



MINISTRY OF EDUCATION

Ntoaso Sukuu Akuapem Twi Adesua Nhoma

ƆKYERƐKYERƐFO NHOMA



Gyinapɛn 1 – Nhoma 2



NATIONAL COUNCIL FOR
CURRICULUM & ASSESSMENT
OF MINISTRY OF EDUCATION

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REPUBLIC OF GHANA

Ntoaso Sukuu Akuapem Twi Adesua Nhoma

ƆKyerɛkyerɛfo Nhoma

Gyinapɛn 1 - Nhoma 2



NATIONAL COUNCIL FOR
CURRICULUM & ASSESSMENT
OF MINISTRY OF EDUCATION

AKUAPEM TWI TEACHERS MANUAL

Enquiries and comments on this manual should be addressed to:

The Director-General

National Council for Curriculum and Assessment (NaCCA)

Ministry of Education

P.O. Box CT PMB 77

Cantonments Accra

Telephone: 0302909071, 0302909862

Email: info@nacca.gov.gh

website: www.nacca.gov.gh



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INTRODUCTION

The National Council for Curriculum and Assessment (NaCCA) has developed a new Senior High School (SHS), Senior High Technical School (SHTS) and Science, Technology, Engineering and Mathematics (STEM) Curriculum. It aims to ensure that all learners achieve their potential by equipping them with 21st Century skills, competencies, character qualities and shared Ghanaian values. This will prepare learners to live a responsible adult life, further their education and enter the world of work.

This is the first time that Ghana has developed an SHS Curriculum which focuses on national values, attempting to educate a generation of Ghanaian youth who are proud of our country and can contribute effectively to its development.

This Book Two of the Teacher Manual for Ghanaian Language covers all aspects of the content, pedagogy, teaching and learning resources and assessment required to effectively teach Year One of the new curriculum. It contains information for the second 9 weeks of Year One. Teachers are therefore to use this Teacher Manual to develop their weekly Learning Plans as required by Ghana Education Service.

Some of the key features of the new curriculum are set out below.

Learner-Centred Curriculum

The SHS, SHTS, and STEM curriculum places the learner at the center of teaching and learning by building on their existing life experiences, knowledge and understanding. Learners are actively involved in the knowledge-creation process, with the teacher acting as a facilitator. This involves using interactive and practical teaching and learning methods, as well as the learner's environment to make learning exciting and relatable. As an example, the new curriculum focuses on Ghanaian culture, Ghanaian history, and Ghanaian geography so that learners first understand their home and surroundings before extending their knowledge globally.

Promoting Ghanaian Values

Shared Ghanaian values have been integrated into the curriculum to ensure that all young people understand what it means to be a responsible Ghanaian citizen. These values include truth, integrity, diversity, equity, self-directed learning, self-confidence, adaptability and resourcefulness, leadership and responsible citizenship.

Integrating 21st Century Skills and Competencies

The SHS, SHTS, and STEM curriculum integrates 21st Century skills and competencies. These are:

- **Foundational Knowledge:** Literacy, Numeracy, Scientific Literacy, Information Communication and Digital Literacy, Financial Literacy and Entrepreneurship, Cultural Identity, Civic Literacy and Global Citizenship
- **Competencies:** Critical Thinking and Problem Solving, Innovation and Creativity, Collaboration and Communication
- **Character Qualities:** Discipline and Integrity, Self-Directed Learning, Self-Confidence, Adaptability and Resourcefulness, Leadership and Responsible Citizenship

Balanced Approach to Assessment - not just Final External Examinations

The SHS, SHTS, and STEM curriculum promotes a balanced approach to assessment. It encourages varied and differentiated assessments such as project work, practical demonstration, performance assessment, skills-based assessment, class exercises, portfolios as well as end-of-term examinations and final external assessment examinations. Two levels of assessment are used. These are:

- Internal Assessment (30%) – Comprises formative (portfolios, performance and project work) and summative (end-of-term examinations) which will be recorded in a school-based transcript.
- External Assessment (70%) – Comprehensive summative assessment will be conducted by the West African Examinations Council (WAEC) through the WASSCE. The questions posed by WAEC will test critical thinking, communication and problem solving as well as knowledge, understanding and factual recall.

The split of external and internal assessment will remain at 70/30 as is currently the case. However, there will be far greater transparency and quality assurance of the 30% of marks which are school-based. This will be achieved through the introduction of a school-based transcript, setting out all marks which learners achieve from SHS 1 to SHS 3. This transcript will be presented to universities alongside the WASSCE certificate for tertiary admissions.

An Inclusive and Responsive Curriculum

The SHS, SHTS, and STEM curriculum ensures no learner is left behind, and this is achieved through the following:

- Addressing the needs of all learners, including those requiring additional support or with special needs. The SHS, SHTS, and STEM curriculum includes learners with disabilities by adapting teaching and learning materials into accessible formats through technology and other measures to meet the needs of learners with disabilities.
- Incorporating strategies and measures, such as differentiation and adaptative pedagogies ensuring equitable access to resources and opportunities for all learners.
- Challenging traditional gender, cultural, or social stereotypes and encouraging all learners to achieve their true potential.
- Making provision for the needs of gifted and talented learners in schools.

Social and Emotional Learning

Social and emotional learning skills have also been integrated into the curriculum to help learners to develop and acquire skills, attitudes, and knowledge essential for understanding and managing their emotions, building healthy relationships and making responsible decisions.

Philosophy and vision for each subject

Each subject now has its own philosophy and vision, which sets out why the subject is being taught and how it will contribute to national development. The Philosophy and Vision for Ghanaian Language is:

Philosophy: Every learner can communicate effectively in a Ghanaian Language, have a good sense of their cultural values and identity, and appreciate the aesthetics of the language using field and creative surrogate experiences to expose them to job prospects, further studies and adult life

Vision: Learners can communicate effectively and confidently in the Ghanaian Language, appreciate their cultural values, and critically analyse discourse for the world of work or further studies

SUMMARY SCOPE AND SEQUENCE

S/N	STRAND	SUB-STRAND	YEAR 1									YEAR 2			YEAR 3		
			CS	LO	LI	CS	LO	LI	CS	LO	LI	CS	LO	LI			
1	Ano Dwumadi	Nkɔmmɔbɔ	1	1	2	1	1	2	1	1	3						
		Fɔnɔlɔgyi	1	2	4	2	2	4	1	1	2						
		Akenkan Dwumadi	1	1	3	1	1	2	1	1	2						
2	Ɔkasa Language And Usage	Ɔkasa Mmara	1	1	4	1	1	4	1	1	3						
		Akuapem Twi Kyerewbea ho mmara	1	1	3	1	1	2	1	1	2						
		Osusukyerew	1	1	3	2	2	4	1	1	1						
		Ɔkasa Nkyerease	1	1	1	1	1	1	1	1	2						
3	Amammere, Amanne ne Ahenni	Amammere ne Amanne	2	2	3	2	2	5	2	2	4						
		Ahensi	1	1	2	1	1	3	-	-	-						
4	Kasadwini	Ano Kasadwin	1	1	2	1	1	2	1	1	2						
		Akyerew Kasadwin	1	1	2	1	1	2	1	1	2						
Total			12	13	29	14	14	31	11	11	23						

Overall Totals (SHS 1 – 3)

Adesua Botae Titiriw	37
Adesuafo Nimdenya	38
Adesua Botae	83

OFA 6: ABOSOMDIN NE BRAGORU

Adesuade: Amammerɛ, Amanne Ahenni

Adesuade-Nkorabata: Amammerɛ ne Amanne

Adesuafo Nimdenya:

1. *Pensempensem abosomdin so mfaso mu.*
2. *Pensempensem Bragoru so mfaso mu wɔ Akuapem amammerɛ ne afoforo de mu.*

Adesua Botae Titiriw:

1. Da wɔn nimde adi fa abadinto ho.
2. Da wɔn nimde adi fa ɔbra kanko ho (Abadinto, Bragoru, Aware ne Ayiyɛ) ho.

INTRODUCTION AND SECTION SUMMARY

This section discusses deity names and some initiation processes among the cultures of Ghana. The puberty rites discussed mostly in this section are those of adolescent boys. It must be noted that a few of the cultures of Ghana do have initiation for girls as well. Learners will learn the concept first then go on to study the significance and process in the initiation and naming children after deities. They will be introduced to classroom activities that promote GESI. This section is essential for learners not only in the context of Ghanaian language studies but also establishes links with related subjects such as Religious Studies. The section equips learners with the requisite skills of appreciating their culture and the cultures of other groups. The examples given are not exhaustive. Teachers are advised to look for other examples and add on to what has been given. The teacher is therefore encouraged to support the gifted and talented as well as learners with Special Education Needs.

The weeks covered by the section are:

Week 16: Deity names

Week 17: Puberty rites

SUMMARY OF PEDAGOGICAL EXEMPLARS

The pedagogical exemplars employed include a variety of creative approaches to teaching Ghanaian language concepts. Problem based learning involves the whole class sharing their views on a given concept. Learners collaborate in groups to find solutions to problems and concepts. Specific approaches like whole class activities and group work are employed under these pedagogies. This helps in developing self-confidence in learners. For the gifted and talented learners in the class, teachers are encouraged to assign higher tasks to them and ask them to perform leadership roles as peer-teachers to guide colleague learners to have a deeper understanding of Ghanaian language concepts. Teachers are guided to take care of learners with SEN.

ASSESSMENT SUMMARY

The assessment strategy for this section ensures a balance evaluation of recall/reproduction, strategic reasoning and extended critical thinking abilities of learners. Teachers are encouraged to document achieved results for future reference. The assessment strategies employed begin with level 1 recall questions and short oral answers and discussions to offer insights into foundational knowledge of

the concepts. Level 3 strategic thinking skills question progress to short essays or oral presentations, evaluating students' ability to appreciate their culture.

NNAWƆTWE 16

Adesua Botae: *Hwehwe abosomdin ahorow, nea wɔfi ne wɔn abɔse.*

Atifiasɛm/Aniwɔsobea: **Abosomdin**

Ɔbosom

Ɔbosom-nini ana ɔbosom-bere. **Ɛye honhom mu onipa** te se ɔbosom-nini ana ɔbosom-bere a nnipa bi som no na wɔgye di se wɔwɔ tumi wɔ wɔn abrabɔ so. Ɔsom ahorow mu abosom no mu bi ne Zeus, Apollo, Athena, Ares, Aphrodite, Poseidon, Hades, Thanatos, Dionysus, Hera, Artemis, Hephaestus and Hermes. Saa abosom yi fi kan Greekiman mu. Abosom bi te se Thor, Odin, Tyr, Frey, Freya, Baldur ne Loki a wɔde enidi ma wɔn na wɔsom wɔn no nso fi kan Norsesom mu. Ghanaman yi mu ha nso, mantam ana nnipakuw biara wɔ abosom bi a wɔgye wɔn di. Saa abosom yi mu bi ne Kune, Tegare, Nyamaa, ne wɔn a ekeka ho.

Abosomdin

Ɛye edin a yede ma nnipa esiane wɔn gyedi ne wɔn som no nti.

Abosomdin ahorow:

Bosompra, Bosomtwe, Bosommuru, Bosompo, Bosomafam, Bosomyesu, Bosomkrete, Bosomkonsi, Bosomdwerebe, Bosomakɔm, Bosomafi ne nea ekeka ho.

Abosomdin so mfaso

Ɛma yehu obi nkyi. *Abosomdin boa ma yehu beae pɔtee a onipa bi fi.*

Ɛkyere twaka a ɛda onipa no ne ɔbosom no ntam. *Edin no ma ɛda adi se ayɔnkofa da saa onipa no ne ɔbosom no ntam na edin wɔ nsunsuanso wɔ nneyee a onipa da no adi so.*

Ɛboa ma yen amammere ase tim. *Yenam abosomdin to so ma amammere a ɛfa abadinto ho no ase tim.* *Abadinto ahorow a ɛwɔ Ghanaman mu ha no mu biako ne abosomdin.* *Mpen dodow a yede abosomdin betoto nnipa no, na ereboa ma abosomdin no ase atim.*

Eyi da awofo gyidi a wɔwɔ wɔ ɔbosom no mu adi na esan nso kyere kwan a ɔbaa no faa so nyaa yafunu no ana nyinsenee. *Ɛtɔ bere bi a, awo ho tumi ye den ma awarefo bi.* *Eyi ma wɔtumi kɔ ɔbosom bi ho kɔhye wɔn bɔ se ɔboa wɔn ma wɔtumi wo a, wɔbeto no abadin.* *Eyi ne nea enti a wɔde abosomdin toto mmofra binom wɔ nkurow bi so no.*

Dwumadi Ahorow

1. Den ne ɔbosom?
2. Kyerekyere abosomdin ase na ma eho nhweso abien wɔ Akuapem Twi mu.
3. Ma abosomdin ho nhweso abien (2) wɔ Akuapem Twi mu.
4. Pensempensem abosomdin so mfaso abiesa mu wɔ Akuapem Twi mu.

Pedagogical Exemplars

Group work/collaborative learning

1. Think-pair-share

In mixed-ability pairs learners perform the following tasks:

- a. Write ten local names they know.
- b. Each pair reads the names they have written to the class.
- c. Identify names they feel are strange and do not belong to the normal family names.

2. Whole class

- a. Discuss deity names with learners.
- b. Discuss the origin of deity names with learners.
- b. Give a list of names and walk learners through the names by pronouncing them.
- c. Learners pronounce the names after you and then pronounce the names themselves.

3. Group work

- a. In mixed-ability groups learners discuss the names and bring out the deity names among them.
- b. Each group makes a presentation for peer review.

4. Whole class

- a. Teacher leads the class in discussing the importance of deity names.

NB: *In achieving the standard set for content acquisition, the teacher should not expect all learners to be at the same level of achievement. Some learners will be able to define deity and give two examples while others will define deity and give more than two examples. Others could also give the definition of deity and deity names and give more than three examples under each explaining their significance in Ghanaian culture.*

Nkarii Titiriw

1. Gyinapen1 Nkarii: Akaakae:

- a. Kyere abosomdin ase.
- b. Kyerew abosomdin ho nhweso anum (5) a wunim na kyere nea wofi..

2. Gyinapen 2 Nkarii: Nimdenya

- a. Fa w'ankasa nsemfua kyerekyere abosomdin abiesa so mfaso.

3. Gyinapen 3 Nkarii: Adwenemudew

- a. Kyere w'adwen wo saa asem yi ho: 'Ese se Akuapemfo ko so de abosomdin toto won mma'.

NNAWOTWE 17

Adesua Botae:

1. *Pensempensem okwan a wɔfa so pagyaw abeawa bi kɔ mpanyinye mu. (Bragoru: mfiase, mfinimfimi ne awiei).*
2. *Fa kwan a Akuapemfo fa so pagyaw abeawa bi kɔ ne mpanyinye mu no toto nnipakuw ahorow a wɔwɔ Ghana ha no mu bi de ho.*

Atifiasem/Aniwɔsobe: **Bragoru**

Bragoru:

Eyi ye bere a ɔbabun/abarima ana abeawa bi du ne mpanyinmfe so a otumi wo ma eye yie. Eyi taa si wɔ bere a abeawa no adi mfe du kosi dunan(10-14) na ɔbarima no nso adi mfe duabien kosi dunsia (12-16). (Saa mfe ahorow yi da nso wɔ mmabun /mmeawa ne mmarimaa no bi ho).

Nsakrae a yehu wɔ mmeawa ho

- Wɔbobɔ nufu
- Nhwi fu wɔn baa so ne mmɔtoa mu
- Wɔkyima
- Nsakrae ba wɔn bɔbea ana ne nnipadua mu

Nsakrae a yehu wɔ mmarima ho

- Wɔn tadia ne wɔn hwoa ye kese
- Nhwi fu wɔn tadia so ne wɔn mmɔtoam
- Wɔn honam mu ntini mu ye den
- Wɔn menem ye kese
- Wɔfu anonhwi ne bɔgyese
- Wɔn mu pagyaw

Bragoru: Eyi ye amanne a yeye ma mmeawa ana mmarimaa wɔ wɔn abadinto akyi. Bragoru ye ammane a yeye de pagyaw wɔn kɔ wɔn mpanyin mfe so. Eɛsan ye ahyensode a ekyere ahoɔfe, babunye ne anuonyamhye. Mfantsefo fre saa amanne yi *bragor*, Krɔbɔfo nso no fre *Dipo* enna Nkranfo Otsentse ana otofo. Den na wɔfre saa amammere yi wɔ Akuapem Twi kasa mu?

Okwan a yefa so goru bra

Nneema/Ahoboa a yeye ansa na yeagoru obi bra

Pensempensem ahoboa a yeye ansa na yeagoru abeawa bi bra. Se ebia:

- Yehu nsakrae a eɛda adi wɔ wɔn were (nipadua) mu.
- ɔdanmuhye ne nkyerɛkyere
- Wɔkɔ yi kurow no mu mpanyimfo ana wɔn a wɔhwe bragoru dwumadi so no asitiw.

Nneema a yeye bere a yereguru abeawa bi bra

- Yeyi wɔn mmɔtoam ne wɔn ayaase nhwi

- Yede wɔn kɔ asu ho koguare wɔn
- Yede wɔn tena aseseɖua ana ɔbo tumtum bi so
- Yesiesie wɔn ho wɔ amammerɛ kwan so
- Yebɔ gua kɛse ma wɔn
- Yeka wɔn ano
- Yegu nsa

Amanne a yeye wɔ Bragoru akyi

- Yema wɔn akyede
- Yedidi, nom san di asaw
- Yeko aseda

Bragoru so mfaso

- i. Yede gye obi kɔ mpanyinye mu
- ii. Ema obi nya nimde ne ahoɔden de bɔ wɔn bra.
- iii. Eɖa no adi se abeawa no aso aware.
- iv. Eɣe abrabɔ pa ho susudua.
- v. Ehye abeawa no ne n'abusua anuonyam.
- vi. Ema abeawa no nya mmoa fi ɔmanfo no hɔ.
- vii. Eboa ma abeawa no nya asetena mu nimde.

Dwumadi Ahorow

1. Den ne bragoru?
2. Kyerew bragoru ho mfaso abiesa .
3. Kyerekyere nea enti a wususuw se bragoru so mfaso abiesa a woakyerew wɔ soro hɔ no mu abien ho hia pa ara.
4. Wɔakyekeye ɔkwan a wɔfa so ye bragoru no mu ahorow abiesa, bobɔ saa akwan ahorow abiesa no din na kyerekyere amanne a woye wɔ emu biara mu.
5. Gyina nimde a Woanya wɔ saa adesua yi mu so na hwe mfonini a ewɔ fam hɔ no yie pa ara na ka nea wuhu wɔ mfonini no mu kyere nea ɔte wo nkyen no.



Olivier Asselin as cited in Ndetei (2018)

Pedagogical Exemplars

Initiating talks for learning

1. Whole class:

- a. With all learners involved, discuss what puberty rites is and its significance.
- b. Teacher leads the class to discuss the initiation process.
- c. The class watches a video on initiation into adulthood (puberty rites)
- d. Teacher leads the class to analyse the content of the video on initiation into adulthood through questioning (puberty rites).
- e. Teacher leads the class to discuss the significance of puberty rites.

2. Group work

- a. In mixed-ability groups, learners discuss the significance of the costumes used for the rites. The groups should use any of the pictures below for the discussion.



Mybrytfmonline.com/Obed Ansah (2021)



cogadfw.org as cited in Ndetei (2018).



Jubtrip as cited in Ndeti (2018).

- b. Each group presents their work for discussion.

3. Whole class

- a. Role play the performance of an initiation into adulthood rites.
- b. Class to do peer review of the role play.

Nkarii Titiriw

1. **Gyinapɛn 1 Assessment: Akaekae**
 - a. Kyerekyere bragoru mu
 - b. Kyerew nneema abiesa a ana nea eboro saa a woye anasa na wogoru bra.
2. **Gyinapɛn 2 Nkarii: Nimdenya**
 - a. Kyerekyere nneema ahorow abiesa a woye wo bere a wogoru obi bra.
 - b. Kyerekyere nneema ahorow abiesa woye wo bragoru akyi.
3. **Gyinapɛn 3 Nkarii: Adwenemudɔw**
 - a. Kyerekyere senea wosi goru bra wo wo kurom nne mmere yi mu.

Atifiasɛm/Aniwɔsobe: **Senea Wosi Goru Bra wo Nkurow Afoforo so**

Bɔ adesua a ɛfa bragoru ho no akyi

Bragoru mu amanne a esese

- i. Nneema ahorow wode goru bra no
- ii. Nnapɔnna a wode goru bra no
- iii. Mmabun bere mu na woye no
- iv. Oɔan a wode won hye mu no
- v. Senea wosi yiyi won ti no

- vi. Honhom mu nhwehwemu a abusua biara ye no

HYE NO NSO: Jkyerekyerɛfo no mfa nhweso no bi nka ho.

Bragoru mu amanne a ɛda nso

- i. Nsonsonoeɛ da nneɛma ahorow a wɔde goro bra no mu.
- ii. Nsonsonoeɛ da ɛda pɔtee a wɔde goro bra no ntam.
- iii. Nsonsonoeɛ da aduan an wɔde ma asakyima no ntam.
- iv. Nsonsonoeɛ ɛda honam ne honhom mu ahoboa ntam

Wubetumi ama adesuafo no ahwe bragoru ho sini wɔ abeɛfo ntontanfiri so.

Dwumadi Ahorow

- 1. Hwe sini a ɛfa bragoru ho wɔ akasa ahorow edidi so yi mu: (sɛ ebia, Ga, Dangme, Asante, Akuapem, Mfantse, Nzema, Dagbani, kasem ne nea ɛkeka ho)
- 2. Adesuafo no mpɛnsɛmpɛnsɛn sini a wɔhwɛɛ no mu na wɔmfa emu amanne no ntoto wɔn de ho na wonyina so nkyerɛ nea esesɛ ne nsonsonoeɛ a ɛwɔ/ɛda ntam

Pedagogical Exemplars

Group work collaborative

1. Whole class:

Teacher leads learners to do the following:

- a. Discuss the processes of initiation into adulthood rites of other cultures of Ghana (e.g., Dagbani, Gonja, Ga, Kasem, Dangme, Nzema, Ashante, Akwapim, Ewe, etc.).

2. Group work

In mixed-ability groups, learners do the following:

- a. Discuss the similarities in the initiation into adulthood rites among their people and those of other Ghanaian cultures.
- b. Discuss the differences in the performance of initiation into adulthood rites among their people and those of other Ghanaian cultures.
- c. The groups make presentations for peer review.

Nkarii Akyiri

1. Gynapɛn 3 Adwenmudɔ:

- a. Pɛnsɛmpɛnsɛm amanne a esesɛ wɔ kwan a wofa so goru bra wɔ wo kurom ne afoforo de no mu.

2. Gynapɛn 4 Adwenemudɔw amapa:

- a. Sɛ yɛma wo kwan sɛ ye nsakrae wɔ akwan a wo kuromfo fa so goru bra no mu a, amanne pɔtee ben na anka wobesesa no na kyere nea nti a woka saa?

SECTION 6 REVIEW

This section discusses deity names and puberty rites. The deity names discussed are from a few of the cultures of Ghana. Teachers are encouraged to teach the topic as it pertains in their language and use the example in the book to do comparison. This will help bring out the similarities and differences. It is expected that by the end of the section, learners will be in a good position to explain their cultural practices with reference to deity names and puberty rites with confidence and a higher level of competence.

Additional Reading

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ƆFA 7: AMAMMERɛ, AMANNE NE AHENNI

Adesuade: Amammerɛ, Amanne Ahenni

Adesuade-Nkorabata: Ahenni

Adesuafo Nimdenya: *Kyerɛ nnepa ne mfaso a ɛwɔ Ahenni*

Adesua botae Titiriw: Da nimde ne ntease adi wɔ Ahenni nhyehyɛ ho.

INTRODUCTION AND SECTION SUMMARY

This section discusses the traditional governance structure among the various language groups in Ghana. The governance structure that was introduced first is the structure at home. The traditional governance structure in the community was introduced later to learners. Learners will learn the concept first then go on to study the traditional governance structures. They will be introduced to classroom activities that promote GESI. This section is essential for learners not only in the context of Ghanaian language studies but also establishes links with related subjects such as Religious Studies. The section equips learners with the requisite skills for appreciating their culture and the cultures of other groups. The examples given are not exhaustive. Teachers are advised to look for other examples and add on to what has been given. The teacher is therefore encouraged to support the gifted and talented as well as learners with Special Education Needs.

SUMMARY OF PEDAGOGICAL EXEMPLARS

The pedagogical exemplars employed include a variety of creative approaches to teaching Ghanaian language concepts. Talk for learning includes the use of whole class and group activities to enhance learning outcomes in the classroom. In collaborative learning, learners collaborate in groups to find solutions to problems and concepts. Specific approaches like whole class activities and group work are employed under these pedagogies. This helps in developing self-confidence in learners. For the gifted and talented learners in the class, teachers are encouraged to assign them higher tasks and to encourage them to perform leadership roles as peer-teachers to guide colleague learners to have a deeper understanding of Ghanaian language concepts. Teachers are guided to take care of learners with SEN.

The weeks covered by the section are:

Week 18: Traditional Governance Structure (Home)

Week 19: Traditional Governance Structure

ASSESSMENT SUMMARY

The assessment strategy for this section ensures a balanced evaluation of recall/reproduction, strategic reasoning, and extended critical thinking abilities of learners. Teachers are encouraged to document achieved results for future reference. The assessment strategies employed begin with level 1 recall questions and short oral answers and discussions to offer insights into foundational knowledge of the concepts. Level 3 strategic thinking skills questions progress to short essays or oral presentations, evaluating students' ability to appreciate their culture.

NNAWƆTWE 18

Adesua Botae: *Kyerekyere Akuapemfo ahenni nhyehyee no (se ebia: Agya, Abusua panyin, Odikuro).*

Atifiasem/Aniwɔsobe: **Ahenni Nhyehyee (Ofi)**

Ahenni

Eyi ye ahenni a kuromma no ka bom de wɔn nyansa, wɔn suahu ne wɔn nimde yi ɔkannifo bi se onni wɔn so.

Ahenni nhehyee wɔ abusua mu

- i. **Odikuro:** Eyi ye nnipa ahorow a wɔnam abusuaɔ ne aware so ka wɔn ho bom se abusua. Eyi abusua ahorow a wɔkura abusuaɔ koro na wɔfi nana biako ase na wɔsom obiaku se ɔkannifo. Wɔtaa da esu, botae ne apede koro adi. Onipa a wɔn nyinaa yi no se ɔkannifo no na wɔfre no odikuro. Nnipakuw foforo bi mu no, mmusuakuw no mu mpanyimfo na wɔhyia yi wɔn mu biako se odikuro.
- ii. **AbusuaPanyin:** Oyi ne onipa a abusuaɔ no mu nnipa yi no se wɔn nkannifo. Ne dwumadi titiriw ne se ɔbɛɔ n'abusua no ho ban na wasiesie wɔn ntam ntawantawa.
- iii. **Agya:** Agya ne abusua kumaa no ti a eye n'ankasa, ne yere ne mma ka ho bi. Agya no na ɔye abusua kumaa no apede ma wɔn.

Akuapem Ahenni Nhyehyee:

1. **Odikuro**
2. **AbusuaPanyin**
3. **Agya**

Ahenni dwumadi ho mfaso:

Odikuro:

- i. Ɔno na ɔyye otemmufo ma mmusuakuw no nyinaa
- ii. Ɔno na onim mmusuakuw no mu biara abakɔsem/dua
- iii. Ɔno na ɔbɔ mmusuakuw no amammerɛ ne amanne so bɔ ho ban
- iv. Ɔno na ɔhwe mmusuakuw no nsase so.
- v. Ɔhwe ma wɔtete nkyirimma yie senea ebeye a wɔde nnidi amapa bema abusua no

AbusuaPanyin:

- i. Ɔbɔ abusua no ho ban fi mmusu ho
- ii. Ɔhwehwe yiedi ma abusua no
- iii. Ɔhwe ma asomdwe ba abusua no mu

Agya:

- i. Ɔno na ɔhye mmara na ɔhwe se wɔde beye adwuma wɔ abusua kumaa no mu
- ii. Ɔno na ɔbɔ abusua kumaa no ho ban
- iii. Ɔhwehwe yiedi ma abusua kumaa no
- iv. Odi dwuma se ɔkyerekyerefo panyin wɔ abusua kumaa no mu

- v. Ono na oma abusua kumaa no biribi di
- vi. Ono na oye nhwesode ma abusua kumaa no

HYE NO NSO: Okyerekyerefo no mma adesuafo no nhu se, ena nso di dwumasono wo abusua kumaa no mu.

Dwumadi Ahorow

1. Kyerew ofi amammerɛ ahenni nhehyɛ no.
2. Pensempensem Odikuro dwumadi abiesa ana nea ɛboro saa mu.
3. Kyerew Agya dwumadi abien mu.
4. Ofi ahenni nhehyɛ no hyɛ ase fi abusua kumaa no mu. Kyerekyere efi ahenni nhehyɛ a woasua no mu tiawa.

Pedagogical Exemplars

Talk for learning

1. **Whole class:**

Teacher facilitates the following:

- a. Discuss the traditional governance structure of their respective cultures (father, family head, clan head).
- b. Create the organogram of the traditional government of the community.
- c. Discuss the functionaries of the traditional governance structure and their importance.

Talk for learning

2. **Class debate:**

- a. In your opinion, do you think the traditional governance structure is still relevant?

3. **Group work**

- a. Learners role-play the traditional governance structure focusing on father, family head, clan head. Role play should resolve a dispute normally seen in the community such as owing or inconsiderate neighbours.
- b. The class critique the role play bringing out the traditional governance structure they saw in the role play

NB: Teachers are advised that levels of achievement among learners will differ from one learner to the other. The higher achievers should be encouraged to do more as the teacher offers assistance to learners still struggling.

Nkarii Titiriw

Gyinapɛn 1 Nkarii: Akaakae

- a. Kyere efi ahenni ahorow no mu biara dwumadi.
- b. Hyehe ahenni ahorow no nnidi so no fi kese mu ko nketewa mu.

Gyinapɛn 3 Nkarii Adwenemudo

- a. Pensempensem ahenni ahorow no nnidi so no mu na kyere eho mfaso ma omanfo ne afipamfo nya.

NNAWƆTWE 19

Adesua Botae: *Pensempensem ahenni ahorow nnidi so no mu. xplore the traditional governance structure (Ɖhene, ahene nkumaa, Asiahenefo ne nea ekeka ho.).*

Atifiasem/Aniwɔsobe: **Aniwɔsobe Nniddi so**

Ahenni Nnidiso Ho Mfonini

Mfonini a ɛfa ahenni nnidi so ho no da ɛho nhyehyee no adi. Ɛma yehu twaka a ɛda akannifo no ne nnipa a wɔhyehye wɔn ase no ntam.

- *Ɖmahene*
- *Ahemfo nkumaa/nketewa*
- *Akannifo bi te se ahemaa, abrafo, apopofohene, odekuro, abusuapanyin, ne nea ekeka ho.*

Ɛse se yehu se, se yeyi ahenni nnidi so a ɛwɔ soro ho no to nkyen a, yesan wɔ mpanyimfo bi te se akɔmfohene, abrafo ne ahemaa. Ahemfo nkumaa ahorow bi nso wɔ ho.

Ɖmanhene

Ɖmanhene ye ɔkannifo ma ɔkasakuw bi mu nnipa. Ɖno ne ɔman no nyinaa ti na ɔkasakuw no mu nnipa ahorow na wɔpaw no.

HYE NO NSO: *Akwan a wɔfa so paw ɔmanhene, da no adi na wɔde no si akonnwa so no da nso fi afoforo de ho. Ɖkyerkyerefo no nkyerkyere akwan a wɔfa so da saa dwumadi yi adi wɔ wɔn nkurom. Mfonini a ɛfa ɔmanhene ahorow adi no bi wɔ fam ho. Ɖkyerkyerefo betumi de eyi aboa adesuafo ama wɔate saa adesua yi ase yie.*

HYE NO NSO: *Ɖkyerkyerefo no nhwehwe mfonini ahorow no bi mfa nkyere adesuafo no.*



Ɖmanhene Dwumadi

- i. Ɖno ne ɔhempon wɔ mantam no mu
- ii. Ɖno na ɔhwe ma wɔhye fa
- iii. Ɖno na ɔhwe wɔn nsase so
- iv. Ɖbo wɔn amammerɛ ho ban
- v. Ɖboa ma ne manfo tu mpon wɔ abrabɔ mu
- vi. Ɖno na odi ɔmamma ntam asem
- vii. Ɖno na ɔhwe gu nsa wɔ nkonnwafie
- viii. Ɖno na ɔhye mmara na ɔhwe se obiara bedi so

Ahemfo nkumaa

Eyinom ye ahemfo nkumaa a wɔhye ɔhenkese bi ase. Ahemfo nkumaaa yi na wɔtaa deda mmeamnea bi te se nkurow kumaa ana nkuraa a ɛwɔwɔ kuro kɛse mu no ano.

Wɔn dwumadi:

- i. Se ɔmanhene no nni hɔ a, wɔn na ɔhwɛ akyi
- ii. Wɔbɔ mmeamnea a wɔwɔ no ho ban
- iii. Wɔsiesie ntawantawa a ɛwɔ nnipa ntam
- iv. Wɔbɔ nsae a ɛhyɛ wɔn ase no ho ban
- v. Wɔhwɛ se asomdwe beba mmeae a wɔwɔ no
- vi. Wɔhwɛ ma wɔma abosom biribi di na afei nso, wɔyi mmeae a wɔwɔ no ti mmusu

NB: Ɛnye wɔn dwumadi no nyinaa nie. Ɔkyerekyerɛfo mfa nhweso no bi nka ho.

Asiahenfo

Osihene ana asiahenfo ye onipa ana nnipa a wɔwɔ tumi se wɔbeyi onipa a obedi akonnwa bi wɔ bere a wɔn ankasa nni akonnwa no bi. Saa nnipa yi hyiam paw onipa foforo a obedi akonnwa no se ɔhene ana ɔmanhene.

NB: Akwan ahorow a asiahenfo yi fa so paw ɔhene bi no da nso fi afoforo bi de ho.

Wɔn dwumadi

- i. Wɔpaw ɔhene foforo
- ii. Wɔn na wɔyɛ amanne ahorow wɔ bere a ɔhene bi awu
- iii. Wɔn tumi san tu ɔhene ade soIs responsible for destooling a chief
- iv. Wɔn na wɔda ɔhene adi kyere ne mpanyimfo ne ɔmanfo no
- v. Wɔtu ɔhene fo

Dwumadi Ahorow

Nnipa bi susuw se tete ahenni no atwam a mfaso biara nni so. Sen na wosi gye saa asem yi to mu? Ma adesuafo no nkyere wɔn adwene mfa ho.

Pedagogical Exemplars

Group work/collaborative learning

1. Whole class:

- a. Create the organogram of the traditional government of the community (chief, sub-chiefs, kingmakers, etc.).
- b. Discuss the functionalities of the traditional governance structure and their importance.

During the discussion, the teacher should encourage learners to describe the importance of the functionalities and also talk about modern trends affecting the traditional governance such as education, money, party politics, etc.

NB: *The level of achievement among learners will not be the same for all learners. The teacher is advised to encourage high achievers to do more and skilfully assist the low achievers to grasp essential concepts.*

Nkarii Titiriw

1. **Gyinapɛn 1 Nkarii: Akaakae**
 - a. Hena ne ɔhene?
 - b. Hefo ne asiahenefo?
 - c. Hefo ne ahemfo nkumaa?
2. **Gyinapɛn 2 Nkarii: Nimdenya**
 - a. Ɔkwan bɛn na wɔfa so paw ɔhene wɔ wo mpɔtam?
 - b. Yɛ tete ahenni nnidi so akyere/mfonini.
3. **Gyinapɛn 3 Nkarii: Adwenemudɔw**
 - a. Wunimde mu no, ɛsɛ sɛ wɔma tete ahennie kɔ so tena hɔ?

NB: Ɔkyerekyerefo nhwe sɛ adesuafo no bekyere nea enti wɔda saa nusui no adi na wɔnkyere adwene a emu dɔw pa ara mfa ho.

SECTION 7 REVIEW

This section dealt with the traditional governance structure at home and in the community. Learners were introduced first to the governance structure at home and then the traditional government structure in the community. The functions of the functionaries of the traditional governance structure at home and the community were also discussed. It is expected that after learners have gone through this section, they will have the requisite information to discuss the governance structure in the home and the community.

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SECTION 8: LITERATURE

Adesuadde: **Kasadwini**

Adesua Nkorabata: Ano kasadwini ne Akyerew kasadwini

Adesua Botae:

1. *Fa nsagu/mpaeyi ne nsui nhyehyee ho nimde no so di dwuma.*
2. *Fa abasem no nhyehyee ho nimde no di dwuma*

Content Standards:

1. Kyerekyere ntease ne nimde a ewo nsagu/mpaeyi ne nui m
2. Kyerekyere abasem ho nimde mu

INTRODUCTION AND SECTION SUMMARY

This section discusses concepts under oral literature and written literature of the Ghanaian language. Under oral literature, concepts like libation and dirges are discussed. Under written literature, the concept of prose is discussed. The concepts are first introduced to learners then their significance and how they are performed are introduced later. They will be introduced to classroom activities that promote GESI. This section is essential for learners not only in the context of Ghanaian language studies but also establishes links with related subjects such as Religious Studies. The section equips learners with the requisite skills of appreciating their culture and the cultures of other groups. The examples given are not exhaustive. Teachers are advised to look for other examples and add on to what has been given. The teacher is encouraged to support the gifted and talented as well as learners with Special Education Needs.

Teachers are guided to take care of learners with SEN.

The weeks covered by the section are:

Week 20: Libation

Week 21: Dirges

Week 22: Elements of Prose

Week 23: Prose appreciation

SUMMARY OF PEDAGOGICAL EXEMPLARS

The pedagogical exemplars employed include a variety of creative approaches to teaching Ghanaian language. Initiating talk for learning includes the use of whole class and group activities to enhance learning outcomes in the classroom. It is also helps animate the class and develop a love of learning. In collaborative learning, learners collaborate in groups and pairs to find solutions to problems and concepts. In experiential learning, whole class activities are employed to make learners understand concepts better. These pedagogies help in developing self-confidence in learners. For the gifted and talented learners in the class, teachers are encouraged to assign them higher tasks and to ask them to perform leadership roles as peer-teachers to guide colleague learners to have a deeper understanding of Ghanaian language concepts. Teachers are guided to take care of learners with SEN.

ASSESSMENT SUMMARY

The assessment strategy for this section ensures a balanced evaluation of recall/reproduction, strategic reasoning, and extended critical thinking abilities of learners. Teachers are encouraged to document achievement results for future reference. The assessment strategies employed begin with level 1 recall questions and short oral answers and discussions to offer insights into foundational knowledge of the concepts. Level 3 strategic thinking skills questions progress to short essays or oral presentations, evaluating students' ability to appreciate their culture.

NNAWOTWE 20

Adesua Botae: *Pensempensem nsagu/mapaeyi nhyehyee wɔ Asante Twi mu (amannebo, nhyira ne nnomee)*

Atifiasem/Aniwɔsobea: Nsagu/Mpaeyi

Nsagu/mpaeyi

Ɛye ɔkwan yefa so ne Tweduapɔn ne ahonhom nkae no di nkitaho. Eyi ye dwumadi a ne ye mu no yede nsaden, nsuo ne nea ekeka ho gu fam de fre Tweduapɔn ne ahonhom nkae no de sre wɔn ho mmoa. (Ayim-Aboagye, 1993: 165). Nkurow bi mu no, wɔde ɔmo na edi saa dwuma yi. Nsagu ana mpaeyi di akoten wɔ Abibiman mu yie pa ara. Nsagu/mpaeyi mu no, yefre yen nananom nsamanfo a wɔdi akonten wɔ yen asetena mu no ba yen dwumadi ahorow mu.

Nsagu mpaeyi nhyehyee

Ofre, Amannebo, Nhyira ne, nnomee

Ofre

Eyi ne bre a yeto nsa fre Otwedupɔn ne ahonhom nkae no wɔ nsagu ana mpaeyi mu. Nsagufu/mpaeyifo no di kan fre Tweduapɔn (Onyankorɔpɔn), na wafre Asase Yaa, afei na wafre Nananom Abosom ne Nananom Nsamanfo.

Amannebo

Eyi nso ye bere a nsagufu/mpayifo no da nea enti ana dekode pɔtee nti a wɔregu nsa/ɔreyi apae no adi kyere Tweduapɔn ne ahonhom nkae no na wɔfa so de sre wɔn se wɔnka wɔn ho mfi dwumadi no ahyease nkosi awiei. Aha yi na nsagufu/mpaeyifo no sre bammɔ fi wɔn nkyen.

Nhyira ne Nnomee

Aha yi nso, nsagufu/mpaeyifo no da Tweduapɔn ne ahonhom nkae no ase na ɔwasre wɔn se wɔnnome wɔn atamfo wɔ saa dwumadi no ho. Nsagu/mpaeyifo no san sre hyira fi Tweadupɔn ne ahonhom nkae no nkyen de ma wɔn adɔfo. Dwumadi ahorow bi te se akraguare mu no, wɔyi mmusu wɔ saa ɔfa yi mu. Mfonini a ewɔ fam ho no ye ɔkwan a nnipakuw binom fa so gu nsa ana yi mpaee ho nhweso wɔ Ghanaman mu ha.

NB: *The facilitator can look for other images on libation from other cultures in Ghana and use them to teach so that understanding of the concept is enhanced. The teacher is as well advised that the structure of libation discussed above is the general structure. If there are other things that are done apart from the three things mentioned, the teacher should mention them to the learners and explain with examples.*



Okwan a yefa so gu nsa/yi mpae:

NB: *Ma adesuafo nhwe sini a efa nsagu/mpaeyi ho. Adesuafo no mpensempem sini a wɔhwee mu na wɔnkyere akwan ahorow wɔfa so gu nsa ana yi mpae no*

Okyerɛkyerefo nhwe se adesuafo no bebɔ nea edidi so yi mu:

- i. Nneema aahorow a wɔde gu nsa ana yi mpae
- ii. Nsagufo/Mpaeyifo no kwaha ana siaba ne ntoma
- iii. Nsagufo/Mpaeyifo no yi ne nan nifa mu mpaboa tia so.
- iv. Nsagufo/mpaeyifo no de n'ani hwe apuee
- v. Nsagufo/Mpaeyifo no tumi gyina hɔ, tena ase ana kotow
- vi. Nsagufo/Mpaeyifo di kan fre, na ɔde ne botae ato gua na ɔde nhyira ne nnomee atwa tow.

NB: *Teachers should note that in some societies, women do not perform libation unless the need arises (for the traditional priestess) or when there is no male to do so. In such situations, the concept of women not being allowed to perform libation should be well explained. Teachers can also go online to watch videos on libation. The link below can be of help:*

Ga Libation video: <https://youtu.be/X9wBlgwzHn4>

Akan Libation video: <https://youtu.be/ZNJ6Fw2-flk>

Nsagu/Mpaeyi so mfaso:

- i. Yenam so de nnidi ma Tweduapɔn
- ii. Yenam so de nnidi ma nananom Abosomfo ne Nananom Nsamanfo
- iii. Ede nkabom ba nnipa ntam
- iv. Yenam so da anotew ho nimde adi
- v. Yeda yen amammerɛ, yen amanne ne yen abakɔsem adi
- vi. Yede da ennidi a yewɔ ma yen ho nnipa bi a wɔawuwu adi
- vii. Yenam so de sua nsemfua foforos
- viii. Ema nnipa hu beguam kasa

Nneema ahorow a yede gu nsa/yi mpae:

Saa nneema ahorow yi da nso fi nnipakuw bi de nanso, nea wɔtaa de di dwuma no mu bi ne koraa, nsaden, ɔmo, nsafufu tɔmmere, bonsua ne nea ekeka ho:



Nneema ahorow a wɔde gu nsa/yi mpae

Dwumadi Ahorow

Adesuafo nkyere dwuma a wode nneema ahorow a ewo soro ho no mu biara di wo nsagu/mpaeyi mu.

Pedagogical Exemplars**Initiating talk for learning****1. Whole class:**

Teacher facilitates the following:

- a. Discuss libation (invocation, message, conclusion).
- b. Watch/observe a libation performance.
- c. Identify and discuss the structure of the libation.
- d. Discuss the significance of libation.

Experiential learning**1. Group work**

- a. Role-play the libation performance, clearly defining each part (invocation, message, conclusion). Encourage learners to take part in the role-play
- b. Learners analyse the role-play, identifying at least two of the structures of libation they saw in the role-play.

Nkarii Titiriw**1. Gyinapɛn 1 Nkarii: Akaakae**

1. Kyerekyere nsagu ana mpaeyi mu tiawa.
2. Kyerekyere nasgu/mpaeyi nhyehyee no mu abien mu.

2. Gyinapɛn 2 Nkarii: Adwenmudɔw

1. Pensempensem nsagu/mpaeyi ho mfaso mu.
2. Eɛ se yeyi nsa gu/mpaeyi ho fi ɔman dwumadi ana aguabo biara ase. Sen na wosi gye saa asem yi a nnipa bi reka no to mu. Fa nkyeremu abiesa ana nea eboro saa nti woka saa.

NNAWOTWE 21

Adesua Botae: *Nsui mu Mpensempensem (ne dwumadi ne so mfaso)*

Atifiasem/Aniwosobea: **Nsui (Ne Dwumadi Ne So Mfaso).**

Nsui Asekyere

Nsui ye anwenesem ana dwom a osufo bi to no awereshow kwan so wo bere a ne dofo bi afi mu anaase wakae ne dofo bi a w'afi mu. Yetumi san de nsui moma owufo bi.

Nsui so mfaso:

- i. Yede gyam owufo.
- ii. Eka atasefo ne awufo bom
- iii. Yede to nkra
- iv. Yede gya owufo bi kwan ko asamando
- v. Yede kyere se yeahwere ade.
- vi. Ede nkabom ba abusua mu
- vii. Yede to ana anaa anato (Yede kyere owufo nkyi)
- viii. Nipakuw bi amammerɛ mu no, wɔhu nsui se eka obra kanko ho.

NB: *The picture below shows someone performing a dirge. The teacher should use it to explain the concept of dirge. The teacher can look for other images or videos on dirges and use them as well. Teachers should use the picture to explain the concept. The teacher can access a video on a traditional dirge from the site below*

<https://youtube.be/-9IN1IfdVz0>



Performing a dirge

NB: *The performance of dirges differ from culture to culture. The teacher is to teach dirge performance according to the way it is done in the language of study.*

Dwumadi Ahorow

1. Den ne nsui?
2. Ma nsui so mfaso anum bi wunim.
3. Kyerekyere mfaso anum a wommuae no mu abiesā mu.
4. Kyerekyere senea wōsi de nsui di dwuma wō wo mpōtam ana Akuapem Twi mu.

Pedagogical Exemplars**Initiating talk for learning****1. Whole class:**

- a. Play a video on a dirge from the community being performed

Teacher facilitates the following:

- Discuss dirges.
- Discuss the significance of dirges.
- Watch/observe a dirge performance.

2. Group work

In mixed-ability groups, learners discuss how the video they have watched might/might not help them cope with loss.

Nkarii Titiriw**1. Gyinapɛn 1 Nkarii: Akaakae**

- a. Kyere nsui mu.

2. Gyinapɛn 2 Nkarii: Nimdenya

- a. Nipakuw bi amammere mu no, wōhu nsui se ɛka ɔbra kanko ho Kyerekyere senea wōsi de nsui di dwuma wō wo mpōtam ana Akuapem Twi mu.

3. Gyinapɛn 3 Nkarii: Adwenemudɔw

- a. Pensempensem nsui so mfaso mu

NNAWOTWE 22

Adesua Botae: *Pensenpensen Abasem su ahorow no mu. (se ebia agorumma, asentitiriw, nhyehyee, sibiabere, okasafo, ne nea ekeka ho.*

Atifiasem/Aniwɔsobe (S)1: Abasem

Abasem

Abasem ye akyerew kasadwini ahorow mmiensa no mu biako. Eye akyerew a edi okasa kan ne ne kyerewbea so. Eye akyerew a edi okasa bi mu mmara ne ne nhyehyee so. Enni nnyegyekorow nhyehyee biara so. Wɔnam abasem so de adesua, adwenkyere, ne annansesem ma akenkanfo.

Abasem su:

- i. **Agorumma:** Agorumma ye onipa, aboa, abode ahorow ne ahonhom a yete wɔn din wɔ kasadwini bi mu. Abasem no gyina nkitahodi a ekɔ so wɔ agorumma ahorow no ntam. Agorumma ho hia yie wɔ abasem papa biara mu na agoruba titiriw no pa ara na onya nsunsuanso kese wɔ abasem no nhyehyee ne dwumadi ahorow a ekɔ so wɔ abasem no mu so. Agorumma ho nhweso no mu bi ne Agoruba titiriw, ɔno na odi akonten wɔ abasem no mu. Agoruba titiriw, ɔno na ɔde ɔhaw ne aperepere ba abasem no mu; agoruba a ɔnsesa ne suban, ɔno na mpɛn pii no nneyee a ɔda no adi wɔ abasem no mu nsesa enna agoruba ɔsesa/ɔsakra ne su wɔ bere a absem no mu dwumadi bi besesa.
- ii. **Asentitiriw:** Eyi ne abasem no mu nyinasosem a ede to gua. Yei taa da adi wɔ agorumma no dwumadi ne nsakrae a eba wɔ wɔn nkitaho di mu. Abasem no betumi nya asentitiriw nkumaa a eboa ma emu adwempɔw no da adi.
- iii. **Sibeabere:** Eyi kyere/kasa fa bere ne beae a abasem bi mu dwumadi ahorow kɔ so, Oyi kasa fa beae ana bere pɔtee a abasem no sii, nipakuw a abasem no fa wɔn ho. (wɔn asetena, abakɔsem, amammere ne amanne ana wɔn atena).
- iv. **Nhyehyee:** Eyi ye nnidiso nnidiso kwan a wɛfa so hyehye kasadwini bi mu dwumadi ahorow. Eɔda abasem no mu adwempɔw ne dwumadi ahorow no adi. Eɔsan nso da abasem no mu aperepere, ntawantawa, ne mansotwe a ekɔ so wɔ nnipa ntam. Nsem ahorow a esisi wɔ abasem no mu no ma ne nhyehyee kɔ so tɔtee an akyewakyew.
- v. **Okasafo nne:** Eyi ye okwan a yefaso te okafo nne wɔ abasem bi no mu. Enne no betumi aye agoruba no ankasa nne. Okasafo a ɔwɔ abasem no mu ana okasafo nne a enni abasem no mu.
- vi. **Tebea:** Eyi ye atanka a okasafo no pe se n'akenkanfo nya fi abasem no mu. Eyi ye okwan a wɛfa so da atanka bi adi bere a wɔnam mfoniyee, tebea ahorow, nneema ahorow ne adwekyere ana dwumadi ahorow. (adwennude ne anituade) so de hyehyee sibiabere. Tebea no betumi aye awerehow, nkunimdi, anigye, anidaso, amiadi ne nea ekeka ho.

Abasem su a woasua no ho tɔfabɔ: *Agorumma, Asentitiriw, Nhyehyee, Asemtitire, Sibeabere, Okasafo nne, Tebea*

Dwumadi Ahorow

1. Kyere nea enti agorumma ho hia wɔ kasadwini mu.
2. Kyere nea enti a siberɛ ho hia wɔ kasadwini mu.
3. In your opinion, what makes a good plot in a literary work?

Pedagogical Exemplars

Initiating Talk for Learning

1. Whole class:

Teacher facilitates the following:

- a. Discuss the elements of a prose text (e.g., characters, theme, plot, setting, point of view, etc.).
- b. Read a prose text and identify the elements.

Group Work/Collaborative Learning

2. Pair work:

- a. In pairs, learners discuss the elements identified in the prose text.

Key Assessment

Level 1 Assessment: Recall

- a. What is a prose text?
- b. State the elements of a prose text.
- c. Briefly describe any three of the elements of prose.

Level 2 Assessment: Extended thinking

Read a prose text and analyse the efficacy of the elements in it giving evidence from the text to support your points.

NNAWŌTWE 23

Adesua Botae: *Pensempensem abasem mu de hwehwe (title, asentitiriw, , literary devices, etc).*

Atifiasem/Aniwɔsobe: **Abasem Mpensempensemu**

Abasem su mmɔakyi.

Abasem su ahorow yi ne agorumma, asentitiriw, nhyehyee, sibeabere ne okasafo enne enna tebea. Adesuafo no ntena baanu baanu na wɔkyerɛkyerɛ saa nsemfua yi ase na wone wɔn afefo nkye wɔn mmuae no.

Abasem mu mpensempensemu: Abasem mpensempensemu ne se, worekenkan abasem bi, anya mu ntease na woakyere w'adwene ana nsusui afa asentitiriw, akyerew su senea wasi de kasasu ahorow okasa no ankasa ne kasadwini nhyehyee ahorow no adi dwuma wɔ abasem no mu afa ho. Se woreye mpensempensemu wɔ abasem bi mu a, di saa akwankyerɛ yi so:

Anammɔntu	N'APŌWSO	DWUMADI
1	Nimde (Den)	Nea wɔayi no fa den ho? Adwene kyerɛ titiriw a emu no ne nea ɛwɔ he? Bɔ abasem no tɔfa.
2	Asentitiriw (Aden nti)	Okyerewfo no botae titiriw pa ara ne sen?
3	Okasafo enne	Hena na ɔrekasa yi? Hefo ne atiefɔ no? _Enne a wote no ye okyerewfo no ana agorumma no mu biako?
4	Sibeabere (Beae ne bere)	Den na ɛboa ma wuhu beae ne bere pɔtee a wɔkyereww abasem no? Pe nhweso bi taa wo mmuae no akyi. Nsunsuanso ben na sibeabere no nya wɔ asentitiriw no so?
5	Akyerewsu (Okwan ben so na okyerewfo fa de nsemfua dii dwuma wɔ abasem no mu)	Hwe abasem no nhyehyee ne tebea a okyerewfo/ okasafo wɔ mu. Nsemfua ben na okyerewfo no de dii dwuma? Hwe okwan a okyerewfo no fa so de akyerew mu agyinahyede ne okasamu nhyehyee ahorow di dwuma. Okyerewfo no de baanu nkɔmmɔ di dwuma anaase obiakofo? Mfoniye ben na okyerewfo no de dii dwuma? Tebea ana atenka ben na abasem no da no adi? Okwan ben so na ɔfaa so duu saa botae yi no ho? Twaka ben na ɛda tebea ne asentitiriw no ntam.

Akwan ahorow a yefa so ye abasem mu mpensempensem tɔfabɔ:

1. Nimde (Den)
2. Okasafo enne (Hena)

3. Asentitiriw (Aḁen)
4. Sibeabere(Beae ne Bere)
5. Akyerewsu (Okwan ben so)

NB: The teacher should use the above prose appreciation steps to model the prose appreciation process.

Dwumadi Ahorow

1. Kyerew abasem su ahorow a no.
2. Kyerew nneema ahorow a ese se wohwe wɔ bere a worepensempensem abasem bi mu.
3. Kyerekyere nneema a wokyereww wɔ soro ho no mu abiesa mu.
4. Kenkan abasem bi a emu nsemfua no beye ahanum (500) na gyina nimde a woanya no so pensensempensem mu.

Pedagogical Exemplars

Initiating Talk for Learning

1. Whole class:

Teacher facilitates the following:

- a. Revise the elements of prose.
- b. Model prose appreciation.

Group Work/Collaborative Learning

2. Pair work: In pairs, learner do the following:

- a. Read a prose text.
- b. Apply the knowledge gained to appreciate a prose text.

Nkarii Titiriw

1. Gynapɛn 2 Nkarii: Nimdenya

- a. Kyerew na kyerekyere akwan ahorow a yefa so pensensempensem abasem mu no mu.

2. Gynapɛn 3 Nkarii: Adwenemdɔw:

- a. Ma adesuafo ntena baanu baanu na wɔkenkan abasem bi na wɔnnyina agorumma ne sibeabere so mpensempensem abasem no mu. Ma adesuafo no nka wɔn mmuae no ho asem nkyere wɔn afefo.
- b. Kenkan abasem nhoma bi na gyina asentitiriw, nea oka fa asentitiriw no ho so ne akyerewsu so pensensempensem mu.

SECTION 8 REVIEW

This section dealt with libation, dirges and prose. Learners were introduced to what a prose is and the elements of prose. Later, learners were introduced to how prose is appreciated. The structure of libation was also taught together with the significance of libation. The concept dirges were also introduced and its significance was taught. It is expected that after learners have gone through this section, they will have the requisite information to discuss libation, dirges and at the same time be able to appreciate prose.

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The writing team was made up of the following members:

NaCCA Team	
Name of Staff	Designation
Matthew Owusu	Deputy Director-General, Technical Services
Reginald Quartey	Ag. Director, Curriculum Development Directorate
Anita Cordei Collison	Ag. Director, Standards, Assessment and Quality Assurance Directorate
Rebecca Abu Gariba	Ag. Director, Corporate Affairs
Anthony Sarpong	Director, Standards, Assessment and Quality Assurance Directorate
Uriah Kofi Otoo	Senior Curriculum Development Officer (Art and Design Foundation & Studio)
Nii Boye Tagoe	Senior Curriculum Development Officer (History)
Juliet Owusu-Ansah	Senior Curriculum Development Officer (Social Studies)
Eric Amoah	Senior Curriculum Development Officer (General Science)
Ayuuba Sullivan Akudago	Senior Curriculum Development Officer (Physical Education & Health)
Godfred Asiedu Mireku	Senior Curriculum Development Officer (Mathematics)
Samuel Owusu Ansah	Senior Curriculum Development Officer (Mathematics)
Thomas Kumah Osei	Senior Curriculum Development Officer (English)
Godwin Mawunyo Kofi Senanu	Assistant Curriculum Development Officer (Economics)
Joachim Kwame Honu	Principal Standards, Assessment and Quality Assurance Officer
Jephtar Adu Mensah	Senior Standards, Assessment and Quality Assurance Officer
Richard Teye	Senior Standards, Assessment and Quality Assurance Officer
Nancy Asieduwaa Gyapong	Assistant Standards, Assessment and Quality Assurance Officer
Francis Agbalenyo	Senior Research, Planning, Monitoring and Evaluation Officer
Abigail Birago Owusu	Senior Research, Planning, Monitoring and Evaluation Officer
Ebenezer Nkuah Ankamah	Senior Research, Planning, Monitoring and Evaluation Officer

NaCCA Team	
Name of Staff	Designation
Joseph Barwuah	Senior Instructional Resource Officer
Sharon Antwi-Baah	Assistant Instructional Resource Officer
Dennis Adjasi	Instructional Resource Officer
Samuel Amankwa Ogyampo	Corporate Affairs Officer
Seth Nii Nartey	Corporate Affairs Officer
Alice Abbew Donkor	National Service Person

Subject	Writer	Designation/Institution
Home Economics	Grace Annagmeng Mwini	Tumu College of Education
	Imoro Miftaw	Gambaga Girls' SHS
	Jusinta Kwakyewaa (Rev. Sr.)	St. Francis SHTS
Religious Studies	Dr. Richardson Addai-Mununkum	University of Education Winneba
	Dr. Francis Opoku	Valley View University College
	Aransa Bawa Abdul Razak	Uthmaniya SHS
	Godfred Bonsu	Prempeh College
RME	Anthony Mensah	Abetifi College of Education
	Joseph Bless Darkwa	Volo Community SHS
	Clement Nsorwineh Atigah	Tamale SHS
Arabic	Dr. Murtada Mahmoud Muaz	AAMUSTED
	Dr. Abas Umar Mohammed	University of Ghana
	Mahey Ibrahim Mohammed	Tijjaniya Senior High School
French	Osmanu Ibrahim	Mount Mary College of Education
	Mawufemor Kwame Agorgli	Akim Asafo SHS
Performing Arts	Dr. Latipher Osei Appiah-Agyei	University of Education Winneba
	Desmond Ali Gasanga	Ghana Education Service
	Chris Ampomah Mensah	Bolgatanga SHS, Winkogo
Art and Design Studio and Foundation	Dr. Ebenezer Acquah	University for Education Winneba
	Seyram Kojo Adipah	Ghana Education Service
	Dr. Jectey Nyarko Mantey	Kwame Nkrumah University of Science and Technology
	Yaw Boateng Ampadu	Prempeh College
	Kwame Opoku Bonsu	Kwame Nkrumah University of Science and Technology
	Dzorka Etonam Justice	Kpando Senior High School

Subject	Writer	Designation/Institution
Applied Technology	Dr. Sherry Kwabla Amedorme	AAMUSTED
	Dr. Prosper Mensah	AAMUSTED
	Esther Pokuah	Mampong Technical College of Education
	Wisdom Dzidzienyo Adzraku	AAMUSTED
	Kunquuri Philip	Kumasi SHTS
	Antwi Samuel	Kibi Senior High School
	Josiah Bawagigah Kandwe	Walewale Technical Institute
	Emmanuel Korletey	Benso Senior High Technical School
	Isaac Buckman	Armed Forces Senior High Technical School
	Tetteh Moses	Dagbon State Senior High School
	Awane Adongo Martin	Dabokpa Technical Institute
Design and Communication Technology	Gabriel Boafo	Kwabeng Anglican SHTS
	Henry Agmor Mensah	KASS
	Joseph Asomani	AAMUSTED
	Kwame Opoku Bonsu	Kwame Nkrumah University of Science and Technology
	Dr. Jectey Nyarko Mantey	Kwame Nkrumah University of Science and Technology
	Dr. Ebenezer Acquah	University for Education Winneba
Business Studies	Emmanuel Kodwo Arthur	ICAG
	Dr. Emmanuel Caesar Ayamba	Bolgatanga Technical University
	Ansbert Baba Avole	Bolgatanga Senior High School, Winkogo
	Faustina Graham	Ghana Education Service, HQ
	Nimako Victoria	SDA Senior High School, Akyem Sekyere
Agriculture	Dr. Esther Fobi Donkoh	University of Energy and Natural Resources
	Prof. Frederick Adzitey	University for Development Studies
	Eric Morgan Asante	St. Peter's Senior High School
Agricultural Science	David Esela Zigah	Achimota School
	Prof. J.V.K. Afun	Kwame Nkrumah University of Science and Technology
	Mrs. Benedicta Carbiliba Foli	Retired, Koforidua Senior High Technical School

Subject	Writer	Designation/Institution
Government	Josephine Akosua Gbagbo	Ngleshie Amanfro SHS
	Augustine Arko Blay	University of Education Winneba
	Samuel Kofi Adu	Fettehman Senior High School
Economics	Dr. Peter Anti Partey	University of Cape Coast
	Charlotte Kpogli	Ho Technical University
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Geography	Raymond Nsiah Asare	Methodist Girls' High School
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	Samuel Sakyi Addo	Achimota School
History	Kofi Adjei Akrasi	Opoku Ware School
	Dr. Anitha Oforiwah Adu-Boahen	University of Education Winneba
	Prince Essiaw	Enchi College of Education
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	Catherine Eku Mensah	University of Cape Coast
	Ebenezer Agyemang	Opoku Ware School
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	Anthonia Afosah Kwaaso	Junkwa Senior High School
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Social Studies	Mohammed Adam	University of Education Winneba
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	Jemima Ayensu	Holy Child School
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	Kukua Andoh Robertson	Achimota School
	Alfred Quaittoo	Kaneshie Senior High Technical School
	Benjamin Orrison Akrono	Islamic Girls' Senior High School
	Fuseini Hamza	Tamale Girls' Senior High School

Subject	Writer	Designation/Institution
Intervention English	Roberta Emma Amos-Abanyie	Ingit Education Consult
	Perfect Quarshie	Mawuko Girls Senior High School
	Sampson Dedey Baidoo	Benso Senior High Technical School
Literature-in-English	Blessington Dzah	Ziavi Senior High Technical School
	Angela Aninakwah	West African Senior High School
	Juliana Akomea	Mangoase Senior High School
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	Maxwell Bunu	Ada College of Education
	Ebenezer Delali Kpelly	Wesley Girls' SHS
	Doris Osei-Antwi	Ghana National College
Mathematics	Edward Dadson Mills	University of Education Winneba
	Zacharia Abubakari Sadiq	Tamale College of Education
	Collins Kofi Annan	Mando SHS
Additional Mathematics	Dr. Nana Akosua Owusu-Ansah	University of Education Winneba
	Gershon Mantey	University of Education Winneba
	Innocent Duncan	KNUST SHS
Intervention Mathematics	Florence Yeboah	Assin Manso SHS
	Mawufemor Adukpo	Ghanata SHS
	Jemima Saah	Winneba SHS
Robotics	Dr. Eliel Keelson	Kwame Nkrumah University of Science and Technology
	Dr. Nii Longdon Sowah	University of Ghana
	Isaac Nzoley	Wesley Girls High School

Subject	Writer	Designation/Institution
Engineering	Daniel K. Agbogbo	Kwabeng Anglican SHTS
	Prof. Abdul-Rahman Ahmed	Kwame Nkrumah University of Science and Technology
	Valentina Osei-Himah	Atebubu College of Education
Aviation and Aerospace Engineering	Opoku Joel Mintah	Altair Unmanned Technologies
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	Dr. Samuel Boahene	Kwame Nkrumah University of Science and Technology
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Spanish	Setor Donne Novieto	University of Ghana
	Franklina Kabio Danlebo	University of Ghana
	Mishael Annoh Acheampong	University of Media, Art and Communication
Assessment	Benjamin Sundeme	St. Ambrose College of Education
	Dr. Isaac Amoako	Atebubu College of Education
Curriculum Writing Guide Technical Team	Paul Michael Cudjoe	Prempeh College
	Evans Odei	Achimota School

