



**MINISTRY OF EDUCATION**

**GA**

**TEACHER MANUAL**



**Year 1 – Book 2**



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

# MINISTRY OF EDUCATION



REPUBLIC OF GHANA

# GA

## For Senior High Schools

# Teacher Manual

## Year one - Book Two



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

## GA Teacher Manual

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# INTRODUCTION

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

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

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

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

## Learner-Centred Curriculum

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

## Promoting Ghanaian Values

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

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

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

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

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

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

- 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 Kaimo.

The split of external and internal assessment will remain at 70/30 as is currently the case. However, there will be far greater transparency and quality assurance of the 30% of marks which are school-based. This will be achieved through the introduction of a school-based transcript, setting out all marks which learners achieve from SHS 1 to SHS 3. This transcript will be presented to universities alongside the WASSCE certificate for tertiary admissions.

### **An Inclusive and Responsive Curriculum**

The SHS, SHTS, and STEM curriculum ensures no learner is left behind, and this is achieved through the following:

- Addressing the needs of all learners, including those requiring additional support or with special needs. The SHS, SHTS, and STEM curriculum includes learners with disabilities by adapting teaching and learning materials into accessible formats through technology and other measures to meet the needs of learners with disabilities.
- Incorporating strategies and measures, such as differentiation and adaptative pedagogies ensuring equitable access to resources and opportunities for all learners.
- Challenging traditional gender, cultural, or social stereotypes and encouraging all learners to achieve their true potential.
- Making provision for the needs of gifted and talented learners in schools.

### **Social and Emotional Learning**

Social and emotional learning skills have also been integrated into the curriculum to help learners to develop and acquire skills, attitudes, and knowledge essential for understanding and managing their emotions, building healthy relationships and making responsible decisions.

### **Philosophy and vision for each subject**

Each subject now has its own philosophy and vision, which sets out why the subject is being taught and how it will contribute to national development. The Philosophy and Vision for Ghanaian Language is:

**Philosophy:** Every learner can communicate effectively in a Ghanaian Language, have a good sense of their cultural values and identity, and appreciate the aesthetics of the language using field and creative surrogate experiences to expose them to job prospects, further studies and adult life

**Vision:** Learners can communicate effectively and confidently in the Ghanaian Language, appreciate their cultural values, and critically analyse discourse for the world of work or further studies

## SUMMARY SCOPE AND SEQUENCE

S/N	STRAND	SUB-STRAND	YEAR 1			YEAR 2			YEAR 3		
			CS	LO	LI	CS	LO	LI	CS	LO	LI
1.	Mei Ahie sanegbaa	Niiashishinumɔ sanegbaa	1	1	2	1	1	2	1	1	3
		Fɔnɔlɔgi (Gbɛɛmɔ)	1	2	4	2	2	4	1	1	2
		Nikanemɔ	1	1	3	1	1	2	1	1	2
2.	Wiemɔ Ke Nitsumɔ	Wiemɔ wekui ke amɛjɛbɔ	1	1	4	1	1	4	1	1	3
		Mlai ni akɛɣmaa nii yɛ Ga wiemɔ mli	1	1	3	1	1	2	1	1	2
		Sanɛɣmaa henɔi	1	1	3	2	2	4	1	1	1
		Sanenaajiemɔ ke saneshishitsɔmɔ	1	1	1	1	1	1	1	1	2
3.	Kusum Nifeemɔi ke Mankuramɔ Gbejianɔtoo	Kusum nifeemɔ	2	2	3	2	2	5	2	2	4
		Shikwɛɛ loo gamei amaɣkuramɔ Gbejianɔtoo	1	1	2	1	1	3	-	-	-
4.	Jɛɣnilee ni Kɔɔ Ghana Wiemɔ He Kasemɔ	Akrɔkuay saji/ɣaay saji	1	1	2	1	1	2	1	1	2
		Wojiaɣ saji	1	1	2	1	1	2	1	1	2
<b>Total</b>			<b>12</b>	<b>13</b>	<b>29</b>	<b>14</b>	<b>14</b>	<b>31</b>	<b>11</b>	<b>11</b>	<b>23</b>

### Overall Totals (SHS 1 – 3)

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



## SECTION 6: WOWEI AGBEI KE KPOKUAFOIAN HETSUU MO KE HEBEJEMO

Oti: Kusum nifeemɔi ke mankuramɔ gbɛjianɔtoo

Oti mlijaa: Kusum nifeemɔ

### Nibii ni abaakase:

1. *Ana sɛenamɔi ni yɔɔ wowei agbei ahe.*
2. *Ha suban kpakpai ke sɛenamɔi ni anaa ye kpokuafoian hetsuu mɔ ke hebejemɔ ye Gamei asateɲ ke meɪ kroko ahe.*

### Content Standards:

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

### INTRODUCTION AND SECTION SUMMARY

This section discusses deity names and some initiation processes among the cultures of Ghana. The puberty rites discussed mostly in this section are those of adolescent boys. It must be noted that a few of the cultures of Ghana do have initiation for girls as well. Learners will learn the concept first then go on to study the significance and process in the initiation and naming children after deities. They will be introduced to classroom activities that promote GESI. This section is essential for learners not only in the context of Ghanaian language studies but also establishes links with related subjects such as Religious Studies. The section equips learners with the requisite skills of appreciating their culture and the cultures of other groups. The examples given are not exhaustive. Teachers are advised to look for other examples and add on to what has been given. The teacher is therefore encouraged to support the gifted and talented as well as learners with Special Education Needs.

The weeks covered by the section are:

**Week 16:** Deity names

**Week 17:** Puberty rites

### SUMMARY OF PEDAGOGICAL EXEMPLARS

The pedagogical exemplars employed include a variety of creative approaches to teaching Ghanaian language concepts. Problem based learning involves the whole class sharing their views on a given concept. Learners collaborate in groups to find solutions to problems and concepts. Specific approaches like whole class activities and group work are employed under these pedagogies. This helps in developing self-confidence in learners. For the gifted and talented learners in the class, teachers are encouraged to assign higher tasks to them and ask them to perform leadership roles as peer-teachers to guide colleague learners to have a deeper understanding of Ghanaian language concepts. Teachers are guided to take care of learners with SEN.

### ASSESSMENT SUMMARY

The assessment strategy for this section ensures a balance evaluation of Kaimɔ/reproduction, strategic reasoning and extended critical thinking abilities of learners. Teachers are encouraged to document

achieved results for future reference. The assessment strategies employed begin with level 1 Kaimo questions and short oral answers and discussions to offer insights into foundational knowledge of the concepts. Level 3 strategic thinking skills question progress to short essays or oral presentations, evaluating students' ability to appreciate their culture.

## OTSI NI JI 16

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

### Yitso: Mumɔi, loo jemawɔji agbei

#### Mumɔi/Jemawɔji

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

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

Wɔɲgbei ni akɛhaa adesai

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

Wɔji komei agbei:

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

**NB:** Tsɔɔloi baanye amɛke gbeii nɛɛ ekomei afata he pii.

Sɛenamɔi ni yɔɔ mumɔi loo wɔji agbeii ahe

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

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

Nikasemɔ mli Nitsumɔ

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

## Pedagogical Exemplars

### Group work/collaborative learning

#### 1. Think-pair-share

In mixed-ability pairs learners perform the following tasks:

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

#### 2. Whole class

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

#### 3. Group work

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

#### 4. Whole class

- a. Teacher leads the class in discussing the importance of deity names.

***NB: In achieving the standard set for content acquisition, the teacher should not expect all learners to be at the same level of achievement. Some learners will be able to define deity and give two examples while others will define deity and give more than two examples. Others could also give the definition of deity and deity names and give more than three examples under each explaining their significance in Ghanaian culture.***

## Kaa oti

#### 1. Dɛlɛ 1 Nitsumɔ: Kaimɔ:

- a. Tsɔɔmɔ nɔ ni ji jemawɔji agbei.
- b. **Dmalamɔ** jemawɔji agbeii enumɔ ye okutso lɛ mli koni nyɛsusu amɛjɛɛheɪ ahe.

#### 2. Dɛlɛ 2 Nitsumɔ: Hesalɛ tswaa

- a. Gbalamɔ sɛɛnamɔi ni yɔɔ jemawɔji agbei etɛ mli kɛ bo diɛntɛ owiemɔkulibii

#### 3. Dɛlɛ 3 Nitsumɔ: Susumɔ ni mli kwɔ kɛnitsumɔ

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

**OTSI NI JI 17****NikasemŌ otii:**

1. *Nyesusua oblayei ke hii ahetsuumŌ gbejianŌtoi ni haa anaa mŌ ko ake onukpa he (mŌ flogŋ onukpatsŌmŌ gbejianŌtoo: dani, beiaŋ, ke no sɛɛ).*
2. *Oke hetsuumŌ gbejianŌtoi ni akekpeŌ mei flogŋ kebaa amenukpatsŌmŌ mli ye akutsei srŌtoi amlɪ ye Ghana le atotoi he.*

**YITSO: Kpokuafoiaŋ hetsuumŌ ke hebejemŌ:****Kpokuafoiaŋ:**

Enɛ ji beiaŋ ni gbeke nuu loo yoo hiesale tsŌŌ ake ebaanye ewo loo eŋŌ hŌ ni efŌ bi. Eji gbejianŌtoi ni baa keje afii 10-14 ye yei amlɪ ni ebaa keje afii 12-16 ye hii amlɪ. (Bei komei le ebaa mra loo esɛɛ tseŌ ye mei komei amlɪ)

**GbŌmŌtsŌŋ tsakemŌi ye yei amlɪ**

- Kpokoashaa loo fufŌjee
- Shitsaa (tsweitsaa ye shi) ke ŋaashitsaa (tswei tsaa ye ŋaashi)
- Tsuiaseeyaa loo feŌ bla
- TsakemŌi ye gbŌmŌtsŌŋ

**GbŌmŌtsŌŋ tsakemŌi ye gbekebiɪ hii amlɪ**

- HamŌ ke dŌlŌ feŌ agbo
- Tswei tsaa ye shi ke ŋaashi
- Enaa kpŌiaŋ tuamŌ ke hewale
- Gbee mli gbeleŌ
- Tseŋ ke tsweitsaa ye hie
- Enaa kwŌle

**GbejianŌtoi ni akekpeŌ mei flogŋ kebaa amenukpatsŌmŌ mli:**

Enemei ji hetsuumŌ gbejianŌtoi ni afeŌ ahaa mei flogŋ ye amewalashihile mli. Keje gbekebiashi keyaboteŌ amenukpatsŌmŌ mli ye gbeiwŌo kusum sɛɛ. Eji gbejianŌtoo ni hii ke yei feɛ tsŌmŌŌ mli ketsŌŌ he ni ameshe ye jeŋshihile mli, ketsakeŌ amɛ keboteŌ onukpayeli mli. Eji kadimŌ ni jieŌ he feŌ kpo, ehaa ofeŌ krŋkrŋ ni anaa ogbojee. Gamei tseŌ bei nɛɛ ake hetsuumŌ bei ni kusumii le ekomei ji otseŋtse, deŋtuwŌo loo otofo.

**HetsuumŌ**

*Dani abaabote gbejianŌtoo le mli*

Gbaa nŌ ni sa feemŌ

Gbaa nŌ ni sa dani aje nifeemŌ le dieŋtse shishi. Nomei ji

- Akadi tsakemŌi ni eba ye mŌ flogŋ le mli.
- Tsi he keje mei bibii ahe koni atsŌŌ le nŌ ni sa feemŌ
- Oke onukpai ni yŌŌ akutso le mli ana sanegbaa loo mei ni baatsu kusum le ke jemawŋ le hu.

Ye kusumsumŌ le mli

- Tsweisheɛ

- Hejuu ye ɲshɔ loo faa mli
- Shia sei nɔtamɔ loo ye te diŋ nɔ
- Kusumi nibii ke hesaamɔ
- Kpojee ye manjara nɔ
- Niyenii hamɔ
- Ɖkpaiyeli

Kusumfeemɔ le sɛɛ

- Nikee tuu
- Nyamɔ
- Miisheenamɔ

Mɔ floŋŋ kpeemɔ he sɛenamɔi

- Ehaa anaa ake oje gbekebii aten keyabote onukpai amlɔ.
- Ehaa ankroankro nilee loo jweŋmɔ ni he hiaa keha gbɛhe hee mli ni eyabote le kuramɔ.
- Ehaa mɔ fɛɛ mɔ naa leɔ ake nakai mɔ floŋŋ le eshe nuu loo yoo ni baanye ebote gbalashihile mli.
- Ehaa shihile krɔŋŋ ye akutso le mli
- Eke nyam bahaa mɔ floŋŋ le ke eweku fɛɛ
- Eyeɔ ebuaa akutso le
- Enaa shihile mli hesalei

### Nikasemɔ mli nitsumɔ

1. Meni ji kpokoafɔiaŋ hetsuumɔ ke bejemɔ kusum le?
2. Ha sɛenamɔi ete ni kpokoafɔiaŋ hetsuumɔ ke bejemɔ le kebaa.
3. Gbalamɔ mli koni otsɔɔ nɔ hewɔ ni sɛenamɔi enyɔ ni otse le he hiaa le
4. Ajara hetsuumɔ ke bejemɔ gbɛjianɔtoo le mli ete, tse fɛɛ koni otsɔɔ nɔ ni yaa nɔ ye fɛɛ eko mli.
5. Oke nilee ni ona le akwe mfoniri le koni oke mɔ ni ta omasei le agba nɔ ni ona le he sane



Source: Olivier Asselin as cited in Ndetei (2018)

## Pedagogical Exemplars

### Initiating talks for learning

#### 1. Whole class:

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

#### 2. Group work

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



Source: Mybrytfmonline.com/Obed Ansah (2021)



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



Source: Jubtrip as cited in Ndeti (2018).

b. Each group presents their work for discussion.

### 3. Whole class

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

## Kaa oti

### 1. Dɛɛ 1 Asɛsimɛnti: Kaimo

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

### 2. Dɛɛ 2 Asɛsimɛnti: Hesalenamɔ

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

### 3. Dɛɛ 3 Asɛsimɛnti: Susumɔ vii

- a. Kwemɔ nifeemai ahe seenamɔ ye wɔɲmenɛɲmenɛ bei neɛ amli ye wɔkutso neɛ mli.

## Yitso 2: Kpokuafoiaɲ hetsuumo ke bejemɔ he susumɔ

Susumɔ kpokuafoiaɲ hetsuumo ke bejemɔ he

Otii ni je amɛhe

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



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

**Srɔtoi ni yɔɔ nifeemɔi nɛɛ amlɔi.**

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

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

### **Nikasemɔ mli nitsumɔ**

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

## **Pedagogical Exemplars**

### **Group work collaborative**

#### **1. Whole class:**

**Teacher leads learners to do the following:**

- a. Discuss the processes of initiation into adulthood rites of other cultures of Ghana (e.g., Dagbani, Gonja, Ga, Kasem, Dangme, Nzema, Ashante, Akwapim, Ewe, etc.).

#### **2. Group work**

In mixed-ability groups, learners do the following:

- a. Discuss the similarities in the initiation into adulthood rites among their people and those of other Ghanaian cultures.
- b. Discuss the differences in the performance of initiation into adulthood rites among their people and those of other Ghanaian cultures.
- c. The groups make presentations for peer review.

## **Kaa oti**

#### **1. Dɛle 3 Strategic reasoning:**

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

#### **2. Dɛle 4 Jwɛŋmɔ keya shɔŋŋ:**

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

## Section 6 Review

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

### Additional reading

1. Owu-Ewie C. (2015). *Language teaching skills: A guide for language teachers*. Shine Prints Company Ltd.
2. Blanton, L.L. (2021). *Composition Practice*. Heinle ELT.
3. DeJoy, N. C. (2021). *Undergraduate writing in composition studies*. Utah State University.
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1. Ansah, O. (April, 2021): Performance of ‘Dipo’ puberty rite resumes in Krobo after Covid-19 restrictions. Joydady Multimedia. <https://mybrytfmonline.com/e-r-performance-of-dipo-puberty-rite-resumes-in-krobo-after-covid-19-restrictions/>
2. Dolphyne, F. A & Dakubu, K M. E. (1988). The Volta-Comoe languages. In M. E. Kropp Dakubu (Ed.), *The Languages of Ghana* (50-90).
3. Ndetei, C. (May, 2018). Puberty rites in Ghana: Types and significance. Yen.Com.Gh. <https://yen.com.gh/110451-puberty-rites-ghana-types-significance.html>
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## SECTION 7: KUSUM NIFEEMŌI KƐ MANKURAMŌ GBƐJIANŌTOO

Oti: Kusum nifeemŏi kƐ mankuramŏ gbƐjianŏtoo

Oti mlijaa: Kusum nifeemŏ

**Nikasemŏ mli gbƐkpamŏ:** *AkwƐ subaŋ kpakpai kƐ seenamŏi ni yŏŏ kusumii nifeemŏi ahe.*

**Content Standard:** Ha nilee kƐ bŏ ni onuŏ kusum nifeemŏi kƐ mankuramŏ gbƐjianŏtoo le shishi ohaa.

### INTRODUCTION AND SECTION SUMMARY

This section discusses the traditional governance structure among the various language groups in Ghana. The governance structure that was introduced first is the structure at home. The traditional governance structure in the community was introduced later to learners. Learners will learn the concept first then go on to study the traditional governance structures. They will be introduced to classroom activities that promote GESI. This section is essential for learners not only in the context of Ghanaian language studies but also establishes links with related subjects such as Religious Studies. The section equips learners with the requisite skills for appreciating their culture and the cultures of other groups. The examples given are not exhaustive. Teachers are advised to look for other examples and add on to what has been given. The teacher is therefore encouraged to support the gifted and talented as well as learners with Special Education Needs.

### SUMMARY OF PEDAGOGICAL EXEMPLARS

The pedagogical exemplars employed include a variety of creative approaches to teaching Ghanaian language concepts. Talk for learning includes the use of whole class and group activities to enhance learning outcomes in the classroom. In collaborative learning, learners collaborate in groups to find solutions to problems and concepts. Specific approaches like whole class activities and group work are employed under these pedagogies. This helps in developing self-confidence in learners. For the gifted and talented learners in the class, teachers are encouraged to assign them higher tasks and to encourage them to perform leadership roles as peer-teachers to guide colleague learners to have a deeper understanding of Ghanaian language concepts. Teachers are guided to take care of learners with SEN.

The weeks covered by the section are:

**Week 18:** Traditional Governance Structure (Home)

**Week 19:** Traditional Governance Structure

### ASSESSMENT SUMMARY

The assessment strategy for this section ensures a balanced evaluation of recall/reproduction, strategic reasoning, and extended critical thinking abilities of learners. Teachers are encouraged to document achieved results for future reference. The assessment strategies employed begin with level 1 recall questions and short oral answers and discussions to offer insights into foundational knowledge of the concepts. Level 3 strategic thinking skills questions progress to short essays or oral presentations, evaluating students' ability to appreciate their culture.

## OTSI NI JI 18

### Nikasemɔ oti:

1. *Ataa kusumnaa nɔyeli kuramɔi srɔtoi le (Papa, wekuyitso, weku tɔkpaa yitso)*

### Yitso: Kusum nifeemɔi ke mankuramɔ gbejianotoo (Shia)

#### Kusumnaa Gbejianotoo

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

#### Nɔyeli shikamɔ ye wekui amlɔ

Weku Tɔkpaa Hiennyielɔ: Weku-tɔkpaa ji wekui komei ni tsakpaa ko ka ametenj loo ni yɔɔ gbalashihile mli ni amebua amehɛ naa akɛ ku kome. Eji wekui ni hiɛ tsakpaa kome, amɛjɛ blematse kome mli, ni amehiɛ hiennyielɔ kome ni amɛkɛ woo haa. Efɔɔ kaa akɛ amehiɛ subanj kome, yinjtooo kome ke gbɛkpamɔ kome ni buaa amɛnaa. Mɔ ni mɛi nɛɛ kɔɔ le akɛ enyie amehiɛ le batsɔɔ nɛkɛ tɔkpaa nɛɛ hiennyielɔ ni ji yitso le. Ye kusumii komei amlɔ le wekuyitseɛ le kpeɔ ni amewoɔ ametenj mɔ kome ni le etsɔɔ tɔkpaa le yitso.

**Weku yitseɛ:** Mɛi nɛɛ ji mɛi ni wekumɛi abii ehala akɛ ameweku hiennyielɔ ni anaa amɛ akɛ weku yitseɛ.

Tsɛ Ataa: Tsɛ Ataa ji weku kɔklɔɔ le yitso ni le, ɛɲa ke ebii yɔɔ mli le. Amɛkwɛɔ ameweku kɔklɔɔ le mli bii ahiamɔ nibii fɛɛ.

#### Hiennyielɔi srɔtoi le ke amɛnɔkwɔlɔmɔ nɛ:

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

Gbenaa hielɔi le anitsumɔ ke amehɛ seenamɔi:

#### Weku Tɔkpaa hiennyielɔ:

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

#### Wekuyitso:

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

#### Tsɛ Ataa:

- i. Ewoɔ mla ni ekweɔ akɛ aye nɔ
- ii. Ehaa ewebii naa he afabanfoo
- iii. Ehaa amɛnaa shifimɔ ke hewale ye amɛmli
- iv. Le ji kleɲkleɲ tsɔsɛlɔ

- v. Ehaa ewebii le anitaomo nibii
- vi. Ewebii le naa le ake nokwemono kpakpa

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

### Nikasemo nitsumo

1. Tsɔɔmo kusumnaa noyeli shikamo ye shia mli.
2. Nyesusua wekutokpaa hiennyelɔ gbenaa nitsumo ete he.
3. Nyepɛia Tse Ataa gbenaa nitsumo ete le amlɔ.
4. Kusumnaa noyeli gbejianotoo le jeɔ shishi ye wekukoklɔ mli. Tsɔɔmo noyeli nelei srɔtoi le ni okase he nii le.

## Pedagogical Exemplars

### Talk for learning

#### 1. Whole class:

**Teacher facilitates the following:**

- a. Discuss the traditional governance structure of their respective cultures (father, family head, clan head).
- b. Create the organogram of the traditional government of the community.
- c. Discuss the functionaries of the traditional governance structure and their importance.

### Talk for learning

#### 2. Class debate:

- a. In your opinion, do you think the traditional governance structure is still relevant?

#### 3. Group work

- a. Learners role-play the traditional governance structure focusing on father, family head, clan head. Role play should resolve a dispute normally seen in the community such as owing or inconsiderate neighbours.
- b. The class critique the role play bringing out the traditional governance structure they saw in the role play

**NB:** *Teachers are advised that levels of achievement among learners will differ from one learner to the other. The higher achievers should be encouraged to do more as the teacher offers assistance to learners still struggling.*

## Kaa oti

Ɖele 1 Asesimenti: Kaimo

- a. Nyesusua kusumnaa noyelɔi ni yoɔ shia le ahe.
- b. Too noyelɔi nee anaa keje nokwɔle mli.

**Ɖele 3: Jweɲma keya shɔɲɲ**

- a. Kwemo kusumnaa noyeli gbejianotoo le mli koni osusu seenamɔi ni maɲbii ke shiabii naa ye he.

## OTSI NI JI 19

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

### Yitso: Kusum nifeemɔi ke mankuramɔ gbejianotoo

Gbenaahielɔi anɔkwɔlɔmɔ yɛ mantseyeli gbejianotoi amlɔ

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

Bɔ ni eyɔɔ le nɛ:

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

*Neke ji bɔ ni naatoo le yaa le ehaa*

*Je yitseɔi nɛɛ asee le, aye gbɛnaa hielɔi krokomeɔi ni fataa he keyeɔ amɛbuua mantse le kekuraa maji le ye ɗeleɔi fɛɛ anɔ. Gbenaahielɔi le ekomeɔi nɛ:*

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

*Lumeɔi ni ato amɛnaa nɛɛ fɛɛ ye gbɛnaa nitsumɔi ni ametsuɔ amɛhaa amɛmantsemɔi le keyeɔ buaa amɛmaji, kpokpaa ke Jaku le kuramɔ, Ene hewɔ le, mantse fɛɛ mantse naa neke lumeɔi nɛɛ eko efataa esei le he keyeɔ buaa emantseyeli le.*

*Mantse wulu ke eshishi bii*

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

### **Ga Mantse (King)**

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

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

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

***Manjtsenukpai (Paramount chief)***

- *Ekweo ekpokpa le no*
- *Ekweo ni ayeo afi ni atsuo kusumi*
- *Le ji shi tse*
- *Efoo kusumi ahe afaban*
- *Eke noyaa bahaa eman le*
- *Le ji kojolonukpa ye maji ni yoo eshishi le ano*
- *Etsuo sei le kusumi*
- *Ewoa mla.*
- *Ameke ameshishi bii le ahaomai yahaa le ni amejweho he ketao tsabaa ye amehaomai le ahe.*

*Kpokpa agboi ano manjse ni ji Manjtsenukpa le hu ye kpokpa bibii ano Manjtsemei (Divisional Chiefs) ye ameshishi ni hie maji babao*

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

- *Ekweo ekpokpa le no*
- *Ekweo ni ayeo afi ni atsuo kusumi*
- *Le ji shi tse ye ekpokpa le no*
- *Efoo kusumi ahe afaban*
- *Eke noyaa bahaa eman le*
- *Le ji kojolonukpa ye emaji ni yoo eshishi le ano*
- *Etsuo sei le kusumi*
- *Ewoa mla.*
- *Eke eshishi bii le ahaomai yahaa emanjtsenukpa le ketao naa tsabaa*

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

***Kpokpa bibii ano majiatsemei***

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

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

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

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



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





*Source: Blacksonrise.com (2020)*



*Source: WorldAtlas (2024)*



Source: Art+Feminism (2022)

### Nikasemɔ nitsumɔ

#### Kadaagbamɔ

Mɛi komɛi susuɔ akɛ Maɲtsemɛi amaɲkuraɲmɔ bei eho ni ehe ehiaaa dɔɲɲ. Mɛni ji osusumɔ yɛ nɛkɛ jwɛɲmɔ tsɔɔmɔ nɛɛ he. Ani okɛ amɛ kpaa gbee loo mɛni oyɔɔ kɛɛmɔ? Kasɛlɔi abote enɛ mli vii koni amɛkadaagbamɔ lɛ afee fitsofitso ni ehie aka shi

### Pedagogical Exemplars

#### Group work/collaborative learning

##### 1. Whole class:

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

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

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

### Kaa oti

#### 1. Dɛlɛ 1 Asɛsimɛnti: Kaimɔ

- a. Namɔ ji maɲtse?
- b. Namei ji maɲtse wolɔi?
- c. Namei ji maji bibii anɔ maɲtsemɛi?

#### 2. Dɛlɛ 2 Asɛsimɛnti: Hesalɛ

- a. Te awoɔ maɲtse tɛɲɲ yɛ kpokpa lɛ nɔ?
- b. Feemɔ nɔyeli tso ni maɲtsemɛi ketsuɔ nii yɛ nyemaɲ lɛ mli.

#### 3. Dɛlɛ 3 Asɛsisimɛnti: Jwɛɲmɔ keya shɔɲɲ

- a. Yɛ osusumɔ mli lɛ, ani ehe hiaa ake aya nɔ ake maɲtsemɛi amaɲkuramɔ atsu nii

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

## Section 7 Review

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

### Additional reading

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.
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5. Pinterest (n.d). Ghana queen arrives at Aburi festival. <https://www.pinterest.com/pin/474215035740592466/>
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7. WorldAtlas (2024). The culture of Ghana. WorldAtlas.com. <https://www.worldatlas.com/articles/the-culture-of-ghana.html>

## SECTION 8: JEDNILEE

Oti: Jɛɛnilee ni kɔɔ Ghana wiemɔ he kasemɔ

Oti mlijaa: Akɔkuanɔ saji/njaanɔ saji

### Nikasemɔ gbɛkpamɔ:

1. *Kaselɔ kɛ nilee kɛ shishinumɔ ni ana atsu nkpaileyi kɛ yarawoo lala kusumi ahe nii.*
2. *Kaselɔ kɛ nilee kɛ shishinumɔ ni ena yɛ otui ni yɔɔ Afoata he ajie agugui amlɔ yɛ sane ko he.*

### Content Standards:

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

### INTRODUCTION AND SECTION SUMMARY

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

Teachers are guided to take care of learners with SEN.

The weeks covered by the section are:

**Week 20:** *Libation*

**Week 21:** *Dirges*

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

**Week 23:** *Prose appreciation*

### SUMMARY OF PEDAGOGICAL EXEMPLARS

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

**ASSESSMENT SUMMARY**

The assessment strategy for this section ensures a balanced evaluation of Kaimo/reproduction, strategic reasoning, and extended critical thinking abilities of learners. Teachers are encouraged to document achievement results for future reference. The assessment strategies employed begin with level 1 Kaimo questions and short oral answers and discussions to offer insights into foundational knowledge of the concepts. Dæe 3 strategic thinking skills questions progress to short essays or oral presentations, evaluating students' ability to appreciate their culture.

## OTSI NI JI 20

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

### Yitso: **Ɖkpaiyeli**

#### Ɖkpaiyeli

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

#### Ɖkpaiyeli mli tso

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

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



Source: Jayeoba (2023)



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

### **Dkpaiyeli gbejianɔto:**

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

### **Nɔkwelɔ le akpa nibii ni baa neɛ agbe:**

- i. Ake nibii ni yeɔ ɛkpai le.
- ii. Mɔ ni yeɔ ɛkpai le etsi emama le keba shi.
- iii. Mɔ ni yeɔ ɛkpai le ejie etokota.
- iv. Dkpaiyelɔ le ke ehie tsɔɔ he ko.
- v. Edamɔ shi, eta shi loo ekua shi.
- vi. Eke jaomɔ ni je shishi, ni eke shɛewiemɔ ni tsa nɔ ni eke wiemɔkulibii komei mu naa.

*NB: Nɔkwelɔ akadi ake ye kui komei amlɔ le yei yeee ɛkpai beja efi ni nuu be (shi wɔyei nyɛɔ yeɔ) Ye neke gbe nɔ le agbala 'yoo yee ɛkpai' wiemɔ le mli atsɔɔ jogbanɛ. Nɔkwelɔi baanye aya intaneti le nɔ keyakwe ɛkpaiyeli video le. Gbetsɔɔmɔ ni baa neɛ baaye abua nɔkwelɔi:*

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

### **Sɛenamɔi ni yɔɔ ɛkpaiyeli he:**

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



### Nibii ni akɛyɛ ɛkpai:

Srɔtoi yɛ nibii ni kui srɔtoi kɛyɛ ɛkpai mli ni ekomei nɛ:

tsene, nu, wɛɛ, omɔ, tɛɛdaa, akpetɛshi, glase, kɔɔpoo, k.n.k.n.



*Nibii komei ni akɛyɛ ɛkpai (Source: jumia.com.gh/general)*

### Kaa oti

Kasɛlɔi akwɛ bɔ ni ayɛ ɛkpai ahaa kɛɲmala nibii nɛɛ agbɛi lɛ.

### Pedagogical Exemplars

#### Initiating talk for learning

##### 1. Whole class:

**Teacher facilitates the following:**

- Discuss libation (invocation, message, conclusion).
- Watch/observe a libation performance.
- Identify and discuss the structure of the libation.
- Discuss the significance of libation.

#### Experiential learning

##### 1. Group work

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

### Kaa oti

##### 1. Dɛlɛ 1 Asɛsimɛnti: Kaimɔ

- Tsɔɔmɔ nɔ ni ji ɛkpaiyeli.
- Susumɔ ɛkpaiyeli mli otii enyɔ otsɔɔ.

##### 2. Dɛlɛ 2 Asɛsimɛnti: Jwɛɲmɔ kɛya shɔɲɲ

- Nyɛkwɛa ɛkpaiyeli he sɛɛnamɔi.
- Esa ni afo ɛkpaiyeli mli yɛ maɲ nifeemɔi amlɛ. Ani oheɔ mɛi ni kɛɔ nakai lɛ owɔɔ mli? Tsɔɔmɔ ojwɛɲmɔ koni otsɔɔ nɔ hewɔ ni oheɔ owɔɔ mli loo oheɛ owɔɔ mki.

## OTSI NI JI 21

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

**Yitso:** **Yarawoo lalai (enitsumɔ ke sɛenamɔi).**

### Yarawoo lala

Eji nyanyɔji ashishikpemɔ ke awerehoo lala ni akefoo mei ni egboi.’ Eji lala ni alaa le bleoo ketsoo dɔle ke awerehoo, ni alaa ye yara ke gbele soomɔ feemɔ nɔ. Bei komei le ake jieo mɔ ni egbo le yi

### Yarawoo lalai aheseenamɔ

- i. Akefoo mɔ ni egbo le.
- ii. Etsɔo tsakpaa ni kaa mɔ ni egbo le wala beian ke be ni egbo nee.
- iii. Akegbeleɔ sane ko ni he miihia jogbanɔ hie.
- iv. Akehaa mɔ ni egbo le yaawɔ jogbanɔ.
- v. Aketsɔo ɔmɛemɔ ni ko kpakpa eɔmɛe wɔ he
- vi. Aatao atsɔo ake mɔ le egbo moɔ shi hienokamɔ ji ake eye.
- vii. Ye maji komei amlɔ le anaa yarawoo lalai nee ake faafoo kusum keha mɔ ni egbo le.

**NB:** Mfoniri nee miitsɔo mɔ ko ni miila yarawoo lala. Nɔkwelɔ le akwe ene nɔ kegbala yarawoo lala nifeemɔ le mli etsɔo. Nɔkwelɔ atao mfonirii ke vidio krokomei ye yarawoo lalai ahe ni ekegbala nilee nee mli etsɔo.. Nɔkwelɔ le baanye ana yarawoo lalai ahe video ke mfoniri keje <https://youtube.be/-9IN1IfdVz0>



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

**NB:** *Srɔtoi ye yarawoo lalai nee akpamɔ mli ye hei pii. Nɔkwelɔ le atsɔo bɔ ni awoo yara loo akpaa lalai nee ahaa ye wiemɔ le mli*

### Kaa oti

1. Meni ji yarawoo lala?
2. Ha sɛenamɔi enumɔ ni yoo yarafeemɔ lalai ahe.

3. Gbalamo seenamoi ni oha le mli ete otsoo.
4. Te alaa yarafeemo lalai tenn ye okutso le mli?

## Pedagogical Exemplars

### Initiating talk for learning

#### 1. Whole class:

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

#### Teacher facilitates the following:

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

#### 2. Group work

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

## Kaa oti

#### 1. Dɛɛ 1 Asɛsimɛnti: Kaimo

- a. Tsɔomɔ no ni yarafeemo lala ji.

#### 2. Dɛɛ 2 Asɛsimɛnti: Hesale

- a. Yarafeemo lalai yeo he eko jogbanɔ ye gbonyo ko yarafeemo kusum mli.
- b. Te alaa yarafeemo lalai ye oman le mli ahaa tenn?

#### 3. Dɛɛ 3 Asɛsimɛnti: Jwɛnmɔ keya shɔɔɔ

- a. Asaa akwe seenamoi ni yoo yarafeemo lalai ahe.

## OTSI NI JI 22

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

### Yitso: Afoata mli otui

#### Afoata

Eji gbe nɔ ni atsɔɔ aketsuɔ Nilee Saji ahe nii. Etsɔɔ bɔ ni atsɔɔ wiemɔ nɔ kɛɛɛmaa nii loo sane ko. Atsereɔ wiemɔi le jogbaɛɛ bɔ ni awiɛɔ le le. Eɛɛɛɛ gbeemɔ heno kome su asaɛɛ edamɔɔ shitiimɔ nɔ. Afoata tsɔɔ adesatamɔ nɔ ketsɔɔ mɔ le su ke enilee ye yitso ko he.

#### Afoata mli otui:

- i. **Shwɛlɔi:** Amɛɛɛɛ mɛi ni niɛɛmalo le taa sane woɔ amɛnaa kɛɛɛɛ eyiɛɛto le kpo. Shwɛlɔi nyɛɛ feɔ gbɔmɛi loo kooloi. Saji ni jeɔ kpo le damɔɔ tsakpaa ni yɔɔ shwɛlɔi atɛɛɛ nɔ. Shwɛlɔi ahe hiaa ye adesa ni ataa le he ni shwɛlɔi nɛɛ nɔɛɛ tsɔɔ bɔ ni sane le naatoo yaa le. Shwɛlɔi otii ni yɔɔ sane le mli le haa anaa bɔ ni sane le naatoo yɔɔ. Shwɛlɔi ahɛnɔi ji shwɛlɔi oti ke najiaɛɛwolo. Shwɛlɔi oti le ji mɔ ni anuɔ ehe jogbaɛɛ ye adesa le mli. Najiaɛɛwolo le ji mɔ ni woɔ shwɛlɔi oti le najiateɛɛ ni ehaa le naagbai srɔtoi. Shwɛlɔi kroko hu ji Tsuisalɔ, le le etsakee eyiɛɛto, nɔ ni ka ehie le no efeɔ. Mɔ ko nyɛɛɛ akɔne eyiɛɛto ye sane ko he. Shwɛlɔi kroko hu ji Oyiɛɛ-etsɛɛ-etsɛɛ, shwɛlɔi nɛɛ nyɛɛ edamɔ yɛɛto kome nɔ. Edamɔɔ ɛɛɛ ɛɛɛ ni abaawo le nɔ ketsakee enifeemɔi ke ejwɛɛmɔ.
- ii. **Oti he ni awiɛɛ:** Enɛɛ ji nɔ ni adesa le damɔɔ nɔ asaɛɛ no nɔɛɛ akɛkudɔɔ adesa le nɔyaa. Subaɛɛ ni shwɛlɔi le jieɔ le kpo le haa ahaa oti ni awiɛɛ he le, subaɛɛ le tsɔɔ tsakpaa ni ka amɛɛɛ. Adesai komei nyɛɛ amɛɛɛɛ oti kromɛi kpo kefataa oti ni awiɛɛ he le he.
- iii. **He ni sane le ba ye:** Enɛɛ ji adesa le sɛɛtso. No tsɔɔ maɛɛ loo akrowa loo shihilehe ke be nɔ ni nifeemɔ le ba nɔ.
- iv. **Naatoo:** Eji nifeemɔi ni tee nɔ ye adesa le mli le naatoo. Esaa etsɔɔ wiemɔi ni je kpo le anaatoo ke bɔ ni nifeemɔi srɔtoi le eko nyiɛɛ ekroko sɛɛ ye adesa le mli. Naatoo le tsuɔ naagbai srɔtoi le ahe nii, awuɛɛyeli ke matani srɔtoi. Enyɛɛ efeɔ gbɛkɛpamɔ nɔ ko loo mɔ shwee nɔ ko loo mɛi le anitaomɔ nii. Bei komei le nibii ahie nyɛɛ tsakee trukaa ni akpaaa gbe.
- v. **Mɔ ko susumɔ/Jwɛɛɛmɔ:** Enɛɛ ji hiɛɛmɛi ni mɔ ko kekweɔ adesa le mli nifeemɔi le. Ebaanyɛ efeɔ mɔ ni jaje loo toibolo.
- vi. **Henumɔ:** Enɛ tsɔɔ musuɛtsɔle loo nyamɔ ni niɛɛmalo le taɔɔ ko ni ehi kanelɔi le amlɛi. Eji gbe nɔ ni niɛɛmalo le jieɔ henumɔ ko kpo ketsɔɔ jwɛɛmɔ mli mfoniri nɔ loo nifeemɔi ke nibii kromɛi tamɔ nikwɛmɔ nɔ. Enyɛɛ efeɔ awareho sane, kunimyeli, nifeemɔi ni yɔɔ feɔ, hienɔkamɔ loo oshra k.n k.n.

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

#### Nikasemɔ nitsumɔ

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

## **Pedagogical Exemplars**

### **Initiating Talk for Learning**

#### **Whole class:**

*Teacher facilitates the following:*

- a. Discuss the elements of a prose text (e.g., characters, theme, plot, setting, point of view, etc.).
- b. Read a prose text and identify the elements.

### **Group Work/Collaborative Learning**

#### **Pair work:**

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

## **Kaa oti**

### **Āeā 1 Aēsīmēti: Kaimō**

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

### **Āeā 2 Aēsīmēti: Jwēhōā kēya shōhō**

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

## OTSI NI JI 23

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

### Yitso: Afoata sane henyamɔ

Nyebotea Afoata otui le amlɩ ekoŋŋ.

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

Kaselɔi atsɔɔ wiemɔkulibii nɛɛ ashishi ye kui enyɔ enyɔ mli.

**Afoata he nyamɔ:** Afoata sane ko henyamɔ ji; bɔ ni obaakane nii le, ke shishinumɔ ni obaana ye oti le he, ɲaagbe nɔ ni akeɲma, bɔ ni ake wiemɔ heɲɔɔmɔwolɔi ke ɲaagbei krokomei tsu nii. Keji obaanya Afoata sane he le, tsu nibii nɛɛ:

GBEJIANOTOO	Nɔ LE SUSUMɔ	KUDOMɔ OTII
1	Mlinii (Nɔ ni)	<ul style="list-style-type: none"> <li>• Meni mlihalamɔ le tsɔɔ?</li> <li>• Meni ji otii kredɛɛ ni yɔɔ mli.</li> <li>• Feemɔ nɔdoomɔ kuku.</li> </ul>
2	Oti (Meni hewɔ)	Meni ji niɲmalɔ le yinɲtoo kredɛɛ?
3	Mɔ susumɔ/Jwɛɲmɔ	<ul style="list-style-type: none"> <li>• Namɔ wiemɔ anuɔ le?</li> <li>• Namei boɔ toi?</li> <li>• Namɔ gbee anuɔ ye sane le mli le? Ani niɲmalɔ le aloo shwɛɔi le atɛɲ mɔ ko?</li> </ul>
4	He ni nɔ le ba ye (Nɛgbe ke Mɛɛbe)	<ul style="list-style-type: none"> <li>• Mɛɛ toisɛetsemɔ wiemɔ tsɔɔ be ke he ni aɲma nii le ye.</li> <li>• Taomɔ nɔkwɛmɔnii kpakpai kema nɔ mi.</li> <li>• Mɛɛ gbɛ nɔ ni he ke ni sane le ba ye le yeɔ buaa oti le.</li> </ul>
5	Ɗaagbe ni akeɲma (Te eba le tɛɲ?)	<ul style="list-style-type: none"> <li>• Kwemɔ wiemɔi le tseremɔ ke hiedɔɔ saji ni yɔɔ mli le. Mɛɛ wiemɔkulibii niɲmalɔ le ketsu nii?</li> <li>• Kwemɔ gbenɔ ni niɲmalɔ le ke niɲmaa mli okadii le tsu nii ye, ke ehesale.</li> <li>• Ani sanegbaa ye mli?</li> <li>• Meni jwɛɲmɔ mli mfoniri asha?</li> <li>• Meni hiedɔɔ loo henumɔ yɔɔ sane le mli? Meni be aketsu nii?</li> <li>• Ye mɛɛ gbɛ nɔ hiedɔɔ sane le wo oti le obɔ?</li> </ul>

### Afoata sane le henyamɔ le nɔdoomɔ:

Mlinii (Nɔ ni)

Mɔsusumɔ/Jwɛɲmɔ (Namɔ)

Oti (Meni hewɔ)

He ni nɔ le ba ye (Nɛgbe ke Mɛɛ be)

Ɗaagbe ni akeɲma (Te eba le tɛɲ)

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

**Nikasemə nitsumə**

1. Tsəomə Afoata mli otui lə.
2. Tsəomə nibii ni asusuə he keji aanya Afoata sane he.
3. Susumə nibii ete ni atsi ta lə he kukubə.
4. Daamə nikasemə ni ona lə nə koni okane Afoata sane ko ni hiə wieməkulibii ohai enumə.

**Pedagogical Exemplars****Initiating Talk for Learning****Whole class:**

*Teacher facilitates the following:*

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

**Group Work/Collaborative Learning****Pair work: In pairs, learner do the following:**

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

**Kaa Oti****1. Dəle 2 Asesimenti: Skills building**

- a. Dmaa koni otsəə gbei anə ni atsəə anyaa Afoata sane lə mli.

**2. Dəle 3 Asesimenti: Strategic reasoning:**

- a. Kaselə akane Afoata sane kuku ko, koni amenya he ketsə shwəbi lə ke he ni nii lə ba ye lə nə. Məi enyənɔɔnyə lə atsəə nə ko ketsə nə ni aməkase lə nə.
- b. Kanemə Afoata sane ko. Taomə otui koməi ye mli.

**Section 8 Review**

This section dealt with libation, dirges and prose. Learners were introduced to what a prose is and the elements of prose. Later, learners were introduced to how prose is appreciated. The structure of libation was also taught together with the significance of libation. The concept dirges were also introduced and its significance was taught. It is expected that after learners have gone through this section, they will have the requisite information to discuss libation, dirges and at the same time be able to appreciate prose.

### Additional reading

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