



MINISTRY OF EDUCATION

Gana Gbi Kasemi Kε Ha Sinio Hai Sukuuhi

TSCOLƆ WOMI



Kekle Sε Nɔ - Womi Enyɔne



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

MINISTRY OF EDUCATION



REPUBLIC OF GHANA

Gana Gbi Kasemi

Kɛ Ha Siniɔ Hai Sukuuhi

Tsoɔɔ Womi

Kekle Sɛ Nɔ - Womi Enyɔne



NATIONAL COUNCIL FOR
CURRICULUM & ASSESSMENT
OF MINISTRY OF EDUCATION

DANGME TEACHER MANUAL

Enquiries and comments on this manual should be addressed to:

The Director-General

National Council for Curriculum and Assessment (NaCCA)

Ministry of Education

P.O. Box CT PMB 77

Cantonments Accra

Telephone: 0302909071, 0302909862

Email: info@nacca.gov.gh

website: www.nacca.gov.gh



©2024 Ministry of Education

This publication is not for sale. All rights reserved. No part of this publication may be reproduced without prior written permission from the Ministry of Education, Ghana.



CONTENTS

INTRODUCTION	1
SUMMARY SCOPE AND SEQUENCE	3
MI GBAMI 6: WƆ NYA BIƐHI KƐ YO KƐ NYUMU MI SEMI KUSUMIHI	4
Munytso: Kusumi tsumi kɛ ma nɔ yemi	4
Munytso setsɔ: Kusumi tsumi	4
<i>Ni kasemi oti: Jemeawɔ nya biɛhi</i>	6
<i>Ni Kasemi Oti: Nihe kɛ yihe mi semi kusumi</i>	8
<i>Ni kasemi oti: Dangme yo mi semi kɛ nyumu mi semi kusumi kɛ ma kpahi a nɔ he tomi</i>	13
MI GBAMI 7: KUSUMI TSUMI KƐ MA NƆ YEMI	16
Munytso: Kusumi tsumi kɛ Ma nɔ yemi	16
Munytso Setsɔ: Ma nɔ yemi	16
<i>Ni kasemi oti: Nɔ yemi blɔ nya tomi (We mi)</i>	17
<i>Ni kasemi oti: Dangme ma nɔ yemi he blɔ nɔ tomi</i>	19
MI GBAMI 8: MASU	24
Munytso: Masu Ngɛ Gana Gbi Mi	24
Munytso setsɔ: Masu gbagbɛɛ kɛ Masu ngmangmɛɛ	24
<i>Ni kasemi oti: Tɛlimi</i>	26
<i>Ni kasemi oti: Yana gbi (E ni tsumihi kɛ e he se namihi)</i>	29
<i>Ni kasemi oti: Nihi nɛ ngɛ saneyo nyatsɔɔ mi</i>	31
<i>Ni kasemi oti: Saneyo nyatsɔɔ he fiɔmi</i>	33
ACKNOWLEDGEMENTS	36

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:

- 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 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
	Nya munyu tumi	Ni s11mi/munyu tumi ng1 oti ko nɔ	1	1	2	1	1	2	1	1	3
		Fɔnɔlɔji	1	2	ɔ	2	2	ɔ	1	1	2
		Ni kanemi	1	1	3	1	1	2	1	1	2
	Gbi k1 e he ni tsumi	Munyungu kuu ɔm1	1	1	ɔ	1	1	ɔ	1	1	3
		Dangme ngmami he mlaahi	1	1	3	1	1	2	1	1	2
		Demiyo ngmami	1	1	3	2	2	ɔ	1	1	1
		Sisi tsɔɔmi k1 sisi jemi	1	1	1	1	1	1	1	1	2
	Kusumi tsumi k1 ma nɔ yemi	Kusumi tsumi	2	2	3	2	2	5	2	2	ɔ
		Ma nɔ yemi	1	1	2	1	1	3	-	-	-
	Dangme Masu	Masu gbagb11	1	1	2	1	1	2	1	1	2
		Masu ngmangm11	1	1	2	1	1	2	1	1	2
Total			12	13	29	14	14	31	11	11	23

Overall Totals (SHS 1 – 3)

G11nɔ nihi	37
Ni kasemi tutuutu	38
Ni kasemi mi nihi	83

MI GBAMI 6: **WƆ NYA BIEHI KE YO KE NYUMU MI SEMI KUSUMIHI**

Munyutso: **Kusumi tsumi ke ma nɔ yemi**

Munyutso setsɔ: Kusumi tsumi

Ni kasemi tutuutu:

1. *Jemɛawɔ nya biehi a he se nami lemi.*
2. *Tsɔɔ se nami nɛ nge yihe ke nihe mi semi kusumi nge nyɛ ma a mi ke ma kpahi a mi he.*

Glɛnɔ mini:

1. Mo je o juɛmi kpo nge biɛ womi he.
2. Mo je o juɛmi kpo nge adesa wami ke e si himi mi tsakemi kusumihi a he.

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 ε 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.

OTSI 16

Ni kasemi nihi: *Jemeawo nya biehi hyemi, he ne a bo ade ke je ke no he je ne a wo me.*

Ni kasemi oti: **Jemeawo nya biehi**

Jemeawo

Jemeawo. E ji mumi mi no ko aloo adebo no ko ne adesahi jaa akene a he ye kaa e hae he wami kledae ko nge a no. Maje jemeawo kome ji ‘Zeus’, ‘Apollo’, ‘Athena’, ‘Ares’, ‘Aphrodite’, ‘Poseidon’, ‘Hades’, ‘Thanatos’, ‘Dionysus’, ‘Hera’, ‘Artemis’, ‘Hephaestus’, ‘Hermes’ ke e kpa kome. Jemeawo ne ome ji blema Glikibi a jemeawo hi. Ke je blema Norse jami mi o, wa yo jemeawo kome kaa ‘Thor’, ‘Odin’, ‘Tyr’, ‘Frey’, ‘Freya’, ‘Baldur ke Loki’. A buo jemeawo ne ome ne a jaa me. Nge Gana a, wetso ome ke ma ame nge a jemeawo hi ne a jaa. Jemeawo ne o ekome ji:

Dangme Jemeawo kome: Jange, Songo, Kole, Nadu, Lalue, Ozo, Agbazo ke ekpa kome

Ga Jemeawo kome: Dantu, Nae, Sakumo, Koolo, Klote, La Kpa, ke ekpa kome

Ohie Jemeawo kome: Kune, Tegare, Nyamaa, ke ekpa kome

Yose kaa: : *Tsoolo ne ha nohye ni ekpa kome nge Dangme je.*

Jemeawo nya biehi

A ji biehi ne jemeawo jali ke wo a bime nge e hemi ke yemi ke e jami nya. Nihi ya hlaa bi nge jemeawo hi a nya ne lo o he o, a ke jemeawo bie o wo jame a bi ome.

Dangme Jemeawo nya bie kome

Kole(te) ke Koleki, Nadute ke Naduki, Jangete ke Jangeki, Ozote ke Ozoki, Ketetsi, Obo, ke ekpa kome.

Yose kaa: : *Tsoolo ne ha nohye ni babauu nge Dangme mi*

Jemeawo nya biehi a he se namihi.

Mitso lemi: *E haa ne a leo he ne no o pue ke je.*

E tsoo tsakpa ne nge no o ke jemeawo o a kpeti. *Bie ne o tsoo kaa somi ko nge no o ke jemeawo o a kpeti.*

E waa ke ha kusumi yi baami ke e he pie pomi. *Jemeawo nya biehi piee bie slotohi aloo glehi a no ne a guo ke wo bie nge Gana bie womi kusumi nya a he. Si abo ne a nge bimwawi jemeawo nya biehi woe o, ja ke a nge e he se nami tsoo ne a nge e he pie poe.*

E tsoo bitse ke binye o a hemi ke yemi ke bo ne nye o ple ke ngo ho o ha. *Be kome ke e he wa ha nyumu ke e yo kaa a ma fo bi o, a yaa jemeawo hi a ngo ne a ya hlaa bi nge leje o ne a wo bie o.*

Ni tsumihi

1. Meni ji jemeawo?
2. Moo tsoo jemeawo nya bie sisi kone o ha nohye ni enyo nge Dangme je.
3. O ke o hue ne hla nohye ni ekpahi nge Dangme je.
4. Moo sese se namihi nge jemeawo nya bie ete kome a he.

Pedagogical Exemplars

Group work/collaborative learning

1. Think-pair-share

In mixed-ability pairs learners perform the following tasks:

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

2. Whole class

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

3. Group work

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

4. Whole class

- each 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.

Kami Pɔtɛɛ

1. Nɔ kuɔmi 1 Kami: Kaimi

- Moo tsɔɔ jemeawɔ nya bie sisi.
- Ngmaa jemeawɔ nya biehi enuɔ nge Dangme je kone o tsɔɔ a pue he.

2. Nɔ kuɔmi 2 Kami: Ni kasemi nɔ yami

- Moo ngo mo nitse o munyunguhi ke gba kpe ke tsɔɔ se namihi enuɔ ne a naa nge jemeawɔ nya biehi a he.

3. Nɔ kuɔmi 4 Kami: Yi mi susumi vii

- Meni ji o susumi nge munyutso ne ɔ he? ‘Mahi ne tsa nɔ ne a ngo jemeawɔ nya biehi ke wo a bime.’

OTSI 17

Ni kasemi mi nihi:

1. Sese nihe ke yihe mi semi kusumi ɔ he. (dipo semi ke de mi tu womi: loko a ma pee kusumi ɔ, kusumi ɔ nitse peemi be ke nihi ne baa nge kusumi ɔ peemi se)
2. Ngɔɔ nihe ke yihe mi semi kusumi nge Dangme je ɔ ke to ma kpahi a kusumi ne ɔme nge Gana a he.

Ni Kasemi Oti: Nihe ke yihe mi semi kusumi

Nihe ke yihe be:

Ene ɔ ji be mi ne nyumuwi ke zangmawi a nyumutso ke yohe ni ɔme waa ne a ma nye ma fo bime. Nge zangmawi a blo fa mi ɔ, e nge ke je jeha 10-14 ne nge nyumuwi a blo fa mi ɔ, e nge ke je jeha 12-16. (Be nge ne e baa ma aloo e kpeɔ se nge zangmawi ke nyumuwi tsuo a mi.)

Tsakemi ne a naa nge zangmawi a mi.

- Nyɔhi kleɔ
- Mi si ke nga si bwɔmi pueɔ
- We se yami
- Nɔmlɔtso ɔ tsakeɔ ne e plɔkeɔ

Tsakemi ne a naa nge nyumuwi a mi

- Nyumutso kleɔ ne e tiɔ ne e tiɔ ne su ngme hu kleɔ.
- Mi si, nga si, kpeni si ke nya no bwɔmi pueɔ.
- Pani ɔme a mi tsaa.
- Gbi mi kuɔɔ.
- Kami sɔɔ mamaama.

Yo mi semi ke nyumu mi semi kusumihi:

Ene ɔ ji Dangme no wami si himi mi kusumi ne a peeɔ nge bie womi se. A peeɔ kusumi ne ɔ ke maa no mi kaa nyumu ke yo ɔ tsuo wa ne a ma nye maa hi me nitseme a dehe. Yo ɔ ma nye se gba si himi mi ne e fo ne nyumu ɔ hu ma nye ngɔ yo ne e wo ho. Nge Dangme je he kome ɔ, a tseɔ yo mi semi kusumi ɔ ke dipo semi ne ni kome tseɔ le ke otofo peemi aloo ni womi. Ohieli tseɔ le bragro ne Gali tseɔ le otsentse. Dangmeli tseɔ nyumu mi semi kusumi ɔ eko ke de mi tu womi. Ke a tseɔ kusumi ne ɔme nge o ma mi kee?

Mahi tsuo ke a kusumi. Tsɔɔlo ɔ ne tsɔɔ Dangme kusumi ɔ. (Nihi ne nyee se ne ɔme peeɔ nohye ni keke)

Yo mi semi ke nyumu mi semi kusumi ɔ peemi

Loko a maa pee kusumi ɔ

Nyee sese nihi ne yaa no loko a peeɔ kusumi ɔ he. Loko a ma bli dipo nya ne a maa se dipo ɔ, a peeɔ nihi ne nyee se ne ɔme.

- A yoɔ tsakemi ne nge no yae nge nɔmlɔ tso ɔ mi.
- A haa ma, weku ke wetso lemi.
- A dlaa dipo pie mi.
- A buaa nihi ne a ke maa pee kusumi ɔ nya.

- Dipo Wọ̀nọ́ kẹ́ Nimeli fiaa yi he kẹ́ maa be ọ́ nọ́ mi.

Dipo semi kusumi ọ́ peemi.

A peeọ́ kusumi nẹ́ nyẹ́ se nẹ́ ọ́mẹ́ ke a nge dipo sẹ́e.

- **Dipo nya blimi:** Loko a maa sẹ́ dipo ọ́, a tẹ́lọ́ kẹ́ baa Tsaatse Mawu, Nimeli kẹ́ Jemẹawọ́hi a dẹ́ mi gbaami kẹ́ ha kusumi ọ́ peemi. Nge Dangme je he kome ọ́, a fiaa gọ́gọ́ kẹ́ hweọ́ ma tue nọ́ kaa a maa sẹ́ dipo. Nihi kẹ́ a bime zangmawi nẹ́ su dipo semi nya a ya haa Wọ́yi ọ́mẹ́ nge dipo piẹ́ nya.
- **Ngma nyu mi womi:** Nge Soha ligbi nọ́ ọ́, we mi Dedehi ba pọ́ ngma aloo blẹ́fo nge Wọ́yo we. Ke blẹ́fo ọ́ bọ́ni puemi ọ́, a taa nge nyu mi nẹ́ a kaa. A kẹ́ hoọ́ ngma da. Gali pọ́ da nẹ́ ọ́ tsemi ka asaanaa, Blema munyu tsọ́ nya kaa ke alini nẹ́ we mi Dede nẹ́ ọ́ eko pee ninye nọ́ ko ọ́, bue nẹ́ e pọ́ ngma nge mi ọ́ ma pẹ́ nẹ́ a kẹ́ ma yo ninye ni nẹ́ e pee ọ́.
- **Yi kpami:** A ngọ́ ha kẹ́ kpa dipo yi ọ́mẹ́ a yi si nẹ́ a siọ́ lọ́kọ́tọ́ pẹ́ nge yi kpeti tutuutu. Yi kpami ọ́ sisi ji kaa, a nge dipo yi ọ́mẹ́ a jokue yi bwọ́mi ọ́ sẹ́ kọ́nẹ́ nọ́kọ́tọ́ma yi bwọ́mi nẹ́ pue nge a nọ́. A woọ́ muẹ́ ha dipo yi ọ́mẹ́ nẹ́ a tsee kpatsu aloo subue klọ́ii nẹ́ kpleọ́ si nge a hekpe kẹ́ a se tsuo.
- **Pa mi yami:** A kẹ́ dipo yi ọ́mẹ́ yaa pa mi nẹ́ a ya duọ́ a he ha mẹ́. A tsọ́ mẹ́ bọ́ nẹ́ yo fọ́ e he, taflatse e gble mi kẹ́ e ngasi ha. He dumi kusumi nẹ́ ọ́ tsọ́ kaa a fọ́ a jokuewi a si himi ọ́ nge a he ngọ́ wo pa a mi nẹ́ pa a kẹ́ ho kọ́nẹ́ a ple yihi.
- **Sọ́ni Muọ́mi:** A siaa mime ha dipo yi ọ́mẹ́ nẹ́ a muọ́ sọ́ni nge a kue. Hemi kẹ́ yemi ji kaa, sọ́ni nge he wami nẹ́ e nuọ́ nọ́ susuma kẹ́ e klaa kẹ́ daa si nẹ́ e ko je e he. A kẹ́ tsio mumi yayamihia a nya nẹ́ a ko na dipo yo ọ́ he blọ́ nge e wami si himi mi kọ́kọ́kọ́.
- **Bọ́ womi nọ́ dami:** Dipo yomo aloo Dipo Wọ́nọ́ ọ́ kpakaa dipo yi ọ́mẹ́ kẹ́ ya daa bọ́ womi nọ́ si eteete nẹ́ e deọ́ mẹ́ kẹ́ e nge mẹ́ Dangme yihi pee.
- **We tomi:** Blema a, a be goji aloo klama nẹ́ a kẹ́ weẹ́ ngma kẹ́ blẹ́fo. A weẹ́ ngma kẹ́ blẹ́fo nge we te mi loko a naa mamu nẹ́ a kẹ́ tsio ku. A haa dipo yi ọ́mẹ́ weẹ́ ngma aloo blẹ́fo kọ́nẹ́ a kọ́ni si nẹ́ wa kẹ́ a ya gba we.
- **Tẹ́gbete kuọ́mi:** Kusumi nẹ́ nya wa pe le tsuo nge dipo semi mi ji tẹ́gbete kuọ́mi.
A nge tẹ́ ko nge dipo piẹ́ ọ́ mi nẹ́ a kẹ́ dipo yo fẹ́ dipo yo maa hi nọ́ si ete. Hemi kẹ́ yemi ji kaa, kẹ́ dipo yo ọ́ le nyumu aloo e ngọ́ họ́ aloo e kpọ́/kpa họ́ hye ọ́, e maa tlo tẹ́gbete ọ́ nọ́ nẹ́ muọ́ maa be nge e he e wami be tsuo nẹ́ muọ́ dẹ́mi ọ́ nya be pọ́e gbleegblegblee. Ke e ba le ja a, a deọ́ kẹ́ zangmayo ọ́ pue dipo nẹ́ a bọ́ e fọ́li hio kẹ́ jlaa tẹ́gbete ọ́. Blema a, a fiaa dipo yo nẹ́ pue dipo ọ́ nane se tu nẹ́ a jeọ́ le we kẹ́ jeọ́ ma a mi pẹ́sẹ́sẹ́. Ene ọ́ kẹ́ he mi si puemi agbo baa weku ọ́ nọ́ nẹ́ lo ọ́ he je ọ́, fọ́li fẹ́ fọ́li tsọ́seọ́ a bi yihi nẹ́ a ko le nyumu kẹ́ ya su be nẹ́ a maa sẹ́ mẹ́ dipo. Nihi nẹ́ maa ye manye nge tẹ́gbete kuọ́mi mi ọ́, nyumu katseme kpaa mẹ́ kẹ́ jeọ́ dipo piẹ́ ọ́ nya kẹ́ yaa we mi kẹ́ fọ́ kẹ́ a nọ́ ose hemi kẹ́ lami ejakaa buajọ́ ba.
- **Dipo tsu mi womi:** A woọ́ dipo yi ọ́mẹ́ tsu mi nẹ́ a tsọ́seọ́ mẹ́ nẹ́ a le we mi ni peemi, nọ́ kẹ́ munyu tumi, nyumu tsui nya ni peemi, jokuewi a nọ́ hyemi, bẹ́emi, late kue mi kẹ́ tsu mi dlami, mime siami, okunu kpami, kpete he ni tsumi, ni hoomi kẹ́ tsọ́semi kpahi nẹ́ he maa hia nọ́kọ́tọ́ma si himi.
- **Dipo bọ́ pọ́mi:** A pọ́ dipo yi ọ́mẹ́ a nine si kẹ́ a mi si kẹ́ a setso mi bọ́ kẹ́ kadio mẹ́ kaa a ye manye nge dipo semi ọ́ mi nẹ́ a ple Dangme yihi ngmingmiingmi.
- **Dipo to gbemi:** Blema a, a gbẹ́ to kẹ́ ha dipo yo fẹ́ dipo yo nẹ́ a kẹ́ hoọ́ ni haa weku kẹ́ ma. Piosọ́ nẹ́ ọ́ nẹ́ nihi a he jua wa a, weku ma nyẹ́ gbe to kake kẹ́ ha dipo yihi pe nyongma nẹ́ a nge weku kake mi. A kẹ́ to lo ọ́ hoọ́ ni nẹ́ a gbẹ́ fufui nẹ́ a tsio ku kẹ́ woọ́ he nẹ́ a gbaa kẹ́ haa suoli kẹ́ paka mi bi tsuo.

Ke a gbe kusumi nya

- **Kpo jemi ke ni womi:** A jeo dipo yi ome kpo ne a wo o me ni ke jeo a he feu ke agboje kpo. A haa asate kete aloo kuau aloo agu ke dumasi kpakpahi ha me. A wo o koli ke adiajba mue kpakpahi kloyii ne a siaa mime ha me ne a ngoo lavite ke he via ke pueo a no. A seo ma mi ya jeo a he feu kpo ne a ke haa tsumi huloo. Nihi keo me ni. Nimeli bu abe ko ke, 'Dipoyo ne bui no o, e nike ni hyio aslaa aloo matsesi to'. Hehi babauu wo o ni ha a bime kaa otsi aloo oslami kake. Ni kome po wo o ni ke ya tsoo nge jua no.

Ni kome a he he tomi nge dipo semi mi

- Blema a, zangmawi maa wa kaa jeha nyongma ke kpaanyo aloo nyingmi enyo loko a seo me dipo. Amla ne o ne je mi ba pue ne zangma ho ngomi po he he je o, nihi nge de nya bime po dipo see nge dipo puemi he gbeye yemi he.
- Nihi tuo dipo yihi a nyo ke a ngmangmo he jemi o he munyu nyanyaanya ejakaa a li se nami ne nge le no o peemi he. Blema a, ablanyahi ke yi nikotomahi le nyo, supa, mi no, mi si ke mi ne wo o ngma aloo foo. A hyeo nyo ne a ma nye le kaa e ma nye ma fo ha aloo ete ne nyu maa da nyo o mi ke ha bi ome. Ke weku ko nge hawi hlae ne a fo o, a hyeo dipo yihi ne nge so ne ome ne a nyeeo a se ke haa a bime nyumuhi ne a ngoo me.
- Solemitseme ke klamo jali gbe dipo semi o he gue ne a pue nihi babauu yi kaa e ji wo kusumi ne a peeo. Ene o ha ne Dangme wekuhi babauu kua a bime dipo semi. E mi no ne wa nge nae amla ne o ji zangma ho ngomi ke gba puemi kpamsaa.
- E sa ne wa yo kaa dipo semi kusumi o ye nyatsoo nge Dangme je he fee he kaa bo ne a ngma nge womi ne o mi o. Wetso fee wetso ke bo ne a too kusumi o peemi nya ha ne a jeo ekome nge mi ne a ke ekpa kome hu pieeo he.

De mi tu aloo demi dade/kpakplaa womi.

A peeo kusumi ne o ke haa Dangme binyumuwi. Ke nyumuyo su nyumu mi o, a hyeo bla kaa le nitse e nye ne e bo e we, e hu e ngmo, e da e de, e ya wo, e so pa aloo e nye ne e tsu ni tsumi ne e tse nge tsue o. Ke e koni si he wa ke ha ni tsumi o, a wo o e de mi ni tsumi klama kaa e nye ne e hi e dehe kaa nyumu, e ngoo yo ne e bo e weku kpokploo.

Ke e ji ngmo huloo bi o, a wo o e de mi dade ke kpakplaa ne a haa le zugba ne e tsu mi ni. Ke detse bi ji le ne e ye degbee nge e tse se ne le nitse e nyeo ne a daa de o, a wo o e de mi tu ke gbaja. Ke solo bi o, a peeo sokue ha le. Ke na lello bi o, a haa le na ne ke jijo lello bi o, a haa le jijo. Taflatae jijo biee. Ke o nye to tsui si ke hye jijo no o, a deo ke o ma nye hye yo no.

Nyumu mi semi kusumi o peemi jije we kaa yihe mi semi kusumi o.

Yo mi semi ke nyumu mi semi kusumi he se nami

- A haa no jeo jokue si himi mi ke seo nokotoma si himi mi.
- E haa no naa tsosemi ne he hia ke ha si himi kpakpa.
- E dlaa no ke ha gba si himi.
- E tsoo si himi kpakpa.
- E ke bu ke agboje baa weku mi.
- E haa wa yeo buaa wa sibi ke si himi.
- E haa no leo no peemi ke ga lele ni tsumi.
- E po o jokue tsowi a ho ngomi se.
- E haa wa peeo nihi ne wa ji ne e peeo wo ni munohi nge ni kpahi a he.

E sa ne tsoolo ne le kaa ni kaseli ome a no sisi numi soe fiee. A ti ni kome ma nye tsoo no ne yo mi semi ke nyumu mi semi kusumi o ji ne a de kusumi enyo loo ete ne a peeo. Ekome ma nye je sisi pe

ne ati ni kome hu ma nye de kusumi o peemi blo no o tsuo ne a ma nye ke to je mi sihi ni kpahi a he. No ne he hia ji kaa tsoolo o ne ye bua ni kaseli ome tsuo ne a nu sisi bo ne a ma nye kase je mi si himi nihi nge mi.

Ni Tsumihi

1. Meni ji yo mi semi ke nyumu mi semi kusumi?
2. Mo ha se namihi ete ne ene o ke baa.
3. Moo tsoo no he je ne se nami enyo ne o de o he hia.
4. A gba dipo semi kusumi o mi ete. Ngmaa mi gbami ete ne ome ne o de nihi ne yaa no nge eko fee eko peemi mi.
5. Moo da nile ne o na nge ni kasemi ne o mi o no ne o ke no ne nge o kasa nya a ne sese foni ne nye se ne o he.



Source: Olivier Asselin as cited in Ndeti (2018)

Pedagogical Exemplars

Initiating talks for learning

1. Whole class:

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

2. Group work

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



Source: Mybrytfmonline.com/Obed Ansah (2021)



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



Source: Jubtrip as cited in Ndetei (2018).

b. Each group presents their work for discussion.

3. Whole class

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

Kami Pɔtɛɛ

1. Nɔ kuɔmi 1 kami: Kaimi

- a. Moo tsɔɔ yo mi semi kɛ nyumu mi semi kusumi ɔ sisi.
- b. Mo de nihi etɛ nɛ a peeɔ loko a jeɔ kusumi nɛ ɔ peemi sisi.

2. Nɔ kuɔmi 2 kami: Ni kasemi nɔ yami

- a. Moo kale kusumi ni peemi ete ne a peeɔ nge yo mi semi ke nyumu mi semi kusumi peemi ɔ mi.
- b. Moo kale nihi enyɔ ne a peeɔ ke a gbe dipo semi kusumi peemi ɔ nya.

3. Nɔ kuɔmi 3 kami: Yi mi susumi pɔtɛɛ

- a. Mwonɛmwɔnɛ ɔ, meni se nami ne o ma a naa nge kusumi ne ɔmɛ a peemi he?

Ni kasemi oti: Dangme yo mi semi ke nyumu mi semi kusumi ke ma kpahi a nɔ he tomi

Moo ti yo mi semi ke nyumu mi semi kusumi ɔ mi ekohu

Nihi ne sɔ:

- i. Nihi ne a ke peeɔ kusumi ɔ.
- ii. Ligbi pɔtɛɛhi a nɔ ne a peeɔ.
- iii. A peeɔ ke ha zangmawi ke nyumuwi.
- iv. A woɔ ni ɔmɛ tsu mi.
- v. A peeɔ yi munomuno ha mɛ.
- vi. A yeɔ ni pɔtɛɛ kome.
- vii. A nge he dlami pɔtɛɛ.
- viii. A nge se nami pɔtɛɛ kome.

Yɔse kaa: Tsɔɔlɔ ɔ ma nye ngo ekpahi ne sɔ ke piee he.

Slɔto kome nge mi

- i. Nihi ne a ke peeɔ kusumi ɔ maa hi munomuno.
- ii. Ligbihi ne a ke peeɔ ɔmɛ nge munomuno.
- iii. Niye ni ne a yeɔ nge munomuno.
- iv. Mumi mi he dlami ke he lo nya he dlami nge munomuno.

Ni kaseli ɔmɛ a nɔ sisi numi sɔɛ fiee. A ti ni kome ma nye tse nihi enyɔ ne sɔ ne ni kpahi ma nye de pe ja. Ni kpahi hu ma nye hye seni ɔ ne a maa da nɔ ke de ni kpahi ne sɔ fiee ke ekpahi ne je muno. Nɔ ne he hia ji kaa tsɔɔlɔ ɔ ma wa ni kaseli ɔmɛ tsuo, titlii ɔ, ni neme ne nge nyagba, kone a nu sisi bɔ ne a ma nye ne a kase je mi si himi nihi nge mi.

Yɔse kaa: Tsɔɔlɔ ɔ ma nye ha ni kaseli ɔmɛ si gbemi ni tsumi aloo a ya hye vidio kpahi ne a kase bɔ ne a peeɔ kusumi ne ɔ ha.

Ni Tsumihi

- 1. Moo hye Ga, Asante, Fante, Nzimaa, Gonja, Dagbaani aloo ma kpa notseme a yo mi semi ke nyumu mi semi kusumi tsumi ɔ nge vidio nɔ kone o hla nihi ne sɔ ke nihi ne je muno nge a mi.
- 2. Ni kaseli ne a sese senihi ne a hyeɔ he ne a ke hla nihi ne sɔ ke nihi ne je muno.

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.

Kami Pɔtɛɛ

1. Nɔ kuɔmi 3: Yi mi susumi pɔtɛɛ

- a. Mo tapo mi ke tsɔɔ tsakpa ne nge o ma mi yo mi semi ke nyumu mi semi kusumi ɔ ke ma kpa nɔtseme a nɔ ɔ kpeti.

2. Nɔ kuɔmi ɔ: Yi mi susumi vii

- a. Ke o na he blɔ kaa o tsake ni kome nge yo mi semi ke nyumu mi semi kusumi ɔ peemi mi ɔ, meni nihi o ma tsake ne meni he je ne o maa pee jame a tsakemi ɔme?

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.

References

1. Ansah, O. (April, 2021): Performance of ‘Dipo’ puberty rite resumes in Krobo after Covid-19 restrictions. Joydady Multimedia. Caesar, O. T. (2015) *E peeɔ mo Dangme no*. Revised Edition. Moonlight press, Accra.

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>
4. 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
5. Tetteh, N. E. (1998) *Mo dem' koo!* Bureau of Ghana languages, Accra

MI GBAMI 7: KUSUMI TSUMI KƐ MA NƆ YEMI

Munyutso: **Kusumi tsumi kƐ Ma nƆ yemi**

Munyutso Setsɔ: Ma nƆ yemi

Ni kasemi Tutuutu: *Tapo he hiami kƐ se nami nƐ ngɛ ma nƆ yemi blɔ nya tomi ɔ mi.*

Glɛnɔ mini: Tsɔɔ o juemi kƐ nihi a sisi numi ngɛ ma nƆ yemi blɔ nya tomi ɔ he.

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.

OTSI 18

Ni kasemi mi nihi: *Juemi tsɔɔmi nge nɔ yemi blɔ nɔ tomi he (tse, weku yi, wetso yi).*

Ni kasemi oti: **Nɔ yemi blɔ nya tomi (We mi)**

Nɔ yemi

Ene ɔ ji nɔ yemi ne yaa nɔ nge wetso, weku, ke we mi ke guɔ kake peemi juemi kpo jemi mi.

Nɔ yemi blɔ nya tomi nge wekuhi a mi

- i. Wetso yihi:** Wetso peɔ nihi ne je fɔmi kpa kake nya. E ji nihi ne a hineɔ biɛ kake ne a sɔmɔɔ nya dalɔ kake. A heɔ su kake, susumi kake ke juemi kake. Nɔ ne a hla kaa e nyɛɛ a he mi ɔ peɔ a nya dalɔ. Nge he kome ɔ, weku nikɔtɔma ame ba buaa ne a hlaa nɔ kake nge a kpeti kaa nya dalɔ.
- ii. Weku yihi:** Nimli ne ɔme ya peɔ nihi ne weku ɔ hla me kaa a da weku ɔ nya. A blɔ nya ni tsumi ji kaa a hye weku ɔ nɔ ne a dla sanahi nge weku bime a kpeti.
- iii. Tse:** Tse ɔ peɔ yi ke ha weku kpokploo. Weku kpokploo ɔ ji tse, e yihi ke a bime. E hyeɔ e bime ke e yihi a nɔ nge weku kpokploo ɔ mi.

Nɔ yemi ɔ nɔ kuɔmi ɔ ji ne ɔ ne

Wetso Yihi

Weku Yihi

Tsehi

A ni tsumihi

Wetso Yi

- i.** E peɔ kojolɔ ke ha wetso ɔ.
- ii.** E ngɔɔ wetso ɔ blema sanahi/munyuhi ke toɔ.
- iii.** E poɔ wetso ɔ kusumi ɔme a he pie ne e baa a yi.
- iv.** E poɔ wetso zugba ke weto ni kpahi a he pie ne e baa a yi.
- v.** E bɔɔ mɔde kaa bime ne a ma fɔ ɔ, a tsɔse me ne a bu wetso ɔ blɔ nya tomi ɔme.

Weku Yi

- i.** E buɔ weku ɔ he ke jeɔ nyagbahi a mi.
- ii.** E yeɔ buaa weku bime a nɔ yami.
- iii.** E bɔɔ mɔde kaa tue mi jɔmi ne hi weku ɔ mi.

Tse

- i.** E hyeɔ ne a ye blɔ nɔ tomihhi a nɔ nge we mi
- ii.** E toɔ he pie pomi blɔ nya.
- iii.** E woɔ e sisi bime he wami.
- iv.** E tsuɔ ni kaa tsɔɔlɔ nge we ɔ mi.
- v.** E toɔ weku ɔ hiami nihi a he bla nya ha me.
- vi.** E peɔ nya dalɔ ke nɔhye nɔ ha weku ɔ.

Yɔse kaa: Tsɔɔlɔ ɔ ne ha kaseli ne nu sisi kaa nye ɔ hu nge e blɔ nya ni tsumi pɔtɛɛ ne e tsuɔ nge weku kpokploo ɔ mi.

Ni Tsumihi

1. Moo tsɔɔ nɔ yemi blɔ nya tomi nge we mi.
2. Moo sɛsɛ wɛtso yi blɔ nya ni tsumi etɛ he.
3. Mo tapo tse blɔ nya ni tsumi enyɔ mi.
4. Blɔ nya ni tsumi jɛɔ sisi ke jɛɔ weku kpokploo nɔ. Mo gba kpɛ ke tsɔɔ blɔ nya ni tsumi nɔ kuɔmi ne nye kase ɔmɛ.

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.

Kami pɔtɛɛ

Nɔ kuɔmi 1 Kami: Kaimi

- a. Moo sɛsɛ blɔ nya ni tsumi nge we mi he.
- b. Moo to blɔ nya amɛ ke je yiti ke ba si sisi.

Nɔ kuɔmi kami 3: Yi mi susumi vii

Ke mo ji wɛtso aloo weku yi aloo tse nge nye weku kpokploo ɔ nya a, meni blɔ nɔ o maa to ke ha wɛtso ɔ aloo weku ɔ aloo o weku kpokploo ɔ nɔ yami?

OTSI 19

Ni kasemi mi nihi: *Mo hla Dangme no yemi blo no tomi (matse, matse tsowi/wawi, tse woli)*

Ni kasemi oti: **Dangme ma no yemi he blo no tomi**

Dangme ma no yemi nge blo no tomi ne tsɔɔ no kuomi, blo nya ke ni tsumi potee ne no yeli ɔme hee. Ene ɔ tsɔɔ tsakpa ne nge no yeli ɔme ke ma bi ne nge a sisi ɔ a kpeti. Wa nge Matsengua, matse tsowi/wawi, oyeheko matseme, maklalo, asafoatse, jemeli/jemeawonohi, jasehi, simpihi, setseme, mayeme, weku nyatseme, dadematseme/odiklohi, otsiamehi, nihewi ke yihewi a nyatseme. No yeli ne ɔme peeɔ odehi ha ma a ne bu ke he blo ne sa a, a ke haa me. Nge he kome ɔ, a toɔ no yami matse. Dangme wetso fee wetso nge matse aloo no yeli woli. Nimeli ne ɔme ne woɔ tse aloo manye ke ha ma a. Pi Dangme je he fee he ne toɔ tse ne ɔme tsuo.

E sa ne o yo kaa, be mi ne Matsengua yeɔ wetso aloo ma a tsuo no ɔ, matse tsowi/wawi ɔme yeɔ weku ɔme a no. Be mi ne matsengua nge e maklolo, asafoatse, setse, jase, manye, otsiamе, jemeno/wono ke ekpa kome ɔ, matse tsowi/wawi ɔme hu nge a nihi ja ke.

Matsengua a

Matsengua ji wetso ɔ tsuo nyatse ke he mi nyeeɔ. Wetso matse woli ne toɔ le tse nge ma a nya. Matsengua a peeɔ wetso mi no ngmingmiingmi. A ke blo nya ne ɔ ha we nubwo. Ke a wo matsengua a, e kaa ma ke ma nimeli ɔme kita. Matse tsowi/wawi hu kaa matsengua ne a nge e sisi ɔ kita ke a wo me tse aloo nye.

Yɔse kaa: **Matsengua hlami, e tsu mi womi, e kpo jemi ke e womi ɔ je muno nge mahimahi a mi. Tsɔɔɔ ɔ ne tsɔɔ bo ne a toɔ matsengua nge Dangme je wetso ɔ eko mi. Tsɔɔɔ ɔ ma nye ngo foni ne nyee se ne ɔ eko ke to he ne e ha sisi numi ne je kpo paa.**

Yɔse kaa: **Tsɔɔɔ ɔ ne ngo foni kpahi ke tsɔɔ ni kaseli ɔme ne e ye bua matse womi kusumi ɔ sisi numi saminya.**



Source: Blacksonrise.com (2020)



Source: WorldAtlas (2021)



Source: Art+Feminism (2022)

Matsengua ni tsumi

- i. Le ji wetso o tsuo yi ke e nyatse.
- ii. E hio gua mi ke ha kusumi peemi.
- iii. E hyeo ma zugba ke weto ni tsuo no ne e baa a yi.
- iv. E faa wetso ke ma a he.
- v. E ngoo no yami ke baa wetso ke ma a mi.
- vi. E koojo ne e yeo nihi a kpeti munyu ke ha tue mi jomi.
- vii. E peeo se aloo e jlaa se he.
- viii. E hyeo ne a pee ma kusumihi tsuo ne a ye kahi a no.
- ix. E woo mlaahi ke haa ma a.
- x. E hyeo ne tsakpa ne hi wetso/ma a ke amlaalo aloo ma kpahi a kpeti.
- xi. E hyeo ne ma bi ne a hi si nge tue mi jomi ke kake peemi mi.

Yose kaa: Tsoolo o ne ye bua ni kaseli ome ne a na matsengua ni tsumi kpahi.

Matse tsowi/wawi

Matse tsowi/wawi hyeo ma a aloo wetso o kpo mi aloo huza mi he kome a no. A nge matsengua a sisi ne a ngoo a he wami ke jeo matsengua a mi. Ekome hyeo kopehi ke ngmo si huza ame a no.

Matse tsowi/wawihhi a ni tsumi.

- i. A hyeo ma no nge matsengua a nane mi.
- ii. A koo ju ke fo ke ni yaya peemi nya nge a kpo ome a mi.
- iii. A yeo munyu nge nihi a kpeti ne tue mi jomi ne ba.
- iv. A hyeo zugbahi nge a sisi no ne a baa yi.
- v. A booo mode ne tue mi jomi ne hi ma a mi.
- vi. A peeo kusumi ne a jlaa sehi ne a ngo me ke hi no o.
- vii. A kaa matsengua a kita.
- viii. A hlaa no yami ke haa ma a.

Yose kaa: Tsoolo o ne ye bua ni kaseli ome ne a hla matse tsowi/wawi a ni tsumi kpahi ke piee ene ome a he.

Matse woli

Matse woli ji nimeli ne too matse aloo manye aloo ma nya daloo. Nimeli ne ome pooo odehehi peemi nge wetso aloo weku o mi. Dangme too matse nane mi ke matse ne nge no o kpa se aloo a kpa le tse o yemi. Ke matse aloo manye ko bwoo kotokoto ne e ye kpo ne e ye do hu o, a hlaa no ke maa e nane mi ne e tsu e matse aloo manye ni tsumi o se a to we jame a no o matse jame a be o tsuo mi.

Yose kaa: Blo no ne a guo ke gbooo mtse he nine ne a nuo le ne a peeo kusumi ne a ke too le o je muno nge ma kpahi a no he. Ene o he je o, tsoolo o ne tsoo bo ne a tsuo kusumi ne o nge Dangme je o ha.

Matse/manye woli a ni tsumi

- i. A hlaa no ne a maa wo le matse aloo manye o.
- ii. A peeo kusumi ke matse/manye ne nge no o kpa se.

- iii. A kpaá mɛ ke matɛ/manye ɔ pee nɔ nɛ sa kpami.
- iv. A ngɔɔ matɛ/manye he nɛ a hla a ke tsɔɔ nimeli nɛ a tsɔɔ nɔ he je nɛ a hla lɛ.
- v. A woɔ matɛ/manye ke nimeli ɔmɛ ga.

Ni Tsumi (Nya Sami)

1. Ni kome susu kaa kusumi ma nɔ yemi ɔ nya be nge je nɛ wa nge mi amlɔ nɛ ɔ. Meni ji mo hu o susumi? (Ni kaseli ɔmɛ nɛ a sa nya nge munyutso nɛ ɔ he.)

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.

Kami Pɔtɛɛ

1. **Nɔ kuɔmi 1 kami: Kaimi**
 - a. Menɔ ji matɛ?
 - b. Mɛ nɔmɛ ji matɛ woli?
 - c. Mɛ nɔmɛ ji matɛ tsɔwi/wawi?
2. **Nɔ kuɔmi 2 kami: Ni kasemi nɔ yami**
 - a. Ke a peeɔ ke woɔ matɛ nge o ma mi keɛ?
 - b. Moo to tɛ yemi glɛ nɔ kuɔmi nge o ma mi ɔ nya.
3. **Nɔ kuɔmi 3 kami: Yi mi susumi vii**
 - a. Nge o juemi nya a, o susu kaa kusumi ma nɔ yemi blɔ nɔ tomi ɔ nɛ hi si nge mwɔnɛmwɔnɛ si himi ɔ mi lo? Moo tsɔɔ o heto ɔ nya.

Yɔse kaa: Tsɔɔlɔ ɔ nɛ ha nɛ ni kaseli ɔmɛ a juemi kpo jemi ɔ mi nɛ tsɔ ke sa nya nge munyutso nɛ ɔ heto ɔ he.

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 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

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

References

1. Art+Feminism (April, 2022). Female chiefs in northern Ghana. https://artandfeminism.org/edit_a_thon/female-chiefs-in-northern-ghana/
2. Blacksonrise.com (September, 2020). Yaa-Naa takes over as president of northern regional house of chiefs <https://blacksonrise.com/yaa-naa-takes-over-as-president-of-northern-regional-house-of-chiefs/>
3. Caesar, O. T. (2015) *E peeɔ mo Dangme no*. Revised Edition. Moonlight press, Accra.
4. Dolphyne, F. A & Dakubu, K M. E. (1988). The Volta-Comoe languages. In M. E. Kropp Dakubu (Ed.), *The Languages of Ghana* (50-90).
5. Oseiagyemang.com . (September, 2022). A thrilling experience at the special millet festival of the Krobos in Ghana? <https://www.oseiagyemang.com/a-thrilling-experience-at-the-special-millet-festival-of-the-krobos-in-ghana/>
6. Pinterest (n.d). Ghana queen arrives at Aburi festival. <https://www.pinterest.com/pin/474215035740592466/>
7. 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 Ngessimo M. Mutaka*, 219-261.
8. Tetteh, N. E. (1998) *Mo dem' koo!* Bureau of Ghana languages, Accra.
9. WorldAtlas (2024). The culture of Ghana. WorldAtlas.com. <https://www.worldatlas.com/articles/the-culture-of-ghana.html>

MI GBAMI 8: MASU

Munyutso: **Masu Nge Gana Gbi Mi**

Munyutso setsɔ: Masu gbagbɛɛ kɛ Masu ngmangmɛɛ

Ni kasemi tutuutu:

1. *Tsu telimi kɛ bɔ yemi/yana gbi he juɛmi kɛ nile ɔ he ni.*
2. *Tsu saneyo nyatsɔɔ sisi numi kɛ e he nile ɔ he ni.*

Glɛnɔ mini:

1. Je telimi kɛ bɔ yemi/yana gbi he juɛmi kɛ nile kpo.
2. Je saneyo nyatsɔɔ sisi numi kɛ nile kpo.

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.

OTSI 20

Ni kasemi mi nihi: *Yo telimi gbi o si fɔfɔe nge Dangme mi (Palemi, gbi tso/segbi, nyagbe)*

Ni kasemi oti: **Telimi**

Telimi

Telimi ji blo no ne nimli adesahi guo ne a ke Tsakuetse Ongmo Lao Siada tuo munyu. Dangme je o tsuo he ye kaa Lao Siada kle kulaa pe adesa ne adesa be e he nyee maa su gbleegbleegblee. Ene o he je o, a ke le tuo munyu ke guo mumitsemɛ kome kaa jemeawoɔhi, kpadehi, zugbazu ke woɔhi a no. A ngoo nyu aloo da ke pueo zugba ejakaa a he ye kaa Tsaatse Mawu yo ji Zugbazu ne ke a ke segbi gu e no o, e ke ma ha e huno o ma. Nge maje he kome o, a ngoo blefo, ngma aloo omoo ke telio. (Ayim-Aboagye, 1993: 165). Dangmeli le kaa jemeawoɔhi, kpadehi, zugbazu ke woɔhi ke adesa nge be fee be ne a buo a wami he. A ngoo kplokoto ke siade kpakpa ke baa ne be kome hu o, a gblaa tue gboli a tue. Ene o he je, a ke me tuo munyu kpmkpam ne a baa a de mi gbaami ke he pie pome. Nge Dangme je o, a ke nyu, da, mamu, tsimi, gluugu/konko/glaase ke likoko telio.

Telimi blo no tomi.

Telimi blo no tomi o nge mi gbami ete; sisije, kpɛti ke nyagbe. Wa ma nye wo mi gbami ne o kaa palemi, segbi hami ke nya muomi.

Telimi sisije/Palemi

Nge telimi sisije o, a tseo mumitsemɛ tsuo ne a ba he da, nyu aloo mamu ne a nu loko a ke amaniebo o ne fo a he mi. A jeo sisi nge Tsaatse Mawu ke e yo Zugbazu a no ne a haa me a da/nyu/mamu ne a nu kekke. A se o, a tseo jemeawoɔhi, kpadehi/nimeli ne si, sehi, yohi, pahi ke ekpa kome. Ke he maa je no ko no o, a deo ke, “I tse we no ko ne ma si no ko. Nye tse nye sisi bi tsuo ne a ba he da/nyu/mamu ne a nu.” Be mi ne a nge mumitsemɛ ne ome tsee o, ja ke a ke da/nyu/mamu o nge si puee boboboo.

Segbi o hami

Ke a tse Tsaatse Mawu ke nimeli ome se o, a ngoo segbi he ne a tse me nge o ke haa me. Ene o ji no he potee ne a nge telie nge o ne. Segbi daa si nge no pee ne a nge pee o no. Ni kome ne a telio nge a peemi be mi ji bi kpo jemi, hio, ta, yo he ni tsumi, gbeno ke ya peemi, weto ni gbami aloo ke hami, ngma dumi, jeha yemi, kita kami, sapu yemi be, munyu yemi, kplokoto aloo manye be, wotse womi aloo matse kpami, jeha yemi, aho peemi, dipo semi/ni womi, ni tsumi sisije, ni tsumi nyagbemi, kita kami, tso si fomi, ma nya tsimi, ma nya blimi ke kusumi kpa kome a peemi be. Segbi ne a haa a koo no potee ne a nge pee o he. Nge Dangme je o, a ngoo hio nine ke telio se nihi telio ke muo nine ke segbi o ko yobu ko he. Nihi ne po telimi ji nyumu nikotomahi ke yi nikotomahi, otsiamehi, laabiahi, jemeli, wonoɔhi ke ni kpa kome.

Telimi nyagbe:

Nge telimi o nyagbe o, a baa gbaami ke haa nihi ne gbaami sa me ne a baa gbiemi ke haa nihi ne susuo no he yobu.

Fonihhi ne nyee se ne o kaleo telimi nge Ghana je o he kome.

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



Source: Jayeoba (2023)



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

Tɛlimi blɔ nɔ tomi ɔ

Tsɔɔlɔ ɔ nɛ ha nɛ ni kaseli ɔmɛ nɛ hyɛ seni nge telimi nɔ ɔ ekohu. Ha nɛ a sɛsɛ he nɛ a yo otihi nɛ nge mi ɔmɛ.

E sa nɛ tsɔɔlɔ ɔ nɛ hyɛ hetohi nɛ nyɛɛ se nɛ ɔmɛ blɔ:

- i. A ngɔɔ nihi kɛ tɛliɔ.
- ii. Tɛlilɔ ɔ kpleɔ e bo si bɔɔ nge e ko nɔ.
- iii. Tɛlilɔ ɔ hɛɛɔ e nane si gu.
- iv. Tɛlilɔ ɔ ngɔɔ e hɛ kɛ tsɔɔ he pɔtɛɛ. Eko ɔ pu je he aloo pu si nɔmi he.
- v. E daa si nɛ e kɔɔ he mi bɔɔ ke puɔ da si.
- vi. E tseɔ mumitsemɛ, e kɛ segbi haa mɛ nɛ e muɔɔ telimi ɔ nya kɛ gbaami bami.

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/X9wBlgwzHn0>



Akan Libation video :<https://youtu.be/ZNJ6Fw2-flk>



Tɛlimi he se nami:

- i. E kɛ bu haa Nyingmo Mawu.
- ii. E kɛ bu haa Jemɛawɔhi.
- iii. E peeɔ nihi kake nɛ e maa nɔ mi kaa a je he kake.
- iv. E tsɔɔ munyu tumi mi zɔ womi aloo e mi sekede womi.
- v. E tsɔɔ kusumi kɛ blema sane lemi.
- vi. E kɛ bu haa nimeli nɛ kpa sɛ.
- vii. A kaseɔ gbi kɛ munyungu slɔɔtohi.
- viii. E haa nihi leɔ munyu tumi.

Nihi ne a ke telio :

Ma fee ma nge nihi ne a ke telio. Nge Dangme je o, a ngoo da aloo nyu aloo mamu ke telio. A ke da/nyu/mamu o woo tsimi aloo glugu aloo likoko mi ke telio. Ma kome ke omoo aloo ngma telio.



(Source: jumia.com.gh/general)

Ni Tsumi

1. Kaseli ne a hye foni nge yi no ne o ekohu ne a ngma ni neme ne a ke telio nge Dangme je ome a biehi ke wo a sisi.

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.

Kami Potee

No kuomi 1 kami: Kaimi

1. Moo tsoo no ne telimi ji.
2. Moo kale e he blo no tomi enyo.

No kuomi 3 kami: Yi mi susumi vii

1. Moo tsoo telimi he se nami nge adesa si himi mi.
2. "E sa ne a po telimi nge ma gua bomi sisi o mi." O ke nihi ne deo ene o kpa gbi lo? Moo tsoo nihi ete ke fi o dahe nge munyutso ne o he o se.

OTSI 21

Ni kasemi mi nɔ: *Sese yana gbi he (E ni tsumihi ke se namihi)*

Ni kasemi oti: **Yana gbi (E ni tsumihi ke e he se namihi)**

Yana gbi

E ji bɔ yemi la aloo aywileho yemi la ne a ke yeɔ bɔ ke haa nɔ ko ne ho wena hue aloo anɔse we aloo gbeje ya. E ma nye pee mɔbɔ aloo kɔmɔ yemi la ne a laa nge gbi bleuu mi ke yeɔ mɔbɔ/kɔmɔ ke haa nɔ ne gbo ɔ. A woɔ yana gbi ke jeɔ gbogboe ɔ yi.

Yana gbi he se namihi:

- i. A ke yeɔ kɔmɔ ha nɔ ne gbo ɔ.
- ii. A ke tsɔɔ tsakpa ne nge nihi ne ya nɔ ke be ke nihi ne nge nɔ yae amlɔ ne ɔ.
- iii. A ke haa se gbi ke ha nimeli ne a gbo ke se hlami ɔ.
- iv. A ke woɔ gbogboe ɔ blɔ.
- v. A ke tsɔɔ bɔ ne nɔ laa me ha.
- vi. A ke jeɔ nɔ tsui mi munyu kpo.
- vii. A ke piaa gbogboe ɔ.
- viii. A ke kaɔ nɔ ne gbo ɔ.
- ix. A ke fiaa blakpa/ahama ke siɔ nɔ ne gbe nɔ ɔ ke yiwutsotsemɛ.
- x. A ke slɔɔ bime ke weku bime ne gbogboe ɔ si nge se ɔ.

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/-9INeIfdVz0>



Performing a dirge: Source: Atenteben (2023)

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

Ni Tsumihi

1. Mēni ji yana gbi?
2. Ngmaa se namihi enuō nge yana gbi he.
3. Moo sēsē se namihi nē o ngma a etē pē he.
4. Kē a tsuō yana gbi he ni nge Dangme je kēē?

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.

Kami Pɔtɛɛ

1. Nɔ kuɔmi 1 kami: Kaimi

- a. Moo kale kē tsuō nō nē ji yana gbi.

2. Nɔ kuɔmi 2 kami: Ni kasemi nɔ yami

- a. Yana gbi peeō kusumi nē a peeō nge adesa wami mi simi kē ya gbeje. Kē a tsuō yana gbi he ni nge nyē ma a mi kēē?

3. Nɔ kuɔmi 3 kami: Yi mi susumi vii

- a. Tapo yana gbi se nami ɔmē a mi.

OTSI 22

Ni kasemi mi nihi: *Moo sese saneyo nyatsɔɔ blɔ nɔ tomi ɔmɛ a he (Nɔhyɛ ni: sukpojeli, yi mi tomi oti, lomibɔ, jehe/bahe/he, susumi/dahe kɛ ekpa kome)*

Ni kasemi oti: **Nihi nɛ nge saneyo nyatsɔɔ mi**

Saneyo nyatsɔɔ

Saneyo nyatsɔɔ pɛɔ masu ngmangmɛɛ ɔ mi kake. E ji ni ngmangmɛɛ nɛ nyɛɛ segbi hami gle ɔ nɔ. E tsuɔ animosa kɛ gbi ɔ lomi bɔ ɔ he ni pɛpɛpɛ. E tsu we munyu pɛmi sɔmi fiee he ni aloo munyu ɔ fo womi sɔmi fiee he ni. E jɛɔ yi mi tomi, juɛmi kɛ nyaziahi kpo kɛ haa e kaneli.

Nihi nɛ nge saneyo nyatsɔɔ mi

- i. Sukpojelo:** E ji adesa, lohwe aloo nɔ ko nɛ a tsu e he ni nge masu mi. Saneyo ɔ daa si nge ni sɛemi kɛ tsakpa nɛ nge sukpojeli ɔmɛ a kpɛti. Sukpojeli a he hiaa wawɛɛ nge saneyo ɔ mi nɛ a loɔ saneyo ɔ kɛ woɔ sukpojelo oti ɔ he. Sukpojeli nɔhyɛ ni ji sukpojelo oti nɛ saneyo ɔ kɔɔ e he; sukpojelo kolisilo nɛ tɛɔ si woɔ sukpojelo oti ɔ nge saneyo ɔ mi; sukpojelo nɛ tsakee we e juɛmi nge saneyo ɔ mi kɛ sukpojelo nɛ tsakeɔ e juɛmi kɛ nihi tsake nge saneyo ɔ mi ɔ.
- ii. Yi mi tomi oti:** Enɛ ɔ pɛɔ yi mi tomi pɔtɛɛ nɛ nge saneyo ɔ mi. Yi mi tomi oti ɔ jɛɔ e he kpo kɛ guɔ sukpojeli ɔmɛ a ni pɛpɛhi nge saneyo ɔ mi ɔ he. Saneyo ma nyɛ hɛɛ yi mi tomi setso nɛ waa yi mi tomi oti ɔ sisi numi.
- iii. Jehe/bahe/he:** Enɛ ɔ ji saneyo ɔ se kpo. E tsɔɔ he nɛ saneyo ɔ ya nɔ nge, be mi nɛ saneyo ɔ ya nɔ kɛ nɔ he nɛ saneyo ɔ kɔɔ (wa he nihi, blema sanɛhi, kusumi aloo nihi nɛ bɔle wɔ)
- iv. Lomibɔ:** Enɛ ɔ tsɔɔ bɔ nɛ a loɔ saneyo ɔ ha. E jɛɔ juɛmihi kɛ ni pɛmihi kpo nge saneyo ɔ mi. E tsuɔ kolisimi he ni; nimli a kolisimi kɛ nyagbahi. E ma nyɛ pɛɛ nya sami nɛ juɛmi nge mi nɛ a to nya aloo nyakpɛ nɔ ko nɛ woɔ tsakemi kɛ baa.
- v. Susumi/dahe:** Enɛ ɔ ji munyutso he juɛmi hyɛmi nge saneyo ɔ mi. E ma nyɛ pɛɛ kekɛle nɔ (saneyo delɔ ɔ piɛɛ he) aloo nɔ etene.
- vi. Mumi mi:** Enɛ ɔ ji he numi nɛ saneyo ngmalɔ ɔ nge hlae nɛ e je kpo kɛ ha kaneli. E ji blɔ nɔ nɛ a guɔ kɛ tsuɔ munyungu kome, ni kome, nihi, juɛmi aloo nihi nɛ ya nɔ kɛ be, he nɛ nɔ ko ya nɔ nge he ni kɛ gblaa tue buli aloo kaneli a juɛmi kɛ woɔ saneyo ɔ mi. E ma nyɛ pɛɛ mɔbɔ, buajɔ, buajɔ kɛ be nɔ, hɛ kɛ nɔ fɔmi, nyagba kɛ ekpa kome.

Saneyo nyatsɔɔ blɔ nya tomi ɔmɛ a nya muɔmi nɛ nyɛ kase: Sukpojeli, yi mi tomi oti, lomibɔ, jehe/bahe/he, susumi, mumi mi.

Ni Tsumihi

1. Kɛ sukpojeli a he hiaa nge saneyo nyatsɔɔ mi kɛɛ?
2. Kɛ he/jehe/bahe/he plɛ kɛ hiaa nge saneyo nyatsɔɔ mi kɛɛ?
3. Nge o susumi nya a, menɛ ma ha lomibɔ he maa hia nge saneyo nyatsɔɔ ko mi?

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.

2. Group Work/Collaborative Learning

Pair work:

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

Key Assessment

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.

Level 3 Assessment: Extended thinking

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

OTSI 23

Ni kasemi mi nihi: *Saneyo nyatsɔɔ he fiɔmi (yi, yi mi tomi oti, munyungu hlami, munyuhezawoli ke ekpa kome)*

Ni kasemi oti: **Saneyo nyatsɔɔ he fiɔmi**

Nihi ne nge saneyo nyatsɔɔ mi ɔ mi nylɔmi.

Ni ɔme ji sukpojeli, yi mi tomi oti, lomibɔ, jehe/bahe/he, susumi/dahe ke mumi mi. Kaseli ne nuu a he nyɔɔnyɔ ke sɛsɛ ni ɔme a he kone a tsɔɔ a susumi aloo a dahe.

Saneyo nyatsɔɔ he fiɔmi: He fiɔmi ɔ ji e kanemi, sisi numi ke juemi klɛdɛɛ peemi nge yi mi tomi oti ɔ he, ketse jemi, munyu mi zɔ womi ke kpo nɔ munyuhɛ ke ni kpa kome ne a tsuɔ a he ni nge saneyo ɔ mi. Ke o ma fiɔ saneyo nyatsɔɔ he ɔ, e sa ne o pee nihi ne nyɛɛ se ne ɔme.

NYA TOMI	KALEMI	KUDOMI NIHI
1	Mini (Mɛni)	<ul style="list-style-type: none"> Mɛni he nɔ ɔ kɔ? Mɛni ji yi mi tomi oti ɔ? Muɔ nya kpiti.
2	Yi mi tomi oti (Mɛni he je)	Mɛni ji saneyo ngmalɔ ɔ yi tomi oti pɔtɛɛ?
3	Susumi / dahe	<ul style="list-style-type: none"> Mɛnɔ nge munyu ɔ tue? Mɛnɔme ji tue buli ɔme? Munyu tulɔ ne ngma saneyo ɔ ne nge munyu ɔ tue aloo sukpojelo kake ne nge munyu ɔ tue?
4	Jehe/bahe/he (jije ke mɛni be mi)	<ul style="list-style-type: none"> Mɛni ji ni kome ne tsɔɔ he aloo be ne a ke ngma saneyo ɔ? Hla nɔhyɛ ni pɔtɛɛ ke ma nɔ mi. Ke jehe/he ɔ ye bua yi mi tomi ɔ kɛɛ?
5	Ketse jemi (Kɛ....kɛɛ)	<ul style="list-style-type: none"> Hye blɔ nɔ tomi ke gbi ɔ. Mɛni munyunguhi a he ni a tsu? Hye bɔ ne saneyo ngmalɔ ɔ tsu okadihi ke munyuza he ni ha. Ni sɛemi nge mi lo? E je muno lo? Mɛni munyuhezawoli a he ni a tsu? Mɛni mumi mi a ke ngma saneyo ɔ? Ke mumi mi ɔ ke yi mi tomi oti ɔ ple ke sɔ kɛɛ?

Saneyo nyatsɔɔ nya tomi ɔme a nɔ domi

Mini (Mɛni)

Susumi / dahe (Mɛnɔ)

Yi mi tomi oti (Mɛni he je)

Jehe/bahe/he (Jije ke mɛni be mi)

Ketse jemi (kɛ....kɛɛ)

Yɔse kaa: Tsɔɔlɔ ɔ ne ngɔ saneyo nyatsɔɔ blɔ nɔ tomi ɔme ke fiɔ saneyo nyatsɔɔ ko he.

Ni Tsumi

1. Ngmaa saneyo nyatsɔɔ ngmami ni ɔmɛ.
2. Ngmaa nihi nɛ sa nɛ o hyɛ kɛ o ma fiɔ saneyo nyatsɔɔ he.
3. Moo sɛsɛ nihi nɛ o ngma a etɛ he kpiti.
4. Moo kane saneyo nyatsɔɔ nɛ hɛɛ munyunguhi maa pee 500 konɛ o ngɔ juɛmi nɛ o na ngɛ ni kasemi nɛ kɔɔ saneyo he fiɔmi he ɔ kɛ fiɔ he.

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.

Kami Pɔtɛɛ**1. Nɔ kuɔmi 2 kami: Ni kasemi nɔ yami**

- a. Gba kpɛ kɛ tsɔɔ saneyo nyatsɔɔ he fiɔmi nya tomi ɔmɛ.

2. Nɔ kuɔmi 3 kami: Yi mi susumi pɔtɛɛ

- a. Ngɛ kuu enyɔɔnyɔ mi ɔ, kaseli nɛ a fiɔ saneyo nyatsɔɔ ko he. A hyɛ sukpojeli kɛ jehe/bahe/he. Kuu ɔmɛ nɛ a kane a heto ɔ konɛ mɛ kulaa a sɛsɛ he.
- b. Moo kane saneyo nyatsɔɔ ko. Mo fiɔ he kɛ gu yi mi tomi oti, munyutso ɔ kɛ ketɛ jemi nɛ a kɛ ngma a he.

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

1. Blanton, L.L. (2021). *Composition Practice*. Heinle ELT.
2. DeJoy, N. C. (2021). *Undergraduate writing in composition studies*. Utah State University.
3. Owu-Ewie C. (2015). *Language teaching skills: A guide for language teachers*. Shine Prints Company Ltd.

4. Prempeh, A. A. (2021). *Asnate twi nyansapɔ*. Premesco Publications.
5. Prempeh, A. A. (2023). *Akanfoɔ amammerɛ ne Akan kasadwin*. Premesco Publications.

References

1. Atenteben, E. (2023). Asante funeral dirges. Retrieved from
2. Caesar, O. T. (2015) *E peeɔ mo Dangme no*. Revised Edition. Moonlight press, Accra.
3. Dolphyne, F. A & Dakubu, K M. E. (1988). The Volta-Comoe languages. In M. E. Kropp Dakubu (Ed.), *The Languages of Ghana* (50-90).
4. Jayeoba, D. (January, 2023). Facts and myths surrounding libation in Africa. African Folder. <https://africanfolder.com/facts-and-myths-surrounding-libation-in-africa/>
5. 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.
6. Tetteh, N. E. (1998) *Mo dem' koo!* Bureau of Ghana languages, Accra.

ACKNOWLEDGEMENTS

Special thanks to Professor Edward Appiah, Director-General of the National Council for Curriculum and Assessment (NaCCA) and all who contributed to the successful writing of the Teacher Manuals for the new Senior High School (SHS), Senior High Technical School (SHTS) and Science Technology, Engineering and Mathematics (STEM) curriculum.

The writing team was made up of the following members:

NaCCA Team	
Name of Staff	Designation
Matthew Owusu	Deputy Director-General, Technical Services
Reginald Quartey	Ag. Director, Curriculum Development Directorate
Anita Cordei Collison	Ag. Director, Standards, Assessment and Quality Assurance Directorate
Rebecca Abu Gariba	Ag. Director, Corporate Affairs
Anthony Sarpong	Director, Standards, Assessment and Quality Assurance Directorate
Uriah Kofi Otoo	Senior Curriculum Development Officer (Art and Design Foundation & Studio)
Nii Boye Tagoe	Senior Curriculum Development Officer (History)
Juliet Owusu-Ansah	Senior Curriculum Development Officer (Social Studies)
Eric Amoah	Senior Curriculum Development Officer (General Science)
Ayuuba Sullivan Akudago	Senior Curriculum Development Officer (Physical Education & Health)
Godfred Asiedu Mireku	Senior Curriculum Development Officer (Mathematics)
Samuel Owusu Ansah	Senior Curriculum Development Officer (Mathematics)
Thomas Kumah Osei	Senior Curriculum Development Officer (English)
Godwin Mawunyo Kofi Senanu	Assistant Curriculum Development Officer (Economics)
Joachim Kwame Honu	Principal Standards, Assessment and Quality Assurance Officer
Jephtar Adu Mensah	Senior Standards, Assessment and Quality Assurance Officer
Richard Teye	Senior Standards, Assessment and Quality Assurance Officer
Nancy Asieduwaa Gyapong	Assistant Standards, Assessment and Quality Assurance Officer
Francis Agbalenyo	Senior Research, Planning, Monitoring and Evaluation Officer
Abigail Birago Owusu	Senior Research, Planning, Monitoring and Evaluation Officer
Ebenezer Nkuah Ankamah	Senior Research, Planning, Monitoring and Evaluation Officer
Joseph Barwuah	Senior Instructional Resource Officer
Sharon Antwi-Baah	Assistant Instructional Resource Officer
Dennis Adjasi	Instructional Resource Officer

NaCCA Team	
Name of Staff	Designation
Samuel Amankwa Ogyampo	Corporate Affairs Officer
Seth Nii Nartey	Corporate Affairs Officer
Alice Abbew Donkor	National Service Person

Subject	Writer	Designation/Institution
Home Economics	Grace Annagmeng Mwini	Tumu College of Education
	Imoro Miftaw	Gambaga Girls' SHS
	Jusinta Kwakyewaa (Rev. Sr.)	St. Francis SHTS
Religious Studies	Dr. Richardson Addai-Mununkum	University of Education Winneba
	Dr. Francis Opoku	Valley View University College
	Aransa Bawa Abdul Razak	Uthmaniya SHS
	Godfred Bonsu	Prempeh College
RME	Anthony Mensah	Abetifi College of Education
	Joseph Bless Darkwa	Volo Community SHS
	Clement Nsorwineh Atigah	Tamale SHS
Arabic	Dr. Murtada Mahmoud Muaz	AAMUSTED
	Dr. Abas Umar Mohammed	University of Ghana
	Mahey Ibrahim Mohammed	Tijjaniya Senior High School
French	Osmanu Ibrahim	Mount Mary College of Education
	Mawufemor Kwame Agorgli	Akim Asafo SHS
Performing Arts	Dr. Latipher Osei Appiah-Agyei	University of Education Winneba
	Desmond Ali Gasanga	Ghana Education Service
	Chris Ampomah Mensah	Bolgatanga SHS, Winkogo
Art and Design Studio and Foundation	Dr. Ebenezer Acquah	University for Education Winneba
	Seyram Kojo Adipah	Ghana Education Service
	Dr. Jectey Nyarko Mantey	Kwame Nkrumah University of Science and Technology
	Yaw Boateng Ampadu	Prempeh College
	Kwame Opoku Bonsu	Kwame Nkrumah University of Science and Technology
	Dzorka Etonam Justice	Kpando SHS

Subject	Writer	Designation/Institution
Applied Technology	Dr. Sherry Kwabla Amedorme	AAMUSTED
	Dr. Prosper Mensah	AAMUSTED
	Esther Pokuah	Mampong Technical College of Education
	Wisdom Dzidzienyo Adzraku	AAMUSTED
	Kunyuuri Philip	Kumasi SHTS
	Antwi Samuel	Kibi Senior High School
	Josiah Bawagigah Kandwe	Walewale Technical Institute
	Emmanuel Korletey	Benso Senior High Technical School
	Isaac Buckman	Armed Forces Senior High Technical School
	Tetteh Moses	Dagbon State Senior High School
	Awane Adongo Martin	Dabokpa Technical Institute
Design and Communication Technology	Gabriel Boafo	Kwabeng Anglican SHTS
	Henry Agmor Mensah	KASS
	Joseph Asomani	AAMUSTED
	Kwame Opoku Bonsu	Kwame Nkrumah University of Science and Technology
	Dr. Jectey Nyarko Mantey	Kwame Nkrumah University of Science and Technology
	Dr. Ebenezer Acquah	University for Education Winneba
Business Studies	Emmanuel Kodwo Arthur	ICAG
	Dr. Emmanuel Caesar Ayamba	Bolgatanga Technical University
	Ansbert Baba Avole	Bolgatanga Senior High School, Winkogo
	Faustina Graham	Ghana Education Service, HQ
	Victoria Osie Nimako	SDA Senior High School, Akyem Sekyere
Agriculture	Dr. Esther Fobi Donkoh	University of Energy and Natural Resources
	Prof. Frederick Adzitey	University for Development Studies
	Eric Morgan Asante	St. Peter's Senior High School
Agricultural Science	David Esela Zigah	Achimota School
	Prof. J.V.K. Afun	Kwame Nkrumah University of Science and Technology
	Mrs. Benedicta Carbiliba Foli	Retired, Koforidua Senior High Technical School
Government	Josephine Akosua Gbagbo	Ngleshie Amanfro SHS
	Augustine Arko Blay	University of Education Winneba
	Samuel Kofi Adu	Fettehman Senior High School

Subject	Writer	Designation/Institution
Economics	Dr. Peter Anti Partey	University of Cape Coast
	Charlotte Kpogli	Ho Technical University
	Benjamin Agyekum	Mangoase Senior High School
Geography	Raymond Nsiah Asare	Methodist Girls' High School
	Prof. Ebenezer Owusu Sekyere	University for Development Studies
	Samuel Sakyi Addo	Achimota School
History	Kofi Adjei Akraasi	Opoku Ware School
	Dr. Anitha Oforiwah Adu-Boahen	University of Education Winneba
	Prince Essiaw	Enchi College of Education
Ghanaian Language	David Sarpei Nunoo	University of Education Winneba, Ajumako
	Catherine Eku Mensah	University of Cape Coast
	Ebenezer Agyemang	Opoku Ware School
Physical Education and Health	Paul Dadzie	Accra Academy
	Sekor Gaveh	Kwabeng Anglican Senior High Technical School
	Anthonia Afosah Kwaaso	Junkwa Senior High School
	Dr. Mary Aku Ogum	University of Cape Coast
Social Studies	Dr. Mohammed Adam	University of Education Winneba
	Simon Tengan	Wa Senior High Technical School
	Jemima Ayensu	Holy Child School
Computing and Information Communication Technology (ICT)	Victor King Anyanful	OLA College of Education
	Raphael Dordoe Senyo	Ziavi Senior High Technical School
	Kwasi Abankwa Anokye	Ghana Education Service, SEU
	Millicent Heduvor	STEM Senior High School, Awaso
	Dr. Ephriam Kwaa Aidoo	University for Education Winneba
	Dr. Gaddafi Abdul-Salaam	Kwame Nkrumah University of Science and Technology
English Language	Esther Armah	Mangoase Senior High School
	Kukua Andoh Robertson	Achimota School
	Alfred Quaittoo	Kaneshie Senior High Technical School
	Benjamin Orrison Akrono	Islamic Girls' Senior High School
	Fuseini Hamza	Tamale Girls' Senior High School
Intervention English	Roberta Emma Amos-Abanyie	Ingit Education Consult
	Perfect Quarshie	Mawuko Girls Senior High School
	Sampson Dedey Baidoo	Benso Senior High Technical School

Subject	Writer	Designation/Institution
Literature-in-English	Blessington Dzah	Ziavi Senior High Technical School
	Angela Aninakwah	West African Senior High School
	Juliana Akomea	Mangoase Senior High School
General Science	Dr. Comfort Korkor Sam	University for Development Studies
	Saddik Mohammed	Ghana Education Service
	Robert Arhin	SDA SHS, Akyem Sekyere
Chemistry	Ambrose Ayikue	St. Francis College of Education
	Awumbire Patrick Nsobila	Bolgatanga SHS, Winkogo
	Bismark Tunu	Opoku Ware School
	Gbeddy Nereus Anthony	Ghanata SHS
Physics	Dr. Linus Labik	Kwame Nkrumah University of Science and Technology
	Henry Benyah	Wesley Girls High School
	Sylvester Affram	Kwabeng Anglican SHS
Biology	Paul Beeton Damoah	Prempeh College
	Maxwell Bunu	Ada College of Education
	Ebenezer Delali Kpelly	Wesley Girls' SHS
	Doris Osei-Antwi	Ghana National College
Mathematics	Edward Dadson Mills	University of Education Winneba
	Zacharia Abubakari Sadiq	Tamale College of Education
	Collins Kofi Annan	Mando SHS
Additional Mathematics	Dr. Nana Akosua Owusu-Ansah	University of Education Winneba
	Gershon Mantey	University of Education Winneba
	Innocent Duncan	KNUST SHS
Intervention Mathematics	Florence Yeboah	Assin Manso SHS
	Mawufemor Adukpo	Ghanata SHS
	Jemima Saah	Winneba SHS
Robotics	Dr. Eliel Keelson	Kwame Nkrumah University of Science and Technology
	Dr. Nii Longdon Sowah	University of Ghana
	Isaac Nzoley	Wesley Girls High School
Engineering	Daniel K. Agbogbo	Kwabeng Anglican SHS
	Prof. Abdul-Rahman Ahmed	Kwame Nkrumah University of Science and Technology
	Valentina Osei-Himah	Atebubu College of Education

Subject	Writer	Designation/Institution
Aviation and Aerospace Engineering	Opoku Joel Mintah	Altair Unmanned Technologies
	Sam Ferdinand	Afua Kobi Ampem Girls' SHS
Biomedical Science	Dr. Dorothy Yakoba Agyapong	Kwame Nkrumah University of Science and Technology
	Jennifer Fafa Adzraku	Université Libre de Bruxelles
	Dr. Eric Worlawoe Gaba	Br. Tarcisius Prosthetics and Orthotics Training College
Manufacturing Engineering	Benjamin Atribawuni Asaaga	Kwame Nkrumah University of Science and Technology
	Dr. Samuel Boahene	Kwame Nkrumah University of Science and Technology
	Prof Charles Oppon	Cape Coast Technical University
Spanish	Setor Donne Novieto	University of Ghana
	Franklina Kabio	University of Ghana
	Mishael Annoh Acheampong	University of Media, Art and Communication
Assessment	Benjamin Sundeme	St. Ambrose College of Education
	Dr. Isaac Amoako	Atebubu College of Education
Curriculum Writing Guide Technical Team	Paul Michael Cudjoe	Prempeh College
	Evans Odei	Achimota School

