

Kwa ufupi, nadharia za kitajwa, dhana na mwitiko zinachukulia kuwa, maana ya tongo ni kile kinachorejelewa na tongo au dhana inayoambatana na tongo hiyo au mwitiko unaosababishwa na uchocheo wa tongo hiyo (Fodor 1980:13). Kimsingi nadharia hizi hazitakuwa msingi wa insha hii.

Nadharia nyingine inayojaribu kuelezea maana ya maana ni nadharia ya matumizi. Hii ndiyo nadharia itakayojadiliwa kwa undani katika insha hii. Nadharia hii inahusishwa moja kwa moja na mwanafalsafa Ludwig Wittgenstein (1963:43) anayedai kuwa maana ya neno ni matumizi yake katika lugha.

Kutokana na nadharia hii, ni makosa kuchukulia maana kama kitu kinachojitosheleza. Jambo la msingi ni kuangalia namna lugha inavyotumika na kwa jambo gani ua kuashiria nini. Nadharia hii inazingatia kanuni ambazo zinaongoza katika kuamua matumizi au kiwango cha tongo zenye maana.

Kimsingi, nadharia hii inakosoa nadharia zilizotangulia (kama zilivyo-elezewa hapo juu) ambazo ni nadharia ya kitajwa, dhana na mwitiko. Katika kiwango cha semo, tunapata maana ya tongo hiyo kutokana na jinsi ilivyotumika. Hii ina maana kwamba, maana ya tongo inabainika kwa kutokana na matumizi yake.

Kwa mujibu wa Wittgenstein (keshatajwa) ni makosa kujaribu kunasibisha maana katika neno fulani au kuliwekea neno fulani maana fulani ya msingi. Kinyume chake anadai kuwa, maana ya neno au tongo inapatikana kutokana na muktadha wa matumizi, ambayo ni pamoja na uelewa wa nyuma na mtazamo wa maisha ambayo wahusika wanashirikiana. Kwa mfano; tongo “amevaa mivani” inaweza kuwa na maa ya amelewa ua amevaa kitu kinachomsaidia aone vizuri au anajifanya haoni kutegemea na muktadha wa matumizi yake.

Kwa mujibu wa Wittgenstein, ili kuelewa maana ya tongo fulani haina budi kuwa na uelewa mkubwa kuhusu matumizi yake ikiwa ni pamoja na inatumika wapi. Hapa

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Table of Contents Uhusiano Uliopo Kati Ya Pragmatiki Na Semantiki

1. Understanding the eBook Uhusiano Uliopo Kati Ya Pragmatiki Na Semantiki
 - The Rise of Digital Reading Uhusiano Uliopo Kati Ya Pragmatiki Na Semantiki
 - Advantages of eBooks Over Traditional Books
2. Identifying Uhusiano Uliopo Kati Ya Pragmatiki Na Semantiki
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Uhusiano Uliopo Kati Ya Pragmatiki Na Semantiki
 - User-Friendly Interface
4. Exploring eBook Recommendations from Uhusiano Uliopo Kati Ya Pragmatiki Na Semantiki
 - Personalized Recommendations
 - Uhusiano Uliopo Kati Ya Pragmatiki Na Semantiki User Reviews and Ratings
 - Uhusiano Uliopo Kati Ya Pragmatiki Na Semantiki and Bestseller Lists

5. Accessing Uhusiano Uliopo Kati Ya Pragmatiki Na Semantiki Free and Paid eBooks
 - Uhusiano Uliopo Kati Ya Pragmatiki Na Semantiki Public Domain eBooks
 - Uhusiano Uliopo Kati Ya Pragmatiki Na Semantiki eBook Subscription Services
 - Uhusiano Uliopo Kati Ya Pragmatiki Na Semantiki Budget-Friendly Options
6. Navigating Uhusiano Uliopo Kati Ya Pragmatiki Na Semantiki eBook Formats
 - ePub, PDF, MOBI, and More
 - Uhusiano Uliopo Kati Ya Pragmatiki Na Semantiki Compatibility with Devices
 - Uhusiano Uliopo Kati Ya Pragmatiki Na Semantiki Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Uhusiano Uliopo Kati Ya Pragmatiki Na Semantiki
 - Highlighting and Note-Taking Uhusiano Uliopo Kati Ya Pragmatiki Na Semantiki
 - Interactive Elements Uhusiano Uliopo Kati Ya Pragmatiki Na Semantiki
8. Staying Engaged with Uhusiano Uliopo Kati Ya Pragmatiki Na Semantiki
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Uhusiano Uliopo Kati Ya Pragmatiki Na Semantiki
9. Balancing eBooks and Physical Books Uhusiano Uliopo Kati Ya Pragmatiki Na Semantiki
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Uhusiano Uliopo Kati Ya Pragmatiki Na Semantiki
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Uhusiano Uliopo Kati Ya Pragmatiki Na Semantiki
 - Setting Reading Goals Uhusiano Uliopo Kati Ya Pragmatiki Na Semantiki
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Uhusiano Uliopo Kati Ya Pragmatiki Na Semantiki
 - Fact-Checking eBook Content of Uhusiano Uliopo Kati Ya Pragmatiki Na Semantiki
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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