuwapongeza wanapotenda yale tunayoyategemea tu, ni wajibu mkubwa wa wazazi kuwaongoza na kuwasaidia vijana kuwa na uwezo mkubwa wa kufanya uteuzi mwafaka katika maisha yao.

(a) Bila kupoteza maana asilia fupisha aya ya kwanza na ya pili kwa maneno 40 (Alama 6, 1 ya utiririko)

matayarisho:…………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………

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(b) Fufisha aya mbili za mwisho (maneno 50) (Alama 9, 1 ya utiririko)

matayarisho:

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

(a) Taja irabu mbili za nyuma kisha ueleze kwa nini huitwa hivyo. (Alama 2)

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(b) Toa mfano mmoja kwa kila mojawapo. (Alama. 2)

i) Kipasuo:………………………………………………………………………………………………………………………………………….

ii) Kitambaza:…………………………………………………………………………………………………………………………………….

(c) Eleza maana ya, (Alama. 2)

i) Silabi :…………………………………………………………………………………………………………………………………………..

ii) Mofimu :…………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………….

(d) Bainisha viwalikishi katika sentensi ifuatayo (Alama. 2)

Watatu walimpiga mtundu kwa mawe.

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(e) Eleza maana mbili za sentensi hii.

Jane alifagia chakula chote (Alama. 2)

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(f) Ainisha matumizi ya ‘***na***‘ katika sentensi (Alama. 2)

i) Marafiki hawa hutembeleleana sana.

ii) Amina ni tofauti na kakake.

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(g) Changanua sentensi ifuatayo kwa njia ya jedwali. (Alama. 3)

Msichana mtukutu alifukuzwa shule leo asubuhi.

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(h) Tunga sentensi kwa kutumia nomino katika ngeli ya pa- ku- mu. (Alama. 3)

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(i) Tambua na ueleze aina za vielezi vya namna katika sentinsi hizi: (Alama. 2)

i) Mama alimwamrisha mtoto wake kijeshi .

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ii) Askari hutembea makundi makundi

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(j) Andika katika hali ya udogo

 Mbwa mwenye ukali alimfukuza mtoto (Alama. 2)

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(k) Tunga sentensi moja kudhihirisha matumiza ya ritifaa (Alama. 2)

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(l) Tambua aina ya vitenzi kwa kutaja majina yake

Babu angali anasoma gazeti (Alama. 2)

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(m) Kwa kutungia sentensi, tofautisha vitate hivi. (Alama. 2)

i) Ghali :…………………………………………………………………………………………………………………………………………..

ii) Gari:……………………………………………………………………………………………………………………………………………..

(n) Tumia ‗O‘ rejeshi. (Alama. 2)

i) Msichana ambaye huja ni mwanasheria.

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ii) Maovu ambayo aliyatenda hayasahauliki.

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(o) Andika katika msemo wa taarifa:

Tusipofanya kazi yetu kwa bidii na kujitegemea,tutabaki kuwa watumwa katika nchi yetu‖ Rais alisema. (Alama. 2)

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(p) Kanusha sentensi hii

Ugonjwa huu ungalidhibitiwa mapema kifo kingaliepukwa (Alama. 2)

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(q) Tambua shamirisho kipozi, kitondo na shamirisho ala katika sentensi ifuatayo.

Baba amemnunulia mtoto fulana nzuri iliyoshonwa kwa uzi mwekundu. (Alama.3)

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(r) Badilisha katika kauli ya kutendua.

Tundika picha hiyo ukutani na uyabandike maandishi kitabuni. (Alama 2)

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(s) Tambua kishazi huru na kishazi tegemezi.

Tumeanzisha shirika ili tunyanyue hali yetu (Alama. 1)

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

(a) Eleza juhudi zozote **tano** zinazotumiwa kukiendeleza Kiswahili sanifu nchini Kenya. (Alama 5)

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(b) Eleza jinsi uwililugha unaweza kuleta athari katika lugha na mawasiliano miongoni mwa wanajamii. (Alama. 5)

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