



MINISTRY OF EDUCATION

NZEMA

KILEHILEVOLƆ ADENGILE



Bango ko – Buluku Nwio



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

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REPUBLIC OF GHANA

Nzema

Kilehilevolɛ Adengile

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

NZEMA TEACHERS' 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:

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

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

An Inclusive and Responsive Curriculum

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

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

Social and Emotional Learning

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

Philosophy and vision for each subject

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

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

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

SUMMARY SCOPE AND SEQUENCE

S/N	STRAND	SUB-STRAND	YEAR 1			YEAR 2			YEAR 3		
			CS	LO	LI	CS	LO	LI	CS	LO	LI
1.	Bɛ nloa nu Adwelielile / Ɛdendɛle	Adwelielile/ Adawubɔle mɔɔ gyi bodane zo	1	1	2	1	1	2	1	1	3
		Fɔnɔlɔgyi	1	2	4	2	2	4	1	1	2
		Ɛgengale	1	1	3	1	1	2	1	1	2
2.	Aneɛ nee Ye Gyimalile	Edwɛkɛmgbɔke nee Ngyehyelee	1	1	4	1	1	4	1	1	3
		Mɛla mɔɔ begyinla zo bekele Nzema(Aneemela)	1	1	3	1	1	2	1	1	2
		Mɔɔ Kɔ Nwobie Ɛhelele nu la	1	1	3	2	2	4	1	1	1
		Aneɛbohilele nee Aneɛhakyile	1	1	1	1	1	1	1	1	2
3.	Maandɛ Nveyeba Nveyeba Nee Maanle Ɛbule (Mɔɔ gyi maamela zo)	Maandɛ Nveyeba Nveyeba	2	2	3	2	2	5	2	2	4
			1	1	2	1	1	3	-	-	-
4.	Nzema Edweke (Litilekya)	Anloanudwɛke	1	1	2	1	1	2	1	1	2
		Ngeleheledwɛke	1	1	2	1	1	2	1	1	2
Total			12	13	29	14	14	31	11	11	23

Overall Totals (SHS 1 – 3)

Ezukoaledɛe Bodane Titili	37
Ezukoaledɛe Guabele	38
Ezukoaledɛe Bodane	83

NGYENU 6: AWOZONLE ALUMA NEE AZEZIELE

Ezukoalēde: **Maandee Nveyeba Nveyeba Nee Amaamuo (Maanle Ebule)**

Ezukoalēde Ngane: Maandee Nveyeba Nveyeba

Ezukoalēde Guabele

1. *Kile nvasoe mɔɔ wɔ awozonle aluma zo la.*
2. *Kile nvasoe nee bole mɔɔ azieziele sonle wɔ Nzema maandee nee maandee ngakyile bie mɔ anu la.*

Ezukoalēde Bodane titili

1. Kile adwenle mɔɔ wɔ dumadonle nwo la.
2. Kile adwenle nee ndelebebo mɔɔ wɔ sonla enyile maandee nwo la.

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.

DAPENE 16

Ɛzukoaledɛ Bodane: *Nɛnlea awozonle aluma bie mɔ, ɛleka mɔ bebo vi yɛɛ deɛmɔti yɛto aluma zɔhane ne mɔ la.*

Bodane/ Mɔ Gyi Yɛ Nye Zo La 1: **Awozonle Aluma**

Bozonle

Ɛhye kola yɛ raale anzɛɛ nrenya. Ɖɛ sunsum mɔ Nyamenle bɔle bɛ la anu ko mɔ yɛ tumi ne bo sonla nee sunsum bie mɔ anwo zo a. Menli mɔ ɛ diedi kɛ awozonle ɛ tumi mɔ bo sonla nwo zo na bɛkola bɛkile dasanli nyeleɛ bie mɔ mɔ ɔwɔ kɛ bɛyɛ la sonle bɛ. Awozonle bie mɔ mɔ vi tete Gileekima ɛzonlenle ngakyile ne anu la a le Zeyɔse, Apolo, Atena Hɛla, Feleya, Nɔɔse, Lɔki, Ɖdini nee mɔ ɛha la. Bɛfa enilile bɛmaa bɛ na bɛsonle bɛ kɛ mɔ ɔfɛta la. Wɔ Gana, menli ɛkpunli anzɛɛ anɛ ko biala noko ɛ bɛ awozonle mɔ bɛdie bɛ bɛdi na bɛsonle bɛ a. Awozonle dɔnwo wɔ Nzema. Bie mɔ ɛne:

1. Kumakpole, Tanoɛ: bɛwɔ Benyinli
2. Amenlenra, Tanoɛ Aya, Bulakpole: bɛwɔ Adoabo
3. Asuanua, Ɛzazo, Anweafutu: bɛwɔ Bameango
4. Siane(Ankobra),Ɛwɔnwenle: bɛwɔ Sanwoma

Awozonle Aluma

Bɛle aluma mɔ bɛfa bɛto sonla ɔlua menli ne diedi nee bɛ ɛzonlenle ne ngyinlazo.

Awozonle aluma bie mɔ

Amanzule, Tanoɛ, Tanoɛ Aya, Ɛwɔnwenle, Siane, Balibangɛla, Eyevila, Agyako, Arede, Ɛbolo Adwoba nee mɔ ɛha la.

Nvasoɛ mɔ wɔ awozonle aluma zo la

Ɖyɛ menli nzonle. Ɖboa ɔmaa yenwu ahenle mɔ duma ne la ɔ nwo nzo la ndɛndɛ.

Ɖkile ngitanwo mɔ la ahenle nee bozonle ne avinli la. Duma ne mɔ la ahenle ne anwo zo la kile kɛ ngitanwolile la ahenle ne nee bozonle ne mɔ bɛvale ye bɛdonle ye la avinli yɛɛ ninyɛne mɔ ɔyɛ la da bozonle ne mɔ bɛva ye duma bɛdo ɔ nwo zo la ali pɛpɛpɛ.

Ɖda yɛ maandɛ ali na ɔbɔ nwole bane. Ɖbɔ dumadonle maandɛ ne anwo bane amaa maandɛ ne amminli. Kɛmɔ awozonle aluma boka yɛ duma ɛdonle maandɛ ne anwo la ati, mekɛ mɔ yɛlɛkɔzo yɛfa zɛhaɛ aluma ne mɔ yɛto mbɛda la ɛneɛ yɛlɛbɔ yɛ maandɛ ne nwo bane na yɛkile nvasoɛ mɔ ɔle la amaa yɛadɛnla ɛkɛ mekɛ biala.

Ɖkile diedi mɔ awovole ne mɔ ɛ la na ɔmaa yenwu adenle mɔ ɔlua zo a ɛnrenzɛle ne rale la. Ɖdwu mekɛ ne bie a agyalema mɔ kɛhyia rale nwo na bennyia ye la kɔbiza na bɛbɔ bozonle bie ɛwɔkɛ ke saa ɔmaa bɛ rale a bɛbava kakula ne bɛado ye. Saa ɔba nuhua zɔhane a, amgba bɛfa kakula ne bɛto bozonle ne. Ɛhye ati a yɛnyia awozonle aluma bie mɔ wɔ yɛ azua ne mɔ azo a.

Gyima

1. Duzu a le bozonle ?
2. Kilehile awozonle aluma nu na maa nwole ndonwo nwiw wɔ Nzema nu.
3. Maa awozonle aluma ndonwo bie mɔ boka mɔw wɔ anwuma la anwo.
4. Wowɔ adwenle wɔ nvasoε mɔw wɔ awozonle aluma nsa azo la anwo.

Pedagogical Exemplars

Group work/collaborative learning

1. Think-pair-share

In mixed-ability pairs learners perform the following tasks:

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

2. Whole class

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

3. Group work

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

4. Whole class

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

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

Sɔnea Titili

1. Sɔnea 1: Ɛhakyele

- a. Kile awozonle aluma anu.
- b. Kele awozonle aluma mɔw wɔ Nzema la anu nnu na wowɔ adwenle wɔ eleka mɔw bebo vi la anwo.

2. Sɔnea 2: Sukoanyia gyima

- a. Fa ε ti anwo edwekεmgbɔke kilehile awozonle aluma nsa azo nvasoε.

2. Sɔnea 3: Dwenle kɔ moa

- a. Ke εsi edie edweke εhye eto nu ε: ‘Ɔwɔ ke ye azua azua ne mɔ azo amra kɔzo fa awozonle aluma toto mbedā.’

DAPENE 17

Ezukoaledes Bodane

1. *Wowo adwenle wo azeziele maandee ne anwo (abobole, avinli (nyelee mumua ne), awielee)*
2. *Fa Gana anee ngakyile ne mo azeziele nwo maandee adenle ne toto nwole.*

Bodane/Moo Gyi Ye Nye Zo La 1: Azeziele

Fuamunli

Ehye le meke moo kile ke kakula nrenyia anzee raale bie ebikye ye mgbanyileka na okola owo la. Yeta yenwu nzenzalee ehye wo meke moo ngakula mraale ne mo edwu evole 10-14 yee ngakula nrenyia ne mo noko kenya evole 12-16 la. Emomu, ngakyile kola ba nu; bie mo edee si nde yee bie noko kola ka amozi.

Ninyene moo da ali ke kakula raale ebo fuamunli la

- Obo nyefonle
- Ofi enrinli wo o vunloma nee ye fealera nu (sake)
- Oye fuale
- Ngakyile ba ye sonlabaka ne anu

Ninyene moo da ali ke kakula nrenyia ebo fuamunli la

- Ye nrenyia nu nee o ndoma ye mgbole
- Ofi enrinli wo o vunloma nee ye fealera nu (sake)
- O kenra tele yee ye awane ye mgbole
- O ne nu buke
- Ofi ekesale
- Ye nu twe

Aziezele (Ekpokpale): Ehye le sonla enyinle nu maandee moo to zo nwio a. Odoa duma edonle ne. Ole maandee moo beye ye wo kakula raale moo eye fua na okemoa zo la anwo befa bekile ke yedwu mgbanyileka. Okile anwodele nee anyunlunyia. Nvandema fele ye *bragor*, Koloboma fele ye *Dipo* yee Ngenlama fele ye *Otsentse* anzee *otofo*. Nohale, Nzemama enye azeziele nwo maandee emma nrenyia.

Ke besi besie kakula belera aze la

Kolaa na beazie kakula belera aze la

Wowo adwenle wo nyelee moo bedi moa beye kolaa na azeziele mumua ne ara zo la. Ndonwo;

- Benea ke kakula belera ne ebu o sa na yemoa zo a.
- Gynilabele ne anwo foledule
- Amaneebole nee gyimalile ne anwo mboaleyeye.
- Ehyema (belemgbunli raale) ne amaneebole (tete ne a enee ehye kozo kpale a)

Azeziele meke ne

- Ye enrinli ekpale (o nvunloma nu nee ye sake) nee ye mbowele epepele

- Ye ebialε (banekunlu/azule nu/nyevile nu)
- Ye sεsebia zo εziele
- Ye εkpokpalε nee ɔ nwo εzieziele
- ɔ nloa εdele
- Azeziele ne aleelile
- Edeneyele(nza eguale)

Azeziele ne anzi

- Belera ne ahyeledεe εmaanle
- Azeziele ne anzi pelasililile
- Moyele
- Belera ne akposahole

Nvasoε mɔɔ wɔ azeziele zo la

- ɔmaa fuamunlibovo ne nwu ye ke yedwu ye mgbanyileka na ɔbo ye ebela ke mɔɔ ɔfeta la
- ɔkpogya fuamunlibovo ne ɔmaa ɔnyia gyinlabelε fofole
- ɔmaa maanlema nwu ye ke belera ne εdwo agyalehole
- ɔmaa mbelera sie be nye koonwu na bebɔ ebela mɔɔ nwole te la.
- ɔfa anyunlunya ɔbele belera ne nee ye awovole anzεε abusua ne
- ɔda ye maandεe ne ali na ɔbo nwole bane.

***NB:** The teacher should expect that in the course of understanding the content, all learners will not be at the same level of understanding. A section of the learners will be able to define puberty rites and give two to three of the steps under the process. Others will be able to define puberty and further explain it. They could also narrate the process. Yet others will be able to do all the above to the extent of explaining further the process and giving real life evidence.*

Gyima

1. Duzu a le azeziele ?
2. Kile nyeleε mɔɔ sonle bole la nsa mɔɔ azeziele maandεe ne da be ali la.
3. Kilehile deεmɔti nyeleε ne mɔɔ wɔbobo wɔ anwuma la anu nwio anwo hyia la.
4. Behye azeziele maandεe ne anu nsa, kile ngyenu nsa ne mɔ, na kilehile nyeleε ne mɔɔ beye ye wɔ ko biala abo la.
5. Gyinla mɔɔ wɔzukoε wɔ εzukoalεdeε εhye anu la azo na ε nee ε gonwo mɔɔ de bikye wɔ la εwowa adwenle wɔ nvoninli ne anwo.



Pedagogical Exemplars

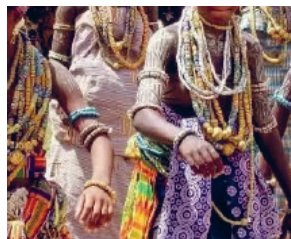
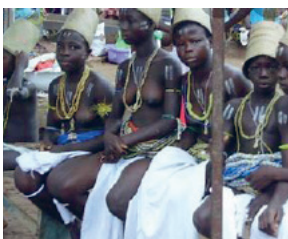
Initiating talks for learning

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

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

Sonea Titili

1. **Sonea 1: Ehakyele**
 - a. Kilehile azeziele anu?
 - b. Bobo nyelee maa beye kolaa na beazie kakula belera aze la anu nsa.
2. **Sonea 2: Sukoanyia gyima**
 - a. Kilehile nyelee nsa maa beye ye azeziele meke ne la anu.
 - b. Kilehile nyelee maa besie belera aze bewie a beye la.
3. **Sonea 3: Edwenlenle fonwo**
 - a. Kilehile nvasoe maa wa azeziele zo wa adwuleso meke ye anu la.

Bodane/Maa Gyi Ye Nye Zo La 2: Azeziele Ndotonwoyele

Azeziele nwo ezukoaledede ne anu funlanle

Koyele bie ma

- i. Befaa ninyene beye maandee ne
- ii. Bele kenle maa beye ye a
- iii. Ebo fuamunli a besie wa aze a
- iv. Beto alee
- v. Bebo be ti enrinli ngakyile

NB: Teachers should add to the similarities above.

Enweene maa deda be avinli la

- i. Asolo ninyene maa menli ekpunli ko biala fa di maandee ne anwo gyima a.
- ii. Menli ekpunli ko biala le kenle maa beye be maandee ne a.
- iii. Asolo menli ekpunli biala alee maa befa bete fuamunlibo ne anloa a.
- iv. Gyimalile ne anwo mgbokabole le ngakyile.

NB: The levels of achievement for learners will not be the same for all learners. Some will mention two similarities and others will mention more than that. Some learners will also be able to analyse the videos they will watch and come out with more similarities and differences. The teacher is advised to accommodate each category of achievement and assist learners with special education needs.

The teacher could also task learners to go online to watch a video on how puberty rites are performed.

Gyima

1. Nea vidio maa kile kesi menli ekpunli gyene bie ma di fuamunlibo nwo gyima la. (Ndonwo; Ngenlama, Damgbema, nzadelema, Nvandema, Gongyama, Dagbanima nee maa eha la).
2. Sukoavoma ewowa adwenle wa anee ngakyile ne ma azeziele maandee vidio ne maa benlea la anwo na behile koyele nee eweene maa la be avinli la.

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.

Sɔnea Titili

1. Sɔnea 3: Ɛdwenlenɛ ƒɔnwo

- a. Kilehile koyele ne ɛweene mɔɔ wɔ wɔ azeziele maandee ne nee anee ngakyile bie mɔ edee nu la.

2. Sɔnea 4: Dwenle ƒɔnwo kɔ moa

- a. Saa bɛmaa wɔ adenle ke ɛhakyi wɔ menli ne azeziele maandee ne nyelee bie a , nuhua ne boni a ɛbahakyi a yee duzu ati ɔ ?

Section 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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NGYENU 7: MAANDEE NVĒYEBA NVĒYEBA NEE MAANLE EBULE (MŌO GYI MAAME LA ZO LA)

Ezukoaledee: Maandee NvĒyeba NvĒyeba nee Maanle Ebule (MŌo gyi maame la zo la)

Ezukoaledee Ngane: Maanle Ebule (MŌo gyi maame la zo la)

Ezukoaledee Guabele: Neenlea nvasoe mŌo wŌ adenle mŌo bedua zo bebua maanle la

Ezukoaledee Bodane Titili: Da adwenle nee ndelebebo mŌo kile maanle ebule ngyehyelee ne la ali.

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.

DAPENE 18

Ezukoaledes Bodane: *Kponde na kile ngyehyelee mọo wọ maanle ebule ne anwo la (sele, abusua kpanyinli)*

Bodane/Mọo Gyi Ye Nye Zo La 1: **Maanle Ebule Nwo Ngyehyelee (Wọ Suanu)**

Maanle Ebule (Mọo gyi maamela zo la)

Ehye le maanle ebule adenle mọo bedua maamela, koyele nee ngamonulile mọo sua ne azo amra le la azo bebu la.

Maanle ebule ngyehyelee mọo wọ abusua nu la

- i. **Abusua Kpanyinli:** Abusua a le menli ekpunli mọo be nla le ko vi tete la. Bele mogya ko vi tete na bedie beto nu ke sonla ko ala a la be ti a. Bele menli ekpunli bie mọo diedi ke be sekelenee, subane nee bodane mọo bele la le ko a. Ahenle ne mọo menli ekpunli ehye keye ye ke ọla be nloa la a befele ye abusua kpanyinli a.
- ii. **Sele ne:** Sele ne a la abusua ekyi ne anloa a na ọle be kpanyinli a. Abusa ekyi ne kile sele, ninli nee ọ mra. Agyale a fa abusa ehye ba a. Sele ne a la be nloa a ọti, adaye a ọye be ngyianle nwo adotole biala a.

Ke bedidi zo la

Abusua Kpanyinli



Sele

Gyima mọo Abusua Kpanyinli ne di la

- i. Ọnea ọsiezie ye alehele ne mọ avinli
- ii. Ọnea ke tetedweke ne mọo wọ abusua ne anwo la eminli.
- iii. Ọnea ọmaa ye alehele ne mọ di maamela zo na bebo abusua ne maandee ne anwo bane.
- iv. Ọnea abusua ne azele ne agyandee zo.
- v. Nea nwu ke mbeda mọo kevinde abusua ne anu la fa ebule maa abusua ne maandee ne na bedi zo.
- vi. Ọnea ọye ye dehele mọo kewu la ezene.
- vii. Ọbia abusua ebia ne na ọmaa ye alee evole evole.

Gyima mọo sele di la (Abusua ekyi ne anu)

- i. Ọfa mela ọgua adenle zo na ọnea ọ maa awie biala di zo
- ii. Ọbo ye abusua ekyi ne anwo bane
- iii. Ọmaa benyia kpokedele kpale
- iv. Ọle abusua ne anu kilehilevole
- v. Ọnea abusua ne ngyianle na ọfa nwole kake biala.
- vi. Ọtenredenre mbeda ne mọ na ọbo ebela foonwo mọo benea zo bebo bie a.

Kakye ehye: *Ɔwɔ ke kilehilevole ne maa sukoavoma ne nwu ke, ninli ne mɔ noko le be gyima mɔɔ bedi beboa abusua ne a.*

Gyima

1. Kile kesi suanu maanle ebule ngyehyelee ne de la.
2. Wowɔ adwenle wɔ gyima keye nsa mɔɔ abusua kpanyinli ne di la anwo.
3. Kile gyima nwiɔ mɔɔ sele ne di la.
4. Maanle ebule ngyehyelee bɔ ɔ bo wɔ abusua ekyi ne anu. Kile kesi maanle ebule ngyehyelee ne mɔɔ wɔzuko la nidizo ne de la sikale.

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.*

Sonea Titili

1. Sonea 1: Ehakyele

- a. Wowɔ adwenle wɔ menli mɔɔ di gyima wɔ maanle ebule ngyehyelee ne mɔɔ wɔ suanu la anwo.
- b. Kile kesi menli mɔɔ bu maanle ne la dibelee ne ndoɔdoɔ zo de la. Bɔ ɔ bo wɔ aze kɔkpula anwuma.

2. Sonea 2: Dwenle kɔ moa

- a. Neenlea maanle ebule ngyehyelee ne na wowɔ adwenle wɔ nvasoe mɔɔ ɔle ɔmaa ezuavole ne nee suanu amra la anwo.

DAPENE 19

Ɛzukoaledɛ Bodane: *Nɛnlea na kile maanle ebule gyehyeleɛ ne (belemgbunli, odikulo, maanle mgbanyima nee m̀̀̀ ɔha la).*

Bodane/M̀̀̀ Gyi Yɛ Nye Zo La 1: **Maanle Ebule Ngyehyeleɛ**

Kɛ menli m̀̀̀ bu maanle ne la dibeɛ didi zo la

Dibeɛ nidizo ne kile tumi m̀̀̀ menli m̀̀̀ bu maanle ne nee gyinlabelɛ m̀̀̀ menli m̀̀̀ veevea bɛ bo la lɛ la. Ɔkile ngiatanwolile m̀̀̀ la dibeɛ ne m̀̀̀ avinli nee eleka m̀̀̀ ko biala tumilile ne k̀̀̀dwu la.

Maanle Belemgbunli(Awulae)



Nana m̀̀̀(azua azua zo arelemgbunli)



Odikulo



Maanle Mgbanyima (belemgbunli sievoma)

Saa eye Ehyema ne nee Abusua kpanyinli ne m̀̀̀ beɛ aleheɛ ẁ̀̀ bia ne anwo a, maanle mgbanyima bie m̀̀̀ le kɛ safohyenle, tufohyenle gyasehyenle, maanle k̀̀̀menle nee m̀̀̀ eha la noko di gyima titili ẁ̀̀ belemgbunli ezieɛ ne nee maanle ebule ne anu.

Maanle Belemgbunli

Maanle belemgbunli ne a le belemgbunli m̀̀̀ nea maanle kpule ne azo la. Yem̀̀ a le belemgbunli m̀̀̀ sua ko biala m̀̀̀ ẁ̀̀ ye maanle ne anu la azo belemgbunli vea ɔ bo a. Nzemama feɛ maanle belemgbunli ne awulae.

Kakye ehye: Menli ekpunli biala lɛ adenle m̀̀̀ bɛdua zo beye na besie bɛ maanle belemgbunli a. Ehye ati kile m̀̀̀ Nzema maandɛ ne kile la.

Kponde nvoninli m̀ẁ feta la kile maa sukoavoma ne ede ɔ bo.



Gyima m̀ẁ maanle belemgbunli di la

- i. ɔnea maanle kpule ne azo
- ii. ɔbu bia ne anwo maamule ke m̀ẁ ɔfeta la
- iii. Yem̀ẁ a le azele menle a
- iv. ɔnea ɔmaa bedi maandee zo na ɔbo nwole bane
- v. ɔnea ɔmaa anyuhole gyima k̀zo ẁ maanle kpule ne anu
- vi. ɔdi edweke na ɔsiezie maanzonle m̀ẁ kevinde maanle kpule ne anu la
- vii. ɔdi mela ɔmaa ye maanle ne

Nana m̀ẁ (azua azua ne m̀ẁ azo arelemgbunli)

Arelemgbunli ehye m̀ẁ le suazo arelemgbunli m̀ẁ bebu be maanle ne befa besonle maanle belemgbunli ne la.

Ye gyima

- i. ɔnea sua ne azo ɔfa ɔsonle maanle belemgbunli ne.
- ii. ɔboa ɔmaa besi ninyendane aze ẁ sua ne azo
- iii. ɔdi edweke na ɔsiezie mbusua nee menli avinli
- iv. ɔnea sua ne azele nee agyandee zo na ɔbo nwole bane
- v. ɔnea ɔmaa bedi maamela zo na anzodwole ba sua ne azo
- vi. ɔnea ɔbia sua ne azo ebia ne na ɔmaa ye alee

Kakye ehye: Ekola efa ndonwo bie m̀ẁ m̀ẁ eze be la eboka m̀ẁ yediedia la anwo.

Odikulo

Arelemgbunli ehye mo nea nana bie azele zo fa sonle ye. Bedi be gyima ke mo nana mo di ye la.

Maanle mgbanyima (belemgbunli sievoma): O le sonla anzee menli mo nea ye belemgbunli fofole maa besie ye bia zo na beboa bema maanle ebule kozo la. Saa bia bie to mgbane a ekpunli ehye yia bo kpoke ye awie mo kola di bia ne la.

Kakye ehye: *Anee biala le ye adenle mo dua zo ye belemgbunli fofole omaa besie ye bia zo a.*

Ba gyima

- i. Banea beye belemgbunli fofole na besie ye bia zo
- ii. Saa belemgbunli ko mrelatele nu a bebu o nwo maamule mo ofeta la
- iii. Bekola betu belemgbunli
- iv. Beye belemgbunli fofole ne bekile mgbanyima mo eha la nee ezuavole ne
- v. Betu belemgbunli ne fole

Gyima (sukoavoma kpolerazule)

Menli ekpunli bie adwenle a le ke, maanle ebule mo gyi ye maamela zo la ekpanwo. Kesi e nee be ye adwenle e ? Owo ke sukoavoma ne maa ngilenu mo anu pi na ole fonwo la.

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.

NB: *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.*

Sonea Titili

1. Sonea 1: Ehakyele

- a. Belemgbunli a le nwane?
- b. Nwane mo a yefele be belemgbunli sievoma a ?
- c. Nwane mo a yefele be nana mo a ?

2. Sonea 2: Sukoanyia gyima

- a. Ke besi besie belemgbunli e ?
- b. Kile maanle ebule dibele nidizo ne.

3. Sonea 3: Dwenle ko moa

- a. Wo wo adwenle nu, asoo owo ke yetoa zo yefa maanle ebule mo gyi ye maamela zo la yedi gyima o ?

Kakye ehye: *Owo ke kilehilevole ne nea maa sukoavoma kile deemoti bebo zohane kpoke ne la.*

Section 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.

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

Ezukoalɛdeɛ: Nzema Edwɛkɛ (Litilekya)

Ezukoalɛdeɛ Ngane: Anloanudwɛkɛ nee Ngelɛhɛɛdɛwɛkɛ

Ezukoalɛdeɛ Guabelɛ

1. *Fa adwenle mɔɔ ɛle ye wɔ subane nee ngyehyeleɛ mɔɔ wɔ ɛdeneyeleɛ nee Ezunle nwo la di gyima.*
2. *Dua adwenle mɔɔ ɛle wɔ adawu-nu-ninyene nwo la azo ye adawu ɛgengadeɛ bie anu nvefenu.*

Ezukoalɛdeɛ Bodane Titili

1. Kile adwenle nee ndelebebo mɔɔ wɔ ɛdeneyeleɛ nee Ezunle nwo la
2. Kile ndelebebo mɔɔ wɔ adawu nwo la.

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.

DAPƐNE 20

Ɛzukoalɛdeɛ Bodane: *Neenlea na kile ɛdeneyele ngyehyeleɛ ne (sunsum ngakyile ne mɔ ɛvɛlele, nrɛlaleɛ mumua ne, adwulaleɛ)*

Libation Bodane/ Mɔɔ Gyɛ Yɛ Nye Zo La 1: Ɛdeneyele

Ɛdeneyele

Ole adenle mɔɔ yɛdua zo yɛgua nza anzɛɛ nzule yɛbɔ azu yɛmaa sunsum bie a. Ole nyɛleɛ mɔɔ yɛdua zo yɛfa nza, nzule anzɛɛ nwanɛ yɛgua aze yɛfɛle sunsum bie mɔ mɔɔ adwenle kpɔke mɔɔ wɔ ɔ nzi a le ke yɛfa yɛ ngyianlɛdeɛ yɛado bɛ nyunlu la. (Ayim-Aboagye, 1993: 165). Wɔ ɛleka bie mɔ ninyene le ke awule a bɛfa beye ɛdene a. Ɛdeneyele nyɛleɛ di gyima bedevinli wɔ Abibile maanle nu. Yɛdua ɛdeneyele zo yɛfɛle mɔwumra mɔɔ yɛdie yɛdi ke yɛ nee bɛ lɛ ngitanwolile na bɛboka yɛ nwo wɔ maanle ayia nee gyimalile ngakyile bie abo a.

Ɛdeneyele ngyehyeleɛ ne

Sunsum ngakyile ne mɔ ɛvɛlele, nrɛlaleɛ mumua ne, adwulaleɛ

Sunsum ngakyile ɛvɛlele

Ɛhye le meke mɔɔ yɛkakye sunsum ne mɔ na yɛto ɛsale yɛfɛle bɛ la. Ɛdeneyevo ne di moa fɛle Ɛdenkema Nyamenle, Azele Yaba, awozonle na yɛadwula ye wɔ mɔwumra anwo zo.

Nrɛlaleɛ mumua ne

Wɔ eke noko, ɛdeneyevo ne to deɛmɔti ɔvɛlele sunsum ne mɔ la gua na ɔsele bɛ ke bɛraboka gyimalile ne anwo ɔvi ye mɔlebebo kɔdwu ye awieleɛ. Meka ɛhye a ɛdeneyevo ne biza anwo banebole fi bɛ ɛke a.

Adwulaleɛ

Wɔ adwulaleɛ ne anu, ɛdeneyevo ne ye sunsum ne mɔ mo na ɔsele bɛ ke bɛ nee menli mɔɔ le gyimalile ne anwo adwenle etane la ɛli ye ɛnwonle zo. Ɛdeneyevo ne eza sele nyilale maa bɛdabe mɔɔ bɛle gyimalile ne anwo adwenle kpale la. Saa nyɛleɛ bie le ke munzule ɛkpale dwuzo a, bɛbɔ azu bɛmaa sunsum ne mɔ. Nvoninli mɔɔ wɔ aze ɛke la kile ɛdeneyele mɔɔ kɔzo wɔ menli ɛkpunli bie mɔ maandɛ nu la.

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.*



Adenle mɔɔ bɛdua zo bɛye ɛdene la

Kakye ɛhye: Ɖwɔ kɛ kilehilevolɛ ne fa vidio mɔɔ kile kɛ awie ɛlɛye ɛdene la kile sukoavoma ne mɔ. Sukoavoma ne ɛwowɔ adwenle wɔ vidio ne anwo na bɛye nuhua nyeele titili ne mɔ nzonle.

Kilehilevolɛ ne anye ɛla nyelebɛnloa ɛhye mɔ ade

- i. Befɛ ninyɛne a bɛdi gyima a.
- ii. Ɖɛnɛyɛvo ne kpali ye ɛdanle ne fi ɔ bati.
- iii. Ɖye ɔ gyakɛ ɔfi ye mgbɔlaboa ne anu.
- iv. Ɖɛnɛyɛvo ne fa ɔ nye kile ɛleka kpɔkyee bie.
- v. Ɖgyinla
- vi. Ɖfa sunsum ne mɔ ɛvɛlɛlɛ ɔbɔ ɔ bo, nɛlɛlɛ ne doa ye na yeava edwɛkɛmgbɔkɛ bie yɛadwula ye.

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>



Nvasoɛ mɔɔ wɔ ɛɛnɛyɛlɛ zo la

- i. Ɖfa ɛbule ɔmaa Ɖɛnkɛma Nyamenle
- ii. Ɖfa ɛbule ɔmaa awozonle nee mɔwɛmra
- iii. Ɖka tievoma ne ɔbɔ nu na ɔkile ɛleka mɔɔ bɛ bo vi la
- iv. Ɖle yɛkile mɔɔ da awie mɔɔ ze tendɛ la ali a
- v. Ɖle yɛkile mɔɔ bɛye bɛda tɛdɛwɛke nee maandɛ ali a
- vi. Yɛfa yɛkile ɛbule yɛmaa busuanli anzɛɛ awie mɔɔ kɛdu ye nɔhɛlɛ adenle la.
- vii. Ɖboa ɔmaa yɛsukoa edwɛkɛmgbɔkɛ fofole
- viii. Ɖmaa menli anloa tɛ wɔ anɛɛ ne ɛhanle nu.

Ninyene maa befa beye edene la:

Menli ekpunli biala le be ninyene ngakyile maa befa beye edene a. Ehye mo bie a le:

Awa, nzule, nwanye, kutuku, hyenapo, tomeele, kanrele nee maa bokeboka nwo la.



Ninyene bie mo maa befa beye edene la

Gyima

Sukoavoma ne ebobo nvoninli ne mo aluma na behile ke besi befa bedi gyima wo edeneyele nu la.

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

Teacher facilitates the following:

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

Experiential learning**1. Group work**

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

Sonea Titili**1. Sonea 1: Ehakyele**

- Kile edeneyele anu sikale.
- Kilehile edeneyele nyehyelele ne nwiwo anu.

2. Sonea 2: Dwenle ko moa

- Neenlea nvasoe maa wo edeneyele zo la.
- Owo ke begyakyi edeneyele maa beye ye wo maanle ye ayiamgbole anzee guabole bie mo abo la. Ke esi edwenle menli bie mo adwenlehilele ehye anwo e? Maa ngilenu keye nsa fa sua wo nyelebenloa ne.

DAPENE 21

Ɛzukoaledɛ Bodane: *Wowɔ adwenle wɔ ɛzunle(awolɛyele/amodinlibɔle) nwo(Nvasoe)*

Bodane/Mɔɔ Gyɛ Yɛ Nye Zo La: **Ɛzunle (Awolɛyele/Amodinlibɔle)-Nvasoe**

Ɛzunle(awolɛyele/amodinlibɔle)

Ɛhye le nyeele mɔɔ mraale ye fa kile alɔbɔle nee nyane mɔɔ belɛdi wɔ meke mɔɔ awie kevi nu anzɛɛ bɛye ye ɛzɛne la. Eza yekola yekile nu ke, ɔle alɔbɔle edwene mɔɔ beto ye betɛɛ bɛfa bekile nyanelile la. Eza bekola bɛfa ɛzunle bekanvo awie mɔɔ kehakyi ɔ gyake anzi la. Befele ɛhye funli ngavole edwene. Ɛba Nzema a ɛzunle gua ye ngakyile nwio; Beme a le Awolɛyele nee Amodinlibɔle.

Nvasoe mɔɔ wɔ ɛzunle zo la

- i. Bɛfa besu awie mɔɔ ɛwu la
- ii. Ɔkile ngitanwo mɔɔ la tete nee adwuleso avinli la
- iii. Bɛfa beto nrelalee mɔɔ anwo hyia la.
- iv. Bɛfa be nee ahenle ne mɔɔ ɛwu la di nrelalee
- v. Bɛfa bekile ke beminli debie
- vi. Yɛfa yekile ke ye nee mɔwuamra emkpakye nwɔnda.
- vii. Wɔ maandɛɛ bie mɔ anu, benwu ɛzunle ke ɔboka sonla ɛnyinle maandɛɛ ne anwo.

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.*

Gyima

1. Duzu a le ezunle ?
2. Maa nvasoe nnu mɔɔ wɔ ezunle zo la.
3. Kilehile nvasoe ne mɔɔ wɔmaa la anu nsa anu.
4. Kile ke besi beye edene la ?

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.

Sɔnea Titili

1. **Sɔnea 1: Ehakyele**
 - a. Kilehile ke ezunle si de la
2. **Sɔnea 2: Sukoanyia gyima**
 - a. Ekɔ menli ekpunli bie mɔ maandee nu a, ezunle di gyima titili wɔ sonla enyinle nu maandee nwo. Ke besi befa ezunle bedi gyima wɔ wɔ maandee ne anu e ?
3. **Sɔnea 3: Dwenle kɔ moa**
 - a. Ye nvefenu wɔ nvasoe mɔɔ wɔ ezunle zo la anu.

DAPƆNE 22

Ɛzukoaledɛ Bodane: *Wowɔ adwenle wɔ adawu nu ninyene ne mɔ anwo (numenli, bodane, ngyehyelee, nzileka, adawubɔvo ne nee mɔɔ ɛha la)*

Bodane/Mɔɔ Gyɪ Yɛ Nye Zo La 1: Adawu Nu Ninyene

Adawu

Adawu le ngelehedweke ne mɔ anu ko mɔɔ anwo ɛnvea a. Okile ngelehele biala mɔɔ di mela mɔɔ wɔ edendele anzeɛ aneehanle zo la. Odi aneemela nee anee ehelele nwo ngyehyelee fɔnwo ne azo na ɔle ke edendele la. Onva edwendosubane anzeɛ mita ngyehyelee onli gyima. Odua adawu adenle zo oɔa adwenlekpɔke nee adwenlehilele bie ali.

Nuninyene mɔɔ wɔ adawu nu la:

- i. **Numenli:** Numenli a le awie biala, nane anzeɛ deɛ bie mɔɔ beva bezie eke mɔɔ di gyima wɔ adawu nu la. Numenli ne kola ye menli anzeɛ nane nane. Adawu ne gyi koyele nee ngitanwolile mɔɔ wɔ numenli ngakyile ne mɔ avinli la azo. Numenli anwo hyia titili wɔ adawu fɔnwo ehelele nu. Numenli titili ne mɔ a adawu ne ngyehyelee ne nee nuhua nzidweke ne gyi be nwo zo kpale a. Numenli ndonwo ne mɔ bie a le nwɔhoa menle ne mɔ le adawu ne anu nusonla titili ne la, kpɔvole ne mɔ ko tia nwɔhoa menle ne na ɔfa ngyegyeye dɔnwo oɔa adawu ne anu la; engakyi-subane nusonla ne mɔɔ ongakyi ye adwenle wɔ adawu ne anu nee nusonla ne mɔɔ dua adawu ne anu nzidweke ne azo kakyihakyi ye subane la.
- ii. **Bodane:** Ehye a le adwenle titili ne anzeɛ nrelaleɛ ne mɔɔ adawu ne gyi zo la. Meke dɔnwo ne ala, numenli ne mɔ nyeele nee keɔi be ngitanwolile kakyihakyi la a da bodane ne ali a. Adawu kola nyia bodane ngyiki mɔɔ boa maa beka edweke dɔnwo befa adwenle titili ne anwo a.
- iii. **Nzileka:** Ehye kile adawu ne anzi. Oka edweke ɔfale eleka mɔɔ adawu ne zile nee meke mɔɔ adawu ne zile la.
- iv. **Adawu ne ngyehyelee:** Ehye kile keɔi adawu ne anu nzidweke ne mɔ sisi la. Okile keɔi beda adwenle nee ngyehyelee ne mɔɔ wɔ adawu ne anu la ali a. Ye gyimalile ne gyinla adawu ne anu ngyegyeye, maanzonle ne, nee ke adawu ne anu bazi aye se la azo. Okola ɔye nɔhale mɔɔ ɔle fɔnwo anzeɛ bebasaa mɔɔ kile mbeleralile la.
- v. **Adawubɔvo:** Ehye kile ke kelevɔ ne si nwu yevo ne mɔɔ wɔ adawu ne anu nee adawu mumua ne la. Okola ɔye mese-adawubɔvo (kelevɔ ne boka adawu ne) anzeɛ bese-adawubɔvo.
- vi. **Gyinlabelɛ:** Ehye kile nganeedele mɔɔ kelevɔ ne kpɔnde ke kengavole ne nyia ye la. Oɔle keɔi kelevɔ ne fa adwenlenu nvoninli, nzidweke, ninyene, adwenle nee edweke bie mɔ ɔkenya kengavole ne nganeedele la. Okola ɔye alɔbɔle, konimilile, anyeliele, anyelazo, nyanelile nee mɔɔ ɛha la.

Nuninyene mɔɔ wɔ adawu nu la sikalepele: Numenli, Bodane, Adawu ngyehyelee, Nzileka, Adawubɔvo, Gyinlabelɛ ne

Gyima

1. Duzu ati a numenli anwo hyia wɔ adawu nu a ?
2. Duzu ati nzileka anwo hyia wɔ adawu nu a ?
3. Wɔ wɔ adwenle nu, duzu a maa ngyehyelee mɔɔ wɔ adawu nu la di munli a ?

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

1. Pair work

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

Sɔnea Titili

1. Sɔnea 1: Ɛhakyɛ

- a. Duzu a le adawu ?
- b. Kile adawu nu nuninyɛne ne mɔ
- c. Kilehile adawu nu nuninyɛne ne mɔ anu sikalɛ.

2. Sɔnea 2: Dwenle kɔ moa

- a. Kenga adawu ɛgengadɛɛ bie na fa nuhua edwɛkɛ ne kilehile adawu nu ninyɛne ne mɔ anu.

DAPENE 23

Ɛzukoaledɛ Bodane: *Adawu ɛgengadɛ nvefenuyɛ (tidwɛkɛ, bodane, kɛlɛvo ne asanloa, anɛnu ninyɛne nee mɔɔ ɛha la).*

Bodane/Mɔɔ Gyi Yɛ Nye Zo La 1: Adawu Nvefenuyɛ

Nuninyɛne mɔɔ wɔ adawu nu la anu ɛfunlanɛ

Nuninyɛne ne mɔ a le numenli, bodane, adawu ngyehyɛlɛ, nzileka, adawubɔvo, nee gyinlabelɛ. Ɖwɔ kɛ sukoavoma ne gua ye nwiɔ nwiɔ na bɛkilehile edwɛkɛmgbɔkɛ ɛhye mɔ anu na bɛfa bɛ nyelebenloa ne bɛto gua.

Adawu ɛgengadɛ nvefenuyɛ: Nvefenuyɛ a le kɛ, ɛkɛnga adawu bie, wɔade ɔ bo, na wɔahile wɔ adwenle fɔɔnwo wɔ bodane ne, ye ngyehyɛlɛ ne, kɛsi kɛlɛvo ne ɛva anɛ nee anɛnu ninyɛne bie mɔ eli gyima la anwo. Saa ɛyɛ nvefenu wɔ adawu ɛgengadɛ nu a ye ɛhye mɔ:

NDENLE	KƐSI ƉDE LA	MOALɛ NDENLE
1	Nuninyɛne (Duzu)	<ul style="list-style-type: none"> Duzu a adawu ne fale nwo a ? Duzu a le adwenle titili ne mɔ a ? Pɛ ye sikalɛ
2	Bodane/ngyinlazo(Deɛmɔti)	Duzu a le kɛlɛvo ne bodane ne a ?
3	Adawubɔvo	<ul style="list-style-type: none"> Nwane a ɛletɛndɛ a ? Nwane a ɛlɛkɛnga a ? Adawubɔvo a le kɛlɛvo ne anzɛɛ numenli ne mɔ ko ɔ ?
4	Nzileka(Nienwu yɛɛ kenlenzu)	<ul style="list-style-type: none"> Duzu a wɔ nu mɔɔ ka edwɛkɛ fale ɛlɛka nee mekɛ mɔɔ bɛhɛlɛlɛ adawu ne la anwo a ? Kpɔndɛ ndonwo kpɔkyɛɛ bie sua ye. Duzu ngitanwo a la nzileka ne nee bodane ne avinli a ?
5	Ngyehyɛlɛ (kɛsi)	<ul style="list-style-type: none"> Nea kɛlɛvo ne asanloa nee subane. Duzu edwɛkɛmgbɔkɛ a kɛlɛvole ne fa di gyima a ? Nea kɛ kɛlɛvo ne si fa ɛhɛlɛlɛ sɛkɛlɛneɛ nee ɛdɛndɛmunli ngyehyɛlɛ di gyima la. Ɖkile menli nwiɔ adwelielilɛ ɔ ? Ɖda nzonlɛ ɔ ? Duzu adwenlenu nvoninli a bɛva beli gyima a ? Kɛ adawu ne subane anzɛɛ gyinlabelɛ ne de ɛ ? Kɛ bɛzi bɛnwo ye ɛ ? Kɛsi subane ne fale bodane ne anzɛɛ ngyinlazo ne anwo ɛ ?

Adawu nvefenuyele ndenle ne ma sikalapele

- Nuninyene (Duzu)
- Adawubowo (Nwane)
- Bodane anzee ngyinlazo (Deemeti)
- Nzileka (Nienwu nee Meke)
- Ngyehyelee (Kesi)

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

Gyima

1. Kile nuninyene ma wa adawu egengadee nu la.
2. Kile ninyene ma anwo hyia wa adawu egengadee nvefenuyele nu la.
3. Kilehile ninyene ne ma ma wahile la nsa anu sikale.
4. Kenga adawu egengadee ma le edwekemgbake 500 la na ginyinla adwenle ma wanya ye wa ezukoaledede ehye anu la azo kile wa adwenle wa nwo.

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

1. Pair work

In pairs, learner do the following:

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

Sonea Titili

1. Sonea 1: Sukoanyia gyima

- a. Kee na kilehile ndenle ma bedua zo beye adawu egengadee nu nvefenu la anu.

2. Sonea 2: Edwenlenle fonwo

- a. Wa ekpunli nwio nwio anu, owa ke sukoavoma ne kenga adawu egengadee bie na begyinla numenli nee nzileka ne ma azo beye nvefenu wa nwo.
- b. Kenga adawu buluku. Dua bodane, edwekunlu(adwenle titili) nee ngyehyelee adenle zo ye nuhua nvefenu.

Section 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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