



MINISTRY OF EDUCATION

Evegbegbalē Na Sekendrisukuwo

NUFIALA JE AFỌĐOJEFIAGBALĒ



Je Gbāto - Agbalē Evelia



NATIONAL COUNCIL FOR
CURRICULUM & ASSESSMENT
OF MINISTRY OF EDUCATION

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REPUBLIC OF GHANA

Evegbegbalẽ

Na Sekendrisukuwo

Nufiala Fe Afɔɔfesiagbalẽ

Fe Gbãto - Agbalẽ Evelia



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

EWE TEACHER MANUAL

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INTRODUCTION

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

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

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

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

Learner-Centred Curriculum

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

Promoting Ghanaian Values

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

Integrating 21st Century Skills and Competencies

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

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

Balanced Approach to Assessment - not just Final External Examinations

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

- **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.	Dzedoḍo	Dzedoḍo/ Dzedoḍo tso nyati aḍe ḡu	1	1	2	1	1	2	1	1	3
		Gbediḍiḡutinya	1	2	4	2	2	4	1	1	2
		Nuxelẽ	1	1	3	1	1	2	1	1	2
2.	Gbeḡutise	Nyawo kple wofe tutuḍo	1	1	4	1	1	4	1	1	3
		Evegbeḡoḡlo ḡuti sewo	1	1	3	1	1	2	1	1	2
		Nyadutsotso	1	1	3	2	2	4	1	1	1
		Nufogomeḍeḍe kple Nuḡlḍiḡomeḍeḍe	1	1	1	1	1	1	1	1	2
3.	Dekḡuwo kple Dekḡudziḍuḍu	Dekḡuwo	2	2	3	2	2	5	2	2	4
		Dekḡudziḍuḍu	1	1	2	1	1	3	-	-	-
4.	Nyaduwo	Numenyaduwo	1	1	2	1	1	2	1	1	2
		Nyadu ḡlḍi	1	1	2	1	1	2	1	1	2
Total			12	13	29	14	14	31	11	11	23

Overall Totals (SHS 1 – 3)

Nusḡsrḡ fe Dzidzetiwo	37
Nusḡsrḡ fe Metsonuwo	38
Nusḡsrḡ fe Dzesidenuwo	83

AKPA 6LIA: SUBSUBONKOWO KPLE TSITSIMEKONUWO

Nusɔsrɔ̄ fe Alɔdze: Dekɔnuwo kple Dekɔnudziɔɔɔ

Alɔdze la fe Memama: Dekɔnuwo

Nusɔsrɔ̄ fe Metsonuwo:

1. Flɔ ŋku ɔe subsubonkɔwo fe vevinyenye me.
2. Da asixɔɔ siwo le tsitsimekɔnuwo wɔwɔ ŋu na Eveawo kple gbe bubu dolawo la kpɔ.

Nusɔsrɔ̄ fe Dzidzetiwo

1. *Ɖe wò nunya ku ɔe vihedegɔ ŋu fia.*
2. *Ɖe wò nunya kple nugɔmesese ku ɔe xɔɔdehamekɔnuwo ŋu fia.*

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.

KOSIDA 16LIA

Nusɔsrɔ fe Dzesidenu: *Dzro subsubbākāwo me to ŋkuléle de wofe dzɔtsofe kple susu siwo ta wotsɔa wo de la ŋu me.*

Nyati: **Subsubbākāwo**

Trɔ

Trɔ nye gbɔgbɔ si amewo subbāna. Eweawo xɔe se be trɔwo kpɔ ŋusɛ de yewofe agbenɔnɔ kple nuwɔnawo dzi. Trɔwo le du de sia de kloɛ me si amewo wosubbāna. Trɔ siawo dometo adewoe nye Yeve, Da, Afā, Adzi, Nyigblā, Dzaba, Adzima, Bomi, Tsina, Ablɔ.

Subsubbākāwo

Wonye ŋkɔ siwo wotsɔna na amewo ku de wofe dzixɔse kple nu siwo wosubbāna la ŋu.

Subsubbākāwo Adewo:

Subsubbākāwo adewoe nye Afagbedzi, Dawolo, Afāḍina, Logosu, Logosi, Aḍugba, Amuzu, Afāwubo, Afāsime kple bubuawo.

Dzesidenya: Nufiala nena kpɔdeɲu bubuwo kpe de esiawo ŋu.

Subsubbākāwo fe Vevinyenye

Enyea dzeside le amea ŋu. Ewɔne be wodea dzesi afi si ame aḍe tso la bɔbɔe.

Ehea kadodo si le ame aḍe kple trɔ aḍe dome la fianā. Dkɔ la deɛne fianā be kadodo aḍe le ŋkɔtsɔla la kple trɔ la dome eye nu geḍe siwo amea wɔna la sɔna de trɔ la fe kɔnyinyiwo ŋu.

Eléa dekɔnu de te. Subsubbākāwo nye mɔ deka si dzi Eweawo tona léa wofe dekɔnu ku de ŋkɔtsɔtsɔ ŋu la de te. Subsubbākāwo nye ŋkɔtsɔtsɔ fe mɔnu deka le Eweawo dome. Zi ale si wotsɔ subsubbākāwo na de viwo la, zi nenema woléa efe vevinyenye de tee.

Subsubbākāwo dea dzilawo fe dzixɔse fianā eye wonaa nutsotso tso ale si trɔ la na nyɔnua fɔ fu la ŋu. Ye aḍewo yi la, ne srɔto aḍewo mele vi dzim o la, woflea vi le trɔ aḍewo gbɔ. Ne edzɔ alea la, wonaa trɔŋkɔ de vi si wodzi la.

Dɔdeasi

1. Nu kae nye trɔ?
2. De nu si sɔbɔsubbākāwo nye la me eye nàna wofe kpɔdeɲu eve.
3. Dɔ subsubbākāwo fe kpɔdeɲu aḍewo da dji.
4. Dzo subsubbākāwo fe vevinyenyewo dometo etɔ aḍewo me.

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.

Nusɔsrɔ̄ Fe Nyati Veviwo Dodo Kpɔ

1. Nusɔsrɔ̄dodo kpɔ fe dɔfe 1: Ŋkuɔɔɔ nu dzi

- a. Gblɔ nu si subɔsubɔŋkɔwo nye la.
- b. Ŋlɔ subɔsubɔŋkɔ fe kpɔɔɔnu atɔ da ɔi eye nɔdzro wo fe dzɔtsɔfewo me.

2. Nusɔsrɔ̄dodo kpɔ fe dɔfe 2lia: Nunyazazã

- a. Ɖe subɔsubɔŋkɔ fe vevinyenye etɔ me le wɔ gɔmesese nu.

3. Nusɔsrɔ̄dodo kpɔ fe dɔfe 4lia: Susu deto dɛɛ

- a. Ele be Eweawo naganɔ subɔsubɔŋkɔwo tsɔm na wo viwo. Aleke nɛtsɔ da asi ɔe nya sia dzii?

KOSIDA 17LIA

Nusɔsrɔ fe Dzesidenuwo:

1. *Dzro xɔxɔdehamekɔnuwo me (tsitsimekɔnuwo: do ηγɔ na kɔnua wɔwɔ, kɔnua ηuts wɔwɔ, kɔnua wɔwɔ megbe)*
2. *Tsɔ dofo si nu wowɔa tsitsimekɔnuwo do le Eveawo dome la sɔ kple ale si wɔle le gbe bubu dolawo dome le Ghana.*

Nyati 1: Tsitsimekɔnuwo

Nyɔnuviwo kple Dutsuviwo fe Tsitsi

Esia nye yeyiyi si me ηutsuvi alo nyɔnuvi doa ηutsu me alo nyɔnu me si wɔne be woate ηu adzi vi. Zi gede la, yeyiyi sia dzea egɔme tso fe 10 va se de 14 le nyɔnuviwo gome eye ηutsuviwo doa yeyiyi sia me tso fe 12 va se de fe 16 me. (Yeyiyi si me nyɔnuvi doa nyɔnu me eye ηutsuvi doa ηutsu me la meso le ame sia ame me o. Etea ηu doa ηγɔ alo tsia megbe le ame adewo gome.)

Tɔtrɔ siwo me nyɔnuviwo tona

- Wotea no.
- Wotoa aηɔmefu kple axatomefuwo.
- Wodzea asiɔanyi gɔme.
- Wofe dzedzeme trɔna.

Tɔtrɔ siwo me nyɔnuviwo tona

- Wofe voku kple ava lolona.
- Wotoa aηɔmefu kple axatomefuwo.
- Wokpɔa lɔme.
- Wofe gbe trina.
- Wotoa ge.
- Wokɔkɔna.

Tsitsimekɔnuwo: Le Eveawo dome la, tsitsimekɔnu nye kɔnu si wowɔna na ame le tsitsime. Tsitsimekɔnu nye kɔnu si wowɔna na ηutsuvi alo nyɔnuvi tɔna deɛ fiana be etsi eye wɔate ηu awɔ nu abe ame tsitsi ene. Tsitsimekɔnu si wowɔna na ηutsuvi lae nye *Tudedesi* eye esi wowɔna na nyɔnuvi lae nye *Gbatowɔwɔ*. Fantiawo yɔa kɔnu sia be *Bragor*. Klɔbɔtɔwo yɔne be *Dipo*, Gɛawo yɔne be *Otsentse alo Otofo*, Bluawo yɔne be *Bragor*.

Tsitsimekɔnuwo wɔwɔ to vovo tso tefe yi tefe eya ta nufiala la nefia esi Eveawo wɔna la.

Tsitsimekɔnuwo Wɔwɔ

Dzesidenya: Tsitsimekɔnu si wowɔna na nyɔnuviwo (gbatowɔwɔ) la to vovo tso esiwo wowɔna na ηutsuviwo (tudedesi). Ele na nufiala la be wɔdzro wo dometo eveawo katã me.

Gbatowɔwɔ

Do ηγɔ na kɔnua wɔwɔ

Kpɔdeɲu: Dzro nu siwo wowɔna do ηγɔ na kɔnua ηuts wɔwɔ la me.

- Wodea dzesi tatrɔ siwo va nyɔnuvi la me la.
- Wonaa nyanya nyɔnu tsitsi siwo nye kɔnua wɔlawo la.
- Wofoa tsi dji.
- Wotɔa koklozi nu na nyɔnuvi la eye wonana womine.
- Wodea nyɔnuvi la gbɔtoxɔ me eye wokplɔne toa nusɔsrɔwo me.

Le kɔnua wɔyi

- Wodea nyɔnuvi la le gbɔtoxɔa me.
- Wolea tsi ne le to me.
- Wonana wɔnɔa gbɔtokpe dzi.
- Eɔua gbɔtoye le dutofo.
- Wodaa nu wɔɔuna kple deyiwo.
- Wotsraa ama ne hekplɔne tsana le dua me.

Kɔnua wɔwɔ megbe

- Wonaa nu vovovowo nyɔnuvi la.
- Wokpɔa dzidzo.
- Etsana daa akpe na amewo.

Gbɔtowɔwɔ fe Vevinyenye

- Eɔene fiana be nyɔnuvi la tsi ate ɲu aɔe srɔ.
- Enana nyɔnuvi la nyaa nu siwo wɔdawɔ nenye be wɔde srɔ la.
- Kɔnu sia deɔe fiana be nyɔnuvi la ɔo srɔdeyi.
- Enana nyɔnuviwo lea be na wo ɔokuiwo.
- Edea bubu nyɔnuvi la kple efometɔwo ɲu.
- Wokpɔa alɔdodo tso duametɔwo gbɔ.
- Enana nyɔnuvi la srɔa asinudɔwo, afeɔzikpɔkpɔ, atike aɔewo kple nu siwo akpe de enu le srɔgbenɔnɔ me la.
- Enye dekonulɛle de te.

Tudedesi

Esia nye tsitsimekɔnu si wowɔna na ɲutsuvi si ɔo ɲutsume la.

Do ɲɔ na kɔnua wɔwɔ

Woflea tu na ɲutsuvi la.

Wodɔa dza na adela xoxo aɔe de kɔnu la wɔwɔ ɲu.

Kɔnua ɲutɔ wɔwɔ

Wofoa tsi dji.

Wotsɔa tua na adela xoxo la.

Wotsoa ahɔne de tua fe agɔkpa dzi.

Woxlɛa adedasewo na ɲutsuvi la. (Kpɔ: womenɔ gbeuuu deɔe dam o; kpɔ lã fe to hafi nàde)

Adela xoxo la dea tu la zi d̄eka.

Ɖekakpui la daa tua zi et̄ɔ.

Kɔnua wɔwɔ megbe

Wokplɔa ɲutsuvi la tsana le dua me.

Wokpɔa dzidzɔ d̄e ɲutsuvi la ɲu eye wonaa nu vovovowoe.

Dutsuvi la tsana daa akpe na amewo.

Tudedeasi fe Vevinyenyewo

Ekplɔa ɲutsuvi la dea ɲutsuwo *fe* ha me.

Enana ɲutsuviwo bua wo dzilawo.

Dutsuvi la kpɔa sr̄ɔ nyui d̄ena.

Ele be nufialawo nade dzesii be nusr̄lawo kat̄a *fe* nugɔmesese mele d̄eka o. Nusr̄lawo dometo aɖewo ate ɲu aɖe nu si tsitsimekɔnuwo nye la me eye woagblɔ d̄ofe eve alo et̄ɔ le kɔnua wɔwɔ me. Bubuwo ate ɲu agblɔ nu si tsitsimekɔnuwo nye la eye woaɖe wo me. Ɖewo h̄a ate ɲu awɔ nu siawo kat̄a; woate ɲu aɖe kɔnua wɔwɔ me tsitotsito eye woaɖe kpe edzi kple wofe nutefekpɔkpɔwo.

Dɔdeasi

1. Nu kae nye tsitsimekɔnuwo?
2. Gblɔ tsitsimekɔnuwo *fe* vevinyenyewo dometo et̄ɔ.
3. Gblɔ susu siwo ta vevinyenye siwo n̄eyɔ la dometo eve le vevie d̄o la.
4. Tsitsimekɔnuwo (Gbɔtowɔwɔ/Tudedeasi) ma d̄e akpa et̄ɔ me. Yɔ wo eye n̄agblɔ nu siwo wowɔna le d̄ofe d̄e sia d̄e la.
5. Lé ɲku d̄e nɔnɔmetata si gbɔna la ɲu eye n̄adzro eme kple xɔwɔ si le axawɔ dzi la to nu si nesr̄ɔ tso tsitsimekɔnuwo ɲu la zaz̄a me.



Source: Olivier Asselin as cited in Ndetei (2018)

Pedagogical Exemplars

Initiating talks for learning

1. Whole class:

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

2. Group work



Source: *Mybrytfmonline.com/Obed Ansah (2021)*



Source: *cogadfw.org as cited in Ndetei (2018).*



Source: *Jubtrip as cited in Ndetei (2018).*

- b. Each group presents their work for discussion.

3. Whole class

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

Nusɔsrɔ Jɛ Nyati Veviwo Dodo Kpɔ

1. Nusɔsrɔdodo kpɔ *fe dɔfe 1: Dkuɔdɔ nu dzi*
 - a. Dɛ nu si gbɔtowɔwɔ kple tudedeasi nye la me.
 - b. Yɔ nu siwo wowɔna do ŋɔ na kɔnu siawo wɔwɔ la dometɔ etɔ teti wotɔxewotɔxɛ.
2. Nusɔsrɔdodo kpɔ *fe dɔfe 2lia: Nunyazazã*
 - a. Dɛ nu etɔ aɔ siwo wowɔna le gbɔtowɔwɔ kple tudedeasikɔnuwo wɔwɔ me la me wotɔxewotɔxɛ.
 - b. Gblɔ nu etɔ siwo wowɔna le gbɔtowɔwɔ alo tudedeasikɔnuwɔwɔ vɔ megbe la.
3. Nusɔsrɔdodo kpɔ *fe dɔfe 3lia: Dkufɔflɔ dɛ nu me*
 - a. Flɔ ŋku dɛ ale si tsitsimekɔnuwo le vevie le miafe nuto me le egbenjekewo me la me.

Nyati: Tsitsimekɔnuwo Sɔsɔ Kple Gbe Bubu Dolawo Tɔwo

Dzro nu siwo miesrɔ tso tsitsimekɔnuwo ŋu la me

Ale si wosɔɛ

- i. Wozãa nanewo.
- ii. Wowɔa wo le ŋkeke tɔxɛ aɔ dɛ dzi.
- iii. Wowɔa wo nenyɛ be nyɔnuvi alo ŋutsuvi la tsi.
- iv. Wodea nyɔnuvi la xɔ.
- v. Woɔa atsyɔ na wo.

Dzesidenya: Nufiala la netsɔ sɔsɔminasɛ bubuwo kpe esiawo.

Vovototo Aɔewo

- i. Nu siwo wozãna la to vovo tso gbɛgbɔha dɛka gbɔ yi bubu gbɔ.
- ii. Dɛkeke si wotiana na kɔnu wɔwɔ la toa vovo.
- iii. Nuɔɔɔ siwo wozãna le kɔnu wɔwɔ me la toa vovo.
- iv. Dzadzraɔ siwo wowɔna le gbɔgbɔ me kple ŋutilã me la toa vovo.

Ele be nufiala la nade dzesii be nusɔrlawo katã fe nugɔmesese mele dɛka o. Nusɔrla aɔewo ate ŋu ayɔ sɔsɔminasɛ eve ko eye bubuawo ate ŋu ayɔ wu nenema. Nusɔrlawo dometɔ aɔewo hã ate ŋu aflɔ ŋku dɛ vidio si woakpɔ la me eye woagblɔ sɔsɔminasɛ kple vovototo bubuwo. Eya ta ele be nufiala la nazã nufiamɔnu/nufiaɔaŋu vovovowo be wɔakpe dɛ nusɔrla siwo fe susu melɛa nu kabakaba o la ŋu, be woawo hã nase nusɔsrɔ la gɔme.

Nufiala la ate ŋu abia tso nusɔrlawo si be woayi dɛ intaneti dzi akpɔ vidio tso gbɔtowɔwɔ alo tudedeasi ŋu.

Dɔdeasi

1. Kpɔ vidio tso ale si wowɔa gbɔto na nyɔnuviwo le Gɛawo, Asanteawo, Fantiawo, Nzematɔwo, Dagbanitɔwo kple gbɛgbɔha bubuwo dome la ŋu.
2. Nusɔrlawo nedzro sɔsɔminasɛ kple vovototo siwo wokpɔ le vidio la me la ku dɛ ale si wowɔa gbɔto le gbɛgbɔha vovovoawo me la ŋu.

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.

Nusɔsrɔ Fe Nyati Veviwo Dodo Kpɔ

1. Nusɔsrɔdodo kpɔ fe dɔfe 3lia: Dkufɔflɔ dɛ nu me

- a. Flɔ ŋku dɛ kadodo si le gbɔtowɔwɔ le Eveawo dome kple gbe bubu dolawo dome la ŋu.

2. Nusɔsrɔdodo kpɔ fe dɔfe 4lia: Susu deto dɛdɛ

- a. Ne wona mɔnukpɔkpɔ wɔ be nɔwɔ asitɔtrɔ le tsitsimekɔnuwo ŋu dɛ, kɔnua fe akpa kae nɔtrɔ eye susu ka tae?

Section 6 Review

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

Additional Reading

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AKPA 7LIA: DEKONUWO KPLE DEKONUDZIDUÐU

Nusɔsrɔ̄ fe Alɔdze: Dekonuwo kple Dekonudziduɔ

Alɔdze la fe Memama: Dekonudziduɔ

Nusɔsrɔ̄ fe Metsonuwo: Da asixɔxɔ si le dekonudziduɔ si na Eveawo la kpɔ.

Nusɔsrɔ̄ fe Dzidzeti: *De nunya kple nugɔmesese tso ɔfofe vovovo siwo le dekonudziduɔ ŋu la fia.*

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.

KOSIDA 18LIA

Nusɔsrɔ fe Metsonu:

Dzro *nɔnɔme si le dekonudziđuđu me la me ku de dɔfe siwo gbɔna la fe dɔfewo ɲu wotɔxewotɔxɛ: vifofo, fometatɔ, hlɔtatɔ.*

Nyati: Dekonudziđuđu (Le Afe Me)

Dekonudziđuđu

Enye dziđuđu si me ame geđewo *fe wɔfe* le eye amewo wɔna de nunɔlawo *fe* gbedeđewo dzi le dekonu *fe* dɔdɔwo nu.

Dekonudziđuđu le Fomewo me

Hlɔtatɔ: Hlɔ nye ame siwo dome ukadodo le la. Enye *fome* vovovo siwo katã nye tɔgbui deka *fe* dzidzimevi siwo ɲu tɔgbuiŋkɔ deka le la. Nɔnɔme kple tađozinu deka nɔa wo si eye wɔblaa wo dekae. Ame siwo nɔa ame siawo nu lae nye hlɔtatɔ. Le *tefe* ađewo la, *fometatɔwo* kpena hetiaa wo dometɔ deka be wɔanye hlɔtatɔ la.

Fometatɔ: Esia nye ame si *fometɔwo* tia be wɔanye *yewofe* nunɔla la. *Wofe* dɔdeasie nye be woano ɲɔ na *fomea* ahađɔ kuxi siwo ado mo da le *fomea* me la dɔ.

Vifofo: Vifofoe nye ta na *fome* abɔkpui si lo fofu la ɲutɔ, srɔa kple viawo de eme la. Vifofowo kpɔa ame siwo le *fomea* me la *fe* hiãhiãwo gbɔ.

Lé ɲku de dɔdɔ si nu ame siawo le le *wofe* kɔkɔme nu tso kɔkɔtɔ dzi va se de suetɔ dzi la ɲu.

Hlɔtatɔ

Fometatɔ

Vifofo

Hlɔtatɔ, Fometatɔ kple Vifofo *fe* Wɔfewo

Hlɔtatɔ

- i. Edrɔa nya le hlɔmetɔwo dome.
- ii. Eyae kpɔa egbɔ be hlɔ *fe* nya veviwo mebu o.
- iii. Ekpɔa egbɔ be wolé hlɔkɔnuwo de te.
- iv. Ekpɔa hlɔnyigbawo *fe* dedinɔnɔ ta.
- v. Efiãa hlɔkɔnuwo hlɔmetɔwo.

Fometatɔ:

- i. Ekpɔa *fome* la *fe* dedinɔnɔ ta.
- ii. Ekpɔa ame siwo le *fomea* me la *fe* dedinɔnɔ gbɔ.
- iii. Ekpɔa egbɔ be ɲutifafa le *fomea* me.

Vifofo:

- i. Edea se eye wɔkpɔa egbɔ be wowɔ de edzi.
- ii. Ekpɔa *fomea* *fe* dedinɔnɔ ta.
- iii. Enaa hehe wo be woano agbe nyuie.
- iv. Ekpɔa *fomea* *fe* hiãhiãwo gbɔ.

- v. Enye ame si dzi viawo kple sr̄a kp̄ona le woƒe gbe sia gbe 'gben̄o me.

Dzesidenya: *Nufiala nena nusr̄lawo nanya be w̄fewo le vidadawo h̄a si wow̄na le fome ab̄kpui me.*

D̄deasi

1. Gbl̄o dekonudziɖuɖu si le aƒe me la.
2. Dzro w̄fewe siwo hl̄tato w̄na la dometo et̄ɔ teti me.
3. Fl̄o ŋku ɖe w̄fewe siwo vifofo w̄na la dometo eve me tsitotsito.
4. Dekonudziɖuɖu dze eḡome tso fome ab̄kpuit̄o dzi. Fo nu tso dekonudziɖuɖu si n̄sr̄ɔ fifi laa la fe ɖofewo ŋu tso ḡato dzi va se ɖe sueto dzi la.

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.*

Nus̄sr̄ɔ Fe Nyati Veviwo Dodo Kp̄o

1. Nus̄sr̄ɔdodo kp̄o fe ɖofe 1: D̄kuɖoɖo nu dzi

- a. Dzro dekonudziɖuɖu fe n̄n̄ome si le aƒe me la me.
- b. Ɖo ame siwo le dekonudziɖuɖua me le aƒe me la ɖe k̄okome nu tso ḡato dzi va se ɖe sueto dzi.

2. Nus̄sr̄ɔdodo kp̄o fe ɖofe 3lia: D̄kuf̄ɔfl̄o ɖe nu me

- a. Fl̄o ŋku ɖe dekonudziɖuɖu le aƒe me fe n̄n̄ome me tsitotsito eye n̄dzro eƒe vevinyenye na dua kple fome ab̄kpuiwo me.

KOSIDA 19LIA

Nusɔsrɔ fe Dzesidenu: *Dzro nɔnɔme si le dekonudziđuđu si la me (dufia, tofia, fiato kple bubuawo)*

Nyati 1: Dekonudziđuđu

Dekonudziđuđu fe Nɔnɔme

Đofe vovovowo le dekonudziđuđu si le Eveawo dome. Đofe siawo ɔe kadodo si le fiagãwo, dufiawo, tofiawo kple bubuawo dome la fia. Lé ŋku ɔe ɔofe siawo fe kɔkɔme ŋu tso gãto dzi va se ɔe sueto dzi.

Fiagã

Dufia

Tofia

Nyɔnufia

Hlɔtato

Fometato

De dzesii be ɔofe bubuwo abe trɔnuawo, avadadawo, agbotaduwawo, tsiãmiwo ene le dekonudziđuđu me kpe ɔe esiwo va yi la ŋu.

Fiagã

Fiagã nye fia alo ame si ɔu du vovovo siwo fo fu wo nuto ɔeka dzi la. Enye tato na du vovovowo fe fiawo. Zi geɔe la, dufiawo kɔɔa gome le fiagã la ɔoɔo me.

Dzesidenya: *Fiagãtiatia, eɔoɔo zi dzi kple ehehe ɔe go fe kɔnuwo to vovo tso tefe yi tefe. Nufiala la nefia ale si Eveawo tɔaa fiagã, ɔone zi dzi eye wohene ɔe go la nusɔlawo. Wotsɔ fiagã aɔewo fe nɔnɔmetata de agbalɛ la me, be wɔakpe ɔe nufiala la ŋu be wɔase nyati la gɔme.*

Dzesidenya: *Nufialawo nedi fiawo fe nɔnɔmetata bubuwo woatsɔ afia nusɔlawo.*



Source: <https://www.facebook.com/ewetvonline/posts/the-mighty-anlo-state-and-the-great-asogli-state-and-their-colourful-festivals-y/525469418162929/>



Source: <https://www.facebook.com/ewetvonline/posts/the-mighty-anlo-state-and-the-great-asogli-state-and-their-colourful-festivals-y/525469418162929/>



Source: *Blacksonrise.com* (2020)



Source: *WorldAtlas* (2024)



Source: *Art+Feminism* (2022)

Fiagã fe Wɔfewo

- i. Enye kplɔla na nuto blibo la.
- ii. Enɔa ɲɔ le dezãđuđu kple kɔnuwo wɔwɔ me.
- iii. Ekpɔ ɲusẽ ɔ zitenyigbawo dzi.
- iv. Ekpɔa dekonuwɔnawo fe dedinɔnɔ ta.
- v. Eheɔa ɲɔyiyi vana na eteviwo.
- vi. Edrãa nya eye wɔwɔa ɔɔɔ ɔ dɔdɔ ɔ dɔdɔ kple gakpɔmɔnɔnyawo ɲu le nutoa me.
- vii. Ewɔa kɔnu siwo ku ɔ fiazikpui la ɲu la.
- viii. Edea se tso wɔna aɔewo ɲu.

Dufiawo/Tofiawo

Wonye fia siwo le fia bubuwo te la. Dufiawo le fiagãwo te eye tofiawo le dufiawo te. Dufiawo kple tofiawo ɔua fia ɔ duwo kple kɔfewo dzi.

Dufiawo/Tofiawo fe Wɔfewo

- i. Dufia wɔa ɔ ɔ fiagã te fe nenyɛ be exaxa.
- ii. Ekpɔa egbo be yetsi hlɔdodo kple nu gbeɣblẽ wɔwɔ bubuwo nu le ye fe fiadufe la.
- iii. Edrãa nya na amewo.
- iv. Ekpɔa zitenyigbawo fe dedinɔnɔ ta.
- v. Ekpɔa egbo be tomefafa le ye fe fiadufe la.
- vi. Ewɔa kɔnu siwo ku ɔ fiazikpui la ɲu eye wɔwɔa ɲɔ le guɔɔɔ le anyigba la ɲu fe kɔnuwo wɔwɔ me, ne ehiã.

Dzesidenya: Menye dufia/tofiawo fe wɔfewo katãe nye esiawo o. Nufiala la nedi bubuawo kpe wo.

Fiatowo

Wonye ame siwo kpɔa fiadođo dzi eye wowɔa wɔfe geđewo le fiadođo me. Fiatowo meɖua fia o. Wodoa go hede a nuggle tso ame si woado fia la ŋu.

Dzesidenya: Dođo siwo dzi fiatowo zɔna do le fiatiatia me la to vovo tso tefe yi tefe. Nufiala la nefia ale si Eveawo wɔne la.

Fiatowo fe Wɔfewo

- i. Wotiaa ame si aɖu fia la.
- ii. Wowɔa kukɔnuwo na fia si yi kɔfe la.
- iii. Wotea ŋu ɖea afɔkpa le afɔ na fia alo ɖea fia le fia la dzi.
- iv. Woɖea ame si wotia be w'oaɖu fia la fiasa dumeɖãwo kple dumeviwo.
- v. Woɖoa aɖaŋu na fia la.

Dɔdeasi (Nyahehe Le Sukuxɔ Me)

Ame aɖewo bu be dekonudziɖuɖu nye dukpɔkplɔmɔnu si megahiã fifia o. Aleke nɛtsɔ da asi ɖe nya sia dzii? Nusrɔlawo neɖe wo fe susu gblɔ tso nya sia ŋu eye woado kpe edzi kple kpɔɖeŋuwo.

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 functionaries of the traditional governance structure and their importance.

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

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

Nusɔsrɔ Fe Nyati Veviwo Dodo Kpɔ

1. Nusɔsrɔdodo kpɔ fe dofe 1: Dkuɖođo nu dzi

- a. Ame kae nye fia?
- b. Ame kawoe nye fiatowo?
- c. Ame kawoe nye dufiawo alo tofiawo?

2. Nusɔsrɔdodo kpɔ fe dofe 2lia: Nunyazazã

- a. Aleke woɖoa fia le miafe nuto mee?
- b. Dlo dekonudziɖulawo fe dofe tso gãto dzi va se ɖe sueto dzi abe ale si wòle miafe nutoa me la ene.

3. Nusɔsrɔdodo kpɔ fe dofe 3lia: Dkufɔflɔ ɖe nu me

- a. Le wò susu nu ɖe, enyo be woagakplɔ du le dekonudziɖuɖu nua?

Dzesidenya: Nufiala nekpɔ egbo be nusrɔlawo ɖe susu si ta wona ŋuɖođo ma do la me.

Section 7 Review

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

Additional Reading

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SECTION 8: LITERATURE

Nusɔsrɔ̄ fe Alɔdze: Nyaduwo

Alɔdze la fe Memama: Numenyaduwo kple Nyadu Dɔdɔiwo

Nusɔsrɔ̄ fe Metsonuwo:

1. Zã wò nunya tso tsifoɔɔ kple avihewo fe tutuɔɔ kple nɔnɔme ŋu le wo wɔwɔ me.
2. Zã wò nunya tso nu siwo ŋutinyawo lɔ ɔɔ eme la ŋu nàtsɔ adzro ŋutinya me.

Nusɔsrɔ̄ fe Dzidzetiwo

1. *Ɖe wò nunya kple gɔmesese tso tsifoɔɔ kple avihewo ŋu fia.*
2. *Ɖe ale si nèse ŋutinya gɔmee la fia.*

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.

KOSIDA 20LIA

Nusrã fe Dzesidenu: *Dzro tsifođi fe tutuđo me le Eveawo dome (Nuwuwu, tsia fofo ɔi kple tafofo)*

Nyati 1: Tsifođi

Tsifođi

Tsofođi nye gbedododa na Mawugã to tɔgbeawo dzi. Enye wɔna si me wozã dzatsi kple aha sesẽ le la. Wodoa dzatsi ɔe tre me eye wotsɔa aha sesẽ abe akpetesi ene kpena ɔe eɲu hekɔna ɔi na tɔgbeawo. Le tsifođi me la, woyɔa tɔgbeawo be woaxɔ yewofe gbedeasi ayin a Mawugã la. Tsifođi le vevie le Eveawo dome. Wofoa tsi ɔi le wɔna geɖewo me.

Tsifođi fe Tutuđo

Nuwuwu

Tsia fofo ɔi

Tafofo

Nuwuwu

Le tefe sia la, woyɔa trɔwo fe ɲkɔwo hefoa wofe ɲkɔwo ɔo. Tsifođila la uua tsifođi la nu ale: Eyɔa Mawugã la gbã, emegbe la, eyɔa mawuawo, trɔwo kple tɔgbeawo.

Tsia fofo ɔi

Le ɔofe sia la, tsifođila la ɔea susu si ta wòyɔ tɔgbeawo ɔo la na wo, eye wòbiana tso wo si be woano yewo gbɔ le wɔna si wɔm yewole la me va se ɔe nuuwuwu. Tefe siae tsifođila la biana le be mawuawo nakpo yewo ta le.

Tafofo

Le ɔofe sia la, tsifođila la naa aha mawuawo hetsia ahadzo. Tsifođila la xɔa aha la, done ɔe ɲgo vie, gblɔa nya aɔewo hafi kɔne ɔe dzatsi la xa. Emegbe la, etsia ahadzo. Le nu sia wɔwɔ me la, exɔa tsi si susu ɔe trea me la, dia ɔagbe na tsifođito la hafi kɔa dzatsi susɔea ɔe afi si wòkɔ aha la ɔo alo exa. Emegbe la, tsifođilawo doa gbe na megbetɔwo. Nɔnɔmetata siwo gbɔna la ɔe tsifođi le ameha vovovowo dome le Ghana la fia.

Dzesidenya: *Nufiala la ate ɲu adi nɔnɔmetata bubu siwo ɔe tsifođi fia le ameha bubuwo dome le Ghana la eye wòazã wo le nufiafia me be wòana nusrãlawo nase nua gɔme.*



Source: Jayeoba (2023)



Source: Nana Osei (2014) *immigrantslenz.tumblr.com*

ƉoƉo si nu Tsifoɔi Nɔna

Dzesidenya: Nufiala la neɔe tsifoɔi fe viɔio na nusrɔlawo woakpɔ. Nusrɔlawo nedzro viɔio la me eye woade dzesi tsifoɔi fe ɔofewo kple ɔoɔo si nu wonɔna la.

Nufiala la nekpɔ mɔ na nu siwo gbɔna la.

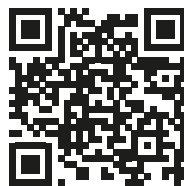
- i. Wozãa nanewo abe tre, dzatsi, kɔŋkɔ kple aha sesẽ ene le tsifoɔi me.
- ii. Tsifoɔila ɔɔɔia avɔ le efe abɔta, ne eda avɔ ɔe abɔta.
- iii. Tsifoɔila la ɔea efe afɔkpa.
- iv. Tsifoɔila la dzea ŋɔ tefe tɔxe aɔe.
- v. Enɔa tsitreɔu eye wɔbɔbɔna hafi kɔa tsia ɔi.
- vi. Eyɔa Mawugã kple tɔgbewo gbã, gblɔa nu si ta wɔle tsia fom ɔi la eye wɔdia ɔagbe na amewo hafi kɔa tsia ɔi.

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>

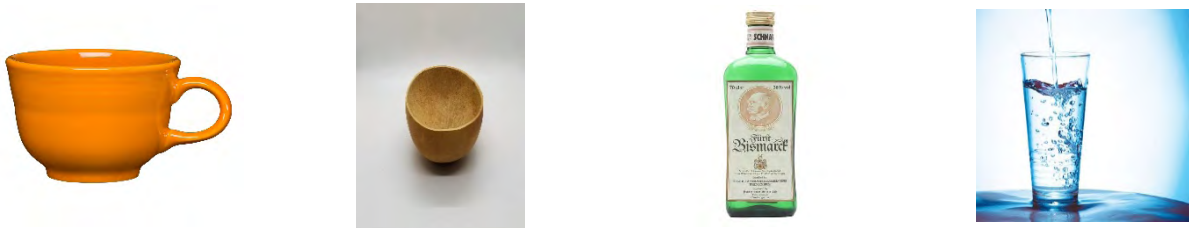


Tsifoɔi fe Vevinyenyewo

- i. Enye bubudede Mawu ŋu.
- ii. Enye bubudede mawuawo kple tɔgbewo ŋu.
- iii. Eheka kadodo dea amewo dome eye wɔɔene fiana be ame ɔekawo wonye.
- iv. Enye degbenɔnɔ kple blamanyawo ŋuti nunya ɔeɔe fia.
- v. Enye bubudede fometɔwo alo xɔlɔ siwo yi nugbe la ŋu.
- vi. Enana wosrɔa nya yeyewo.
- vii. Enana amewo foa nu nyuie.

Nu siwo wozāna le tsifoḍi me

Nu siwo wozāna le tsifoḍi me la dometo aḍewoe nye: tre, tsi, wɔ, kɔŋkɔ, aha sesē (akpetesi)



Nu siwo wozāna le tsifoḍi me la dometo aḍewo (Source: jumia.com.gh/general)

Dɔdeasi

Nusrōlawo neŋlɔ nɔnɔmetata siwo va yi la *fe* ŋkɔwo eye woagblɔ kadodo si le wo kple tsifoḍi dome la wotɔxewotɔxɛɛ.

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.

Nusrō Fe Nyati Veviwo Dodo Kpɔ

Nusrōdodo kpɔ *fe* ɔfe 1: Dkuḍoḍo nu dzi

- Gblɔ nu si tsifoḍi nye la kpuie.
- Fo nu tso tsifoḍi *fe* tutuḍo eve teti ŋu.

Nusrōdodo kpɔ *fe* ɔfe 3lia: Dkuɔɔflɔ ɔe nu me

- Dzro tsifoḍi *fe* vevinyenye me tsitotsito.
- Ame aḍewo be ele be woadzudzo tsifofo ɔi le dukɔa *fe* wɔnawo kple hadomewɔnawo wɔwɔ me. Aleke nɛtsɔ da asi ɔe nya sia dzii? Gblɔ susu etɔ teti nàtsɔ aḍo kpe wò ŋuḍoḍo la dzi.

KOSIDA 21LIA

Nusɔsrɔ̄ fe Dzesidenu: *Dzro avihewo fe wɔfewo kple vevinyenye me.*

Nyati 1: Avihewo Fe Wɔfewo Kple Vevinyenye

Avihe

Enye ha si yɔ fūu kple konyifafa kple vevesese. Le go bubu me la, enye konyifaha si wodzina le kutefewo kple ŋkuɔdɔdziwɔnawo wɔfewo. Eganye nublanuiha si wodzina blewuu si ɔɔa fu lāme na ame. Wogadzia avihewo tsɔna kafua ameyinugbewo alo dea bubu wo ŋu.

Avihewo fe Vevinyenye

- i. Wodzine tsɔna faa konyi ɔɔ ameyinugbewo ŋu.
- ii. Ewɔnɛ be woɔɔa ŋku blemenya aɔewo dzi.
- iii. Wodzine tsɔna naa gbedeasi vevi aɔɔ.
- iv. Wodzine tsɔna doa hedenyui na ameyinugbe la.
- v. Wodzine tsɔna faa ako na kufomea.
- vi. Eɔɔa kadodo mavɔ si le ameyinugbea kple efe fometɔwo dome la fiana.
- vii. Le tefe aɔewo la, avihewo nyea dodo le ha aɔɔ me kple gege ɔɔ ha bubu me fe kɔnuwo fe akpa aɔɔ.

Dzesidenya: *Nɔnɔmetata si gbɔna la ɔɔ ame aɔɔ si le avihe dzim la fia. Nufiala la nezāe wòatsɔ aɔɔ nu si avihe nye la me na nusɔrlawo. Nufiala ate ŋu akpɔ viɔio si ku ɔɔ avihedzidzi ŋu la le*

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



Performing a dirge: Source: Atenteben (2023)

Dzesidenya: *Nufiala la nefia ale si wozia avihe la nusɔrlawo.*

D̄deasi

1. Nu kae nye avih̄e?
2. Gbl̄o avih̄ewo *fe* vevinyenyewo dometo at̄d̄.
3. D̄e avih̄e *fe* vevinyenye siwo n̄ègbl̄o la dometo et̄d̄ me.
4. Aleke wodzia avih̄e le mia*fe* nuto mee?

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.

Nus̄sr̄d̄o *fe* Nyati Veviwo Dodo Kp̄o**1. Nus̄sr̄d̄o kp̄o *fe* d̄ofe 1: D̄kuḍḍo nu dzi**

- a. F̄o nu tso nu si avih̄e nye la ḡu.

2. Nus̄sr̄d̄o kp̄o *fe* d̄ofe 2lia: Nunyazaz̄ā

- a. Avih̄ewo le vevie le kuk̄onuwo w̄ow̄o me le nuto aḍewo me. Aleke wodzia avih̄e le mia*fe* nuto mee?

3. Nus̄sr̄d̄o kp̄o *fe* d̄ofe 3lia: D̄kuf̄ḍḍo d̄e nu me

- a. Dzro avih̄e *fe* vevinyenye me tsitotsito.

KOSIDA 22LIA

Nusarsɔ fe Dzesidenu: *Dzro nu siwo ɲutinya lɔ de eme la me (kpɔdeɲu: nuwɔlawo, nyati, ɲutinya la fe zɔzɔme, tefe kple ɲeyiyi si nudzɔdzɔwo yi edzi le, nyagblɔmɔnu kple bubuawo).*

Nyati 1: Nu Siwo ɲutinya Lɔ De Eme

Dutinya

ɲutinya nye nyadu ɲlɔɲiwo dometɔ deka. Enye nyadu si zɔna de nufofo kple gbezazã fe doɲowo nu. Ezɔna de gbenutise kple gbeɲɔgblo fe tutuɲo fe doɲowo nu abe ale si miefoa nu ene. Mezɔna de hakpanya fe tutuɲo nu o. Enye nyadu si wozãna tsɔna dea tamesusuwo gblɔna na nuxlɛla la.

Nu siwo ɲutinya lɔ de eme

- Nuwɔlawo:** Wonye ame, lã, alo nu bubu aɲe si wɔ nane le nyadu me la. Nuwɔlawo tea ɲu nyea amewo alo lãwo. ɲutinya la kuna de kadodo si le nu siwo yi edzi le nuwɔla vovovowo dome la ɲu. Nuwɔlawo le vevie le ɲutinya la fe zɔzɔme me eye nuwɔla vevitɔwo fe wɔfewo wɔa do de ɲutinya la fe zɔzɔme dzi. Wonye ame siwo ɲu nudzɔdzɔwo fo nu tsoe wu le ɲutinya la me. Nuwɔla vevitɔ siawo dometɔ aɲewo nye nuwɔla gã nu nyui wɔla; nuwɔla gã vɔɲitɔ si tsia tsitre de nuwɔla gã la ɲu hehea kuxi geɲewo vaa ɲutinya la me la; nuwɔla si fe nɔnɔme metrɔna o kple nuwɔla si fe nɔnɔme trɔna de nudzɔdzɔwo ɲu le ɲutinya la me.
- Nyati:** Esia nye gbedeasi si le ɲutinya aɲe me la. Zi geɲe la, gbedeasi la dzena to nuwɔlawo fe nuwɔnawo kple kadodo si le wo dome la me. Nyati vivivi siwo tua nyati vevitɔ do la tea ɲu nɔa ɲutinyawo me.
- Tefe kple ɲeyiyi:** Esia nye gɔmedokpe na ɲutinya la. Elo nutsotso tso tefe kple ɲeyiyi si me ɲutinya la dzɔ la de eme (hadomegbenɔnyawo/hamenuwɔnawo, blemanyatotoowo, degbenɔnɔ kple tefe toxe aɲe).
- Dutinya fe Zɔzɔme:** Esia nye doɲo si nu nudzɔdzɔwo le le ɲutinya la me la. Eɲea ale si nuwɔnawo zɔ le ɲutinya la me la fiana. Ewɔa do de adika, tsitre tsitsi de ame nɔewo ɲu kple kuxi siwo do mo ɲa la dzi. Ate ɲu anye nu siwo dzɔna alo nu wɔnuku si amewo mele mɔkpɔkpɔ me na o la.
- Nyagblɔmɔnu:** Esia nye nukpɔsusu si nuwɔla aɲe tso le ɲutinya la gblɔm la. Etea ɲu nyea ame gbãto (si me nufola la nyea nuwɔlawo dometɔ deka le la) alo ame etɔlia.
- Seselelãme:** Enye seselelãme si nuɲlɔla la di be wɔava na nuxlɛla la. Enye seselelãme si nuɲlɔla la di be nesu nuxlɛla la si to susumenukpɔkpɔ, nɔnɔmewo, nuwo, susuwo, alo nudzɔdzɔwo kple nu bubu siwo ku de tefe kple ɲeyiyi siwo ɲu nuɲlɔla la fo nu tso la ɲu. Etea ɲu nyea blanuilɛle, dziɲuɲu, dzidzɔkpɔkpɔ, mɔkpɔkpɔ, dzɔgbevɔde kple bubuawo fe seselelãmewo.

Nu siwo ɲutinya lɔ de eme la fe totoɲeme: Nuwɔlawo, nyati, ɲutinya fe zɔzɔme, nyagblɔmɔnu, seselelãme

Dɔdeasi

1. Nu ka ta nuwɔlawo le vevie le nyaduwo me do?
2. Aleke nuwɔlawo le vevie le nyaduwo mee?
3. Nu ka ta tefe kple ɲeyiyi le vevie le nyaduwo me do?
4. Aleke tefe kple ɲeyiyi le vevie le nyaduwo mee?
5. Le wɔ susu nu de, nu kae wɔne be ɲutinya la fe zɔzɔme nɔa doɲo nu?

Pedagogical Exemplars

Initiating Talk for Learning

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

Pair work:

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

Nusɔsrɔ̄ Jɛ Nyati Veviwo Dodo Kpɔ

1. Nusɔsrɔ̄dodo kpɔ fe ɔɔfe 1: Ɖkuɔɔɔ nu dzi

- a. Nu kae nye ɔtinya?
- b. Gblɔ nu siwo ɔtinya lɔ ɔɔ eme la.
- c. Fo nu tso nu siwo ɔtinya lɔ ɔɔ eme la dometɔ etɔ̄ ɔu kpuie.

Level 3 Assessment: Extended thinking

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

KOSIDA 23LIA

Nusr̄sr̄ fe Dzesidenu: *Dzro ɲutinya fe tanya, nyati, gbezazã, gbedan̄uwo kple bubuawo me.*

Nyati 1: Dutinyawo Me Dzodzro

Dzro nu siwo ɲutinya lɔ dɛ eme la me.

Nu siwo ɲutinya lɔ dɛ eme la woe nye nuwɔlawo, nyati, ɲutinya fe zɔzɔme, tefe kple ɣeyiyi, nyagblɔmɔnu kple seselelãme. Nusr̄lawo nenɔ eveve woade nya siawo me eye woade wofe susuwo agblɔ tso wo ɲu na wo nɛewo.

Dutinyawo me dzodzro: Enye ɲutinya la xexlẽ, egomesese kple nyametsotso tso enu to ɲkufɔflɔ dɛ nyati, atsiã, gbedan̄uwo, nya siwo menye gbedan̄uwo o kple nu bubu siwo ɲutinya la lɔ dɛ eme la ɲu me.

Le ɲutinya me dzodzro me la, wɔ nu siwo gbɔna la:

ƉOFEWO	NUFOFO TSO EDU	AFƉƉOFEFIABIABIAWO
1	Dutinya la (Nu ka?)	<ul style="list-style-type: none"> Nu ka ɲu ɲutinya la ku dɔ? Nu kawoe nye nyati vevitɔwo? Toe dɛ eme kpokploe.
2	Nyati (Nu ka ta?)	Nu kae nye nuɲlɔla la fe taɔdzinu vevitɔ?
3	Nyagblɔmɔnu	<ul style="list-style-type: none"> Ame kae le nu fom? Ame kae le nya la sem? Ɖe nufola la fe 'gbe' nye nuɲlɔla la tɔ alo nuwɔlawo dometɔ deka tɔa?
4	Tefe kple ɣeyiyi (Afi ka kple Ɏe ka yi?)	<ul style="list-style-type: none"> Nu kawoe dɛ tefe kple ɣeyiyi si ɲutinya la yi edzi le la fia? Di wofe kpɔɔɔɔ tɔxewo natsɔ aɔ kpe edzi. Aleke tefe kple ɣeyiyi la wɔ dɔ dɛ nyati la dzi?
5	Atsiã (Aleke)	<ul style="list-style-type: none"> Lẽ ɲku dɛ tutuɔ kple nuɲlɔla fe seselelãme ku dɛ nya si gblɔm wɔle ɲu la ɲu. Nya kawo nuɲlɔla la zã? Lẽ ɲku dɛ ale si nuɲlɔla la zã nyaɲutidzesiwo kple nyagbeawoe la ɲu. Wozã dzedɔdo le emea? Ɖe wɔhe vovototo aɔ vea? Susumenukpɔkpɔ ka fomevi wozã? Nu kae nye nuɲlɔla la fe seselelãme kple nuxlẽla la fe seselelãme tso ɲutinya la ɲu? Aleke nuɲlɔla la fe seselelãme do ka kple nyati lae?

Dutinyawo me dzodzro fe ɔfowo fe totoɔeme

1. Dutinya la (Nu ka?)
2. Nyagblɔmɔnu (Ame ka?)
3. Nyati (Nu ka ta?)
4. Tefe kple ɣeyiyi (Afi ka kple Ɏe ka yi?)
5. Atsiã (Aleke?)

Dzesidenya: Nufiala la nezã ñutinyamedzodzro fe ðofe siwo va yi la wòatsɔ afia ñutinyamedzodzro nusrõlawo.

Dɔdeasi

1. Yɔ nu siwo ñutinya lɔ ðe eme la.
2. Gblɔ nu siwo ñu woléa ñku ðo le ñutinyawo me dzodzro me la.
3. Fo nu tso nu siwo nèyɔ la dometɔ etõ ñu kpuikpuikpui.
4. Xlẽ ñutinya aɗe si anɔ abe nya 500 ene la eye nàdzro eme tsitotsito ku ðe nu si nèsrõ le nusɔsrõ sia me la ñu.

Pedagogical Exemplars

Initiating Talk for Learning

Whole class:

Teacher facilitates the following:

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

Group Work/Collaborative Learning

Pair work: In pairs, learner do the following:

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

Nusɔsrõ Fe Nyati Veviwo Dodo Kpɔ

1. **Nusɔsrõdodo kpɔ fe ðofe 2lia: Nunyazazã**
 - a. Gblɔ ðofe siwo le ñutinyawo me dzodzro me la eye nàɗe wo me.
2. **Nusɔsrõdodo kpɔ fe ðofe 3lia: Ðkufɔflɔ ðe nu me**
 - a. Nusrõlawo nenɔ eveve woaxlẽ ñutinya aɗe eye woadzro nuwɔlawo kple teƒe kple yeyiyi si nuwɔnawo yi edzi la me. Ame eveveawo negblɔ wofe ñuɔɔoawo na klase la hena wo me dzodzro.
 - b. Xlẽ ñutinyagbalẽ aɗe. Dzro eƒe nyati, nu si ñu wòku ðo kple atsiã siwo le eɱɔɱlɔ me la me.

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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