



MINISTRY OF EDUCATION

Dagaare

KAREMA GANTEERAA



Yuoni 1 – Gane 2 soba



NATIONAL COUNCIL FOR
CURRICULUM & ASSESSMENT
OF MINISTRY OF EDUCATION

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REPUBLIC OF GHANA

Dagaare

Karema Ganteeraa

Yuoni 1 - Gane 2 soba



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

DAGAARE 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.	Noore deme diibu	Deme diibu	1	1	2	1	1	2	1	1	3
		fonologyi	1	2	4	2	2	4	1	1	2
		kannoo	1	1	3	1	1	2	1	1	2
2.	Kokore yelibu	Kokore mere	1	1	4	1	1	4	1	1	3
		Dagaare segebo bege	1	1	3	1	1	2	1	1	2
		Yelyagesegeraa	1	1	3	2	2	4	1	1	1
		Leeroo	1	1	1	1	1	1	1	1	2
3.	Yipoge yel-erre ane saakonon noba zukaabo	Yipoge yel-erre	2	2	3	2	2	5	2	2	4
		Saakonon noba zu kaabo	1	1	2	1	1	3	-	-	-
4.	Dagaare Yelkaama.	Yelkaayelli	1	1	2	1	1	2	1	1	2
		Yelkaasegere	1	1	2	1	1	2	1	1	2
Total			12	13	29	14	14	31	11	11	23

Overall Totals (SHS 1 – 3)

Zannoo yelzu	37
Zannoo yelnyerre	38
Zannoo yelboorre	83

WĒLEMĒ 6: ƆMEMĒ/TEBĒ YOĒ ANE KƆNNUƆ KPEĒBO YELTUURI

Zannoo Yelizu: yipɔge yel-erre ane sããkonnoŋ noba zu kaabo.

Zannoo: yipɔge yel-erre.

Zannoo yelnyerre

1. *Gyele ɣmemɛ bee tebe yoe yelsonne.*
2. *Peere baŋe kponnuŋ poɔ kpeɛbo yelsonne/ tɔna.*

Zannoo Yelzu

1. Wuli yuori porebo sobie
2. Manne wuli nesaalaa nyɔvore poɔ yeltuuri sããkonnoŋ poɔ.

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.

DAA 16

Zannoo yelboorre: *peere bo nmeme/tebe yoe a wuli a yizie ane a ananso.*

Yelboorraa: **Dmeme/Tebe Yoe.**

Dmene/tebe

Dmene la boŋkaŋa nensaala naŋ sage ka o taa la faŋa bee kp̄eo kaŋa naŋ ba taa mannoo. Noba maŋ maala o la, a taa sagediibu ko o. Ba sage ka a nmene/ a tebe na taa la faŋa t̄o bonzaa a maala ba yeŋe kora ba. Dmeme/ tebe ee t̄et̄et̄e. **Ana la; Saanmene, Gbeele, Soori, Kokolaa, Kalibi, Saboge, Gyebuni, Kipo, Gbolo, Gbalibi.** Noba taa la gyere ma ko a nmeme ama zaa kye maala a. Ghana poɔ, paalon/ nemboora zaa taa la ba nmeme ba naŋ maala.

NB: Teachers should give examples in the language of study

NB: Karema soŋ bo a nmeme yoe mine.

Dmeme yoe;

A ee yoe ba naŋ maŋ pore nee kyaare nmeme a wuli ba sagedeebo ane bone naŋ so ka ba maala a.

A nmeme yoe mine la: Gyebuni, Saboge, Welaa, Zoore, Tengane,

NB: Karema soŋ bo a nmeme yoe mine.

Dmeme yoe yelsonne

Bantaa. A maŋ soŋe la ka ba baŋ nee yizie.

A wulo la kp̄etaa naŋ be a nmeme ne a nee soga. A yoe wulo la nyogetaa kaŋa naŋ be a nee ne a nmene na zie. A zuin a soba yel-erre maŋ kyaare la a nmene na wuluu ne o toma.

A maŋ soŋe la ka yipoge be be a ba kpiire. A nmeme yoe ama maŋ veŋ la ka yipoge be a noba zie. A Ghana nemboora zaa meŋ taa la nmeme yoe. A nmeme yoe ama taa la t̄ona yaga ko a te yipoge. A seŋ ka te enne te biiri nmeme yoe.

A wulo la sagediibu ane duoro kyaare le a bie ma naŋ e taa a bie poɔ. Ka kultaa deme, taa yelwona d̄ogebo zie, ba maŋ gaa la a nmeme zie te eŋe noore na de a nmene yuori ko a bie ka onan soŋ ba ka ba nye bie. A ŋa zuin la ka noba mine di nmeme yoe a te tenne mine poɔ.

Toma

1. Boŋ la nmene bee teebo?
2. Manne bigri nmeme yoe kye pore mine ayi fo k̄ok̄ore poɔ.
3. Wuli nmeme yoe mine fo k̄ok̄ore poɔ.
4. Di deme kyaare nmeme ata mine yoe t̄ona.

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.*

Toma

1. WĒlemĒ 1 Toma: Leĕpeeroo:
 - a. Manne bigri ħmemĒ yoe
 - b. Pore ħmemĒ yoe anuu naħ be fo paaloħ poċ kyĕ di dĕmĕ kyaare a yiibu zie.
2. WĒlemĒ 2 Toma: Gĕloħ meĕbo
 - a. De fo meħa yelbie manne wuli ne ħmemĒ yoe tĕna.
3. WĒlemĒ 3: Toma; teeroħ zuluħ;
 - a. Wola ka fo sage a yeluu ħa ta? “*Te naħ enne te biiri ħmemĒ yoe a te tenne poċ.*”

DAA 17

Zannoo yelboorre

1. *Di deme kyaare kponnuj kpeebo (sere, sɔga, puorij)*
2. *De sobie na zaa Ghana paalon noba nan man tu kponnuj poɔ kpeebo a manne ne taa*

Zannoo Yelboorre: **Kponnuj Kpeebo**

kponnuj kpeebo

A nensaala nyɔvore vuo na poɔ, dɔlee bee pɔgelee bere la dɔɔ bee pɔge a ta ka o dɔgera biiri. A yeli na poɔ, pɔgebilii nan nye yuomo 10 te ta 14 ane dɔɔbilii nan nye yuomo 12 te ta 16 la nan kpe a kponnuj. Tegeraa kana be be la, ka mine ba nan ta a yuomo bee a pare a yuomo kye kpe a kponnuj.

Pɔgebilii kponnuj poɔ kpeebo yelwulli

- Bere yiibu
- Penne ne balugi kɔlon bulibu
- Pɔgebo nyaabo/ see leebu
- Endaa kyilluu.

Dɔɔbilii kponnuj poɔ kpeebo yelwulli

- Lama kyaroo
- Dɔlon nan e la kpon
- Penne ne balugi kɔlon bulibu.
- Ennene nyɔge taa.
- Kɔkɔre nmarebo
- Tɛɛ kɔlon bulibu
- A baa e wogi.

Kponnuj poɔ kpeebo yeltuuri

A e la yeltuuri mine ba nan man tu ne nyɔvore poɔ o yuori porebo puorij. Kponnuj poɔ kpeebo yeltuuri waa la sobie mine ba nan man de dɔɔbilii bee pɔgebilii tu ne ka ba na taa are zie noba poɔ. A nan la wulo la veɔlon, nan ba taabo ane yuori. Kɔmbɔnne boɔla o la Bragor ka Krobo noba nan boɔla Dipo. Ka Ga noba nan boɔla Otofo. Wola ka Dagaaba nan boɔle o?

Nemboora zaa yipɔge poɔ taa la ba kponnuj tuubu. (Karema o wuli nan nan kyaare Dagaaba.)

Kponnuj kpeebo sobie

Sere ka ba piili a yeltuuri

Di deme kyaare bone na nan man e sere kye ka a yeli nan paã e. A nan;

- Baapaaba endaa kyilluu nyaabo
- Ba nan man iri o yon yi o taaba poɔ a wuli o yelpaala.
- A yiri nembere ne a banan nan kaara a kponnuj kpeebo yeltuuri ane a nmeme nyaabo.

KƐNNUD KƐƐBO YELTUURAA MEŊA

- Zukyuu pommo
- Baa kōō suobu
- Kogi zu zemmo
- Gammizoola bee papēeme ane muŋanne emmo
- Nyeme kyeebo
- Sabogi bōnne iribu
- Kōō barebo/ kaaloo

KƐNNUD ƐƐ KƐƐBO ƐURIN

- Kyōtaare terebo
- Deene ne diibu
- Bareka Ɛuruu

KƐNNUD ƐƐ KƐƐBO YELSONNE

- i. Nembere kƐƐbo saŋa la
- ii. O maŋ yuo la sori ko o soba ka o zanne yeŋ a na baŋ kƐ nembere ƐƐ.
- iii. Wuli noba ka a soba bere la dō bee Ɛge a na baŋ de Ɛge bee kuli sere.
- iv. O wulo la gyogi soŋ o laŋkƐƐbo ƐƐ.
- v. O e le gyereme ko a soba ane o yideme.
- vi. A soba maŋ nye la sommo yi noba zie.
- vii. Nyōvore ƐƐ yel-erre mine zannoo.

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.

Toma

1. Boŋ la kƐNNUD KƐƐBO?
2. Pore tōna mine ata kƐNNUD ƐƐ KƐƐBO NAŋ NA WULI
3. Wuli bone naŋ so ka a tōna na fo naŋ pore e nimizee.
4. KƐNNUD ƐƐ KƐƐBO ƐƐ EŋE LA ZAGERE ATA. WULI A ZAGERE AMA KYE MANNE A KAŋA ZAA YELTUURII KA A KYAANE.
5. De a bammo na zaa fo naŋ zanne a wuloo ŋa ƐƐ, gyele a enfuoni naŋ tu soŋ kye e ka fo ne fo tō di deme kyaare a yelnyerre.



Pedagogical Exemplars

Initiating talks for learning

1. Whole class

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

2. Group work

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



- b. Each group presents their work for discussion.

3. Whole class

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

Toma**1. Toma 1; Leɛpɛeroo**

- a. Manne wuli bone naŋ la kponnuj poɔ kpeɛbo.
- b. Pore yel-erre mine ata ba naŋ maŋ tu sere kyɛ pãã tu a kponnuj poɔ kpeɛbo yeltuuri.

2. wɛlemɛ 2 Toma: Gɔɔloŋ meebo

- a. Manne yeltuuri ata ba naŋ maŋ tu kponnuj kpeɛbo saŋa.
- b. Bigri yeltuuri ata ba naŋ maŋ tu a kponnuj poɔ kpeɛbo puoriŋ.

3. Wɛlemɛ 3 Toma: Teeroŋ zuluŋ

- a. Gyele wuli tɔna pampana ŋa kponnuj kpeɛbo naŋ taa ko fo paaloŋ

Yelnyɔgeraa 2: Kponnuj Kpeɛbo De Manne Taa

Lee kaa yelbulo naŋ be kponnuj poɔ kpeɛbo.

Yitaaloŋ mine

- i. Kponnuj kpeɛbo boma.
- ii. Ba maŋ kaa iri la bebiri.
- iii. Ba maŋ tu o la baapaalaa vuo saŋa
- iv. Ba maŋ pɔge ba la eŋe die poɔ.
- v. Ba maŋ maale la zu tɛtɛɛ

NB: karemamine meŋ de mine poɔ a sazu deme.

Tɛtɛɛloŋ Mine

- 1. Yipɔge zaa maŋ taa o boma.
- 2. A bebiri kaa-iraa maŋ waa tɛtɛɛ.
- 3. Bondirii na ba naŋ maŋ ko o soba maŋ waa la tɛtɛɛ.
- 4. Seeloŋ ane boma narebo maŋ bebe la.

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.

Toma

- 1. Kaa kponnuj poɔ kpeɛbo sini naŋ kyaare boorɔ mine yipɔge (aseŋ Ga, Dangme, Ashante, Mfantse, Nzema, Gonja, Dagbani amk)
- 2. Karembiiri na di la deme kyaare a sini na ba naŋ kaa a wele a yitaaloŋ ane a tɛtɛɛloŋ

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.

Toma

1. Teeroŋ zuluŋ

- a. Gyele a Dagaaba kponnuŋ kpeebo a de manne ne booro mine deme.

2. Teeroŋ zuluŋ ne yeli pare bammo.

- a. Ka foo nye sori na leere a kponnuŋ kpeebo yeltuuri, buo soba ka fo na leere?
- b. Bonso ka fo na leere o?

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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WELEMƐ 7: DAGAABA YIPƆGE ANE BA NOBA ZU KAABO.

Yelzu: YipƆge yel-erre ane sããkonnoŋ noba zu kaabo.

Yelzu ulee: Sããkonnoŋ noba zu kaabo.

Zannoo yelnyerre: *Peere baŋe sããkonnoŋ noba zu kaabo yelsonne /tɔna.*

Zannoo yelzu: Wuli fo bammo kyaare sããkonnoŋ noba zu kaabo meeroŋ a yipƆge poɔ.

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.

DAA 18

Zannoo yelboorre: *Bɔ a sããkonnoŋ noba zu kaabo meeroŋ. (saa, yidaandɔɔ, balzuzee)*

Yelnyɔgeraa: sããkonnoŋ noba zu kaabo meeroŋ, (yiri)**Sããkonnoŋ noba zu kaabo**

Sããkonnoŋ noba zu kaabo e la noba wêe deebo naŋ kyaare yipŋge yeltuuri. Nolaŋ ane sieree tuubu la maŋ de wêe.

Yideme zu kaabo meeroŋ

1. **Balezuzee:** Bale la noba naŋ laŋe sããkompare. Ba maŋ e l yideme naŋ lantaa a taa sããkoma kaŋa yuori a laŋ sããkommine. Ba yel-erre maŋ e la bonyeni. Ka ba yelboorre e bonyeni. Nee na a noba ŋa naŋ iri ka o e ba wedere la a **balzuzee**. Nembooro mine poɔ, a yidaandɔba la maŋ lantaa iri ba kaŋa ka o e ba bale wedere.
2. **Yidaandɔba:** noba bama la ka yideme maŋ iri a yi a balenoba poɔ ka ba e ba wedereba a yiri poɔ. Ba ferebo toma la ka ba kaara a yideme zu a maala ba yelwonni kora ba.
3. **Saa:** saa la a dɔgroŋ-gbeŋmaa zusoba. A dɔgroŋ-gbeŋmaa yideme la, saa, ma, ane ba biiri. A saa la maŋ korɔ a yideme ba bomboorre.

Sããkonnoŋ kponnuŋ tutaaloŋ/sugilitaa:

- **Balezuzee**

- **Yidaandɔba**

- **Saamine**

Wederebe tɔna/ferebo toma**Balzuzee**

- i. Ona la maŋ dire o balenoba serere
- ii. Ona la maŋ guuro a bale saanŋkonnoŋ/saadayeli yeltarre
- iii. Ona la maŋ kaara o bale dakoroŋ saŋa yeltuuri
- iv. Ona la seŋ ka o kaara a bale noba koɔla
- v. Soŋ ka a bale biiri baa soŋ a sããkonnoŋ poɔ.

Yidaandɔɔ

- i. Ka o gu o yideme yi yeltuo poɔ
- ii. Soŋ ka yiri nee zaa taa zenlããfee.
- iii. A soŋ ka emmaaroŋ be a yiriŋ.

Saamine

- i. Biŋ beŋe kye e ka a tona toma.

- ii. Gu a yiri ka dabɛ ta be be
- iii. Soŋ ka yideme baa ne faŋa.
- iv. Onaŋ la wulwulo dendeŋ soba a biiri nyɔvore poɔ.
- v. Onaŋ kaara a yirdeme yelboɔre
- vi. Ka o e nensoŋ ka biiri tɔgelo o.

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

Toma

1. Wuli sããkonnoŋ yiri noba zu kaabo meeroŋ.
2. Di demɛ kyaare balezuzee ferebo toma ata mine.
3. Gyele saa ferebo toma ayi mine.
4. A sããkonnoŋ noba zu kaabo meeroŋ maŋ piili ne la a yiri. Bigiri ŋmaa le, a sããkonnoŋ noba zu kaabo meeroŋ na zaa fo naŋ zanne.

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.*

Toma

1. Leeteeroo

- a. Di deme kyaare yideme sãakonnoŋ zukaabo wederebe meeroŋ.
- b. De a wederebe eŋe sugilitaa poɔ, a yi a bile te ta a kpoŋ.

2. Teeroŋ zuluŋ

- a. Peere kyɛ di deme kyaare sãakonnoŋ noba zu kaabo meeroŋ, ne a tɔna te laŋkpeɛbo poɔ.

Daa 19

Zannoo yelboore: *Peere baŋ a sãakonnoŋ noba zu kaabo meeroŋ (Naa, Nabilii, Nabinime amk)*

Zannoo yelboore: **sãakonnoŋ noba zu kaabo meeroŋ;**

Sãakonnoŋ noba zu kaabo tutaaloŋ/sugilitaa

A sugilitaa ŋa be la tonnoore zaa zie a wulo kponnuŋ kaŋa naŋ be a toma zie. A maŋ wuli la le tontoneba naŋ gaŋe taa ba areziiriŋ.

- **Nakpoŋ**



- **Nabile**



- **Nabinne**



- **Noba zu kaabo wederebe mine la, Pɔgenamine, Tɔbere naa, Balezuzee, yidaandɔba amk.**

A seŋ ka te baŋ ka, a yi a namine sugilitaa bama poɔ, te taa la noba zu kaabo wederebe mine meŋ, ka bana la, Tendaana, Tɔbere ane pɔgenamine. Te la taa la Nabilii meŋ.

Nakpoŋ

Nakpoŋ la nee boora kaŋa naŋ iri ka o kaara ba. Onaŋ maŋ la a boora na zaa zusoba. A noba la maŋ iri ba Nakpoŋ.

***NB:** The selection, outdooring and enstooling/enskinning or 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.*





Nakpoŋ ferebo toma

- i. A paaloŋ zaa wedere
- ii. Tigiri maaloo
- iii. Koɔla soobo ne o kaabo.
- iv. Sääkonyele / lesiri guubu.
- v. Teŋe baabo yeltarre puori tuubu
- vi. Binne Nabilii
- vii. Bege bimmu.

Nabilii

Ba na la a Nakpoŋ potuuribo. Ba maŋ taa la zie ba naŋ kaara. A meŋ taa teŋa nembere naŋ sonna ba.

Nabilii ferebo toma

- i. O maŋ are la a Nakpoŋ gbëbogiriŋ saŋa na a naa naŋ ba wa kyebe.
- ii. Gu ka tonfaare ta tona a teŋa poɔ.
- iii. Zɔɔre faaroo.
- iv. Kaara kye gu a paaloŋ koɔla soŋ.
- v. Veŋ ka emmaaroŋ ne zenlääfee be a teŋa poɔ.

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

Nabinnime

Ona la nee bee noba naŋ taa yuori bee gyere ma naa bimmu yeltuuri poɔ. Ba menne koŋ baŋ e namine. A noba bama la maŋ kaa iri nee na naŋ seŋ ka o e a Naa.

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.

Nabinnime ferebo toma

- i. Banəŋ maŋ kaa iri a Naa.
- ii. A maale Naa kuori
- iii. Naa yagebo
- iv. De Napaalaa wuli a paaloŋ nembere ane a noba zaa.

- v. banan man dore a Naa.

Toma

Noba mine teeron la ka saankonon noba zu kaabo ba la taa kpezie pampana. Fo sage la a yeluu na? Karembiiri wuli ba teeron ne gyereme kana.

Pedagogical Exemplars

Group work/collaborative learning

1. Whole class

- a. Create the organogram of the traditional government of the community (chief, sub-chiefs, kingmakers, etc.).
- b. Discuss the functionalities of the traditional governance structure and their importance.

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

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

Toma

1. Wɛlemɛ 1 toma: Leɛpeeroo

- a. An la naa?
- b. An la nabinnime?
- c. Ammine la nabilii?

2. wɛlemɛ 2 Toma :Goolon meɛbo

- a. Wola ka ba man biɲ naa fo paalon poɔ?
- b. Wuli saankonon noba zukaabo tutaalon fo paalon poɔ

3. Wɛlemɛ 3 Toma; Teeron zuluɲ.

- a. Fo teeron poɔ, fo nan are ko la a saankonon noba zu kaabo beebu be?

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 functionalities of the traditional governance structure at home and the community were also discussed. It is expected that after learners have gone through this section, they will have the requisite information to discuss the governance structure in the home and the community.

Additional Reading

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5. Pinterest (n.d). *Ghana queen arrives at Aburi festival*. <https://www.pinterest.com/pin/474215035740592466/>
6. Snider, K. (2019). Long and short vowels in Chumburung: An instrumental comparison. In Pius W. Akumbu & Esther P. Chie (eds.). *Engagement with Africa: Linguistic essays in honour of Nguessimo M. Mutaka*, 249-264.
7. WorldAtlas (2024). *The culture of Ghana*. WorldAtlas.com. <https://www.worldatlas.com/articles/the-culture-of-ghana.html>

SECTION 8: LITERATURE

Yelzu: **Dagaare yelkããma**

Zannoo: Yelkããyelli ane Yelkããsegere

Zannoo yelnyere

1. *De bammo na fo naŋ zanne kyaare kaaloo ne koŋkombie meeroŋ ane sobie na ba naŋ maŋ tu a kyaare kaaloo bee koŋkombie*
2. *De bammo na kyaare senselloŋwogi mannoo dɔlɔ kye wele o ka o kyaane.*

Yelbulo

1. Wuli fo bammo kyaare le fo naŋ baŋ kaaloo ane koŋkombie ta
2. Wuli senselloŋwogi bammo

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.

DAA 20

Zannoo yelboɔraa: *peere bɔ kaaloo meeroŋ (ɣmeme komboɔloo, yelboɔraa bee bomboɔraa sɔrebo, baaroo)*

Zannoo Yelnygeraa 1: Kaaloo**Kaaloo**

Te maŋ tu la kaaloo, a bare kɔɔ ko te ɣmeme. A yel-eraa ŋa poɔ, kɔɔ, bee dɔɔ la ka te maŋ de kaale ne. Te maŋ pore la a dɔɔ bee a kɔɔ ko te ɣmeme. Te maŋ pore la a dɔɔ bee a kɔɔ biŋ teŋa kye boole a ɣmeme ka a iri kyelle te yelboore a maale ko te. Ziiri mine ba maŋ de la kyi, bee mui a kaale neŋ. Kaaloo e la tonnimizee kaŋa a te Dagaaba laŋkpebo poɔ. Te maŋ tu la kaaloo zie kye ka noba ne ba ɣmeme bee sɔɔŋkommine wontaa yeɛ. Te lambo zaa poɔ, te maŋ tu la kaaloo kye boole te sɔɔŋkommine poɔ a lambo poɔ.

Kaaloo meeroŋ

Ɖmeme koŋ boɔloo, yelboɔraa bee bomboɔraa sɔrebo, kpullu.

Ɖmeme koŋ boɔloo

A vuo ŋa poɔ la ka ba maŋ danne kye boole a ɣmeme. a kaalekaala maŋ daŋ boole la saazu ɣmene (Naabile ɣmene), a boole a teŋgane, a boole a ɣmen-bilii kye pɔɔ boole a kpenne.

Yelboɔraa bee bomboɔraa sɔrebo;

A vuo ŋa poɔ la ka a kaalekaala maŋ yeli ko a ɣmeme ba boɔloo ananso ane ba peelloo a ba yelimaalaa ŋa poɔ a yi piiluu te ta a baara. Kye la ka a kaalekaala maŋ sɔre guubu yi a ɣmeme zie.

Kaaloo baaraa/kpullu

A dabegere ŋa poɔ la ka a kaalekaala maŋ tere bareka puoruu ko a ɣmeme kye pɔ eŋe nee zaa naŋ wa taa ba ne pofaa kaŋa kyaare a yeli na ba naŋ maala. Ba maŋ sɔre la maaloo yi a ɣmeme zie a ko banaŋ naŋ tona tonsonne a paaloŋ poɔ, wagere mine teseŋ see peeroo ba maŋ maale la boore a vuo ŋa poɔ. A enfuomo ama kyaaree kaaloo.

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.*



Kaaloo dola/ sobie

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. Kaaloo boma.
- ii. Nootee foruu
- iii. Zupili vogebo.
- iv. Kaalekaala niye toribu zie.
- v. Arebo, zemmo bee dabo.
- vi. O na piili ne la a nmemε booloo, te kyogi ne a yelboora serebo, ane a zu kpulluu yelbie.

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>

Kaaloo yelsonne

- i. Ko Naanmene tegeron
- ii. Ko tebe ne kpeme tegeron
- iii. A tagra la noba lanna taa, bonzuiŋ a wulo la sota
- iv. Noore baŋ-yelibu goolon wuloo zie la
- v. A wulo la yipoge bammo
- vi. A kora la te noba naŋ kpi kpeme gyere
- vii. Yelbie/ yelbipaala zannoo zie la
- viii. A maŋ veŋe la ka nee baŋ noba poŋ yeli yelibu.

Kaaloo boma

Kaaloo boma e la teete yi noba na naŋ kaala. A boma mine la: koo, daa, nmanlee, daakpene amk.



Kaalaa boma mine la ama

Toma

Karembiiri wuli a enfuomo anaŋ naŋ be a saazu tontonne a kaaloo poŋ.

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.

Toma

1. WelemƎ 1: Leeteeroo

- a. Bigiri kaaloo ŋmaa le.
- b. Manne wuli kaaloo meeroŋ ayi mine.

2. WelemƎ 2: Teeroŋ zuluŋ

- a. Wuli kaaloo yelsonn mine.
- b. A seŋ ka te iri kaaloo bare to lambo ziiri. Fo sage la a yeluu ŋa? Pore yeƎ ata ka a are ko a fo teeroŋ.

DAA 21

Zannoo yelboore: *di deme kyaare konkombie. (a tontonne ane a yelsonne)*

Zannoo yelnyogeraa: **Koŋkombie (tontonne ane a yelsonne)**

Koŋkombie

A yelbiri yi la **koni** poɔ. Koŋkombie e la yiele naŋ wulo posaana nee naŋ kpi zuiŋ. Te maŋ de a la beele nee naŋ yi donɛɛŋ. O waa la mooreteroo ane nembraaloŋ yieluŋ. Te maŋ de la koŋkombie danna ne nee naŋ kpi.

Koŋkombie yelsonne

- i. De koŋ ne kuori.
- ii. A e la nyɔgetaa kaŋa ko dakoreŋ saŋa ane a zene.
- iii. A maŋ tere la duoro.
- iv. De beele ne nee naŋ kpi.
- v. Wulo la sagebo ka te toso ba bore la.
- vi. Wulo la yideme nyɔgetaa/ nolaŋ.
- vii. Ziiri mine koŋkombie poɔ la nensaalaa nyɔvore yeŋe poɔ.

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>



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.*

Toma

1. Boŋ la koŋkombie?
2. Wuli koŋkombie yelsonne anuu mine
3. Manne wuli a yelsonne na mine ata fo naŋ pore.
4. Wola ka ba maŋ koŋ koŋkombie fo teŋa poɔ?

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.

Toma

1. Welemé 1: Leeteeroo;

- a. Manne wuli bone naŋ la koŋkombie

2. Toma 2: Gɔɔloŋ meɛbo’;

- a. Ziiri mine koŋkombie poɔ la nensaalaa nyɔnvore yeɛ poɔ. Wola ka ba maŋ koŋ koŋkombie fo teŋa poɔ?

3. Welemé 3, Toma: teeroŋ zuluŋ;

- a. Wuli koŋkombie yelsonne.

DAA 22

Zannoo yelboɔraa: *Wuli senselloŋwogi mannoo dɔɔ.* (Aseŋ; dēedeeneme, yelnyɔgeraa, eebo zie/wagere, wuobu/paabo, a manna kaanyaabo)

Zannoo yelnyɔgeraa: **Senselloŋwogi mannoo dɔɔ**

Senselloŋwogi

Senselloŋwogi e la a kɔkɔre yelkãama sɛgere bɔgere kaŋa. O e la yelmannaa naŋ sɛge a tere duoro. A sɛgere zaa maŋ tuuro la a kɔkɔre bege a taa wommu. O ba taa lanleebu zaa. Te maŋ de la senselloŋwogi tere duoro ko a kannaa.

Senselloŋwogi mannoo dɔɔ

- i. **Dēedeene:** Ona la nee, doŋa bee bone kaŋa zaa naŋ poɔ senselloŋ poɔ. A dēedeenema na baŋ e la noba bee donne. A dēedeeneme yel-erre ane ba kpetaa eŋaŋ la ka a senselloŋ maŋ are. Ka Senselloŋ na soma, ama yi la a dēedeenema zie. A dēedeekaraa zie la ka a senselloŋ paabo zaa be. A senselloŋ yeltuo bee dɔgeroŋ zaa maŋ tuo la a dēedeekaraa. Dēedeeneme mine la a dēedeenkaraa, ona maŋ la a gandaa a deene zaa poɔ ane dēedeekaraa dɔndɔma. A dɔndɔma la maŋ wane a yelwonna zaa a senselloŋ poɔ. Dēedeenaburee meŋ bebe la. Onaŋ eŋ ba taa teeroŋ leeroo zaa a senselloŋ poɔ. Te la taa la dēedeekyelaa, ona eŋ yelpaalaa zaa naŋ wa a senselloŋ poɔ, o maŋ leere la o yeŋ a tu be.
- ii. **Yelnyɔgeraa:** Ona la a yelbuli na a senselloŋ zaa naŋ kyaare. Gbɛe yaga, yeli naŋ e a senselloŋ poɔ maŋ yi la a dēedeeneme yel-erre. Senselloŋ zaa maŋ taa la yelnyɔgere bilii mine naŋ maŋ soŋe ka a senselloŋ wuo.
- iii. **Eebo zie/wagere:** Kye la a senselloŋ eebo zie. A kye maŋ ko te la duoro kyaare zie na bee wagere na a senselloŋ yeli naŋ e, bone a senselloŋ naŋ kyaare (laŋkpeebo yeɛ, saadayeli, bee yipɔge.)
- iv. **Paabo/wuobu:** Aŋa la a yel-erre tutaaloŋ bee wuobu a senselloŋ poɔ. O wulo la lenɛɛ a yelbulo ane a yel-erre naŋ maŋ tutaa ka a senselloŋ taa wommu. A na baŋ kyaare la noŋkpeene, yontayeɛ, bee yelwonna mine. A na baŋ e la yeli naŋ taa maaloo, bee ka o e yelwoloo kaŋa fo naŋ wa bere ka yelyuo kaŋa ŋmaa kpe.
- v. **A manna leekaa nyaabo:** Yeli na a manna naŋ nyɛ ka a ere a senselloŋ poɔ. A na baŋ e la meŋa pukyaaraa bee nee kaŋa yeɛ.
- vi. **Enkyere:** Teeroŋ bee waaloŋ kaŋa a sɛgere naŋ de eŋe a kannekanna, a sɛgere maŋ veŋe la ka a zie taa waaloŋ kaŋa naŋ dɔɔɔ a kannekanna sikiri. A maŋ tɔɔ e la posaanaa, dɔɔloŋ, popeeloŋ, kyelloo, yeltuo, amk.

Senselloŋ manno dɔɔ kyoɔroo: dēedeeneme, yelzu, paabo bee wuobu, eebozie bee wagere, manna leekaanyaabo, enkyere.

Toma

1. Bonso/wola ka dēedeeneme e nimizee yelkãama sɛgebo poɔ?
2. Bonso/wola la ka eebo zie bee wagere e nimizee yelkaama poɔ?
3. Fo meŋa teeroŋ poɔ,boŋ la wuli paabo/wuobu soŋ yelkãama sɛgere poɔ?

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

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

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Zannoo yelboore: *senselloḡwogi gyelebo (yelzu, yelnyoḡraa, yelbie iribu, gɔɔrombie, amk)*

Yelnyoḡgeraa 1: senselloḡ gyelebo**Leesteere senselloḡwogi mannoo dɔɔ**

A dɔɔ la dɛɛdeeneme, yelzu, paabo/wuobu, eebo zie/wagere, manna leekaanyaabo, ane enkyere. Zanzannema zeḡ ayiri a de a yelzuri ama di ne demɛ.

Senselloḡwogi gyelebo; senselloḡwogi gyelebo la fo naḡ kanne a senselloḡ baḡ a pare, a de fo teeroḡ eḡe a segere poɔ, a wuli a yelizu, a gɔɔloḡ, ane gɔɔlombie naḡ be a kɔkɔre poɔ. Senselloḡwogi gyelebo poɔ, e a ama naḡ tu;

Dabie	Bigiruu	Yelteerre
1	Yelbulo (Boḡ)	Boḡ ka a yelkaa iraa kyaare? A yelbulo la abobo? Kyoore ḡmaa le.
2	Yelnyoḡgeraa (bonso)	A segere yelnyoḡgeraa la boḡ?
3	Manna lee kaa nyaabo	Aḡ la yele? Aḡ la a kyelekyelle? Nee naḡ yele a yele, a segera kɔkɔre la bee a dɛɛdeena kɔkɔre la ka o yele ne.
4	Eebo zie/wagere (Yeḡ ane dabuo)	Boḡ yelnyerre la be be a wulo a segere eebo zie ane a wagere? Wuli yeldemanewuli mine ka a tee a fo yelnyerre na. Wola ka a eebozie/wagere kyilli a yelzu.
5	Gɔɔloḡ (wola)	Kaa a kɔkɔgaale meeroḡ. Boḡ yelbie la ka a segere maḡ sege ne? Kaa lenee a segere naḡ eḡe tegebo ane a yele tutaaloḡ. Demɛ diibu be be la? O e la teeteɛ? Boḡ yeḡ poɔ enfuoni la ka a segere de toḡ ne toma? A segere kɔkɔgaale bee enkyere kyaare a segere la boḡ? Wola ka a na biḡ? wola ka a kɔkɔgaale ne a yelzu kpetaa?

Senselloḡwogi gyelebo dabie kyooro

- Yelbuli (boḡ)
- Manna leekaanyaabo (aḡ)
- Yelzu (bonso)
- Eebozie ane wagere(yeḡ ane dabuo)
- Gɔɔloḡ(wola)

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

Toma

1. Pore senselloŋwogi manno dɔɔ.
2. Wuli yelnyere mine fo naŋ na kaa kyɛ gyɛle senselloŋwogi.
3. Bigri ŋmaa lɛ a yelnyere mine ata.
4. Kanne senselloŋwogi naŋ taa yelbie ka a ta 500 kyɛ de fo bammo zaa a yeli yɛle kyaare a senselloŋ.

Pedagogical Exemplars

Initiating Talk for Learning

1. Whole class

Teacher facilitates the following:

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

Group Work/Collaborative Learning

2. Pair work: In pairs, learner do the following:

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

Toma

1. **Wɛlemɛ 1; Toma: Gɔɔloŋ mɛɛbo**
 - a. Pore kyɛ manne bigri sobie na fo naŋ na tu kyɛ gyɛle senselloŋwogi
2. **Wɛlemɛ 3: Teeroŋ zuluŋ;**
 - a. Karembiiri zeŋ ayiri a kanne senselloŋwogi kyɛ wele yɛle kyaare a dɛɛdeɛnema ane eebo zie/wagere. Ba di demɛ kyaare ba yelnyerre
 - b. Kanne senselloŋwogi kyɛ gyɛle a yelnyɔgeraa, yelzu ane a gɔɔloŋ.

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.

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