

**NOVEMBER 2023
EBS 411T/ EBS 411TJ
GHANAIAN LANGUAGE AND CULTURE –
OF EDUCATION IN GHANA (TWI)
NNONHWERE 1 SEMA 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 (TWI)**

**ƆFA B
(MMA 20)**

Kyere dza ɔwo 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
(MMA 20)**

Kyerε dee εwɔ aseε ha yi ase kɔ Ngyiresi Borɔfo kasa mu.

Akanfoɔ asetena mu no, sε wɔwo abɔfra a, wɔnto no din gye sε abɔfra no anya nnawɔtwe. Ɛto da bi mpo a, wɔma mmere tenten kakra gu mu ansa na wɔato ne din. Mmarima afa mu no, sε wɔreto abofra bi din no ye kwan baako bi a wɔgyina so gye to mu sε abɔfra no ye ɔno ankasa ne ba. Nokwasem ne sε, agya bi a ɔpo sε ɔbeto ne ba din no gu n'akasa anim ase; Ɛfiri sε na ɔpre akyerε sε abɔfra no nye ne ba. Yei asekyerε ara ne sε, ahia no anaa ɔnye n'asεdeε sε agya.

Obi adwene mu beyε no keseneneε wɔ senti a wɔnto abɔfra din gye sε wanya nnawɔtwe anaa dee εboro saa. Senti ara ne sε, sε abofra bi nnii nnawɔtwe a wɔmfa no sε ɔye nnipa. Wɔgye di sε, ɔda ho ara ne wiase a ɔfiri mu baεε no wɔ nkitahodie bi. Sε owu ansa na nnawɔtwe aba a, wɔmma kwan mma wɔnsu. Wɔka sε, tete berε so no, sε abɔfra bi anni nnawɔtwe na ɔwu a, wɔhye awofɔɔ no ma wɔɔ hyire na wɔfura ntoma fitaa nso – nsenkyerenne a Ɛkyerε sε wɔn ani agye na wɔdi aduane papa bi nso de kyere sε wɔnni awerεhoɔ mu. Abɔfra no ara nso wɔmma no afunsie papa biara sεdeε wɔye ma “nnipa” no, mmom wɔto no twene sumina so baabi.