

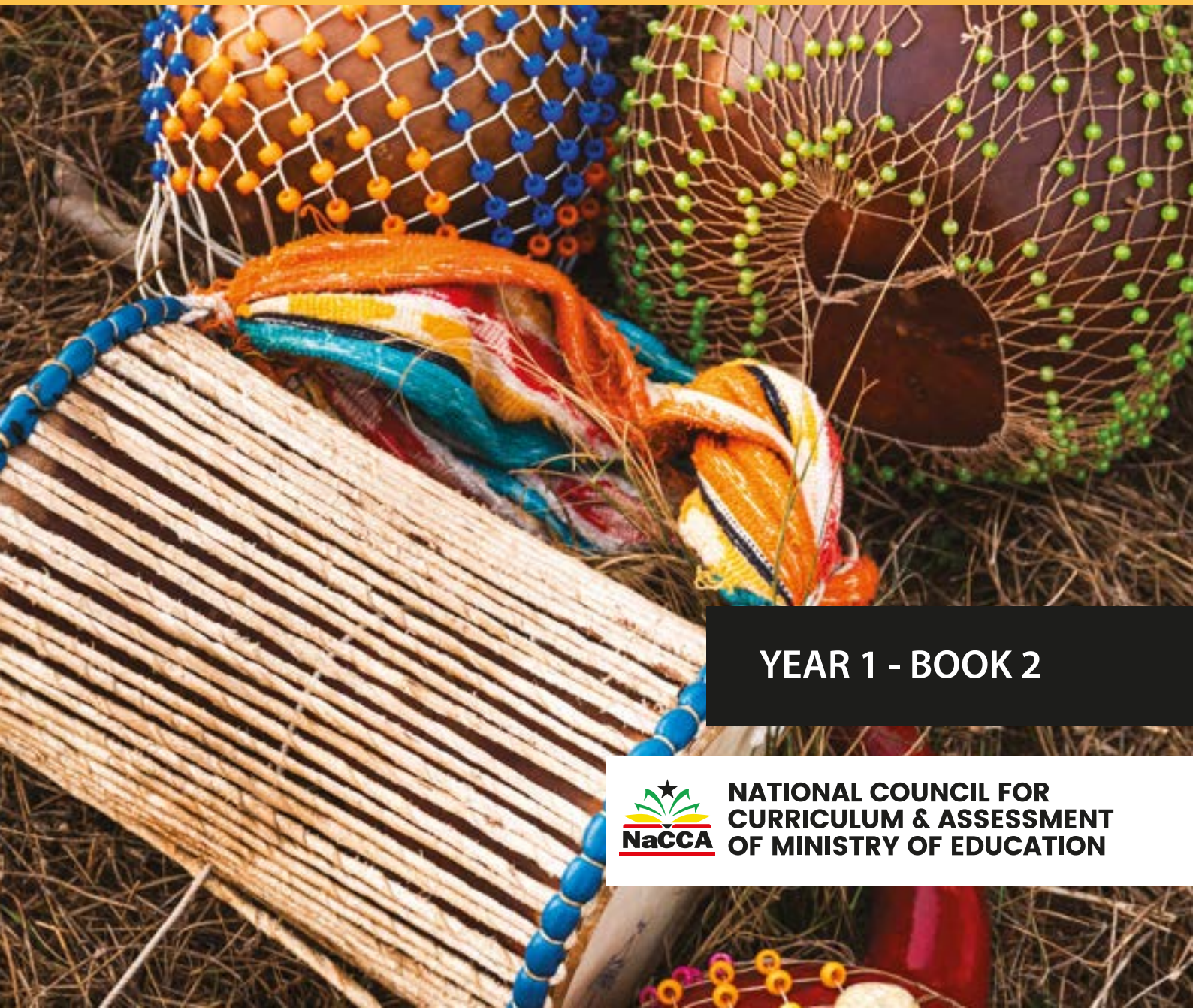


MINISTRY OF EDUCATION

GHANAIAN LANGUAGES

For Senior High Schools

TEACHER MANUAL



YEAR 1 - BOOK 2



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

MINISTRY OF EDUCATION



REPUBLIC OF GHANA

Ghanaian Languages

For Senior High Schools

Teacher Manual

Year One - Book Two



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

GHANAIAN LANGUAGES 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.	Oral Conversation	Conversation/ Communication in context	1	1	2	1	1	2	1	1	3
		Phonology	1	2	4	2	2	4	1	1	2
		Reading	1	1	3	1	1	2	1	1	2
2.	Language and Usage	Lexis and structure	1	1	4	1	1	4	1	1	3
		Rules of writing a Ghanaian Language	1	1	3	1	1	2	1	1	2
		Text Composition	1	1	3	2	2	4	1	1	1
		Interpretation and Translation	1	1	1	1	1	1	1	1	2
3.	Cultural Practices and Traditional Governance	Cultural practices	2	2	3	2	2	5	2	2	4
		Traditional governance	1	1	2	1	1	3	-	-	-
4.	Literature of The Ghanaian Language	Oral literature	1	1	2	1	1	2	1	1	2
		Written literature	1	1	2	1	1	2	1	1	2
Total			12	13	29	14	14	31	11	11	23

Overall Totals (SHS 1 – 3)

Content Standards	37
Learning Outcomes	38
Learning Indicators	83

SECTION 6: DEITY NAMES AND PUBERTY/ INITIATION RITES

Strand: **Cultural Practices and Traditional Governance**

Sub-Strand: Cultural Practices

Learning Outcomes:

1. *Analyse the significance of deity names.*
2. *Evaluate the values and significance of initiation into adulthood (puberty rites) in the respective cultures and those of other cultures.*

Content Standards:

1. Demonstrate knowledge of naming systems.
2. Demonstrate knowledge and understanding of rites of passage.

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.

WEEK 16

Learning Indicator: *Explore deity names focusing on their origin and reason.*

Theme or Focal Area: **Deity Names**

Deity

A god or goddess. It is a supernatural being, like a god or goddess that is worshipped by people who believe it controls or exerts force over some of their deeds. Some of the deities of different religions are Zeus, Apollo, Athena, Ares, Aphrodite, Poseidon, Hades, Thanatos, Dionysus, Hera, Artemis, Hephaestus and Hermes. These deities are from Ancient Greek. From Ancient Norse religion, deities like Thor, Odin, Tyr, Frey, Freya, Baldur and Loki are well respected and worshipped. In Ghana, every region or language also has some deities they believe in. Some of these deities include:

Ga: Dantu, Nae, Sakumɔ, Kɔɔle, Klote, La Kpa, etc.

Akan: Kune, Tegare, Nyamaa, etc.

NB: *Teachers should give examples in the language of study*

Deity names

They are names that are given to humans based on their beliefs and background of worship.

Some deity names:

Bosompra, Bosomtwe, Bosommuru, Bosompo, Logosu, Agbodzihusi, Sodzi e.t.c.

NB: *Teachers should give more examples of the names in their various language of study.*

Importance of deity names

- Easy identification. It helps in identifying where the person hails from.
- It shows the connection between the person and the deity. The name shows that there is a link between the person and the deity and most of the things that he or she does is a replica of the deity whose name was given to him or her.
- It helps in protecting and maintaining culture. The culture on naming is protected and maintained through the use of deity names. The types or forms of naming in the naming systems of the various cultures of Ghana has deity names as one of the forms. The more deity names are given to babies, the more its significance is maintained and protected.
- It shows the belief of the parents and gives an information on how the mother of the child got pregnant. In some cases, when couples are finding it difficult to give birth, they consult deities and make promises to the deities to name their babies after them should they help them get a baby. This is the reason why some babies are named after deities in some communities.

Learning Task

1. What is a deity?
2. Explain deity names and give two examples in your language of study.
3. Give examples of deity names in your language of study.
4. Discuss the significance of any three deity names.

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.

Key Assessment

1. Level 1 Assessment: Recall:

- a. Define deity names
- b. List five examples of deity names in your community and discuss their origins.

2. Level 2 Assessment: Skills building

- a. Explain the significance of three deity names in your own words.

3. Level 3 Assessment: Extended critical thinking

- a. To what extent do you agree with this statement: ‘communities should continue to name babies after deities’

WEEK 17**Learning Indicators:**

1. *Discuss the process of initiation into adulthood (puberty rites: before, during and after).*
2. *Compare the process of initiation into adulthood rites in the respective cultures of Ghana.*

Theme or Focal Area: Puberty Rites**Puberty**

This is the period in life when a boy or a girl becomes sexually mature and becomes capable of sexual reproduction. It is the process that usually happens from ages 10-14 for girls and ages 12-16 for boys. (There are exceptions, when it may be early or late in some adolescents)

Physical changes in girls

- Development of breasts
- Growth of hair in pubic area and armpit
- Menstruation
- Changes in physique

Physical changes in boys

- Enlargement of penis and testicles
- Growth of hair in pubic area and armpit
- Growth of muscles
- Deepening of voice
- Growth of facial hair
- Increase in height

Puberty rites: These are the next rites performed for a person in their lifetime after naming. Puberty rites are processes boys and girls are taken through as a social status transformation. It is also a mark of beauty, purity and dignity. The Mfantse people call this rite *bragor*, the Krobo call it *Dipo*, the Ga call it *Otsentse* or *otofo*. What is it called in your language?

The initiation is culture specific. Teachers should teach what pertains to their culture (the following are just examples)

The initiation process*Prior to the initiation*

Discuss what is done before the actual performance. E.g.

- Identification of certain changes in the adolescent
- Seclusion and orientation
- Consultation with the elders of the community or those in charge of the performance of the rites and also with the deities

During the initiation

- Shaving
- The river or sea baths
- The sitting on a stool or the black rock
- Adorning in traditional accessories
- The durbar
- The feeding
- Making of libation

After the initiation

- Presentation of gifts
- Merry making
- Appreciation

Significance of puberty rites

- i. Marks transition into maturity
- ii. Provides individuals with the knowledge or abilities needed to occupy a new status and privilege.
- iii. Declares to the public that the individual is ready for marriage.
- iv. Promotes moral life in society
- v. Brings honour to the individual and their family.
- vi. Helps with societal support
- vii. Acquisition of life skills

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.

Learning Task

1. What is puberty rites?
2. Give any three significances that puberty rites are intended to demonstrate.
3. Explain why any two of the significances mentioned above are important.
4. The initiation process is divided into three parts, name the parts and describe what happens under each of the parts.
5. With the knowledge you have gained in this lesson, analyse the picture carefully and discuss your observations with the person next to you.



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

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



Source: Mybrytfmonline.com/Obed Ansah (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.

Key Assessment

1. Level 1 Assessment: Recall

- a. Explain puberty/initiation rites
- b. Mention at least three activities that are performed prior to initiation rites

2. Level 2 Assessment: Skills building

- a. Explain three activities performed during initiation into adulthood.
- b. Describe three activities that are performed after the puberty rites are performed.

3. Level 3 Assessment: Strategic reasoning

- a. Analyse the significance of initiation rites to your community in these contemporary times.

Theme or Focal Area: Comparing Puberty Rites**Previsé the content of puberty rites****Some similarities**

- i. Items are used
- ii. Done on special day
- iii. Done during adolescence
- iv. The individuals are kept in a special room
- v. Different hair styles are done for the individuals

NB: Teachers should add to the similarities above.

Some Differences

- i. Items used differ from culture to culture.
- ii. The day selected for the occasion differs
- iii. Food given to the individual are different
- iv. Spiritual and material preparations are done.

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.

Learning Task

1. Watch videos of puberty rites in other cultures (e.g., Ga, Dangme, Ashante, Mfantse, Nzema, Gonja, Dagbani, etc.).
2. Learners are to discuss the video and compare the puberty rites they watched to their culture bringing out the similarities and differences.

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.

Key Assessment

1. **Level 3 Strategic reasoning:**
 - a. Analyse the relationship between the puberty/initiation rites in your culture and other cultures
2. **Level 4 Extended critical thinking and reasoning:**
 - a. Given the opportunity to make changes in the puberty/initiation rites of your people, which aspects would you change and why?

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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SECTION 7: CULTURAL PRACTICES AND GOVERNANCE

Strand: **Cultural Practices and Traditional Governance**

Sub-Strand: Traditional Governance

Learning Outcome: *Evaluate the values and significance of the traditional governance system*

Content Standard: Exhibit knowledge and understanding of the traditional governance structure in the culture

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.

WEEK 18

Learning Indicator: *Explore the traditional governance structure (father, family head, clan head).*

Theme or Focal Area: **Traditional Governance Structure (Home)**

Traditional Governance

This is a form of governance system that is led by local indigenous knowledge in collaborative and participatory processes.

Governance structure within families

- i. Clan Heads:** The clan is a group of people interrelated by ancestry or marriage. It is a group of families with a common surname and a common ancestor, acknowledging the same leader. They are normally united by common characteristics, aims or interests. The person selected by these people to lead them is the one referred to as the clan head. In some cultures, the family heads meet to elect one among them as the leader of the clan.
- ii. Family heads:** These are people selected by the families under the clan as their leader. Their role is to govern the family they belong to and to solve problems within families.
- iii. The father:** The father is the head of the nuclear family, made up of himself, the wife and children. They take care of the needs of the immediate members of their nuclear families.

Here is the hierarchy:

- i.** Clan Heads
- ii.** Family Heads
- iii.** Fathers

Importance/functions of the functionaries:

Clan Head:

- i.** Acts as the judge of the clan
- ii.** Keeps the history of the clan
- iii.** Keeps the traditions of the clan
- iv.** Is responsible for the preservation of the ancestral lands
- v.** Makes sure that the subsequent generations are raised to understand and respect the clan's heritage

Family Head:

- i.** Protects the family from harm
- ii.** Improves the well-being of individuals in the family
- iii.** Makes sure peace prevails

Father:

- i.** Lays down rules and enforces them
- ii.** Provides a feeling of security
- iii.** Promotes inner growth and strength
- iv.** Acts as the first teacher
- v.** Provides for the needs of the family

- vi. Acts as a mentor and role model

NB: The teacher should make it known to learners that mothers also have roles they play in the nuclear family.

Learning Task

1. State the traditional governance structure at home.
2. Discuss at least three duties of the clan head
3. Analyse two duties of the father.
4. The traditional governance structure begins from the immediate family. Briefly describe the hierarchy of the traditional governance structure you have just studied.

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:** 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.

Key Assessment

Level 1 Assessment: Recall

- a. Discuss the functionaries of the traditional governance structure in the home.
- b. Arrange the functionaries in ascending order.

Level 3 Extended thinking

- a. Explore the traditional governance structure discussing their importance to the society and home.

WEEK 19

Learning Indicator: *Explore the traditional governance structure (chief, sub-chiefs, kingmakers, etc.).*

Theme or Focal Area: **Traditional Governance Structure**

Organogram of the traditional government

An organogram is a graphical representation of the structure of an organisation. It shows the hierarchical relationships between managers and people who report to them.

- Paramount Chief/King
- Sub-chief
- Kingmakers

Other traditional leaders such as queen mothers, warlords, chief fisherman, clan heads, family heads etc.

It should be noted that apart from the above hierarchy, there are other functionaries of the traditional governance structure which include chief priests, warlords and queen mothers. There are also divisional chiefs and sub-divisional chiefs.

The Paramount Chief

The paramount chief is the leader of a tribe or an ethnic group. He/she is usually the head of state and is chosen by members of a particular tribe or ethnic group.

NB: *The selection, outdoorings and enstooling/en skinning of paramount chiefs, differ from one culture to the other. Teachers are to treat the process involved in accordance with what pertains to their culture. Pictures of some paramount chiefs have been added below. This can be used by teachers to enhance understanding of the concept.*

NB: *Teachers should look for more images and show them to learners.*



Source: *Blacksonrise.com (2020)*



Source: *WorldAtlas (2024)*



Source: *Art+Feminism (2022)*

Functions of Paramount chief

- i. The leader of the region or ethnic group
- ii. Celebrates ceremonial tasks
- iii. Custodian of the land
- iv. Protects traditions
- v. Brings development to the people

- vi. Arbitrates and decides upon political and economic questions in the area
- vii. Performs the traditions of the stool/skin
- viii. Sets rules and regulations

The Sub-chiefs/Divisional chiefs

These are chiefs who are subordinates to another chief. The sub-chiefs are mostly area heads and found mostly in the towns within cities and villages.

Functions:

- i. Acts in the absence of the paramount chief
- ii. Helps prevent crime in their jurisdiction
- iii. Acts as an arbitrator
- iv. Has the duty of protecting the land under his jurisdiction
- v. Makes sure peace prevails in his jurisdiction
- vi. Performs traditional rites for his stool and leads the pacification of the land should the need arise

NB: The above functions are not exhaustive. Teachers should add to the functions.

Kingmakers:

A kingmaker is a person or a group of people that have great influence on a royal or political succession, without themselves being a viable candidate. This group meets to take a decision on who the next chief or king is.

NB: The processes that the kingmakers go through to elect a chief differs from culture to culture. The teacher should treat it as it pertains in the culture of the people.

Functions:

- i. Elects the next chief
- ii. Performs rites when the chief dies
- iii. Is responsible for destooling a chief
- iv. Introduces the new chief to the elders and the people
- v. Are advisors to the chief

Learning Task

Class debate: There is a school of thought that thinks that traditional governance is an outdated form of governance. To what extent do you agree with this assertion? Students should be made to present a detailed and measured argument.

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.*

Key Assessment

1. Level 1 Assessment: Recall

- a. Who is a chief?
- b. Who are kingmakers?
- c. Who are sub-chiefs?

2. Level 2 Assessment: Skills building

- a. How are chiefs enstooled/enskinning in your locality?
- b. Create an organogram of the traditional government in your area.

3. Level 3 Assessment: Extended thinking

- a. In your opinion, should the traditional governance system be maintained?

NB: *Teacher should make sure that learners justify their reasoning and present a balanced argument.*

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

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SECTION 8: LITERATURE

Strand: Literature of the Ghanaian Language

Sub-Strands: Oral Literature and Written Literature

Learning Outcomes:

1. Use the knowledge of the structure and form used to perform libation and a dirge.
2. Use the knowledge of the elements of prose to appreciate a prose text.

Content Standards:

1. Demonstrate knowledge and understanding of libation and dirges
2. Demonstrate understanding of prose

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.

WEEK 20

Learning Indicator: *Explore the structure of libation in the respective Ghanaian Languages (invocation, message, conclusion)*

Theme Or Focal Area: **Libation**

Libation

It is an act of pouring a liquid as a sacrifice to a deity. An activity whereby water, alcohol or any beverage, such as wine is poured on the ground with the intention of invoking the spirits and requesting their assistance (Ayim-Aboagye, 1993: 165). In some areas, grains such as rice are used to perform libation. Libation ceremonies play a large role in African societies. Through the libation, ancestors who are seen as an integral part of society are invited to all public functions.

The structure of a libation

Invocation, Message, Conclusion

- **Invocation:** This is the stage where the deities are recognised and called upon. The one performing the libation starts by calling the Supreme Being first, followed by the god of the land, the lesser gods, and then the ancestors.
- **Message:** At this stage the one performing the libation tells the deities the reason for calling on them and seeks their presence at the occasion till the end. This is where the performer seeks their protection.
- **Conclusion:** At this stage, the performer thanks the deities and asks the deities to rain on those who have any bad intentions for the occasion. The performer also asks for blessings from the deities to be bestowed on those doing good for society. In some situations, such as purification, a sacrifice is offered at this stage. The pictures below are examples of libation session among a particular group of people in Ghana.

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



Source: *Jayeoba (2023)*



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

The libation process:

NB: The teacher should show a video on libation to learners. Learners are to discuss the video noting the key parts of the process.

The teacher should expect the following:

- i. Items are used
- ii. The performer pulls down his cloth
- iii. The performer removes his sandals
- iv. The performer faces a certain direction
- v. He stands, sits or squats.
- vi. He starts with an invocation, then continues with the message and ends with some concluding words.

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>

Significance of libation:

- i. Gives homage to God
- ii. Give homage to the lesser gods and the ancestors
- iii. It binds members of the audience by emphasizing their common roots
- iv. It is a performance of oratorical skills
- v. It serves as a demonstration of cultural and historical knowledge
- vi. Shows reverence to a relative or friend who has passed on
- vii. Serves as a ground for learning new vocabulary
- viii. It makes people effective communicators

Items used in performing libation:

The items used differ from culture to culture but some include:

Calabash, water, wine, rice, palm-wine, hard liquor, glass, cups, etc.



Some items for performing libation (Source: jumia.com.gh/general)

Learning Task

Learners should label the pictures above with how they relate to a libation performance.

Pedagogical Exemplars

Initiating talk for learning

1. **Whole class:** Teacher facilitates the following:
 - a. Discuss libation (invocation, message, conclusion).
 - b. Watch/observe a libation performance.
 - c. Identify and discuss the structure of the libation.
 - d. Discuss the significance of libation.

Experiential learning

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

Key Assessment

1. **Level 1 Assessment: Recall**
 1. Briefly define the term libation.
 2. Describe at least two of the structures of a libation.
2. **Level 2 Assessment: Extended thinking**
 1. Assess the significance of libation.
 2. Libation performance should be abolished at national and social gatherings. To what extent do you agree with this assertion by some people? Give at least three reasons to support your answer.

WEEK 21

Learning Indicator: *Discuss dirges (functions and significance).*

Theme or Focal Area: **Dirges (Functions And Significance).**

A dirge

The term is derived from the Latin word, ‘Dirige.’ It is a song or hymn of grief and lamentation, especially, one intended to accompany funeral or memorial rites. It is also defined as a slow, solemn, and mournful piece of music. Dirges are also used to praise the dead person.

Significance of dirges:

- i. Used to mourn the dead.
- ii. Serves as a link between the past and the present
- iii. Used to communicate an important message
- iv. Used to bid farewell to the deceased
- v. Used to admit loss
- vi. Shows an unbroken family relationship
- vii. In some communities, dirges are seen as part of the rites of passage

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: *Source: Atenteben (2023)*

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

Learning Task

1. What is a dirge?
2. Give any five significances of dirges.
3. Explain any three of the significances that you have given
4. How is a dirge performed in your locality?

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

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

Teacher facilitates the following:

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

2. Group work

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

Key Assessment**1. Level 1 Assessment: Recall**

- a. Describe what a dirge

2. Level 2 Assessment: Skills building

- a. Dirges are integral part of the rites of passage in some communities. How are dirges performed in your locality?

3. Level 3 Assessment: Extended thinking

- a. Assess the significance of dirge

WEEK 22

Learning Indicator: *Discuss the elements of prose (e.g., characters, theme, plot, setting, point of view, etc.).*

Theme Or Focal Area: Elements Of Prose**Prose**

Prose is one of the common genres of written literature. It refers to any writing that follows the conventions of speech and language. It is grammatically and syntactically correct and flows like speech. It does not follow a structure of rhyming or meter. It is used to directly communicate concepts, ideas, and stories to a reader.

Elements of prose:

- i. **Characters:** Any person, animal, or a figure represented in a literary work. Characters can be people or animals. The story depends on the interaction and relationships between various characters. Characters are essential to a good story and it is the main characters that have the greatest effect on the plot or are the most affected by the events of the story. Examples of characters are the protagonist who is the main character of the story; antagonist who opposes the protagonist and causes a lot of problems in the story; flat character who does not change his/her mind in the story and the round character who changes according to new happenings in stories.
- ii. **Theme:** This is the controlling idea or message of a story. It is often shown as a result of the actions of characters and their changing relationships. A story can have sub-themes that aid the development of the controlling idea.
- iii. **Setting:** This is the background of the story. It includes information about the place and time of the story, the context (social, historical, culture or geographical).
- iv. **Plot:** This is the sequence of events in a story. It depicts the flow of ideas and actions in a story. It works on the points of conflict, human rivalries, and difficulties. It can be plausible and linear or completely bizarre with unexpected twists and turns.
- v. **Point of view or Perspective:** This is the angle of looking at the subject and the entire story. It can be in first-person (narrator being part of the story) or in the third-person
- vi. **Mood:** This is the overall feeling the author intends to create for the audience. It is the creation of an atmosphere of emotions by adding imagery, situations, things, ideas or events and other details (sensory and extra-sensory) to the setting. It can be sad, triumphant, ecstatic, hopeful, tragic, etc.

Summary of elements of prose learned: Characters, Theme, Plot, Setting, Point of view/Perspective, The Mood

Learning Task

1. Why/how are characters essential in a literary work?
2. Why/how is the setting essential in a literary work?
3. In your opinion, what makes a good plot in a literary work?

Pedagogical Exemplars

Initiating Talk for Learning

1. **Whole class:** Teacher facilitates the following:
 - a. Discuss the elements of a prose text (e.g., characters, theme, plot, setting, point of view, etc.).
 - b. Read a prose text and identify the elements.

Group Work/Collaborative Learning

2. **Pair work:**
 - a. In pairs, learners discuss the elements identified in the prose text.

Key Assessment

1. **Level 1 Assessment: Recall**
 - a. What is a prose text?
 - b. State the elements of a prose text.
 - c. Briefly describe any three of the elements of prose.
2. **Level 2 Assessment: Extended thinking**
 - a. Read a prose text and analyse the efficacy of the elements in it giving evidence from the text to support your points.

WEEK 23

Learning Indicator: *Appreciate prose texts (title, theme, diction, literary devices, etc).*

Theme Or Focal Area: Appreciating A Prose

Revise the elements of prose.

The elements are character, theme, plot, setting, point of view, and mood. Learners should explain these terms in pairs and share their views.

Appreciating a prose text: Appreciation is reading, understanding and making a critical judgement of the theme, style, use of figurative and non-figurative language as well as other elements of literary work. To appreciate a prose text, do the following:

STEPS	DESCRIPTION	GUIDING POINTS
1.	Content (What)	What is the selection about? What are the main ideas? Make a short summary.
2.	Theme or focus (Why)	What is the primary purpose of the writer?
3.	Point of view or Perspective	Who is speaking? Who is the audience? Is the speaker the 'voice' of the writer or one of the characters?
4.	Setting (Where and When)	What clues are there to the place and time of the writing? Find specific examples to support it. How does the setting affect the theme?
5.	Style (How)	Check the structure and tone. What words does the writer use? Look for the way the writer uses punctuation and sentence patterns. Is there a dialogue? Is it distinctive? What kind of imagery is used? What is the tone or mood of the piece? How is it archived? How does the tone relate to the theme or focus?

Summary of the prose appreciation steps:

1. Content (What)
2. Point of view (Who)
3. Theme or Focus (Why)
4. Setting (Where and When)
5. Style (How)

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

Learning Task

1. State the elements of a prose text.
2. State the things that should be considered when appreciating a prose text.
3. Briefly describe any three of the things mentioned.
4. Read a prose text of about 500 words and critique based on the knowledge you have gained in this lesson.

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.

Key Assessment

1. **Level 2 Assessment: Skills building**
 - a. State and explain the steps in appreciating a prose text.
2. **Level 3 Assessment: Strategic reasoning:**
 - a. In pairs, learners should read a given prose text and appreciate it considering the characters, and setting. The pairs should make a presentation for discussion.
 - b. Read a prose book. Appreciate it considering theme, subject matter and style.

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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