

NOVEMBER 2023
EBS 411F/ EBS 411FJ
GHANAIAN LANGUAGE AND CULTURE –
OF EDUCATION IN GHANA (MFANTSE)
DONHWER 1 SIMA 30

Candidate's Index Number
Signature:

UNIVERSITY OF CAPE COAST
COLLEGE OF EDUCATION STUDIES
SCHOOL OF EDUCATIONAL DEVELOPMENT AND OUTREACH
INSTITUTE OF EDUCATION

COLLEGES OF EDUCATION
FOUR-YEAR BACHELOR OF EDUCATION (B.ED)
FOURTH YEAR, END-OF-SECOND SEMESTER EXAMINATION, NOVEMBER 2023

10TH NOVEMBER 2023 **GHANAIAN LANGUAGE AND CULTURE –** **2:30 PM – 4:00 PM**
TRANSLATION (MFANTSE)

OFA B
(AMBA 20)

Kyere dza owo ase ha yi ase ko Mfantse Kasa mu.

Education is an indispensable means of building individuals' awareness and sensitivity to the world, the community and humanity for effective participation in society. A report from the World Education Forum (2000) indicates that education is a fundamental human right which forms one of the basic needs for human survival and it is the key to sustainable development, peace and stability within and among countries. The school is considered a social system composed of people who have varying orientations, capabilities, attitudes, expectations, interests and roles to play in the development of the individual through education which helps the nation to attain growth and development.

The headteacher is the symbol of authority in the school. He determines the direction of the school by shaping the condition and climate for teaching and learning which is mediated through people, events and organizational factors such as teacher's classroom practices, motivation and working conditions, students' effort among others. Therefore having the required leadership skills and techniques for maintaining discipline is crucial to the overall success of the school.

**ƆFA D
(AMBA 20)**

Kyere dza ɔwɔ ase ha yi ase kɔ Ngyiresi Borɔfo kasa mu.

Akanfo hɔn asetsena mu no, sɛ wɔwɔ abofra a wɔnnto no dzin gyedɛ abofra no enya ndaawɔtwe. Ɔtɔfabi mpo a, wɔma mber tsentsen kakra gu mu ansaana wɔato no dzin. Mbanyin afa mu no, dɛ wɔroto abofra bi dzin no yɛ kwan kor bi a wogyina do gye to mu dɛ abofra no yɛ noara ankasa ne ba. Nokwasɛm nye dɛ, egya bi a ɔpow dɛ ɔbɔto ne ba dzin no gu noara n'enyim ase; osiandɛ nna ɔrepɛ akyerɛ dɛ abofra no nnye ne ba. Iyi n'asekyerɛ ara nye dɛ, ehia no anaa ɔnnye n'asɛdze dɛ egya.

Obi n'adwen mu beyɛ no konsee wɔ siantsir a wɔnnto abofra dzin gyedɛ oenya ndaawɔtwe anaa no mboree no ho. Siantsir ara nye dɛ, sɛ abofra bi nndzii ndaawɔtwe a wɔmmfa no dɛ ɔyɛ nyimpa. Wɔgye dzi dɛ, ɔda ho ara nye wiadze a ofi mu bae no wɔ nkitahodzi bi. Sɛ owu ansaana ndaawɔtwe aba a, wɔmma kwan ma wonnsu. Wɔka dɛ, tsetse ber do no, sɛ abofra bi enndzi ndaawɔtwe na owu a, wɔhyɛ awofɔ no ma wɔbɔ hyirew na wofura tam fitaa (krada) so – asɛnkyerɛdze a ɔkyerɛ dɛ hɔn enyi agye na wodzi edziban papa bi so dze kyere dɛ wonnyi awerɛhow mu. Abofra noara so wɔmma no efunsie papa biara dɛ mbre wɔyɛ ma “nyimpa” no, mbom wɔtow no kyen sumina do beebi.