



MINISTRY OF EDUCATION

FANTE

TEACHER MANUAL



Year 1 – Book 2



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

MINISTRY OF EDUCATION



REPUBLIC OF GHANA

Fante

Teacher Manual

Year 1 - Book 2



NATIONAL COUNCIL FOR
CURRICULUM & ASSESSMENT
OF MINISTRY OF EDUCATION

FANTE TEACHERS MANUAL

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CONTENTS

INTRODUCTION	1
SUMMARY SCOPE AND SEQUENCE	3
ጋፊፊ 6: ለቦሪንደንና ለብራገሪ	4
ፕሪላይት: ለቦሪንደንና ለብራገሪ	4
ፕሪላይት ፖሪት: ለቦሪንደን	4
ፕሪላይት/ፕሪላይት: ለቦሪንደን	6
ፕሪላይት/ፕሪላይት: ለብራገሪ	8
ፕሪላይት/ፕሪላይት: ለብራገሪ ለካሪን ለካሪን	11
ጋፊፊ 7 : ለቦሪንደንና ለብራገሪ	14
ፕሪላይት: ለቦሪንደንና ለብራገሪ	14
ፕሪላይት ፖሪት: ለብራገሪ	14
ፕሪላይት/ፕሪላይት: ለቦሪንደን	15
ፕሪላይት ፕሪላይት: ለቦሪንደን	18
SECTION 8: LITERATURE	22
ፕሪላይት: ለቦሪንደን	22
ፕሪላይት ፖሪት: ለቦሪንደንና ለካሪን ለቦሪንደን	22
ፕሪላይት/ፕሪላይት: ለካሪን ለካሪን	24
ፕሪላይት/ፕሪላይት: ለካሪን ለካሪን (ፊልም ለካሪን ለካሪን)	26
ፕሪላይት/ፕሪላይት: ለካሪን ለካሪን	29
ፕሪላይት/ፕሪላይት: ለካሪን ለካሪን ለካሪን	31
ACKNOWLEDGEMENTS	34

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 adaptive 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.	Oral Conversation	Nkɔmbɔdzi a ogyina asem bi do	1	1	2	1	1	2	1	1	3
		Kasa ngyegyee	1	2	4	2	2	4	1	1	2
		Akenkan	1	1	3	1	1	2	1	1	2
2.	Kasa na no dwumadzi	Kasa Nhyehyee	1	1	4	1	1	4	1	1	3
		Mfantse Akyerew ho mbra	1	1	3	1	1	2	1	1	2
		Susukyerew	1	1	3	2	2	4	1	1	1
		Anokasa nkyerease na Akyerew Nkyerease	1	1	1	1	1	1	1	1	2
3.	Kusum ntɔyee na Amambu	Kusum Ntɔyee	2	2	3	2	2	5	2	2	4
		Kusum Amambu	1	1	2	1	1	3	-	-	-
4.	Language Kasadwin	Anokasadwin	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)

Adzesua no n'ahwehwɛdze	37
Adzesua no mu nsempɔw	38
Adzesua no Botae	83

ƆFA 6: **ABOSONDZIN NA BRAGOR**

Tsirasem: **Kusum Ntɔyɛɛ na Kusum Amambu**

Tsirasem pɔtsee: Kusum Ntɔyɛɛ

Adzesua no mu nsempɔw:

1. *Tum pensapensa abosoomdzin ne mfaso mu.*
2. *Tum pensapensa bragor ne mfaso na no bo a ɔsom mu.*

Adzesua no n'ahwehwɛdze

1. Tum da abadzinto ho nyimdzee edzi.
2. Tum da bragor ho nyimdzee edzi.

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.

DAPƆN 16

Botae: *Adzesua no bɔkɔ ewiei no nna osuanyi no tum; Gyina bea a esuafo no fi do hwehwe abosondzin ahorow na wɔma ho nkyerekyeremu.*

Asentsitsir/Adwempɔw: **Abosondzin**

Abosondzin

Obosom:

Obosom yɛ sunsum mu etumfo no bi. Abosonsomfo wɔ gyedzi soronko bi de hɔn abosom no na wotwitwa gye hɔn akwan nyinara mu; wɔpam hɔn ho mbusu na wɔma siar ba hɔn akwan mu. Iyi ntsi wɔsom abosom enyiber do. **Ɔsom ahorow a ɔwɔ Greek mu abosom bi nye** Zeus, Apollo, Athena, Ares, Aphrodite, Poseidon, Hades, Thanatos, Dionysus, Hera, Artemis, Hephaestus na Hermes. Tsetse Norse som mu so, abosom no bi nye, Thor, Odin, Tyr, Frey, Freya, Baldur na Loki a wɔsom hɔn yie na wodzi hɔn nyi papaapa.

Ghanaman mu so, kasa biara wɔ n'abosom. Mfatoho bi na ɔwɔ ase ha yi.

Mfantsefo: Pra, Penkye Otu, Pra, Ayensu, Amisa, Nketsia

Nkranfo: Dantu, Korle, Klote, Nae, Sakumɔ

Twifo: Tigare, Kune, Antoa Nyamaa

Akyerekyerɛfo nhyɛ no nsew de wɔbɔhwehwe Mfantsefo abosom edzin no bi aka ho.

Abosondzin

Abosondzin yɛ abosom edzin a nkorɔfo gyina Ebibir mu som (abosonsom) do dze to nyimpa.

Abosondzin bi na ɔka do yi. Bosompra, Bosomtwe, Bosommuru, Bosompo, Bosomefi

Akyerekyerɛfo nhyɛ no nsew de wɔbɔhwehwe Mfantsefo abosondzin no bi aka ho.

Abosondzin ho mfaso:

Ɔma yehu beebi a nyimpa bi fi anaa fie a ofi mu.

Ɔkyerɛ nkitahodzi a ɔda nyimpa no na bosom no ntamu. Nkitahodzi pa na ɔma obi to bosom no dzin. Nyimpa a bosom no ne dzin da no do no tum fa bosom no ne ndzeyɛɛ bi. Nyimpa no kyir bosom no n'ekyiwadze so.

Abosondzin san bɔ kusum amandze ho ban. Abosondzin no to ka kusum abadzinto nhyehyɛɛ no ho. Mpen dodow a nkorɔfo roto abosondzin no nna yerutu mfaso a ɔwɔ abadzinto ho no mpon.

Ɔsan da nyia abosondzin no da no do no n'awofo no hɔn gyedzi anaa kwan a wɔfaa do nyaa ɔba no edzi.

Odu ber bi na awofo bi hia ba a, wokebisa ba fi bosom bi hɔ na wɔbɔ no anohoba de sɛ bosom no boa ma wonya ba a, wɔdze ba no bɔto no. Sɛ ebisadze no ba mu a, wɔdze bosom no ne dzin to abofra no do. Siantsir kor a ɔma nkorɔfo to abosondzin nye no.

Dwumadzi

1. Ebenadze nye bosom?
2. Kyerekyerɛ abosondzin mu na ma Mfantsefo abosondzin mfatoho ebiasa.

3. Kyere abosondzin ho mfaso ebiasa.

Dwumadzi

1. Ebenadze nye bosom?
2. Kyerekyere abosondzin mu na ma Mfantsefo abosondzin mfatoho ebiasa.
3. Kyere abosondzin ho mfaso ebiasa.

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.
- c. Give a list of names and walk learners through the names by pronouncing them.
- d. 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.

Dwumadzi Tsitsir

1. Ntsease mu Nkyekyemu 1: Nkaakaa

- a. Ebenadze nye abosondzin?
- b. Kyerekyere abosondzin mu na ma Mfantsefo abosondzin mfatoho ebiasa.

2. Ntsease mu Nkyekyemu 2: Nyimdzee ne nyae

- a. Fa woara wo nkasafua kyerekyere abosondzin ho mfaso ebiasa mu.

3. Ntsease mu Nkyekyemu 3: Ndwendwenho a no mu do yie

- a. Kwan ben do na egye dem asem yi “Owo de nkorofu ko do to abosondzin.” to mu.

Dapɛn 17

Botae:

Adzesua no bɔkɔ ewiei no nna osuanyi no tum;

1. *Nye afofor dzi nkɔmbɔ fa kwan a Mfantsefo fa do gor bra ho. Mekyerɛ ahoboa a wɔyɛ, bragor no ankasa mu ndzeyɛɛ na bragor no ekyir dze.*
2. *Dze kwan a Mfantsefo fa do gor bra toto afofor dze ho.*

Asentsitsir/Adwempɔw: **Bragor**

Brayɛ

Iyi yɛ abrabɔ mu gyiabew bi a banyimba anaa basia du ne mpanyinyɛ mu a ɔkyerɛ dɛ oedu ber a se ɔyɛ basia a, obotum awo ba anaa banyin so a, obotum enyinsɛn obi. Ɔtaa si ber a basiaba no enya mfe 10-14 na mfe 12-16 wɔ mbanyimba mu. Dɛm mfe yi, ɔtɔfabi a, ɔsesa. Iyi dze nsesa bi ba nyimpa no ne nyimpadua mu.

Nsesa a ɔba basiaba no ne nyimpadua mu

- N'enumfo yɛ akɛsɛ
- N'ayeradze na n'ambɔtoadze nhwi hyɛ ase fuw.
- Ɔhyɛ ase yɛ bra.
- No bɔbew sesa.

Nsesa a ɔba banyimba no ne nyimpadua mu

- Ne banyin no yɛ kɛsɛ.
- N'ayeradze na n'ambɔtoadze nhwi hyɛ ase fuw.
- No mpɔw yɛ akɛsɛ.
- Ne menmu piw.
- Ofuw abɔdwesa.
- No mu twe ma ɔyɛ tsentsɛn.

Bragor: Sɛ wɔyɛ amandze to abofra dzin wie a, amandze a odzi hɔ nye bragor. Ɔyɛ amandze a wɔyɛ ma mbasiaba na mbanyimba a woedu hɔn mpanyinyɛ mu dze kyɛrɛ dɛ woefi gyinabew kor mu kɔ fofor mu. Ɔsan so kyɛrɛ ahotsew, ahoɔfɛw na enyimnyamhyɛ. Hyɛ no nsew dɛ Mfantsefo nngor mbanyimba bra dɛ mbre wɔgor mbasiaba no, mbom amandze bi na wɔyɛ ma no. Bi nye dɛ n'egya ma no ne dan. Wɔtɔ dadze ma no na dza ɔkɛka ho. Krobofo frɛ bragor *Dipo*. NKranfo frɛ no *Otsentse* anaa *otofo*. Wo kuromfo frɛ bragor dɛn?

Bea biara na kwan a wɔfa do gor bra dɛm ntsi kwan a Mfantsefo fa do gor bra na ohia wɔ ha.

Ndzeyɛɛ a ɔwɔ bragor mu

Dza wodzi kan yɛ ana wɔaagor bra

Enye mbofra no nkasa mfa ndzemba ahorow a wɔyɛ ana bra no ngoree ankasa ahyɛ ase ho. Bi nye;

- Ɔwɔ dɛ nsesa bi da edzi wɔ nyimpa no ne nyimpadua mu.
- Wɔfrɛ no nye no kasa fa nsesa a aba ne nyimpadua mu ho ma ohu dɛ nsesa no ka abrabɔ ho. Wɔsan ma no abrabɔ mu nkyerekyerɛ bi.

- Awofɔ no bɔ ɔbaahembaa na mpanyimfo biara a ɔfata amandzɛɛ ma tsitsir noara ɔbaahembaa no ye nhwehwemu. Wɔsan so kɔ abosom enyim kebisa hɔn nkyen mboa.

Bragor no mu dwumadzi ankasa

- Wosusuaw ɔbranyi no ne tsinhwi na wobubu n’awerɛw.
- Wɔdze no kɔ esutsen mu koguar no.
- Eguar no mu no, wɔdze no ho nhwi a woyii no nye ndzɛmba afofor bi hyɛ esutsen no ano.
- Wɔdze kyirefuwa ma no ma ɔmokokoko.
- Wɔdze ɔtɔ ma no ma odzi.
- Wɔdze no tsena asɛsɛgua do.
- Wɔdze nkunuma kɛsɛɛ na son no nwoma to n’enyim na n’ekyir ber a ɔtse asɛsɛgua no do no.
- Wɔbɔ gua.
- Wogu nsa./Woyi mpaa.
- Wɔdze no to dan mu.

Bragor ekwir dwumadzi

- Nkorɔfo gye hɔn enyi.
- Nkorɔfo kye ɔbranyi no adze.
- Ndaase

Bragor ho mfaso

- Ɔkyerɛ de afei dze, oedu ne mpanyinyɛ mu.
- Ɔma ɔbranyi no nya abrabɔ mu nyimdzeɛ a ɔbɔboa no ma oetum egyina gyinabew fofor a oedu mu no mu.
- Ɔkyerɛ de onyia no aso awar.
- Ɔhyɛ afofor nkuran ma wɔbɔ ɔbra pa a ɔbɛma wɔaagor hɔn so bra.
- Ɔye enyimnyamhyɛ ma awofɔ na ebusuafo no so.
- Ɔma ɔbranyi no nya foto dze hyɛ abrabɔ ase.
- Ɔma abrabɔ mu nyimdzeɛ.

Hyɛ no nsew dɛ esuafo no nyinara hɔn ntsease nnye per ntsi ma nkyerɛmu a ɔbɔboa obiara ne ntseaseɛ.

Dwumadzi

1. Ebenadze nye bragor?
2. Ma bragor ho mfaso ebiasa?
3. Yi bragor ho mfaso ebien na kyere siantsir a no ho hia papaapa.
4. Bragor mu dwumadzi wɔ nkyekyɛmu ebiasa. Bobɔ dem nkyekyɛmu ebiasa no edzin na kyere dza ɔkɔ do wɔ kor biara mu.
5. Hwɛ mfonyin yi na gyina nyimdzeɛ a enya wɔ bragor ho no do na enye wo nyenko ndzi ho nkɔmbɔ.



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.



- b. Each group presents their work for discussion.

3. Whole class

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

Dwumadzi Tsitir

1. Ntsease Nkyekyemu 1: Nkaakaa

- Kyerekyere bragor mu.
- Kyere ndzemba ebiasa a woye ana waaagor obi bra.

2. Ntsease Nkyekyemu 2: Nyimdzee ne nyae

- Kyerekyere dwumadzi ebiasa a wodzi no bragor mu ankasa mu.
- Kyerekyere dwumadzi ebiasa a wodzi no bragor ekyir.

3. Ntsease Nkyekyemu 3: Ndwendwenho a no mu do

- Pensempensem mfaso ebiasa a nde mber yi wo mamfoe nya fi bragor mu, mu.

Asentsitsir/Asempaw: Bragor Ahorow No Ntotoho

Bobo kwan a wofa do gor bra do. Ndzemba na ndzeyee bi wo ho a wodzi nse, bi so nndzi nse.

Ndzeyee a wodzi nse

- Beebiara wodge ndzemba bi dzi dwuma wo bragor mu mbom ndzemba no na otum sesa.
- Kasa biara wo da potsee bi a wodge esi ho a wodge gor bra.
- Woye ma obi a oedu ne mpanyinye mu.
- Wodge obranyi no to dan mu ma no abrabo mu nkyerekyere.
- Kasa biara ye biribi wo branyi ne tsinhwi ho.
- Kasa biara mu no, woye sunsum mu ahoboa.

Kaa de edze bi beka ho.

Bragor mu ndzeyee bi a wonndzi nse

- Osor ndzemba a beebiara wodge gor bra.
- Kasa biara wo da potsee a wodge gor bra.
- Osor kasa biara na edziban a wodge ma nkorofu, dze som hon ahoho.
- Kasa biara wo kwan a wofa do ye sunsum mu na ndzemba afa mu ahoboa.

Hye no nsew de esuafo no nyinara hon ntsease nnye per ntsi gye obiara ne nteasee to mu. Enye esuafo no nyina botum ahwe sen ahorow dze nsedzi na nsorsoree no bi aka ho.

Dwumadzi

- Hom nhwe afofor (Nkranfo, Esantsefo, Dangme, Mfantse, Nzema, Gonja, Dagbani na ne nkekaho) hon bragor ho sen.
- Ma esuafo ndzi sen so ho nkombu nhwehwe nsedzi na nsorsoree a wo bragor ahorow no mu.

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.

Dwumadzi Tsitsir

1. Ntsease Nkyekyɛmu 3: Ndwendwenho

- a. Pensapensa Mfantsefo bragor na afofor bi hɔn dze mu.

2. Ntsease Nkyekyɛmu 4: Ndwendwenho a no mu dɔ yie

- a. Se wɔma wo kwan de ye nsesa bi wɔ mbrɛ Mfantsefo si gor bra mu a, ndzɛmba ben na nkye ibosusu de wɔnsesa no na ebenadze ntsi a?

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

1. Owu-Ewie C. (2015). *Language teaching skills: A guide for language teachers*. Shine Prints Company Ltd.
2. Blanton, L.L. (2021). *Composition Practice*. Heinle ELT.
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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 Ngessimo M. Mutaka*, 249-264.

ƆFA 7 : KUSUM NDZEYEE NA AMAMBU

Tsirasem: **Kusum ndzeyee na Amambu**

Tsirasem pɔtsee: Amambu

Adzesua no mu Nsempɔw: *Tum kyere amambu ho mfaso no bo a osom.*

Adzesua no n’ahwehwɛdze: Da Mfantse amambu nhyehyee ho nyimdzee na ntsease edzi.

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.

DAPEN 18

Botae: *Adzesua no bɔkɔ ewiei no nna osuanyi no tum; Ye kusum amambu mu nhwehwemu. (egya, Fiebobow mu panyin, ebusuapanyin)*

Asentsitsir/Adwempɔw: **Kusum Amambu**

Kusum Amambu

Iyi ye amambu nhyehyee a ogyina fie (Ebibirmu) nyansa na nyimdzee do a nyimpa dodow bi dze amandɔ na amanye sunsum bɔ mu ye.

Ebusuabɔ mu Amambu Nhyehyee

- i. **Ebusuapanyin:** Ebusua ye nyimpakuw bi a wɔye ɔbaatan bi n'asefo. Ebusua bi wɔ ho a, dzin kor na ɔda no mu mba no do a, ɔda no edzi de hɔn nyinara wofi panyin bi n'ase. Ebusua bi mu mba taa da su pɔtsee bi edzi. Wotum mpo dzi nse wɔ kwan bi do. Nyimpa a ɔda dem dɔm yi ano no na wɔfrɛ no ebusuapanyin no. Beebi wɔ ho a, ebusua no nyinara hyia na woyi dem nyimpa no de hɔn ebusuapanyin.
- ii. **Fiebobow mu panyin:** Efiefi ahorow mu mba na wɔbɔ mu bɔ ebusua a woyi ebusuapanyin no. Dem efiefi yi na yetɔ de yefrɛ hɔn fiebobow no. Dem nkorɔfo yi taa ye ebusua tsentsen mu mba. Panyin a fiebobow biara yi no de ɔnda dem dɔm no ano no wɔfrɛ no *fiebobow mu panyin*. Hɔn dzwumadzi nye de wɔhwe fiebobow no mu mba no do na wɔsan boa ma asomdwee ba fiebobow nkaa no mu.
- iii. **Egya :** Se kun, yer na mba tse fie a, kun no a ɔye mbofra no hɔn egya no nye nyia ɔda hɔn ano. Egya no dwumadzin nye de ɔhwe ma ɔnye yer na mba nya dza wohia wɔ abrabɔ mu.

Ebusuapanyin, Fiebobow mu panyi na Egya hɔn dzibew nhyenyee

Ebusuapanyin



Fiebobow mu panyin



Egya

Ebusuabɔ mu mpanyimfo hɔn dwumadzi

Ebusuapanyin:

- i. ɔye ebusua mu no nyiara hɔn tsembuafo
- ii. ɔno na onyim ebusua no n'abakɔsem yie na ɔhwe bɔ ho ban.
- iii. ɔbɔ ebusua no ne ndzeyee na ne nhyehyee ho ban.
- iv. ɔbɔ ebusua nsaase na n'egyapadze nkaa ho ban.
- v. ɔhwe de ebusua no mu mba betsetse nkyirma wɔ kwan pa do.

Fiebobow mu panyin:

- i. Ɔbɔ fiebobow no mu ma no ban fi ɔhaw ahorow ho.
- ii. Ɔhwɛ ma no dɔm no nya asetsena pa.
- iii. Ɔhwɛ ma asomdwee ba no dɔm no mu.

Egya:

- i. Ɔhyɛ mbra na ɔhwɛ dɛ yer na mba no dzi.
- ii. Ɔhwɛ ma no dɔm no nya beebi da na ɔbɔ hɔn ho ban so.
- iii. Ɔhwɛ dɛ oibara benya apɔwmudzen dze enyin yie.
- iv. Ɔkyerɛ abrabɔ mu kwan pa a wɔfa do a obesi hɔn yie.
- v. Ɔhwɛ ma no dɔn no nya edziban dzi.
- vi. Ɔbɔ bra a ɔbeyɛ nhwɛdo pa ama afofor.

NB: *Akyerɛkyerɛfo mma esuafo nnhu dɛ nanom so wɔ hɔn asɛdze a wɔyɛ dze boa.*

Dwumadzi

1. Kyerɛ ebusuabɔ mu mpanyimfo no hɔn nhyehyɛɛ ndzidzido.
2. Kyerɛkyerɛ ebusuapanyin no dwumadzi ahorow ebiasa mu.
3. Pɛnsapensa egya no dwumadzi mu.
4. Ebusuabɔ mu mpanyindzi hyɛ ase fi yer, kun na mba do. Afei, kyerekyere mbre dzibewdzi no ne nhyehyɛɛ tse dze kesi ebusuapanyin do.

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.*

Dwumadzi Tsitsir

1. Ntsease Nkyekyemu 1: Nkaakaa

- a. Kyerekyere ebusuabo mu mpanyimfo no mu.
- b. Kyere mbre ebusuabo mu mpanyimfo no hon nhyehyee no tse .

2. Ntsease Nkyekyemu 3: Ndwendwenho a no mu do.

- a. Hwehwe ebusuabo mu mpanyimfo no hon nhyehyee na hon dwumadzi no ho mfaso. Kwan ben do na iyi boa oman no?

DAPEN 19

Botae: *Adzesua no bɔkɔ ewiei no nna osuanyi no tum; Hwe kusum amambu ne nhyehyee no mbre ɔtse. (Ohen, ahemfo nkakraba, esihemfo na ne nkekaho.)*

Asentsetsir Adwempɔw: Kusum Amambu

Kusum Amambu mu edzibewdzifo no hɔn nhyehyee

Mbre edwumakuw bi mu mpanyimfo no hɔn tumdzi si dzidzi do fi mbofraba mu kesi panyin no ankasa do no nye edzibewdzifo no hɔn nhyehyee. Iyi ma panyin biara hu ne panyin a onyia no hye n’ase pɛɛ a obu n’edwumaye ho nkontaa kyere no. Demara so na ɔtse wɔ kusum amambu mu de mbre ɔka do yi.

Omanhen



Omanhen n’apamfo



Esihemfo



Ahemfo nkakraba/ Ɔdzekurow

Ahemfo nkaa no (Ebusuapanyin, Obaahembaa, Tufohen, Gyaase, Ankɔbea na ne nkekaho)

Dza ɔwɔ de yehu nye de yeyi ahemfo yinom to nkyen a, yewɔ edzibewdzifo nkaa tse de ɔkmfo, abrafo, akyeame.

Hye no nsew de ɔsor beebiara na mbre wosi si hɔn manhen. Hwe mbre Mfantsefo si hɔn hen no na ma mbofra no nhu. Amanhen ahorow bi hɔn mfonyin wɔ ha a ɔbɔboa wo.

NB: *Hwehwe mfonyin afofor so ka ma ɔmboa wo ntsease.*



Omanhen no Dwumadzi

- i. Ono na ɔman mu no nyinara hye ne nsa.
- ii. Ohwe ye n’asedze wɔ guabɔ biara ase de mbre ɔfata.

- iii. Ono na bea no do nsaase nyina hye ne nsa.
- iv. Obɔ amandze na amambra ho ban.
- v. Ohwe ma no nkorɔfo nya mpontu.
- vi. Odzi amanyesem na sikasem ntotoe a ɔwɔ ne man no mu ho nsem.
- vii. Oye egua no ho amandze.
- viii. Ohye mbra ma ahemfo nkaa no dzi do.

ɔmanhen n'apamfo:

Dem ahemfo yi mu bi ye ahemfo a wɔye ahemfo nkakraba a hɔn nyinara hyehye ɔmanhen no ase.

ɔmanhen n'apamfo hɔn dwumadzi:

- i. Wotum si ɔmanhen no anan mu ber a ɔmanhen no nnyi hɔ.
- ii. Wɔhwe de ewurkadze nnkɔkɔ do wɔ ɔman no mu.
- iii. Wodzi asem ma perper ye edwuma.
- iv. Wɔbɔ nsaase ho ban.
- v. Wɔhwe ma asomdwee ba.
- vi. Wɔye egua no ho atɔrmuadze na wodzi enyim ma wɔpa mbusu.

Hwehwe bi ka ho.

Esihemfo:

Esihemfo ye mpanyimfo bi a wɔwɔ tum kese wɔ ɔhen ne nsii mu wɔ ebusuadehye no mu. Hɔnankasa dze, wonntum nnye ahemfo. Wohyia fa adwen kyere nyia ahendzi no edu no do ber a egua no atɔ pan.

Bea biara na mbrɛ wosi paw hɔn ahemfo.

Esihemfo Hɔn Dwumadzi

- i. Wosi ɔhen fofor.
- ii. ɔhen wu a, hɔn na wɔye amandze.
- iii. Wotu ɔhen.
- iv. Wɔda ɔhen fofor no edzi kyere apamfo no na ɔman mu no nyinara.
- v. Wotu ɔhen no fo.

Dwumadzi

1. Hwe esuafo ma wondzi asem a ɔda ha yi ho anokɔnkɔn.
2. Adwen bi wɔ hɔ de kusum amambu etwa mu a no ho nnyi mfaso bio. Aso egye iyi to mu a?

Anokɔnkɔn no mu no, hwe ma esuafo nkasa mfa ahemfo hɔn mboaye wɔ ɔman mu ho na ndzamba a ɔko tsia kusum amambu tse de nwomasua, sikape, amanyesem na ne nkekaho 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.*

Dwumadzi Tsitsir

1. Ntsease Nkyekyemu 1: Nkaakaa

- Woana nye ohen?
- Woananom nye esihemfo?
- Woananom nye ahemfo nkakraba?

2. Ntsease Nkyekyemu 2: Nyimdzee Ne Nyae

- Kyerε mbre wosi si ohen.
- Kyerew mbre kusum amambu nhyehyεε tse wε wo kurom.

3. Ntsease Nkyekyemu 3: Ndwendwenho a no mu dε

- Ana egye to mu dε εwε dε wεma kusum amambu kε do tsena hε?

Hwe ma esuafε mfa siantsir ahorow papa bi ntaa hεn egyinaε a wosi no ekyir

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 functionalities 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.

Additional Reading

- Blanton, L.L. (2021). *Composition Practice*. Heinle ELT.
- DeJoy, N. C. (2021). *Undergraduate writing in composition studies*. Utah State University.
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7. WorldAtlas (2024). *The culture of Ghana*. WorldAtlas.com. <https://www.worldatlas.com/articles/the-culture-of-ghana.html>

SECTION 8: LITERATURE

Tsirasem: **Kasadwin**

Tsirasem Pɔtsee: Anokasadwin na Akyerew kasadwin

Adzesua no mu nsempɔw:

1. *Dzi nhyehyee a ɔfata do dze yi mpaa.*
2. *Gyina akyerewtsen ne nhyehyee do dze kyere de akyerewtsen bi dzi mu ana onndzi mu.*

Adzesua no n'ahwehwɛdze

1. Da nsagu na eyiadze osu ho nyimdze edzi.
2. Da akyerewtsen ho nyimdzee edzi.

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.

DAPƐN 20

Botae: *Adzesua no bɔkɔ ewiei no nna osuanyi no tum; Hwehwe nsagu ne nhyehyee no mu.*

Asentsitsir/Adwempɔw: **Nsagu/ Mpaayi**

Nsagu/ Mpaayi: Nsagu ye amandze a Mfantsefo ye, ber a wɔdze nsa anaa nsu gu famu dze kasa kyere ewuakɔr anaa esunsum ahorow no na wɔdze hɔn ebisadze to hɔn enyim. (Ayim-Aboagye, 1993: 165.) Kasa bi mu mba bi wɔ hɔ a, wotum dze emo gu famu dze yi mpaa. Nsagu dzi dwumason wɔ ɔman yi mu. Sɛ yerugu nsa a, yeto nsa frɛ esunsum ma wɔba hɛn nkyɛn osiandɛ yehu hɔn dɛ wɔka hɛn ho wɔ abrabɔ mu.

Nsagu ne nhyehyee

Nsagu ne nhyehyee nye Ɔfrɛ, **asɛm no ankasa** na ewiei dɛ mbrɛ ɔwɔ ase ha yi.

Ɔfrɛ: Iyi ye nsagu n'ahyese ber a yekaa ewuakɔr na esunsum ahorow no ma ne dem ntsi yɛbobɔ hɔn edzin frefrɛ hɔn. Nyia orugu nsa no dzi kan frɛ Twerampɔn Kwame a ɔye Bɔadze no. Iyi ekyir no, ɔfrɛ Asaase Efuwa, abosom mpempem a wɔwɔ asaase no do na ɔdze ewuakɔr sɔw do.

Asɛm no ankasa: Dem ber yi na nyia orugu nsa no dze siantsir a orugu nsa no to abosom anaa esunsum ahorow a ɔfrefrɛ hɔn no enyim. Afei so, sɛ ɔye guabɔ bi ase a, ɔsere hɔn dɛ wɔbobɔ hɔn ho ban ekese dwumadzi no ewiei nye hɔn asetsena nyinara mu.

Ewiei: Ha na nyia orugu nsa no da esunsum no ase dɛ ɔfrɛ hɔn no, wɔbɔɔ worata betsiei. Ɔsere nhyira ma hɔn a wɔwɔ adwen pa ma ɔman no na ɔdom hɔn a wɔmpɛ ɔman no ne yieye no. Sɛ ɔye ber a wɔrɛpa mbusu bi a, wɔda afɔrbɔdze edzi wɔ ha.

Mfonyin a yehu no wɔ ase ha yi kyere nsagu bi a ɔkɔ do wɔ mbeambea bi wɔ Ghana 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.*



Mbrɛ Wosi Gu Nsa:

Kyerekyerɛnyi nyi nsagu ho mfonyin bi nkyere esuafo ma wɔndzi ho nkɔmbɔ ndzɛmba a wɔdze gu nsa no nye ndzeyee a ɔwɔ mu no.

Ndzeyee a ɔwɔ dɛ kyerekyerɛnyi no dze n'enyi to dɛ esuafo no dze bɔto gua bi nye;

- i. Ndzɛmba a wɔdze gu nsa no tse dɛ nsa, tɔmber anaa gyɛraase.
- ii. Nyia orugu nsa no kwaha ne tam.
- iii. Nyia orugu nsa no yi ne nanadze mpaboa na otsia do.

- iv. Ɖdze n’enyi kyere bea potsee bi.
- v. Ogyina ho dze ne nan kor ko enyim.
- vi. Ɖdze nsa no gu famu nkakrankakra.
- vii. Ɖhye ase frefre Nyankopɔ, asaase Efuwa na esunsum nkaa no. Ɖdze n’asem to esunsum no enyim. Afei, ɔdze nsagu no ba ewiei.

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 ho mfaso:

- i. Yɛdze da nyankopɔn ase.
- ii. Yɛda hen enyiso edzi kyere esunsum ahorow no wo dza woye ma hen ntsi.
- iii. Nsagu ka etsiefo bo mu ber a wohu wohu beebi a wofi.
- iv. Ɖda anotsewee edzi.
- v. Ɖda kusum amambra na abakosem edzi.
- vi. Yɛdze nsagu kyere obu na enyidzi ma ebusuafo bi a wokɔ hon nsamankyir.
- vii. Ɖye ber a binom sua nkafua na nsem afofor a oboa kasasua.
- viii. Ɖma nyimpa n’ano tsew wo bagua mu kasa ho.

Ndzemba a yɛdzegu nsa:

Ɖsor beebiara na ndzema a wɔdze gu nsa. Dem ndzemba ahorow no mu bi nye; apatehyi, tɔmber, gyerase, kora, hyenapo, nsu, emo, nsaefuw, asawnsu, nsa fenemfenem na ne nkekaho.



Nneema ahorow a wɔde gu nsa/yi mpae

Dwumadzi

Hwe ma esuafo nkyerew ndzema a wo sor ha yi edzin.

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

2. 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.

Dwumadzi Tsitsir

1. Ntsease Nkyekyemu 1: Nkaakaa

1. Kyere nsagu ase tsiabaa.
2. Kyerekyere nsagu ne nhyehyee no mu ebien mu.

2. Ntsease Nkyekyemu 3: Ndwendwenho a no mu do

1. Hwehwe ne mfaso.
2. Kyere w'adwen wo dem asem yi ho. "Owo de wotwa nsagu mu wo oman guabo na nkuronkurow guabo nyinara

Asentsitsir/Adwempow: Eyiadze Osu (No Dwumadzi Na Ne Mfaso)

Eyiadze Osu (Kwadwom)

Iyi ye osu a yetse no ber a obi ewu. Yedze dem osu yi da nkitaho a oda yenye owufo no ntamu edzi. Oye osu a otaa forafora ndwom ntsi beebi wofre no kwadwom.

Eyiadze osu ho mfaso:

- i. Wodze su owufo no wo amambra kwan do.
- ii. Okyere nkitahodzi a oda ewuakor na atseasefo ntamu.
- iii. Wodze to nkra wo samanadze.
- iv. Atseasefo fa osu do nye ewufo dzi nkra.
- v. Oda nkitahodzi a ommbo adze da a owo atseasefo na ewufo hon ntamu edzi.
- vi. Oda amandze edzi.

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.

Dwumadzi

1. Eyiadze osu nye ebenadze?
2. Kyere eyiadze osu ho mfaso enum.
3. Kyerekyere mfaso a ama no (2) ho no mu ebiasa mu.
4. Kwan ben na nkorofa fa do su wo eyiadze wo wo kurom.

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

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

Dwumadzi Tsitsir

1. Ntsease Nkyekyemu : Nkaakaa

- a. Ebenadze nye eyiadze osu (Kwadwom)?

2. Ntsease Nkyekyemu 3: Nyimdzee Ne Nyae

a. Osu ka amandze a yeye dze gya owufo kwan no ho. Kyere mbre wo kuromfo su hon ewufo.

3. Ntsease Nkyekyemu 3: Ndwendwenho a no mu da

a. Ihu eyiadze osu ne mfaso den? Kyere w'adwen.

Dapɛn 22

Botae: *Adzesua no bɔkɔ ewiei no nna osuanyi no tum; Kyerekyere akyerewtsen mu ndzɛmba etsitsir (Agofomba, Asentsitsir (Adwempɔw), Nhyehyɛɛ, Bea na Ber a no si).*

Asentsitsir/ Adwempɔw: Akyerewtsen

Akyerewtsen

Akyerewtsen ye akyerew kasadwin ahorow no mu kor. Oye akyerew a no su na ne nhyehyɛɛ nyinara tse de mbre yesi dze hen adwempɔw bi to gua wɔ bagua mu no ara per. Onndzi nhyehyɛɛ pɔtsee bi do tse de ngyegyee a oye per, nsido anaa ntsimu dodow bi do. Wɔnam akyerewtsen do dze asem bi to gua de mbre akenkamfo bohu.

Akyerewtsen mu ndzɛmba etsitsir:

- i. **Agofomba:** Agofomba nye nyimpa, mbowa anaa abɔdze biara a wɔdze no gyina hɔ wɔ akyerewtsen no mu wɔ dwumadzi bi ntsi. Asem a akyerewfo no dze to gua no gyina agofomba no hɔn nkitahodzi do. Agofomba a wɔdzi akotsen wɔ akyerewtsen mu no yɛfrɛ hɔn etsiban anaa agofomba etsitsir. Agofomba ho hia papaapa tsitsir noara nye etsiban no. Hɔn na asem no nyinara gyina hɔn do. Ohaw anaa ndzɛpa bi si a, hɔn na ɔtaa kɔ ma hɔn. Yewɔ agofomba bi so a wɔko tsia dza otsiban no reye no na wɔma ohaw ahorow so ba. Obi a ɔtse dem no, wɔfrɛ no akotsianyi. Agofomba bi so wɔ hɔ a, hɔn adwen na hɔn su na hɔn ndzeyɛɛ mbre ɔtse araa na ɔtse; wɔnnsesa da na yewɔ binom so a dza osisi wɔ nsem no mu no ma wɔsesa hɔn adwen, hɔn su na hɔn ndzeyɛɛ.

Asentsitsir (Adwempɔw): Iyi nye asem anaa awen pɔtsee a akyerewfo no dze to gua a ɔpe de akenkanfo hu. Mpen pii no, iyi gyina agofomba no hɔn nkitahodzi anaa hɔn ndzeyɛɛ ahorow do. Akyerew bi wɔ nsentsitsir nkumaa a wɔboa ma asentsitsir da edzi.

- ii. **Bea na ber (Sibeaber):** Iyi ma akenkanfo hu ber pɔtsee nye bea pɔtsee a nsem a ɔwɔ akyerew no mu no sisi anaa sisii. Otum ye ɔpe ber, esusouw, Borɔnyaber, ewiaber anadwe, ndɔnsia, anapa nsonwɔtwe na dza ɔkeka ho. Mbea no bi tum ye ahemfie, Firaw Mantɔw mu, Finimfin Mantɔw mu, Oguaa aban mu, skuul, fie, akwantu mu na ne nkekaho. Nsem a ɔkɔ do wɔ mbea no na dza osi wɔ ber ahorow no mu no nyinara ka ho bi.

Nhyehyɛɛ: Iyi ye kwan a akyerewfo no si dze ne nsem a osisi (nsensisii) no to gua esiado esiado. Mbre osi hyehyɛ adwenkyere bi a wɔbɔ ebira, ohaw ahorow, awerefir mu adwensakyer nye hɔn kɔfabae nyina ka ho.

ɔtowfo ne gyinabew: Iyi ye mbre akyerewfo anaa ɔtowfo no si hu dza ɔrokɔ do no. Otum dze noho hye asem no mu na otum so hu no de ofi ɔkasafɔ a ɔtsia ebiasa no hɔ.

Tsebea: Iyi ye atsenka a ɔtowfo anaa akyerewfo no pe de akenkanfo nam hɔn atsenkadze ahorow no do nya. Obotum aye awerehow, enyigye, enyidado na dza ɔkeka ho.

Akyerewtsen mu ndzɛmba etsitsir no tɔfabɔ: Agofomba, adwempɔw/asentsitsir, Nhyehyɛɛ, Ber na bea (sibeaber), ɔtowfo ne gyinabew, Tsebea/atsenka

Dwumadzi

1. Kwan ben do na agofomba ho hia wɔ kodzi bi mu? Ebenadze ntsi a?
2. Kwan ben do na ber na bea (sibeaber) ho hia wɔ kodzi bi mu? Ebenadze ntsi a?
3. Ebenadze na ɔma akyerewtsen bi ne nhyehyɛɛ dzi mu?

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

1. 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.

2. Level 2 Assessment: Extended thinking

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

DAPƐN 23

Botae: *Adzesua no bɔkɔ ewiei no nna osuanyi no tum; Hwehwe akyerɛwtsen mu (Tsirasem, asentsitsir/adwempɔw, nkasafua, kasasu ahorow)*

Asentsitsir/Adwempɔw: Akyerɛwtsen Mu Nhwɛhwɛmu

Bobɔ akyerɛwtsen mu ndzɛmba etsitsir no do.

Akyerɛwtsen mu ndzɛmba etsitsir no n agofomba, asentsitsir/adwempɔw, ber na bea (sibeaber), nsensisii ne nhyehyɛɛ, ɔtowfo ne gyinabew, tsebea/atsenka. Ma esuafo ntsena beenu beenu na wɔnkyerɛkyerɛ iynom mu.

Akyerɛwtsen mu nhwɛhwɛmu nye de obi rekenkan na ɔatse dza ɔatse ase. Afei, ɔhwehwe mu de obohu mbre ɔkyerɛwfo sii dze akyerɛwtsen mu ndzɛmba etsitsir bi tse de agofomba, asentsitsir/adwempɔw, ber na bea (sibeaber), nsensisii ne nhyehyɛɛ, ɔtowfo ne gyinabew, tsebea/atsenka, kasasu ahorow na ne nkekaho dzii dwuma wɔ kodzi no mu.

NKANEE	NKYERɛKYERɛMU	AKWANKYERɛ
1	Kodzi no mu nsentsitsir (Ebenadze)	Ebenadze na kodzi no fa ho ankasa? Nsentsitsir ben na ɔwɔ mu? Bɔ nsentsitsir no tɔfa.
2	asentsitsir/adwempɔw (Ebenadze ntsi ..?)	Ɔkyerɛwfo/Ɔtowfo no no botae nye den?
3	Point of view or Perspective Ɔtowfo ne gyinabew	Woana na ɔrekasa no? Woananom nye etsiefo no ? Ana ɔkyerɛwfo no na ɔrekasa anaa agofomba no bi a?
4	Ber na ber (sibeaber)	Ebenadze wɔ ho a ɔma yehu ber na bea a nsem no sisii? Hwehwe ngyinado a ɔfata taa dza aka no ekyir. Kwan ben do na sibeaber no nya sunsuando wɔ asentsitsir/adwempɔw no do?
5	Ɔkyerɛwfo no n'akyerɛwkwan	Hwehwe nhyehyɛɛ na ndze a ɔtowfo no dze dzii dwuma. Nkasafua ben na ɔdze dzi dwuma. Kwan ben do na ɔkyerɛwfo no fa dze kasampaapaamudze na nsentɔw dzi dwuma? Aso nkɔmbɔdzi wɔ mu a? Nkɔmbɔdzi no tse den? Mfonyintwa ben na ɔwɔ kodzi no mu?

Mbre yesi ye akyerɛwtsen mu nhwɛhwɛmu no ho tɔfabɔ

- Kodzi no mu nsentsitsir
- Ɔtowfo ne gyinabew
- Asentsitsir/adwempɔw
- Ber na bea (sibeaber)
- Ɔkyerɛwfo no n'akyerɛwkwan

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

Dwumadzi

1. Kyerew akyerewtsen mu ndzamba etsitsir no
2. Kyerew ndzamba a yegyina do hwehwe akyerewtsen mu.
3. Kyerkyere ndzamba a akyerew wo (2) ho no mu ebiasa mu.
4. Kenkan akyerewtsen bi a no mu nkasafua beye 500 na gyina dza esua no do ye ho nhwehwemu.

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.

Dwumadzi Tsitsir

1. Ntsease Nkyekyemu 2: Nyimdzee ne Nyae

- a. Kyerew na kyere ndzamba a yegyina do hwehwe akyerewtsen mu no mu.

2. Ntsease Nkyekyemu 3: Ndwendwenho a no mu do

- a. Beenu biara nkenkan akyerewtsen bi na hom ngyina dza hom esua no do nye ho nhwehwemu mfa agofomba na sibeaber no ho.
- b. Kenkan akyerewtsen bi na gyina dza esua no do ye ho nhwehwemu fa asentsitsir/adwempow na akyerewkwan no ho.

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.

Additional Reading

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