**JINA:-----------------------------------------------------NAMBARI YAKO:------------------------------**

**SHULE:------------------------------------------------- SAHIHI:--------------------------TAREHE:-------------------------**

**102**

**KISWAHILI**

**MWANZO WA MUHULA WA KWANZA**

**MUDA: 2 ½**

 **KIDATO CHA PILI 2022**

**MAAGIZO**

**(i) Andika jina lako na nambari yako katika nafasi ulizoachiwa hapo juu.**

**(ii) Tia sahihi yako na uandike tarehe**

**(iii) Jibu maswali yote**

**(iv) Majibu yote yaandikwe kwa lugha ya Kiswahili.**

**Kwa matumizi ya mtahini pekee**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Swali | Upeo | Alama |
| A | Ufahamu | 15 |  |
| B | Matumizi ya lugha | 40 |  |
| C | Isimujamii | 10 |  |
| D | Fasihi Simulizi | 15 |  |
| E | Ushairi | 20 |  |
|  | Jumla  | 100 |  |

**A: UFAHAMU (ALAMA 15)**

Soma kifungu hiki kisha ujibu maswali

 Mnamo mwaka wa 2004, mwanahistoria Bethuel Allan Ogot alidai kwamba mfumo wetu wa elimu unafaa kulaumiwa kwa kuchangia hali ya sasa ya kuzorota kwa maadili ya jamii nchini Kenya.

 Akiwasilisha maoni yake kwa Kamati ya Kitaalamu ya Utamaduni katika Kongamano la Marekebisho ya katiba katika ukumbi wa Bomas of Kenya, Nairobi, Prof. Ogot alisema, silabasi katika viwango vyote vya elimu ‘imefurika’ mambo ya kigeni ambayo huwatenga wanafunzi na utamaduni wa mwafrika.

 Prof Ogot alilalamika kwamba mfumo wa elimu wa 8-4-4 uliookopwa kutoka jimbo la Alberta, Canada haukutilia maanani masuala ya utamaduni wa mwafrika. Alitoa wito wa kuchunguzwa upya vitabu vinavyotumiwa kufundishia nchini Kenya ili kuona ni vipi vinaakisi tajriba za bara la Afrika na kupendekeza vitumiwe katika kufundishia. Aliongeza kwamba kwa miaka mingi, vyuo vyetu vikuu vimekuwa ‘vikipika na kupakua’ wahitimu ambao hawana miizizi chambilecho taban Lo Liyong.

 Alipendekeza kuwa kulikuwapo dharura ya kuandikwa kwa katiba iliyotetea utamaduni wa mwafrika.

“Katiba mpya itakuwa chapwa iwapo itashindwa kuakisi utamaduni unaothaminiwa katika jamii zetu.” Akasema Ogot. Mtazamo wa Prof Ogot umenichochea kutathmini suala la elimu na utamaduni nchini Kenya.

 Je , madai ya msomi huyu yana mashiko? Ikiwa jibu ni ndio, tuchukue hatua z(i)pi ‘kuwakinga’ vijana wetu dhidi ya uigizaji kinyani wa tamaduni ‘mbovu’ za kigeni?

Fasili ya kimsingi ya utamaduni wa jamii ya watu ni siasa za watu hao (mfumo wa utawala), maisha ya kijamii (imani, mbeko yao, dini yao, ushirikina wao, elimu yao, mavazi yao, kucheka na kulia kwao, maombolezi yao, chakula chao,n.k); na uchumi wa jamii hiyo (kilimo, ufugaji, uvuvi, biashara n.k) Aidha, hakuna utamaduni ‘ulio bora’ kuliko mwingine.

 Utamaduni vile vile huathiriwa na mazingira na hubadilika kadri ya mpito wa wakati. Ni kweli pia kwamba tamaduni huathiriana jamii mbili zinapotagusana. Aidha, enzi hii ya utandawazi imekwisha kufuta mipaka ya kijiografia na kuufanya ulimwengu kuwa kijiji – hivi kwamba, tukio moja katika eneo Fulani ulimwenguni huathiri maeneno mengine kwa njia moja au nyingine. Kwa mfano, tunaweza kufuatilia siasa za uchaguzi mkuu wa Marekani tukiwa katika nyumba zetu kwa sababu ya hatua kubwa zilizopigwa katika sayansi na teknolojia.

 Ninaikubali kauli ya Prof Ogot kwamba Afrika inaiga mno kutoka ugenini kuliko jinsi mataifa ya magharibi yanavyoiga kutoka kwetu. Mpaka sasa, bara la Afrika limekuwa ni jaa la kupokea kila kitu – vikiwemo viberiti, vichokonoameno, sindano na hata nyembe kutoka Uchina. Silabasi na mitaala ya mifumo yetu ya elimu inapaswa kufumbata kwa uketo masuala ya utamaduni ili watoto wetu wahamasishwe kwamba mumo kwa mumo katika utamaduni wa mwafrika mna mambo mengi mazuri yanayopaswa kuonewa fahari.

 Suala la lugha za asili ambazo husheheni utamaduni linapaswa kupewa kipaumbele. Watoto wetu wanapaswa kubwishswa ukweli kwamba usemaji wa lugha za kigeni kwa mfano Kijerumani, Kiingereza, Kifaransa n.k kwa uhodari hakuoneshi ustaarabu wa aina yoyote kwa hakika. Haivunji mfupa kwa mtu kuwa mweledi wa kuzungumza Kiswahili, Kimaasai, Kiogiek, Ekegusii, Kiluhyia, Dholuo na ndimi nyingine za kiasili na wakati huohuo ukawa mweledi wa kuzungumza lugha za kigeni.

 Aidha kuna haja ya kuimarisha utamaduni wa Mwafrika kupitia kwa nyenzo kama vile tamasha za miziki na nyimbo, mashindano ya michezo ya kuigiza, uandaaji wa filamu zinazosheheni na kufaharia Uafrika, uvaaji wa mavazi ya mitindo ya Kiafrika na uandishi wa fasihi inayofumbata tajriba za mwafrika.

 Mwisho na muhimu zaidi ni kuimarisha elimu itakayowakomboa kimawazo watoto wetu na kwa wakati huohuo kuwawezesha kujihakiki na kuhakiki kasumba za kimagharibi ambazo zinashamiri kutwa kucha. Mtaala unaofanyiwa marekebisho vilevile unapaswa kuandaliwa kwa namna ambayo itaondolea mbali kabisa uakademia katika mfumo wetu wa elimu. Hivi sasa, kuna mlipuko wa ung’ang’aniaji wa shahada – ghafla bin vuu, kila mtu anakazana kupata shahada hata pale ambapo shahada yenyewe haitamwezesha kuwa na maarifa na ujuzi wa kuchangia kuleta mabadiliko katika jamii. Ilimradi kuna watu wanaoingia vyuoni kusoma ili wafe wakiwa na hizo shahada.

 Mtazamo wangu ni kwamba, mfumo wetu wa elimu unapaswa kumwezesha au kumchochea kila mtu kugundua uwezo na vipawa vyake; na uchumi upanuliwe ili vipawa hivyo viweze kunadiwa na kuleta mapato. Je, si kinaya kwamba mwanamuziki na msanii William Ingosi(aliyeimba mwana wa Mberi) alifariki bila kunufaika kiasi cha haja kutokana na talanta yake?

**Maswali**

1. kwa nini lawama zinaelekezwa kwa mfumo wetu wa elimu kwa mujibu wa kifungu ulichosoma? (al. 1)

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2. Ni vipi silabasi ya mfumo wa 8-4-4 ina upungufu? (ala. 2)

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3. Kwa nini kulikuwa na dharura ya kuandikwa kwa katiba iliyotetea utamaduni wa Mwafrika? (al. 1)

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4. Utamaduni wa jamii ya watu kimsingi unahusu nini hasa kulingana na kifungu? (al. 3)

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5. Taja mambo mawili yanayoathiri utamaduni. (al. 2)

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6. Eleza jinsi utandawazi umeufanya ulimwengu kuwa kijiji. (al. 2)

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7. Silabasi na mitaala ya mifumo yetu ya elimu inapaswa kufanya nini? (al. 1)

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8. Kuna umuhimu gani kuimarisha elimu nchini? (al. 1)

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9. Eleza maana ya maneno haya kama yalivyotumika. (al. 2)

(i) Zinapotagusana

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(ii) Kipaumbele

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**SEHEMU B: SARUFI NA MATUMIZI YA LUGHA (ALAMA 40)**

1. Taja sifa bainifu za sauti /u/ (alama 2)

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2. Bainisha aina za nomino katika sentensi.(alama 2)

 Ujinga wake ulimkoshesha maji safi.

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3. Andika sentensi ifuatayo kwa ukubwa wingi. (ala. 2)

 Ngoma ikilia sana hupasuka.

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4. Tunga sentensi zilizo na vivumishi vya pekee vyenye dhana zifuatazo. (alama 2)

(i) Kutobakisha

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(ii) Umilikaji

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5. Tofautisha sentensi zifuatazo (alama 2)

(i) Ningesoma kwa bidii ningefaulu.

(ii) Ningalisoma kwa bidii ningalifaulu.

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6. Tunga sentensi mbili kuonyesha matumizi mawili ya kiakifishi. (alama 2)

 Nukta za dukuduku

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7. Eleza maana ya: (alama 1)

 Mofimu

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8. Eleza matumizi ya kiambishi “ki” katika sentensi ifuatayo. (alama 3)

 Ukiruka kipira hicho kitapotea.

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9. Bainisha viwakilishi katika sentensi. (alama 2)

 Sisi tutaimba wimbo mtamu.

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10. Tunga sentensi ambayo ina kihusishi cha wakati. (alama 1)

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11. Tambulisha aina za vitenzi kama vilivyotumika katika sentensi. (al. 3)

 Kijana huyo aliweza kuinua mzigo huo na akaufikisha hotelini.

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12. Nyambua vitenzi vifuatavyo kulingana na maagizo.

|  |  |  |
| --- | --- | --- |
| kutenda | kutendewa | kutendesha |
| kimbia |  |  |
| chota |  |  |

13. Andika katika usemi wa taarifa

 “Mtaweza kumsaidia mvulana huyu kesho?” Mzazi akauliza. (alama 3)

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14. Ainisha fungutenzi ifuatayo kwa kuonyesha viambishi awali na tamati. (alama 2)

 Anamchezea

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15. Andika katika wingi karibu.

 Cheo kicho hicho ndicho alichopewa. (al. 2)

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16. Yakinisha. (alama 1)

 Hatujamkumbusha kurejesha vitabu.

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17. Andika kwa hali ya “a” (alama 1)

 Anasoma vizuri

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18. Taja miundo miwili ya ngeli ya U – YA (alama 2)

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19.Nomino zifuatazo zimo katika ngeli gani? (alama 2)

(i) Furaha

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(ii) Nyasi

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20. Andika kwa kutumia ‘o’ rejeshi tamati. (alama 2)

 Mtoto ambaye hutii walimu hufaulu.

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21. Tunga sentensi sahihi ili kubainisha maana ya vitate. (alama 2)

(i) Posa

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(ii) Poza

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**SEHEMU C: ISIMUJAMII (ALAMA 10)**

Soma kifungu kifuatacho kisha ujibu maswali

Okoa mapesa. Usihadaike na miigizo, LNST ndiyo tu bidhaa ya kipekee inayoweza kuponya zaidi ya magonjwa hamsini kwa mpigo mmoja.

1(i) Tambua sajili hii. (ala. 2)

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(ii) Eleza kwa tafsiri sifa zozote nane za sajili hii. (alama 4)

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2. Taja sifa zozote nne za sajili ya hospitali. (alama 4)

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**SEHEMU YA D: FASIHI SIMULIZI (ALAMA 15)**

1(i) Eleza maana ya maigizo. (alama 2)

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(ii) Taja sifa zozote tano za maigizo. (alama 5)

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2. Eleza maana ya aina zifuatazo za nyimbo. (alama 2)

(i) Kimai

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3.Utanzu wa hadithi una vipera mbalimbali. Fafanua vipera vifuatavyo.

(i) Ngano za mazimwi

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(ii) Ngano za mtanziko.

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4. Taja sifa zozote nne za methali. (al. 4)

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**SEHEMU YA E: USHAIRI (ALAMA 15)**

Soma shairi lifuatalo kisha ujibu maswali

Mwanangu, wenye dhambi vishawishi, vikejeli

Mwanangu, katu wasikushawishi, bilikuli

Mwanangu, aushi nawe uishi, kama mwali

Mwanangu sikubali!

Mwanangu, sherati sikuperembe, kakubali

Mwanangu, usiwache wakubembe, kwa Sali

Mwanangu, mithiliyo mapembe, ya fahali

Mwanangu sikubali!

Mwanangu, wajeuri siwe nao, ni shubili

Mwanangu, usifwate njia zao, pita mbali

Mwanangu,ujeuri sera yao, mazohali

Mwanangi sikubali!

Mwanangu, waongo usiwasifu, kulihali

Mwanangu, uongo ubainifu, si amali

Mwanangu, ndimi zao hazikufu, si manzili

Mwanangu sikubali!

Mwanangu, wafisadi siwe nao, kemikali

Mwanangu, tama ndo utu wao, si Injili

Mwanangu, wahepe kila uchao, kiakili

Mwanangu sikubali!

Mwanangu, wote waliowabaya, wanadhili

Mwanangu, usije ukawapeya, ikibali

Mwanangu, katika hino duniya, kaa mbali

Mwanangu sikubali!.

Maswali

1. Taja anwani mwafaka ya shairi hili. (alama 2)

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2. Thibitisha kuwa ushairi huu ni wa arudhi. (alama 3)

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3. Eleza vina katika ubeti wa pili. (ala. 3)

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4. Onyesha aina tatu za idhini/uhuru wa mshairi katika shairi hili. (alama 3)

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5. Taja nafsinenewa katika shairi hili. (alama 2)

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6. Eleza muundo wa shairi hili. (alama 4)

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7. Taja tamathali moja ya usemi iliyotumika na utoe mfano mmoja. (alama 1)

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8. Eleza maana ya maneno haya kama yalivyotumika katika ushairi. (alama 2)

(i) Akawapeya

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(ii) Sali

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