



MINISTRY OF EDUCATION

# Ghana Tɔgum

## Bo'ora Sekondire Sukuu

PA'ALA GŊŊ



Yuune Diyana – GŊŊ Buyi



NATIONAL COUNCIL FOR  
CURRICULUM & ASSESSMENT  
OF MINISTRY OF EDUCATION

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REPUBLIC OF GHANA

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## GHANA TƆGUM PA'ALA GƆƆƆ

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# INTRODUCTION

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

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

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

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

## Learner-Centred Curriculum

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

## Promoting Ghanaian Values

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

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

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

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

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

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

- o Internal Assessment (30%) – Comprises formative (portfolios, performance and project work) and summative (end-of-term examinations) which will be recorded in a school-based transcript.
- o External Assessment (70%) – Comprehensive summative assessment will be conducted by the West African Examinations Council (WAEC) through the WASSCE. The questions posed by WAEC will test critical thinking, communication and problem solving as well as knowledge, understanding and factual 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
	Nuure sōsega	Bɔŋa zi'an mɔpi sōsega	1	1	2	1	1	2	1	1	3
Kuusi naaŋɔ		1	2	4	2	2	4	1	1	2	
Kāalegɔ		1	1	3	1	1	2	1	1	2	
	Tɔgum la bu tuuma	Yebeɛa zā'a la a tigesegɔ	1	1	4	1	1	4	1	1	3
Gureɛ Tɔgum wara duma		1	1	3	1	1	2	1	1	2	
Gulesewoko buuri buuri sōsega		1	1	3	2	2	4	1	1	1	
Nuure leregere la gulesegɔ leregere		1	1	1	1	1	1	1	1	2	
	Buuri Malema Zamesegɔ la Buuri Na'am yela	Buuri malema zamesegɔ	2	2	3	2	2	5	2	2	4
Buuri Na'am yela		1	1	2	1	1	3	-	-	-	
	Gureɛ Tɔgum Zāaleŋa	Nuure zāaleŋa	1	1	2	1	1	2	1	1	2
Gulesegɔ zāaleŋa		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)

Zamesegɔ Yeledaasi	37
Zamesegɔ nyuurɔ	38
Zamesegɔ Puti'ira	83



## YELEDO 6: SIGERE YU'URA LA BUDAANE LA POGENE KUMESego/KI'A YELA

Zuo: **Buuri Malema zamesego yela la Buuri Na'am yela**

Zuboka: Buuri Malema zamesego yela

### Zamesego Nyuur:

1. *Gãrese pa'ale sigere yu'ura tuulum yela.*
2. *Geele bise budaane la pogene kumesego n dikeri nreba ki'ira bunkurenɛ puan la tibesum la a tuulum yela n de si'a fu buuri malema puan la baseba buuri malema puan.*

### Zamesego Yeledaasi

1. Iɛ pa'ale ti fu tari yu'ura sika yela mi'ilum.
2. Iɛ pa'ale ti fu tari malema tūsum mi'ilum la bokere.

## INTRODUCTION AND SECTION SUMMARY

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

The weeks covered by the section are:

**Week 16:** Deity names

**Week 17:** Puberty rites

## SUMMARY OF PEDAGOGICAL EXEMPLARS

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

## ASSESSMENT SUMMARY

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

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

## BAKOI 16

**Zamesego putfi'ira:** *E bise sigera yu'ura, base ti fu putfi'ire bona a pɔse zi'an la sela n ta'ase.*

### Nyu'ɔ/Kankaŋi Zi'an 1: SigerƎ Yu'ura

#### Yaaba

Sɔyaaba bii Mayaaba. A de la sia puan paŋa magese wuu sɔyaaba bii mayaaba ti nereba kãabera gee sake ti a tari paŋa n wan ta'am suŋe maale ba yela bɔ ba. Nereba baseba sira sakere puan yaabeduma de la Zeus, Apollo, Athena, Ares, Aphrodite, Poseidon, Hades, Thanatos, Dionysus, Hera, Artemis, Hephaestus and Hermes. Sige-ana ze'ele la wunse'eren Gireki дума puan na. Wunse'eren sa la, Norse sira sakere puan, ba yaabeduma yuum de la Thor, Odin, Tyr, Frey, Freya, Baldur and Loki ti ba bɔ'ɔra ba gilema gee kãabera ba. Ghana tiŋa wa puan sɔ'olum woo bii tɔgum buuri woo tari sigera ti ba sira sakere bona ba puan. Yaabeduma wa baseba de le:

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

*Akan:* Kune, Tegare, Nyamaa, etc.

**NB:** Pa'aleba nari ti ba dike Gurene sigera yu'ura magese pa'ale.

#### SigerƎ Yu'ura

A de la yu'ura ti ba dike sige nereba yesera ba sira sakere la ba kãabego tũusum puan.

#### SigerƎ Yu'ura asi'a n ŋwana:

*Azerego, Akuta, Ananzi'ira, Abayaguŋa, Abɔlega, Awɔbegɔ, Akuka, etc.*

**NB:** Pa'aleba nari ti ba dike yu'ura zo'e zo'e magese pa'ale Gurene puan.

#### SigerƎ yu'ura tuulum yela

*Naana pa'alegɔ: La suŋeri me ti tu ta'am pa'ala nera la n ze'ele zi'an.*

*La pa'ali la nera la la a sigere la n ani taaba tapelapi se'em. Yu'ure la pa'ale ti nera la la a sigere la nae la taaba gee ti eŋa n iti sela woo la dɔla me la sigese'ere yu'ure ti ba dike sige e la.*

*La suŋeri gu'ura gee tɛbegera la buuri malema. SigerƎ yu'ura sika gu'uri gee tɛbegera la buuri malema la. Yu'ura sika buuri buuri la n boi Ghana yu'ura sika puan la de la sigere yu'ura. SigerƎ yu'ura la ti ba tara sigera kɔma zo'e zo'e la baseri me ti yu'ure tuulum yela nyeta suŋere gee bona wuu sa.*

*La pa'ali la dɔgereba la sira sakere gee bɔ'ɔra lasebaari yesera pɔka la n nyɔke ka puure la se'em. Saŋa kaseka me, dɔgereba san eera la dɔgum gee ka nyeta, ba ni kiŋe la tinganum ta biŋe nuure la tingane la ti di san suŋe bama ti ba dɔge bia bama wan dike tingane la yu'ure sige bia la. Bala n sɔi ti kɔma baseba tara tingama yu'ura tu sɔ'olum дума la puan la.*

#### Tuuma

1. Beni n de sigere?
2. Gãrese pa'ale sigere yu'ura n de sela gee dike yu'ura ayi Gurene puan magese pa'ale.

3. GulesƎ sigerƎ yu'ura n boi GurenƎ puan biƣe.
4. Dike sigerƎ yu'ura atā sōsƎ pa'ale a tuulum yƎla n de si'a.

## 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.
- b. Give a list of names and walk learners through the names by pronouncing them.
- c. 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.*

## AsƎsƎmenti Kankani

#### 1. Level 1 AsƎsƎmenti: Amaantĭ'isƎ:

- a. Pa'ale sigerƎ yu'ura n de sela.
- b. GulesƎ sigerƎ yu'ura anuu n boi ya sō'olum la puan gee sōsƎ pa'ale a ze'ele zi'an na.

#### 2. Level 2 AsƎsƎmenti: Pansi kumesego

- a. Dike fumiƣa yelebea gāresƎ pa'ale sigerƎ yu'ura tuulum yƎla anuu.

#### Level 4 AsƎsƎmenti: Atĭ'isƎ pae suƣa suƣa

- a. Fu sake bō yelesum wa la ŋwani ŋwani? 'Sō'olum duma nari ti ba kelum tara sigre yu'ura sigera kōma'.

**BAKOI 17****Zamesego Putī'ira:**

1. *Sōse pa'ale sosi'a ti ba dōla kī'ira bunkurene yela puan (budaane la pōgene kumesego: pōsega, tiņasuka la pooren).*
2. *Dike sosi'a ti ba dōla kī'ira bunkurene malema yela puan la magese la Ghana tinsi buuri malema yela.*

**Nyu'ɔ/Kankaŋi Zi'an 1: Budaane La Pōgene Kumesego Yela****Budaane La Pōgene Kumesego:**

Ɖwana wa de la vom puan sansēka ti budibeto bii pugeto ni pire pae pōgebore la budabore gee me wan ta'am dōge kōma. Di de la yelese'ere ti ba ni ita pugeto n de yuumpia ta paara yuumpia la anaasi gee ti budibeto me dēna yuumpia la ayi ta paara yuumpia la ayoobi. (La me ta'am ni bōna ti la ka dōla bala gee ni te'ele wa'am bii la wa'am pooren na kōmpōlego baseba vom puan).

**Pugeto innaane teere**

- Bī'isa ŋmi'a.
- Gākōbero la kelepōgekōbero pusega.
- sia sika/peere.
- Inganē/innaane teere.

**Budibeto innaane teere**

- Yɔ'ora la talama kāregerē.
- Gākōbero la kelepōgekōbero pusega.
- Iŋa mia (kinkāsi, nyu'ɔ, neŋa, lōtema).
- Kunkore kāregerē.
- Neŋa/Iŋa kōbero pusega.
- Ba zo'ori pa'asa me.

**Budaane la pōgene kumesego** yela: Malen-ana de la si'a ti ba ni malum nera la vom puan yu'ure sika pooren. Budaane la pōgene kumesego yela de la sosi'a ti ba ni dīke budibeto la pugeto doose bini tole ti la dēna tiŋa la vom teere malema. La me kelum dēna la sela pa'ali suŋa, kasi, la birekinte. Magese wuu *ko'om kī'a la yabega ŋmaa*. Mfantse duma yi'iri malendina wa la bragor, ti Krobo duma me yi'ira ti Dipo gee ti Ga duma me yi'ira ti Otseŋtse bii Otofo.

**Malema la kī'a de la buuri woo la ba itegɔ. Pa'aleba nari ti ba pa'ale sela n boi bama buuri la malema puan (magese wuu yelesi'a n gā tilum wa)**

**Kī'a la n dole se'em**

*Fu san yeti kē ko'om*

Gārese pa'ale sela n ni iŋe gee ti tuune la miŋa nyaa pōse. Magese wuu:

- Budibela san ta sule ba'ase.
- Bia la n nari ti ka mina yelesi'a gee ti ba pōse kumesego malema la.
- Yizukima woo wan tari a kōma kiŋe malema la puan.

*Ba san bɔna bini malema malema la*

- Ba ni kiŋe la bulika.
- Ba ni kɔ'ɔse la beɛla.
- Bia woo ni dike la ka tafɔ la pɛɛfɔ la.
- Ba zã'a ni kaɛ la gale la mum.
- Bia woo ni dike ka tafɔ la pɛɛfɔ la tẽ la gale la.
- Ba nyaa ni fo ba pɛɛma la mɛ.
- Ba ni kãabe ki'ima la mɛ.
- Ba ni di la tiim sagebo gee so.

*Ba kẽ ba'ase la*

- Ba ni kina la daare woo bulika soora bala ta pae bakɔi ayi.
- Ba san ba'ase bala ba ka le kisa sela sela.
- Budibela la nyaa ta'am di pɔga.

**Budaane la pogene malema tuulum yela**

- i. Malema la pa'ali la nera n ze'eti biine puan yakera bunkurene puan.
- ii. La bo'ori la nera yenseto n ti nera la nara ti a tara gee ta'am bɔna so'olum la puan.
- iii. La ni dena la lumene ŋmi'a bo'ora tingɔŋɔ la zã'a ti nera la seke pɔgedire bii sire-ele.
- iv. La baseri ti vonsumɔ bɔna so'olum la puan.
- v. La de la gilema bo'ora nɛreba la la ba yire duma.
- vi. La de la sujere bo'ora so'olum la.
- vii. La bo'ori la seba n doli malema la puan tola la vom pansi.

*Pa'aleba la nari ti ba mina suŋa ti zamesereba la zã'a bokere dagi buyina ti ba wan ta'am lagum bokera sela n boi bini la dɔla taaba. Zamesereba la baseba wan ta'am pa'ale budaane la pogene malema yela n de sela gee bo malema la ki'a soa pae ayi bii atã. Baseba me wan ta'am pa'ale la de sela gee tuke neŋa gãrese pa'ale pa'ase. Ba me ta'am le maam tũ pa'ale la iti dɔla se'em. Hali baseba wan ta'am iŋe sela n boi zuon wa gee le tuke neŋa gãrese pa'ale a iti se'em daare woo vom yela puan.*

**Tuuma**

1. Beni n de budaane la pogene kumesego yela?
2. Gulese tuulum yela atã ti budaane la pogene kumesego yela boita ti a pa'ale.
3. Gãrese pa'ale sela n so'i ti tuulum yela la ti fu gulese la ayi dena nimmu'ure.
4. Kumesego la soa pu la tigera atã, gulese tigera la biŋe gee gãrese pa'ale sela n iti tigere woo puan.
5. Dike yensebo ti fu zamese zamesekuna wa puan la, sose pa'ale foote wa suŋa suŋa gee gãrese pa'ale nɛrese'em n ke'ele fu la fu nye sela.

## Bayaasi n zε kum



Source: *Ankalibazuk (2022)*

## 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.

## Asessementi Kankaŋi

### 1. Level 1 Asessementi: Amaluntise iŋe/Tisege

- a. Gārese pa'ale budaane la pŋene kumesege/kī'a malema yela.
- b. Gulese tuuma atā ti ba ni tum gee ti budaane la pŋene kumesege malema yela la nyaa pŋe.

### 2. Level 2 Asessementi: Pansi kumesege

- a. Gārese pa'ale tuuma atā ti ba ni tum budaane la pŋene kumesege puan dikera ba lēbegera bunkureba la.
- b. Gārese pa'ale tuuma atā ti ba ni tum budaane la pŋene kumesege yela la pooren.

### 3. Level 3 Asessementi: Afī'ise pae

- a. Sōse pa'ale kumesege malema yela la tuulum yela n de si'a bŋ'ora ya sŋ'olum la zina beere wa.

## Nyu'ŋ/Kankaŋi Zi'an 2: Budaane Pŋene Kumesege Yela Magesege

### Sela n boi budaane pŋene kumesege yela puan bugesege

#### Yelesi'a n de buyina

- i. Lŋeseto ti ba tara tuna la.
- ii. Tuune la dabesere la boi diyima.
- iii. Tuune la tuni la sanseka ti nera la dena budasa'are bii pŋesa'are.
- iv. Nereseba n doli kumesege la puan tŋla la ni lagese la kima yire.



**NB: Pa'aleba nari ti ba dikɛ yelesi'a n de buyina pa'ase si'a n boi zuon wa.**

**Yelesi'a n boi yima yima**

- i. Lɔgeseto ti ba tara tuna la boi yima yima buuri woo puan.
- ii. Dabesesi'a ti ba tuna tuuma la boi la yima yima.
- iii. Disesi ti ba bɔ'ɔra sɛba n boi kumesego la puan la boi la yima yima.
- iv. Sia puan la lɔgerɔ maasenɔ n boi bini.

*Zamesereba la puti'ira nyɛa beene kan dena buyina bɔ'ɔra zamesereba la zã'a. Baseba wan ta'am gulese yelesi'a n de buyina paɛ ayi gee baseba me wan ta'am gulese gaɲɛ bala. Zamesereba baseba me wan kelum ta'am sɔse pa'ale sinii la ti ba wan bise la gee bɔ yelesi'a n de buyina la si'a n boi yima yima gana bala. Pa'ala la mɔ gee to'e ba zã'a gee suɲɛ zamesereba la zamesesuɲɔ yɛla.*

**Pa'ala la me ta'am kelum bɔ zamesereba la tuune ti ba kiɲɛ ɔnlai ta bise sinii yesera budaane la pɔgene kumesego n iti se'em.**

**Tuuma**

1. Bise budaane la pɔgene kumesego yɛla sinii baseba buuri malema puan (m.w., Ga, Dangme, Kambusi, Mfantse, Nzema, Gonja, Dagbani, etc.).
2. Zamesereba la wan gãrese pa'ale sinii la ti ba bise la gee dikɛ budaane la pɔgene kumesego yɛla la magesɛ la bamiɲa buuri yɛla gee pa'ale yelesi'a n de buyina la si'a n boi yima yima.

**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.

**Assessment Kankani**

**1. Level 3 Ati'ise paɛ:**

- a. Sɔse pa'ale yelesi'a n de buyina budaane la pɔgene kumesego yɛla bɔna fu buuri malema puan la baseba buuri malema.

**2. Level 4 Ati'ise paɛ suɲa suɲa:**

- a. Ba san bɔ fum la yɔ'ɔ ti fu teesum fu nɛreba la budaane la pɔgene kumesego yɛla, yele-ana ti fu wan tee la beni n sɔi?

## 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

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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.
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4. 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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# YELEDO 7: BUURI MALEMA ZAMESEGO LA BUURI NA'AM YELA

Zuo: **Buuri Malema Zamesego la Buuri Na'am yela**

Zuboka: Buuri Na'am Yela.

**Zamesego Nyuurɔ:** *Zimese Buuri na'am yela tibesum la a tuulum yela n de si'a.*

## **Zamesego Yeledaasi:**

Gulesɛ pa'alɛ buuri malema mi'ilensebo la bokese'ere n boi Buuri na'am naane yela la puan.

## **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.

**BAKOI 18**

**Zamesego putf'ira:** *E bise buuri na'am yela la naane (so, yidaana, yizukima).*

**Nyu'ɔ/Kankaŋi Zi'an 1: Buuri Na'am Yela La Naane (Yire).**

**Buuri na'am**

Dwana de la Sose'ere ti yire bii yizuo la duma ni loe/sake ti mina n de kiima yire bii yizuo la puan dena ba neŋa daana gee ti ba lagum suŋera e ti a ka'asa ko'om gee maala ba yire la bii yizuo la yela bo'ora ba.

**Yire puan na'am naane**

- i. **Yizukima:** Yizuo la de la nereba n de yaabeyiŋa tūsum duma. La de la yea n de buyina gee tara yaabeyiŋa yu'ure ti di dena ba tūsum yu'ure, gee ti ba me tara neŋa daana ayina. Yele diyina, putf'ira bii ba boti sela n ni basera ti ba dena buyina. Se'em ti nereba wa sake loe ti a dena ba neŋa daana la n bala ti ba yi'ira ti yizukima la. Buuri baseba malema puan yidaanduma la n ni lagese loe mina n wan dena ba neŋa daana.
- ii. **Yidaanduma:** Yidaanduma de la seba n de neŋa duma bona tu yea puan bisera ti yire la imma'asum, dia, la yire la maalego yela kina suŋa suŋa. Bama n ka'aseri ko'om ti guum giŋsera yire la puan. Budaasi san bona yire puan, mina n de kiima la n de yidaana.
- iii. **So:** Budaasi san nae la ka poga la ka koma bona yire puan, budaasi la n de neŋa daana. So la n biseri yire la vom yela za'a.

La tagele taaba se'em n ŋwana:

**Yizukima**

**Yidaanduma**

**Sɔduma**

**Neŋa duma la tuuma/ tuulum yela**

**Yizukima:**

- i. Eŋa n gakeri sosega yizuo la puan.
- ii. Eŋa n zali yizuo la tūsum yela.
- iii. Eŋa n zali yizuo la malema yela.
- iv. La de la a tuune ti a bisera yaabeduma samana la n boi a nu'usen la.
- v. Eŋa n muuri a mua za'a ti tūsum seba n yee pooren la ta'am boke gee bo'ora yizuo la n tari sela la.

**Yidaana:**

- i. Eŋa n gu'uri yire la ti deŋa ka paara di.
- ii. Eŋa n biseri ti nera woo vom ana suŋa.
- iii. Eŋa n biseri ti suma'asum bona yire la puan.

**Sɔ:**

- i. Eɲa n biɲeri wara yire la puan gee bisera ti a tuna suɲa suɲa.
- ii. Eɲa n baseri ti nɛreba la tɪ'isera ti bama boi la fai.
- iii. Eɲa n baseri ti sũbugesum la yiko bɔna yire la puan.
- iv. Eɲa ɲwɔni la pa'ala yia daana.
- v. Eɲa n biseri ti yire la duma n boti sɛla la bɔna.
- vi. Eɲa n kumeseri gee dena se'em ti ba wan tɔgesa a vom yɛla.

**NB: Pa'ala la nari ti a base ti zamesereba la bayɛ ti ma me lagum tara tuuma mɛ yire la puan.**

**Tuuma**

1. Gulesɛ buuri na'am naanɛ n doose se'em yire puan la biɲe.
2. Dike yɛla atã sɔsɛ pa'ale yizukima tuuma n de si'a.
3. Dike yɛla ayi sɔsɛ pa'ale sɔ tuunɛ n de sɛla.
4. Buuri na'am naanɛ la yire puan. Gãresɛ pa'ale ɲwana gi'i buuri na'am naanɛ la ti fu nan zamesɛ la n tageɛ taaba se'em.

**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.**

## **Asessementi Kankaŋi**

### **Level 1 Asessementi: Amaantĩ'ise**

- a. Gãrese pa'ale buuri na'am naane la tuuma n de si'a yire puan.
- b. Dike ba tuuma n de si'a la tagele taaba pɔsera tilum zɔna.

### **Level 3 Atĩ'ise pae:**

- a. Dike buuri na'am naane yela la sɔse pa'ale ba tuulum yela n de si'a sɔ'olum la la yire puan.

## BAKOI 19

**Zamesego putfi'ire:** *E bise buuri na'am yela la naane (naba, nabibesi, nabiisi etc.).*

### Nyu'ɔ/Kankaŋi Zi'an 1: **Buuri Na'am Yela Naane**

#### **Buuri na'am yela naane la tagelego**

Tagelego la de la tigeria n doli taaba se'em ti ba gulese biŋe. La pa'ali la na'am la n tagele se'em ti mina dena ke'ema gee ti seba n gee la nyaa tara lasebaari paari e gee kelum tara lebera nereba la zi'an. Tagelego la n doose se'em n ŋwana gã tilum wa:

*Tindaana*

*Nakãte*

*Nabibesi*

*Nabiisi*

Buuri neŋa duma la baseba de la Pogenaduma, yizukima, yidaanduma, etc.

La nari ti ya tẽra ti dagi yelesi'a n boi zuon wa ma'a n de buuri na'am yela la naane, gee naduma baseba boi me dena wuu Faari kiinduma, pogenaduma, kua naba, kombibesi naba, la nabibesi la me sabese boke naseba tiŋa la puan la.

#### **Tindaana**

Tindaana de la nera ti yaabeduma ni loe e ti a bisera tiŋa la. Tindaankura san tige sagebo, ba ni yese la boŋero ti ki'induma ta loe mina n wan soe a na'are tiŋa la zuo. Tindaana ni vuge la wula, nyae lebere, gee zãla zuure. Tindaanduma fõra n ŋwana gã tilum wa:



Source: Anabila (2020)

**Tuuma**

- i.** Eɲa n kãaberi tingana ti guum gĩsera tiɲa la puan.
- ii.** Eɲa n maali tiɲa la nɛreba nɔkpe'ene yɛla.
- iii.** Tiɲa la buuri lɔgerɔ ni bɔna la eɲa yire.
- iv.** Yizuto san zaɓɛ ti ziim ka'ase tiɲa la zuo, tindaana n vaari.

**Nakãte**

Nakãte de la nɛɲa daana buuri so'olum puan. Eɲa ni dɛna la tiɲa la nɛɲa daana ti nabiisi la loe e ti a dɛna ba naba.

*NB: Nakãte la loosego, yiɲa yɛsega, la ba dikeri e zĩ'ita na'am gɔɲɔ la zuo boi la yima yima buuri woo malema puan. Pa'aleba nari ti ba pa'ale ti la iti dɔla se'em bama buuri malema puan la nie suɲa suɲa. Nakãreba baseba fɔɔra n bala boi tilum wa. Pa'aleba wan dike dina ti la suɲɛ ti ba ta'am bɔke yelesum la suɲa suɲa.*

*NB: Pa'aleba nari ti ba ε fɔɔra zo'e zo'e la ba dike pa'ale ba zamesereba la.*

Siirekɔ Nakãte (*Naba Aluman Apasinaba II*).



Source: <https://www.a1Radioonline.com/101.1MHZ/David Azure/Ghana/> (2020).



Mirigu Nakãte (Naba Anthony Anonsona Abisa Atasige III).



Source: <https://www.a1Radioonline.com> (2022).

### Tuuma

- i. Eɗa n de so'olum la bii buuri la zã'a neɗa daana.
- ii. Eɗa n iti de'eno tiɗa la puan.
- iii. Mina n tum tuunfi'isege, naba la wan dolege a tubere.
- iv. Naba n gu'uri buuri malema yela tiɗa la puan.
- v. Naba n iti timmaalego yela bo'ora nereba la.
- vi. Naba n ze'eti a nereba la na'are gee maasena gobena na'am la ligeri yela sokere duma so'olum la puan.
- vii. Naba n maleni a na'am goɗo la malema n de si'a.
- viii. Naba n biɗeri wara si'a ti la suɗera gu'ura tiɗa la.

### Nabibesi

Nabibesi la de la seba n doli nakãte la poore tiɗa la puan. Nuure zo'e zo'e nabibesi la ni dena la neɗa duma bona yizuto la puan.

### Nabila tuune

- i. Nakãte la san ka bona yire eɗa n ni soe a na'are tuna a tuuma la.
- ii. Eɗa n suɗeri ti tuunfi'isa ka bona a so'olum la puan.
- iii. Eɗa n gakeri sosega.
- iv. Eɗa n biseri samansi'a n boi a nu'usin la.
- v. Eɗa n biseri ti suma'asum bona a so'olum la puan.
- vi. Eɗa n maleni a na'am goɗo la malema gee bona neɗa bisera ti tiɗa la ana mama.

**NB: Yeesi'a n boi zuon wa dagi zã'a n bala. Pa'aleba nari ti ba dike tuunsi'a n gee la pa'ase bini.**

**Nabiisi:**

Nabia de la nera bii nereba n lagum taaba tara paɲa nayire la puan bii gɔbena na'am dia puan gee bama misi ta'am ka pa'ase na'am la leka puan. Nerebana wa ni lagese la taaba ti ba geele bise mina n wan tee dena naba la.

**NB: Nabiisi la n doli se'em lɔra naba boi yima yima buuri woo puan. Pa'ala la nari ti a base ti a pa'alɛ la doose la boi eɲa buuri malema puan se'em.**

**Nabia tuunɛ:**

- i. Nabia n loori mina n wan tee dena naba.
- ii. Naba la san ki bama n maleni malema la.
- iii. Eɲa n tari sore ti a yeɛ naba la na'am.
- iv. Eɲa n dikeri napaalega la pa'ala kiinduma la nereba la.
- v. Bama n ka'ani naba la.

**Tuuma (zamesego deon nɔkpe'ene):**

Nereba baseba puti'ira de la buuri na'am yela la de la sela saɲa n tole. Fu sake bo yeledina wa la ɲwani ɲwani? Pa'ala la base ti sukuu kɔma la sɔse yele wa suɲa suɲa gee ti ba magese nɔkpe'ene la bise.

**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.**

**Asɛɛsementi Kankɲi****1. Level 1 Asɛɛsementi: Amaanti'ise**

- a. Ani n de naba?
- b. Ani n de nabɔbera?
- c. Bana n de nabibesi?

**2. Level 2 Asɛɛsementi: Pansi kumeseɲo**

- a. Ba boberi naba la ɲwani ɲwani yamam sɔ'olum la puan?
- b. Gulese buuri na'am yela naane la n tagele se'em yamam sɔ'olum la puan biɲe.

**3. Level 3 Asɛɛsementi: Ati'ise pae**

- a. Fum puti'ire puan, la nari ti buuri na'am yela naane la kelum bɔna?

**NB: Pa'aleba nari ti ba base zamesereba la maam demese ba puti'ira la suja suja gee ta'am gme ba nɔkpe'ene la suja suja.**

## 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.
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## YELEDO 8: ZĀALEDA

Zuo: Gurenε zāaleŋa.

Zubɔgesi: Nuure zaaleŋa la Guleseɔ Zaaleŋa.

### Zameseɔ nyuurɔ:

1. *Dike fu zaaleŋa aŋa mi'ilum la malum koka'are malema la kuure malema.*
2. *Dike mi'ilunsebo ti fu zamese yelesi'a n boi banaa ɔŋɔ puan la gārese banaa ɔŋɔ.*

### Zameseɔ Yeledaasi:

1. Ine-pa'ale fu koka'are la kuure malema mi'ilum la bɔkere n pae se'em beene.
2. Ine-pa'ale fum n bɔke banaa pae se'em beene.

## 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.

## BAKOI 20

**Zamesegɔ Puti'ira:** *Pa'ale koka'are n tigese doose se'em Gurene buuri malema la puan (Guum lakerɛ/sokere, Puti'ire bu'a Nuure bihere).*

### Nyu'ɔ Bii Kankaŋi Zi'an 1: **Koka'are**

#### **Koka'are**

Koka'are de la nera n iŋe ko'om la zom iŋe wane puan kãabera bagerɛ. A de sela ti ba tara ko'om, zom, daam, magese wuu damolega ti ba yi tingama, yaabeduma, yine, ɛera suŋere ba zi'an (Ayim-Aboagye, 1993: 165). Sarpong (1996) sɔse pa'ale yeti ti koka'are de la vom dia ti nereba dɔla bilam togera la yine, ki'induma, kulekpa'aresi la bagebibiɛ ɛera suŋere.

Zi'isi sisesi ba ni tara la mui, gari la nyɔa ka'asa ko'om. Koka'asegɔ de la sela n de nimmu'ure yele kankaŋi paa bɔ'ɔra tumam Neresabesi (Africa) tinsi la zã'a waabi. Koka'are la puan, tu doli la bilam tiisa tu sɔyaabeduma seba zã'a waabi n zabe to'e tu buuri wa ze'ele tu boi zi'an wa la sansɛka woo ti tu tara lagesegɔ.

#### **Koka'are n tigese doose se'em:**

1. Guum lakerɛ/sokere.
2. Puti'ire bu'a.
3. Nuure bihere.

#### **Guum lakerɛ**

Guum lakerɛ de la sela ti fu ni yi fu sɔ la bii fu ma la bii bagebibiɛ la. Kã'a la ni iŋe doose se'em la n ŋwana;

1. *N sɔ Akamparum, isege la fu to'e ko'om wa*  
*Ti mam n ze fu zuo buligema'asere wa de la pɔka*  
*N zaam ka gã'are la bia. Mam de la gele/zele gee n dagi biire*  
*N ka mi ki'ibo la gãare*  
*Mam ze la tewu wuu bu'um dayene la.*

#### **Puti'ire bu'a**

Puti'ire bu'a de la zi'an ti mina n ka'ari ko'om la ni yele yaaba la bii bagerɛ la sela zuo ti a yi'ira ba la.

2. *Bala n sɔi gee ti n zea fu zuo bulika wa*  
*La ko'om ti fu to'e gee gu ti be'em da paɛ*  
*Mam yire wa puan. La san dena la sela n boi bini*  
*Sɔna too wa, fu isege saazuo la fu iŋe paŋa*  
*Gu ti mam da wum be'em n yiren wa*

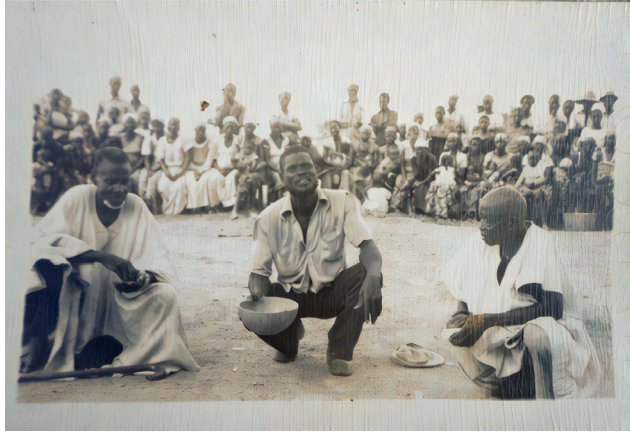
## Nuure biɲere

Kalam de la zi'an ti mina n ka'ari ko'om la ni pu'use yaabeduma la gee nyaa yele ba fu boti ti ba inɲe sela bo fu.

1. *Gee ba yeti ti wa' sunja daana n foori zeleɲa,  
fu san nyanɲe gu ti mam ka wum too n yiren wa,  
ti poka wa ko'om vaɛ isege ɲwana yagebi,  
mam wan lorege beene n tari zuo wa pu'usi fu  
to'e lɔgerɔ n bala gee fu kan ta'am ba di mɛ.*

**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.*

Nɛra n boi bini ka'ara ko'om



Source: Anabila (2020)

## Koka'arɛ n iti dɔla se'em:

**NB:** *Tikiya la/pa'ala la ee sinii ti ba ka'ara ko'om dike pa'ale zameseba la. Zameseba sum ti ba sɔsɛ koka'arɛ sinii la ti ba bisɛ la gee dɔala yelezura la n boi bini la.*

**Tikiya la sum ti a bisɛ yele-ana wa:**

- i. Lɔgeseto ti ba tara ka'ara ko'om.
- ii. Mina n yeti a ka'ɛ ko'om la n nari a ye lɔgeseto.
- iii. Mina n yeti a ka'ɛ ko'om la sum ti a da pire tagera.
- iv. Mina n yeti a ka'ɛ ko'om la n wan tɔge se'em.
- v. Mina a yeti a ka'ɛ ko'om la sum ti a ze'ele la saazuo bii a dɔbele tiɲa.
- vi. A ni pɔsɛ la guum lakerɛ, puti'irɛ bu'a nyaa dike nuure biɲere kilese.

**NB:** *Teachers should note that in some societies, women do not perform libation unless the need arises (for the traditional priestess) or when there is no male to do so. In such situations, the concept of women not being allowed to perform libation should be well explained. Teachers can also go online to watch videos on libation. The link below can be of help:*

Ga Libation video :

<https://youtu.be/X9wBlgwzHn4>

Akan Libation video :

<https://youtu.be/ZNJ6Fw2-flk>

### **Koka'are Tuulum yela:**

- i. Tu na'aseri la Yinε.
- ii. Tu na'aseri la tu yaabeduma la tingama la.
- iii. Koka'are tigeseri la buuri la lagena taaba.
- iv. La de la mina n nari ti a ka'ε ko'om la n ka'ari bu.
- v. La base ti tu tera la tu buuri malema la buuri la tuunsum mi'ilum yela.
- vi. La base ti tu tera la tu buuri la puan tuunsuma duma seba n ki tole la yele.
- vii. Kōma doli la bilam zamesa yetogum.
- viii. La de la sēla n tari vōpa la ki'induma lagena taaba.

### **Lōgeseto ti tu tara ka'asa ko'om:**

Wula/wanε, ko'om, damolega, zom, su'a, nua, dunsi, laminka, sagebo etc

Koka'asegō lōgerō tusetō n ηwana gā tilum wa:



Sō'osi



Damolega



Sagebo



Nuusi



Bagerε dukō

Source: Ankalibazuk (2022)

### **Tuunε**

Zamesa la bise fōra wa n gā saazuon wa gee pa'ale tu tari lōgetuna ita ka'are malema se'em.

## **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.

## Asessmenti Kankani

### Level 1 Asessmenti: Amaluntise iŋe/Tisege

1. Gulese ŋwana gi'i pa'ale koka'are n de sela.
2. Loe koka'are n tigeste doose se'em la bayi gārese pa'ale.

### Level 3 Asessmenti: A ti'ise pae

1. Geele bise koka'are tuulum yela n de sela.
2. Ba yeti tu da le ka'asa ko'om wuu tu ni san ta bona nerekuuŋa lagesego zi'an. Fum sake bo puti'ire wa pae la ŋwani beene? Gārese puti'ira atã te'ele sela zuo gee ti fu sake bo nereba wa bii sela ti fu ka sake bo nereba la.

## BAKOI 21

**Zamesegɔ Puti'ira:** *Sɔsɛ kubaɔŋa ye* (tuuma la ba tuulum)

**Nyu'ɔ Bii Kankaŋi Zi'an 1: Kubaɔŋa (Tuuma La Ba Tuulum).**

### Kubaɔŋa

Kubaɔŋa de la baanseka ti tu ni baana yi'ira gee fabela, pɛgera bii zeregera ki'ima la a kuure malema la puan. A me kelum dena la yuuma ti ba yuuna bāalam bāalam yi'ira ki'ima yu'ure, pɛgera, zeregera, fabela gee tiisa a yelesuma la a yebe'ero duniya zuo. Ba ta'am kɔ'om baana pɛgera ki'ima la ma'a.

### Kubaɔŋa Tuulum yɛla:

- i. Ba kele la ki'ima la zuo.
- ii. La base ti tu tiisa la ba daami sa la ba zina beere yɛla.
- iii. Ba doli la kubaɔŋa la puan tara ka'aŋɔ bɔ'ora vɔpa.
- iv. Ba doli bini suusa/kɛɛsa la ki'ima la ti a kula.
- v. Ba fabeli la ba ka le nye ba nera la ye.
- vi. Pa'ali la yire la nɛreba siisi n yiregɛ se'em.
- vii. A de la sela n base ti ba wan kelum tɛra ki'ima la ye.

**NB:** *The picture below shows someone performing a dirge. The teacher should use it to explain the concept of dirge. The teacher can look for other images or videos on dirges and use them as well. Teachers should use the picture to explain the concept. The teacher can access a video on a traditional dirge from the site below*

<https://youtube.be/-9IN1IfdVz0>



**Performing a dirge:** *Source: Atenteben (2023)*

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

**Tuune**

1. Beni n de kubaaja?
2. Gulese kubaaja tuulum yela anuu ma'a biye.
3. Gärese kubaaja tuulum yela la ti fu gulese biye la batā ma'a.
4. Ba iti kubaaja la ηwani ηwani Gurene buuri malema puan?

**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.

**Assessment Kankaji****1. Level 1 Assessment: Amaluntise iye/Tiisega**

- a. Pa'ale kubaaja n de sela.

**2. Level 2 Assessment: Pansi kumesega**

- a. Kubaaja de la sela n de nimmu'ure paa buuri baseba malema tuunsum puan. Ba iti kubaaja la ηwani ηwani fu so'olum?

**3. Level 3 Assessment: Extended thinking**

- a. Geele kubaaja tuulum yela.

## BAKOI 22

**Zamesego Puti'ira:** *Ta'am sɔsɛ yelesi'a n boi banaa zaaleŋa gɔŋɔ puan (yele-iteba (character), yeley-nyu'ɔ (theme), yeley-tigesego (plot), yeley-itego zi'an (setting), putɛpa'alego (point of view, etc).*

### Nyu'ɔ Bii Kankaŋi Zi'an 1: Yeleyi'a N Boi Banaa Gɔŋɔ Puan

#### Banaa

Banaa de la gulesego zāaleŋa kayima me n bala. Gulesekuna taaba puan, gɔngulesa la ni tigesego puti'ira la me gulesera yela la ti a tuura dɔla /naara taaba bii solene la ti vuure bɔna bini. Gɔngulesa la amiŋa n ni loosa yeleybea la ŋwana zulam zulam tɔgera pa'ala yeleyi'a n iŋɛ. A ka guleseri dɔla tigeria bii kua limesego. A ni tara la tɔgum, puti'ira, la solema gulesera ti nereba kāala.

#### Yeleyi'a n boi banaa zaaleŋa gɔŋɔ puan:

- i. **Yeley-iteba:** Nerebina woo, duŋa, bii sela ti ba yem dike iŋɛ zāaleŋa puan ti a tuna tuuma. Yeley-iteba la ta'am dɛna nereba bii dunsu. Solene la suŋa ni yeley la yeley-iteba la tiŋasuka n ani se'em la taaba. Yeley-iteba de la sela n pake paa solene puan la me ni dɛna la nyu'ɔ yeley-iteba la ti daaŋɔ la ni paara ba yeley-tigesego puan bii bama n ti wuŋere la ba'am paara ba. Yeley-iteba baseba de wuu *nyu'ɔ daana* la n de mina n ni ko'om bɔna de'eŋo la puan zi'an woo; *nyu'ɔ daana dataa* n de mina n ko'om zabera la nyu'ɔ daana la saŋa woo ni tara yela kina solene la puan; *yeley-ita n ka teeri* (flat) a puti'ire solene la puan la *yeley-ita n teeri* (round) mina n me teeri a puti'ire dɔla yela n teeri dɔla se'em.
- ii. **Nyu'ɔ:** Nyu'ɔ de la solene puan putɛdaa bii yeleyzuo. La ni dɛna la yeley-iteba n ni tɛsena ba itego la se'em la taaba la n ni ta'ase. Solene ta'am tara te'elego yeleybea n te'eli nyu'ɔ suŋera putɛdaa la.
- iii. **Yeley-itego zi'an:** Kalam pa'ali la solene la n iŋɛ zi'an. **La ni dɛna la zi'an puan, lasebaare, sansɛka ti yeley la iŋɛ, la la iŋɛ se'em ti yeley la pɔsɛ (taaba zi'an, diimi yeleytuunsum, buuri malema, bii nereba la n boi zi'an bɔba).**
- iv. **Yeley-tigesego (plot):** Yeley-igesego de la sela ti gɔngulesa la ni tigesego a puti'ira suŋa base ti itego/yela ita dɔla bii tuura dɔla taaba suŋa suŋa ti nyelum bɔna bini. La ni pa'ala la sela mɔpi n ta'ase zabere la, la n pɔsɛ zi'an, nereba la n dini taaba se'em la yeleytooro la zā'a. La ni dɛna la nɔkpe'ene bii la ko'om dɛna la zabekāte gee ti yela la ni ko'om tee buyima.
- v. **Putɛpa'alego (point of view):** Putɛpa'alego de la fum n biseri nyeta yeley la la solene la zā'a ti di ana se'em bii fum n ti'isi ti la ani se'em. La ta'am dɛna nera yia daana (mina n tūuri solene la n ni pa'ase solene la puan) bii nera-butā daana yeleytūura.
- vi. **Aŋa:** Aŋa de la gulesera la sūure n ani e se'em ti a bɔta ti a gulesera ti seba n kāali la bɔke. La de la putɛnigeŋo ti gulesera la ni yem gulesera pa'ale puti'ire foote, yeley la n pae se'em, lɔgero, puti'ira bii yela n iŋɛ se'em nima nima (ti'isego zo'e zo'e la aba'am ti'ise gaŋɛ) dɔla zi'an la ti solene la iŋɛ. La ta'am dɛna sūdeka, nyiima, pupeelum, putɛsune, kum nyuuŋo, etc.

**Yeleyi'a n boi banaa zāaleŋa gɔŋɔ la puan ti tu zamese la n ŋwana gi'i:** Yeley-iteba (characters), yeley-nyu'ɔ (theme), yeley-tigesego (plot), yeley-itego zi'an (setting), putɛpa'alego (point of view), sūure aŋa (mood).

#### Tuune

1. Beni zuo/ŋwani iŋa gee ti yeley-iteba dɛna nimmu'ure zāaleŋa tuuma puan?
2. Beni zuo/ŋwani iŋa gee ti yeley-itego zi'an dɛna nimmu'ure zāaleŋa tuuma puan?

**3.** Fumiņa puti'ire puan, beni n base ti yeke-tigesego ana suņa zāaleņa tuuma puan?

### **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.

### **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.

## BAKOI 23

**Zamesegō puti'ira:** *Ta'am gārese pa'ale banaa zāaleŋa gōŋo (zuo, nyu'ō, yelebēa loosego, zāaleŋa yelegigela etc)*

### Nyu'ō Bii Kankaŋi Zi'an 1: **Gārese Pa'ale Banaa**

Maambise yelesi'a n boi banaa puan.

*Yelesi'a n boi banaa puan de la yele-iteba (characters), yele-nyu'ō (theme), yele-tigesego (plot), yele-itegō zi'an (setting), putēpa'alegō (point of view), la aŋa (mood).* Zameseba la wan pu bayi bayi gee pa'ale bana wa vuure n de sela.

**Gārese banaa gōŋo:** Gāresego de la kāalego, bōkere gee ti'ise paa paa ta'am gāke nyu'ō la, a gulese la ŋwani, yelegigela loosego, la fai tōgum nyaa ta pa'ase yelesi'a n boi zāaleŋa tuuma puan. Fu san bōta ti fu ta'am gārese banaa zāaleŋa suŋa suŋa, iŋe yele-ana wa n boi tilum wa:

TAGELUM	PA'ALEGŌ	GU'A PUTEDAASI
1	Sela n boi bini (Beni)	Beni n sōi loosego la? Beni n de putēdaasi la? Ōmae ŋwana gi'i.
2	Nyu'ō (Beni iŋa)	Beni n de gulesa la puti'ire kankaŋi?
3	<b>Putēpa'alegō</b>	Ani n tōgeri la? Ani n selesi/kelesi tōgum la? Mina n tōgeri la 'kua' de la gulesa la bii yele-iteba la ayima?
4	<b>Yele-itegō zi'an</b> (Bē la Sankani)	Beni n boi bini wan pa'ale fu zi'an la saŋa la ti ba gulesa la? Ee pa'alesi magese te'ele fum n yele sela la. Zi'an ti itegō la iŋe la wan tara daaŋo la ŋwani bō'ora nyu'ō la?
5	A gulese la ŋwani (Ōwani)	Bise yelebēa la aŋa la la kua zōŋa la. Yelebbēa ana buuri ti gulesa la dīke gulese? Bise sosi'a ti gulesa la tara gulesego du'usi la yelesum tigesego gulesa la. La naari? La boi la la tōka? Beni puti'ire foote ti a dīke gulese? Kua la zōŋa bii aŋa la ani la ŋwani? Ba dīke e biŋe la ŋwani? Kua zōŋa la nyu'ō ŋwōni taaba la ŋwani?

**Banaa gāresego n tagelum doose se'em la n ŋwana gi'i.**

Sela n boi bini (Beni)

**Putēpa'alegō** (Ani)

Nyu'ō (Beni iŋa)

**Yele-itegō zi'an** (Bē la Sankani) A gulese la ŋwani (Ōwani)

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

**Tuune**

1. Gulese *yelesi'a n boi banaa gōḥo puan la biḥe*.
2. Gulese yelesi'a n nari ti fu iḥe banaa gāreseḡo puan la.
3. Gulese ḡwana gi'i pa'ale yelesi'a ti fu yi zuon la.

Kāale banaa gōḥo n tari yelebēa pae kōbesi sinuu gee dike mi'ilum la ti fu nyē yese zameseḡo wa puan la gārese pa'ale.

**Pedagogical Exemplars****Initiating Talk for Learning****1. Whole class:**

*Teacher facilitates the following:*

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

**2. 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.

**Assessmenti Kankaji****1. Level 2 Assessmenti: Pansi Kumesegō**

- a. Yi gee gulese gārese pa'ale sosi'a ti tu wan doose gārese banaa gōḥo la.

**2. Level 3 Assessmenti: Ati'ise pae:**

- a. Pu ya taaba yayi yayi, **kāale banaa gōḥo gee gārese pa'ale yele-iteba, la** iti zi'an. Yayi yayi la nyaa wan tole iḥe a sōse pa'ale ti ya taaba lagum sōse.
- b. Kāale banaa gōḥo, gārese ku pa'ale nyu'ḡ, yelezuo, la agulese la ḡwani puan.

**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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