



**MINISTRY OF EDUCATION**

**GA**

**TEACHER MANUAL**



**Year 1 – Book 2**



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

# MINISTRY OF EDUCATION



REPUBLIC OF GHANA

## GA

**For all Senior High Schools**

**Teacher Manual**

**Year one - Book Two**



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

## GA 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 21<sup>st</sup> 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 21<sup>st</sup> Century Skills and Competencies

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

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

## Balanced Approach to Assessment - not just Final External Examinations

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

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

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.	Mei Ahie sanegbaa	Niiashishinumɔ sanegbaa	1	1	2	1	1	2	1	1	3
		Fɔnɔlɔgi (Gbɛɛmɔ)	1	2	4	2	2	4	1	1	2
		Nikanemɔ	1	1	3	1	1	2	1	1	2
2.	Wiemɔ Ke Nitsumɔ	Wiemɔ wekui ke amɛjebɔ	1	1	4	1	1	4	1	1	3
		Mlai ni akɛɲmaa nii ye Ga wiemɔ mli	1	1	3	1	1	2	1	1	2
		Sanɛɲmaa henɔi	1	1	3	2	2	4	1	1	1
		Sanenaajiemɔ ke saneshishitsɔmɔ	1	1	1	1	1	1	1	1	2
3.	Kusum Nifeemɔi ke Mankuramɔ Gbejianɔtoo	Kusum nifeemɔ	2	2	3	2	2	5	2	2	4
		Shikwɛɛ loo gamei amanɲkuramɔ Gbejianɔtoo	1	1	2	1	1	3	-	-	-
4.	Jɛɲnilee ni Kɔɔ Ghana Wiemɔ He Kasemɔ	Akrɔkuay saji/ɲaay saji	1	1	2	1	1	2	1	1	2
		Wojiaɲ saji	1	1	2	1	1	2	1	1	2
<b>Total</b>			<b>12</b>	<b>13</b>	<b>29</b>	<b>14</b>	<b>14</b>	<b>31</b>	<b>11</b>	<b>11</b>	<b>23</b>

### Overall Totals (SHS 1 – 3)

<b>Content Standards</b>	<b>37</b>
<b>Learning Outcomes</b>	<b>38</b>
<b>Learning Indicators</b>	<b>83</b>



## SECTION 6: WOWEI AGBEI KE KPOKUAFOIAD HETSUU KE HEBEJEMO

Strand: **Kusum nifeemɔ ke mankuramɔ gbɛjianɔtoɔ**

**Sub-Strand:** Kusum nifeemɔ

### Learning Outcomes:

1. *Ana seenamɔi ni yɔɔ wowei agbei ahe.*
2. *Ha subaŋ kpakpai ke seenamɔi ni anaa ye kpkuafɔaiŋ hetsuu ke hebejemɔ ye Gamei asateŋ ke meɪ kroko ahe.*

### Content Standards:

1. Afee abifao kpojiemɔ kusum le atsɔɔ.
2. Akwe ni afee bɔ ni anu hetsuumɔ shishi atsɔɔ.

### 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 Kaimɔ/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 Kaimo 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**

**Nikasemɔ otii:** *Nyetaoa mumɔi loo jemawɔji ni yɔɔ kpɔ le mli agbei, hei ni amejɛ ke nɔ hewɔ ni amehie nakai gbeii le*

**YITSO: Mumɔi, loo jemawɔji agbei****Mumɔi/Jemawɔji**

Mumɔ ko, jemawɔɲ. Eji mumɔ ko loo jemawɔɲ, tamɔ wɔɲ loo wɔyoo ni aheɔ le ayeɔ ye kpɔ ko mli ake eyeɔ ebuaa amenifeemɔi loo eye hewale ye amenifeemɔi anɔ, hewɔ le ajaa le. Wɔji nɛɛ ahenɔi ni yɔɔ maji krokomei ajamɔ mli le ekomei ji Zeus, Apollo, Athena, Ares, Aphrodite, Poseidon, Hades, Thanatos, Dionysus, Hera, Artemis, Hephaestus ke Hermes. Anaa wɔji nɛɛ ekomei ye blema maji tamɔ Greek jamɔi tamɔ Norse mli, jemawɔji tamɔ Thor, Odin, Tyr, Frey, Freya, Baldur ke Loki le abuo amɛ jogbaɲɲ ni ajaa amɛ. Ye Ghana le kpokpa wuji loo wiemɔ fɛɛ wiemɔ ye ejemawɔji ni eheɔ amɛɛ eyeɔ. Nyama ke Bosumtwi ye Kumase .Jemawɔji nɛɛ ekomei ye Ga ni nomei ji:

*Ga:* Dantu, Nae, Sakumɔ, Kɔɔle, Klote, La Kpa, k.n.k.n..

Wɔɲ gbei ni akehaa adesai

Eji gbei ni akehaa adesai ni ke wɔji nɛɛ naa sharamɔ ni amehɛɔ amɛ ameyɛɔ ni amejaa amɛ.

Wɔji komei agbei:

Gua, Oyaadu, Gbɔbu, Sakumɔ, Naaye, Dantu, Kɔɔle, Afiee, Klote, Densu ke ekrokomei.

NB: Tsɔɔloi baanye amekɛ gbeii nɛɛ ekomei afata he pii.

Sɛenamɔi ni yɔɔ mumɔi loo wɔji agbeii ahe

Ehaa ayɔsɛɔ he ni mɔ ni ake gbei le ewo le le je.

- Ehaa ayɔsɛɔ he ni mɔ ni ake gbei le ewo le le je.
- Ehaa anaa tsakpaa ni ka mɔ ni hie gbei le ke jemawɔɲ le teɲ. Gbei le tsɔɔ ake tsakpaa ko ka mɔ ni ake gbei le ewo le le ke jemawɔɲ le teɲ, ni anaa wɔɲ le nifeemɔi komei ye mɔ ni ake gbei le ewo le le he.
- Eyeɔ ebuaa kefaa mɔ ni hie egbei le he, kekuraa kusumi le. Ewaa kebuaa gbeiwoo kusum nifeemɔ le naa ni elajee ejaake akemiitsu nii be fɛɛ be. Efaa jemawɔji agbei ni fata gbei henɔi ni aketsuo nii ye gbeiwoo mli le ahe ni elajee. Jemawɔji agbei fata gbei henɔi srɔtoi le ahe ye Ghana fɛɛ. Shii abɔ ni ake jemawɔji agbei woɔ abifabii le nakai nɔɲɲ anaa amehɛ sɛenamɔi ke yibaamɔi le.
- Etsɔɔ fɔlɔi le ahemɔkeyeli ni etswaa adafi ye abifao le hɔɲɔɔ gbɛ nɔ ni atso kena abifao le. Ye gbei komei anɔ le keji mei ni ebote gbala mli naaa bi afɔ le, ameyashwaa ake keji jemawɔɲ le ha amɛ bi ni amefɔ le, amekɛ abifao le baawo jemawɔɲ le. Ene ha ni ake abifabii komei woɔ jemawɔji ye akutsei amlɛ le.

Nikasemɔ mli Nitsumɔ

1. Meni ji jemawɔɲ.
2. Gbalamɔ jemawɔji agbei amlɛ otsɔɔ koni oha nɔkwemɔnɔi enyɔ.
3. Ha jemawɔji agbei nɔkwemɔnɔi enyɔ.
4. Tsɔɔmɔ sɛenamɔi ni yɔɔ jemawɔji agbei etɛ he.

## 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.***

## Kaa oti

#### 1. Dɛɛ 1 Nitsumɔ: Kaimɔ:

- a. Tsɔɔmɔ nɔ ni ji jemawɔji agbei.
- b. **Dmalamɔ** jemawɔji agbeii enumɔ ye okutso le mli koni nyesusu amejeehei ahe.

#### 2. Dɛɛ 2 Nitsumɔ: Hesale tswaa

- a. Gbalamɔ sɛenamɔi ni yɔɔ jemawɔji agbei ete mli ke bo diɛntse owiemɔkulibii

#### 3. Dɛɛ 3 Nitsumɔ: Susumɔ ni mli kwɔ kenitsumɔ

- a. Ani oheɔ wiemɔmuu nɛɛ owoɔ mli keyashio negbe: ‘akutsei aka he amɛke jemawɔji agbei awo abifabii ni afɔfɔi’.

**WEEK 17****Nikasemɔ otii:**

1. *Nyesusua oblayei ke hii ahetsuumɔ gbejianɔtoi ni haa anaa mɔ ko ake onukpa he (mɔ floŋŋ onukpatsɔmɔ gbejianɔtoo: dani, beiaŋ, ke no sɛɛ).*
2. *Oke hetsuumɔ gbejianɔtoi ni akekpeɔ mei floŋŋ kebaa amenukpatsɔmɔ mli ye akutsei srɔtoi amlɪ ye Ghana le atotoi he.*

**YITSO: Kpokuafoiaŋ hetsuumɔ ke hebejemɔ:****Kpokuafoiaŋ:**

Enɛ ji beiaŋ ni gbeke nuu loo yoo hiesale tsɔɔ ake ebaanye ewo loo eŋɔ hɔ ni efɔ bi. Eji gbejianɔtoi ni baa keje afii 10-14 ye yei amlɪ ni ebaa keje afii 12-16 ye hii amlɪ. (Bei komei le ebaa mra loo esɛɛ tseɔ ye mei komei amlɪ)

**Gbɔmɔtsɔŋ tsakemɔi ye yei amlɪ**

- Kpokoashaa loo fufɔjee
- Shitsaa (tsweitsaa ye shi) ke ŋaashitsaa (tswei tsaa ye ŋaashi)
- Tsuiaseeyaa loo feɔ bla
- Tsakemɔi ye gbɔmɔtsɔŋ

**Gbɔmɔtsɔŋ tsakemɔi ye gbekebi hii amlɪ**

- Hamɔ ke dɔlɔ feɔ agbo
- Tswei tsaa ye shi ke ŋaashi
- Enaa kpɔiaŋ tuamɔ ke hewale
- Gbee mli gbeleɔ
- Tseŋ ke tsweitsaa ye hie
- Enaa kwɔle

**Gbejianɔtoi ni akekpeɔ mei floŋŋ kebaa amenukpatsɔmɔ mli:**

Enemei ji hetsuumɔ gbejianɔtoi ni afeɔ ahaa mei floŋŋ ye amewalashihile mli. Keje gbekebiashi keyaboteɔ amenukpatsɔmɔ mli ye gbeiwoo kusum sɛɛ. Eji gbejianɔtoo ni hii ke yei fee tsɔmɔɔ mli ketsɔɔ he ni ameshe ye jɛŋshihile mli, ketsakeɔ ame keboteɔ onukpayeli mli. Eji kadimɔ ni jieɔ he feɔ kpo, ehaa ofeɔ krɔŋkrɔŋ ni anaa ogbojee. Gamei tseɔ bei neɛ ake hetsuumɔ bei ni kusumii le ekomei ji otsentse, deŋtuwoo loo otofo.

**Hetsuumɔ**

*Dani abaabote gbejianɔtoo le mli*

Gbaa nɔ ni sa feemɔ

Gbaa nɔ ni sa dani aje nifeemɔ le dieŋtse shishi. Nomei ji

- Akadi tsakemɔi ni eba ye mɔ floŋŋ le mli.
- Tsi he keje mei bibii ahe koni atsɔɔ le nɔ ni sa feemɔ
- Oke onukpai ni yɔɔ akutso le mli ana sanegbaa loo mei ni baatsu kusum le ke jemawɔŋ le hu.

Ye kusumtsumo le mli

- Tsweishɛɛ
- Hejuu ye nsho loo faa mli
- Shia sei notamo loo ye te diŋ no
- Kusumi nibii ke hesaamo
- Kpojɛɛ ye manjara no
- Niyenii hamo
- Dkpaiyeli

Kusumfeemo le sɛɛ

- Nikee tuu
- Nyamo
- Miishɛɛnamo

Mo floŋŋ kpeemo he sɛɛnamo

- i. Ehaa anaa ake oje gbekebii atɛŋ keyabote onukpai amlɛ
- ii. Ehaa ankroankro nilee loo jweŋmo ni he hiaa keha gbɛhe hee mli ni eyabote le kuramo.
- iii. Ehaa mo fɛɛ mo naa leo ake nakai mo floŋŋ le eshe nuu loo yoo ni baanye ebote gbalashihile mli.
- iv. Ehaa shihile kroŋŋ ye akutso le mli
- v. Eke nyam bahaa mo floŋŋ le ke eweku fɛɛ
- vi. Eyeo ebuaa akutso le
- vii. Enaa shihile mli hesalei

### Nikasemo mli nitsumo

1. Meni ji kpokoafoiang hetsuumo ke bejemo kusum le?
2. Ha sɛɛnamo ete ni kpokoafoiang hetsuumo ke bejemo le kebaa.
3. Gbalamo mli koni otsɔɔ no hewo ni sɛɛnamo enyo ni otse le he hiaa le
4. Ajara hetsuumo ke bejemo gbɛjianotoo le mli ete, tse fɛɛ koni otsɔɔ no ni yaa no ye fɛɛ eko mli.
5. Oke nilee ni ona le akwe mfoniri le koni oke mo ni ta omasei le agba no ni ona le he sane



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 Ndeti (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.

## Kaa oti

### 1. N̄le 1 As̄sim̄nti: Kaimo

- a. Gbalamo hetsuumo gbejianotoo le mli
- b. Gbalamo nifeemai ete ni afeɔ dani aboteɔ hetsuumo gbejianotoo le mli.

### 2. N̄le 2 As̄sim̄nti: Hesale namo

- a. Gbalamo nifeemai ete ni anaa ye mo hetsuumo kusumfeemɔ le mli.
- b. Tsɔomɔ nibii ete ni afeɔ keji agbe hetsuumo kusum oti le dieɲtse naa.

### 3. N̄le 3 As̄sim̄nti: Susumo vii

- a. Kwemo nifeemai ahe seenamo ye wɔɲmenen̄men̄e bei nee amli ye wokutso nee mli.

## YITSO: Kpokuafoiaɲ hetsuumo ke bejemɔ he susumo

### Susumo kpokuafoiaɲ hetsuumo ke bejemɔ he

#### Oti ni je am̄he

- i. Ake kusum nibii tsuo nii
- ii. Afeɔ ye gbii sr̄toi komei anɔ
- iii. Afeɔ be ni mo le ji mo floɲɲ
- iv. Ake mei le too ye tsui sr̄toi komei amli
- v. Afeɔ yitsoi sr̄toi ahaa mei nee



**NB:** *Nɔkwelɔi ke nibii ni je amɛhe le eko afata he keji pii ye.*

**Srɔtoi ni yɔɔ nifeemɔi nɛɛ amlɔi.**

- i. Srɔtoi ye nibii ni aketsuɔ kusumii nɛɛ amlɔi
- ii. Srɔtoi ye gbii ni aketsuɔ kusumii nɛɛ amlɔi
- iii. Srɔtoi ye niyenii ni ahaa amɛ le mli
- iv. Afeɔ mumɔŋ ke heloŋ hebuamɔi.

*Nɔkwelɔ baanyɛ eha kaselɔi aya intaneti le nɔ keyatao bɔ ni afeɔ hetsuumɔ kusumii nɛɛ.*

### Nikasemɔ mli nitsumɔ

1. Kwemɔ Kpokuafoaiŋ hetsuumɔ ke bejemɔ he vidio ye wiemɔi krokomei amlɔi (Dangme, Ashante, Mfantse, Nzema, kn.kn)
2. Kaselɔi asusu nɔ ni amɛna ye vidio nɛɛ mli le ahe ni ameketo amɛnɔ le he koni amɛtsɔɔ nɔ ni yeɔ he gbɔ ke srɔtoi ni yɔɔ mli hu.

## 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.

## Kaa oti

#### 1. Dɛle 3 Strategic reasoning:

- a. Peimɔ tsakpaa ni yɔɔ omaŋ ke maŋ kroko ni kɔɔ kpokuafoaiŋ hetsuumɔ ke bejemɔ kusum tsumɔ le mli.

#### 2. Nɛle 4 Jwɛŋmɔ keya shɔŋŋ:

- a. Keji ona hegbe koni otsake kpokuafoaiŋ hetsuumɔ kusum nifeemɔi komei ye owiemɔ le mli le, te emli nɔ ni obaatsake hu, ni meni hewɔ?

## Section 6 Review

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

### Additional reading

1. Owu-Ewie C. (2015). *Language teaching skills: A guide for language teachers*. Shine Prints Company Ltd.
2. Blanton, L.L. (2021). *Composition Practice*. Heinle ELT.
3. DeJoy, N. C. (2021). *Undergraduate writing in composition studies*. Utah State University.
4. Prempeh, A. A. (2023). *Akanfoɔ amammerɛ ne Akan kasadwin*. Premesco Publications.
5. Prempeh, A. A. (2021). *Asnate twi nyansapɔ*. Premesco Publications.

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1. Ansah, O. (April, 2021): Performance of ‘Dipo’ puberty rite resumes in Krobo after Covid-19 restrictions. Joydady Multimedia. <https://mybrytfmonline.com/e-r-performance-of-dipo-puberty-rite-resumes-in-krobo-after-covid-19-restrictions/>
2. Dolphyne, F. A & Dakubu, K M. E. (1988). The Volta-Comoe languages. In M. E. Kropp Dakubu (Ed.), *The Languages of Ghana* (50-90).
3. Ndetei, C. (May, 2018). Puberty rites in Ghana: Types and significance. Yen.Com.Gh. <https://yen.com.gh/110451-puberty-rites-ghana-types-significance.html>
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## SECTION 7: KUSUM NIFEEMŌI KĒ MANKURAMŌ GBĒJIANŌTOO

Oti: Kusum nifeemŌi kĒ mankuramŌ gbĒjianŌtoo

Oti mlijaa: Kusum nifeemŌ

**NikasemŌ mli gbĕkpamŌ:** *Akwe subaŋ kpakpai kĒ sĕenamŌi ni yŏŏ kusumii nifeemŌi ahe.*

### Content Standard:

Ha nilee kĒ bŏ ni onuo kusum nifeemŌi kĒ mankuramŌ gbĒjianŌtoo lĕ shishi ohaa.

### 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**

**Nikasemɔ oti:** *Ataa kusumnaa nɔyeli kuramɔi srɔtoi le (Papa, wekuyitso, weku tɔkpaa yitso)*

**YITSO: Kusum nifeemɔi ke maŋkuramo gbejianotoo (Shia)****Kusumnaa Gbejianotoo**

Eji nɔyeli ko ni shikwɛebii ke amenilee sharaa, kekuraa, ketsɔɔ he ke mliwoo gbejianotoo nɔ.

**Nɔyeli shikamɔ ye wekui amlɔ**

Weku Tɔkpaa Hiɛnyiɛlɔ: Weku-tɔkpaa ji mei komei ni tsakpaa ko ka amɛteŋ loo ni yɔɔ gbalashihile mli ni amɛbua amɛhe naa akɛ ku kome. Eji wekui ni hiɛ tsakpaa kome, amɛjɛ blematse kome mli, ni amɛhie hiɛnyiɛlɔ kome ni amɛkɛ woo haa. Efɔɔ kaa akɛ amɛhie subaŋ kome, yinɔto kome ke gbekpamɔ kome ni buaa amɛnaa. Mɔ ni mei nɛɛ kɔɔ akɛ enyie amɛhie le batsɔɔ nɛkɛ tɔkpaa nɛɛ hiɛnyiɛlɔ ji yitso le. Ye kusumii komei amlɔ le wekuyitsei le kpeɔ ni amɛwoɔ amɛteŋ mɔ kome ni le etsɔɔ tɔkpaa le yitso.

**Weku yitsei:** Mei nɛɛ ji mei ni wekumei abii ehala akɛ amɛweku hiɛnyiɛlɔ ni anaa amɛ akɛ weku yitsei.

Tse Ataa: Tse Ataa ji weku kɔklɔɔ le yitso ni le, eŋa ke ebii yɔɔ mli le. Amɛkwɛɔ amɛweku kɔklɔɔ le mli bii ahiamɔ nibii fɛɛ.

**Hiɛnyiɛlɔi srɔtoi le ke amɛnɔkwɔlɔmɔ nɛ:**

- i. Weku Tɔkpaa yitso
- ii. Weku yitso
- iii. Tse Ataa

Gbenaa hielɔi le anitsumɔ ke amɛhe seenamɔi:

**Weku Tɔkpaa hiɛnyiɛlɔ:**

- i. Le ji Tɔkpaa le kojolɔnukpa
- ii. Le ebaa Tɔkpaa le blema saji ayi
- iii. Le ekuraa Tɔkpaa le kusumi fɛɛ.
- iv. Eji egbenaa akɛ ebaa tɔkpaa le shikpɔji fɛɛ ayi.
- v. Ebɔɔ mɔdɛŋ akɛ atsɔse yinɔbii ni baa le koni amɛnu tɔkpaa le shishi ni amɛbaa gboshi nibii le ayi.

**Wekuyitso:**

- i. Efaa weku le he kejeɔ haomɔi amlɔ
- ii. Eyeɔ ebuaa wekumei abii anɔyaa
- iii. Ekweɔ ni toijɔle ahi weku le mli

**Tse Ataa:**

- i. Ewoɔ mla ni ekweɔ akɛ aye nɔ
- ii. Ehaa ewebii naa he afabaŋfoo
- iii. Ehaa amɛnaa shifimɔ ke hewale ye amɛmli
- iv. Le ji kleŋkleŋ tsɔselɔ
- v. Ehaa ewebii le anitaomɔ nibii

- vi. Ewebii le naa le ake nokwemono kpakpa

**NB: Tsɔɔlɔ aha kaselɔi ale ake nyemei hu amegbenaa nitsumo ye weku le mli..**

### Nikasemɔ nitsumo

1. Tsɔɔmɔ kusumnaa nɔyeli shikamɔ ye shia mli.
2. Nyesusua wekutɔkpaa hienyielɔ gbenaa nitsumo ete he.
3. Nyepɛia Tse Ataa gbenaa nitsumo ete le amlɔ.
4. Kusumnaa nɔyeli gbejianotoo le jeɔ shishi ye wekukɔklɔ mli. Tsɔɔmɔ nɔyeli nɛlei srɔtoi le ni okase he nii le.

## 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.**

## Kaa oti

### Ɖele 1 Asesimenti: Kaimo

- a. Nyesusua kusumnaa nɔyeloɔi ni yɔɔ shia le ahe.
- b. Too nɔyeloɔi nɛɛ anaa keje nokwɔle mli.

### Ɖele 3: Jwɛnɔmɔ keya shɔnɔn

- a. Kwemɔ kusumnaa nɔyeli gbejianotoo le mli koni osusu seenamɔi ni maɔnbii ke shiabii naa ye he.

**WEEK 19**

**Nikasemɔ oti:** *Kwemɔ kusum nifeemɔi ke mankuramɔ gbejianotoo mantsemɔi (mantsewalɔi, mantse wolɔi, knkn)*

**YITSO: Kusum nifeemɔi ke mankuramɔ gbejianotoo**

Gbenaahielɔi anɔkwɔlɔmɔ ye mantseyeli gbejianotoi amlɔ

Eji tso ni tsoɔ gbenaahielɔi anɔkwɔlɔmɔ. Etsɔɔ nɔkwɔle shishi ni mɔ ko yɔɔ ke nɔkwɔlei ni yɔɔ le hu eshishi, ni amena a mehewale kejeɔ edeɗ le anaatoo.

Bɔ ni eyɔɔ le ne:

- *Ga Jaku Mantse wulu (King)*
- *Kpokpa wuji anɔ Mantsemɔi nukpai – Paramount Chief*
- *Kpokpa bibii anɔ Mantsemɔi – Divisional Chief*
- *Maji Bibii anɔ mantsemɔi – Sub-Divisional chiefs (Town and villages).*

*Neke ji bɔ ni naatoo le yaa le ehaa*

*Je yitseɔi nee aseɔ le, aye gbenaahielɔi krokomeɔi ni fataa he keyeɔ amebuaa mantse le kekuraa maji le ye ɗeleɔi fee anɔ. Gbenaahielɔi le ekomeɔi ne:*

- *Manɗnye*                      *Maji le fee woɔ manɗnye keyeɔ buaa mankuramɔ le, titri le, yei agbejianotoo.*
- *Manɗkralo*                    *Awoɔ manɗkralo ni ekweɔ mantse seɔ keji ebe.*
- *Jaasetse*                      *Ga maji pii woɔ ni mei komeɔi hu woo jasetse.*
- *Akwashɔntse*                *Awoɔ gbenaahielɔi nee ye ɗeleɔi fee anɔ keyeɔ buaa mankuramɔ le.*
- *Shipi*                          *Awoɔ lumɔ nee ni eyeɔ ebuua akwashɔntse ketsuɔ nii*
- *Wulɔmɔ*                        *Gbenaahielɔi nee hie ehe. Ye mumɔɗ gbefan le, le ji hienyielɔ.*
- *Seitse*                         *Lumɔ nee ji mɔ ni kuraa mantse sei le ni etsuɔ he kusum.*
- *Seinye*                        *Lumɔ ni yeɔ buaa seitse ketsuɔ sei ke etsu le mli kuramɔ he nii.*
- *Atofotse*                      *Awoɔ lumɔ nee ni etoɔ mantse wulamɔ nibii fee, hei pii le fotro hu.*
- *Woleiatse*                    *Atoɔ lumɔ nee keji ɗshɔnaa man ni ayaawo ye mli.*
- *Okwaafoiatse*               *Atoɔ lumɔ nee keji okwaafoi ji manɗbii le.*
- *Asafoiatse*                   *Lumɔ nee hɔ Shipi shishi ni eke le tsuɔ nii*
- *Asafoianye*                 *Lumɔ nee hɔ shipi shishi ni eke le tsuɔ nii*
- *Wekuyitso*                   *Wekui ni yɔɔ man le mli le fee ye ameweku yitseɔi ni wekui le diɗntse woɔ.*

*Lumeɔi ni ato amenaahielɔi nee fee ye gbenaahielɔi nitsumɔi ni ametsuɔ amehaa amemantsemɔi le keyeɔ buaa amemaji, kpokpaa ke Jaku le kuramɔ, Ene hewɔ le, mantse fee mantse naa neke lumeɔi nee eko efataa eseɔi le he keyeɔ buaa emantseyeli le.*

*Mantse wulu ke eshishi bii*

*Ye Gameɔi le amlɔ le mantse ni da fe fee ji Mantse Wulu (King).*

**Ga Mantse (King)**

- *Le ji tse ye Ga maji le nɔ*
- *Ekweɔ Ga maji le nɔ*

- *Ekweo ni ayeo afi ni atsuo kusumi*
- *Le ji shi tse*
- *Efo kusumi ahe afaban*
- *Eke noyaa bahaa eman le*
- *Le ji kojolonukpa ye Ga Jaku ke emajiatsemei le ano.*
- *Etsuo sei le kusumi*
- *Ewo mla*

*Je le esee dani wonaa Manɔtsenukpa (Paramount chief) Ameji ehewo tsei ni yeo buaa le kekuraa Ga Jaku le (Ga State).*

***Manɔtsenukpai (Paramount chief)***

- *Ekweo ekpokpa le no*
- *Ekweo ni ayeo afi ni atsuo kusumi*
- *Le ji shi tse*
- *Efo kusumi ahe afaban*
- *Eke noyaa bahaa eman le*
- *Le ji kojolonukpa ye maji ni yoo eshishi le ano*
- *Etsuo sei le kusumi*
- *Ewo mla.*
- *Ameke ameshishi bii le ahaomoi yaha le ni amejweho he ketao tsabaa ye amehaomoi le ahe.*

*Kpokpa agboi ano manɔtsemei ni ji Manɔtsenukpa le hu ye kpokpa bibii ano Manɔtsemei (Divisional Chiefs) ye ameshishi ni hie maji babao*

***Kpokpa Bibii ano Manɔtsemei (Divisional Chiefs)***

- *Ekweo ekpokpa le no*
- *Ekweo ni ayeo afi ni atsuo kusumi*
- *Le ji shi tse ye ekpokpa le no*
- *Efo kusumi ahe afaban*
- *Eke noyaa bahaa eman le*
- *Le ji kojolonukpa ye emaji ni yoo eshishi le ano*
- *Etsuo sei le kusumi*
- *Ewo mla.*
- *Eke eshishi bii le ahaomoi yaha emajtsenukpa le ketao naa tsabaa*

*Kpokpa bibii ano manɔtsemei (Divisional Chiefs) hu hie maji ano manɔtsemei (town/village chiefs and for that sub-divisiona chiefs) hu ho kpokpa bibii ano majiatsemei le ashishi*

***Majiatsemei Bibii***

- *Ekweo ekpokpa le no*
- *Ekweo ni ayeo afi ni atsuo kusumi*
- *Le ji shi tse*
- *Efo kusumi ahe afaban*

- *Eke nɔyaa bahaa emaj le*
- *Le ji kojolɔnukpa ye maji ni yɔɔ eshishi le anɔ*
- *Etsuo sei le kusumi*
- *Ewoɔ mla.*
- *Ameke amemaji le ahaomɔi yaha Kpokpa bibioo ni ehɔ eshishi le nɔ mantse le.*

*NB: Srɔtoi ye mantsemei ahalamɔ, amewomɔ ke amekpojiemɔ mli ye maji srɔtoi anɔ. Tsɔɔlɔi akwe ni ameyi gbe ni kɔɔ he ni ameyɔɔ le kusum le nɔ. Tsɔɔlɔi baanye amekɔ mfoniri ni fata he le awo nitsɔmɔ le obɔ*

*NB: Tsɔɔlɔi atao mfonirii ni sa afata he ketsɔɔ nii le.*



*Source: E.A Tetteh, Ph.D.X.com*





*Source: Blacksonrise.com (2020)*



*Source: WorldAtlas (2024)*



*Source: Art+Feminism (2022)*

### **Nikasemọ nitsumọ**

#### **Kadaagbamọ**

Mẹi komei susuọ ake Maṅtsemẹi amanṅkuraṁọ bei eho ni ehe ehiaaa dọṅṅ. Mẹni ji osusumọ ye neke jwẹṅmọ tsọmọ nẹe he. Ani okẹ amẹ kpaa gbee loo mẹni oyọọ kẹemọ? Kaselọi abote ene mli vii koni amẹkadaagbamọ lẹ afee fitsofitso ni ehie aka shi

### **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.**

### Kaa oti

#### 1. Dɛɛ 1 Asɛsimɛnti: Kaimɔ

- Namɔ ji maɲtse?
- Namei ji maɲtse wolɔi?
- Namei ji maɲtsemɛi bibii?

#### 2. Dɛɛ 2 Asɛsimɛnti: Hesalɛ

- Te awɔɔ maɲtse tɛɲɲ yɛ kpɔkpa lɛ nɔ?
- Feemɔ nɔyeli tso ni maɲtsemɛi kɛtsuɔ nii yɛ nyemaɲ lɛ mli.

#### 3. Dɛɛ 3 Asɛsisimɛnti: Jwɛɲmɔ kɛya shɔɲɲ

- Yɛ osusumɔ mli lɛ, ani ehe hiaa akɛ aya nɔ akɛ maɲtsemɛi amaɲkuramɔ atsu nii

NB: Tsɔɔɔi akwɛ akɛ kaselɔ atsɔɔ nɔ hewɔ ni amɛkɛɔ nɔ ni amɛkɛɔ lɛ.

## 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

- Blanton, L.L. (2021). *Composition Practice*. Heinle ELT.
- DeJoy, N. C. (2021). *Undergraduate writing in composition studies*. Utah State University.
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5. Pinterest (n.d). Ghana queen arrives at Aburi festival. <https://www.pinterest.com/pin/474215035740592466/>
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7. WorldAtlas (2024). The culture of Ghana. WorldAtlas.com. <https://www.worldatlas.com/articles/the-culture-of-ghana.html>

## SECTION 8: LITERATURE

Oti: Jɛnɛlee ni kɔ Ghana wiemɔ he kasemɔ

Oti mlijaa: Akɔkuanɔ saji/njaanɔ saji

### Nikasemɔ gbɛkpamɔ:

1. *Kaselɔ kɛ nilee kɛ shishinumɔ ni ana atsu nkɔpaiyeli kɛ yarawoo lala kusumi le.*
2. *Kaselɔ kɛ nilee kɛ shishinumɔ ni ena yɛ otui ni yɔɔ Afoata he ajie agugui amlɛ yɛ sane ko he.*

### Content Standards:

1. Atsɔɔ susumɔi kɛ shishinumɔ ni ana yɛ nkɔpaiyeli kɛ yarawoo lala he.
2. Atsɔɔ shishinumɔ yɛ Afoata he.

### INTRODUCTION AND SECTION SUMMARY

This section discusses concepts under oral literature and written literature of the Ghanaian language. Under oral literature, concepts like libation and dirges are discussed. Under written literature, the concept of prose is discussed. The concepts are first introduced to learners then their significance and how they are performed are introduced later. They will be introduced to classroom activities that promote GESI. This section is essential for learners not only in the context of Ghanaian language studies but also establishes links with related subjects such as Religious Studies. The section equips learners with the requisite skills of appreciating their culture and the cultures of other groups. The examples given are not exhaustive. Teachers are advised to look for other examples and add on to what has been given. The teacher is encouraged to support the gifted and talented as well as learners with Special Education Needs.

Teachers are guided to take care of learners with SEN.

*The weeks covered by the section are:*

**Week 20:** *Libation*

**Week 21:** *Dirges*

**Week 22:** *Elements of Prose*

**Week 23:** *Prose appreciation*

### SUMMARY OF PEDAGOGICAL EXEMPLARS

The pedagogical exemplars employed include a variety of creative approaches to teaching Ghanaian language. Initiating talk for learning includes the use of whole class and group activities to enhance learning outcomes in the classroom. It also helps animate the class and develop a love of learning. In collaborative learning, learners collaborate in groups and pairs to find solutions to problems and concepts. In experiential learning, whole class activities are employed to make learners understand concepts better. These pedagogies help in developing self-confidence in learners. For the gifted and talented learners in the class, teachers are encouraged to assign them higher tasks and to ask them to perform leadership roles as peer-teachers to guide colleague learners to have a deeper understanding of Ghanaian language concepts. Teachers are guided to take care of learners with SEN.

**ASSESSMENT SUMMARY**

The assessment strategy for this section ensures a balanced evaluation of Kaimo/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 Kaimo questions and short oral answers and discussions to offer insights into foundational knowledge of the concepts. Dæe 3 strategic thinking skills questions progress to short essays or oral presentations, evaluating students' ability to appreciate their culture.

**WEEK 20**

**Nikasemɔ otii:** *Akwɛ otii ni yɔɔ ŋkpaiyeli mli (Jaomɔ, shɛɛwiemɔi kɛ naamuu)*

**YITSO: Ɖkpaiyeli****Ɖkpaiyeli**

Eji nifeemɔ ko ni ake daa, akpeteshi, weŋ, ŋmadaa, nu, teŋdaa loo nɔ ko ni hie nu su, ni akeshwieshi ahaa mumɔŋ bii (sisai, jemawɔŋ, wɔji loo mumɔŋ bii) koni ametsu nɔ ko pɔtɛɛ ko amɛha. Ake daa tamɔ shinapu, weŋ, akpeteshi, ŋmadaa, kɛ ekrokomei le shwieshi shikpɔŋ ni ajaɔɔ kewɔɔ mumɔi le atooi anɔ ni afaa amɛ koni amɛfee nɔ ko pɔtɛɛ amɛha ye nɔ hewɔ ni ayeɔ ŋkpai le he. Ye hei komɛi le, ake yibii tamɔ abele loo omɔ woɔ nu le mli keyeɔ ŋkpai le. Ɖkpaiyeli yeɔ he eko jogbanŋ ye Afrika bii ashihile mli. Ketsɔ ŋkpaiyeli le nɔ le, aketsɛɔ blema tsemɛi kɛ mumɔi le atoi sɛɛ ni akɛfɔɔ amɛ nine kɛbaa nifeemɔi ashishi hu.

**Ɖkpaiyeli mli tso**

- Agboshimɔ: Aboɔ agoo keshio agbo kɛbiɔ gbɛ ye gbi ni afeɔ nii le mli hewale koni tsemɛi kɛ mumɔi le ahele shi ye nifeemɔ ni baa le he ni amɛye amɛbua.
- Jaomɔ: Atsɛɔ Tse Ofe le kleŋkleŋ, ŋwei kɛ shikpɔŋ, jemawɔji, sisai, kɛ mumɔi krokomei fee ni ole koni amɛbaye amɛbua nifeemɔ le. Akwɛɔ ametsiimɔ kɛ hewale ketɔɔ naa ni atsɛɔ
- Amanieɔɔ: Mɔ ni yeɔ ŋkpai le bɔɔ mumɔi le amanie ketsɔɔ nɔ hewɔ ni nifeemɔ le yaa nɔ le. Ebiɔ koni amɛkɛ amɛhewale abapia nifeemɔ le keyashi naagbee.
- Naamuu: Ye nekɛ ŋele nɛɛ nɔ le ebiɔ jɔomɔ ehaa mɛi ni yɔɔ jemɛ le, kɛ mɛi ni hie jweŋmɔ kpakpa ye adesai ahe le, ni elomɔɔ mɛi gbohii ni ka amɛhewɔŋ kule nɔ fee nɔ ni afeɔ le afite le koni ajie amɛ keje wɔteiaŋ.

*NB: Nɔkwɛlɔ le baanye etao mfonirii krokomei ye ŋkpaiyeli he efata mfonirii le ahe keye abua kaselɔi koni amenu nikasemɔ le shishi jogbanŋ. Eka gbɛ avkenɔkwɛlɔ le baanye eke eko agbe Ɖkpaiyeli gbejianɔtoɔe he. Keji oke eko gbɛ yi le gbalamɔ mli otsɔɔ kaselɔi le.*



*Source: Jayeoba (2023)*



Source: Nana Osei (2014) [immigrantslenz.tumblr.com](https://www.tumblr.com/immigrantslenz)

### **Ɖkpaiyeli gbɛjianɔto:**

*NB: Nɔkwelɔ le akwe ake ebaana video ye Ɖkpaiyeli he lo, koni ejie etsɔɔ kaselɔi ye amenikasemɔ le mli. Nɔkwelɔ le ke ame agba he sane koni amekadi mlijaramɔ otii ni yɔɔ mli*

### **Nɔkwelɔ le akpa nibii ni baa nɛɛ agbɛ:**

- i. Ake nibii ni yeɔ Ɖkpai le.
- ii. Mɔ ni yeɔ Ɖkpai le etsi emama le keba shi.
- iii. Mɔ ni yeɔ Ɖkpai le ejie etokota.
- iv. Ɖkpaiyelɔ le ke ehie tsɔɔ he ko.
- v. Edamɔ shi, eta shi loo ekua shi.
- vi. Eke jaomɔ ni je shishi, ni eke shɛɛwiemɔ ni tsa nɔ ni eke wiemɔkulibiii komɛi mu naa.

*NB: Nɔkwelɔ akadi ake ye kui komɛi amlɛ le yei yee Ɖkpai beja efi ni nuu be (shi wɔyei nyɛɔ yeɔ) Ye nɛke gbe nɔ le agbala 'yoo yee Ɖkpai' wiemɔ le mli atsɔɔ jogbaŋŋ. Nɔkwelɔi baanye aya intaneti le nɔ keyakwe Ɖkpaiyeli video le. Gbetsɔɔmɔ ni baa nɛɛ baaye abua nɔkwelɔi:*

Ga Ɖkpaiyeli vidio: <https://youtu.be/X9wBlgwzHn4>

### **Sɛɛnamɔi ni yɔɔ Ɖkpaiyeli he:**

- i. Ake woo haa Nyɔŋmɔ.
- ii. Ake woo haa jemawɔji ke tsemɛi asisai le.
- iii. Ehaa maŋbii ni yɔɔ jemɛ le naa ameshishi fa.
- iv. Eji nifeemɔ ni haa anaa naatsele.
- v. Etsɔɔ feemɔketsɔɔmɔ nɔ ko ehaa kusumii ke blema saji.
- vi. Etsɔɔ bule ni okɛhaa wekumɛi ke nanemɛi ni etsɔ amɛsɛɛ le.
- vii. Eyeɔ ebuaa wiemɔi hee kasemɔ.
- viii. Ehaa mɛi ke mɛi shara jogbaŋŋ.

### **Nibii ni akeyɛɔ Ɖkpai:**

Srɔtoi ye nibii ni kui srɔtoi keyɛɔ Ɖkpai mli ni ekomɛi nɛ:

tsene, nu, weŋ, omɔ, tɛŋdaa, akpetɛshi, glase, kɔɔpoo, k.n.k.n.





*Nibii komei ni akeyeə ɲkpai (Source: jumia.com.gh/general)*

## Kaa oti

Kaselɔi akwe bɔ ni ayeə ɲkpai ahaa keɲmala nibii nee agbei le.

## 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.

## Kaa oti

#### 1. Nɛle 1 Aseɛimɛnti: Kaimɔ

1. Tsɔɔmɔ nɔ ni ji ɲkpaɪyeli.
2. Susumɔ ɲkpaɪyeli mli otii enyɔ otsɔɔ.

#### 2. Nɛle 2 Aseɛimɛnti: Jweɲmɔ keya shɔɲɲ

1. Nyekwea ɲkpaɪyeli he sɛenamɔi.
2. Esa ni afo ɲkpaɪyeli mli ye maɲ nifeemɔi amlɪ. Ani oheɔ mɛi ni keɔ nakai le owɔɔ mli? Tsɔɔmɔ ojweɲmɔ koni otsɔɔ nɔ hewɔ ni oheɔ owɔɔ mli loo eheee owɔɔ mki.

**WEEK 21**

**Nikasemɔ Otii:** *Yarawoo lalai (Enitsumɔ ke sɛɛnamɔi).*

**YITSO:** *Yarawoo lalai (enitsumɔ ke sɛɛnamɔi).*

**Yarawoo lala**

Eji nyanyɔji ashishikpemɔ ke awerehoo lala ni akɛfoɔ mɛi ni egboi.’ Eji lala ni alaa le bleoo ketsoɔ dɔle ke awerehoo, ni alaa ye yara ke gbele soomɔ feemɔ nɔ. Bei komei le akɛ jieɔ mɔ ni egbo le yi

**Yarawoo lalai aheseɛnamɔ**

- i. Akɛfoɔ mɔ ni egbo le.
- ii. Etsɔɔ tsakpaa ni kaa mɔ ni egbo le wala beiaɲ ke be ni egbo nɛɛ.
- iii. Akɛgbeleɔ sane ko ni he miihia jogbaɲɲ hie.
- iv. Akɛhaa mɔ ni egbo le yaawɔ jogbaɲɲ.
- v. Akɛtsɔɔ ɲmɛɛmɔ ni ko kpakpa ɛɲmɛɛ wɔ he
- vi. Aatao atsɔɔ akɛ mɔ le egbo moɲ shi hienɔkamɔ ji akɛ eye.
- vii. Ye maji komei amlɛ le anaa yarawoo lalai nɛɛ akɛ faafoo kusum keha mɔ ni egbo le.

**NB:** Mfoniri nɛɛ miitsɔɔ mɔ ko ni miila yarawoo lala. Nɔkwelɔ le akwe ene nɔ kegɔala yarawoo lala nifeemɔ le mli etsɔɔ. Nɔkwelɔ atao mfonirri ke vidio krokomei ye yarawoo lalai ahe ni ekɛgɔala nilee nɛɛ mli etsɔɔ.. Nɔkwelɔ le baanye ana yarawoo lalai ahe video ke mfoniri keje <https://youtube.be/-9IN1IfdVz0>



*Eekpa yarawoo lala: Source: Atenteben (2023)*

**NB:** *Srɔtoi ye yarawoo lalai nɛɛ akpamɔ mli ye hei pii. Nɔkwelɔ le atsɔɔ bɔ ni awoɔ yara loo akpaa lalai nɛɛ ahaa ye wiemɔ le mli*

**Kaa oti**

1. Meni ji yarawoo lala?
2. Ha sɛɛnamɔi enumɔ ni yɔɔ yarafeemɔ lalai ahe.

3. Gbalamo sɛɛnamɔi ni oha lɛ mli etɛ otsɔɔ.
4. Te alaa yarafeemo lalai tɛɛɛn yɛ okutso lɛ mli?

## 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.

## Kaa oti

#### 1. Dɛlɛ 1 Asɛsimɛnti: Kaimo

- a. Tsɔɔmɔ nɔ ni yarafeemo lala ji.

#### 2. Dɛlɛ 2 Asɛsimɛnti: Hesale

- a. Yarafeemo lalai yɛɔ he eko jogbanɛn yɛ gbonyo ko yarafeemo kusum mli.
- b. Te alaa yarafeemo lalai yɛ oman lɛ mli ahaa tɛɛɛn?

#### 3. Dɛlɛ 3 Asɛsimɛnti: Jwɛɛnmɔ keya shɛɛɛn

- a. Asaa akwɛ sɛɛnamɔi ni yɔɔ yarafeemo lalai ahe.

## WEEK 22

**Nikasemɔ otii:** *Nyɛsusua Afoata he otii le ahe. (Nk., shwɛlɔi, oti he ni awiɛɔ, naatoo, he ni sane le ba ye, mɔ susumɔ/jwɛɣmɔ, henumɔ, k.n k.n)*

### YITSO: Afoata mli ootui

#### Afoata

Eji gbɛ nɔ ni atsoɔ aketsuɔ Nilee Saji ahe nii. Etsɔɔ bɔ ni atsoɔ wiemɔ nɔ kɛɣmaa nii loo sane ko. Atsereɔ wiemɔi le jogbaɣɣ bɔ ni awiɛɔ le le. Eɣɔɔ gbɛemɔ hɛnɔ kome su asaɣ edamɔɔ shi tiimɔ nɔ. Afoata tsoɔ adesatamɔ nɔ ketsɔɔ mɔ le su kɛ enilee ye yitso ko he.

#### Afoata mli otui:

- i. **Shwɛlɔi:** Amɛ ji mɛi ni niɣmalɔ le taa sane woɔ amɛnaa kɛjɛɔ eyiɣtoo le kpo. Shwɛlɔi nyɛɔ feɔ gbɔmɛi loo kooloi. Saji ni jɛɔ kpo le damɔɔ tsakpaa ni yɔɔ shwɛlɔi atɛɣ nɔ. Shɛlɔi ahe hiaa ye adesa ni ataa le he ni shwɛlɔi nɛɛ nɔɣɣ tsoɔ bɔ ni sane le naatoo yaa le. Shwɛlɔi otii ni yɔɔ sane le mli le haa anaa bɔ ni sane le naatoo yɔɔ. Shwɛlɔi ahɛnɔi ji shwɛlɔ oti kɛ najiaɣwolɔ. Shwɛlɔ oti le ji mɔ ni anuɔ ehe jogbaɣɣ ye adesa le mli. Najiaɣwolɔ le ji mɔ ni woɔ shwɛlɔ oti le nanɛɛɣ ni ehaa le naagbai srɔtoi. Shwɛlɔ kroko hu ji Tsuisalɔ, le le etsakee eyiɣtoo, nɔ ni ka ehie le no efeɔ. Mɔ ko nyɛɛɛ akɔnɛ eyiɣtoo ye sane ko he. Shwɛlɔ kroko hu ji Oyiɣ-etsɛɛɛ-tsoɔmɔ, shwɛlɔ nɛɛ nyɛɛ edamɔ yɣɣtoo kome nɔ. Edamɔɔ ɣaa fɛɛ ɣaa ni abaawo le nɔ ketsakeɔ enifeemɔi kɛ ejwɛɣmɔ.
- ii. **Oti he ni awiɛɔ:** Enɛ ji nɔ nɔ ni adesa le damɔɔ asaɣ no nɔɣɣ akekudɔɔ adesa le nɔyaa. Subaɣi ni shwɛlɔi le jɛɔ le kpo le haa ahaa oti ni awiɛɔ he le, subaɣi le tsoɔ tsakpaa ni ka amɛɛɣ. Adesai komei nyɛɔ amɛjɛɔ otii krokomei kpo kɛfataa oti ni awiɛɔ he le he.
- iii. **He ni sane le ba ye:** Enɛ ji adesa le sɛɛtso. No tsoɔ maɣ loo akrowa loo shihilehe kɛ be nɔ ni nifeemɔ le ba nɔ.
- iv. **Naatoo:** Eji nifeemɔi ni tee nɔ ye adesa le mli le naatoo. Esaa etsɔɔ wiemɔi ni je kpo le anaatoo kɛ bɔ ni nifeemɔi srɔtoi le eko nyiɛɔ ekroko sɛɛ ye adesa le mli. Naatoo le tsuɔ naagbai srɔtoi le ahe nii, awuɣayeli kɛ matani srɔtoi. Enyɛɔ efeɔ gbɛkpamɔ nɔ ko loo mɔ shwɛɛ nɔ ko loo mɛi le anitaomɔ nii. Bei komei le nibii ahie nyɛɔ tsakeɔ trukaa ni akpaaa gbɛ.
- v. **Mɔ ko susumɔ/Jwɛɣmɔ:** Enɛ ji hiɣmɛi ni mɔ ko kekweɔ adesa le mli nifeemɔi le. Ebaanye efɛe mɔ ni jaje loo toibolɔ.
- vi. **Henumɔ:** Enɛ tsoɔ musuɣtsɔle loo nyamɔ ni niɣmalɔ le taoɔ ko ni ehi kanelɔi le amlɔi. Eji gbɛ nɔ ni niɣmalɔ le jɛɔ henumɔ ko kpo ketsɔɔ jwɛɣmɔ mli mfoniri nɔ loo nifeemɔi kɛ nibii krokomei tamɔ nikwɛmɔ nɔ. Enyɛɔ efeɔ awereho sane, kunimyeli, nifeemɔi ni yɔɔ feɔ, hienɔkamɔ loo oshra k.n k.n.

**Afoata he nikasemɔ le nɔdoomɔ:** Shwɛlɔi, oti he ni awiɛɔ, naatoo, he ni sane le ba ye, mɔ susumɔ/jwɛɣmɔ, henumɔ.

#### Nikasemɔ nitsumɔ

1. Mɛɛ gbɛi anɔ shwɛlɔi ahe hia ye niɣmaa mli?
2. Mɛɛ gbɛi anɔ he ni nɔ le ba ye he hia ye niɣmaa mli?
3. Ye osusumɔ mli le, meni nibii haa naatoo le jɛɣma ye niɣmaa mli?

## **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.

## **Kaa oti**

### **Dele 1 Aasesimenti: Kaimo**

- a. What is a prose text?
- b. State the elements of a prose text.
- c. Briefly describe any three of the elements of prose.

### **Dele 2 Aasesimenti: Jwengmo keya shogq**

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

## WEEK 23

**Nikasemɔ Otii:** *Afoata sane henyamɔ (yitso, oti he ni awieɔ, wiemɔ halamɔ, niɲmaa mli ɲaagbei, k.n.).*

### YITSO: Afoata sane henyamɔ

Nyebotea Afoata otui le amlɩ ekoŋŋ.

**Otui le ji shwɛɔi, oti, naatoo, he ni sane le ba ye, mɔsusumɔ/jwɛŋmɔ ke henumɔ.**

Kaseloɩ atsɔɔ wiemɔkulibii nɛɛ ashishi ye kui enyɔ enyɔ mli.

**Afoata he nyamɔ:** Afoata sane ko henyamɔ ji; bɔ ni obaakane nii le, ke shishi ni obaana ye oti le he, ɲaagbe nɔ ni ake ɲma, bɔ ni ake wiemɔ heɲɔɔmɔwolɩ ke ɲaagbei krokomeɩ tsu nii. Keji obaanya Afoata sane he le, tsu nibii nɛɛ:

GBEJIANOTOO	Nɔ le SUSUMɔ	KUDOMɔ OTII
1	Mlinii (Nɔ ni)	<ul style="list-style-type: none"> <li>• Meni mlialamɔ le tsɔɔ?</li> <li>• Meni ji otii kredɛɛ ni yɔɔ mli.</li> <li>• Feemɔ nɔdoomɔ kuku.</li> </ul>
2	Oti (Meni hewɔ)	Meni ji niɲmalɔ le yiŋtoo kredɛɛ?
3	Mɔ susumɔ/Jwɛŋmɔ	<ul style="list-style-type: none"> <li>• Namɔ wiemɔ anuɔ le?</li> <li>• Nameɩ boɔ toi?</li> <li>• Namɔ gbee anuɔ ye sane le mli le? Ani niɲmalɔ le aloo shwɛɔi le atɛŋ mɔ ko?</li> </ul>
4	He ni nɔ le ba ye (Negbe ke Mɛɛbe)	<ul style="list-style-type: none"> <li>• Mɛɛ toisɛɛtsemɔ wiemɔ tsɔɔ be ke he ni aɲma nii le ye.</li> <li>• Taomɔ nɔkwemɔnii kpakpai kɛma nɔ mi.</li> <li>• Mɛɛ gbe nɔ ni he ni sane le ba ye le yeɔ bua oti le.</li> </ul>
5	Ɖaagbe ni akeɲma (Te eba le tɛŋŋ?)	<ul style="list-style-type: none"> <li>• Kwemɔ wiemɔɩ le tseremɔ ke hidɔɔ saji ni yɔɔ mli le. Mɛɛ wiemɔkulibii niɲmalɔ le ketsu nii?</li> <li>• Kwemɔ gbenɔ ni niɲmalɔ le ke niɲmaa mli okadii le tsu nii ye, ke ehɛsale.</li> <li>• Ani sanɛgbaa ye mli?</li> <li>• Meni jwɛŋmɔ mli mfoniri asha?</li> <li>• Meni hiedɔɔ loo henumɔ yɔɔ sane le mli? Meni be aketsu nii? How is it archived? Ye mɛɛ gbe nɔ hiedɔɔ sane le wo oti le obɔ?</li> </ul>

### Afoata sane le henyamɔ le nɔdoomɔ:

Mlinii (Nɔ ni)

Mɔsusumɔ/Jwɛŋmɔ (Namɔ)

Oti (Meni hewɔ)

He ni nɔ le ba ye (Negbe ke Mɛɛ be)

Daagbe ni akema (Te eba le ten)

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

### Nikasemā itsumā

1. Tsōmō Afoata mli otui le.
2. Tsōmō nibii ni asusō he keji aanya Afoata sane he.
3. Susumō nibii ete ni atsi ta le he kukubō.
4. Daamō nikasemō ni ona le nō ko ni okane Afoata sane ko ni hie wiemokulibii ohai enumō.

## 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.

## Kaa Oti

### 1. Dɛle 2 Asɛsimenti: Skills building

- a. Dmaa ko ni otsō gbei anō ni atsō anyaa Afoata sane le mli.

### 2. Nɛle 3 Asɛsimenti: Strategic reasoning:

- a. Kaselō akane Afoats sane kuku ko, ko ni amenya he ketsō shweloī le ke he nō le ba ye le nō. Mei enyōenyō le atsō nō ko ketsō nō ni amekase le nō.
- b. Kanemō Afoata sane ko. Taomō otui komei ye mli.

## 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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