



MINISTRY OF EDUCATION

Gana Gbi Kasemi Kε Ha Sinio Hai Sukuuhi

TSCCLC WOMI



Kekle Sε Nε - Womi Enyεne



**NATIONAL COUNCIL FOR
CURRICULUM & ASSESSMENT
OF MINISTRY OF EDUCATION**

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REPUBLIC OF GHANA

Gana Gbi Kasemi

Kε Ha Siniɔ Hai Sukuuhi

Tsoɔɔ Womi

Kekle Sε Nɔ - Womi Enyɔne



**NATIONAL COUNCIL FOR
CURRICULUM & ASSESSMENT
OF MINISTRY OF EDUCATION**

DANGME TEACHER MANUAL

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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:

- o 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.
- o 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
1.	Nya munyu tumi	Ni s11mi/munyu tumi ng1 oti ko no	1	1	2	1	1	2	1	1	3
		Fonoloji	1	2	o	2	2	o	1	1	2
		Ni kanemi	1	1	3	1	1	2	1	1	2
2.	Gbi k1 e he ni tsumi	Munyungu kuu om1	1	1	o	1	1	o	1	1	3
		Dangme ngmami he mlaahi	1	1	3	1	1	2	1	1	2
		Demiyo ngmami	1	1	3	2	2	o	1	1	1
		Sisi tsoomi k1 sisi jemi	1	1	1	1	1	1	1	1	2
3.	Kusumi tsumi k1 ma no yemi	Kusumi tsumi	2	2	3	2	2	5	2	2	o
		Ma no yemi	1	1	2	1	1	3	-	-	-
4.	Dangme Masu	Masu gbagb11	1	1	2	1	1	2	1	1	2
		Masu ngmangm11	1	1	2	1	1	2	1	1	2
Total			12	13	29	1o	1o	31	11	11	23

Overall Totals (SHS 1 – 3)

G11no nihi	37
Ni kasemi tutuutu	38
Ni kasemi mi nihi	83

MI GBAMI 6: WƆ NYA BIƐHI KƐ YO KƐ NYUMU MI SEMI KUSUMIHI

Munyutso: **Kusumi tsumi kɛ ma nɔ yemi**

Munyutso setsɔ: Kusumi tsumi

Ni kasemi tutuutu:

1. *Jemɛawɔ nya biɛhi a he se nami lemi.*
2. *Tsɔɔ se nami nɛ ngɛ yihe kɛ nihe mi semi kusumi ngɛ nyɛ ma a mi kɛ ma kpahi a mi.*

Glɛnɔ mini:

1. Mo je o juɛmi kpo ngɛ biɛ womi he.
2. Mo je o juɛmi kpo ngɛ adesa wami kɛ e si himi mi tsakemi kusumihi a he.

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 ε 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.

OTSI 16

Ni kasemi nihi: *Jemeawɔ nya biɛ hyɛmi, he nɛ a bɔ ade kɛ je kɛ nɔ he je nɛ a woɔ mɛ.*

Ni kasemi oti: **Jemeawɔ nya biɛhi**

Jemeawɔ

Wɔ. E ji mumi mi nɔ ko aloo adebɔ nɔ ko nɛ adesahi jaa akɛnɛ a he ye kaa e hɛɛ he wami klɛdɛɛ ko nge a nɔ ɔ. Maje jemeawɔ kome ji Zeus, Apollo, Athena, Ares, Aphrodite, Poseidon, Hades, Thanatos, Dionysus, Hera, Artemis, Hephaestus, Hermes kɛ e kpa kome. Jemeawɔ nɛ ɔmɛ ji blema Glikibi a jemeawɔhi. Kɛ je blema Norse jami ɔ, wa yo jemeawɔ kome kaa Thor, Odin, Tyr, Frey, Freya, Baldur kɛ Loki. A buɔ jemeawɔ nɛ ɔmɛ nɛ a jaa mɛ. Nge Gana a, wetso ɔmɛ kɛ ma amɛ nge a jemeawɔhi nɛ a jaa. Jemeawɔ nɛ ɔ ekome ji:

Dangme Jemeawɔ kome: Jangme, Songɔ, Kɔle, Nadu, Lalue, Ozo, Agbazo kɛ ekpa kome

Ga Jemeawɔ kome: Dantu, Nae, Sakumɔ, Kɔɔle, Klote, La Kpa, kɛ ekpa kome

Ohie Jemeawɔ kome: Kune, Tegare, Nyamaa, kɛ ekpa kome

Yɔse kaa:: Tsɔɔɔ nɛ ha nɔhyɛ ni ekpa kome nge Dangme je.

Jemeawɔ nya biɛhi

A ji biɛhi nɛ ajemeawɔ jali kɛ woɔ a bime nge e hemi kɛ yemi kɛ e jami nya. Nihi ya hlaa bi nge jemeawɔhi a nya nɛ lo ɔ he ɔ, a kɛ jemeawɔ biɛ ɔ woɔ jame a bi ɔmɛ.

Dangme Jemeawɔ nya biɛ kome

Kɔle(te) kɛ Kɔleki, Nadute kɛ Naduki, Jangete kɛ Jangeki, Ozote kɛ Ozoki, Ketetsi, Obo, kɛ ekpa kome.

Yɔse kaa:: Tsɔɔɔ nɛ ha nɔhyɛ ni babauu nge Dangme mi

Jemeawɔ nya biɛhi a he se namihi.

Mitso lemi: E haa nɛ a kɛ leɔ he nɛ nɔ ɔ pue kɛ je.

E tsɔɔ tsakpa nɛ nge nɔ ɔ kɛ jemeawɔ ɔ a kpeti. Biɛ nɛ ɔ tsɔɔ kaa somi ko nge nɔ ɔ kɛ jemeawɔ ɔ a kpeti.

E waa kɛ ha kusumi yi baami kɛ e he piɛ pomi. Jemeawɔ nya biɛhi piɛɛ biɛ slɔtohi aloo glehi a nɔ nɛ a guɔ kɛ woɔ biɛ nge Gana biɛ womi kusumi nya a he. Si abɔ nɛ a nge bimwɔwi jemeawɔ nya biɛhi woe ɔ, ja kɛ a nge e he se nami tsɔɔɛ nɛ a nge e he piɛ poe.

E tsɔɔ bitse kɛ binye ɔ a hemi kɛ yemi kɛ bɔ nɛ nye ɔ ple kɛ ngɔ hɔ ɔ ha. Be kome kɛ e he wa ha nyumu kɛ e yo kaa a ma fɔ bi ɔ, a yaa jemeawɔhi a ngɔ nɛ a ya hlaa bi nge leje ɔ nɛ a woɔ biɛ ɔ.

Ni tsumihi

1. Meni ji jemeawɔ?
2. Moo tsɔɔ jemeawɔ nya biɛ sisi kone o ha nɔhyɛ ni enyɔ nge Dangme je.
3. O kɛ o hue nɛ hla nɔhyɛ ni ekpahi nge Dangme je.
4. Moo sese se namihi nge jemeawɔ nya biɛ ete kome a he.

Pedagogical Exemplars

Group work/collaborative learning

1. Think-pair-share

In mixed-ability pairs learners perform the following tasks:

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

2. Whole class

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

3. Group work

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

4. Whole class

- each 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.

Kami Pɔtɛɛ

1. N ku mi Kami: Kaimi

- Moo tsɔɔ jemeawɔ nya biɛ sisi.
- Ngmaa jemeawɔ nya biɛhi enuɔ nge Dangme je kone o tsɔɔ a pue he.

2. N ku mi 2 Kami: Ni kasemi n yami

- Moo ngo mo nitse o munyunguhi ke gba kpe ke tsɔɔ se namihi enuɔ ne nge jemeawɔ nya biɛhi a he.

3. N ku mi Kami: Yi mi susumi vii

- Meni o susumi nge munyutso ne ɔ he: ‘Mahi ne tsa no ne a ngo jemeawɔ nya biɛhi ke wo a bime.’

OTSI 17

Ni kasemi mi nihi:

1. *Sɛsɛ nihe kɛ yihe mi sɛmi kusumi ɔ he. (dipo sɛmi kɛ de mi tu womi: loko a ma pee kusumi ɔ, kusumi ɔ nitɛ peemi be kɛ nihi nɛ baa ngɛ kusumi ɔ peemi se)*
2. *Ngɔɔ nihe kɛ yihe mi sɛmi kusumi ngɛ Dangme je ɔ kɛ to ma kpahi a kusumi nɛ ɔmɛ ngɛ Gana a he.*

Ni Kasemi Oti: Nihe kɛ yihe mi sɛmi kusumi

Nihe kɛ yihe be:

Ene ɔ ji be mi nɛ nyumuwi kɛ zangmawi a nyumutso kɛ yohe ni ɔmɛ waa nɛ a ma nyɛ ma fɔ bime. Nge zangmawi a blɔ fa mi ɔ, e ngɛ kɛ je jeha 10-14 nɛ ngɛ nyumuwi a blɔ fa mi ɔ, e ngɛ kɛ je jeha 12-16. (Be ngɛ nɛ e baa ma aloo e kpɛɔ se ngɛ zangmawi kɛ nyumuwi tsuo a mi.)

Tsakemi nɛ a naa ngɛ zangmawi a mi.

- Nyɔhi kleɔ
- Mi si kɛ nga si bwɔmi puɛɔ
- We se yami
- Nɔmlɔtso ɔ tsakeɔ nɛ e plɔkeɔ

Tsakemi nɛ a naa ngɛ nyumuwi a mi

- Nyumutso kleɔ nɛ e tiɔ nɛ suɔ ngmɛ hu kleɔ.
- Mi si, nga si, kpɛni si kɛ nya nɔ bwɔmi puɛɔ.
- Pani ɔmɛ a mi tsaɔ.
- Gbi mi kuɔɔ.
- Kami sɔɔ mamaama.

Yo mi sɛmi kɛ nyumu mi sɛmi kusumihi:

Ene ɔ ji Dangme no wami si himi mi kusumi nɛ a peeɔ ngɛ biɛ womi se. A peeɔ kusumi nɛ ɔ kɛ maa nɔ mi kaa nyumu kɛ yo ɔ tsuo wa nɛ a ma nyɛ maa hi mɛ nitsemɛ a de he. Yo ɔ ma nyɛ se gba si himi mi nɛ e fɔ nɛ nyumu ɔ hu ma nyɛ ngɔ yo nɛ e wo hɔ. Nge Dangme je he kome ɔ, a tseɔ yo mi sɛmi kusumi ɔ ke dipo sɛmi nɛ ni kome tseɔ le ke otofo peemi aloo ni womi. Ohieli tseɔ le bragrɔ nɛ Gali tseɔ le otsentse. Dangmeli tseɔ nyumu mi sɛmi kusumi ɔ eko ke de mi tu womi. Kɛ a tseɔ kusumi nɛ ɔmɛ ngɛ o ma mi kɛɛ?

Mahi tsuo kɛ a kusumi. Tsɔɔlɔ ɔ nɛ tsɔɔ Dangme kusumi ɔ. (Nihi nɛ nyɛɛ se nɛ ɔmɛ peeɔ nɔhyɛ ni kɛkɛ)

Yo mi sɛmi kɛ nyumu mi sɛmi kusumi ɔ peemi

Loko a maa pee kusumi ɔ

Nyɛɛ sɛsɛ nihi nɛ yaa nɔ loko a peeɔ kusumi ɔ he. Loko a ma bli dipo nya nɛ a maa sɛ dipo ɔ, a peeɔ nihi nɛ nyɛɛ se nɛ ɔmɛ.

- A yoɔ tsakemi nɛ ngɛ nɔ yae ngɛ nɔmlɔ tso ɔ mi.
- A haa ma, weku kɛ wetso lemi.
- A dlaa dipo piɛ mi.

- A buaa nihi ne a ke maa pee kusumi o nya.
- Dipo Wɔnɔ ke Nimeli fiaa yi he ke maa be o no mi.

Dipo semi kusumi o peemi.

A peeɔ kusumi ne nyee se ne ɔme ke a nge dipo see.

- **Dipo nya blimi:** Loko a maa se dipo o, a telio ke baa Tsaatse Mawu, Nimeli ke Jemeawohi a de mi gbaami ke ha kusumi o peemi. Nge Dangme je he kome o, a fiaa gɔgɔ ke hweo ma tue no kaa a maa se dipo. Nihi ke a bime zangmawi ne su dipo semi nya a ya haa Woyi ɔme nge dipo pie nya.
- **Ngma nyu mi womi:** Nge Soha ligbi no o, we mi Dedehi ba pɔɔ ngma aloo blefo nge Woyo we. Ke blefo o boni puemi o, a taa nge nyu o mi ne a kaa. A ke maa hoo ngma da. Gali pɔɔ da ne o tsemi ka asaanaa, Blema munyu tsɔɔ nya kaa ke alini ne we mi Dede ne o eko pee ninye ne ko o, bue ne e pɔ ngma nge mi o ma pe ne a ke ma yo ninye ni ne e pee o.
- **Yi kpami:** A ngɔo ha ke kpa dipo yi ɔme a yi si ne a siɔ lokotɔo pe nge yi kpeti tutuutu. Yi kpami o sisi ji kaa, a nge dipo yi ɔme a jokue yi bwomi o see kone nokotoma yi bwomi ne pue nge a no. A woɔ mue ha dipo yi ɔme ne a tsee kpatsu aloo subue klɔii ne kpleɔ si nge a he kpe ke a se tsuo.
- **Pa mi yami:** A ke dipo yi ɔme yaa pa mi ne a ya duɔ a he ha me. A tsɔɔ me bo ne yo fo e he, taflatse e gble mi ke e ngasi ha. He dumi kusumi ne o tsɔɔ kaa a fo a jokuewi a si himi o nge a he ngɔ wo pa a mi ne pa a ke ho kone a ple yihi.
- **Sɔni Muɔmi:** A siaa mime ha dipo yi ɔme ne a muɔɔ sɔni nge a kue. Hemi ke yemi ji kaa, sɔni nge he wami ne e nuɔ no susuma ke e klaa ke daa si ne e ko je e he. A ke tsio mumi yayamihia a nya ne a ko na dipo yo o he blɔ nge e wami si himi mi kɔkɔkɔ.
- **Bɔ he womi nɔ dami:** Dipo yomo aloo Dipo Wɔnɔ o kpaaka dipo yi ɔme ke ya daa bo he womi no si etete ne e deo me ke e nge me Dangme yihi pee.
- **We tomi:** Blema a, a be gɔji aloo klama ne a ke wee ngma ke blefo. A weeo ngma ke blefo nge we te mi loko a naa mamu ne a ke tsio ku. A haa dipo yi ɔme weeo ngma aloo blefo kone a koni si ne wa ke a ya gba we.
- **Tegbete kuɔmi:** Kusumi ne nya wa pe le tsuo nge dipo semi mi ji tegbete kuɔmi.

A ng t ko ng dipo pi mi n a k dipo yo f dipo yo maa hi n si et . Hemi k yemi ji kaa, ke dipo yo le nyumu aloo e ng h aloo e kp /kpa h hy . e maa tl t gb t n n mu maa be ng e he e wami be tsuo n mu d mi nya be poe gbleegblegblee. Ke e ba l ja a, a de ke zang-mayo pu dipo n a b e f li hi k jlaa t gb t . Blema a, a fiaa dipo yo n pu dipo nane se tu n a je l we k je ma a mi p s p s . En k h mi si puemi agbo baa weku n n l he je , f li f f li ts se a bi yihi n a ko le nyumu k ya su b n a maa s m dipo. Nihi n maa ye manye ng t gb t ku mi mi , nyumu kats m kpaam k je dipo pi nya k yaa we mi k fo k a n ose hemi k lami ejakaa buaj ba.

- **Dipo tsu mi womi:** A woɔ dipo yi ɔme tsu ne a tsɔseɔ me ne a le we mi ni peemi, no ke munyu tumi, nyumu tsui nya ni peemi, jokuewi a no hyemi, beemi, late kue mi ke tsu mi dlami, mime siami, okunu kpami, kpete he ni tsumi, ni hoomi ke tsɔsemi kpahi ne he maa hia nokotoma si himi.
- **Dipo bo pomi:** A pɔɔ dipo yi ɔme a nine si ke a mi si ke a setso mi bo ke kadio me kaa a ye manye nge dipo semi o mi ne a ple Dangme yihi ngmingmiingmi.
- **Dipo to gbemi:** Blema a, a gbeo to ke ha dipo yo fee dipo yo ne a ke hooɔ ni haa weku ke ma. Pɔɔso ne o ne nihi a he jua wa a, weku ma nye gbe to kake ke ha dipo yihi pe nyongma ne a nge weku kake mi. A ke to lo o hooɔ ni ne a gbeo fufui ne a tsio ku ke woɔ he ne a gbaa ke haa suɔli ke paka mi bi tsuo.

Ke a gbe kusumi nya

- **Kpo jemi ke ni womi:** A jeo dipo yi ɔmɛ kpo ne a woɔ mɛ ni ke jeo a he feɔ ke agboje kpo. A haa asate kete aloo kuau aloo agu ke dumasɩ kpakpahi ha mɛ. A woɔ kɔli ke adɩagba muɛ kpakpahi klɔyɩi ne a siaa mime ha mɛ ne a ngɔɔ lavite ke he via ke pueɔ a nɔ. A seɔ ma mi ya jeo a he feɔ kpo ne a ke haa tsumi hulɔ. Nihi keɔ mɛ ni. Nimeli bu abɛ ko ke, ‘Dipoyo ne bui nɔ ɔ, e nɩke ni hyɩɔ aslaa aloo matsesi tɔ’. Hehi babauu woɔ ni ha a bime kaa otsi aloo oslami kake. Ni kome po woɔ ni ke ya tsɔɔ nge jua nɔ.

Ni komɛ a he he tomi nge dipo sɛmi mi

- Blema a, zangmawi maa wa kaa jeha nyɔngma ke kpaanyɔ aloo nyingmi enyɔ loko a seɔ me dipo. Amlɔ ne ɔ ne je mi ba pue ne zangma hɔ ngɔmi pɔ he he je ɔ, nihi nge de nya bime po dipo see nge dipo puemi he gbeye yemi nya.
- Nihi tuɔ dipo yihi a nyɔ ke a ngmɔngmɔ he jemi ɔ he munyu nyanyaanya ejakaa a li se nami ne nge le nɔ ɔ peemi he. Blema a, ablanyahi ke yi nikɔtɔmahɩ le nyɔ, supa, mi nɔ, mi si ke mi ne woɔ ngma aloo fɔɔ. A hyɛɔ nyɔ ne a ma nye le kaa e ma nye ma fɔ ha aloo ete ne nyu maa da nyɔ ɔ mi ke ha bi ɔmɛ. Ke weku ko nge hawi hlae ne a fɔ ɔ, a hyɛɔ dipo yihi ne nge so ne ɔmɛ ne a nyɛɛɔ a se ke haa a bime nyumuhi ne a ngɔ mɛ.
- Sɔlemitseme ke klamɔ jali gbe dipo sɛmi ɔ he gue ne a pue nihi babauu yi mi kaa e ji wɔ kusumi ne a peeɔ. Ene ɔ ha ne Dangme wekuhi babauu kua a bime dipo sɛmi. E mi nɔ ne wa nge nae amlɔɔ ne ɔ ji zangma hɔ ngɔmi ke gba puemi kpamsaa.
- E sa ne wa yo kaa dipo sɛmi kusumi ɔ ye nyatsɔɔ nge Dangme je he fee he kaa bɔ ne a ngma nge womi ne ɔ mi ɔ. Wetso fee wetso ke bɔ ne a toɔ kusumi ɔ peemi nya ha ne a jeo ekome nge mi ne a ke ekpa kome hu pieɔ he.

De mi tu aloo demi dade/kpakplaa womi.

A peeɔ kusumi ne ɔ ke haa Dangme binyumuwi. Ke nyumuyo su nyumu mi ɔ, a hyɛɔ blɔ kaa le nitse e nye ne e bɔ e we, e hu e ngmɔ, e da e de, e ya wo, e so pa aloo e nye ne e tsu ni tsumi ne e tse nge tsue ɔ. Ke e kɔni si he wa ke ha ni tsumi ɔ, a woɔ e de mi ni tsumi klama kaa e nye ne e hi e de he kaa nyumu, e ngɔ yo ne e bɔ e weku aloo kpokploo.

Ke e ji ngmɔ hulɔ bi ɔ, a woɔ e de mi dade ke kpakplaa ne a haa le zugba ne e tsu mi ni. Ke detse bi ji le ne e ye degbee nge e tse se ne le nitse e nyɛɔ ne a daa de ɔ, a woɔ e de mi tu ke gbaja. Ke sɔlɔ bi ɔ, a peeɔ sɔkue ha le. Ke na lelɔ bi ɔ, a haa le na ne ke jijo lelɔ bi ɔ, a haa le jijo. Taflataɛ jijo bieɛ. Ke o nye to tsui si ke hye jijo nɔ ɔ, a deo ke o ma nye hye yo nɔ.

Nyumu mi sɛmi kusumi ɔ peemi jije we kaa yihe mi sɛmi kusumi ɔ.

Yo mi sɛmi ke nyumu mi sɛmi kusumi he se nami

- A haa nɔ jeo jokue si himi mi ke seɔ nɔkɔtɔma si himi mi.
- E haa nɔ naa tsɔsemi ne he hia ke ha si himi.
- E dlaa nɔ ke ha gba si himi.
- E tsɔɔ si himi kpakpa.
- E ke bu ke agboje baa weku mi.
- E haa wa yeɔ buaa wa sibi ke si himi.
- E haa nɔ leɔ nɔ peemi ke ga lele ni tsumi.
- E poɔ jokue tsɔwi a hɔ ngɔmi se.
- E haa wa peeɔ nihi ne wa ji ne e peeɔ wɔ ni munohi nge ni kpahi a he.

E sa nɛ tsɔɔlɔ nɛ le kaa ni kaseli ɔmɛ a nɔ sisi numi sɔɛ fiee. A ti ni kome ma nye tsɔɔ nɔ nɛ yo mi semi kɛ nyumu mi semi kusumi ɔ ji nɛ a de kusumi enyɔ loo etɛ nɛ a peeɔ. Ekome ma nye je sisi pɛ nɛ ati ni kome hu ma nye de kusumi ɔ peemi blɔ nɔ ɔ tsuo nɛ a ma nye ke to je mi sihi ni kpahi a he. Nɔ nɛ he hia ji kaa tsɔɔlɔ ɔ nɛ ye bua ni kaseli ɔmɛ tsuo nɛ a nu sisi bɔ nɛ a ma nye kase je mi sihi nihi nge mi.

Ni Tsumihi

1. Meni ji yo mi semi kɛ nyumu mi semi kusumi?
2. Mo ha se namihi etɛ nɛ ene ɔ kɛ baa.
3. Moo tsɔɔ nɔ he je nɛ se nami enyɔ nɛ o de ɔ he hia.
4. A gba dipo semi kusumi ɔ mi etɛ. Ngmaa mi gbami etɛ nɛ ɔmɛ nɛ o de nihi nɛ yaa nɔ nge eko fɛe eko peemi mi.
5. Moo da nile nɛ o na nge ni kasemi nɛ ɔ mi ɔ nɔ nɛ o kɛ nɔ nɛ nge o kasa nya a nɛ sese foni nɛ nyɛɛ se nɛ ɔ he.



Source: Olivier Asselin as cited in Ndeti (2008)

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.



Source: Mybrytfmonline.com/Obed Ansah (202ɛ)



Source: cogadfw.org as cited in Ndetei (20ɛ8).



Source: Jubtrip as cited in Ndetei (20ɛ8).

- 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.

Kami Pɔtɛɛ

1. N ku mi kami: Kaimi

- a. Moo tsɔɔ yo mi semi kɛ nyumu mi semi kusumi ɔ sisi.
- b. Mo de nihi etɛ nɛ a peeɔ loko a jeɔ kusumi nɛ ɔ peemi sisi.

2. N ku mi 2 kami: Ni kasemi n yami

- a. Moo kale kusumi ni peemi ete ne a peeɔ nge yo mi sɛmi kɛ nyumu mi sɛmi kusumi peemi ɔ mi.
- b. Moo kale nihi enyɔ ne a peeɔ ke a gbe dipo sɛmi kusumi peemi ɔ nya.

3. N ku mi 3 kami: Yi mi susumi p t

- a. Mwɔnɛmwɔnɛ ɔ, meni se nami ne ɔ ma a naa nge kusumi ne ɔmɛ a peemi he?

Ni kasemi oti: Dangme yo mi sɛmi kɛ nyumu mi sɛmi kusumi kɛ ma kpahi a nɔ kɛ he tomi

Moo ti yo mi sɛmi kɛ nyumu mi sɛmi kusumi ɔ mi ekohu

Nihi ne sɔ:

- i. Nihi ne a kɛ peeɔ kusumi ɔ.
- ii. Ligbi pɔtɛɛhi a nɔ ne a peeɔ.
- iii. A peeɔ kɛ ha zangmawi kɛ nyumuwi.
- iv. A woɔ ni ɔmɛ tsu mi.
- v. A peeɔ yi munomuno ha mɛ.
- vi. A yeɔ ni pɔtɛɛ kome.
- vii. A nge he dlami pɔtɛɛ.
- viii. A nge se nami pɔtɛɛ kome.

Yɔse kaa: Tsɔɔlɔ ɔ ma nye ngɔ ekpahi ne sɔ kɛ piɛɛ he.

Slɔto kome nge mi

- i. Nihi ne a kɛ peeɔ kusumi ɔ maa hi munomuno.
- ii. Ligbihi ne a kɛ peeɔ ɔmɛ nge munomuno.
- iii. Niye ni ne a yeɔ nge munomuno.
- iv. Mumi mi he dlami kɛ he lo nya he dlami nge munomuno.

Ni kaseli ɔmɛ a nɔ sisi numi sɔɛ fiee. A ti ni kome ma nye tɛɛ nihi enyɔ ne sɔ ne ni kpahi ma nye de pe ja. Ni kpahi hu ma nye hye seni ɔ ne a maa da nɔ kɛ de ni kpahi ne sɔ fiee kɛ ekpahi ne je muno. Nɔ ne he hia ji kaa tsɔɔlɔ ɔ ma wa ni kaseli ɔmɛ tsuo, titlii ɔ ni neme ne nge nyagba, kone a nu sisi bɔ ne a ma nye ne a kase je mi si himi nihi nge mi.

Yɔse kaa: Tsɔɔlɔ ma nye ha ni kaseli ɔmɛ si gbemi ni tsumi aloo a ya hye vidio kpahi ne a kase bɔ ne a peeɔ kusumi ne ɔ ha.

Ni Tsumihi

- 1. Moo hye Ga, Asante, Fante, Nzimaa, Gonja, Dagbaani aloo ma kpa nɔtseme a yo mi sɛmi kɛ nyumu mi sɛmi kusumi tsumi ɔ nge vidio nɔ kone ɔ hla nihi ne sɔ kɛ nihi ne je muno nge a mi.
- 2. Ni kaseli ne a sese senihi ne a hyeɔ he ne a kɛ hla nihi ne sɔ kɛ nihi ne je muno.

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.

Kami Pɔtɛɛ

1. N ku mi 3: Yi mi susumi p t

- a. Mo tapo mi kɛ tsɔɔ tsakpa nɛ nɛ o ma mi yo mi semi kɛ nyumu mi semi kusumi ɔ kɛ ma kpa nɔtsemɛ a nɔ ɔ kpeti.

2. N ku mi : Yi mi susumi vii

- a. Ke o na he blɔ kaa o tsake ni kome nɛ nɛ yo mi semi kɛ nyumu mi semi kusumi ɔ peemi mi ɔ, meni nihi o ma tsake nɛ meni he je nɛ o maa pee jame a tsakemi ɔmɛ?

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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2. Blanton, L.L. (2021). *Composition Practice*. Heinle ELT.
3. DeJoy, N. C. (2021). *Undergraduate writing in composition studies*. Utah State University.
4. Prempeh, A. A. (2023). *Akanfoɔ amammerɛ ne Akan kasadwin*. Premesco Publications.
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3. Ndetei, C. (May, 2018). Puberty rites in Ghana: Types and significance. Yen.Com.Gh. <https://yen.com.gh/110451-puberty-rites-ghana-types-significance.html>
4. Snider, K. (2019). Long and short vowels in Chumburung: An instrumental comparison. In Pius W. Akumbu & Esther P. Chie (eds.). *Engagement with Africa: Linguistic essays in honour of Nguessimo M. Mutaka*, 249-264
5. Tetteh, N. E. (1998) *Mo dem’ koo!* Bureau of Ghana languages, Accra

MI GBAMI 7: KUSUMI TSUMI KƐ MA NƆ YEMI

Munyutso: **Kusumi tsumi kƐ Ma nƆ yemi**

Munyutso Setsɔ: Ma nƆ yemi

Ni kasemi Tutuutu: *Tapo he hiami kƐ se nami nƐ ngɛ ma nƆ yemi blɔ nya tomi ɔ mi.*

Glɛnɔ mini: Tsɔɔ o juemi kƐ nihi a sisi numi ngɛ ma nƆ yemi blɔ nya tomi ɔ he.

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.

OTSI 18

Ni kasemi mi nihi: *Juemi tsɔɔmi nge nɔ yemi blɔ nɔ tomi he (tse, weku yi, wetso yi).*

Ni kasemi oti: **Nɔ yemi blɔ nya tomi (We mi)**

Nɔ yemi

Ene ɔ ji nɔ yemi ne yaa nɔ nge wetso, weku, ke we mi ke guɔ kake peemi juemi kpo jemi mi.

Nɔ yemi blɔ nya tomi nge wekuhi a mi

- i. Wetso yihi: Wetso peeɔ nihi ne je fɔmi kpa kake nya. E ji nihi ne a hineɔ ne bie kake ne a sɔmɔɔ nya dalɔ kake. A heɔ su kake, susumi kake ke juemi kake. Nɔ ne a hla kaa e nyee a he mi ɔ peeɔ a nya dalɔ. Nge he kome ɔ, weku nokɔtɔma ame ba buaa ne a hlaa nɔ kake nge a kpɛti kaa nya dalɔ.
- ii. Weku yihi: Nimli ne ɔme ya peeɔ nihi ne weku ɔ hlaa me kaa a a weku ɔ nya. A blɔ nya ni tsumi ji kaa a hye weku ɔ nɔ ne a dla sanehi nge weku bime a kpɛti.
- iii. Tse: Tse ɔ peeɔ yi ke ha weku kpokploo ɔ. Weku kpokploo ɔ ji tse, e yihi ke a bime. E hye e bime ke e yihi a nɔ nge weku kpokploo ɔ mi.

Nɔ yemi ɔ nɔ kuɔmi ɔ ji ne ɔ ne

Wetso Yihi

Weku Yihi

Tsehi

A ni tsumihi

Wetso Yi

- i. E peeɔ kojolo ke ha wetso ɔ.
- ii. E ngɔɔ wetso ɔ blema sanehi/munyuhi ke toɔ.
- iii. E poɔ wetso ɔ kusumi ɔme a he pie ne e baa a yi.
- iv. E poɔ wetso zugba ke weto no kpahi a he pie ne e baa a yi.
- v. E bɔɔ mɔde kaa bime ne a ma fɔ ɔ, a tsɔse me ne a bu wetso ɔ blɔ nya tomi ɔme.

Weku Yi

- i. E buɔ weku ɔ he ke jeɔ nyagbahi a mi.
- ii. E yeɔ bua weku bime a nɔ yami.
- iii. E bɔɔ mɔde kaa tue mi jɔmi ne hi weku ɔ mi.

Tse

- i. E hyeɔ ne a ye blɔ nɔ tomihhi a nɔ nge we ɔ mi
- ii. E toɔ he pie pomi blɔ nya.
- iii. E woɔ me he wami.
- iv. E tsuɔ ni kaa tsɔɔlɔ nge we ɔ mi.
- v. E toɔ weku ɔ hiami nihi a he bla nya haa me.
- vi. E peeɔ nya dalɔ ke nɔhye nɔ ha weku ɔ.

Yɔse kaa: *Tsɔɔlɔ ɔ ne ha kaseli ne nu sisi kaa nye ɔ hu nge e blɔ nya ni tsumi pɔtɛe ne e tsuɔ nge weku kpokploo ɔ mi.*

Ni Tsumihi

1. Moo tsɔɔ nɔ yemi blɔ nya tomi nge we mi.
2. Moo sese wetso yi blɔ nya ni tsumi ete he.
3. Mo tapo tse blɔ nya ni tsumi enyɔ mi.
4. Blɔ nya ni tsumi jeɔ sisi ke jeɔ weku kpokploo nɔ. Mo gba kpe ke tsɔɔ blɔ nya ni tsumi nɔ kuɔmi ne nyɛ kase ɔmɛ.

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.

Kami pɔtɛɛ

Nɔ kuɔmi ɛ Kami: Kaimi

- a. Moo sese blɔ nya ni tsumi nge we mi he.
- b. Moo to blɔ nya ame ke je yiti ke ba si sisi.

Nɔ kuɔmi kami 3: Yi mi susumi vii

OTSI 19

Ni kasemi mi nihi:

Mo hla Dangme no yemi blo no tomi (matse, matse tsowi/wawi, tse woli)

Ni kasemi oti: **Dangme ma no yemi he blo no tomi**

Dangme ma no yemi nge blo no tomi ne tsɔɔ no kuomi, blo nya ke ni tsumi potee ne no yeli ɔme hɛɛ. Ene ɔ tsɔɔ tsakpa ne nge no yeli ɔme ke ma bi ne nge a sisi ɔ a kpeti. Wa nge Matsengua, matse tsowi/wawi, oyehoko matseme, maklalo, asafoatse, jemeli/jemeawonohi, jasehi, simpipi, setseme, mayeme, weku nyatseme, dadematseme/odiklohi, otsiamehi, nihewi ke yihewi a nyatseme. No yeli ne ɔme peeɔ odehi ha ma a ne bu ke he blo ne sa a, a ke haa me. Nge he kome ɔ, a too no yami matse. Dangme wetso fee wetso nge matse aloo no yeli woli. Nimeli ne ɔme ne woo tse aloo manye ke ha ma a. Pi Dangme je he fee he ne too tse ne ɔme tsuo.

E sa ne a yo kaa, be mi ne Matsengua yeo wetso aloo ma a tsuo no ɔ, matse tsowi/wawi ɔme yeo weku ɔme a no. Be mi ne matsengua nge e maklolo, asafoatse, setse, jase, manye, otsiamɛ, jemeno/wonɔ ke ekpa kome ɔ, matse tsowi/wawi ɔme hu nge a nihi ja ke.

Matsengua a

Matsengua ji wetso ɔ tsuo nyatse ke he mi nyeeɔ. Wetso matse woli ne too le tse nge ma a nya. Matsengua a peeɔ wetso mi no ngmingmiingmi. A ke blo nya ne ɔ ha we nubwo. Ke a wo matsengua a, e kaa ma ke ma nimeli ɔme kita. Matse tsowi/wawi hu kaa matsengua ne a nge e sisi ɔ kita ke a wo me tse aloo nye.

Yɔse kaa: *Matsengua hlami, e tsu mi womi, e kpo jemi ke e womi ɔ je muno nge mahimahi a mi. Tsɔɔɔ ɔ ne tsɔɔ bo ne a too matsengua nge Dangme je wetso ɔ eko mi. Tsɔɔɔ ɔ ma nye ngo foni ne nyee se ne ɔ eko ke to he ne e ha sisi numi ne je kpo paa.*

Yɔse kaa: *Tsɔɔɔ ɔ ne ngo foni kpahi ke tsɔɔ ni kaseli ɔme ne e ye bua matse womi kusumi ɔ sisi numi saminya.*



Source: Blacksonrise.com (2020)



Source: WorldAtlas (2021)



Source: Art+Feminism (2022)

Matsengua ni tsumi

- i. Le ji wetso o tsuo yi ke e nyatse.
- ii. E hio gua mi ke ha kusumi peemi.
- iii. E hyeo ma zugba ke weto ni tsuo no ne e baa a yi.
- iv. E faa wetso ke ma a he.
- v. E ngoo no yami ke baa wetso ke ma a mi.
- vi. E kojo ne e yeo nihi a kpeti munyu ke ha tue mi jomi.
- vii. E pee se aloo e jlaa se he.
- viii. E hyeo ne a pee ma kusumihi tsuo ne a ye kahi a no.
- ix. E woo mlaahi ke haa ma a.
- x. E hyeo ne tsakpa ne hi wetso/ma a ke amlaalo aloo ma kpahi a kpeti.
- xi. E hyeo ne ma bi ne a hi si nge tue mi jomi ke kake peemi mi.

Yose kaa: Tsoolo o ne ye bua ni kaseli ome ne a na matsengua ni tsumi kpahi.

Matse tsowi/wawi

Matse tsowi/wawi hyeo ma a aloo wetso o kpo mi aloo huza mi he kome a no. A nge matsengua a sisi ne a ngoo a he wami ke jeo matsengua a mi. Ekome hyeo kapehi ke ngmo si huza ame a no.

Matse tsowi/wawihi a ni tsumi.

- i. A hyeo ma no nge matsengua a nane mi.
- ii. A kuo ju ke fo ke ni yaya peemi nya nge a kpo ome a mi.
- iii. A yeo munyu nge nihi a kpeti ne tue mi jomi ne ba.
- iv. A hyeo zugbahi nge a sisi no ne a baa yi.
- v. A boo mode ne tue mi jomi ne hi ma a mi.
- vi. A pee kusumi ne a jlaa sehi ne a ngo me ke hi no o.
- vii. A kaa matsengua a kita.
- viii. A hlaa no yami ke haa ma a.

Yose kaa: Tsoolo o ne ye bua ni kaseli ome ne a hla matse tsowi/wawihi a ni tsumi kpahi ke piee ene ome a he.

Matse woli.

Matse woli ji nimeli ne too matse aloo manye aloo ma nya daloo. Nimeli ne ome poo odehehi peemi nge wetso aloo weku o mi. Dangme too matse nane mi ke matse ne nge no o kpa se aloo a kpa le tse o yemi. Ke matse aloo manye ko bwo kotokoto ne e ye kpo ne e ye do hu o, a hlaa no ke maa e nane mi ne e tsu e matse aloo manye ni tsumi o se a to we jame a no o matse jame a be o tsuo mi.

Yose kaa: Blo no ne a guo ke gboo mtse he nine ne a nuo le ne a pee kusumi ne a ke too le o je muno nge ma kpahi a no he. Ene o he je o, tsoolo o ne tsoo bo ne a tsuo kusumi ne o nge Dangme je o ha.

Matse/manye woli a ni tsumi

- i. A hlaa no ne a maa wo le matse aloo manye o.
- ii. A pee kusumi ke matse/manye ne nge no o kpa se.
- iii. A kpaa matse ke matse/manye o pee no ne sa kpami.

- iv. A ngoo matse/manyε he ne a hla a ke tsoo nimeli ne a tsoo no he je ne a hla le.
- v. A woo matse/manyε ke nimeli ome ga.

Ni Tsumi (Nya Sami)

1. Ni kome susu kaa kusumi ma no yemi o nya be nge je ne wa nge mi amla ne o. Meni ji mo hu o susumi? (Ni kaseli ome ne a sa nya nge munyutso ne o he.)

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 functionaries 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.

Kami Poteε

1. **N ku mi kami: Kaimi**
 - a. Meno ji matse?
 - b. Me nome ji matse woli?
 - c. Me nome ji matse tsowi/wawi?
2. **N ku mi 2 kami: Ni kasemi n yami**
 - a. Ke a peeo ke woo matse nge o ma mi kee?
 - b. Moo to tse yemi gle no kuomi nge o ma mi o nya.
3. **N ku mi 3 kami: Yi mi susumi vii**
 - a. Nge o juemi nya a, o susu kaa kusumi ma no yemi blo no tomi o ne hi si nge mwonemwone si himi o mi lo? Moo tsoo o heto o nya.

Yase kaa: Tsolb o ne ha ne ni kaseli ome a juemi kpo jemi o mi ne tso ke sa nya nge munyutso ne o heto o he.

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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MI GBAMI 8: MASU

Munyutso: **Masu Nge Gana Gbi Mi**

Munyutso setsɔ: Masu gbagbɛɛ kɛ Masu ngmangmɛɛ

Ni kasemi tutuutu:

1. *Tsu telimi kɛ bɔ yemi/yana gbi he juɛmi kɛ nile ɔ he ni.*
2. *Tsu saneyo nyatsɔɔ sisi numi kɛ e he nile ɔ he ni.*

Glɛnɔ mini:

1. Je tɛlimi kɛ bɔ yemi/yana gbi he juɛmi kɛ nile kpo.
2. Je saneyo nyatsɔɔ sisi numi kɛ nile kpo.

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 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.

OTSI 20

Ni kasemi mi nihi: *Yo telimi gbi ɔ si fɔfɔɛ nge Dangme mi (Palemi, gbi tso/segbi, nyagbe)*

Ni kasemi oti: **Telimi**

Telimi

Telimi ji blɔ nɔ ne nimli adesahi guɔ ne a ke Tsakuetse Ongmo Lao Siada tuɔ munyu. Dangme je ɔ tsuo he ye kaa Lao Siada kle kulaa pe adesa ne adesa be e he nyee maa su gbleegbleegblee. Ene ɔ he je ɔ, a ke le tuɔ munyu ke guɔ mumitsemɛ kome kaa jemeawɔhi, kpadehi, zugbazu ke wɔhi a nɔ. A ngɔɔ nyu aloo da ke pueɔ zugba ejakaa a he ye kaa Tsaatse Mawu yo ji Zugbazu ne ke a ke segbi gu e nɔ ɔ, e ke ma ha e huno ɔ ma. Nge maje he kome ɔ, a ngɔɔ blefo, ngma aloo omɔ ke telio. (Ayim-Aboagye, ɛ993: ɛ65). Dangmeli le kaa jemeawɔhi, kpadehi, zugbazu ke wɔhi ke adesa nge be fee be ne a buɔ a wami he. A ngɔɔ kplɔkɔtɔ ke siade kpakpa ke baa ne be kome hu ɔ, a gblaa tue gboli a tue. Ene ɔ he je, a ke me tuɔ munyu kpmkpm ne a baa a de mi gbaami ke he pie pomi. Nge Dangme je ɔ, a ke nyu, da, mamu, tsimi, gluugu/kɔnkɔ/glaase ke likɔkɔ telio,

Telimi blɔ nɔ tomi.

Telimi blɔ nɔ tomi ɔ nge mi gbami ete; sisije, kpeti ke nyagbe. Wa ma nye wo mi gbami ne ɔ kaa palemi, segbi ke nya muɔmi.

Telimi sisije/Palemi

Nge telimi ɔ sisije ɔ, a tseɔ mumitsemɛ tsuo ne a ba he da, nyu aloo mamu ne a nu loko a ke amaniebo ɔ ne fɔ a he mi. A jeɔ sisi nge Tsaatse Mawu ke e yo Zugbazu a nɔ ne a haa me a da/nyu/mamu ne a nu. A se ɔ, a tseɔ jemeawɔhi, kpadehi/nimeli ne si, sehi, yohi, pahi ke ekpa kome. Ke he maa je nɔ ko nɔ ɔ, a deɔ ke, “I tse we nɔ ko ne ma si nɔ ko. Nye tse nye sisi bi tsuo ne a ba he da/nyu/mamu ne a nu.” Be mi ne a nge mumitsemɛ ne ɔme tsee ɔ, ja ke a ke da/nyu/mamu ɔ nge si puee bɔbɔbɔ.

Segbi ɔ hami

Ke a tse Tsaatse Mawu ke nimeli ɔme se ɔ, a ngɔɔ segbi he ne a tse me nge ɔ ke haa me. Ene ji nɔ he pɔtɛ ne a nge telie nge ɔ ne. Segbi daa si nge nɔ pɛɛ ne a nge pee ɔ nɔ. Ni kome ne a telio nge a peemi be mi ji bi kpo jemi, hiɔ, ta, yo he ni tsumi, gbenɔ ke ya peemi, weto ni gbami aloo ke hami, ngma dumi, jeha yemi, kita kami, sapu yemi be, munyu yemi, kplɔkɔtɔ aloo manye be, wɔtse womi aloo matse kpami, jeha yemi, aho peemi, dipo semi/ni womi, ni tsumi sisije, ni tsumi nyagbemi, kita kami, tso si fɔmi, ma nya tsimi, ma nya blimi ke kusumi kpa kome a peemi be. Segbi ne a haa a kɔɔ nɔ pɔtɛ ne a nge pee ɔ he. Nge Dangme je ɔ, a ngɔɔ hiɔ nine ke telio se nihi telio ke muɔ nine ke segbi ɔ kɔ yobu ko he. Nihi ne pɔɔ telimi ji nyumu nikɔtɔmahɔ ke yi nikɔtɔmahɔ, otsiamɛhi, laabiahi, jemeli, wɔnɔhi ke ni kpa kome.

Telimi nyagbe:

Nge telimi ɔ nyagbe ɔ, a baa gbaami ke haa nihi ne gbaami sa me ne a baa gbiemi ke haa nihi ne susuo nɔ he yobu.

Fonihi ne nyee se ne ɔ kaleɔ telimi nge Gana je ɔ he kome.

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.



Source: Jayeoba (2023)



Source: Nana Osei (2020) immigrantslenz.tumblr.com

Tɛlimi blɔ nɔ tomi ɔ

Tsɔɔlɔ ɔ nɛ ha nɛ ni kaseli ɔmɛ nɛ hyɛ seni nge telimi nɔ ɔ ekohu. Ha nɛ a sɛsɛ he nɛ a yo otihi nɛ nge mi ɔmɛ.

E sa nɛ tsɔɔlɔ ɔ nɛ hyɛ hetohi nɛ nyɛɛ se nɛ ɔmɛ blɔ:

- i. A ngɔɔ nihi kɛ telio.
- ii. Tɛlilo ɔ kplɛɔ e bo bɔɔ si nge e ko nɔ.
- iii. Tɛlilo ɔ hɛɛɔ e nane si gu.
- iv. Tɛlilo ɔ ngɔɔ e hɛ kɛ tsɔɔ he pɔtɛɛ. Eko ɔ pu je he aloo pu si nɔmi he.
- v. E daa si nɛ e kɔɔ he mi bɔɔ kɛ puɔ da si.
- vi. E tsɛɔ mumitsemɛ, e kɛ sɛgbi haa mɛ nɛ e muɔɔ telimi ɔ nya kɛ gbaami bami.

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/X9wBlgwzHno>

Akan Libation video :

<https://youtu.be/ZNJ6Fw2-flk>

Tɛlimi he se nami:

- i. E kɛ bu haa Nyingmo Mawu.
- ii. E kɛ bu haa Jemeawɔhi.
- iii. E peeɔ nihi kake nɛ e maa nɔ mi kaa a je he kake.
- iv. E tsɔɔ munyu tumi mi zɔ womi aloo e mi zegede womi.
- v. E tsɔɔ kusumi kɛ blema sane lemi.
- vi. E kɛ bu haa nimeli nɛ kpa sɛ.
- vii. A kaseɔ gbi kɛ munyungu slɔtohi.
- viii. E haa nihi leɔ munyu tumi.

Nihi ne a ke telio:

Ma fee ma nge nihi ne a ke telio. Nge Dangme je o, a ngoo da aloo nyu aloo mamu ke telio. A ke da/nyu/mamu o woo tsimi aloo glugu aloo likoko mi ke telio. Ma kome ke omoo aloo ngma telio.



Ni Tsumi

1. Kaseli ne a hye foni nge yi no ne o ekohu ne a ngma ni neme ne a ke telio nge Dangme je ome a biehi ke wo a sisi.

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.

Kami Potee

No kuomi e kami: Kaimi

1. Moo tsoo no ne telimi ji.
2. Moo kale e he blo no tomi enyo.

No kuomi 3 kami: Yi mi susumi vii

1. Moo tsoo telimi he se nami nge adesa si himi mi.
2. “E sa ne a po telimi nge ma gua bomi sisi o mi.” O ke nihi ne deo ene o kpa gbi lo? Moo tsoo nihi ete ke fi o da he nge munyutso ne o he o se.

OTSI 21

Ni kasemi mi nɔ: *Sese yana gbi he (E ni tsumihi ke se namihi)*

Ni kasemi oti: **Yana gbi (E ni tsumihi ke e he se namihi)**

Yana gbi

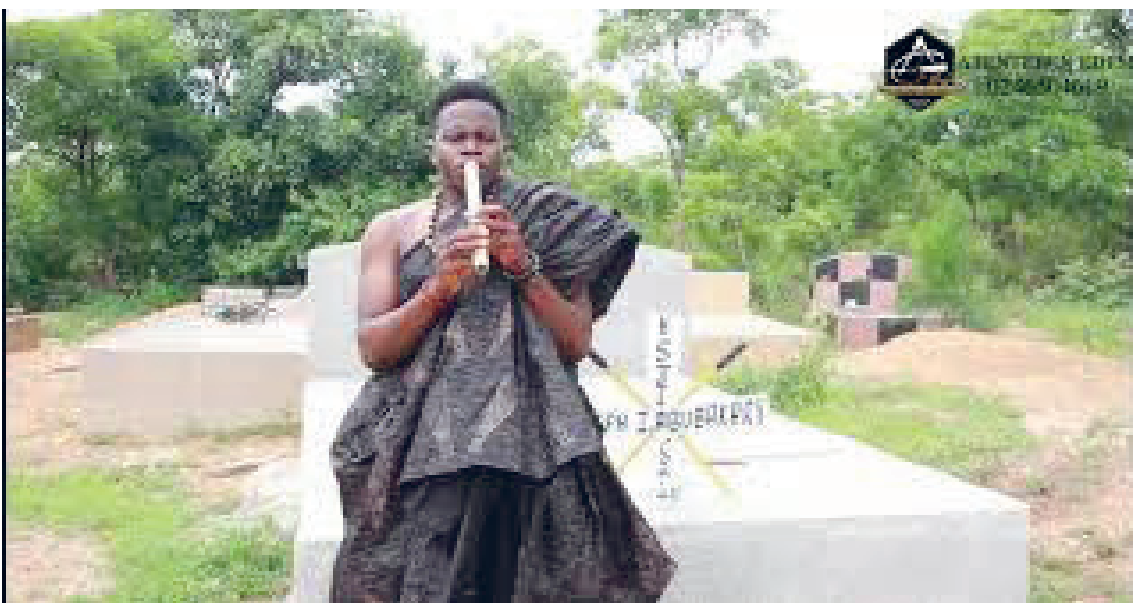
E ji bɔ yemi la aloo aywileho yemi la ne a ke yeɔ bɔ ke haa nɔ ko ne ho wena hue aloo anɔse we gbeje ya. E ma nye pee mɔbɔ aloo kɔmɔ yemi la ne a laa nge gbi bleuu mi ke yeɔ mɔbɔ/kɔmɔ ke haa nɔ ne gbo ɔ. A woɔ yana gbi ke jeɔ gbogboe ɔ yi.

Yana gbi he se namihi:

- i. A ke yeɔ kɔmɔ ha nɔ ne gbo ɔ.
- ii. A ke tsɔɔ tsakpa ne nge nihi ne ya nɔ ke be ke nihi ne nge nɔ yae amlɔ ne ɔ.
- iii. A ke haa se gbi ke nimeli ne a gbo ke se hlami ɔ.
- iv. A ke woɔ gbogboe ɔ blɔ.
- v. A ke tsɔɔ bɔ ne nɔ laa me ha.
- vi. A ke jeɔ nɔ tsui mi munyu kpo.
- vii. A ke piaa gbogboe ɔ.
- viii. A ke kaiɔ nɔ ne gbo ɔ.
- ix. A ke fiaa blakpa/ahama ke siɔ nɔ ne gbe nɔ ɔ ke yiwutsotsemɛ.
- x. A ke slɔɔ bime ke weku bime ne gbogboe ɔ si nge se ɔ.

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/-9INeIfdVz0>



Performing a dirge: Source: Atenteben (2023)

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.

Ni Tsumihi

1. Mɛni ji yana gbi?
2. Ngmaa se namihi enuɔ nge yana gbi he.
3. Moo sɛsɛ se namihi nɛ o ngmaa a etɛ pɛ he.
4. Kɛ a tsuɔ yana gbi he ni nge Dangme je kɛɛ?

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.

Kami Pɔtɛɛ

1. Nɔ kuɔmi ɛ kami: Kaimi

- a. Moo kale kɛ tsɔɔ nɔ nɛ ji yana gbi.

2. Nɔ kuɔmi 2 kami: Ni kasemi nɔ yami

- a. Yana gbi peeɔ kusumi nɛ a peeɔ nge adesa wami mi jemi kɛ ya gbeje. Kɛ a tsuɔ yana gbi he ni nge nyɛ ma a mi kɛɛ?

3. Nɔ kuɔmi 3 kami: Yi mi susumi vii

- a. apo yana gbi se nami ɔme a mi.

OTSI 22

Ni kasemi mi nihi: *Moo sese saneyo nyatsɔɔ blɔ nɔ tomi ɔmɛ a he (Nɔhyɛ ni: sukpojeli, yi mi tomi oti, lomibɔ, jehe/bahe/he, susumi/da he ke ekpa kome)*

Ni kasemi oti: **Nihi nɛ nge saneyo nyatsɔɔ mi**

Saneyo nyatsɔɔ

Saneyo nyatsɔɔ pɛɔ masu ngmangmɛɛ ɔ mi kake. E ji ni ngmangmɛɛ nɛ nyɛɛ segbi hami gle ɔ nɔ. E tsuɔ animosa ke gbi ɔ lomi bɔ ɔ he ni pɛpɛpɛ. E tsu we munyu pɛmi sɔmi fiee he ni aloo munyu ɔ fo womi sɔmi fiee he ni. E jɛɔ yi mi tomi, juɛmi ke nyaziahi kpo ke haa e kaneli.

Nihi nɛ nge saneyo nyatsɔɔ mi

- i. **Sukpojelo:** E ji adesa, lohwe aloo nɔ ko nɛ a tsu e he ni nge masu mi. Saneyo ɔ daa si nge ni sɛemi ke tsakpa nɛ nge sukpojeli ɔmɛ a kpeti. Sukpojeli a he hiaa wawɛɛ nge saneyo ɔ mi nɛ a loɔ saneyo ɔ ke woɔ sukpojelo oti ɔ he. Sukpojeli nɔhyɛ ni ji sukpojelo oti nɛ saneyo ɔ kɔɔ e he; sukpojelo kolisilo nɛ tɛɔ si woɔ sukpojelo oti ɔ nge saneyo ɔ mi; sukpojelo nɛ tsakee we e juɛmi nge saneyo ɔ mi ke sukpojelo nɛ tsakeɔ e juɛmi ke nihi tsake nge saneyo ɔ mi ɔ.
- ii. **Yi mi tomi oti:** Enɛ ɔ pɛɔ yi mi tomi pɔtɛɛ nɛ nge saneyo ɔ mi. Yi mi tomi oti ɔ jɛɔ e he kpo ke guɔ sukpojeli ɔmɛ a ni pɛpɛchi nge saneyo ɔ mi ɔ he. Saneyo ma nyɛ hɛɛ yi mi tomi setso nɛ waa yi mi tomi oti ɔ sisi numi.
- iii. **Jehe/bahe/he:** Enɛ ɔ ji saneyo ɔ se kpo. E tsɔɔ he nɛ saneyo ɔ ya nɔ nge, be mi nɛ saneyo ɔ ya nɔ ke nɔ he nɛ saneyo ɔ kɔɔ (wa he nihi, blema sanehi, kusumi aloo nihi nɛ bɔle wɔ)
- iv. **Lomibɔ:** Enɛ ɔ tsɔɔ bɔ nɛ a loɔ saneyo ɔ ha. E jɛɔ juɛmihi ke ni pɛmihi kpo nge saneyo ɔ mi. E tsuɔ kolisimi he ni; nimli a kolisimi ke nyagbahi. E ma nyɛ pɛɛ nya sami nɛ juɛmi nge mi nɛ a to nya aloo nyakpɛ nɔ ko nɛ woɔ taskemi ke baa.
- v. **Susumi/dahe:** Enɛ ɔ ji munyutso he juɛmi hyɛmi nge saneyo ɔ mi. E ma nyɛ pɛɛ kekke nɔ (saneyo delo ɔ piɛɛ he) aloo nɔ etene.
- vi. **Mumi mi:** Enɛ ɔ ji he numi nɛ saneyo ngmalɔ ɔ nge hlae nɛ e je kpo ke ha kaneli. E ji blɔ nɔ nɛ a guɔ ke tsuɔ munyungu kome, ni kome, nihi, juɛmi aloo nihi nɛ ya nɔ ke be, he nɛ nɔ ko ya nɔ nge he ni ke gblaa tue buli aloo kaneli a juɛmi ke woɔ saneyo ɔ mi. E ma nyɛ pɛɛ mɔbɔ, buajɔ, buajɔ ke be nɔ, he ke nɔ fɔmi, nyagba ke ekpa kome.

Saneyo nyatsɔɔ blɔ nya tomi ɔmɛ a nya muɔmi nɛ nyɛ kase: Sukpojeli, yi mi tomi oti, lomibɔ, jehe/bahe/he, susumi, mumi mi.

Ni Tsumihi

1. Ke sukpojeli a he hiaa nge saneyo nyatsɔɔ mi kɛɛ?
2. Ke he/jehe/bahe he plɛ ke hiaa nge saneyo nyatsɔɔ mi kɛɛ?
3. Nge o susumi nya a, meni ma ha lomibɔ he maa hia nge saneyo nyatsɔɔ ko mi?

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.

2. Group Work/Collaborative Learning

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 3 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.

OTSI 23

Ni kasemi mi nihi: *Saneyo nyatsɔɔ he fiɔmi (yi, yi mi tomi oti, munyungu hlami, munyuhezawoli ke ekpa kome)*

Ni kasemi oti: **Saneyo nyatsɔɔ he fiɔmi**

Nihi ne nge saneyo nyatsɔɔ mi ɔ mi nylɔmi.

Ni ɔme ji sukpojeli, yi mi tomi oti, lomibɔ, jehe/bahe/he, susumi/da he ke mumi mi. Kaseli ne nuu a he nyɔɔnyɔ ke sese ni ɔme a he kone a tsɔɔ a susumi aloo a da he.

Saneyo nyatsɔɔ he fiɔmi: He fiɔmi ɔ ji e kanemi, sisi numi ke juemi kledɛɛ peemi nge yi mi tomi oti ɔ he, ketse jemi, munyu mi zɔ womi ke kpo nɔ munyuhɛ ke ni kpa kome ne a tsuɔ a he ni nge saneyo ɔ mi. Ke o ma fiɔ saneyo nyatsɔɔ he ɔ, e sa ne o pee nihi ne nyɛɛ se ne ɔme.

NYA TOMI	KALEMI	KUDOMI NIHI
1	Mini (Mɛni)	<ul style="list-style-type: none"> Mɛni he nɔ ɔ kɔ? Mɛni ji yi tomi oti ɔ? Muɔ nya kpiti.
2	Yi mi tomi oti (Mɛni he je)	Mɛni ji saneyo ngmalɔ ɔ yi tomi oti pɔtɛɛ?
3	Susumi / dahe	<ul style="list-style-type: none"> Mɛnɔ nge munyu ɔ tue? Mɛnɔme ji tue buli ɔme? Munyu tulɔ ne ngma saneyo ɔ ne nge munyu ɔ tue aloo sukpojelo kake ne nge munyu ɔ tue?
4	Jehe/bahe/he (jije ke mɛni be mi)	<ul style="list-style-type: none"> Mɛni ji ni kome ne tsɔɔ he aloo be ne a ke ngma saneyo ɔ? Hla nɔhye ni pɔtɛɛ ke ma nɔ mi. Ke jehe/he ɔ ye bua yi mi tomi ɔ keɛ?
5	Ketse jemi (Ke....keɛ)	<ul style="list-style-type: none"> Hye blɔ nɔ tomi ke gbi ɔ. Mɛni munyunguhi a he ni a tsu? Hye bɔ ne saneyo ngmalɔ ɔ tsu okadihi ke munyuza he ni ha. Ni seemi nge mi lo? E je muno lo? Mɛni munyuhezawoli a he ni a tsu? Mɛni mumi mi a ke ngma saneyo ɔ? Ke mumi mi ɔ ke yi mi tomi oti ɔ ple ke sɔ keɛ?

Saneyo nyatsɔɔ nya tomi ɔme a nɔ domi

Mini (Mɛni)

Susumi / dahe (Mɛnɔ)

Yi mi tomi oti (Mɛni he je)

Jehe/bahe/he (jije ke mɛni be mi)

Ketse jemi (ke....keɛ)

Yɔse kaa: *Tsɔɔlɔ ɔ ne nge saneyo nyatsɔɔ blɔ nɔ tomi ɔme ke fiɔ saneyo nyatsɔɔ ko he.*

Ni Tsumi

1. Ngmaa saneyo nyatsɔɔ ngmami ni ɔmɛ.
2. Ngmaa nihi nɛ sa nɛ o hyɛ ke o ma fiɔ saneyo nyatsɔɔ he.
3. Moo sɛsɛ nihi nɛ o ngma a etɛ he kpiti.
4. Moo kane saneyo nyatsɔɔ nɛ hɛɛ munyunguhi maa pee 500 konɛ o ngo juɛmi nɛ o na ngɛ ni kasemi nɛ kɔɔ saneyo he fiɔmi he ɔ kɛ fiɔ he.

Pedagogical Exemplars

Initiating Talk for Learning

Whole class:

Teacher facilitates the following:

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

Group Work/Collaborative Learning

Pair work: In pairs, learner do the following:

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

Kami Pɔtɛɛ

1. Nɔ kuɔmi 2 kami: Ni kasemi nɔ yami
 - a. Gba kpɛ kɛ tsɔɔ saneyo nyatsɔɔ he fiɔmi nya tomi ɔ mɛ.
2. Nɔ kuɔmi 3 kami: Yi mi susumi pɔtɛɛ
 - a. Ngɛ kuu enyɔnyɔ mi ɔ, kaseli nɛ a fiɔ saneyo nyatsɔɔ ko he. A hyɛ sukpojeli kɛ jehe/bahe/ he. Kuu ɔmɛ nɛ a kane a heto ɔ konɛ mɛ kulaa a sɛsɛ he.
 - b. Moo kane saneyo nyatsɔɔ ko. Mo fiɔ he kɛ gu yi mi tomi oti, munyutso ɔ kɛ ketɛ jemi nɛ a kɛ ngma a he.

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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