



MINISTRY OF EDUCATION

KASEM

for Senior High Schools

BERENO TONO

Bene Dedwe - Tōno Yiga Tu



NATIONAL COUNCIL FOR
CURRICULUM & ASSESSMENT
OF MINISTRY OF EDUCATION

MINISTRY OF EDUCATION



REPUBLIC OF GHANA

KASEM

For Senior High Schools

Bereno Tɔnɔ

Bena Yalei tu



NATIONAL COUNCIL FOR
CURRICULUM & ASSESSMENT
OF MINISTRY OF EDUCATION

KASEM TEACHER MANUAL

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Contents

Introduction	vii
Acknowledgements	viii
POPWARA DEDOA: SELABOLE YEDAA DE KWORI	1
TAYUU: ȦWAȦA	1
Tayu-balana: Ȧwana (Selabole yedaa de kwori)	1
WIIFI 1	
Woyum 1 & 2: Selabole dem, de dwoa de de yedaa	3
WIIFI 2	
Woyum 1 & 2: Kwori	6
Appendix A: Gurupi TotoȦa yedaa	9
Rubrics for the Group project	9
Appendix B: Pwotifwolio kom yedaa	12
Rubrics for Scoring	12
POPWARE SELEI TU: KA-GA-KA-LE-BOBOȦ-KURA	13
TAYUU YIGA TU: ȦWAȦA	13
Tayu-balana yiga tu: Ȧwana/ Ȧwana me na mane to ne	13
Tayu-balana belei tu: Gareme	13
WIIFI 3	
Woyum 1 & 2: Ka-le-boboȦ-kura ka-nunȦi Ȧwana wone	15
WIIFI 4	
Woyum 1: Ka-ga ka-mane yiga de ka Nyenyero	17
Appendix C: Rubrics for scoring the discussion	22
POPWARE SETȦ TU: TALEIRINA/ TALEIRA DE BOTAREBIA MOȦNEM CHWODE	23
TAYUU: TAANE DE DE TOTOTȦA	23
Tayu-balana yiga tu: Botarebia de ba totoȦa	23
WIIFI 5	

Woyum 1 & 2: Afegesa	25
WIIKA 6	
Woyum 1 & 2: Taleirina/Taleira	28
WIIKA 7	
Woyum 1&2: Botarebia mɔɔnem chwode	31
Appendix E: Semeɛseta tetare tɛɛsa	34
Tei n na wó make ka-faŋe ka-nii kom to (marking scheme)	35
POPWARE SENA TU: TACHEIŋA/TAKUKUA YEDAA DE POPONEM WADE	37
TAYUU BELEI TU: TAANE MɔɔNEM WADE DE SE TOTOŋA	37
Tayu-balaŋa: Kasem taane dem poponem wade	37
WIIKA 8	
Woyum 1 & 2: Tacheiŋa	39
WIIKA 9	
Woyum 1 & 2: Takukwi de se Dwoa	45
WIIKA 10	
Woyum 1 & 2: Poponem wade	49
Appendix F: Rubrics for scoring the performance assessment	55
POPWARE SENU TU: TAPANE POPONEM DE POPONEM PIPIRITEɔ	56
TAYUU: TAANE DE DE TOTOŋA	56
Tayuu-balaŋa:	56
Tapane Poponem	56
Ni ŋwaŋa pipiriteɔ de Poponem pipiriteɔ	56
WIIKA 11	
Tayum/Woyum 1 & 2: Tapane Poponem	58
Tayum/Woyum 3 & 4: Ni Taane Tapane de Atekele Poponem	61
WIIKA 12	
Tayum/Woyum 1 & 2: Yiseena/Totoŋa Jei Tɔno de ko Nyenyero	64
WIIKA 13	
Tayum/Woyum 1 & 2: Poponem Pipiriteɔ	69

Appendix G: Boboa Semesta Tiim Tεεse (End of First Semester Examination)	74
Marking Scheme	76
POPWARE SEREDO TU: KADIRI KIKIA	77
TAYUU: NABAARA KIKIA DE DAM DIM	77
Tayu-balaŋa 1: Nabaara Kikia	77
WIIKA 14	
Woyum 1 & 2: Kadiri	79
WIIKA 15	
Woyum 1&2: Kadiri Kikia Nabaara Dwoa Yadwonna ne	84
WIIKA 16	
Woyum 1 & 2: Kadiri de leile ηwea kikia	87
POPWARE SEREPAE TU: DIGA DWI DEM DE NABAARA DAM DIM	91
TAYUU: NABAARA KIKIA DE DAM DIM	91
Tayu-balaŋa 2: Nabaara Dam Dim	91
WIIKA 17	
Woyum 1 & 2: Diga dwi dem naga	93
WIIKA 18	
Woyuu 1: Nabaara Dam Dim Naga	96
Appendix H: Semesta Tetare Tεεse (Mid-Semester Examination)	100
Marking Scheme	101
POPWARE NANA TU: VUVUGA KWΞEM CHWODE/NATOGESSE	102
TAYUU: NABAARA KIKIA DE NABAARA DAM DIM	102
Tayu-balaŋa 2: Nabaara dam dim	102
WIIKA 19	
Woyum 1 & 2: Tɔnɔ taane dim naga	104
WIIKA 20	
Woyum 1 & 2: Yeiri nabaara chwoŋa de leile tɔnɔ taane dim naga kam daane	107

POPWARE NOGO TU: DENDE DE DENDE-KENKAGELA	110
TAYUU BANA TU: LARA KASEM TAANE DEM NE	110
Tayu-balwa yiga tu: Ni Lara	110
WIIKA 21	
Tayum/Woyum 1 & 2: Dende	112
WIIKA 22	
Tayum/Woyum 1 & 2: Dende-kenkagela	116
 POPWARE FUGA TU: SEINA TAANA	 120
TAYUU: LARA	120
Tayu-balawa 2: Poponem Lara	120
WIIKA 23	
Woyum 1 & 2: Seina Taane	122
WIIKA 24	
Woyum 1 & 2: Seina taana wo zanem	127
Appendix I: Boboa Semesta Tiim Tessa (End of Semester Examination)	130
Marking Scheme	131
References	133

Introduction

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

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

This Teacher Manual for Kasem is a single reference document which covers all aspects of the content, pedagogy, teaching and learning resources and assessment required to effectively teach Year Two of the new curriculum. It contains information for all 24 weeks of Year Two including the nine key assessments required for the Student Transcript Portal (STP).

Thank you for your continued efforts in teaching our children to become responsible citizens.

It is our belief that, if implemented effectively, this new curriculum will go a long way to transforming our Senior High Schools and developing Ghana so that we become a proud, prosperous and values-driven nation where our people are our greatest national asset.

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POPWARA DEDOA: SELABOLE YEDAA DE KWORI

TAYUU: **ŋWAŋA**

Tayu-balaja: ŋwaŋa (Selabole yedaa de kwori)

Berem Teena

- *Ma ywono kolo n na ne n nuŋi selabole yedaa ne to, n ma-n mɔ botarebia.*
- *Ma ywono kolo n na jega de n na nigi kwori kuri tei to n ma-n bere botarebia de tapuna na sere daane tei to.*

Berem Teena Kamuna

- *Bere ywono de kuri niiri ko tɔge de selabole zamesem Kasem ne.*
- *Bere ywono de kuri niiri ko tɔge de kwori zamesem Kasem ne.*

Hint (Ta-n yei konto ni ne)



- Assign **Group Project Work** in Week 2. See **Appendix A** has been provided at the end of this section detailing the structure of the group project. The group project will be submitted in **Week 5**.
- Assign learners their **Portfolios** by Week 3. Refer to **Appendix B** for details of the structure of the portfolio.

INTRODUCTION AND SECTION SUMMARY

This section discusses the syllable structure and tone of the language of study. Learners will be introduced to the description, types and structure of syllables. They will also learn about tone. Here, they will learn about the explanation of tone as well as types and functions of tones. Knowledge in this will help learners to form meaningful words, distinguish between the meaning of words and communicate properly using the appropriate vocabulary. This section is essential for learners not only in the context of Ghanaian language studies but also establishes links with related subjects such as English and other languages. The section equips learners with foundational knowledge and functional understanding of words and their role in language learning. The teacher is encouraged to employ interactive pedagogical strategies, resources, differentiation and assessment strategies to support learning.

The weeks covered by the section are (wiika yalo na wo popwara kanto ne to):

Week 1: The syllable, its types and structure (selabole, de dwoa de yedaa)

Week 2: The concept of tone (Kwori kuri)

SUMMARY OF PEDAGOGICAL EXEMPLARS

The pedagogical exemplars include many approaches to teaching Ghanaian language concepts.

Problem-Based Learning (PBL) involves methods in which complex real-world problems are used as the medium to promote students' learning of concepts and principles as opposed to direct presentation of facts and concepts. It includes specific approaches such as individual learning, pair work, mixed ability/gender groupings and whole class activities. These approaches can promote the development of critical thinking skills, problem-solving abilities, and communication skills. It can also provide opportunities for working in groups, finding and evaluating research materials, and life-long learning. For the gifted and talented learners, additional tasks are assigned to 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 aid learners' pronunciation problems and skillfully resolve them.

KA-FAŋE KA-NII TOLEM KUKUANU (ASSESSMENT SUMMARY)

Chwei selo na mae se ke ka-faŋe ka-nii (Assessment) to dwi dwi mo jege se se ma se toŋe se ko ma ko maase zenzamesa wonnu kuri niiri de boboŋa yalo maama bobwea na ke popwara kanto ne to. Ko jege ŋwaane se berena taa ke ka-faŋe ka-nii maŋa dede se ba ma ba maane zenzamesa ywono diinim mo lanyerane. Kwaane se n ma ka-faŋe ka-nii dwi delo na wo wiiki maama ne to n toŋe lanyerane, popone kolo zenzamesa bam na wó ja to n ke daane n pa ko yi me ba bwoi we **Student Transcript Portal (STP)** to se ba ma ba toŋe. Ka-faŋe ka-nii dwi delo na wó ke wiiki delo maama ne popwara kanto ne to mo tento:

Wiiki 1: Kelase wo totoŋa

Wiika 2: Gurupa na wó ke ka-lelage ka-nii totoŋa

Ma labaare delo na wo “*Ta-n yei konto ni ne*” to ye de wo wo-cheero telo baŋa ne dé na wó ke ka faŋe ka-nii (key assessment) wiiki maama ne n toŋe se n ni labaare n woli da se n wane n ma n ke ka-faŋe ka-nii konto lanyerane. Kwaane se ba leira yam n yeini n make zenzamesa bam totoŋa yam de leira yam na maŋe tei to se n daare n pa ba lware me ba leira yam na muri de me ba na kwaane ba totoŋa yam keim baŋa ne to.

WIINKI 1

Berem Teena

- *Popone selabole dwoa yam (boboa de gurim) Kasem ne.*
- *Bwε selabole yedaa kam Kasem ne to ko na tu botarebia mɔɔnem ne.*

WOYUM 1 & 2: SELABOLE DEM, DE DWOA DE DE YEDAA

Selabole maɲem: Selabole ye botarebu-chicheira / ɲwaɲa wo woɲo mo na jege vawole, ye ko wae ko ye botarebu wom chichworo naa o maama. Dé ná yage vawola kwaga ne, kɔnsɔnanta yalo na kweeli selabola yadwonna to /m, r, n, l, p, k/ tetere de wae ya ye selabola. Konto nam yeini ko ke maɲa kalo vawole na wo de de saɲe kɔnsɔnante dem konto to mo. Maana, [pɛm:pal:ɛ], [chɔr:ro], [nan:ta:na] [gul:lu], [map:pe], [chɛk:ke] de yadwonna. Selabole ye se de taa jege vawole sɔɔ dedoa yerane mo de wone ye de wae de jege naa de ba jege kɔnsɔnante de woli da de yiga ne naa de kwaga ne. Amaa Kasem ne, [n] wae o ye selabole o yerane nenɛne o na tu tei botarebia banto [n:lei], [n:mo] wone to.. Selabole ye se de taa jege vawole sɔɔ dedoa yerane mo de wone ye de wae de jege naa de ba jege kɔnsɔnante de woli da de yiga ne naa de kwaga ne. Botarebu wae o jege selabole dedoa naa selabola yalei naa selabola kɔɔ. Zenzamesa na jege selabole yedaa ywono Kasem ne, ko woli ba mo se ba wane ba mɔ botarebu-doora se ba da chwoɲa chekke. Maana: kan: za: ga, na: te: re, za:re, kam: bi: a, gun:gu:ɲu, lan:ye:ra:ne de yadwonna.

Maana yalo na wo baɲa ne to bere selabola yalo na wo botarebia bam wone to mo.

Selabola Dwoa: Selabola dwi dwi wae ya wo Ghana taana dwoa yam ne. Amaa, boboa/porem de gurim/peem selabola yam mo wo Ghana taana dwoa yam dede wone.

Boboa/porem selabole: De ye selabole delo na kweeli de vawole to mo. Boboa/porem selabola yam ne, selabola yam na wo botarebia balo wone to kweeli de vawole mo. Maana mo tento kuri ne: te:ta:re, wa:re:zo:ɲa, sen:sɔ:le, ga:re:ku:ra, po:po:ro, kaa:ne, pu:ri, etc.

Gurim/peem selabole: De ye selabole delo na kweeli de kɔnsɔnante to mo. Maana mo ye: bam, ɲem, lem, nim, sem, yam, nan, etc. Maana yam ne, dé ne we selabola yam dedoa dedoa kweeli de kɔnsɔnante mo, ye konto mo pae ya ye gurim/peem selabola to.

Selabole Yedaa: Selabole yedaa kam ye ka yera mo taane maama wone. Dé wae dé mae kɔnsɔnante (K), vawole (V) de kwori dé maa maɲe selabole yedaa kam seina. Vawole ye woɲo kolo na tiini ko jege ɲwaane selabole mɔɔnem maɲa ne to mo. Ko ye kɔnsɔnanta yam de vawola yam na mae tei to mo wó bere selabole yedaa kam na ye tei to. Nenɛne botarebu na jege vawola yalei, o wó taa ye selabola yalei botarebu mo. Selabole yedaa maana Kasem ne mo ye: K – n, V – a, KV – ke, KVK – sem, K:KV – n:tɔ, KVK:KV:V – kam:bi:a , KwV – dwo, pwoa, etc

Zamesem Totoɲa

1. Maɲe selabole na ye kolo to.
2. Maɲe selabola dwoa yalo na wo Kasem ne to.
3. Bwε selabole yedaa kam bobwea Kasem ne.
4. Maɲe se ko veere selabole yedaa kam na jege wola yalo botarebia mɔɔnem baɲa ne to.

PEDAGOGICAL EXEMPLARS

Problem Based Learning (individual and group work):

1. Whole class activity

Through questioning and answers, teacher and learners work together to describe what syllables are and identify the types that are available in the language.

Teacher should regularly check understanding of class by asking different categories of learners (e.g. HP, P, AP, etc.) to summarise learning so far in own words. HP learners to be stretched to give examples of the types of syllables identified.

2. Mixed ability group

- a. Learners in mixed ability groups select at least six different words from a text.
- b. Groups discuss amongst themselves to explain the types of syllables present in the words selected.

Teacher to assign roles or assist learners to take-up roles (e.g., leader, scribe(s), time keeper, one to ask questions or the “why” of every activity, presenter(s), etc.).

3. Whole class activity

Groups present their work to the class for discussion.

Group work/Collaborative learning:

1. Whole class discussion:

- a. Revise the types of syllables identified in the language.
- b. Through questions and answers, teacher leads learners to discuss the syllable structure in the respective Ghanaian Languages, citing appropriate examples (e.g., V, CV, CCV, CVC, and others).
- c. Discuss how syllables are combined to form words in the language.

Task learners of different abilities to give detailed presentations and/or summarised presentations.

2. Pair work: (AP learners should be paired with HP learners for support)

- a. Pairs form new words and tell the number of syllables in them.
- b. Pairs discuss the structure of the syllables in the words each of them has formed.

3. Whole class discussion: Pairs make a presentation to the class for discussion and clarification.

WO-CHEERO TELO BAŊA NE DÉ NA WÓ KE KA-FAŊE-KA-NII-TO (KEY ASSESSMENT)

Ka-faŋe ka-nii yiga tu: Gulim

Ma n tetere boterebia n maŋe selabole na ye kolo to se ko veere.

Ka-faŋe ka-nii belei tu: Ywono diinim

Popone selabola dwoa yam Kasem ne se n daare n pa ya maana yato yato.

Ka-faŋe ka-nii beto tu: Ka-boŋe ka-virigi

Ma maana na maŋe to n ma-n maŋe se ko veere wonnu teto ŋwaane n na jege se n zamese Kasem selabole yedaa kam to.

Hint (Ta-n yei konto ni ne)



*The recommended mode of assessment for Week 1 is **class exercise (kelase wo totona)**. Ensure to use a blend of items of different DoK levels from the key assessment*

WIIKA 2

Zamesem Woyum

- *Maŋe kwori na ye kolo to, zege kwori dwoa yam de ya totoŋa yam baŋa ne n ma-n maŋe (maana: kuri, tetare, baŋa, de diinim).*
- *Bwε kwori totoŋa yam bobwea (maana: botarebu kuri, botarebu poponem, botarebu beeri)*

WOYUM 1 & 2: KWORI

Kwori seina: Taana dedε mae kwor-taŋa mo ba bere wopwolo de wo-chɔgɔ naa taane kuri, ye ba ta mae kwor-taŋa kam ba ke totoŋa yadwonna. Kwori ye n kwor-taŋa kam na diini tei, na tu tei selabole de botarebu beeri maŋa ne, naa tapuna garem maŋa ne to mo. Kwor-taŋa taana ye taana yalo botarebia kura na zege kwori baŋa ne to mo. Kwor-taŋa nam ta wae ka pae tapuni kuri leira.

Kwori dwoa: Taana dedε mo jege kwori dwi dwi nenεene, baŋa kwori, tetare kwori, kuri kwori de diinim kwori. Gambwε de Ankara tiina jege kwori dwoa yalei mo ye yanto mo ye baŋa kwori (B) de kuri kwori (K). Ba mae [ʼ] mo ba bere kuri kwori ye [́] de bere baŋa kwori. Kasem taane dem nam jege kwori dwoa yana mo. Yanto mo ye: baŋa kwori [ʼ], kuri kwori [̀], tetare kwori [-]de diinim kwori [̃]. Amaa poponem ne, botarebia fenfee nenεene, **dé, wó, á, yé, véi, déem** de **ná** mo poponna bere kwori ba yuu ne Kasem ne. Kwori dwoa de ya maana mo tento kuri ne.

Kwori dwoa	Maana
Baŋa kwori	sɔŋɔ (teo)
Kuri kwori	sɔŋɔ (nabiinu yera)
Tetare kwori	sɔŋɔ (tio)
Diinim kwori	sɔŋɔ (zoorem jei)

Kwori totoŋa: Kwori jege ŋwaane lanyerane de pae taana yalo na mae de ya toŋe to ko tɔge de de na ke totoŋe na ye de yera to ŋwaane. Kwori ke totoŋa yatɔ mo taane wone. Yanto mo ye botarebu poponem, botarebu kuri de botarebu beeri.

- Botarebu poponem:** Kwori yeini de pɔɔre botarebia balo poponem nyenyego na nye daane to mo da wone naa kwori dem yerane mo pa se botarebia bam sere daane.

Maana: yé (don't), ye (is)

Á (you plural), a (I)

Dé (we), de (and)

- Botarebia kuri:** Kwori dento dwi bere botarebia kuri naa taane kuri na sere daane tei to mo. De yeini de bere maŋa kalo keim dem na ke to mo. Konto wae ko ye keim na wora de ke, keim na ke de kε, keim na lage de ke ye de ta mae de toŋe taane mɔɔnem wonnu tedwonna baŋa ne tata.

Maana:

- i. Kawea wó (keim na lage de ke) di wodiú kom.
Kawea wo (keim na bere veo naa de wo ke to ye de maŋa de ke) di wodiú kom.
- ii. Anuga déem (keim na ke de ke ye de ke de twoŋi daane to) vare gaao ne mo.
Anuga deem (keim na ke de ke ye de ke bene dedwe yerane mo) vage gaao ne mo.
- iii. Á wo (keim na ke de ke ye keira bam dage to) vei sikuuli zem.
A wo (keim na ke de ke ye keiru wom ye dedoa to) vei sikuuli zem.
- c. Kwori wae de bere taane dedoa botarebia beeri na sere daane tei. Maana Kasem ne:
Véi (fefeó veíŋa) vei (veíŋa na ke)

Zamesem Totoŋa

1. Maŋe se ko veere kwori na ye kolo to.
2. Ma maana yalo na maŋe to n ma-n maŋe kwori dwoa yam na wo Kasem ne to seina.
3. Bwe kwori na toŋe kolo Kasem taane dem ne to bobwea.

PEDAGOGICAL EXEMPLARS

Problem-Based learning (individual and group work)

1. Whole class/group activity
 - a. Teacher models the tone of words and/or tasks high-ability learners to model – including giving examples of words that change meaning depending on tone.

AP/P learners listen and repeat the words modelled by the teacher and HP learners.

- a. Teacher leads learners to explain tone and the types of tone. *HP learners to lead the explanation of tone.*
- b. Learners work in groups to identify the types of tones available in the language (e.g., low, high, mid, falling, rising, etc.).
- c. Learners work in groups to identify the types of tones available in the language (e.g., low, high, mid, falling, rising, etc.).
- d. Teacher facilitates discussion on the functions of tone in the language.

Tasks learners with different learning abilities to:

- a. *lead the class discussion on the functions of tone, providing examples, (HP)*
- b. *take notes and summarise the key points discussed, (P)*
- c. *work with a partner to complete a worksheet on the functions of tone. (AP)*

Pair work (AP learners should be paired with HP learners to support them)

- a. Listen to some given words and determine the types of tone in the words.
- b. Identify the syllables in the words that bear the tone.

2. Whole class

Pairs make a presentation on the outcomes of the pair work.

WO-CHEERO TELO BAŊA NE DÉ NA WÓ KE KA-FAŊE-KA-NII-TO (KEY ASSESSMENT)

Ka-faŋe ka-nii yiga tu: Gulim

1. Ma n tetere botarebia n maŋe se ko veere kwori na ye kolo to.
2. Popone kwori na toŋe wonnu telo Kasem taane dem ne to n tiŋi.

Ka-faŋe ka-nii belei tu: Ywono diinim

1. Popone kwori dwoa yalo na wo Kasem ne to se n daare n ma maana na wo muri yana ye ya maŋe to, n ma-n maŋe kwori dwoa yam na wo Kasem ne to seina.
2. Popone kwori totoŋa yam n na pɛ ka-faŋe ka-nii yiga tu ne to maana yato yato (nii kolo na wo bwia yalei tu ne to).

Ka-faŋe ka-nii betɔ tu: Ka-boŋe ka-virigi

Gurupa na wó ke ka-lelage ka-nii totoŋa

Maane na á nii selabole yedaa kam de kwori dwoa yam Kasem ne na ye tei to, se á daare á pa selabole yedaa kam dedoa dedoa botarebia maana fuga fuga de kwori botarebia de maana fuga.

Hint (Ta-n yei konto ni ne)



*The Recommended Mode of Assessment for Week 2 is **Group Project Work (Gurupa na wó ke Ka-lelage ka-nii Totoŋa)**.*

*An **Appendix A** has been provided at the end of this section detailing the structure of the group project. The group project will be submitted in **Week 5**.*

*Remember to ask learners to start building their **Portfolios** in Week 2. Refer to **Appendix B** detailing the structure of the portfolio.*

SECTION 1: REVIEW

This section discussed the syllable structure and tone of the language. Learners were introduced to the description, types and structure of syllables in the language. They were also introduced to the concept of tone. On tone, learners learnt about the explanation of tone, types and functions of tones. It is expected that after learners have gone through this section, they will have the requisite knowledge to form meaningful words, distinguish between the meanings of the same words with different tones and communicate properly using the appropriate words.



APPENDIX A: GURUPI TOTONJA YEDAA

Totoŋe

Popone na selabole yedaa kam de kwori dwoa yalo na wo Kasem ne to á daare á pa botarebia fuga fuga maana selabole yedaa maama baŋa ne.

Gurupi totoŋe dem yedaa

Boboa tɔn-zwɛ dem ne (sikuuli dem yere, kelase, gurupi dem nɔɔna yera, berem kateiri, chana dɛ, bereno yere, totoŋe dem tiim dɛ)

Boboom (selabola maŋem, selabole yedaa maŋem se ko veere de maana, kwori kuri, kwori maŋem de maana na maŋe to)

Totoŋe: Popone na selabole yedaa kam de kwori dwoa yalo na wo Kasem ne to á daare á pa botarebia fuga fuga maana selabole yedaa maama baŋa ne.

Rubrics for the Group project

Criteria	Excellent (4 Marks)	Very Good (3 Marks)	Good (2 Marks)	Fair (1 Mark)
Front page	Provided all of the following name of school, class, names of group members, subject, date, name of teacher, date of submission	Provided any three of the following name of school, class, names of group members, subject, date, name of teacher, date of submission	Provided any two of the following name of school, class, names of group members, subject, date, name of teacher, date of submission	Provided any one of the following name of school, class, names of group members, subject, date, name of teacher, date of submission
Defining syllables	The definition features all the key words needed to adequately define syllable	The definition contains three key words	The definition contains two key words	The definition contains one key words
Explaining syllable structure	The explanation contains all the key words needed to adequately explain syllable structure	The explanation contains three key words	The explanation contains two key words	The explanation contains one key word
Giving examples of syllable structure in words	Giving between eight-ten examples in words	Giving five - seven examples in words	Giving three - four examples in words	Giving one - two examples in words

Criteria	Excellent (4 Marks)	Very Good (3 Marks)	Good (2 Marks)	Fair (1 Mark)
Defining tones	The definition features all the key words needed to adequately define syllable	The definition contains three key words	The definition contains two key words	The definition contains one key words
Explaining tones	The explanation contains all the key words needed to adequately explain syllable structure	The explanation contains three key words	The explanation contains two key words	The explanation contains one key word
Giving examples of tones in words	Giving between eight-ten examples in words	Giving five - seven examples in words	Giving three - four examples in words	Giving one - two examples in words
Communication Skills	Showing 4 of the skills e.g. Audible voice, Keeping eye contact, Pay attention to audience Engaging the audience with interaction Use of gesture	Showing 3 of the skills e.g. Audible voice, Keeping eye contact Pay attention to audience Engaging the audience with interaction Use of gesture	Showing 2 of the skills e.g. Audible voice, Keeping eye contact Pay attention to audience Engaging the audience with interaction Use of gesture	Showing 1 of the skills e.g. Audible voice, Keeping eye contact Pay attention to audience Engaging the audience with interaction Use of gesture
Teamwork	Exhibit 4 of these Contributing to the group. Respecting the views of others Tolerating others Resolving conflicts Taking responsibility	Exhibit 3 of these Contributing to the group. Respecting the views of others Tolerating others Resolving conflicts Taking responsibility	Exhibit 2 of these Contributing to the group. Respecting the views of others Tolerating others Resolving conflicts Taking responsibility	Exhibit 1 of these Contributing to the group. Respecting the views of others Tolerating others Resolving conflicts Taking responsibility

Mode of Administration

- Design the project, provide guidance and support learners, etc.
- Refer to Teacher Assessment Manual and Toolkit pages 27-29 for more information.

Providing Feedback

Discuss learners' performance with them and provide guidance to help learners improve academic work, etc.



APPENDIX B: STRUCTURE OF THE PORTFOLIO - PWOTIFWOLIO KOM YEDAA

Task

Create a portfolio showcasing all tasks you have done in Ghanaian Language for the academic year.

Structure and Organisation of the Portfolio

- a. Cover Page (Title, Student name, Class, Date of submission)
- b. Contents, etc.

Items to be Included in the Portfolio

- i. Learner's class exercise and homework book for Ghanaian Language
- ii. Copy(ies) of group class exercise
- iii. Individual project(s)
- iv. A copy of group project
- v. Reflective journal, etc.

Rubrics for Scoring

E.g.

- i. Cover page (name, class, subject, name of teacher) -4 marks
If the learner provides three of the items in brackets, award 3 marks
If the learner provides two of the items, award 2 marks
If a learner provides only one item, award 1 mark
- ii. Learner's class exercise and homework book for Ghanaian Language -10 marks
Award 9 marks if the learner provides only class exercises only or homework book only. Award 0 if no item is supplied
- iii. At least a copy of one group class exercise -5 marks
Award 0, if the group exercise is not provided
- iv. Individual project work -5 marks
Award 0 mark if no project work is supplied
- v. A copy of group project work (reflective journal) -5 marks
Award 0 mark if no project work is provided

Administration

- Determine the purpose of the portfolio and provide submission and feedback dates, etc.
- Refer to the Teacher Assessment Manual and Toolkits pages 27-31 for more information

Feedback

Give detailed feedback on the entire portfolio to individual learners, highlighting their overall performance, etc.

POPWARE SELEI TU: KA-GA KA-LE BOBOŋ-KURA

TAYUU YIGA TU: **ŋWAŋA**

Tayu-balana yiga tu: ŋwaŋa/ ŋwaŋa me na maŋe to ne

Tayu-balana belei tu: Gareme

Berem Teena

- *Ma ywono kolo n ne to n ma-n ŋwone taane se de ywone.*
- *Ma ywono kolo n ne ka-ga ka-maŋe yiga de ka-ga ka-gaale yiga bana ne to n ma-n ga tapane.*

Berem Teena Kamuna

- *Ke n bere n na wó ŋwone tei n na cheigi nwonno wodwoni ŋwaŋa n ti to.*
- *Bere n ywono de n na nigi ka-ga ka-maŋe yiga de ka-ga ka-gaale yiga kuri tei to.*

INTRODUCTION AND SECTION SUMMARY

This section discusses how main ideas could be identified after reading or listening to a conversation text. Learners will be introduced to the concept of reading where they will use the skills gained to identify main ideas and discuss the main ideas in a conversation or a context. They will also learn the essential techniques, meaning, and characteristics of reading to convey the main ideas in varieties of context in communication ranging from GESI to national and international topical issues. Learners will be equipped with the skill of discussing main ideas, discuss features of intensive reading and examine features of extensive reading. Learners will also develop their ability to share opinions and ideas on a given conversational topic. This section is appropriate for learners not only in the context of Ghanaian language studies but also establishes links with related subjects like English language and other languages. The teacher is therefore, encouraged to employ interactive pedagogical strategies, resources, and differentiation and assessment strategies to support learners with special education needs (SEN).

The weeks covered by this section are (wiika yalo na wo Popwara kanto ne to):

Week 3: Identification of main ideas in a conversation (Ka-le-boboŋ-kura ka-nuŋi ŋwaŋa ne)

Week 4: Features of intensive reading (Ka-ga ka-maŋe yiga nyenyero)

SUMMARY OF PEDAGOGICAL EXEMPLARS

The Pedagogical Exemplars employed include a variety of approaches to teaching Ghanaian language concepts. These include talk for learning where learners will form groups to work with and discuss responses. Furthermore, problem-Based learning where individual and groups will collaborate to find solutions to problems and concepts. Approaches such as group work, whole class discussion and individual work are employed under this pedagogy. This helps learners to develop self-confidence. Highly proficient learners can assist proficient and approaching proficiency learners to understand the concepts that will be taught. Teachers are guided to assist learners with SEN.

ASSESSMENT SUMMARY (KA-FAŋE KA-NII TOLEM KUKUANU)

The assessments outlined for this section are designed to provide a comprehensive evaluation of learners' grasp of key concepts and skills. These assessment methods will help identify strengths, address learning gaps, and guide instructional decisions to enhance student achievement. The recommended assessment mode for each week include:

Week 3: Questioning (Bwia)

Week 4: Discussion (Bobwea)

Refer to the “Hint (Ta-n yei konto ni ne)” at the key assessment for each week for additional information on how to effectively administer these assessment modes. Always remember to score learners' work with rubric/marking scheme and provide prompt feedback to learners on their performance.

WIIKA 3

Zamesem Woyum

- *Popone boboŋ-kura yalo na wo ŋwaŋa ne to.*
- *Bwe boboŋ-kura yalo na wo ŋwaŋa wone to bobwea.*

WOYUM 1 & 2: KA-LE-BOBOŊ-KURA KA-NUŊI ŊWAŋA WONE

Boboŋ-kuri: Boboŋ-kura ye garem kateiri/tapan-popwara kam maama na te kolo to mo tapane wone, ka-kuri-ka-ga maŋa ne, naa lara zanem ne to mo. Tapuna dwi dwi mo ba yeini ba ma ba ye boboŋ-kura yam se ya kura nuŋi jase. N ná wane n ta wonnu telo tapuna yalo na maŋe boboŋ-kura yam na jege ye te nye daane to, konto mo wó pa se n lware boboŋ-kuri dem. Se-n lware boboŋ-kuri delo na wo tapane ne to, ke wonnu tento:

- Ga tayuu kom de boboom dem- Tayuu kom de boboom dem te be mo ko ja ko vo kolo ba na wora ba bwe ko bobwea to ne?
- Beeri tapun-yuu kom – konto yeini ko tui popwara kam boboa ne mo.
- Beeri tapun-saŋena – bwei n tetere bwia yanto: wɔ, be, maŋa kɔ, yei, beŋwaane dedaane, se boboŋ-kuri dem de ye tate mo?
- Ma n tetere bobotarebia n popone tapane dem kukuanu.
- Kwei kolo n na popone kukuanu to n ma-n maŋe de poponno wom gurim dem.

Zamesem Totoŋa

1. Maŋe se ko veere ‘boboŋ-kuri’ na ye kolo to.
2. Le boboŋ-kuri n nuŋi tapane delo ba na pe-m to wone.
3. Ŋɔɔne boboŋ-kuri delo n na le n nuŋi tapane delo ba na pe-m to taane.

PEDAGOGICAL EXEMPLARS

Problem-based learning

1. Group work: *Mixed ability groups*
 - a. Read a given conversation text chosen from topics on cultural values such as respect, loyalty, humility, faithfulness, obedience etc., STEM, energy conservation, technology, medicine, agriculture etc. *Give learners of different abilities texts of varying difficulty levels to read.*
 - b. Discuss the main ideas in the conversation within your groups and write them down.
2. Whole class activity
 - a. Each group shares the main ideas in the text they read with the class
 - b. Class discusses the main ideas shared and asks questions for clarification

3. Pair work

Teacher gives each pair a theme to create a conversation and role-play it in class. *Teacher should choose theme carefully based on knowledge of learners' ability and interests.*

Collaborative learning**Whole class activity**

- Discuss the main ideas in the conversation topics used for the role-play.
Teacher tasks learners based on their ability to analyse how tone influenced the conversation, write a short sentence on how tone influenced the conversation, etc.
- Discuss how they were able to identify the main ideas in the conversation. *Teacher could direct this question to HP learners.*

WO-CHEERO TELO BAŋA NE DÉ NA WÓ KE KA-FAŋE-KA-NII-TO**Ka-faŋe ka-nii belei tu: Ywono diinim**

- Le boboŋ-kuri n nuŋi tapane delo ba na pe-m to wone.
- Bwe boboŋ-kuri delo n na le n nuŋi tapane dem ne to bobwea.
- Ga lara kukwi sento kuri ne to se-n daare n le boboŋ-kuri ya wone.

Adda: N wó ke ta mo n maase n totoŋ-ne n nii?

Anuga: A lage a totoŋ-ne na ye tei to, se nmo de?

Adda: A duri nɔɔna ɣwana chekke.

Anuga: Ko na ye amo, a yeini a ma a che a tetere ne a na ke a tusi ye a zamese a nuŋi tusim dem konto ne.

Adda: A yeini a pa se wo-dwonnu ke mo se a daare laŋa a pa wodonno.

Ka-faŋe ka-nii betɔ tu: Ka-boŋe ka-virigi

Mɔ tapuna yatɔ n twoŋi lara yalo na wora ya ke baŋa ne to - zege boboŋ-kuri delo na wo taane dem ne to se-n ma-n twoŋi.

Hint (Ta-n yei konto ni ne)

- The recommended mode of assessment for Week 3 is **Questioning**. [You may provide learners with a passage and use the questioning assessment technique to assess learners].
- Remind learners about their **Project Work** and offer them the opportunity to seek for clarification and support if they have any.

WIIKA 4

Berem Teena

1. *Bwε ka-ga ka-maŋe yiga (ka-baane-ka-nii chwodea, ka-zuri-yera ka-nii chwodea) nyenyero tem bobwea.*
2. *Zane ka-ga ka-gaale yiga na jege nyenyero telo to (botarebia beeri ko chwoŋa ne, tapane yedaa, maasem, ma-n yeiri, zanem, de tedwonna)*

WOYUM 1: KA-GA KA-MAŊE YIGA DE KA NYENYERO

Ka-ga ka-maŋe yiga: Konto ye se n zuri yera n ga tapane dem mo chekke se n wane n ni de nyɔɔne dem, yedaa kam de taane nyenyero telo na wo de wone to kuri lanyerane. Ko ta jege se n zuri n yera mo n daare n tiŋi n yi tega ne n ga tapane dem se n wane n na wonnu telo na jege ŋwaane ye te wo de wone to. Ywoseeni, garena bam yeini ba nii se ba na botarebu-kura balo na wo tapane dem wone to mo. Kuni dedε, ba yeini ba popone botarebu-kura bam ba tulisa, ba lɔ bibeiri ba kura ne naa ba zwori ba mo. Ba ta wae ba popone botarebu-kura bam konto tetei na wó pa se ba taa ye ba yera tapane wone to berɔwaane wonnu tem konto maama mo woli se tapane dem kuri nuŋi jase. Garena ta yeini ba popone tapane dem wo wonnu ba tiŋa, ba beeri botarebia kura ye ba maase wonnu tedwonna de ba woli da se ba ni tapane dem ba na gage to kuri chekke.

Ka-ga ka-maŋe yiga Nyenyero

Ka-ga ka-maŋe yiga jege nyenyero dedε mo. Dé wó nii nyenyero tem konto telei:

Ka-baane ka-nii chwodea

Garem delo na beeri boboŋ-kura yalo na wo tapane dem wone to naa tapane dem na tε kolo taane to mo ye ka-baane ka-nii-chwodea. Garem dento maŋe de sensole selo na tε chega to mo. Garem dento dwi maŋa ne, n ba-n ga woŋo maama tapane dem ne, konto maa pa se n ba-n wane n ni tapane dem maama kuri.

Ka-zuri-yera ka-nii chwodea

Garem dento dwi ye se n dole n yia mo lela lela tapane dem wone. N ná gare tento dwoŋi ko ye se n yeini n nii labaare delo n na beeri to na wo tapane dem wone ye de wó woli-m se n na leira n pa bwia yalo na wo tapane dem baŋa ne to.

Zamesem Totoŋa

Maŋe botarebia bam na wo kuri ne to memaŋa se ko veere:

1. Ka-ga ka-maŋe yiga
2. ka-baane ka-nii chwodea
3. ka-zuri-yera ka-nii chwodea

PEDAGOGICAL EXEMPLARS

Talk for learning approaches:

1. Whole class discussion:

- a. Learners explain the meaning of intensive reading, skimming, and scanning in their own words to each other.

- b. Teacher models intensive reading to class

Teacher tasks high-ability learners to model intensive reading for peers to imitate. AP/P learners to observe the model reading and take short notes to guide their own reading.

** Teacher should check understanding of learners with SEN and be ready to explain the process again one-to-one.*

2. Ability groups

- a. Learners focus on the features of intensive reading to practice in small groups. *Teacher should choose text carefully based on knowledge of learners' ability and interests. Consider different texts for AP/P/HP learners.*

- b. Learners share ideas about the main ideas on the piece of reading done. By this approach, learners build collaboration, communication, critical thinking and problem-solving skills.

- c. Learners try to read a given text intensively with the foreknowledge of skimming and scanning.

- d. Learners then discuss the features in the text they have read and share their views with others.

3. Individual activity:

Individual learners apply intensive reading approaches to read a given text.

Note: *The text/passage should be selected from these themes: cultural values (e.g., integrity, honesty, truthfulness, obedience, courage, etc.), GESI, STEM, Technology, medicine, etc.*

WO-CHĒERO TELO BAŋA NE DÉ NA WÓ KE KA-FAŋE-KA-NII-TO

Ka-faŋe ka-nii yiga tu: Gulim

- a. Maŋe ka-ga ka-maŋe yiga nyenyero tem memaŋa se te yé muri telei.
- b. Maŋe ka-baane ka-nii chwodea de ka-zuri-yera ka-nii chwodea seina.

Ka-faŋe ka-nii belei tu: Ywono diinim

- a. Bwε ka-baane ka-nii chwodea de ka-zuri-yera ka-nii chwodea na woli tei pa se n ni tapane kuri to.
- b. Ma ka-ga ka-maŋe yiga nyenyero tem n zeini n tetere se-n ma-n ga tapane dento kuri ne to.
Sinii konto nuŋi yei ne mo? Bε mo jaane ko ko ba? Ti-zɔŋɔ mo toa. Dé kwo Aluu mo tege totoŋa jei ne wea tetare dento. Wea kanto mo o ni meeri pa se ba zeŋe o ba vo

asibiti. O bia bam na wo sɔŋ ne to mo nigi ye-sɔra taane dento. Ba maa ke lela ba yi asibiti dem ba na ba kwo wom na tege o tigi o jaweena gadwogo kom baŋa ne. Aluu kaane ya jaane o zola mo o vo yaga se o yeigi ye o na maa jwoori to, o jeeri lɔre delo na jege Dé kwo Aluu de vei asibiti dem to ye o wo lware we mo o baro wom mo konto.

Tega na poore to mo o bia bam gwoni tega ba jwoori ba vo asibiti dem. Wochɔɔ mo ye we ba laam kwei ba kwo wom ba tiŋi mɔɔchere ne mo. Bia bam maa vo ba ta ba kwo wom toone dem ba bere kateiri dem. Ko maa pa se kateiri dem maama jei de yina.

Ba diga dwi dem yuu tu maa toŋe nɔɔna se ba ta ba bere Kantia pɛ de o nɔn-bia kolo na yi ba to. Dé kwo Aluu nuŋi Kantia mo, ko wó kwei maala yatɔ mo se-n ma-n yi da ne n na zege dé kwo Aluu de o diga tiina bam na zoore mɛ to se-n ta-n vei da. Dé kwo Aluu déem ye nɔɔn-yuu mo o pae o teo kom. Ko maa pa se o teo kom tiina na nigi o toone dem to, ba de toŋe nɔɔna mo se ba kwei o yera yam Koseba teo ne ba ja ba jwoori Kantia.

Ba kwei lɔre mo ba vo Koseba teo kom. Ba maa leeni yu-vuru lei ba jeeri ba. Ba yi Koseba teo ko maŋe de dedaani luu batɔ mo. Ba maa ma nanwɔle de sana ba zaane ba. Veira bam na tu to maa ta ba tunim bu. Koseba teo tiina bam de ya wo sɛ se ba kwei dé kwo Aluu yera yam ba pa ba beŋwaane o ye nɔɔno wolo na tɔge o zeini pa se teo kom kwe to mo. Konto laam maa ja nikantɔɔ fee ko ba ba laŋa ne.

- Popone boboŋ-kura yalo na wo tapane dem wone to.
- Bwe boboŋ-kura yam bobwea.

c. Zane n nii ka-ga ka-maŋe yiga na jege wola yalo to.

Ka-faŋe ka-nii bena tu: Ka-boŋe ka-yalese

Lelagem totoŋa: Zege tayuu naa woŋo kodwoŋi n na gage n na tapane dem wone to baŋa ne n ma-n ke lelagem. Beeri labaare n nuŋi jei dwi dwi ne, zane labaare dem wone, n daare n popone n na nɛ kolo maama wuu to n tiŋi.

KA-GA KA-GAALE YIGA DE KA NYENYERO

Ka-ga ka-gaale yiga

Garem dento ye delo dwi zenzamesa na yeini ba gare se ba ni garem ywoani ye ko ta woli ba se ba taa yei garem wadɛ sem to mo. Gareme dento dwi wae de mae de maŋe de ka-ga ka-maŋe yiga, ne de na ye se n ga tapane dem chekke ye n jege n yuu ne se-n zamese woŋo kodwoŋi de wone to. Ka-ga ka-gaale yiga ye se n ga labaare wonnu dedɛ mo se n ma n ke totoŋa dwi dwi ne n na gare se n beeri labaare dedwoŋi naa n gare se n ma-n lare n tetere to.

Ka-ga ka-gaale yiga nyenyero

Ka-ga lanyerane: Konto ye se n wane n ga se ko veere, lela lela, se ko toore, de n na kwaane se n bwoŋi botarebia se ba tɔge chwoŋa tei to mo. Konto ta wae ko mae ko maŋe taane lam.

Tapane yedaa: Konto ye poponna na tigisi labaare tei tapane wone to mo. Zenzamesa na lware tapane dem yedaa, ko wó woli ba mo se ba ke ba boboŋa woyum tem na wo de wone to baŋa ne se ba wane ba lware woyum tem konto na nye daane tei to, se ba wuuri ba boŋe ba nii kolo daa na wó saŋe to. Konto ta maa woli se ba laam maase ba na gara ba ni wonnu kura tei to.

Maasem: Konto ye wonnu telo zenzamesa na wó ke se ko woli ba se ba ni kolo ba na wora ba gare to kuri to mo. Konto bere we n wane n ta n ná ni wonnnu telo n na gare to kuri. Ba ná maane ba lware we ba ba ni boboŋ-kuri delo na wo tapane dem ne to kuri, ba jege se ba nii ba na wó ke tei ba ni de kuri se ba laam twoŋi garem dem to mo.

Ka-ma ka-yeiri: Konto ye se gareno mo ma labaare dem o na gage to o ma-o yeiri wonnu ye te ya wo nuŋi jase konto garem dem wone. O wó yɔɔre o nii wonnu na vei tei to mo o ma-o ta. O wó wane o ma ywono kolo o na maŋe o jege to de labaare delo na wo tapane dem wone to o ma-o kwei zega, se o belese taane dem wone o daare o ta tapane dem na bere kolo to.

Zanem: Zanem wae de ke garem maŋa ne naa garem dem kwaga ne. Gareno wó kuri o boboŋa, o belese tapane dem, o daare o kwei boboŋa o nuŋi tapane dem wone se o wane o na de chega o daare o ni de kuri.

Zamesem Totoŋa

1. Maŋe wonnu tento kuri ne to memaŋa:
 - Ka-ga ka-gaale yiga
 - Ka-ga lanyerane
 - Maasem
2. Ma ka-ga ka-gaale yiga nyenyeero na wo muri teto to n ma-n ga tapane dem.
3. Bwɛ na tapane delo á na gage to bobwea se á ta wonnu telo á na nɛ to á bere daane. Ma ka-ga ka-gaale yiga nyenyero tem n zeini n tetere se-n ma-n ga tapane.

PEDAGOGICAL EXEMPLARS

Talk for learning approaches

1. Whole class discussion:
 - a. Teacher models extensive reading to whole class.
Learners of different abilities are assigned to model extensive reading, and orally summarise the process of model reading.
 - b. Learners explain to each other the meaning of extensive reading. *HP/P learners should also add why people use extensive reading.*
High-ability learners take turns first.
 - c. Learners discuss the features of extensive reading, such as fluency, text structure, monitoring, inference, and evaluating.
Assign roles to learners based on their ability, including discussion facilitator(s)/lead(s), note takers, summarisers, those to ask the “why” of every activity, etc.
 - d. Teacher models extensive reading to small groups.
2. Mixed ability groups: *Teacher should direct HP learners to support AP learners*
 - a. Groups read different passages selected by teacher based on cultural values (integrity, trustworthy, honesty, dignity, etc.), GESI, STEM, Technology, medicine, energy conservation, etc. and share ideas from the passages read.
 - b. Groups share views on texts read.

3. Individual activity:

Individual learners apply extensive reading approaches to read a text and summarise their understanding of it and opinions on it. To be shared with the class.

WO-CHEERO TELO BAŊA NE DÉ NA WÓ KE KA-FAŊE-KA-NI-TO

Ka-faŋe ka-nii yiga tu: Gulim

1. Ma n tetere botarebia n maŋe ka-ga ka-gaale yiga na ye kolo to kukuanu.
2. Ka-ga ka-gaale yiga nyenyero tem ye to mo? Maŋe te dedoa dedoa seina kukuanu.

Ka-faŋe ka-nii belel tu: Ywono Diinim

Bwɛ ka-baane ka-nii chwodea kam de ka-zuri-yera ka-nii chwodea kam ne sento na wae se zeini kuri niiri delo n na wora n gare tɔnɔ to.

Ka-faŋe ka-nii betɔ tu: Ka-boŋe ka-virigi

Bere nmo na sɛ taane dento ko mae tei to: ‘Ka-ga ka-gaale yiga ye se n ta-n gare n ma-n lare n tetere yerane ŋwaane mo ba ke garem dwi dem konto amaa ka-ga ka-maŋe yiga ye se n ma-n beeri labaare na ye chega to mo tapane wone.’ Bere n boboŋa taane dento baŋa ne n daare n maŋe se de veere jase.

Hint (Ta-n yei konto ni ne)



- The Recommended Mode of Assessment for Week 4 is **Discussion**. [You may refer to Assessment Level 2 in the Key Assessment for an example of a discussion question]. See **Appendix C** for a sample rubric to score the discussion.
- Scores on individual class exercise should be ready for submission to **STP** this week. It should be an average of the various class exercises you have conducted over the past four weeks.

SECTION 2: REVIEW

This section has discussed indicators that are taught in weeks three and four. Learners have been introduced to the features of intensive reading (skimming and scanning etc.) and extensive reading. Discussion of some features of extensive reading (fluency, text structure, monitoring, inference, evaluating, etc.) have also taken place. By this, learners are expected to exhibit knowledge and understanding of intensive and extensive reading of text in a Ghanaian language and actually read a lot more material. To help learners demonstrate these skills, teachers are encouraged to use the varied pedagogies suggested effectively. Sharing opinions and ideas will help learners read well and understand forms of reading properly. Skimming and scanning as features of intensive reading and other features of extensive reading such as fluency, text structure, monitoring, inference, and evaluating would equip learners with the requisite skills in reading. Finally, varied assessment forms should be employed to test learners' knowledge and understanding of reading.



APPENDIX C: RUBRICS FOR SCORING THE DISCUSSION

Criteria	Excellent (4 Marks)	Very Good (3 Marks)	Good (2 Marks)	Fair (1 Mark)
Content knowledge	Provided four to five reasons	Provided three reasons	Provided two reasons	Provided one reason
Communication Skills	Showing 4 of the skills e.g. Audible voice, Keeping eye contact, Pay attention to audience Engaging the audience with interaction Use of gesture	Showing 3 of the skills e.g. Audible voice, Keeping eye contact Pay attention to audience Engaging the audience with interaction Use of gesture	Showing 2 of the skills e.g. Audible voice, Keeping eye contact Pay attention to audience Engaging the audience with interaction Use of gesture	Showing 1 of the skills e.g. Audible voice, Keeping eye contact Pay attention to audience Engaging the audience with interaction Use of gesture
Team work	Exhibit 4 of these Contributing to the group. Respecting the views of others Tolerating others Resolving conflicts Taking responsibility	Exhibit 3 of these Contributing to the group. Respecting the views of others Tolerating others Resolving conflicts Taking responsibility	Exhibit 2 of these Contributing to the group. Respecting the views of others Tolerating others Resolving conflicts Taking responsibility	Exhibit 1 of these Contributing to the group. Respecting the views of others Tolerating others Resolving conflicts Taking responsibility

POPWARE SETO TU: TALEIRINA/ TALEIRA DE BOTAREBIA MƆƆNEM CHWODE

TAYUU: TAANE DE DE TOTONJA

Tayu-balaja yiga tu: Botarebia de ba totonja

Berem Teena: *Ma ywono kom n jege afegese, taleirina, tacheiŋa de takukwi baŋa ne to n ma n mƆ tapuna na jege kuri to*

Berem Teena Kamuna

- *Bere n ywono afegese, taleirina, tacheiŋa de takukwi baŋa ne*
- **Tayuu yiga tu:** *Botarebia de ba totonja tapuni wone*

Tayu-balaja balei tu: Kasem taane dem poponem wade

Berem teena: *Kwei botarebia mƆƆnem chwode sem, poponem wade de kwori botarebia yuu ne to n ma n mƆ tapuna.*

Berem Teena Kamuna: *Ma botarebia mƆƆnem chwode sem, poponem wade de kwori botarebia yuu ne to n ma n bere n ywono de kuri niiri tapuna baŋa ne.*

Hint (Ta-n yei konto ni ne)



Mid-Semester Examination for the first semester is in Week 6. Refer to **Appendix E** for a Table of Specification to guide you to set the questions. Set questions to cover all the indicators covered for at least weeks 1 to 5.

INTRODUCTION AND SECTION SUMMARY

This section discusses affixes, conjunctions and word formation processes in the language. Learners will be introduced to the meaning, types and importance of affixes, conjunctions and word formation processes. Knowledge of these aspects of the grammar of the language is important. Knowledge in affixes for instance, will help learners to create new and correct verb tenses and change the word class of a word. They also help to change the meaning of or the grammatical functions of words. Conjunctions in language are important because they help learners to connect several words, ideas and concepts together. This allows learners to build broader sentences that convey interesting messages. Knowledge of word formation processes also helps in vocabulary acquisition and learning. Here, learners acquire skills to decode and encode new words, thus becoming independent learners. Due to the significant importance of these units, it is necessary that learners are guided to acquire these core language skills. This section is essential for learners not only in the context of Ghanaian

language studies but also establishes links with related subjects such as English and other languages. This section equips learners with foundational knowledge and functional understanding of words and their role in language learning. The teacher is encouraged to employ interactive pedagogical strategies, resources, differentiation and assessment strategies to support learning.

The weeks covered by the section are (wiika yalo na wo popwara kanto ne to):

Week 5: Affixes (Afegesa)

Week 6: Conjunctions (Taleirina/Taleira)

Week 7: Word Formation Processes (Botarebia Mɔɔnem Chwode)

SUMMARY OF PEDAGOGICAL EXEMPLARS

The Pedagogical Exemplars include many approaches to teaching Ghanaian language concepts.

Problem-Based Learning (PBL) involves methods in which complex real-world problems are used as the medium to promote students learning of concepts and principles as opposed to the direct presentation of facts and concepts. It includes specific approaches such as individual learning, pair work, mixed-ability/gender groupings, group work, and whole-class activities. These approaches can promote the development of critical thinking skills, problem-solving abilities, and communication skills. It can also provide opportunities for working in groups, finding and evaluating research materials, and life-long learning. For gifted and talented learners, additional tasks are assigned to them such as performing leadership roles as peer-teachers to guide colleague learners to have a deeper understanding of Ghanaian language concepts. Teachers are guided to aid learners with pronunciation problems and skillfully resolve issues and /or misconceptions.

ASSESSMENT SUMMARY (KA-FAJE KA-NII TOLEM KUKUANU)

A variety of assessment modes should be carried for the three weeks under this section to ascertain learners' levels of performance in the concepts to be covered. It is essential for teachers to conduct these assessments promptly to track learners' progress effectively. You are encouraged to administer these recommended assessments for each week, carefully record the results, and submit them to the **Student Transcript Portal (STP)** for documentation. The assessments are;

Week 5: *Simulation (Iwoni/leini n ke)*

Week 6: *Mid-semester examination (Semeseta tetare teesa)*

Week 7: *Critiquing (ka-fɔge ka-nii woŋo keim wone)*

Refer to the “**Hint (Ta-n yei konto ni ne)**” at the key assessment for each week for additional information on how to effectively administer these assessment modes.

WIKA 5

Zamesem Woyum: *Zane n nii afegesa na toje tei Kasem ne to*

WOYUM 1 & 2: AFEGETSA

Afegesa Kuri: Afegesa ye mofena mo na sale botarebu-kugu se ko ma ko mo botarebu-dooro naa botarebu-ge to. Afegesa ta wae ya ye taane wadaa wojo na gwaane botarebu wone o boboa ne naa o gurim ne ye ko pa botarebu wom kuri leiri to mo. Afegese zege ko pae safegesa naa perefegesa mo. Afegese na kwei de gwaane de botarebu, ko wo wane ko pa o ji naa o taa nye de boratebu-dooro mo. Afegesa nam ta wae ya ye taane wone wo-bale na wo wane se sale botarebu se ko ma ko leiri botarebu kuri de o nyenyego naa o diga to. Afegesa nam na wae ya tui botarebu wone tei to mo tento: Perefegese bere we afegese dem tu botarebu wom boboa ne mo; maana, ka + laao = kalaao, a + wea = awea, etc. Afegese na tu botarebu wone, ba bwoi ko we nfegese mo. Maana, choro + -r- = chorro, kunu + n = kunnu, etc. Safegesa ye afegese delo na tui botarebu kweila ne to mo. Maana, tuu + ru = tuuru, bere + no = bereno, etc. Sakumfegese de ye afegese dwi mo. Maña kadwoji ne, botarebu wae o kwei perefegese de safegese maama bedwe baña ne se o ji botarebu-dooro. Maane, Anugayere, Aluuyere, Anuyere, etc. Afegesa de jege kuri mo na bere ya de botarebia na wae ba gwaane daane tei pa ko jiri botarebu-dooro. Wonnu tento ye afegesa mo bejwaane te wae te gwaane de botarebia se te leiri ba kura: a-, -m, -l-, n-, -n-, -r-, ta-, -ro, -no, -ru, -yere, etc. Botarebia na jege afegesa to maana yadwonna: nlei, kadoa, pullu, chorro, berem, etc. Afegesa wae ya pae botarebu bere dedoa de kogo; tuu + ru = tuuru, choro + r = chorro, so + ro = sooro, kunu + n = kunnu, etc.

Afegesa Dwoa: Afegesa na pwoe ya ke pwoa yalei yalo wone taane ne to ye jirim de gwaanem afegesa mo.

Jirim afegesa: Yanto ye afegesa mo na woli pae de moone botarebu-doora ye ba kura ye ya teiri to. Jirim afegese keim ne, botarebu-dooro wom wae o leiri o zoore botarebia diga kadwoji, ye maña kakam ne de, o diga ba leira. Jirim afegese pae de nae botarebu-dooro ko nuji botarebu-kugu kom ne. Maana: **Bere** (keimbotarebu) – **berem** (yere) afegese **-m** mo tei ko leiri to; **ve** (keimbotarebu) – **vea** (keimbotarebu) afegese **-a** wo pe se botarebu wonto, **ve** to leiri o diga.

Gwaanem afegese: Yanto ye afegesa mo na pae botarebu nyenyego/yedaa leiri ye ko dae botarebu wom diga mo wo leiri. Gwaanem safegese ba pae botarebu kuri leira, konto maa pae se o kuri ba zae se ko mo botarebu-doora. Gwaanem afegese bere taane totona wadaa ne wojo dagem, kano, maña, de tedwonna mo. Konto gwaane, n na kwei gwaanem afegese n ke botarebu na bere dedoa to laam wae o bere kogo. Maana: safegese **-ru** na gwaane de **luu** (dedoa) to wo ji **luuru** (kogo), ye safegese **-l** de na gwaane de **gulu** (dedoa) wo ji **gullu** (kogo). Ko woli da, maana yadwonna na bere botarebia na nye daane ye ba kura ba tiini ya sere to, ye ba diga de nam wo leiri to mo tento: N ma-n na kwei perefegese **ka-** (kano) n gwaane de **nuga**, ko wo taa ye **kanuga** mo.

Afegesa Totonja:

Afegesa totonja ye dwi dwi mo. Yadwonna mo tento:

- Ya woli pae de moone botarebu-doora. Maana: pwoo + ru = pwooru; ka + doa = kadoa.
- Ya woli pae botarebia leiri ba di. Maana: saje (keimbotare/bu) + -m = sanjem (yere)

- Ya woli pae dé moone keimbotarebia na vei de maŋa berem. Maana: tu + a= tua; di + a =dia
- Ya zeini pae botarebu wae o bere dedoa de kogo daane. Maana: si +a = sia; gaao + r = gaaro
- Ya woli pae botarebia poponem toge chwei ye ba kuri ta ye mwale.
- Ya wae ya leiri keimbotarebu pae o jiri yere. Maana: duri + m= durim; vara (se-n va) + m= varem.

Zamesem Totoŋa

1. Maŋe afegesa memaŋa.
2. Ta afegesa dwoa yam Kasem ne.
3. Ma maana n ma-n tole afegesa dwoa yam Kasem ne to.
4. Mo botarebia banu banu n pa afegesa dwoa yam taane dem ne.
5. Bwe kwata kwata afegesa totoŋa yana.
6. Kuri afegesa yalo na wo botarebia banto ne to n daare n ta afegesa dwoa yalo na ye ya to:

Dim	dia
badwonn	chorro
nna	Kachana
poe	maaro
lamma	Adaa
7. Kwei afegesa yalo na maŋe to n gwaane de botarebia balo na wo kuri ne to se ba leiri ba ji yera naa yereiseina.

beere	bere
sa	Popone
pworisi	nazwoni
nyagese	

PEDAGOGICAL EXEMPLARS

Problem-Based learning (individual and group work)

1. Whole class activity
 - a. Learners discuss to explain affixes and state the types.
 - b. Learners brainstorm important affixes in the language
 - c. Through questions and answers, teacher facilitates discussions on the meaning and types of affixes to clarify learners' knowledge. *The teacher should direct questions to a variety of learners to ensure understanding and resolve misconceptions.*
2. Group work/collaborative learning

Mixed ability groups - *Teacher should direct HP learners to support AP learners. Teacher to assign roles or assist learners to take-up roles (e.g., leader, scribe(s), time keeper, one to ask questions or the "why" of every activity, presenter(s), etc.).*

 - a. Each group discuss amongst themselves to explain affixes in their own words.
 - b. Learners use concept cartoon to explore the types of affixes available in the language and their function.

- c. Learners provide at least four examples of each of the types of the affix.
- d. Learners use the affixes to form new words.

3. Whole class activity: *Task learners with different abilities to give detailed presentations and/or summarised presentations.*

- a. Each group makes a presentation for discussion and clarification.

WO-CHEEERO TELO BAŊA NE DÉ NA WÓ KE KA-FAŊE-KA-NII-TO

Ka-faŋe ka-nii yiga tu: Gulim

1. Ta nmo tetere na boŋe we afegese ye kolo to.

Ka-faŋe ka-nii belei tu: Ywono bero

1. Póore afegesa dwoa yalo na wo Kasem ne to n daare n pa maana se ko yé muri yato yato.
2. Ma afegesa dwoa yam n ma n mo botarebu-doora se ko yé muri banu banu.
3. Ko tóge de n leira yam n pe bwia yalei tu ne to, bwe afegesa nyóore delo na wo Kasem ne to.
4. Kuri afegesa yalo na wo botarebia banto wone to se-n daare n bere ya na wo dwoa yalo ne to:

chamma	jenem
gullu	nnu
lóro	poponem
Kanuga	

Ka-faŋe ka-nii beto tu: Ka-boŋe ka-virigi

Nmo yuudwoŋi na wo sikuuli dedem ne to ba ni afegesa na ye kolo to kuri Kasem ne. Kwei ko we n lage n bere n yuudwoŋi wom mo se o ni afegesa kuri, ma maana yato yato n bere nmo na wó tigisi wonnu tei se ko woli kuri niiri to.

Hint (Ta-n yei konto ni ne)



- The recommended mode of assessment for Week 5 is **Simulation**. Refer to Key Assessment Level 3 in the Key Assessment for an example of a Simulation question. See **Appendix D** for a sample rubric to score the Simulation.
- Learners are to submit their **Group Project Work**. Please score the group work immediately using the rubric given in **Appendix A** and record the scores for onward submission to the STP.
- Prepare for mid-semester examination.

WIIKA 6

Zamesem Woyum: *MƆ tapuna de taleirina dwoa yalo na wo Kasem ne to.*

WOYUM 1 & 2: TALEIRINA/TALEIRA

Taleirina Kuri: Taleirina ye botarebia balo na mae ba lei/ke botarebia, tacheiŋa naa takukwi daane to mo. Taleirina ta vɔ naa ya lei tapuna yalo na maŋe to mo daane se ya ji tapun-kuni, tapun-zɔɔ naa tapun-junjuu se ya da chwoŋa ye ya dae bubwombwoara yedaa kam ne. Taleirina maana mo: de, naa, konto ŋwaane, ywoo, pa se, ye, se, ná, dedaane, de ko de, ko woli da, etc. Taleiru totoŋe chekke ye se de lei wonnu mo daane taane wone. Taleirina maana:

Sikuuli dem mo naa yaga kam mo?

Busesenja kam laam dɔ mo kolo ŋwaane ka puga sua.

Sia ywoo swoona ywoo, te maama wae te fɔge pɛɛla.

O seene yia mo o toŋe pa se ko ke lanyerane.

Taleirina dwoa: Taleirina jege dwoa dwi dwi mo taane wone. Kasem nam jege dwoa yalei mo; vɔɔm de leim taleirina. Amaa vɔɔm taleirina yam de ta pɔɔre kuni belei mo - vɔɔm taleirina yiga tu de vɔɔm taleirina belei tu. Dé wó bwɛ ya dedoa dedoa kuri ne.

Leim taleiru: Kuni dedɛ, taane mɔɔnem ne, leim taleirina yeini ya ye botarebu dedoa mo ye o laam mae o lei taane wonnu na nye daane to daane nenɛɛne, yera de yadwonna, naa takuku-dɛɛra de yadwonna. Leim taleirina maana: de, ye, se, naa, ywoo, amaa.

Leim taleirina na lei wonnu taane mɔɔnem ne to maana:

Kawea **de** Agaa.

Kwara mo **ywoo** o bu mo, pa ko ti.

Sia **naa** pɛɛla maama ye wodi mo.

A wó vo **amaa** ko wó daane da.

Vɔɔm taleirina yiga tu: Kuni dedɛ, taleirina yanto dwoŋi ye botarebia balei mo na tui daane ba toŋe taleiru dedoa totoŋe taane wone to. Dé wó wane dé bwoŋi konto dwi we botarebia balei taleirina ba na toŋe daane balei balei to ŋwaane. Maana: na...to, kolo ŋwaane, konto ŋwaane, konto to, ná...seise, pa se, etc.

Maana mo tento tapuni ne:

- Ko na tu **konto** to **ŋwaane** mo o daa wo di gole dem maama.
- Wɛdam **ná** tu ywo **seise** ba ja-o.
- Ba **na** duri **to** mo ko kuri ba luga.

Vɔɔm taleirina yalei tu: Taleirina yanto dwoŋi vɔ takuku-nabwona de takuku-dɛɛra mo daane. Maana: ná, pa se, pa, se, ye, na...to, kolo ŋwaane, konto ŋwaane, beŋwaane, konto to, seise, ná...seise, naa, ywoo, de ko de, etc.

Voom taleirina maana tapuni wone:

- a. Bia bam popone lanyerane **pa** ko che.
- b. Wodiu wo ti **kolo nwaane** mini dem ba jaane mo.
- c. Akwo duri mo **benwaane** o ba lage taane.

Pa zenzamesa lware we taleirina na me ya toje tapuna dwoa yalo wone to mo bere ya totoja.

Ka-ma taleirina ka -mo tapuna

Wade fenfee mo wora na bere de na jege se de taa mae taleirina de toje tei to. Ka-toge wade sento wo zeini se de popone mo se ko da chwoja lanyerane.

- Taleirina lei boboja, kikia de wonnu mo daane. Konto nwaane mo ko mane se n ma taleiru wolo na mane to n toje se o wane o ke kolo nmo boboja yam na bere to.
- Taleirina mae ya pore botarebia na popone ya toge da kwaga to mo daane.
- N na wora n mae taleirina n popona, n jege se n maane we ya wo wane ya ke tapuni dem de sem maama mo daane.

Zamesem Totoja

1. Mane taleirina na ye kolo to n daare n pa maana yalei.
2. Popone taleirina dwoa yalo na wo Kasem ne to.
3. Mane taleirina dwoa yalo n na popone to na sere daane tei to.
4. Ma dwoa yam dedoa dedoa maana yam n popone tapuna.
5. Ma dwoa yalo n na popone to n mo tapuna.

PEDAGOGICAL EXEMPLARS

Problem-Based learning:

1. Whole class activity:
 - a. Through questions and answers, class work together to explain conjunctions.
 - b. Learners discuss amongst themselves to identify and explain the types of conjunctions in their language. *Teacher should direct HP learners to lead discussion as 'lead learners.'*
 - c. Each learner provides at least three examples of the types of conjunctions in the language. *The teacher should set expectations on how many examples each learner should provide based on their ability.*
2. Individual work:

Each learner uses their own examples to form meaningful sentences.
3. Whole class activity:

Each learner reads their sentences aloud to the class for discussion, clarification and correction.

WO-CHEERO TELO BAŊA NE DÉ NA WÓ KE KA-FAŊE-KA-NII-TO

Ka-faŋe ka-nii belel tu: Ywono diinim

1. Maŋe taleirina na ye kolo to n daare n pa maana yato.
2. Lo bibeiri taleirina yam na wo tapuna yam wone to kuri ne.
 - a. Kaane wom jei o saŋe mo ye bu wom se zwe.
 - b. A tua amaa a wo yi a nu da.
 - c. Busesenja kam keeri mo pa se o nu de o kwo wo choŋe.
 - d. Sikuuli yuu tu loore dem na choŋe to nwaane mo o wo tu sikuuli.
 - e. O ke se o di mo se o ba.
 - f. O bwoŋi ne ye a wo nigi.
3. Poore taleirina yanto n ke ya dwoa yam wone. (ye, kolo nwaane, konto nwaane, se, amaa, pa se, beŋwaane, de)

Ka-faŋe ka-nii beto tu: Ka-boŋe ka-virigi

1. Ma taleirina dwoa yam na wo Kasem ne to n mo tapuna se ya ye muri yana.
2. Maŋe taleirina dwoa yam na wo Kasem ne to na sere daane tei to de ya dedoa dedoa maana na wo muri yana to.
3. Kwei taleirina na maŋe to n ke tapuna yam na wo kuri ne to se ko ma ko guri ya.
 - a. Natera ge mo a yeigi . . . a natera mo choŋe.
 - b. O done nanjua mo ... o ni wiira.
 - c. O do mo ...o wo di.
 - d. Kana jege-o...o ba lage wodiu.
 - e. O na tu ... n ta.
4. Ma taleirina yanto dedoa n mo tapuna dedoa dedoa (de, ye, kolo nwaane, konto nwaane, se, pa se, beŋwaane)

Hint (Ta-n yei konto ni ne)



- The recommended mode of assessment for Week 6 is **Mid-Semester Examination**.
- Refer to **Appendix E** for a Table of Specification to guide you to set the questions. Set questions to cover all the indicators covered for weeks 1 to 5.

WIIKA 7

Zamesem woyum: *Bwε chwei selo ba na tɔge da ba mae ba mɔɔne botarebia Kasem ne to (botarebia twoɔnim, botarebia gwonim, ta-gε botarebia jwoɔnim, afegesa gwaanem)*

WOYUM 1&2: BOTAREBIA MƆƆNEM CHWODE

Botarebia mɔɔnem ye chwoɔna kalo n na wó tɔge da n mɔ botarebu-doora taane wone to mo.



Taana tɔge botarebia mɔɔnem chwode dwi dwi mo ya mae ya nae naa ya mɔɔne botarebu-doora. Chwode sem konto sedwonna mo ye botarebia gwaanem (blending), botarebia twoɔnim (compound), botarebia gwonim/fɔm(clipping), ta-gε botarebia jwoɔnim/jenem (borrowing), afegesa gwaanem (affixation), ka-bwoɔni-ka-tulisi (reduplication), botarebu diga leirim (conversion), botarebu-chichwoaru gwaanem (acronyms), etc.

Botarebia twoɔnim (compounding): Konto ye botarebia balei naa ba na dwoi balei to mo gwaane daane ba mɔ botarebu ye o kuri ye de yera de botarebia balo na gwaane daane to dedoa dedoa kura yam. Botarebia balo na gwaane daane to wae ba nuɔi botarebia di yera yera naa botarebia diga dedoa wone. Ba wae ba ye yere + yere, yere + keimbotarebu, yere + yereseini de badwonna. Maana mo ye: keim + botarebu = keimbotarebu, yere + seini = yereseini, wε + chwoɔna = wεchwoɔna, sɔle + soɔɔ = sɔlesoɔ de yadwonna.

Botarebia gwonim/fɔm (clipping): Konto ye n na wó ja botarebu n fɔ n daare chicheira se o ji botarebu-doora to mo ye chicheira kam konto kuri ye ka yera de botarebu wom maama kuri ya na ye tei to. Konto bere we n wó wane n ma botarebu-dwooru n mɔ botarebu-doora ko tɔge de n na wó gwoni botarebu-dwooru wom chichworo n yage to. Gwonim dem wae de gwoni botarebu wom boboa ne, tetare ne, naa kwola ne. Maana: siseiɔa – luusiseiɔa, zɔɔɔ – garezenzɔɔɔ, lwei-garelwei/selwei, doa - doakaanebasangwoala, nakeim –nakeimpwoana, teili - nakeinteili, gwaga – nakanteiligwaga, dala - dapala-, etc.

Ta-gε botarebia jwoɔnim/jenem (borrowing): Konto ye taane na yeini de mae taane dedwoɔi botarebia de toɔe pa ba lɛere ba maɔe de wone to mo. Taana dedε mo jege ta-gε botarebia ya mae ya ɔɔɔna. Botarebia na dae Kasem botarebia ye dé mae ba dé ɔɔɔne pa se ba maɔe taane dem wone to maana mo tento: bɔgete-bucket, kamantwoosi–tomantoes, manchese-matches, selevaa/selebaa– silver de badwonna.

Botarebia mɔɔnem chwode nyɔɔre

- Ko pae taane jiri mo de botarebia ná puli.
- Ko pa se taane jiri ko tɔge logo kom baɔa taana yadwonna yam.
- Ko pae dé wae dé mɔɔne botarebia dé mae dé bwoɔi wo-donno.
- Ko woli taane dem zamesem.
- Ko woli pa se dé tɔge taane naa botarebia bam naga se dé lware ba na nuɔi me to.

Zamesem Totoŋa

1. Maŋe se ko veere botarebia mənem chwode sem na ye selo to.
2. Bwe botarebia mənem chwode dwoa yatɔ seina Kasem ne.
3. Maŋe se ko yé muri wonnu tetɔ na bere we botarebia mənem chwode jege nyɔɔre de pae Kasem taane dem to.

PEDAGOGICAL EXEMPLARS

Problem-Based learning

1. Whole class activity:

- a. Through questions and answers, teacher clarifies learners' ideas and resolves misconceptions regarding word formation. *Teacher should direct questions to a variety of abilities to ensure all learners understand key concepts.*
- b. Learners examine some words in the language to identify the types of word formation process available in the language (e.g., blending, compounding, clipping borrowing, affixation, reduplication, etc.).

3. Group work/collaborative learning:

Mixed ability group (*Teacher should direct HP learners to support AP learners*)

- a. In small groups (4-6 learners), learners create a concept cartoon/info-graphics to explain the concept of word formation processes and their types to the class.
- b. Classify words from a passage under the types of word formation processes.
- c. Use the words to form sentences.

Teacher provides sentence-prompts to scaffold learning (for example gap fill template or sentence starters) for less able learners.

4. Talk for learning

Whole class activity: Learners present their work for feedback and further discussion.

Task learners with different abilities to give detailed presentations and/or summarised presentations.

WO-CHƎƎRO TELO BAŋA NE DÉ NA WÓ KE KA-FAŋE-KA-NII-TO

Ka-faŋe ka-nii yiga tu: Gulim

1. Maŋe se ko veere botarebia mənem na ye kolo to.
2. Maŋe se ko veere botarebia mənem chwode dwoa yam Kasem ne.

Ka-faŋe ka-nii belei tu: Ywono diinim

Popone maana yatɔ yatɔ n bere n na mənem botarebia se ko tɔge de botarebia mənem chwode dwoa yam dedoa dedoa Kasem ne to.

Ka-faŋe ka-nii betɔ tu: Ka-boŋe ka-virigi

1. Maŋe se ko veere botarebia mənem chwode selo na tɔge da ko ma ko mɔ botarebia banto to:

- a. Wəchwəŋa
 - b. zəŋə
 - c. Simiti
 - d. Bu-jworo
 - e. kələ
2. Yeiri botarebia mōnem chwode sento daane n daare n pa se dedoa dedoa maana yalei yalei.
 - a. Afegese
 - b. Botarebia twonjim
 - c. Ka-bwoŋi-ka-tulisi
 - d. Ta-gə botarebia jwonjim
 3. Pōore botarebia banto n zege n bere balo ba na mē afegese, botarebia jwonjim, botarebia gwaanem, botarebia gwonim/fom de ka-bwoŋi-ka-tulisi ba mō ba to. Maŋe n leira yam se ya veere. (Lə-kokəŋə, kəŋə, kəmpiuta, taankugu, walese, pane, kaso-kukua, kuripōte, manlaataŋa, pəŋsele)

Ka-faŋe ka-nii beto tu: Ka-boŋe ka-yalese

1. Maŋe se ko veere wonnu tetə telo na pae se botarebia mōnem chwode jege wola se pae abam taane dem to, se n daare n ta te kelase ne se á bwe te bobwea.
2. Maane n nii se n lage wo-donno keim boboŋa fuga naa wonnu jirim/leile ywono diinim wonnu /wonnu fagem fuga se n ma ywono kolo n nē botarebia mōnem baŋa ne to se n mō botarebia n pa te Kasem ne.

Hint (Ta-n yei konto ni ne)



The recommended mode of assessment for Week 7 is **Critiquing**. Refer to **question 1 of Assessment level 3** under the key assessment for an example of a task for critiquing.

SECTION 3: REVIEW

This section has discussed some aspects of the grammar of the language. These aspects are affixes, conjunction and word formation processes in the language. Learners were introduced to the meaning, types and importance of affixes, conjunction and word formation processes. It is expected that, knowledge in affixes for instance, will help learners to create new and correct verb tenses and be able to change the word class of a word. Also, it will help learners to identify words, their meaning and grammatical functions. Knowledge of conjunctions in language will also help learners to connect several words, ideas and concepts together. This will offer learners the opportunity to build complex word structures and sentences that convey interesting messages. Again, it is expected that knowledge in word formation processes will increase learners' ability to acquire skills to decode and encode new words and also create new words for the naming needs of concepts. It is expected that teaching is differentiated for each learner to efficiently acquire knowledge in these essential language areas.



APPENDIX E: SEMESETA TETARE TESSA

Nature of the paper

The mid semester exams paper would be made up of two sections. Section A and B. Section A will be made up of 20 multiple choice questions and section B, 4 essay type questions for learners to answer two. The questions would be selected from the topics taught for the first five weeks.

Resources needed

1. Venue for the examination
2. Printed examination question paper
3. Answer booklet
4. Scannable paper
5. Wall clock
6. Bell, etc.

Bwia Maana (Sample Questions)

Popwara A: Ameela meela saa leira kurim (multiple choice)

1. Tento wone ko tetere mo dae selabole yedaa Kasem ne?
 - a. KV
 - b. KVK
 - c. VK
 - d. V

Popwara B: Tapane

1. Maje se ko veere botarebia banto na wo kuri ne to dedoa dedoa na ye kolo to se n daare n pa maana yalei yalei.
 - a. Selabole
 - b. kwori

Guidelines for setting test items

- a. Multiple choice
 - i. The options should be plausible and homogeneous in content.
 - ii. Vary the placement of the correct answer.
 - iii. Repetition of words in the options should be avoided, etc.
- b. Essay type
 - i. Make the instructions clear
 - ii. Do not ask ambiguous questions.
 - iii. Do not ask questions beyond what you have taught, etc.

Tei n na wó make ka-faje ka-nii kom to (marking scheme)

Popwara A: Ameela meela saa leira kurim (multiple choice)

1. Tento wone kɔ tetere mo dae selabole yedaa Kasem ne?

(c) VK – 1 mark

Popwara B:

1. Tapane

- a. Selabole ye botarebu-chicheira / ɲwaɲa wo woɲo mo na jege vawole, ye ko wae ko ye botarebu wom chichworo naa o maama. Konsonante delo na kweeli selabole to tetere de ye selabole mo. Selabole ye se de taa jege vawole soɔ dedoa yerane mo de wone ye de wae de jege naa de ba jege konsonante de woli da de yiga ne naa de kwaga ne.
- b. Pa maka yanu ne leira yam ná jege woyum telo na tiini te popone te zwori to tolem dem ne.
- c. Pa maka yana ne leira yam ná jege woyum telo na tiini te popone te zwori to yana na wo tolem dem ne.
- d. Pa maka yato ne leira yam ná jege woyum telo na tiini te popone te zwori to yato na wo tolem dem ne
- e. Pa maka yalei ne leira yam ná jege woyum telo na tiini te popone te zwori to yalei na wo tolem dem ne
- f. Pa make dedoa ne leira yam ná jege woyum telo na tiini te popone te zwori to dedoa na wo tolem dem ne

2. Kwori ye kwori-taɲa kam na zaɲe naa ka tu tei selabole, botarebu naa tapuni baɲa ne to mo. Taane na mae kwori de ɲɔɔne to ye delo kuri niiri na zege botarebia kwori baɲa ne to mo.
 - a. Pa maka yanu ne leira yam ná jege woyum telo na tiini te popone te zwori to tolem dem ne.
 - b. Pa maka yana ne leira yam ná jege woyum telo na tiini te popone te zwori to yana na wo tolem dem ne
 - c. Pa maka yato ne leira yam ná jege woyum telo na tiini te popone te zwori to yato na wo tolem dem ne
 - d. Pa maka yalei ne leira yam ná jege woyum telo na tiini te popone te zwori to yalei na wo tolem dem ne.
 - e. Pa maka dedoa ne leira yam ná jege woyum telo na tiini te popone te zwori to dedoa na wo tolem dem ne

Wonnu na mane se te ke tei to teibole (Table of Specification)

Wiiki	woyum	Bwia dwoa	Ywono na mane tei to (DoK)				Ko maama na ke daane
			1	2	3	4	
1	1. selabole	Ameela meela saa leira kurim	3	2	-	-	5
		tapane	-	1	-	-	1
2	1. kwori	Ameela meela saa leira kurim	4	1	-	-	5
		Tapane	-	1	-	-	1
3	1. Bobor-kura njwana ne	Ameela meela saa leira kurim	2	2	-	-	4
		Tapane	-	1	-	-	1
4	1. Ka-ga ka-mane yiga 2. Ka-ga ka-gaale yiga	Ameela meela saa leira kurim	1	2	-	-	3
		Tapane	-	-	-	-	0
5	Afegesa	Ameela meela saa leira kurim	1	2	-	-	3
		Tapane	-	1	-	-	1
		Maama na ke daane	11	13	-	-	24

POPWARE SENA TU: TACHEIŃA/TAKUKUA YEDAA DE POPONEM WADE

TAYUU BELEI TU: TAANE MŃONEM WADE DE SE TOTONJA

Tayu-balana: Kasem taane dem poponem wade

Berem Teena:

- *Ma ywono kolo n na jege afegesa, taleirina, tacheiŃa de takukwi bana ne to n ma-n mŃ tapuna na jege kuri to.*
- *Ma ywono kolo n na jege botarebia mŃonem, taleirina de kwori botarebia yuu ne to n ma-n mŃ tapuna.*

Berem Teena Kamuna

- *Bere n ywono n na wŃ ma afegesa, taleirina, tacheiŃa de takukwi n tonje se ko tŃge chwonja tei to.*
- *Bere n ywono de kuri niiri botarebia mŃonem chwode sem, ka-ma poponem wade ka-tonje se ko tŃge chwonja de kwori botarebia yuu ne to maama bana ne.*

Hint (Ta-n yei konto ni ne)



- *In Week 9 and Week 10, assign group performance and test of practical knowledge respectively. An example of assessment task is question 2 of key assessment level 3.*
- *Refer to **Appendix F** for a rubric to score learners' group performance*

INTRODUCTION AND SECTION SUMMARY

This section continues with discussion on units of grammar of the language. Learners will be introduced to phrases, clauses and punctuation. They will learn about the phrase, its structure and types in the language. They will also learn about the clause and its types in the language. Additionally, they will learn about punctuation and its use. Knowledge in this will help learners to form meaningful sentences and other complex constructions. This section is essential for learners not only in the context of Ghanaian language studies but also establishes links with related subjects such as English and other languages. This section equips learners with foundational knowledge and functional understanding of phrases, clauses and punctuation and their role in language learning. The teacher is encouraged to employ interactive pedagogical strategies, resources, differentiation and assessment strategies to support learning.

The weeks covered by the section are (wiika yalo na wo popwara kanto ne to):

Week 8: Phrases (tacheiŋa)

Week 9: Clauses (takukwi)

Week 10: Punctuation (poponem wade)

SUMMARY OF PEDAGOGICAL EXEMPLARS

The Pedagogical Exemplars include many approaches to teaching Ghanaian language concepts.

Problem-Based Learning (PBL) involves methods in which complex real-world problems are used as the medium to promote students' learning of concepts and principles as opposed to direct presentation of facts and concepts. It includes specific approaches such as individual learning, pair work, mixed-ability/gender groupings and whole class activities. This approach can promote the development of critical thinking skills, problem-solving abilities, and communication skills. It can also provide opportunities for working in groups, finding and evaluating research materials, and life-long learning. Gifted and talented learners should be assigned additional tasks such as performing leadership roles as peer-teachers to guide classmates in having a deeper understanding of Ghanaian language concepts. Teachers are guided aid learners with pronunciation problems amongst other needs and skilfully resolve errors and misconceptions.

ASSESSMENT SUMMARY (KA-FAŊE KA-NII TOLEM KUKUANU)

The modes assessments outlined for this section are designed to provide a comprehensive evaluation of learners' grasp of key concepts and skills. These assessment methods will help identify strengths, address learning gaps, and guide instructional decisions to enhance student achievement. The recommended assessment mode for each week is:

Week 8: Homework (Sɔŋɔ totoŋa)

Week 9: Group performance assessment (Gurupi totoŋa)

Week 10: Test of practical knowledge (Wakia ywono tɛɛɛ)

Refer to the “Hint (Ta-n yei konto ni ne)” at the key assessment for each week for additional information on how to effectively administer these assessment modes.

WIIKA 8

Zamesem Woyum: *Ma tacheiŋi dwoa yam n ma-n mo tapuna*

WOYUM 1 & 2: TACHEIŊA

Tacheiŋa Maŋem: Tacheiŋi ye botarebu (bot.) mo naa botarebia mo tu daane maŋa kadwoŋi ne ye ba ke totoŋe na jege kuri tapuni wone to. Tacheiŋi maama jege botarebu-yuu (bot-yuu) mo ye de zeini tapuni delo de na wo de wone to mo se de taa jege kuri. Botarebu-yuu (bot-yuu) kom wae ko ye yere (Yr), keimbotarebu (Kb), keinseini (Ks) naa yereine (Ys). Botarebu-yuu kom mo wó bere tacheiŋi dem na ye dwi delo to. Maana: bia bam, wo vei, daa ta wo yi, de yadwonna.

Tacheiŋa maana: Dé wó zamese tacheiŋi dwoa yana yera taane mo; yere tacheiŋi (YrT), keimbotarebu tacheiŋi (KbT), keinseini tacheiŋi (KsT) de yereine tacheiŋi (YsT).

Yere Tacheiŋi (YrT)

Yere tacheiŋi ye tacheiŋi dwi delo botarebu-yuu kom na ye yere to mo. Yere tacheiŋi yedaa kam ye teiri teiri mo. Nii maana mo tento kuri ne.

- Yere tacheiŋi wae de ye yere naa yereleirinu (YrL) yerane. Tacheiŋi dwi dento wae de jege botarebu dedoa yerane na ye yere naa yereleirinu to de wone. Maana: Kajeilo, o, ba, etc.

Yere tacheiŋi	
Maana	Tacheiŋi yedaa
Katiu	$YrT - Yr$
dé	$YrT - YrL$

Maana yalo na wo baŋa ne to bere we yere dem ye botarebu dedoa yerane mo ye de ye yere tacheiŋi mo, yereine naa yerebereno ba zege de tei ne. Maana yam baŋa ne to ta pɛ dé maane we yereleirinu de wae o toŋe yere tacheiŋi totoŋa.

- Yere tacheiŋi nam wae de jege botarebia na dwoi dedoa to. Yere tacheiŋi dem konto dwi wae de jege yere dem tetere de yereine dedoa naa yalei naa yerebereno de wone se te pa yere dem kuri nuŋi jase.

Maana:

Yere tacheiŋi yedaa Kasem ne	
Maana	Tacheiŋi Yedaa
Kasogo memena	$YrT - Yr + Ys$
Anuga Adoa	$YrT - Yr + Yr$
Gɔmente tontoŋena bana	$YrT - Yr + Yr + Ys$

Yere tacheiŋi yedaa Kasem ne	
Gɔmente tontorŋena bana bam	$YT - Yr + Yr + Ys + Yb$
bu wom	$YT - Yr + Yb$
pempale dedɔɔ konto	$YT - Yr + Ys + Yb$
Pi-napwoŋa kam	$YsT - Yr + Ys + Yb$

- c. **Botarebia na seini yere tacheiŋi:** Kasem taane dem ne, kuni dede, yere tacheiŋi wone, botarebia badwonna mo yeini ba zege yere dem na ye botarebu-yuu kom to kwaga ne. Botarebia bam konto mo seini yere dem. Wo-seinnu tem konto wae te ye botarebia, tacheiŋa naa takukwi mo na jege labaare delo na wó pa botarebu-yuu kom kuri nuŋi jase to.

Maana:

- i. Busankan -bu wom tua.
 bot-yuu wo-seino wo-seino Kb
- ii. Kaana bam dia.
 bot-yuu wo-seino Kb
- iii. Da-memena tera.
 bot-yuu wo-seino Kb

Baŋa maana yam ne, dé wó maane we ‘-bu + wom’ mo ye wo-seinnu telo na seini ‘busankana’ (botarebu-yuu) to. Maana belei tu ne, botarebu-yuu kom maa ye ‘kaana’ ye kolo na seini ‘kaana’ to ye ‘bam’ mo. Maana yalo na kweeli to ne, botarebu-yuu kom ye ‘daa’ mo ye botarebu wolo na seini ‘daa’ to ye ‘-memena’ mo. Dé ta wó maane we, botarebia balo maama na seini botarebu-yum tem to wo ba kwaga ne mo.

Keimbotarebu tacheiŋi: Keimbotarebu tacheiŋa ye dwi dwi mo ye dwi maama jege keimbotarebu mo se o taa ye botarebu-yuu de wone. Tacheiŋi dem maama zege botarebu-yuu kom konto baŋa ne mo. O wae o ye keimjwoŋinu keimbotarebu (Kkb) naa keimjwoŋinu tera keimbotarebu (Ktkb) naa keimbotarebu yerane naa keimbotarebu de o zeinna (KbZ).

Maana:

- i. di
- ii. nyɔ
- iii. diini
- iv. maa tua

Keimbotarebu tacheiŋi wae de jege keimbotarebu wom tetere de keimbotarebu zeinnu naa zeinna. Keimbotarebu zeinnu naa zeinna bam pa se botarebu wom kuri nuŋi mo jase tapuni wone. Maana mo tento kuri ne;

Keimbotarebu Tacheiŋi Yedaa	
Maana:	Keimbotarebu Tacheiŋi Yedaa
ba	$KbT - Kb$
wo di	$KbT - KbZ + Kb$
ta maa wó ba	$KbT - KbZ + KbZ + KbZ + Kb$
daa ta maa ya wo ke	$KbT - KbZ + KbZ + KbZ + KbZ + KbZ + KbZ + Kb$

Keinseini tacheiŋi

Konto ye tacheiŋi delo dem botarebu-yuu na ye keinseini to mo. Keinseini tacheiŋi dento leiri bwia yanto dwoŋi mo, maŋa kɔ, beŋwaane, be, de tate yerane mo. Keinseini tacheiŋi dem wae de seini keimbotarebu, yereine naa keinseini taane wone se de kuri veere naa de taa ywomma to mo.

Maana:

Keinseini tacheiŋi yedaa	
Maana:	Keinseini tacheiŋi yedaa
(di) mɛɛmɛ	$KsT - Ks$
(popone) lanyerane chekke	$KsT - Ks + Ks$
(diini) wɛyuu baŋa baŋa	$KsT - Ks + Ks$
(mage) lela diim de da	$KsT - Ks + Ks + Ks + Ks$
	$KsT - (NB: \text{Beer}i \text{ na keinseina na seini yereineina to } \acute{a} \text{ ma } \acute{a} \text{ ke maana})$

Yereineini tacheiŋi

Konto ye tacheiŋi delo dem botarebu-yuu na ye yereineini to mo. Yereineini tacheiŋi dem seini yere naa yereleirinu mo. Maana mo tento: kukula, dedɔɔ, pelaga, napwoŋo, kayɔɔ de tedwonna. Yereineini tacheiŋi jege yereineini yerane mo na wae o saŋe yere dem naa o tui yere dem kwaga ne.

Maana:

Yereineini tacheiŋi yedaa	
Maana:	Yereineini tacheiŋi yedaa
kukwolo	$YsT - Ys$
dedɔɔ chekke	$YsT - Ys + Ks$
nasongo chɔe	$YsT - Ys + Ys$

Yereine tacheiŃi yedaa	
nadoŃo wam	$Y_sT - Y_s + Y_s$
peere lanyerane	$Y_sT - Y_s + K_s$

Botarebia yedaane berem tacheiŃi (Post-positional Phrase) - PP

Konto ye tacheiŃi mo na bere woŃo. TacheiŃi dem konto dwi yeini de tɔge yere kwaga mo se de bere yere dem na jege yedaane telo se de ke de botarebia badwonna to. Botarebia yedaane berem tacheiŃi dem jege yere tacheiŃi (YrT) de botarebia badwonna mo ne keinseini to se ko bere ba yedaane de wone.

Botarebia yedaane berem TacheiŃi (PP) Yedaa	
Maana:	Botarebia yedaane berem tacheiŃi (PP) yedaa
teibole dem kuri ne	$pp - Y_rT (Y_r + Y_{rb}) + K_s$
Bira kam kwaga ne	$pp - Y_rT (Y_r + Y_{rb}) + K_s$
sɔŃɔ kom yiga ne	$pp - Y_rT (Y_r + Y_{rb}) + K_s$
yutuŃu kom saŃa ne	$pp - Y_rT (Y_r + Y_{rb}) + K_s$

TacheiŃa yedaa

Ne de na maŃe dé bwe baŃa ne to, tacheiŃi yedaa kam zege tacheiŃi dem na ye delo dwi to baŃa ne mo.

Yere tacheiŃi wae de ye botarebu dedoa na ye yere naa yereleirinu to yerane. Yere tacheiŃi wone, botarebu-yuu kom ye yere mo. Dé ta wó wane dé lware we wonnu telo maama na wo yere tacheiŃi dem wone to ná maŃe te le te daare yere dem yerane, ko baa taa jege daanem tapuni dem kuri niiri baŃa ne.

Maana:

A nabɔ tu sɔŃɔ.

YrT

Tapuni dem na wo baŃa ne to ne, ‘a nabɔ’ mo ye yere tacheiŃi. TacheiŃi dem jege kuri kolo ŋwaane; nabɔ’ ye yere mo ye dento mo ye botarebu-yuu tacheiŃi dem wone amaa n ná le botarebu-yuu kom n daare, tacheiŃi dem daa ba jege kuri.

TacheiŃa totoŃa

1. Nɔɔna yeini ba twoŃi tacheiŃa mo daane taane wone se ba wane ba ma ba bere ba boboŃa.
2. Ya ta ye kolo na woli debam pae dé wae dé lare ye dé popone to mo.
3. Ya mae ya mɔɔne tapuna na jege kuri to mo.
4. Ya yeini ya twoŃi daane mo se ko pa taane kuri nuŃi jase.

Zamesem Totoŋa

1. Maŋe tacheiŋi na ye kolo to n daare n bere de na sere de tapuni tei to.
2. Popone tacheiŋa dwoa Kasem ne se ya yé muri yato n daare n pa ya dedoa dedoa maana yato yato.
3. Popone tapuna yalei n daare n lo bibeiri tacheiŋa yam kura ne.

PEDAGOGICAL EXAMPLARS**Problem-Based learning**

1. Whole class activity
 - a. Discuss the meaning of phrases
 - b. Work together to describe the types (e.g., noun phrase, verb phrase, adverbial phrase etc.).
 - Diamond Nine

Mixed ability group activity

- a. In mixed ability groups, form nine sentences (3 of each) with each of the types of phrases. Rank the sentences from most to least complex using the diamond nine approach.
Teacher should direct HP learners to lead their group in discussing the complexity of the sentences. Teacher should provide sentence-worksheet with pre-filled prompts to support AP learners to form their own sentences.
- b. Groups read the sentences aloud to the whole class for class discussion.

WO-CHĒERO TELO BAŊA NE DÉ NA WÓ KE KA-FAŊE-KA-NII-TO**Ka-faŋe ka-nii yiga tu: Gulim**

1. Maŋe tacheiŋa yanto na wo kuri ne to memaŋa:
 - a. Keimbotarebu tacheiŋi
 - b. Yere tacheiŋi
 - c. Keinseini tacheiŋi

Ka-faŋe ka-nii belei tu: Ywono diinim

1. Tacheiŋa yalo bibeiri sem na lge ya kura ne to ye tacheiŋa dwoa yo mo?
 - a. Kada maa kea.
 - b. Tio kamunu kom toa.
 - c. Kandwe dem wo daa kam kuri ne.
 - d. O popone teesa yam.
 - e. Sikuuli bia bam vei lela lela mo.

2. Zane tapuna yam na wo kuri ne to se n popone n bere tacheiŋa dwoa yalo na wo ya wone to.
 - a. Kada zamese Kasem sikuuli ne.
 - b. Atega nu tigi mo.
 - c. Zuŋa kam to tio kom kuri ne.
 - d. Diga kam wo tiini ka digiri.
 - e. Anuga nu daa ta wo tege.

Ka-faŋe ka-nii beto tu: Ka-boŋe ka-virigi

1. Pa tacheiŋa dwoa yanto dedoa dedoa maana yalei yalei. Maŋe maana yam dedoa dedoa seina kukuanu se n bere botarebu-yuu de balo na seini ba to.
 - a. Yere tacheiŋi
 - b. Keimbotarebu tacheiŋi
 - c. Yere seini tacheiŋi
 - d. Keinseini tacheiŋi
2. Ma maana yalo n pe to n ma-n mo tapuna se ya ye muri yalei yalei n daare n lo bibeiri tacheiŋa yam kura ne.

Hint (Ta-n yei konto ni ne)



- The recommended mode of assessment for Week 8 is **homework**. Refer to the key assessment for assessment tasks to assign homework.
- Mid-semester examination scores should be ready for submission to STP.

WIIKA 9

Berem Teena: *Maŋe se n daare n pɔɔre takukwi n zege ya dwoa yam wone.*

WOYUM 1 & 2: TAKUKWI DE SE DWOA

Takukwi memaŋa

Takukua ye botarebia mo tu daane ba mo taane ye ka jege taankugu de keimbotarebu ka wone.

Takukwi Dwoa

Takukwi dwoa yalei mo wora. Yanto mo ye:

1. **Takuku-dɛɛre:** takukua kanto ye botarebia mo na tu daane ye ka jege taankugu de keimbotarebu. Takuku-dɛɛre ná zege ka yerane, ka jege kuri. Ka jege taankugu de keimbotarebu ye ka ta jege kuri dedoa yerane mo.

Maana:

- i. Dé tua.
- ii. Kadoa yei Kumasi.
- iii. Ba!
- iv. N wó ba na?

Maana yam dedoa dedoa na wo baŋa ne to jege kuri dedwe dedwe mo ye ya wae ya zege ya yerane, konto ɲwaane mo ba bwoi yanto dwi we takuku-dɛɛra. Konto ɲwaane mo takuku-dɛɛre nam wae de pɔɔre de ke dwoa yatɔ wone to. Yanto mo ye; taane, bwia de fefeo takuku-dɛɛra.

- a. **Taane:** Ba mae ka ba tɛ taana yalo na ye chega to mo. Ba mae takukua kanto dwi ba pae labaare de.

Maana:

- i. Boŋo ba lore pia.
- ii. Dé wó bobo tɛɛsa yam zem.
- iii. Sikuuli yuu tu wom vei chwoŋa mo.

Maana yalo na bobo to ne, taane dem chega kam mo ye we *boŋo seene ko ba lore pia*. Maana belei de betɔ tu maa pae labaare we *tɛɛsa lage ya bobo zem* mo ye *sikuuli yuu tu de maa vo chwoŋa*.

- b. **Bwia:** Konto ye takukua na bwei bwia naa ka na beeri labaare to mo. Konto wae ko ye bwia yalo na lage ɛɛn naa aawo leira to. Ba mae takukua kanto dwi ba lware nɔɔno boboŋa mo naa ba mae ba beeri leira na toore to se ko dage ɛɛn naa aawo leira yerane.

Maana:

- i. N zoore yei mo?
- ii. N ma-n nuŋi diga ne mo na?
- iii. Wɔ mo ye n bereno?

- c. **Fefeo:** Takukua kanto dwi mae ka fe nɔɔna mo ye ka pae kwia. Fefeo takukwi sem ba jege taankugu. Keimbotarebu wolo ba na mae ba toje takukwi sento wone to ye balo na bere we keim wora de ke to mo. Takukua kanto yeini ka guri de taane paare mo ye maŋe kadwoŋi ne ka wae ka guri de ŋwana make de.

Maana

- i. Vei!
- ii. Ba!
- iii. Jeini tega ne.
- iv. Bwoŋi ne jwa ne.

2. **Takuku-nabwona:** Takukua kanto baa wane ka zege ka yerane se ka taa jege kuri. Ka yeini ka sale de takuku-dɛere mo se ka kuri nuŋi jase. Konto ŋwaane mo ba bwoi ka we takuku-nabwonu to. Taleirina mo yeini ya lei takuku-nabwona de takuku-dɛere daane. Taleirina maana yadwonna mo tento; pa se, se, beŋwaane, kolo ŋwaane, pa, na...to, ná konto de, etc. Ta-n yei we maŋa kadwoŋi ne de kɔma de wae ka pwɛ takukwi dwoa yanto daane.

Maana:

- a. Dé ná via, o wó yeigi wonnu tem.
Takuku-nabwonu
- b. O tage we, o wó ba.
Takuku-nabwonu
- c. Alɔɔ na vei kara to, o vage mo.
Takuku-nabwonu

Takuku-nabwona dwoa yatɔ mo wora ko tɔge de ya totoŋa: yere, yereine de keineine takuku-nabwona.

1. Yereine takukua kam ye kalo na seini yere dem to mo. Ka bobo de yereine mo (kolo, wolo, balo/bera, kalo, selo, telo etc.) naa keineine (maŋa kalo, mɛ/yei, kolo ŋwaane). Ka ke yereine totoŋa mo. Maana mo tento kuri ne:
 - a. A yei baaro wolo na tu ywo to.
Yereine takukua
 - b. Jeiga kam mɛ ba kwe to lamma.
Yereine takukua
 - c. Kwei tɔnɔ kolo n na popone to n pa ne.
Yereine takukua

NB: Takukwi selo maama bibeiri sem na lɔge se kura ne baŋa ne to ye yereine takukwi mo.

2. Yere takukua ye takuku-nabwonu mo na ke yere na toje totoŋe delo to (maana: taankugu, keimjwoinu, taannaga). Yere takukua nye de yereine takukua mo amaa ya na sere daane mɛ to mo ye, yere takuku-nabwonu yeini o leiri yere yuu ne mo tapuni wone, yereine takuku-nabwonu maa yeini o yeiri de yere tapuni wone. Maana mo tento kuri ne,

- a. Bu wolo na di yiga tɛsa yam ne to jwoŋi pɛɛra.
Yere takukua
 - b. Yerecini takukua
Dé nɛ tiabu napwoŋo kom na jei to.
 3. Keincini takukua ye takukua kalo na ke keincini totoŋa to mo. Dé ta wó wane dé ta we ka seini keimbotarebu, yerecini, keincini dedwoŋi naa tapuni tetere. Maana mo tento kuri ne:
 - a. O guli maŋa kalo o na yage soŋo to.
keincini takukua
 - a. Dé ná di dé ti, a wó vo.
keincini takukua
- Takukwi selo maama bibeiri sem na lɔge se kura ne to ye takuku-nabwona mo.

Zamesem Totoŋa

1. Maŋe takukua na ye kolo to.
2. Popone takukwi sem maama n tiŋi n daare n maŋe se dedoa dedoa seina kukuanu.
3. Popone se dedoa dedoa maana yalei yalei.

PEDAGOGICAL EXEMPLARS

Problem-Based learning

Whole class activity

- a. Discuss clauses
- b. Explain the types (e.g., main, subordinating clauses). *Teacher should pause explanation regularly to pose questions to measure learners' understanding so far, and also give room for learners to ask questions for teacher or P learners to answer. Direct questions to ensure a clear picture of all learners' progress.*

Collaborative learning

Mixed ability group

- a. Read passages from books or online and identify some types of clauses. *Teacher should choose material appropriate to the ability and interests of learners.*
- b. Use the types of clauses identified in your own sentences.

Whole class activity

- a. Classify the clauses used in the example sentences create by other groups.
- b. Make a presentation for discussion

WO-CHEERO TELO BAŊA NE DÉ NA WÓ KE KA-FAŊE-KA-NII-TO

Ka-faŋe ka-nii belei tu: Ywono Diinim

1. Ma n tetere botarebia n maŋe takukua na ye kolo to.
2. Maŋe takukwi selei sem seina n daare n ta se na sere daane tei to.
3. Pa takukwi dwoa yam dedoa dedoa maana yatɔ yatɔ.

Ka-faŋe ka-nii belei tu: Ywono Diinim

1. Lɔ bibeiri takuku-nabwona yam na wo tapuna yalo na wo kuri ne to wone:
 - a. O pɛ nanjua kalo na koge to mo.
 - b. A yei wɛ delo a na tɔge to.
 - c. Jeŋa ná wo toŋe, ka baa di.
 - d. Tetente yeiga na wó taa wora, ko zege ba na ti ba yiga tei to mo.
 - e. Bereno wolo a na swoi to beena.
2. Pɔɔre takukwi sento kuri ne to n zege takuku-dɛɛra de takuku-nabwona.
 - a. N tu na?
 - b. Maŋa wo kɛ na?
 - c. N yei o.
 - d. O zoore ywo mo.
 - e. Ba!
 - f. Doa na wora ka nena
 - g. Popone ko n tiŋi.
 - h. Sikuuli veiŋa ywomma.
 - i. O na tua....
 - j. Bwoŋi-o n pa ne.

Ka-faŋe ka-nii betɔ tu: ka-boŋe ka-virigi

1. Ma tapuni n ma-n pa wonnu telo na wo kuri ne to leira. Ta takuku-dwi delo n na me n toŋe to de kolo ŋwaane n na kuri se n ma takuku-dwi dem konto n toŋe to.

Maana: Ko daane nu mo de o bu ná peene kana to: Yé ta-n ke konto!

Fefeo takukua – nu wom jege se o kaane bu wom mo lela se o che chane delo bu wom na wó zo de wone to.

Kwei ko we,

- a. bereno mo lage se bia yage sɔɔ se ba cheigi-o kelase ne. O ta we bɛ mo?
- b. kaane bwei woŋo na ye bagera to setɔɔ wone. O ta we bɛ mo?
- c. polese tu bwei-m se n ta totoŋe delo n na kea luu dedoa na kɛ to. O ta we bɛ mo?
- d. n lage n bobo sensɔla mo. N ta we bɛ mo?

Hint (Ta-n yei konto ni ne)



- The recommended mode of assessment for Week 9 is **group performance assessment**. An example of assessment task is question 2 of key assessment level 3.
- Refer to **Appendix F** for a rubric to score learners' performance.

WIIKA 10

Berem Teena: *Bwe poponem wade sem (taane paare, koma, kolom, kolom kukua, de tedwonna) de wonnu telo na mae te bere kwori botarebia yuu ne to se n daare n ma te n toje se ko manje tapuna wone.*

WOYUM 1 & 2: POPONEM WADE

Poponem wade manjem: poponem wade ye maka mo na mae ya popona se ya pɔɔre tapuna, takukwi de tacheiŋa daane se ya taa jege kuri.

Poponem wade dwoa de se totoŋa

Taane paare (.)

Taane paare totoŋa

1. Taane paare mae de guri tapuni mo.

Maana:

- i. A di gole.
- ii. Kachana dɔ mo.

2. Ba mae de ba pɔɔre tapuna daane.

Maana:

- i. A vei yaga. A vei se a yeigi wonnu mo.
- ii. A vei sikuuli. A wo swe.

3. De yeini de wo botarebu na gwoni o popone to gurim ne mo.

Maana:

Mr., Mrs. Dr., Jan., Bot. (botarebu), Ys. (yereineini), Ks. (keinseini), Kb. (keimbotarebu) de tedwonna.

4. De mae de bere ni-yeila taane gurim.

Maana:

- i. Adoa we, “A ti totoje dem zem”.
- ii. A nu we, “A zem wó sɔle gole a pa-m”.

Koma (,)

Koma Totoŋa

1. Koma mae ka pɔɔre wonnu mo da wone; wonnu tem wae te ye tacheiŋa, botarebia naa takukwi.

Maana:

- i. A vei yaga mo a yeigi nanjua, ye, seo, de leimuni.
- ii. Awetua jege sane, lɔɔra de tega.

2. Ka mae ka pɔɔre chana da, kateira de teene daane.

Maana:

Ba loge amo Kayaa ne mo, Bendoore Chana kam ne, da fuga yanu de ne, 1896 bene dem ne (January, 15, 1896).

3. Ka mae ka pɔɔre yerecina yalo na mae ya seini yere dedoa to mo daane.

Maana:

- i. Lo-kamunu, nasogo kom lamma.
- ii. Ti-memena, dedɔɔ kom toa.

Kɔlɔm (:)

Kɔlɔm totona

1. Kɔlɔm mae ko toŋe maŋa kalo n na lage se n bwoŋi wonnu yera dedoa dedoa, n pa maana, naa n maŋe woŋo memaŋa to mo.

Maana:

- i. Wodiu kolo a na swoi to ye: gole de aywooyo mo.
- ii. Wonnu telo a na yeigi to mo: gaare, natera, nuga de ywona

Kɔlɔm kukua (;)

Kɔlɔm kukua totona

1. Kɔlɔm kukua pɔɔre takuku-deera yalei mo daane.

Maana:

- i. A gage twanno dede; ‘Asuba’ mo a swoi te maama wuu wone.
- ii. A vei sɔŋɔ; a vei se a di mo.

2. Ka pɔɔre wonnu yera na bwoŋi ya twoŋi da kwaga to mo daane.

Maana:

A vei yaga a yeigi tiobia nenene; leimuna, kwodugu, swa, kekana de mangwooru mo.

Ni-yeila maka (“ ”)

Ni-yeila maka totona

1. Ni-yeila maka mae ya bere taane delo na nuŋi nɔɔno ni twoo naa o na puri o ni o ta to mo.

- i. Awedaga we, “We maŋa mo ye maŋa”.
- ii. A badwoŋi wom tage we, “A wó vu”.

2. Ya wae ya mae ya popone tapane yere kukua tayuu naa popwar-dedɔɔ tayuu, naa t yere na tu tapane wone.

Maana:

- i. “Tei We”
- ii. A gage Kasem twanno tem maama a ti, ko ná dae “Kasena Nabaara Kikia” tɔɔ kom yerane.

3. Ya mae ya bere botarebia balo na ye ni-yeila taane to mo tapane wone.

Maana:

Setɔ kom tu tage we, “Zola yeigi laam ke sabu mo”.

4. Botareu-veiro na wo Kasem taane dem wone ye o ba jege de nyenyego, dé mae ni-yeila mo dé poponem o.

Maana:

Leile “technology” jege wola.

Hafene (-)

Hafene totoŋa

Hafene mae de bere pwola kalo na tigi wonnu telei tetare ne to mo. Dé yeini dé ma nyenyego kom konto mo dé ma dé gwo botarebu wone se ko bere we o chichworo mo wo bibeira kadwoŋi baŋa ne poponem maŋa ne.

Maana:

- i. Bu-balaŋa
- ii. nɔn-kweo

Parantaase ()

Parantaase Totoŋa

1. Ba mae parantaase ba cho labaare delo na tɔge de zeini taane se de kuri nuŋi jase to mo. Maana:
 - Bereno wom yeigi tiobia (swa, goleyaare, kachena de mangwooru)
2. Ba mae parantaase ba bere botarebu naa tacheiŋi delo na woli se taane kuri nuŋi jase to mo.

Daase (-)

De wae de ke kɔma naa kɔlɔm totoŋa.

Maana:

- O mɛ bane mo o leiri o nyaane wom – Aawo!

Selase (/)

Dento bere botarebia balei kura na nye naa ba sere daane to mo.

Maana:

- nakɔ/nabɔ, dono/swono, kwo/nu, kaane/diga tu, bebara/sawea

Ŋwana make (!)

Ŋwana maka totoŋa

Make dento mo guri fefeo naa ŋwana tapuni se ko bere nɔno boboŋa.

Maana:

- i. Ba!

- ii. Zo ko!
- iii. Vei sɔŋɔ!

Bwia gwola (?)

Bwia gwola totoŋa

Gwola kanto yeini ka ba tapuni delo na bwei bwia to kwola ne mo.

Maana:

- i. Wɔ mo tu ywo?
- ii. N di na?
- iii. N nɛ we a kwo tu ywo na?

Taane paara yatɔ (...)

Taane paara yatɔ totoŋa

1. Taane paara yatɔ yam mae ya gaale tapuna naa tacheiŋa mo ya vei yadwonna ne nenɛne ya na ba jege ŋwaane konto taane dem wone.

Maana:

O bobo se o ga: “Kalo nlei, ntɔ, ...” ko wo daane ye o to tega ne.

2. N ta wó wane n ma ya n toŋe n na wora n tɛ nɔɔno ni-yeila ye n yage wonnu telo na ba jege ŋwaane to.

Maana:

Bu wom we, “A diim dwe mo...”

Kwori maka de ya totoŋa

Maka yanto dwi ye yalo ba na mae ba make botarebu yuu ne, o kuri ne naa o daa kadwoŋi ne to mo se ko woli kuri niiri, botarebu wom beeri, de taane dem poponem na ye tei to. Kasem ne, dé yeini dé make botarebia badwonna baŋa kwori mo ba poponem maŋa ne se ko bere ba beeri na ye tei to. Kuni dede make dem yeini ko pa ko leiri botarebia bam kura mo. Kasem taane dem poponem ne, hafene de ye make delo na jaane botarebia na dwoi dedoa to mo de ke daane se ba laam ji botarebu dedoa. Kuni dede, botarebu-ge/dooro wom konto kuri yeini ko ye ko yera mo de botarebia balo dedoa dedoa na tu daane ba mɔ o to kura.

Zamesem Totoŋa

1. Kwei poponem wade setɔ n maŋe se dedoa dedoa na toŋe kolo to.
2. Ma poponem wade sem n na kwei baŋa ne to n toŋe tapuna wone se ko tɔge chwoŋa.
3. Maŋe kwori maka na ye kolo to.
4. Popone botarebia batɔ na jege kwori maka to se n daare n ma botarebia bam konto n mo tapuna.

PEDAGOGICAL EXEMPLARS

Problem-based learning

Whole class activity

- Discuss punctuation marks and explain at least five of them. (*Teacher should make regular checks of class understanding by directing questions to individuals or asking learners to explain back to them in their own words*)
- Discuss diacritics in your language
- Use at least five diacritics in word formation (where applicable in the language).

Group work/collaborative learning

Mixed ability group (*Teacher should direct HP learners to support AP learners*):

Punctuate a given text correctly.

Talk for learning approaches

Whole class activity

Make a presentation for discussion. *Task learners with different abilities to give detailed presentations and/or summarised presentation*

WO-CHEERO TELO BAŋA NE DÉ NA WÓ KE KA-FAŋE-KA-NII-TO

Ka-faŋe ka-nii yiga tu: Gulim

- Maŋe poponem make na ye kolo to.
- Popone se te yé muri wonnu tetɔ se n bere kolo na pae ko jege ŋwaane se n ma poponem wade n toŋe taane poponem maŋa ne to.

Ka-faŋe ka-nii belei tu: Ywono Diinim

- Kwei poponem wade senu n maŋe se memaŋa n daare n ma se n toŋe tapuni wone.
- Mɔ tapuna yanu ye ya na jege botarebia banu na jege kworɪ maka to.

Ka-faŋe ka-nii betɔ tu: Ka-boŋe ka-virigi

Ke poponem wade na maŋe to tapane dento kuri ne to wone se ko pa de veere. Laam popone tapane kukua de kuri ne n ta poponem wade sem n na mɛ n toŋe tei tapane dem wone to.

Kawe zoore de o nu de o kwo mo. Kawe nu de o kwo bwoŋi o. Sɔŋɔ maama maa ye yirr Nɔɔn-nɔɔno ba dɔna. Kawe wo yeim mo Kawe ni o nu bwoŋim dem. Kawe ni o kwo bwoŋim dem. Kawe nam ware o wo leiri. O ta tigi sara ne mo. O nu de o kwo wo maa beera de ba na wo ni ba bukɔ wom dwaane to. Nu maa duri o zo Kawe diga ne. O nu maa we, De-n waaro Kawe! N tete mo na Kawe maa we, “A nu, de-n waaro! A weele mo” Nu maa dwei Kawe tiri ye o we, “oo paa mo mage-m A wò ta a bere dɔgeta!” Kawe tiina bam maa duri de-o ba vo ba na dɔgeta.

Dɔgeta wom maa zane Kawe yera ye o maane ko na ye tei pa se o we, “Paa mo mage-m! Dé wó pa-m liri.” Foone maa ja Kawe pa se o bwei o we, Dɔgeta, dɔgeta! A lage a te mo na? Dɔgeta wom maa mɔne soma soma ye o we, “aawo, Kawe! A wó pa-m liri ye n peini n si, ko

wó gare n yera ne!” O nu maa ke dɔgeta wom lei. Dɔgeta wom maa ta de Kawɛ nu we, “Yé zaje a swei liri sem ni ne. Ko zege leile ko taa vei, Kawɛ jege se o taa peini bɔm-bora kolo ba na ke liri da to kuri ne mo. Ta-n pae o wodi-ŋoŋo-tiobia swoona de ywona ba tento ye o taa nyo na lanyerane.” Nu wom maa nii o Kwo wom ye o we, “Pa na dé yeigi bɔm-bora kam konto zem! Duri n vo yaga n yeigi n ba.” Kawɛ nigi ba na ŋɔɔne to. O maa to dɔɔm ne.



Hint (Ta-n yei konto ni ne)

*The recommended mode of assessment for Week 10 is **test of practical knowledge**.*

SECTION 4: REVIEW

This section has discussed phrases, clauses, punctuation and diacritics. Their structure, types, functions and their use in the language have also been also looked at. It is expected that knowledge in this will help learners to form meaningful sentences and other complex constructions in the language, so far as the teacher employs interactive pedagogical strategies, resources, differentiation and assessment strategies to support individuals' learning needs.



APPENDIX F: RUBRICS FOR SCORING THE PERFORMANCE ASSESSMENT

Criteria	Excellent (4 Marks)	Very Good (3 Marks)	Good (2 Marks)	Fair (1 Mark)
Content knowledge	Identifying all four clauses	Identifying three clauses	Identifying two clauses	Identifying one clause
Communication Skills	Showing 4 of the skills e.g. Audible voice, Keeping eye contact, Pay attention to audience Engaging the audience with interaction Use of gesture	Showing 3 of the skills e.g. Audible voice, Keeping eye contact Pay attention to audience Engaging the audience with interaction Use of gesture	Showing 2 of the skills e.g. Audible voice, Keeping eye contact Pay attention to audience Engaging the audience with interaction Use of gesture	Showing 1 of the skills e.g. Audible voice, Keeping eye contact Pay attention to audience Engaging the audience with interaction Use of gesture
Team work	Exhibit 4 of these Contributing to the group. Respecting the views of others Tolerating others Resolving conflicts Taking responsibility	Exhibit 3 of these Contributing to the group. Respecting the views of others Tolerating others Resolving conflicts Taking responsibility	Exhibit 2 of these Contributing to the group. Respecting the views of others Tolerating others Resolving conflicts Taking responsibility	Exhibit 1 of these Contributing to the group. Respecting the views of others Tolerating others Resolving conflicts Taking responsibility

POPWARE SENU TU: TAPANE POPONEM DE POPONEM PIPIRITEO

TAYUU: TAANE DE DE TOTONJA

Tayuu-balaŋa:

1. Tapane Poponem
2. Ni nwanja pipiriteo de Poponem pipiriteo

Berem Teena

- **Popone** *nikantɔɔ tapane, ni taane tapane de atekele se ya tɔge chwonja.*
- **Popone** *yedaane tɔnɔ de totonja jei tɔnɔ na lamma to.*
- **Zege** *boboŋ-kura yalo na wo tapane wone to banya ne n ma-n pipiri taane n zege ta-dwoori ne n ja n vo ta-doore ne.*

Berem Teena Kamuna

- *Bere ywono kolo n na jega de n na nigi wonnu kura tei ko tɔge de nikantɔɔ tapane, ni taane tapane de atekele poponem banya ne to.*
- *Bere ywono kolo n na jega de n na nigi wonnu kura tei ko tɔge tɔnɔ poponem banya ne to.*
- *Zege boboŋ-kura yalo na wo tapane wone to banya ne se n ma-n pipiri ta-dwoori n ja n vo ta-doore ne.*

Hint (Ta-n yei konto ni ne)



*The End of Semester will be conducted in Week 12. Refer to **Appendix G** for a Table of Specification to guide you to set the questions. Set questions to cover all the indicators covered for weeks 1 to 12.*

INTRODUCTION AND SECTION SUMMARY

This section discusses composition writing/development. It looks at the concept of composition, types of composition and how to compose essays. The essay types discussed under this section include argumentative essays. It focuses on its features such as, stance-taking, accuracy, logical presentation, etc. The section also talks about speech and article writing. Learners will be introduced to the features of each essay type and be made to write three to four paragraph essays on given topics under each of them. Learners will learn the concepts first, discuss the meaning of speech and article writing, then the features will be added. 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 establishing links

with related subjects such as English language. The section equips learners with the requisite skills of developing good essays, speeches and articles on given topics in the Ghanaian language of study. The second part of this section is the concept of translation. Learners will be introduced to the skills of effective translation and types of translation. The teacher is encouraged to meet the learning needs of learners as well as to develop their critical thinking skills.

Weeks covered by the section are:

Week 11: Composition writing (Tapane poponem)

Week 12: Formal and Informal letter (Yiseena/Totoŋa jei de yedaane tɔnɔ)

Week 13: Translation (Pipiriteo)

SUMMARY OF PEDAGOGICAL EXAMPLARS

The Pedagogical Exemplars employed include a variety of creative approaches to teaching Ghanaian language concepts. Problem based learning involves the whole class discussing essay writing taking into consideration the types. Learners discuss argumentative essays focusing on the features. Group work and collaborative learning will see learners write a three –paragraph argumentative essay on a given topic in groups and collaborate to find solutions to problems and concepts. Whole class work will also form part of the lessons, allowing learners to develop self-confidence. For the gifted and talented learners in the class, teachers are encouraged to assign them higher tasks and to direct 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 aid learners with SEN.

ASSESSMENT SUMMARY

A variety of assessment modes should be carried for the three weeks under this section to ascertain learners' levels of performance in the concepts to be covered. It is essential for teachers to conduct these assessments promptly to track learners' progress effectively. You are encouraged to administer these recommended assessments for each week, carefully record the results, and submit them to the **Student Transcript Portal (STP)** for documentation. The assessments are:

Week 11: Debate (nikantɔŋɔ magem)

Week 12: End of Semester examination (semɛseta tiim tɛɛsa)

Week 13: Practical assessment (ka-ke totoŋe ka-nii)

*Refer to the “**Hints (Ta-n yei konto ni ne)**” for additional information on how to effectively administer the assessment modes for the STP*

WIIKA 11

Zamesem Woyum

- *Popone nikantɔɔ tapana*
- *Popone tapane dwoa yanto (ni taane tapane de atekele)*

TAYUM/WOYUM 1 & 2: TAPANE POPONEM

Tapane poponem na ye kolo to

Tapane poponem ye poponno na yeini o tigi wonnu tei se o ma o pane tapane to mo. Tapane poponem dwoa yalo na wora ko maɲe de bena morro morro fuga nogo na ke to mo ye, maɲem, tolem, woɲo keim de nikantɔɔ tapana. Tapane lane zege n na wó kwei wonnu telo dwi dwi n ke daane n ma-n popone de to baɲa ne mo.

Tapane Dwoa

Tapane dwoa yam mo ye:

1. **Maɲem tapane:** Tapane dento dwi lage se zenzamesa maɲe woɲo, nabiinu, ywono kolo ba na jege ba ɲwea ne to, daanem naa wopwolo kolo ba na jege to, woɲo na kea, de tedwonna to seina mo.
2. **Tolem tapane:** Konto ye sensɔla mo poponno wom na zege wonnu telo o na nea naa o na yei to baɲa ne o popone.
3. **Woɲo keim tapane:** Tapane dento lage se zenzameso wom mo ke lelagem boboɲe dedwoɲi baɲa ne, o zane kolo o na ne to wone, o daare o popone boboɲe dem baɲa ne o yalese se ko bere o boboɲa na ye tei to.
4. **Nikantɔɔ tapane:** Tapane dwi dento lage se zenzameso wom lelage wonnu mo chekke o vo yiga se o na labaare delo na ye chega ye de maɲa wo ke to se de zeini tayuu kolo o na wora o popone ko baɲa ne to. Zenzameso jege chwoɲa se o bere o zega naa o boboɲa (o se naa o ve mo) na ye tei tayuu kom baɲa ne to.

Tayum telo n na wó wane n popone nikantɔɔ tapane te baɲa ne to maana:

- Ta nɔɔna banto wolo tetere na jege ɲwaane to, “bereno de dɔgeta tu.”
- Valo mo naa dɔgeta tu mo jege ɲwaane kateiri ne?
- Kuri sikuuli delo ba na tigi da to de delo ba na ba tigi da to dedoa se n daare n maɲe se ko veere jase kolo ɲwaane n na kuri de to.
- Sikuula yanto wone, dɔ tetere mo nmo laga, “Sikuuli delo busankane de bakeiri na gwaane daane to mo naa delo na ye busankane naa bakeiri yerane to mo?”

Nikantɔɔ tapane yedaa

Boboom

Taane dem boboa: De bobo de bwia naa taane delo na dwei nɔɔna boboɲa to mo. De te labaare delo na jege ɲwaane ye garena jege se ba taa yei to taane mo.

De wo tapuni delo na jege nikantɔɔ tapane dem tayuu kom to ne mo.

Tapane dem nyɔɔne

De jege tapun-yum de tayuu kolo nikantɔɔ na wó wane ko mage ko baɲa ne to mo, ye tapun-saɲena de maana na maɲe to ma ko zeini zega kam poponno na kwei to se ko pa tayuu kom kuri nuɲi jase.

De jege tapuni delo na wó pa se gareno boboɲa vu garem kateiri delo na saɲe to ne mo kateiri maama gurim ne.

De ta jege tapun-yuu kodwoɲi na zeini zega kalo poponno na kwei nikantɔɔ tapane dem poponem baɲa ne to, ye de daare de jege maana de tapun-saɲena na maɲe to se ko zeini zega kam poponno na kwei to.

De jege tapuni na bere we garem kateiri dedwoɲi mo de daa bobo to garem kateiri maama boboa ne.

Ywo mo tapun-yuu na te ko vei zega kalo babam de na kwei ye ka ye ka yera de poponno wom na kwei kalo to.

Memana na veere to de maana na bere zega kam poponno wom kwei to de taana yadwonna na bere tayuu kom chega to de wo ywo mo.

Labaare delo na bere veo kolo maama babam na bere we ba ve zega kam poponno wom na kwei to bobwea ke ywo mo. Tapuni delo na bere we gurim garem kateiri dem laam mo lage de saɲe to de maa wo tapane nyɔɔne dem ne.

Gurim

Woyum telo maama na tage tapane nyɔɔne dem ne to mo yeini te popone gurim dem ne kukuanu. Poponno wó jwoori o ta zega kalo o na kwei to ye o ma tapuni delo na maɲe to o guri o taane dem.

Zamesem Totoɲa

1. Ta nikantɔɔ tapane na ye kolo to n daare n ma de yedaa kam n maɲe se ko veere jase.
2. Kwei tayuu kolo nɔɔna na jege boboɲa yera yera ko baɲa ne to ye ko te sikuuli taane to se n laam kwei zega n se naa n ve ko se n popone nikantɔɔ tapane ko baɲa ne.

PEDAGOGICAL EXEMPLARS

Problem-based learning

1. Whole class discussion
 - a. Learners recall real-life scenarios of arguments and discuss it among themselves.
 - b. In pairs, learners are assigned different roles on an issue to argue. Using the role-play just performed, class discusses argumentative essay and its features.
 - c. Learners ask/answer questions to consolidate their knowledge about argumentative essay and its features.

Collaborative learning

Mixed ability group (*Direct HP learners to assist AP learners*)

- a. Put learners into mixed ability groups to discuss and argue on a given topic.

- b. Groups use their discussion to write a three-paragraph argumentative essay on the given topic.

(Topic could be selected from values such humility, patriotism, patriotism, loyalty, etc. and energy efficiency, environment, etc.) Teacher should encourage all learners to participate fully in the lesson. Teacher should offer assistance to groups that may need help.

Whole class presentation:

- a. Groups present their works to the class for their peers to review and provide feedback on each group's essay.
- b. Further questions/answers are provided for more information and further explanation.
- c. Questions that could be asked/answered may include:
 - How does the topic influence the use of evidence and reasoning in the essay?
 - Analyse how the speaker/writer addresses potential counterarguments. Is it effective? Why or why not?
 - What are some potential limitations or biases in the speaker/writer's argument?
 - How do these impact the overall effectiveness of the essay?
 - How does the speaker's/writer's tone contribute to the overall persuasiveness of the argument? Etc.

WO-CHΞERO TELO BAŃA NE DÉ NA WÓ KE KA-FAŃE-KA-NII-TO

Ka-faŃe ka-nii beto tu: Ka-BoŃe Ka-Virigi

Ma nikantogo tapane nyenyero tem n ma-n popone tapane tayum tento baŃa ne: "TΞese bwia yalo ba na mae ba faŃe teo kom zenzamesa to wae ya faŃe zenzameso zamesem na vei tei to chekke na? Balo na jege daanem ba boboŃa ne to nae yocrem mwale mwale na?"

Ka-faŃe ka-nii bena tu: Ka-boŃe ka-yalese

- a. Popone nikantogo tapane na bere we 'Sikuula jege se ya seene yia de ka-nii choo zamesem (STEM) mo ko dwoni garem berem kateira (arts) yam'.
- b. Popone nikantogo tapane na bere we n se we 'Yiseena varem mo wó woli se wodiui yé ja zore logo kom baŃa ne'. Bwe maana yalo maama na maŃe to n daare n ta n na wó popone taane dem baŃa ne tei to.

Zamesem Woyum

Popone tapane dwoa yanto dedoa dedoa (ni taane tapane de atekele)

TAYUM/WOYUM 3 & 4: NI TAANE TAPANE DE ATEKELE POPONEM

Ni taane tapane de atekele memaŋa

Ni taane Tapane

Ni taane tapane poponem ye chwoŋa mo dé na mae poponem wadɛ naa taane na maŋe to se n bere n boboŋa naa n pa labaare na maŋe to nuŋi jase. Ni taane tapane poponem ba tiini de ye de yera de tolem tapane, de yeini de popone ne dé na ŋɔɔne tei to mo.

Atekele

Atekele ye poponem delo na tɔge labaare para baŋa ne de yi cheigina dedɛ to mo. Ko ná tu atekele poponem ne, labaare para mo ye balo na tɔge labaare twanno, magezina de wonnu tedwonna baŋa ba pae labaare yi nɔɔno maama to.

Ni taane Poponem Chwei

N na maane n lware n cheigina bam na ye balo to, n kuri tayuu, n ke wonnu telo na wó zeini-m se n popone tapane dem to n ke daane, n daare n popone wonnu na bere n na lage se n tapane dem vo tei to. Ko nam maŋe se n popone ni taane tapane dem se de da nɛ sento sena mo:

i. Wara

N wó bobo de cheigina bam wara mo n daare n ta n na ye wolo to. Zaane ba de wopwolo.

ii. Boboom

Kwaane n ta n tayuu kom n bere cheigina bam.

iii. Ni taane tapane dem nyɔɔne

N jege se n ta-n yei tayuu kom n na wora n popone ko baŋa ne to mo chekke.

iv. Gurim

Yeini n kwaane se n yage taane n pa n cheigina bam se ba taa boŋe de wone.

Ni taane tapane Maana

Zem mo ye dɛ delo dé na le se dé taa maa guli logo baŋa maama yezura to. Amo Amena, lage a ŋɔɔne de abam ka-korese yera maŋa maama na lamma tei to taane mo. Nɔɔna jege se ba yera taa wara mo se ko bere we ba jege yezura. Leile ŋwea kalo dé na jege de wopwolo wonnu telo dé na ke to mo laam pɛ se dé ji nɔn-kokwanno. N ba jege se n tiini n ke yera koresem n ja n gaale se n wane n ta-n jege yezura. N wane n ta-n ke yera koresem feen feen dɛ maama ne n ná ke ko n yuu ne. Nɔɔna yeini ba we, n na bobo ko zaa chamma. A badwonna ba, kwaane na á bobo se á ta-á ke yera koresem se yé pa na se á vwanna pare.

Ba na popone Atekele Tei To

1. Kuri tayuu kolo n na lage se n popone ko baŋa ne to. N na kuri tayuu kolo na maŋe to, mo n wó wane n popone atekele delo na lamma.
2. Ta-n jege n cheigina bam n boboŋa ne. Bwia yɔ mo ba jege tayuu konto baŋa ne?
3. La boboŋe-yum de wonnu telo maama n na lage n ma-n popone tayuu kom to n ke daane.

4. Popone n bobonja yalo n na lage n ma n pane n tapane dem to n tiŋi tɔn-zwe baŋa ne.
5. Popone bobonje delo maama na tu n yuu tapane dem tayuu kom baŋa ne to n tiŋi.
6. Deimisi n bobonja yam n na popone tayuu kom baŋa ne to se ko pa ya yɔɔre.

Atekele Maana

Ba Na Loge-m Ba De Taane Delo Wone To Na Woli Tɔnɔ Zamesem Tei To

Á na ye sɛkɔndere sikuuli bia to, á wó na we á zamese ta-doora mo de maama á badwonna, á de balo na zoore daane á peiga jeiga ne skuuli ne to, de balo á de ba na wo kelase ne to tei ne. Amaa, á tabe á bonje á nii ba na loge abam ba de taane delo wone to na jege wola yalo abam tɔnɔ zamesem baŋa ne to na?

Nɔɔna na ke lelagem taane dento baŋa ne to kuni dede bere we, zenzamesa balo na ŋɔɔne ba na loge ba ba de taane delo wone to kwaana naa ba ke lanyerene tɔnɔ zamesem baŋa ne ko fɔge ko dae garem de poponem baŋa ne. Kolo ŋwaane ko na ye konto to mo ye we, n ná yei ba na loge-m ba de taane delo wone to yeini ko woli se taana yadwonna zamesem ke mwale ye n ta ni wonnu telo na chamma to kura chekke.

Ko woli da, wolo na yei ba na loge-o ba de taane delo wone to, ko woli-o mo pa o ni nabaara wonnu kura chekke ye ko ta pa se o lware o na nuŋi dwi delo wone to. Taane de ye nabaara woŋo mo, ye n na wae n ŋɔɔne n na nuŋi dwi delo wone to taane, ko wó pa se n yi su dwi dem de de nabaara kikia wonnu maama.

Ko woli da, nɔɔna balo na ke tɔnɔ ba vo yiga taane zamesem baŋa ne to pɛ se dé maane we zenzamesa balo na wae ba dwi dem taane ba ŋɔɔne lanyerane to jege swa chekke ko tɔge de ba na wae wonnu ba guli tei to, ba na yei ba na wó sɔre chane tei ye ba ta wae ba bonje ba viriga mo. Kolo na pa se ko ye konto to mo ye we, ba na loge-m ba de taane delo wone to mo yeini de du n bobonja ne ye ko pa se n wae de n ma-n lare lanyerane n ta daare n ma-n zane taane wone chekke.

Se a guri lara yam to, n ná yei n dwi dem taane, ko woli se n tɔnɔ zamesem vo yiga, ko pae ba lware n na nuŋi dwi delo wone, ye ko pa se n bobonja bera. Abam na ye sɛkɔndere sikuuli bia tento to, ko jege ŋwaane se á taa wae á dwi dem taane á ŋɔɔne lanyerane á daare á teili de de je selei, ko yiga tera we á zamese taana yadwonna á woli da á tɔnɔ kom zamesem baŋa ne.

Zamesem Totoŋa

1. Maŋe se ko veere ni taane tapane na ye delo to.
2. Maŋe se ko veere atেকেle na ye kolo to.
3. Bwɛ ni taane tapane de atekela yede sem na ye tei to

PEDAGOGICAL EXEMPLARS

1. Problem based learning

Whole class discussion

- Class uses concept cartoon/mapping to discuss the features of speech and articles writing.

2. Group work/collaborative learning

- In a mixed-ability group learners write a three-paragraph speech/ article on given topics. *Direct HP learners to guide AP learners.*

3. Whole class activity

- Each group makes a presentation for class discussion.

Teachers should encourage all learners to take active part in the group discussions.

WO-CHEERO TELO BAŊA NE DÉ NA WÓ KE KA-FAŊE-KA-NII-TO

Ka-faŋe-ka-ni balei tu: Ywono diinim

Bwε ni taane tapane de atekele poponem yede sem na ye tei to.

Ka-faŋe-ka-ni bena tu: Ka-boŋe ka-yalese

Popone ni taane tapane naa atekele se ko yé muri garem kateira yatɔ tayuu konto “Ka-beeri-ka-nii wo-laaro naa jei-laaro na jege kolo dé zoorem jei sei ne to ” baŋa ne.

WIIKA 12

Zamesem Woyum

- *Popone yedaane tɔnɔ*
- *Popone yiseena/totoŋa jei tɔnɔ*

TAYUM/WOYUM 1 & 2: YISEENA/TOTOŋA JEI TɔNɔ DE KO NYENYERO

Yiseena/totoŋa jei tɔnɔ

Yiseena/totoŋa jei tɔnɔ ye kolo na popone ko pae balo n na wo me de ba to mo ye n jege se n tɔge chwoŋa naa naga kadwoŋi mo n ma n popone ko. Konto ba jege kweera taane ko wone ye n jege se n tɔge chwoŋa de naga na maŋe to mo ko poponem maŋa ne se ko bere ko na seene yia tei.

Yiseena/totoŋa jei tɔnɔ wae ko mae ko tɔŋe kikia dede maŋa ne se ko ma ko lare /pa labaare yi nɔn-yum/nɔn-yorro to mo.

Wonnu telo na zeini yiseena/totoŋa jei twanno poponem to

1. Bobo de taane na bere we n wo me de nɔnɔ wom to naa o ye n nɔn-kɔrɔ to, nenɛene “Yuu tu,” naa “Tɔnɔ kom jwoŋinu,”
2. Ma yiseena taane n popone ko se yé ma kweera naa ban-zɔŋɔ taane n popone.
3. Tɔge naga kanto, popone tayuu dedaane aderese, chana da, de tɔnɔ kom jwoŋinu aderese.
4. Ma yiseena taane, taane mɔɔnem chwoŋa kalo na maŋe, de poponem wade selo na maŋe to n popone.
5. Woli tɔnɔ kom konto na ye twanno tegera tu n na lage n popone n pa to da, ne ko ná maŋe.
6. Guri de jeŋa tiŋim taane (subscription) “Ko ye n faro,” naa “Ko ye n tontoŋeno,” laam titigi n jeŋa n saŋe n daare n popone n yere (n tetere yere de n kwo yere maama) jeŋa titigim dem kuri ne.

Yiseena/Totoŋa jei tɔnɔ nyenyero/yedaa

1. **Poponno aderese:** Poponno aderese dem jege se de taa wo poponno wom jazem baŋa gugworo kom ne mo tɔn-zwe dem baŋa ne.
2. **Chana da;** Konto ye de delo n na wora n popone tɔnɔ kom to mo.
3. **Jwoŋinu aderese:** Tɔnɔ kom jwoŋinu yere naa totoŋa yam yuu tu (yere/ sikuuli yuu tu/ vala yiga tu) de o aderese jege se ko taa wo tɔn-zwe dem jagwia seeni mo.
4. **Wara:** Popone wara yalo na maŋe to (Debam/Amo yuu tu, Yuu tu, Yuu tu Achana), konto jege se ko kweeli de kɔma (,) mo.

5. **Tayuu:** Ma poponem nyenyero kamuna n popone tayuu kolo na maŋe to n ta kolo ŋwaane n na wora n popone tɔnɔ kom to. Ywoseeni ye bwia yam na lage/tage kolo to mo n lage n popone kukuanu.
6. **Boboom:** Ma tapuni delo na maŋe ye de jaane nɔnɔ boboŋa to n ma n ta kolo ŋwaane n na wora n popone tɔnɔ kom to.
7. **Garem kateiri:** Boboŋe kuri maama maŋe se de taa jege de garem kateiri mo. Ka ma garem kateira ka popone tɔnɔ kom woli wolo na jwoŋi tɔnɔ kom to mo se o ni ko kuri chekke. Garem kateiri maama na jege de boboŋe kuri, ko woli kuri niiri mo ko pae gareno wom.
8. **Gurim/taane delo na guri to:** Tɔnɔ kom gurim ne, poponno wom jege se o jwoori o ta boboŋe kura yalo na wo tɔnɔ kom wone to mo.

NB: *In formal letters, it is important to be clear, concise, and professional. Make sure to use the appropriate tone, language, and follow the format and structure to ensure your message is taken seriously.*

Totoŋa

1. Maŋe se ko veere maŋa kalo yiseena tɔnɔ poponem na maŋe to.
2. Popone n daare n maŋe se ko veere yiseena tɔnɔ nyenyero/yedaa kam n daare n pa maana me na maŋe to.

The topic should be given by the teacher in the Ghanaian language of study.

PEDAGOGICAL EXEMPLARS

Problem based learning

Whole class

- a. Revise essay writing taking into consideration the types.
- b. Discuss features of formal letter (e.g., address, date, salutation, etc.)
- c. Make a presentation on the features of formal letter to the class.
- d. Peers will assess the accuracy and clarity of the presentations and give constructive feedback. *Teacher may need to model how to give constructive feedback.*

Group work/collaborative learning

In mixed-ability group

- Write an at least three-paragraph formal letter on given topics taking into consideration the features of formal letter and rules of writing. The topic should be selected from cultural values (e.g., faithfulness, hard work, truthfulness), STEM, GESI, energy efficiency, environment, etc. *Teacher may need to provide templates or useful phrases for AP learners.*

WO-CHEERO TELO BAŊA NE DÉ NA WÓ KE KA-FAŊE-KA-NII-TO

Ka-faŋe ka-nii beleɪ tu: Ywono diinim

Maŋe se ko veere ye n pa ko yé muri wonnu tetɔ yiseena/totoŋa jei tɔnɔ kom nyenyero/yedaa na ye tei to.

Ka-faŋe ka-nii betɔ tu: Ka-boŋe ka-virigi

Popone tɔnɔ n pa á kateiri dem pe se-n ta wonnu tetɔ telo n na lage se o ke o pa á kateiri dem to.

Ka-faŋe ka-nii bena tu: Ka-boŋe ka-yalese

Popone tɔnɔ n pa n kateiri dem Diisi n bwe/n ta leira yatɔ na tu n kateiri dem bena yanto wone to. Leira yanto jege se ya taa ye wonnu na ke te lamma de telo na jege daanem to mo.

N ná popone n tɔnɔ kom n ti, popone kukuanu n maŋe se ko veere kolo ŋwaane n na kuri botarebia balo n na mɛ n popone to de ba na woli-m tei pa n wane n ta n boboŋe dem to.

Tayuu/Woyum beleɪ tu: Yedaane Tɔnɔ

Yedaane twanno ye telo na popone te pae badwonna naa n diga tiina se ko pa ba lware kolo na wora ko ke n ŋwea ne to mo n daare n ware ba. Yedaane tɔnɔ popone ko pae n chorro de n tiina, n na bwola de wolo, naa n badwoŋi mo.

Wonnu telo na woli yedaane tɔnɔ poponem to:

1. Popone poponno aderese dem tɔn-zwe dem baŋa jazem seeni gugworo kom ne.
2. Gwaane chana da yam tɔn-zwe dem baŋa jazem seeni gugworo kom ne.
3. Bobo de wara nenɛene, “Amo badwoŋi Atega,” naa “A Chilwoŋi Katɔnɔ,” naa “A Choro Asuba,” guli se n pa kɔma (,) laam saŋe.
4. N boboom dem taa ye taane kukuanu se n maŋe kolo ŋwaane n na wora n popone tɔnɔ kom to.
5. Popone garem kateira yalo na ye tɔnɔ kom nyɔɔne to.
6. Ma taane na maŋe to n guri n tɔnɔ kom n daare n woli jeŋa tiŋim taana (subscription) nenɛene ko ye, “N badwoŋi mo” “N choro”, “Ko ye”, “N badwoŋi wom mo/N badwoŋi” de “N faro” n laam daare n popone nmo tetere yerane yere ko kuri ne, yé woli n kwo yere da. Taana yanto yadwonna ne, “Ko ye”, “N badwoŋi” vei de n tetere yere dem de “**mo**” mo se ko pa gurim dem taa lana; maana:

1. Ko ye,

Maatu mo

2. N badwoŋi,

Alageba mo

Yedaane Tɔnɔ yedaa Nyenyero

1. **Poponno wom aderese:** Aderese dem konto mo ye delo na yeini de bobo tɔnɔ kom to. Poponno aderese dem wae de wo poponno wom jazem naa jagwia baŋa gugworo kom ne mo tɔn-zwe dem baŋa ne. N jege se n popone n aderese dem maama mo n daare n woli nɔmbaa naa woŋo kodwoŋi na bere n nyenyego to ne ko ná maŋe.

2. **Chana da:** N jege se n popone de delo n na popone n tɔɔ kom to mo aderese dem kuri ne.
3. **Wara:** Wara ne “A Nu,” naa “A nu Kafa,” naa “A badwoŋi Bugabu,” naa “A nɔɔno Awea,” naa “Dé Kwo,” de yadwonna.
4. **Boboom:** Boboŋe delo na wo tɔɔ kom wone to yeini de wo boboa garem kateiri dem wone mo. N wae n bobo se n bwei n nii tɔɔ kom jwoŋinu yezura na ye tei to. N ta wae n tɛ we n lwoori wɛ se tɔɔ kom jwoŋinu wom jwoŋi ko de yezura. Gena kalo na bobo yedaane tɔɔ kom to jege se ka taa ywomma mo.
5. **Tɔɔ kom nyɔɔne:** Tɔɔ kom na tɛ kolo to jege se ko taa ye kolo na wó pa se gareno wom taa lage tɔɔ kom garem to mo. Amaa, n wane n leiri botarebia bam naa n kuri tacheiŋa yalo na maŋe to ko tɔge de n na lage n popone n pa wolo to. N wane n ma kwɛera taane n popone ne n na lage n popone n pa n badwoŋi. N na lage n popone n pa nɔn-kweo, n jege se n ta-n yei taane delo n na wó ma n toŋe se ko maŋe to mo.
6. **Gurim:** Popone kukuanu kolo ŋwaane n na wora n popone tɔɔ kom to n ke kwola garem kateiri dem ne, konto ye se n popone tɔɔ kom mo kukuanu. Laam bane o de wopwolo. Ko woli da, yé swei se n ta o se o leiri n tɔɔ kom. Konto bere we n lage se lara yam twoŋi ya ke mo.
7. **Jɛŋa titigim:** N ba-n titigi jɛŋa tɔɔ konto dwi dwonji ne. Tacheiŋa yam na wo kuri ne to de ta wó wane ya ma ya guri tɔɔ kom:
 - i. A swo-m chekke
 - ii. A swo-m
 - iii. A ware wɛ a pa-m
 - iv. A ware-m lanyerane

NB: Taane delo maama n na wó kuri se-n ma n popone jɛŋa tiŋim dem to, konto kuri ne mo n wó popone nmo tetere yerane yere dem da.

NB: *In informal letters, the language used are basically personal and private. They are letters we write to people who are very familiar to us such as friends and relatives. Make sure to use the appropriate tone, language, and follow the format and structure of informal letter writing.*

The teacher should expect different levels of achievement from learners.

Zamesem Totoŋa

1. Maŋe se ko veere maŋa kalo yedaane tɔɔ poponem na maŋe to.
2. Popone n daare n maŋe se ko veere yedaane tɔɔ nyenyero/yedaa kam na nye tei to.

The topic should be given by the teacher in the Ghanaian language of study.

PEDAGOGICAL EXEMPLARS

Problem based learning

Whole class activities:

- a. Through questions and answers, learners revise the knowledge acquired from formal letter writing.

- b. Teacher targets HP learners to summarise the responses.
- c. Learners discuss features of informal letter (e.g., sender's address, date, salutation, etc.). *Assign roles to AP, P and HP learners in the discussion.*
- d. Learners make presentations on the features of informal letters to the class.
- e. Teacher clarifies and correct learners' mistakes.

Group work/collaborative learning

In mixed-ability groups:

- a. Groups write an informal letter to a friend telling them about their holiday. AP learners to compose address of an informal letter, P learners compose salutation and introduction. Whilst HP learners write at least a three-paragraph informal letter on given topics. All learners should read the completed letter and discuss its content as a group.
- b. *Teacher provides letter writing work sheet to support AP learners*

Whole class activity

- a. Learners present their work to the class.
- b. Peers listen to the presentations and assess them based on clarity, accuracy and how many features are covered.
- c. Teacher asks learners questions to summarise the learning. *Teachers should direct questions to learners based on ability.*

WO-CHΞERO TELO BAŋA NE DÉ NA WÓ KE KA-FAŋE-KA-NII-TO

Ka-faŋe ka-nii belei tu: Ywono diinim

Maŋe yedaane tɔŋ nyenyero/yedaa na wo muri tetɔ to seina.

Ka-faŋe ka-nii betɔ tu: Ka-boŋe ka-virigi

Popone yedaane tɔŋ tayuu kom na wo kuri ne to baŋa ne.

“Popone tɔŋ n bwoŋi n badwoŋi se o ba o tɔge o di n lora de kuri.”

Ka-faŋe ka-nii bena tu: Ka-boŋe ka-yalese

Popone yedaane tɔŋ na tɛ we, ‘N se n badwoŋi beeri mo se n tɔge n vo o lora de kuri.’ N na popone tɔŋ kom n ti, laam maŋe se ko veere kolo ŋwaane n na kuri se n ma taane dem konto n tɔge to de tatei taane dem na woli se n boboŋe dem nuŋi to.

Hint (Ta-n yei konto ni ne)



The Recommended Mode of Assessment for Week 12 is **End of Semester Examination**. Refer to **Appendix G** for a Table of Specification to guide you to set the questions. Set questions to cover all the indicators covered for at least weeks 1 to 11.

WIIKA 13

Zamesem Woyum: *Maŋe poponem pipiriteo dwoa yalo na wora to n daare n pipiri ta-dwoori n ja n vu ta-doore wone (botarebia baŋa pipiriteo, tapane kuri niiri pipiriteo, pipiriteo na ba tɔge wade, de tedwonna).*

TAYUM/WOYUM 1 & 2: POPONEM PIPIRITEO

Poponem Pipiriteo

Labaare dento bere we pipiriteo ye se n pipiri ta-dwoori kuri na ye tei to mo n ja n vu ta-doore ne. Pipiriteo ne, taane delo na lage de pipiri to mo ba bwoi we **ta-dwoori** ye taane delo n na wó pipiri n vu to maa ye **ta-doore**.

Se n bere pipiriteo to

Pipiriteo berem lage se n tigisi wonnu mo se ko zeini zenzamesa se ba wane ba zane taane delo na lage de pipiri to, ba ni de kuri, ba daare ba pipiri de ba ja ba vu ta-doore ne. Chwode mo tento kuri ne:

1. **Bobo n ta wo-kura yalo na wo berem popwara kam ne to taane:** Maŋe se ko veere poponem pipiriteo de ni ŋwaŋa pipiriteo na sere daane tei to, se n daare n ta nabaara wonnu kuri niiri na jege wola yalo pipiriteo keim maŋa ne to.
2. **Ta-n jege garem ywono:** Kwaane se n maane n nii we zenzamesa wae ba gara ye ba ni ta-dwoori dem kuri.
3. **Zane tapana wone:** Bere zenzamesa se ba wane ba lware tapane dwoa, taro kwor-taŋa/ko na ye tei poponno wom yera ne to, kolo ŋwaane taane dem na lage de pipiri to, de balo na lage ba ga ta-doore dem to.
4. **Ja n boboŋa n ba wonnu telo na woli pipiriteo to baŋa ne:**
Wonnu tento tedwonna mo ye:
 - Botarebia baŋa pipiriteo de pipiriteo na ba tɔge wade.
 - Pipiriteo na ke ko maŋe de nabaara kikia wonnu to kuri niiri.
 - Ta-gungwoli naa nonogo taana
 - Ka-kwei botarebia ka-yeiri daane
5. **Ke pipiriteo n nii:** Bobo de tapane delo na ye mwale to se n laam daare n ta-n ke n diini delo na chamma to baŋa ne.
6. **Zege ka-ke ka-yɔɔre de lane baŋa ne:** Ta de zenzamesa se ba taa yei we taane dem kuri de kolo ŋwaane tapane dem na popone to jege ŋwaane ko dwoi n na wó weeni n pipiri taane ko tɔge de botarebia bam dedoa dedoa kura na ye tei to.
7. **Ma leile ywono wonnu n toŋe:** Ma pipiriteo chwodea kalo na wo ntanɛɛte baŋa ne to, botarebia de ba kura tigusim dem, de wonnu telo dede na wo ntanɛɛte baŋa ne to n ma-n zeini n tetere tɔnɔ zamesem baŋa ne. Amaa, n jege se n bere zenzamesa ba na wó ma wonnu tento dedoa dedoa ba toŋe tei to mo se ka-ma te ka-toŋe dae mwale.

8. **Yuudwonna totona garem de ba zeina bobona berem:** Ta de zenzamesa se ba nii da pipiriteo ba daare ba ta kolo ba na ne to ba bere daane se ba ma ba deimisi ba totona dem.
9. **Tapana na meene ya te wonnu to pipiriteo:** Laam pipiri tapana na meene ya te wonjo vekke to taane ne totona yadwonna (Maana, taane dim, yezura niim, naa jena totona wonnu) se n ta-n jege ywono pipiriteo kom konto dwi de keim bana ne.
10. **Kwoori zenzamesa se ba taa lage zamesem:** Ta de zenzamesa se ba kwaane ba nii chwei selo ba na wo tge da ba ma ba ke pipiriteo totona dem ba nii to se ba ywono totona dem konto bana ne vu yiga.

NB: Remember to adapt your approach to your students' levels and needs, and provide supportive guidance throughout the learning process.

Poponem Pipiriteo Dwoa

Poponem pipiriteo dwi dwi mo wora ye yanto yadwonna mo ye

1. **Botarebia bana pipiriteo:** Ka pipiri taane ko tge de botarebia kura na ye tei to ne botarebia bam dedoa dedoa kura na ye tei tapane dem wone to mo se ko dae taane dem maama kuri na wo ga de toore tei to.
2. **Ka-pipiri taane n na lage tei to:** Pipiriteo konto weeni ko tge taane na ye se de taa hane tei to mo ye de jege ta-gungwoli na wo pa se taane dem kuri nuni ye de bere poponno wom kwor-tana kam na ye tei to/ko na ye tei poponno wom yera ne to.
3. **Nabaara kikia wonnu kuri niiri pipiriteo:** Taane dem pipiri de tge nabaara kikia de taane na wo ta tei se de taa ywomma to mo.
4. **Pipiriteo na tge wadaa:** Pipiriteo konto nii se ta-doore dem tge wadaa kalo ba na me ba popone ta-dwoori dem to mo.
5. **Ni gwana pipiriteo:** Ba ke pipiriteo konto dwi lui sam ne, We di ne, poletgesa keim mana ne, kote ne, de jei sedwonna ne. Pipiriteo konto keim mana ne, nono mo yeini o wo hane ye wodwoni na zege o twe-o to laam ma ta-ge o pipiri o hane de o bere babam.
6. **Pipiriteo na ba tge wade to:** De ye taane pipirim delo na ba ke de tge wadaa to mo, ta-doore dem kuri, de kwor-tana, de kolo gwaane ba popone de to wae de ye de yera de ta-dwoori dem. Pipiriteo konto wae ko le wonjo ko yage naa ko woli wonnu na tere ta-dwoori dem ne to.
7. **Tapane kuri niiri pipiriteo:** Pa se ta-dwoori dem kuri dem de kolo gwaane ba na popone de to taa jege gwaane de pipirim mana ne se ko dae botarebia bam kura na ye tei tapane dem wone to. Pipiriteo konto dwi te tapane dem na hane kolo taane to, kolo gwaane de na popone to, balo na lage ba ga pipiriteo kom to, wonnu telo na pae taane dem ywomma to, de botarebia bam na nye de balo to taane mo.

NB: There are more types but just concentrate on these for now.

Ka-ke pipiriteo ka-nii

Tapana mo tento kuri ne se á ma á zamese pipiriteo keim.

NB: Teacher should give text examples in English and translate into the Ghanaian language of study. Also start with texts that are appropriate for the level of learners and gradually increase the difficulty as learners become more confident in their translation skills

1. **Tapuni mwallo:** Pipiri tapum-mwallo n zege ta-dwoori ne n ja n vo ta-doore ne se n nii se botarebia bam popone ba tɔge chwoŋa ye taane dem de popone de tɔge taane mɔɔnem chwodea kam.
2. **Ta-gungwoli:** Zamese n na wó ke tei n pipiri ta-gungwoli, taana yalo na ba bere yiseena to, de nɔn-kwe taana de sinseiri to.
3. **Garem kateiri kukwi:** Pipiri garem kateiri kukwi se n daare n pa se kura nuŋi jase.
4. **Tapane na meene de tɛ woŋo vekke to:** Pipiri taane na meene de tɛ woŋo vekke taane ne (Maana, taane dim, yezura niim baŋa ne, jeŋa totoŋa) to se n zamese botarebia balo ba na mae ba toŋe jei dwi dwi ne to.
5. **Botarebia yuu ne pipiriteo:** Pipiri tapane dem tetere (Maana, seina taane, sensɔle kukwi) se n ma-n zamese n na wó ke tei se ta-doore dem kwor-taŋa, de na popone tei, de wonnu telo na wó woli de se de taa lamma to taa nye de ta-dwoori dem.
6. **Labaare atekela:** Pipiri labaare taana se n ma-n zamese pipiriteo kachege na ye tei to ye ko kwor-taŋa de wo zage.
7. **Nɔɔna balei lara:** Pipiri nɔɔna balei naa nɔn-kɔŋo lara (Maana, nɔɔna na wo da yiga ne to na lare de ba ni, bwia de ya leira) se n ma-n zamese n na wó ke tei n pipiri ta-doore dem se de bere kolo ŋwaane ta-dwoori dem poponno wom na popone tapane dem to de o kwor-taŋa.
8. **Ka-yeiri wonnu daane pipiriteo:** Kwei n pipiriteo kom n maŋe de babam nyem (Maana, nɔɔno na yei pipiriteo keim chekke to nyem, magazini pipiriteo) se n zamese wonnu tedwonna n woli da.
9. **Ka-ke ka-tetere pipiriteo:** Ma taane delo maama n na lage to n popone tapane se n daare n pipiri de n ja n vu ta-ge ne, nam kwaane se n ma botarebia balo na maŋe to n toŋe se taane dem kuri veere jase.
10. **Yuudwonna totoŋa garem:** Kwei taane delo n na pipiri to n pa n dwonji se o ga o daare o ta wonnu telo o na ne to se ko pa n ywono vu baŋa pipiriteo keim maŋa ne.

Zamesem Woyum

1. Maŋe se ko veere jase poponem pipiriteo na ye kolo to.
2. Ta poponem pipiriteo dwoa yatɔ.
3. Bwe poponem pipiriteo dwoa na wo muri yatɔ to bobwea.
4. Bwe wonnu tetɔ telo n na jege se n nii to bobwea maŋa kam n na wora n ke pipiriteo to.

PEDAGOGICAL EXEMPLARS

Problem-Based learning

Whole class activity

- a. Teacher leads learners to revise the rules of interpretation through questions and answers.
- b. Teacher leads the discussion of translation by asking HP learners to define translation. Allow P/AP learners to redefine the definition in their own understandings.
- c. Teacher tasks learners to mention at least one feature of translation (e.g. Cultural competence, communicative situation, Knowledge of the lexicon in both languages, use of correct registers, etc.). Teacher then leads the discussion focusing on feature.
- d. Teacher tasks learners to mention at least one type of translation.
- e. Teacher leads HP/P and AP learners to discuss some types of translation (e.g., word-for-word, meaning based, unduly free, etc.).

Group work/collaborative learning

Mixed ability group

- a. In mixed ability groups, learners read a text of about 200 words (*text should be chosen to align with students' interests and be a suitable GESI topic*) and translate it from the source to a target language. Assign the following roles:
 - Task HP learners to lead the groups to read and take notice of topic sentence and identify various ideas in the text.
 - Task P learners to write the identified ideas.
 - Task AP learners to read the identified ideas out for clarification.
- b. Learners in mixed ability group translate the text from the source language to the target Ghanaian language ensuring the use of appropriate registers and ensuring that it makes sense.
- c. Learners make a presentation of their work for discussion under the guidance of teacher where P and AP learners will read the given text in the source language and the HP learners will read the translated target language.

Individual work

Individual learners translate a one paragraph text from a source language to a targeted language. Encourage learners to respect each other's' views.

Text should be chosen to align with students interests and be a suitable GESI topic. Some key words and/or context may need to be provided for AP learners.

WO-CHEERO TELO BAŊA NE DÉ NA WÓ KE KA-FAŊE-KA-NII-TO

Ka-faŋe ka-nii belel tu: Ywono diinim

- Popone n daare n maŋe se ko veere poponem pipiriteo dwoa yam yadwonna.
- Bwe poponem pipiriteo yede sem sedwonna bobwea.
- Bwe poponem pipiriteo kom nyenyero.

Ka-faŋe ka-nii beto tu: Ka-bone ka-virigi

- Pipiri feilim taane na jege botarebia bia yatɔ naa balo na dwoi konto to n ja n vu Kasem ne.
- Ga ta-doore delo n na pipiri to kelase ne se ba cheigi.

SECTION 5: REVIEW

This section covered indicators that were taught in weeks eleven, twelve and thirteen. Learners were to compose argumentative essays and compose speeches and articles. They were also supposed to compose informal and formal letters. Moreover, learners were to apply translation types to translate texts from a source to target language. Some types of translation were also considered. These were: word-for-word, meaning based, unduly free, etc. To help learners demonstrate the skills of composition and translation, teachers were encouraged to use effective and varied pedagogies. Learners were encouraged to share opinions and ideas amongst themselves to help them exhibit the skills of composition on given topics bordering local and global issues. Translation skills and strategies were also taught to enable learners develop skills in analysing, understanding, and rendering texts from one language to another. Translation will also help learners become good listeners and interpreters as well. Finally, varied assessment forms were employed to test learners' knowledge and understanding of the key concepts taught.



APPENDIX G: END OF FIRST SEMESTER EXAMINATION

Nature of the paper

The end of semester exams paper would be made up of two sections. Section A and B. Section A would be made up of 40 multiple choice questions and Section B will be made up four parts. Part I will be on essay writing where learners will choose one essay question among four questions. Part II will be on Language and usage where learners answer ten questions for 10. Part III will be on comprehension. Learners will read a passage and answer 5 questions. Part IV will be on translation. The questions for the end of semester exams should cover all topics taught from week 1 to 12.

Resources needed

1. Venue for the examination
2. Printed examination question paper
3. Answer booklet
4. Scannable paper
5. Wall clock
6. Bell, etc.

Guidelines for setting test items

- a. Multiple choice
 - The stem should be clearly written,
 - The options should be plausible and homogenous in content
 - Vary the placement of the correct answer
 - Repetition of words in the options should be avoided, etc.
- b. Essay type
 - Make the instructions clear
 - Do not ask ambiguous questions
 - Do not ask questions beyond what you have taught, etc.

Sample Questions

Section A: Multiple Choice

1. Which of the following is NOT a possible syllable structure in your language?
 - a. CV
 - b. CVC
 - c. VC
 - d. V
2. According to function, under which category can affixes be grouped?
 - a. Class changing
 - b. Class giving
 - c. Class insisting
 - d. Class classifying

Section B: Essay

1. Explain the following terms and give two examples each

- i. affix
- ii. borrowing

Table of Specification

Weeks	Focal Area(s)	Type of Questions	DoK Levels				Total
			1	2	3	4	
1	Syllable	Multiple Choice	1	-	-	-	1
		Essay	-	-	1	-	1
2	Tones	Multiple Choice	-	1	-	-	1
		Essay	-	-	1	-	1
3	Main ideas in conversation	Multiple Choice	-	1	-	-	1
		Essay	-	-	-	-	1
4	1. Intensive reading 2. Extensive reading	Multiple Choice	1	1	1	-	3
		Essay	-	-	-	-	0
5	Affixes	Multiple Choice	-	-	1	-	1
		Essay	-	-	-	-	0
6	Conjunctions	Multiple Choice	2	-	1	-	3
		Essay	-	-	1	-	1
7	Word formation processes	Multiple Choice	1	1	2	-	4
		Essay	-	-	-	-	0
8	Phrases	Multiple Choice	2	1	1	-	4
		Essay	-	-	1	-	1
9	The Clause and its Types	Multiple Choice	1	1	1	-	3
		Essay	-	-	-	-	0
10	Punctuation Marks	Multiple Choice	4	2	1	-	7
		Essay	-	-	1	-	1
11	Composition	Multiple Choice	1	2	2	-	5
		Essay	-	1	-	-	1

Weeks	Focal Area(s)	Type of Questions	DoK Levels				Total
12	Formal Letter and its Features	Multiple Choice	1	1	1	-	3
		Essay	1	1	1	-	3
	Total		15	13	17	0	45

Marking Scheme

Section A: Multiple choice

- Which of the following is NOT a possible syllable structure in your language?
(c) VC – 1 mark
- According to function, affixes can be grouped under one of the following
(a) Class changing – 1 mark

Section B: Essay

- An affix is a **grammatical element** or **morphemes** that is added to the beginning or end of a **word** to **change** or **maintain** its **meaning**.

Award 4 marks if the key words are featured in the definition.
Award 3 marks if 5 of the key words feature in the definition.
Award 2 marks if 3-4 key words occur in the definition.
Award 1 mark if 1-2 key words occur in the definition.
 - Borrowing is a **word formation** process where **languages adapt words** from other languages and add them to their **vocabulary inventory**.

Award 4 marks if the key words are featured in the definition.
Award 3 marks if 5 of the key words feature in the definition.
Award 2 marks if 3-4 key words occur in the definition.
Award 1 mark if 1-2 key words occur in the definition

POPWARE SEREDO TU: KADIRI KIKIA

TAYUU: NABAARA KIKIA DE DAM DIM

Tayu-balaja 1: Nabaara Kikia

Berem Teena Balwa: *Ye n daare n kwei wonnu n yeiri daane ko tɔge kadiri kikia na vei tei nabaara dwoa yalo na wo Ghana ne ko woli de leile kikia de daanem kadiri bɔna ne*

Berem Teena Kamuna: *Ka-ni Ghana nabaara dwoa yam dedoa dedoa kadiri kuri de ka-ma ya ka yeiri daane.*

Hint (Ta-n yei konto ni ne)



Individual Project Work should be assigned to learners by the end of Week 14. Ensure that the project covers several learning indicators and spans over several weeks. Also, develop a detailed rubric and share with learners.

INTRODUCTION AND SECTION SUMMARY

This section covers weeks 14-16. It discusses marriage as a traditional institution and a cultural rite. Learners will be introduced to the concept of traditional marriage and marriage rites. They will learn about the significance of marriage, types of traditional marriages and the processes involved in performing marriage rites in traditional societies. Learners will also learn how marriages are performed in other cultures and some contemporary trends affecting traditional marriage rites. Knowledge in this will help learners to acquire some cultural knowledge regarding marriages. It will help in the preservation of culture, transmission of culture and promote moral uprightness. It will again help understand the emerging trends related to marriage. The section will further help learners obtain the appropriate registers to communicate effectively. This section is essential for learners to be grounded in Ghanaian language and culture. The section equips learners with foundational knowledge and functional understanding of cultural studies regarding marriage rites. The teacher is encouraged to employ interactive pedagogical strategies, resources, differentiation and assessment strategies to support learning. *(It should be noted that discussions here are limited to a few cultures. Teachers should teach what pertains in their culture)*

The weeks covered by the section are:

Week 14: The concept of Marriage and its significance (Kadiri na ye kolo to de de nyɔɔre)

Week 15: Performance of Marriage in other cultures (Nabaara yadwonna kadiri kikia)

Week 16: Marriage and some modern trends (Kadiri de leile wonnu na vei tei to)

SUMMARY OF PEDAGOGICAL EXEMPLARS

The Pedagogical Exemplars include many approaches to teaching Ghanaian language concepts.

Problem-Based Learning (PBL) involves methods in which complex real-world problems are used as the medium to promote learning of concepts and principles as opposed to direct presentation of facts and concepts. It includes specific approaches such as individual learning, pair work, mixed-ability/gender groupings, role-play and whole class activities. These approaches can promote the development of critical thinking skills, problem-solving abilities, and communication skills. It can also provide opportunities for learners to work in groups to promote collaboration, find and evaluate research materials to promote life-long learning. For the gifted and talented learners, additional tasks are assigned to 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 pronunciation problems and skilfully resolve misconceptions and errors.

ASSESSMENT SUMMARY

The modes assessments outlined for this section are designed to provide a comprehensive evaluation of learners' grasp of key concepts and skills. These assessment methods will help identify strengths, address learning gaps, and guide instructional decisions to enhance student achievement. The recommended assessment mode for each week is:

Week 14: Dramatisation (ka-lwoni ka-ke kweera)

Week 15: Case Study (Ka lelage ka nii)

Week 16: Research (Lelagem)

*Refer to the “**Hint (Ta-n yei konto ni ne)**” at the key assessment for additional information on how to effectively administer these assessment modes.*

WIIKA 14

Zamesem Woyum: *Bwe chwodε selo na wora kadiri kikia ne to de nyɔɔre delo de na jega nabaara kikia banja ne to.*

WOYUM 1 & 2: KADIRI

Kadiri na ye kolo to: Kadiri ye chwoŋa na peini ko tɔge wadaa na vei tei ko pa baaro de kaane se ba se se ba ba daane ba taa ye baaro de o kaane to mo. Kadiri maa ta ye nabaara kikio kolo na jaane kaane de baaro ko tui daane ko tɔge de nabaara kadiri naga na ye tei to. Kasena jeŋa kam ne, kaane naa baaro ná bege o ti, o jege se o di kaane mo se o tiŋi o dwi.

Kadiri chullu kikia: Kadiri kikia ye kikio kolo maama na ke se ko pa chwoŋa se kaane de o baro taa wo daane to mo. Ghana ne, kadiri kikio dae kaane de o baro wom yerane nyem. Ko ye kolo na jaane baaro wom dwi, kaane wom dwi, de ba chorro maama ko tui daane to mo. . Chullu kikia yam yadwonna Kasena jeŋa kam ne mo ye: peiga keim, charem, para seem, tebera/ ka-do cheeni/kayiiri, gwoŋina, kaane kwaga wonnu/ka-kwεero, etc.

Kadiri nɔɔyɛ de kadiri chullu kikia: Kadiri de kadiri chullu kikia nyɔɔre mo ye: nabaara wonnu ba jia, *ko pae nabaara kikia ke ya twoŋa, ko pae zula de negero, nimɔɔ, ko pae bia balo ba loge to jege tiina, ko pae baaro de o kaane wom kwogili daane, de tedwonna.*

a. Nabaara wonnu ba jia

Ko nuŋi faŋa, kadiri chullu kikia yam yeini ya ke pa ko tɔge nabaara kikia mo. De ko de, leile kikia yadwonna wae ya leira pa se ba woli wonnu tedwonna da ye de konto maama de, ko ta ye bedwe mo de faŋa kikia yam beŋwaane leira yam ba tiini ya dage konto. Konto mo pa se nabaara kikia ba jia.

b. Kadiri keim maŋa ne, kikeeru tedwonna wora ne baaro wom tiina naa o chorro na wó vu ba ke kaane wom tiina peiga to, kaane charem de kaane kwaga wonnu pεere/ka-kwεero. Ba zamese kadiri kikeeru tem te keim maŋa ne mo, konto maa bere we ko ye ni lara woŋo mo.

c. *Zula de Negero*

Kadiri jaane zula ko tui ko pae balo na zo daane to de ba dwi tiina maama mo. Nɔɔna nae balo na zo daane to se ba taa ye balo na nege ba tetere ye ba ti yiga se ba lo bia ba daare ba nii ba banja ne to mo. Konto pa se kateiri delo ba na zoore de wone to nɔɔna nege ba ye ba zuli ba lanyerane.

d. *Nimɔɔ*

Kadiri ye niseem woŋo mo na jaane dwi ko tui daane. Kikio kom jaane kaane wom de o baro wom tiina, ba badwonna de ba chorro mo ko tui daane. Konto maa pa se ba na pwola se ba lare daane ye ba nae kwia da tei ne. Ko jaane dwoa dwi dwi ko ke daane pae zoorem ywomma ye ko jaane zurim ko tui logo wone.

e. *Ko pae bia balo ba loge to jege tiina.*

Kadiri ye chwoŋa mo na jaane dwi twoŋim ko tui. De maa pa se bia bam jege tiina ye ba yei dwi delo wone ba na nuŋi to, konto maa pa ba chwoŋa se ba de wane ba taa tei dwi dem jejegero jwa seeni. Ko woli da, kadiri woli pae bia wae ba lwara ba dwi dem naga kam na tole tei to.

f. *Ka-kwogili daane*

Kadiri ye chwoŋa mo na pae nɔɔna nae badwonna pae ba kwogili ba ba ŋwea ne. De pae kaane de o baro wom nae kwia de pɛɛra na wó zeini ba to. Konto ta ye chwoŋa mo na pae pwola se sarepeiga wane ka ke kaane de o baro laŋa ne.

Kadiri dwoa Ghana ne: Kadiri dwoa yato mo wora Ghana ne. Dwoa yam mo ye, Wadaa chwoŋa, Wechwoŋa ne (Kiristabia, We-ɔɔna) de Nabaara chwoŋa kadiri. Nabaara chwoŋa kadiri dem tɔge nabɔɔ mo. Zamesem dento ne, dé wó bwe wonnu dede mo nabaara chwoŋa kadiri dwoa yam na wo Ghana taane dwoa yam wone to baŋa ne.

Kadiri dwoa yanto mo dé jege Kasene nabɔɔ ne: ka-cha-ka-le, ka-kwei-ka-yei, ka-che-ka-ja, lua, kanyane, lira/jwom de pɛɛre kaane.

Kadiri dwoa yalo na wo Ghana nabɔɔ dwoa (ethnic groups) yadwonna ne to mo tento kuri ne:

- Asante: Aware pa, adehye wareɛ, afenaa warereɛ, kuna awareɛ
- Dagombas: Diɛŋ, Nyuyɔ ŋmabu, Payafaa, Paya zubo, Zaŋ ti pua, Dɔyiri, payipini
- Ewe: Fomesrɔ̃, Ahiasrɔ̃, Akotsotso
- Ga: Hemɔfeemɔ, Kuayeli or kulayeli, Shia gbla
- Mfantse: adehyewar/ahenwar, esiwaa, ayetsew, ebusua/wɔfaba awar

Kasena Kadiri Dwoa

Ka-cha-ka-le: Dento mo jege zula kadira yam maama ne, ye konto mo Kasena mae ba di ba kaana kuni dede. Kadiri yeini de ye nimɔɔ mo na jaane kaane wom de baaro wom sɔŋɔ tiina de tui daane pa se ba ye woŋo kodoo. Bakeira ná bega, o yeini o tɔge nɔn-keiri naga kam mo se ko bere we o laam ye baaro mo. Nɔn-keiri ne sem sedwonna mo ye bakeira kam kwo na wó le kaduga o pa-ka se ka de laam taa vare ka yera to de ka tetere na wó lo ka diga to. Kikia yanto maama bere we maŋa yi se o de tiŋi o dwi. O laam ná jeeri busankana o bohare na de to, o maa swo. O wae o jeeri kaane wom jei dwi dwi ne nenɛene buga chwoŋa ne, gaao chwoŋa ne, lua naa kwɛɛra jei ne.

Bakeira kam de o yuudwonna laam wó taa yere busankana kam mo ko taa nii ba na tu ba lware o sɔŋɔ jei to. Ba ná lware busankana kam sɔŋɔ jei, o de o badwonna bam laam wó zaŋe mo ba vu sɔŋɔ kom se ba daane peiga de ba gwoori de namwale. Ba na yi da, sɔŋɔ kom tiina wae ba lware kolo ŋwaane baara bam na tu da to beŋwaane ba lage ba zo nenɔŋa zola mo nenɛene garebwoɔ, amaa baara bam tetere mo wó ta ba veiŋa kam kuri.

Peiga kam keim kwaga ne chwoŋa na peini, ba laam wó bobo katɔɔ kom charem. Ba wae ba vei da ko yi begera de ba gwoora, ye, suni de sana. Konto kwaga ne, katɔɔ kom ná jege nenɔna bam o vei se o yage mo ba wae ba gane o ba ja ba viiri. Ba ná jaane katɔɔ kom ba yi sɔŋɔ, ba yeini ba mage wula mo. Tega ná poore, ba laam wó ta buko wom tiina we ba na beeri ba buko wom, o wo banto tei ne mo. Buko wom tiina bam de baa da ba se konto, ba maa wó ta we ba ja buko wom ba jwoori. Kan-banna bam de maa laam wó lwoori ye ba de tiina bam nia na maŋe daane, ba laam maa vu ba se para. Maŋa kanto mo kan-banna bam wó ja che-beɔ ba vu ba kaane wom kwo sɔŋɔ kom ba ke chulu kolo ba bwoi we para seem to. Paga jeŋa kam ne, ko ná yi da yagera, buko wom nabwa laam wó zaŋe ba vu ba duri kayiiri naa ba vu ba ke a nako jei ba done cheeni. Kateira yadwonna ne, buko wom ná ye o

nu buko-kwea, o banna bam wó vu buko wom sɔŋɔ de zola nenɛɛne muni, sana (sa-sɔŋɔ) de boŋɔ, ba ke chulu kodwoŋi ba na bwoi we *nyeem* to.

Baaro wom dam na daga, o laam wó pa se o kaane wom nabwa ba se ba ke gwoŋina amaa konto zaa dae lela mo. Gwoŋina yam ye se ba go kukura, boŋɔ de cheeni mo ba pa ba. Konto kwaga ne mo ba laam wó wane ba pa kaane wom kwaga vara. Kikio kom konto mo ba bwoi we *kakwɛɛro* to. Vara bam ye naao dedoo de pei serepe mo ko woli de vaane derepe, namwale de gwoora. Amaa kaane kwaga wonnu pam ba tia kasoŋɔ ne. Kokuri to, vara bam pam kwaga ne ba ta yeini ba pa patoore pia (lira/jwom pia) ba woli de namwale, vɔɔ de chwoɔ, se ko ma ko guri.

Ka-che-ka-ja: Dento ye delo baaro wom na chege katɔɔ kom pwola ne o swo to mo. Baaro/nenɔno wae o maane nenɔna badwonna de na lage buko wom to ni ne, o nam na ba lage se wonto ga katɔɔ kom to ŋwaane, o maa ke lela o pa o yuudwonna che katɔɔ kom ba ja. Ko woli da, baaro yi wae de sui buko pa o de o badwonna che-o ba ja ye o yaa dae o katɔɔ de. Ba laam ná wuli kaane wom, ko kwaga ne, baaro wom wó ke kadiri wonnu telo na maŋe to ye kaane wom ji wonto nyene. Kuni dede, kaane wom yeini o wae o maŋe banzore dento dwi dwonji wone.

Ka-kwei-ka-yei/ pɛɛre: Kadiri dwi dento wae de ye we nɔɔno; kaane naa baaro mo kwei buko o pa o faro naa o badwoŋi se o ma o ke o kaane.

Kanyaane: Konto te kaane na wó ja nyaane o vu o baro sɔŋɔ, naa o choro ná tɔge-o o vu o baro sɔŋɔ pa se o baro wom, o chorro naa sɔŋɔ kom bu wolo maama wane o lɛɛro o swo buko wom konto to mo.

NB: *Berena zeini zenzamesa se ba lelage kadiri dwoa yadwonna ba woli da.*

Kasena na ke ba nabaara kadiri tei to

Dé nam lage dé da yiga dé ŋɔɔne kadiri na vei tei Kasena ŋwea ne to mo.

Kadiri chullu chwei: Chwei selo ba na tɔge da ba mae ba ke nabaara kadiri to ye dwi dwi mo beŋwaane ko tɔge n na nuŋi Ghana te-ni delo to mo. Kasena nabaara de nam tɔge chwei dwi dwi mo ba mae ba di ba kaana ko zege katɔɔ lagem/charem se ko yi kadiri dem tetere. Kadiri keim pɔɔre kuni betɔ mo; se kadiri keim laam ke (boboia kam ne), kadiri keim maŋa ne, de kadiri keim kwaga ne.

1. Se kadiri keim laam ke (boboia kam ne)

Peiga keim/charem: Kasembu ŋwea ne, kadiri ba pɔɔɔ de ke, de jege se de tɔge chwei sedwonna mo se ko pa de taa ye chekke. Kanto ye maŋa kalo **nenɔno** (baaro) na ne buko ye o boboia zo o pa o lage se o swo-o o ma o ke o kaane to, o wó vu o na buko wom tiina mo. Baaro wom tiina naa o yuudwonna na vei buko wolo ŋwaane to ba bwoi o we **katɔɔ** mo. Ba na vei ba ke peiga kam ba ta ba boboie dem, konto kwaga ne, ba jaane wonnu mo ba via buko wom sɔŋɔ ye kikio kom konto ye charem dem mo. Veiŋa kanto maŋa ne mo katɔɔ kom de baaro wom dwi dem mae ba maane wonnu katɔɔ kom naa baaro wom dwi na ye tei to baŋa ne. Ba ye tontorjena na, ba ye zula tiina na, ba jege jawe-kenkagele na, ba ye jajara na, ŋweena naa cherem wo dwi dem wone na, se ba wane ba ma ba kuri ba boboia. Ba yeini ba jaane gwoori de namwale mo ba vei ba ke peiga kam. Se ko ná ye charem dem, gwoori, suni de ye mo ba mae ba ke.

2. Kadiri keim maɲa ne

Kadiri dem tetere wone: Kanto ye maɲa kalo baaro de o kwaga na jaane Kadiri chulu wonnu telo maɲe mo ba vei kaane wom kwo soɲɔ se ba ma ba toɲe se ko tɔge de kateiri dem naa dwi dem konto na ke kolo nabaara chwoɲa ne se ko bere kadiri to mo. Ko ye fefeo woɲo mo kasembu tei ne se ba wuli kaane wom se ko bwoɲi o baro wom yere se ko bere we banto laam ye kaane de o baro mo. Nenɔna bam ná jaane ba kaane wom ba zo diga, tega ná poore, ba wó toɲe nɔɔno mo kaane wom tiina tei ne se ba ta ba bere ba banto mo na jege ba buko wom tei (tebera wó ke), nabwa cheeni dono, para seem, vara pam, de kolo maama na maɲe to laam maa twoɲi ko maa kea.

Kadiri keim kwaga ne

Kadiri kwaga ne: Ko tɔge de kadiri dwi delo de na ye to mo. Maɲa kanto mo ba yeini ba ke gegana se ko bere wopwolo se ba daare ba zaane ka-dooro wom ba jaane ba ba dwi dem wone to. Ba wó sa jɔɲɔ naa ba leeni kan-baro wom soɲɔ kom ne tete ne. Mo maɲa kalo de ba na mae ba kwei baaro wom de o kaane wom kwia se ba jeiɲa ja lane to. Kanto mo ye maɲa kalo ba na jege kaane ye ba jege tembaaro soɲɔ ye kolo na maɲe se ba taa ke kadiri ɲwaane to laam twoɲi ne kolo na maɲe ko tole baɲa ne to.

Zamesem Totoɲa

1. Maɲe kadiri na ye kolo to.
2. Popone kadiri dwoa yatɔ ko tɔge de nmo nabaara kikia n daare se n maɲe se ko yé muri yalei, ya kura na ye tei to.
3. Maɲe chwei senu na bere we kadiri jege ɲwaane abam nabaara kikia ne to.

PEDAGOGICAL EXEMPLARS

Problem-based-learning

1. Whole class discussion
 - a. Teacher discusses the concept of marriage and its significance with learners through brainstorming.
 - b. Each learner writes/mind maps one page on a type of marriage in the culture (kinship marriage, widowhood marriage, elopement, etc.) and shares with the whole class.
 - c. Learners role-play the traditional marriage processes in the culture and discuss its significance.
 - d. Teacher debriefs after the role-play and leaves time to wrap up and summarise the discussion for learners.
 - e. Group work/collaborative learning:
2. Mixed ability
 - a. Class watches a video or listen to an audio on traditional marriage rites being performed.

- b. Discuss the content of the video/audio in mixed ability groups. *Teacher should remind students to respect the traditions of other cultures and the views of others.*
 - c. Each group makes a presentation on the performance of traditional marriage they watched/listened to.
3. Whole class discussion
- a. Learners to ask questions about the presentations for clarification. Learners should focus on the items that are presented to the bride's family and the various rites that are performed during the rites.
 - b. Teacher debriefs and synthesises learners' ideas to correct misconceptions.

WO-CHĒERO TELO BAŊA NE DÉ NA WÓ KE KA-FAŊE-KA-NII-TO

Ka-faŋe ka-nii belei tu: Ywono diinim

Bere n boboŋa nabaara kadiri chwei selo na wora abam nabaara kikia ne to baŋa ne.

Ka-faŋe ka-nii betɔ tu: Ka-boŋe ka-virigi

1. Maŋe se ko veere chekke kolo ŋwaane nɔɔna na swo kaana naa ba zoore banna nabaara kikia chwoŋa ne to.
2. Bwe kolo ŋwaane chorro naa tiina na jege se ba lelage kadiri wone se ba daare se de ke to.

Ka-faŋe ka-nii bena tu: Ka-tiini Ka-boŋe ka-yalese

1. Ye n nii nabaara kikia na jege nyɔɔre delo de pae nabaara chwoŋa kadiri to de zeina yalo na wora ya pae nɔɔna bam tetere, ba dwi dem de ba kateira yam to.
2. Zane n nii nabaara kadiri lane de de chɔgem ko tɔge boboŋa dwi dwi baŋa ne.
3. Lelage n nii nabaara kadiri na ke kolo nɔɔna ŋwea, kaana chega chwei niim de nabiina zoorem baŋa ne to.

Hint



Individual Project Work should be assigned to learners by the end of this week. Ensure that the project covers several learning indicators and spans over several weeks. Also, develop a detailed rubric and share with learners.

WIIKA 15

Zamesem Woyum: *Kwei Kasena nabaara kadiri kikia yam n ma n yeiri de dwi gɛ nabaara kadiri kikia Ghana ne.*

WOYUM 1 & 2: KADIRI KIKIA NABAARA DWOA YADWONNA NE

Kadiri ye nabaara kikia mo na jaane kaane de baaro de tui daane ko tɔge de nabaara kadiri naga na ye tei to. Baaro wom de kaane wom nam mo jege se ba sɛ we ba wó zo daane se kadiri laam ke. Ghana kateira yam ne, kadiri chullu ye wonnu telo na yeini te ke se ko daare se baaro de kaane wane ba zo daane to mo. Kadiri chullu kikia nam dae baaro wom de kaane wolo ba na lage ba zo daane to yerane totoŋe, amaa ko ye se ba sɔŋɔ tiina de taa woli da mo. Bobwea yalo na wo kuri ne to bere Ghana kateira yadwonna na ke ba nabaara kadiri tei to mo:

Ankara tiina na ke ba nabaara kadiri tei to

Ankara ne, baaro wom de kaane wolo na lage ba zo daane to sɔŋɔ tiina ná sɛ se ba zo daane, ba laam bwoi ba we nɔɔno de o kaane mo. Ankara tiina sɛ leile leira yalo na tu kadiri wone to ne Kirisitabia de Wejɔɔna kadiri na ke tei to.

Baaro wolo na ti o yiga se o swo kaane naa kwo wolo na ti o yiga se o swo kaane o pa o bu to beeri mo se o nii kaane wolo o yi na su to.

- i. **Musunɔtswaa** (ka-kwei busankana ka-pa): Kaane na jege puga ye o nuɲi sɔŋɔ kolo ba nege ye ba zuli ko to ne, baaro wom tiina yeini ba toŋe nɔɔna mo kapua kam sɔŋɔ tiina tei ne se ba ta de ba we kapua kam ná loge ye ko ye busankana, ba wó swo ka ba ma ba ke ba kaane.
- ii. **Henɔbaatsee** (busankana kam tiina na wó pa chwoŋa to): Busankana kam sɔŋɔ tiina de nam ná ne bakeira na nuɲi sɔŋɔ kolo na jege totoŋ-ne na lamma to, busankana kam tiina yeini ba ta de bakeira kam tiina mo se ba pa ba bu-baaro wom de banto bukɔ wom zo daane ne ba ná ke nɔɔna. Bakeira kam tiina ná sɛ, banto laam mo wó nii busankana kam baŋa ne se ka ke nɔɔno ko taa nii maŋa kam ka na wó zo ba bu-baaro wom to.
- iii. **Yoohewiemo** (bakeira kam tiina naa o chorro na wó beeri kaane ba pa o to): Konto ye busankana kam kwo de bakeira kam kwo na sɛ se ba bia bam zo daane to mo. Maŋa kadwoŋi ne, bakeira kam nu naa o nakwa wae ba lage bukɔ ba pa-o.

Ba nabaara kadiri dem bobo de Agboshimɔ (bworo magem) mo, Kpelemɔ ke Henɔtoobo (kadiri dem sɛem de gar-vɔɔro pam) maa saŋe. Fotoyeli (nabaara wodi-kuri ba na mae kamaana, abe nuga de ywon-kora ba saŋe to) de Gbalaniihamɔ (kaane kwaga wonnu) de maa saŋe. Ba bwoi kolo na yeini ko ke ko kweeli to we Yookpeemo (kadiri natɔga kam tetere). Kaane wolo na wane o tɔge ne sento maama o ti to mo ba bwoi o we Boi Ekpaa Yoo (gar-vɔɔro teredo kaane).

Fante tiina na ke ba nabaara kadiri tei to

Fante na nuŋi gambwe dwi dem wone to ne, kwo mo yeini o swo kaane o pa o bu. O maa wó pa-o peo se ko bere we o bu-baaro wom bege o yi kaane dim. O ta yeini o pa o bu-baaro wom jei mo se o taa vare da se ko bere we o yi se o taa nii o tetere baŋa ne.

Bakeira kam tiina na lage busankana kalo se ba pa ba bu wom to tiina ná se, tiina bam wó kwaane se ba lelage ba nii ba bia bam na lage ba zo sane delo wone to maŋe naa de wo maŋe. Ba na ti de lelagem dem, ba wó pa bakeira kam tiina chwoŋa se ba ba ba ŋwe busankana kam kwaga wonnu tem ba ti. Wonnu tento mo bakeira kam tiina wó pa busankana kam tiina:

Nhun enyim nsa: Ko ye sana kalo ba na pae busankana kam soŋo tiina to mo, ye o na se se o zo bakeira kam mo busankana kam tiina wó nyo sana kam. Ba ke keini dento Luu Dedoa de ne mo berwaane ba jege boŋem we de dem konto mo ye Baŋa We de ye zurim wora de dem konto ne mo.

Pon ekyir/kɔkɔkɔ: Kikia belei tu maa ye ba na wó ja sana de sabu fee ba vu ba ma ba mage bworo to.

Bowdo - toa: Konto ye sabu mo ba pae busankana kam kwo se ba bere yisuuri de yaara yalo o na yaare o ma o kwane busankana kam to. Ko déem yeini ko ye sabu de sana mo.

Tamboba: Konto ye sabu mo ba pae busankana kam nu se ba bere yisuuri de o na yeigi zola yalo maama o zo busankana kam o biim/bu-bale ne se ko ba ko yi o ban-zore maŋa to.

Tsinsa/dase: Konto ye sana de sabu mo. Konto mo ye kadiri dem tetere nyenyego. N ná maŋe n pa wonnu telo maama ye n wo pe “tsinsa”, ko bere we kadiri dem ta wo ke mo. Ba yeini ba jwoŋi “tsinsa” kom ba tiŋi mo.

Tsir adze: Konto de maa ye sabu-kamunu mo ba na pae busankana kam se o maa beeri o jeŋa totoŋe se kadiri dem na choŋe, se o wane o tetere baŋa ne o nii to mo. Faŋa kam to, busankana kam tiina wae ba mae sabu kom konto ba woli da ba mae ba ŋwe jene delo ba na ke kadiri dem baŋa ne to.

Akontan-sekan: Konto ye sabu kolo ba na pae busankana kam nabo se o ma o yeigi peo o taa mae o cho o nako wom to mo. Sabu kom konto ye nabo wom na tage we o lage bagera to mo ba wó maŋe daane ye ba pa-o.

Asafo nsa: Konto ye sabu mo ba na pae kateiri dem noŋa de ba na toŋe ba nii busankana kam baŋa ne tei pa o yi ban-zore to, ye ko ta bere ba we, ba ta taa nii o baŋa ne se o daa yé lage baaro wodwoŋi.

Ba ná ke chullu tento ba ti, ba laam wó pa noŋo maama maane we busankana kam zo mo ye o baro soŋo tiina bam wó kwei o kwia. Konto kwaga ne, ba maa lwo na.

Konto kwaga ne, baaro wom wó pa o kaane wom sabu se o ma o saŋe o boboa wodi se bakeira kam tiina, o chorro de o badwonna maama di. Ba bwoi wodi kom konto we ‘edziban kese’ naa ‘nkwansen kese’ mo. Konto kwaga ne mo ba laam wó ja o ba zege bakeira kam kwo soŋo ne ba vu bakeira kam na zoore me to ne o na zoore o yera mo.

Teachers are expected to compare marriage rites in different cultures of Ghana with learners in this indicator. This is to help learners appreciate the unique marriage rites of cultures.

Zamesem Totoŋa

1. Kwei nabaara dwoa yalo na wo Ghana ne to yalei, se-n maŋe tatei ba na ke ba nabaara kadiri to se n bere wonnu telo na sere daane ba kikia yam wone to. (maana, Ankara tiina, Fante/ Gambwe, Dagwana, etc)
2. Bere wonnu telo na sere daane de telo na nye daane kateira yadwonna nabaara kadiri baŋa ne to.

PEDAGOGICAL EXEMPLARS

Problem based learning

Whole class discussion

- a. Learners revise the concept of marriage through questions and answers.
- b. Discuss how marriages are performed in cultures other than the learners' own culture through brainstorming.

Some pointers

- a. *Teacher could resource persons from different cultures to teach this indicator.*
- b. *Teacher can also assign learners to research marriage ceremonies in some cultures prior to the actual lesson so that the class discussion can be interactive.*
- c. *Teacher could also ask learners in the school who may have knowledge about marriage in different backgrounds to present.*

Group work/Collaborative learning

- a. Mixed ability: Compare and contrast the traditional marriage rites among different cultures in Ghana.
- b. Whole class discussion: Make a presentation on traditional marriage rites from a different culture for discussion.
- c. Teacher helps learners corrects their misconceptions about customary marriage rites in different cultures by summarising the lesson.

WO-CHƐƐRO TELO BAŋA NE DÉ NA WÓ KE KA-FAŋE-KA-NII-TO

Ka-faŋe ka-nii beto tu: Ka-boŋe ka-virigi

1. Kwei kateira yalei na ke tatei nabaara kadiri keim baŋa ne to se n bere wonnu telo na sere ya kikia yam baŋa ne to.
2. Maŋe nabaara dam dira, nakwa, de kateiri dem nɔɔna totoŋa na ye yalo nabaara kadiri kikia maŋa ne to.

Ka-faŋe ka-nii bena tu: Ka-boŋe ka-yalese

Ye n bere kaane ŋwea ne zula yalo o na nae Kasena nabaara kadiri wone to.

WIIKA 16

Zamesem woyuu: *Bwε leile ηwea kikia nε na jege daanem delo nabaara kadiri kikia baηa ne to*

WOYUM 1 & 2: KADIRI DE LEILE ηWEA KIKIA

Kadiri na ye kolo to: Kadiri kikia ye chwoηa kalo ba na toge da pa se baare de kaane tui daane ba jiri kaane de o baro to mo. Ghana ne, kadiri kikia yanto dae baaro wom de kaane wom yerane. Kaane wom de o baro wom tiina, ba fara, ba chorro de ba badwonna maama toge ba woli kadiri kikia yam wone mo.

Leile ηwea kikia na daane nabaara kadiri kikia to: Leile ηwea kikia jege daanem dwi dwi mo nabaara chwoηa kadiri kikia baηa ne ye wonnu tem konto jege lane de chogem maama mo. Konto bere nabaara kikia na zae ye ya sere daane tei kateira wone to mo. Wonnu tento dwonna maana mo tento kuri ne.

- a. Tɔɔ zamesem: Tɔɔ zamesem na diini baηa tei ye ko ye mwale yerane ko pae nɔɔno maama ko fɔge ko dwoi kaana to, pae ba wae ba kuri ba boboηa ye ba bere ya kadiri de ηwea wonnu baηa ne. Kuni dedε, balo na lage ba ke kadiri dem to mo yeini ba ta maηa kalo ba na lage se ba ke de to, ba na lage se kadiri dem ke tei to de wonnu telo dwi dwi na wó ke kadiri dem maηa ne to.
- b. Nabiina ηwea chega chwei de ba ka-taa mae daane: Ba na tiini ba ηɔɔne nabiina ηwea chega chwei de ba ka-taa mae daane baηa ne tei to mo woli pa nabaara kadiri kikia yam yadwonna leiri, ne jei sedwonna ne, kaana de jege pwola se ba taa tei naa ba jege jejegero.
- c. Leira na tu kadiri wone wechwei ηwaane to: Kiristabiini, wejɔɔ de wechwei sedwonna tum jaane kiki-doora yadwonna mo ko ba ko gwaane da pa ko leiri naa ko woli de nabaara kikia yam.
- d. Pipiu yi-poro dam: Chwei dedε mo puri se pa nɔɔna ko toge pipiu yi-poro baηa ne se ba taa jege pwola se ba kuri ba kaana naa ba banna de kadiri kikia yalo ba na lage to.
- e. Teo pulim/yalem: Teo ná puli, kwεem yeini de ba ko wone mo pa se nɔɔna dwi dwi zege ba vei ko ba jwoora. Konto maa pa se ba zamese wo-donno mo ye ba gwaane te ba ηwea ne, ye ko jaane leira ko tui nabaara kadiri kikia de wone.
- f. Ywono Diinim (technology) de leile yi-poro lara wonnu (social media): Leile nɔɔna na nae daane tatei ba ηɔɔne daane naa ba lare daane to jaane leira mo ko ba bɔɔ dim de kadiri kikia wone.
- g. Jei veiηa de logo baηa beira: Nɔɔna na beeri ba vei te-balwa, te-kamuna, de logo baηa dε sedwonna ne to pae pwola mo se ba zamese wo-donno ye konto jaane leira ko tui nabaara kadiri kikia baηa ne.
- h. Feila wadε leirim: Leira na tu wadε de se kikia baηa ne to, nenεene nabaara kadiri kikia taane na toge de wo Ghana maama wadε sem wone to toge ko zeini de kikia mo.

- i. Nabaara kikia leirim de tega baɲa wuu wonnu: Nabaara kikia wonnu na leiri te zoore daane tei leile to jaane wo-donno mo te zo nabaara kadiri wone pa ko lamma.
- j. Dwi twoɲim leira: Nabiina boɲem de ɲwea wonnu tedwonna leirim leile to pɛ se dé ja wo-donno mo dé zo nabaara kadiri kikia wone pa te leiri.

Tatei leile ɲwea wonnu na daane kadiri chullu kikia to choom: Boboɲa de nabaara kikia lane mo dé ná jege dé boboɲa ne, ko wó woli se dé wane dé nuɲi daanem delo leile ɲwea na jege nabaara kadiri baɲa ne to. Konto mo wó pa nabaara kikia taa lamma. Chwode sedwonna mo ye:

- a. Ka-pa nabaara kikia yé saare: Nabaara kikia yalo na bere ye ya pae dwi de kateiri yedaane puli to, maɲe se dé fage dé teili ya mo chekke. Kateira yam na woli ya nɔn-bia bam tei nabaara kikia baɲa ne to ye kolo na wó pa se ba taa nege ye ba lage nabaara kadiri kikia yam to mo.
- b. Ka-taa nege da-boboɲa: Konto bere we dé na nege da boboɲa, ko pae dé jege yisuuri dé pae dé nabaara kikia ye dé nege dé nabaara chwoɲa wonnu pa te ba jia.
- c. Nɔn-donno ka-lare daane: Nawaara de nɔn-donno tem bwe wonnu mo daane se ko woli swa pɔɔrem, wonnu zamesem, se ba nii wonnu telo na maɲe se te taa wo kadiri kikia ne to se ko yé pa nɔn-donno tem boboɲa taa ye ya teiri. Lara yanto wae ya woli nɔn-donno tem se ba maane ye ba zuli nabaara wonnu telo ba na yi to, se ba daare ba sɔre chana yalo na wora nabaara kikia yadwonna baɲa ne to. Chwei sedwonna wae se peini se ko woli se nɔɔna zamese da nabaara kadiri kikia se ko pa kadiri kikia yam konto dwi ta taa wora.
- d. Tɔɔ ywono de ko dam: Nɔɔna dedoa dedoa jege se ba da tɔɔ ywono de pipiu yi-poro baɲa ne mo ba taa nege nabaara wonnu na woli ɲwea tei to. Nabaara kadiri kikia ye se ya kwei leile ɲwea wonnu tem tedwonna mo se ko ma ko zeini kadiri kikia. Amaa faɲa wo-ɲonno tem baa jei, te jege ɲwaane leile kadiri kikia wone.
- e. Dé jege se dé fɔge dé nii mo se dé kwe wonnu leile yedaane de boboɲa vugimim delo na jege daanem kadiri kikia baɲa ne, nenɛne sabu yiniga de leile yi-poro lara wonnu to ne mo.

Zamesem Totoɲa

1. Popone se ko yé muri wonnu teto telo na jege wola te pae nabaara kadiri to.
2. Popone se ko yé muri wonnu teto telo na jege daanem te pae nabaara kadiri to.
3. Maɲe chwei seto na wó woli se nabaara kadiri kikia ta taa wora to.

PEDAGOGICAL EXEMPLARS

Problem-Based learning

Whole class discussion

- a. Through questions and answers, the whole class revises the meaning of marriage. High achievers listen to others' submissions and summarise their views to consolidate their knowledge.
- b. Learners contribute to explain five significant features of marriage in their culture.

Group work/collaborative learning

Mixed ability (fish-bowl)

- a. Learners are separated into an inner and outer group.
- b. The highly proficient learners are made to form an inner circle to discuss some modern trends affecting traditional marriage rites (e.g., migration, education, religion, economy, modernisation, etc.).
- c. The proficient and approaching proficient learners form an outer circle around the inner circle and make notes on the discussions by the inner group.
- d. The outer group members make a presentation to the whole class
- e. Learners listen to the presentation, make contribution and ask questions for clarification.
- f. In mixed ability pairs, learners discuss strategies to overcome the negative effects of modern trends on customary marriage.
- g. Teacher interacts with each pair, asking questions to firm up learners' understanding
- h. Teacher calls out different categories of learners (by name, not category) to summarise their learning and solicits feedback from learners to understand their needs, concerns and suggestions.
- i. Teacher recaps the main points of the lesson and summarises key takeaways.

WO-CHƐƐRO TELO BAŋA NE DÉ NA WÓ KE KA-FAŋE-KA-NII-TO

Ka-faŋe ka-nii betɔ tu: Ka-boŋe ka-virigi

1. Kwei nabaara kikia dwoa yalei Ghana ne n ma n bere n boboŋa nabaara kadiri baŋa ne.
2. Pa daanem na wo muri yatɔ to na wo nabaara kadiri kikia ne se n daare n bwe zeina chwei n na wó da se n ma-n kwe daanem dwoa yam konto dwi to.

Ka-faŋe ka-nii bena tu: Ka-boŋe ka-yalese

1. Zane n nii nabaara kadiri kikia de leile taane dim wade de nabiina chega chwoŋa wonnu baŋa ne wonnu telo na wo ba laŋa ne to.
2. Nmo ya-n ná ne pwola se-n leiri wonnu nabaare kadiri wone, kɔ mo nmo wó leiri ye beŋwaane mo nmo wó leiri ko? Bwe taane dem wone.

Lelagem totoŋa

Popone chwei selo maama nmo na zoore kateiri delo wone to na tɔge da de ke nabaara kadiri to (Kateiri dento kadiri kikia wae ya ye ya yera de nmo tetere na nuŋi kateiri delo ne to). Ta-n yei se n tɔge kadiri natein-yia chwei sem. Bere n boboŋa na ye tei kadiri chullu telo na ke kadiri maŋa ne to baŋa ne. Pa maana se ko zeini n boboŋa yam.

Hint



Learners' scores on individual class exercise should be ready for submission into the STP. This could be an average of the number of exercises conducted from Week 13.

SECTION 6: REVIEW

This section covered weeks fourteen, fifteen and sixteen. It discussed marriage as a traditional institution and a cultural rite. Learners were introduced to the concept of traditional marriage and marriage rites. They learned about significance of marriage, types of traditional marriages and the processes involved in performing marriage rites in traditional societies. Learners also learned how marriages are performed in other cultures and some contemporary trends affecting traditional marriage rites. It is expected that knowledge in this will help learners to acquire some cultural knowledge regarding marriages. It is also to help in the preservation of culture, transmission of culture and promote moral uprightness. It will again help learners understand the emerging trends related to marriage. The section further helped learners obtain the appropriate registers to communicate effectively. The section has therefore, equipped learners with foundational knowledge and functional understanding of cultural studies regarding marriage rites as the teacher employed interactive pedagogical strategies, resources, differentiation and assessment strategies to support learning.

POPWARE SEREPAE TU: DIGA DWI DEM DE NABAARA DAM DIM

TAYUU: NABAARA KIKIA DE DAM DIM

Tayu-balaja 2: Nabaara Dam Dim

Berem Teena Balwa: *Ye n bere Kasena diga dwi dem wola na ye yalo to se n daare n yeiri ya de nɔɔna badwonna de nyem.*

Berem Teena kamuna: *Bere n ywono de kuri niiri Kasena diga dwi dem baya ne se n daare n ma n yeiri de Ghana nabaara yadwonna de nyem.*

Hint (Ta-n yei konto ni ne)



- The End of Semester will be conducted in Week 18. Refer to **Appendix h** for a Table of Specification to guide you to set the questions. Set questions to cover all the indicators covered for at least weeks 13 to 17.
- Remind learners about their portfolio and offer support to those who may be struggling.

INTRODUCTION AND SECTION SUMMARY

This section focuses on traditional clan systems. It also explores the traditional governance structures amongst the various language groups in Ghana, building on the foundational concepts learned in the first year. Learners will examine the clan systems within different Ghanaian cultures, analysing their significance and comparing them with those of other cultures. Additionally, this section introduces classroom activities that promote Gender Equality and Social Inclusion (GESI). Understanding clan systems is crucial for students, as it not only deepens their appreciation of Ghanaian language studies but also connects with related subjects such as Religious Studies and History. The knowledge gained in this section will make learners appreciate their own clan and traditional governance systems and those of other cultural groups. While the examples provided are not exhaustive, teachers are encouraged to seek additional information in their respective Ghanaian languages. Moreover, teachers should support learners with varying abilities and needs to ensure an inclusive learning environment.

The weeks covered by the section are:

Week 17: The Clan System (Diga dwi dem naga)

Week 18: Traditional Governance Structure (Nabaara Dam Dim Naga)

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 highly proficient and proficient learners in the class, teachers are encouraged to assign them higher tasks and to guide them to perform leadership roles such as peer-teachers to help colleague learners to have a deeper understanding of Ghanaian language concepts. Teachers are expected to aid learners with special education needs.

ASSESSMENT SUMMARY

The modes assessments outlined for this section are designed to provide a comprehensive evaluation of learners' grasp of key concepts and skills. These assessment methods will help identify strengths, address learning gaps, and guide instructional decisions to enhance student achievement.

The recommended assessment mode for each week is:

Week 17: Display and Exhibition (ka-ke wonnu ka-bere)

Week 18: Mid-semester Examination (Semɛseta tɛtɛrɛ Tɛɛsa)

*Refer to the “**Hint (Ta-n yei konto ni ne)**” at the key assessment for additional information on how to effectively administer these assessment modes.*

Zamesem Woyum

- *Maŋe diga dwi dem de wola yalo de na jege to memaŋa se ko veere jase.*
- *Kwei diga dwi dem Kasena nabaara kikia ne to de nabaara kikia yadwonna Ghana ne to n yeiri daane.*

WOYUM 1 & 2: DIGA DWI DEM NAGA

Diga dwi ye nabiina na zoore daane tei ye ko tɔge nabaara jana to naa ko zege nabɔɔ ne pa ba ye bedwe ye ba ke wonnu daane, ba ta maa jege woŋo na mae ko lware ba to mo. Kuni dede, teene delo na yei nabɔɔ ni ne to ye Afereka, feili teo me ba bwoi we Scotland to, de teene dedwoŋi de na ba kweere de nabaara kikia to mo yei diga dwi dem.

Wonnu na bere we nɔɔna nuŋi diga dwi dedoa to tedwonna mo tento:

1. Nabɔɔ dedoa: Diga dwi dem konto tiina kuri nuŋi nabaare dedwe ne mo.
2. Nu-biu: Diga dwi dento ye choro mo ko tɔge ba na ye jana dedoa to ŋwaane, kadiri naa ba na jei da naga baŋa ne to.
3. Dwi nyenyego dedoa: Diga dwi maama yeini de jege sɔŋo kuri yere dedwe, nyenyego naa nabaara kikia dedoa mo.
4. Ka-taa ke wonnu daane: Diga dwi dem tiina yeini ba yei choro ye ba jege da ŋwaŋa
5. Diga dwi dam dim natein-yia: Diga dwi dem jege dam dim natein-yia mo na bere we nakwa, naa pwa mo wo yiga ne ba na lage ba ke bana.
6. Ba ta yei ba choro kom na vei tei to, kwo-dwi, bu-dwi, bu-kwea, nakwa de nabwa de ba bia maama daane.

Diga dwi dem tiina wae ba ke wonnu dede na jege ŋwaane to ne:

1. Ka-woli daane de ka-taa kwoli da kuri.
2. Ba nii se ba nabaara wonnu de ba nabaara kikia yé jei.
3. Ko pae niseɔ de yedaane.
4. Ba fɔge nia-sam ye ba kwe vuvuga.

Diga dwi dem nyɔɔre

Diga dwi dem jege nyɔɔre dede mo de pae kateira de nabaara wonnu ko nuŋi faŋa. Nyɔɔre dem dedwoŋi mo tento kuri ne.

1. De jaane nɔɔna de tui daane: diga dwi mo woli pa se nabiina zoore daane, ye nɔɔna de pɔɔre n diga n diga se ko woli ba choro naga, pae ba lware dwi ye ko jaane yedaane lane ko tui.
2. Dwi naga: diga dwi dem zege dwi naga ywono baŋa ne mo pa ko bere nabiinu tega baŋa zoorem, nimɔɔ, de negero da tei ne.

3. Dwi nyenyego dedoa: diga dwi dem mo woli pae nɔɔna yei ba kuri na zege mɛ, ye konto mo bere dwi dem kugu na yalese tei. Wonnu telo na wo ba laɲa ne to maa pae ko bere ba choro-naɲa ko nuɲi faɲa nabaara kikia de wonnu pɔɔrem baɲa ne.
4. Nimɔɔ de ka-zeini daane: diga dwi dem tiina woli daane ye ba jege nisɛɛm, ye ba zeini daane wonnu dede baɲa ne nenɛene varem, ka-jwɔɲi ka-tetere de nikantɔɔ/vuvuga kwɛɛm.
5. Vuvuga kwɛɛm: diga dwi yeini de jege ko na wó tɔge balo baɲa ne se kwɛɛm ba ne jara naa nikantɔɔ na tu diga dwi dem wone se ko pa zurim taa wora to.
6. Ko woli pa se nabaara kikia ba jia: diga dwi dem woli pa se naabara kikia de chullu ba jia, te toɲe lanyerane ye dé wae te dé kwei dé pae dé bia jwa seeni.
7. Pɔletegese keim: kateira yadwonna ne, diga dwi dem tɔge de woli pɔletegese keim mo ne banto dwi wone wolo na jege dam pɔletegese keim wone pa ko jege ba wola to.
8. Nisɛɛm pipiu baɲa ne: diga dwi dem tiina jege zeina ba pae daane dwi dem wone pipiu seeni ne ka-woli daane de zola, pipiu kikia, de ka-ba daane ka-ke zeina totoɲa.
9. Nabiina ka-la daane: ko pae pwola pae nɔɔna wae ba vei daane ye ko pae dwi dem nɔɔna nae yiga veɲa de yere kamunu ba ɲwea ne, ko tɔge de wonnu telo ba na wane ba ke to baɲa ne ye dwi dem de yere jage.
10. Dwi dem yei daane/Yei we ba nuɲi dwi dedoa wone: diga dwi dem woli nɔɔna mo se ba lware we ba nuɲi dwi na daga to wone mo. Konto nam mo woli ba pa se ba boboɲa tigi tega ne, kolo ɲwaane ba yei we ba jege nɔɔna se ba sale ba yera ne.

Leira tu diga dwi dem baɲa ne ko zege faɲa ko ba ko yi zem ye ko jege nyɔɔre dwi dwi mo nabaara kikia de faɲa ɲwea baɲa ne. Amaa, ko jege wola nabiina zoorem seeni, ka-lware dwi wone, de kateiri yedaane baɲa ne.

Teachers should provide more examples.

Kasena Kateira Yadwonna de Ya Chul-Chɛɛro

1. Paga tiina -nyeɲo
2. Navannea – chea
3. Chaina tiina – kali-faao
4. Katinea – kali-faao
5. Manyara – chare
6. Kayara – kajambwoga
7. Nakwana – munu

NB: Berena de zenzamesa gwaane daane ba beeri Kasena di dwoa yera de ya chul-chɛɛro

Zamesem Totoɲa

1. Diga dwi ye be mo?
2. Pa di dwoa yanu yera de ya chul-chɛɛro maana.
3. Maɲe diga dwi dem nyenyero tetɔ na jege ɲwaane tei te pae abam kateiri dem to se ko veere.

PEDAGOGICAL EXEMPLARS

Problem-based learning

Whole class discussion

- Through questions and answers the class revises marriage rites as a form of reflection.
- Through brainstorming, learners define the clan system and discuss the concept.
- Through interrogations and oral conversations, class discusses the significance of the clan system.

Group work/Collaborative learning

- In mixed-ability groups, learners discuss the clans in their community.
- In mixed ability groups, learners discuss the totems, symbols and taboos of the clan in their communities. *Direct AP learners to lead discussion to build self confidence.*
- Using sage in a circle technique, where learners of different cultural background form a circle and take turns to talk about their clans for the entire group to note the similarities and differences of the clans spoken about. *Teacher should remind learners to respect each other's differences.*
- If the pedagogy in point “c” above is not applicable, provide pictures or audio virtual prompts of different clans to facilitate discussion on their differences and similarities.

Group work

- In mixed-ability groups, learners discuss the significance of the clan system in the contemporary society and present their findings to the whole class.
- Through peer-learning, learners critique the presentations of each other according to clarity and the strength of their argument and take notes on the significance of the clan system.

WO-CHĖERO TELO BAŊA NE DÉ NA WÓ KE KA-FAŊE-KA-NII-TO

Ka-faŋe ka-nii betɔ tu: Ka-boŋe ka-virigi

- Maŋe tatei diga dwi dem na wó zeini-m ŋwea de pipiu seeni n na nuŋi diga dwi dem konto to ŋwaane.
- Ne nmo ná ye dwi yuu tu, tate mo n wó ke se ko pa zurim taa wora non-bia bam laŋa ne dwi dem wone?
- Kwei diga dwi delo nmo na nuŋi da to nabaara kikia yam n ma n yeiri de nabaara kikia yadwonna nyene Ghana ne.

WIIKA 18

Zamesem Woyum: *Zane n nii nabaara dam dim natein-yia yam na ye tei to (pa-faro, pwa-balwa, pa-tiŋina, etc.).*

WOYUU 1: NABAARA DAM DIM NAGA

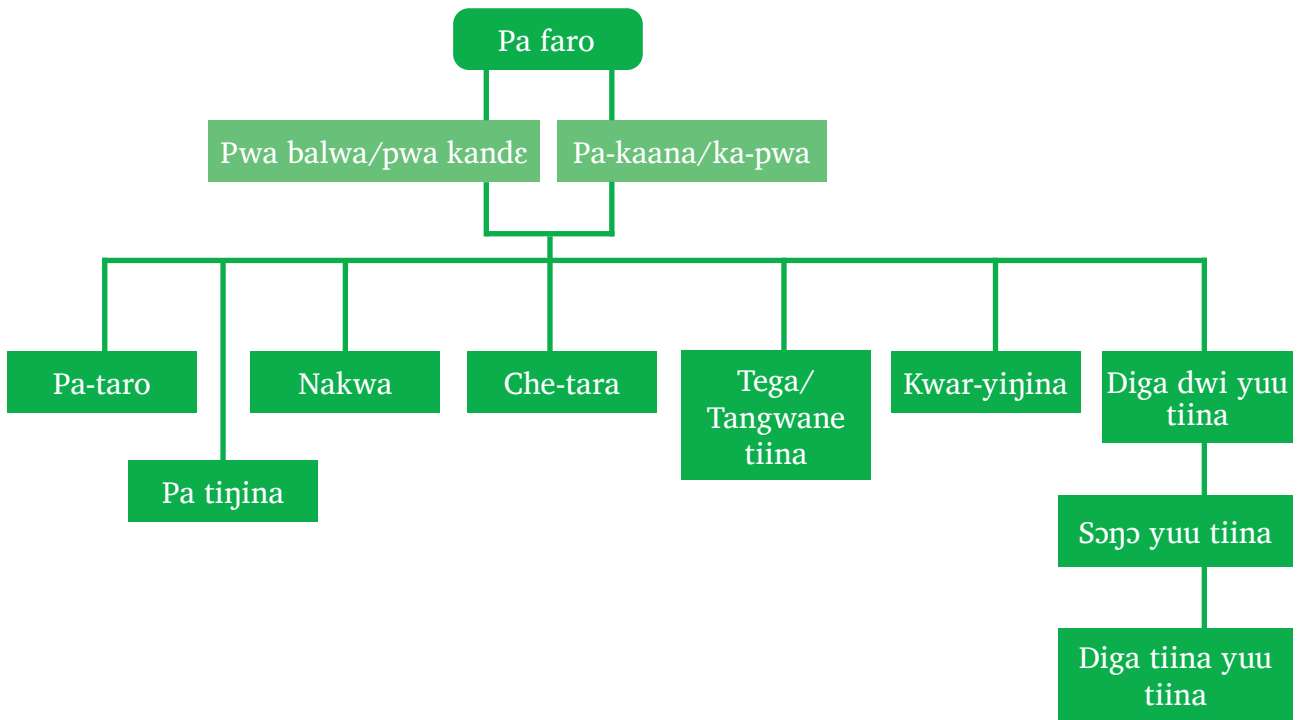
Natein-yia bere dam dim na vei tei jei maama ne to mo. Ya bere balo bam na di dam jeiga ne to na tigisi wonnu tei se te maŋe daane to mo. Ya ta bere nɔn-kamuna bam de balo na toŋe ba kuri ne to totoŋa yam na vei daane tei to mo. Ko vei tento mo:

1. Dam dim chwei jase: dam dim zege baŋa ne mo de tole de tu ye dam dira bam dedoa dedoa jege ba totoŋa.
2. Jeiga dedoa bana keim: dam dira bam tui daane mo ba ke bana na jege zeina to pa wonnu fɔga.
3. Natein-yi maama de de-bana: Natein-yia yam na bere dam dira bam de ba dane dem tei to bere we dam diru maama jege o totoŋa mo.
4. Dam dira bam dedoa dedoa jege balo fee na wo ba kuri ne se ba taa nii ba baŋa ne to.
5. Ŋwaŋa na jege se ka tɔge tei to: Chwei sem na pɔɔre se tigi tei taane dim ŋwaane to ye se ko bere ko na jege kuri tei to mo.
6. Dwi maama de de totoŋa: kolo kom ba dedendoa na jege se o taa ke to ye ja ja mo.
7. Natein-yia berem: Dam dira totoŋa daga, ko zege nɔn-kamuna bam na wo baŋa ne to ko taa tu tontoŋena badwonna bam ne.
8. Dé maane we, yedaa kanto dwi ne, kikia ná wó ke ya taa lamma, ya jege se ya dɔɔle ne dede mo se ko laam toŋe. Konto maa pae zurim, ka-ke wonnu lanyerane, de wonnu kura nuŋim ke jase. Amaa, konto de ta jaane zuzura mo ko tui kwɛɛm wone, ne kolo ya na maŋe se ko toŋe lela ye ko jege se ko da ne to ŋwaane.

Nabaara dam dim dem natein-yia nyenyego

Natein-yia nyenyego kom bere dam dim yedaa kam na ye tei Ghana kateira yam ne to mo. Ko bere yuu tiina bam de ba kwaga saŋena bam na twe daane tei to de ba nɔn-bia bam maama yedaane mo, ye ko ta bere taane ná wora, ko na wó bobo wolo baŋa ne se ko taa dɔɔle ko vei yiga to.

Nii nabaara dam dim yedaa nyenyego maana;



Naabara dam dim yedaa

Note: Apart from the above hierarchy, there could be other functionaries of the traditional governance system depending on the culture of a particular group of people.

Pa-faro

Pa-faro ye kateiri dem maama pwa bam yuu tu mo ye pwa-balwa balo maama na wo kateiri dem ne to wo wonto kuri ne mo. Wonto mo kateiri dem maama yei pa o ye de pwa bam maama yiga tu.

NB: The selection, outdoorings and enstooling/enskinning of paramount chiefs, differ from one culture to the other. Teachers are to treat the processes involved in accordance with what pertains to their culture. Teachers can take learners to the palace to observe the processes and interact with workers at the palace. This can be used by teachers to enhance understanding of the concept.

Pa-faro Totoŋa

- i. Wonto mo ye kateira yalo maama na wo o kuri ne to yiga tu.
- ii. Wonto mo nii pa ba di kura kateiri dem ne.
- iii. Wonto mo tei nabaara tega kam.
- iv. Wonto mo woli se nabaara kikia yam yé jei.
- v. O jaane kwæem o tui o pae o non-bia bam.
- vi. Wonto mo nii ye o kuri wonnu daane pøletegesa de pipiu baŋa ne.
- vii. O ke paare dem chullu wonnu.
- viii. O tiŋi wade

Pwa-balwa/ pwa-kande

Banto ye pwa balo na wo pa-fara bam kuri ne to mo. Banto mo ye de selo na wo kateiri dem ne to yiga tiina.

Pwa-balwa/ pwa-kande totona:

- i. Banto mo ke pa-faro wom totona o ná tera.
- ii. Banto mo nii se vuvuga yé ke ba de sem ne (kateir-balwa bam).
- iii. Banto mo kwe taana ne vuvuga na tua ba dedoa dedoa daa kam ne.
- iv. Banto mo nii daa kam nabaara tega de ka totona bana ne.
- v. Ba jege se ba nii mo se zurim taa wo ba de sem ne.
- vi. Banto mo ke nabaara chullu ba daare ba tóge yiga ba jaane kweem naa fógem ba tui kateiri dem ne.

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

Pé tiŋina

Pé tiŋinu/ tiŋina ye wolo naa balo na yeini ba tóge nabaara chwei se ba tiŋi wolo kwara kam na kuri se o taa ye pé to mo. Banto laam mo wó tóge ne selo maama na maje to se ba tiŋi pé wom. Banto tetere zaa baa wane ba ji pwa ba na dae pa-diga kam dwi tiina to ŋwaane.

Pé tiŋina totona:

- i. Banto mo kuri pé.
- ii. Banto mo ke chullu wonnu pé wom ná tega.
- iii. Banto mo le kwara kam pé wom ba ne se o daa yé taa ye pé ne o ná ke o tusi.
- iv. Banto mo jaane pa-dooro ba nuŋi ba bere nakwa de kateiri dem non-bia bam.
- v. Banto mo pae pé wom ni-kaana.

Zamesem Totoná

Ke nikantógo magem n bere nmo lage nabaara dam dim naga kam na vei tei to naa n ba laga.

PEDAGOGICAL EXEMPLARS**Group work/collaborative learning**

Whole class

- a. Create an organogram of the traditional government of your community (chief, sub-chiefs, kingmakers, etc.).
- b. Discuss the functionaries of the traditional governance structure and their significance.
- c. Debate the importance of the traditional governance structure, highlighting the gaps identified as compared to contemporary governance systems.

WO-CHEERO TELO BAŊA NE DÉ NA WÓ KE KA-FAŊE-KA-NII-TO

Ka-faŋe ka-nii belei tu: Wonnu Kura niiri

1. La nyenyego n ma-n bere nabaara dam dira bam dwi dwi totoŋa na nye daane tei to.
2. Popone nabaara dam dira na wo muri balei to n kateiri dem ne n daare n ta ba na toŋe tei pa ko zeini ba nɔn-bia bam ŋwea to.

Ka-faŋe ka-nii bena tu: Ka-boŋe ka-yalese

Popone nikantɔɔ tapane na wó pa se nɔɔna se naa ba ve we, “Nabaara dam dim maŋa ke to”.

Hint (Ta-n yei konto ni ne)



The Recommended Mode of Assessment for Week 18 is **Mid-Semester Examination**. [Refer to **Appendix H** for a Table of Specification to guide you to set the questions]. Set questions to cover all the indicators covered for at least weeks 13 to 17.

REMINDER (GULIM):

Remind learners about their portfolio and offer support to those who may be struggling.

SECTION 7: REVIEW

This section examined the traditional clan systems and governance structures amongst various Ghanaian cultures. Initially, learners were introduced to the concept of the clan system and its significance within their own culture. They then compared these systems to those of other cultural groups in Ghana. Following this, learners explored traditional governance structures, investigating the roles and functions of key functionaries and the importance of these structures in their communities. Upon completing this section, learners are expected to possess the necessary knowledge to discuss governance structures within their respective communities.



APPENDIX H: MID-SEMESTER EXAMINATION

Nature of the Paper

The mid semester exams paper would be made up of two sections. Section A and B. Section A will be made up of 20 multiple choice questions and section B, 4 essay type questions for learners to answer two. The questions would be selected from the topics taught for the first five weeks of the semester.

Resources Needed

1. Venue for the examination
2. Printed examination question paper
3. Answer booklet
4. Scannable paper
5. Wall clock
6. Bell, etc.

Guidelines for Setting Test Items

- a. Multiple choice
 - i. The options should be plausible and homogenous in content
 - ii. Vary the placement of the correct answer
 - iii. Repetition of words in the options should be avoided, etc.
- b. Essay type
 - i. Make the instructions clear
 - ii. Do not ask ambiguous questions
 - iii. Do not ask questions beyond what you have taught, etc.

Sample Questions

Section A: Multiple Choice

1. A social organisation based on kinship or ancestry where members share a common heritage is known as _____
 - a. church
 - b. clan
 - c. family
 - d. lineage

Section B: Essay

Explain any three significances of the clan system.

Marking Scheme

Section A: Multiple choice

1. A social organisation based on kinship or ancestry where members share a common heritage is known as _____.

(a) clan 2 mark

Section B: Essay

Significances of the clan system:

- a. Social Organisation: Clans provided a framework for social organisation, dividing people into smaller, more manageable groups with shared identities and interests.
- b. Kinship Ties: Clans emphasized kinship ties, fostering a sense of belonging, loyalty, and mutual support among members.
- c. Shared Identity: Clans gave people a shared identity, connecting them to a larger group with a common history, culture, and heritage.
- d. Cooperation and Mutual Aid: Clans encouraged cooperation and mutual aid, providing support in times of need, such as farming, defense, or disputes.
- e. Dispute Resolution: Clans often had their own systems for resolving disputes and maintaining social order.
- f. Cultural Preservation: Clans helped preserve cultural traditions, customs, and values, passing them down through generations, etc.
- g. Award 10 marks for any three significances explained.
- h. Award 9 marks for any two significances explained
- i. Award 8 mark for any one significance explained.

Table of Specification

Week	Focal area	Type of questions	DoK Levels				Total
			1	2	3	4	
13	1. Translation	Multiple choice	3	2	-	-	5
		Essay	-	1	-	-	1
14	1. Marriage rites	Multiple choice	4	1	-	-	5
		Essay	-	1	-	-	1
15	1. Comparing marriage rites	Multiple choice	2	2	-	-	4
		Essay	-	-	-	-	0
16	1. Modern trends affecting traditional marriage	Multiple choice	1	2	-	-	3
		Essay	-	1	-	-	1
17	The clan system	Multiple choice	1	1	-	-	2
		Essay	-	1	-	-	1
		Total	11	13	-	-	24

POPWARE NANA TU: VUVUGA KWƐƐM CHWODE/NATƆGESE

TAYUU: NABAARA KIKIA DE NABAARA DAM DIM

Tayu-balaŋa 2: Nabaara dam dim

Berem Teena Balaŋa: *Zane nabaara vuvuga kwƐƐm chwod na vei tei to n daare n kwei se n yeiri de leile tɔnɔ taane dim naga kam.*

Berem Teena Kamuna: *Bere n ywono de n na nigi wonnu kura tei to nabaara taana dim banya ne.*



Hint (Ta-n yei kontoni ne)

Individual Project Work should be ready for submission by Week 20.

INTRODUCTION AND SECTION SUMMARY

This section discusses dispute resolution systems. It looks at the traditional and modern dispute resolution processes (the court system). Learners will be introduced to the structure of both systems. They will learn about their functions as well. They will also compare and contrast the two systems to draw their own conclusions. Knowledge of dispute and judicial systems will empower learners to participate in the democratic process and exercise their rights. It will also help them develop critical thinking and analytical skills, which are essential for evaluating information and making informed decisions. Additionally, understanding the judiciary system offers learners the foundation and interest for further studies and careers in fields like law, political science, public service, and international relations. This section is linked to related subjects such as Government, History and Religion. The section equips learners with functional knowledge and understanding of becoming informed citizens as they learn about their rights and responsibilities, enabling them to navigate the legal system to appreciate justice and fairness in their daily lives. The teacher is encouraged to employ interactive pedagogical strategies, resources, differentiation, and assessment strategies to support individual learning.

The weeks covered by the section are:

Week 19: Judiciary systems (Taane dem naga)

Week 20: Traditional and contemporary judiciary systems (comparison) (Nabaara taane dim de leile tɔnɔ taane dim nɛ sem (ka-yeiri daane)

SUMMARY OF PEDAGOGICAL EXEMPLARS

The Pedagogical Exemplars include many approaches to teaching Ghanaian language concepts.

Problem-Based Learning (PBL) involves methods in which complex real-world problems are used as the medium to promote the learning of concepts and principles as opposed to the direct presentation of facts and concepts. It includes specific approaches such as individual learning, pair work, mixed-ability/gender groupings, and building on what others say. These approaches can promote the development of critical thinking skills, problem-solving abilities, and communication skills. It can also provide opportunities for working in groups, finding and evaluating research materials, and life-long learning. Additional tasks should be assigned to gifted and talented learners, such as performing leadership roles as peer-tutors to guide fellow learners to have a deeper understanding of the Ghanaian language concepts. Teachers are guided to aid learners who need special attention in any of the areas being taught.

ASSESSMENT SUMMARY

The modes assessments outlined for this section are designed to provide a comprehensive evaluation of learners' grasp of key concepts and skills. These assessment methods will help identify strengths, address learning gaps, and guide instructional decisions to enhance student achievement. The recommended assessment mode for each week is:

Week 19: Dramatic monologue (nɔn-doa kwɛɛra)

Week 20: Checklist (wonnu wo kurim)

Refer to the “Hint (Ta-n yei konto ni ne)” at the key assessment for additional information on how to effectively administer these assessment modes.

WIIKA 19

Zamesem Woyum: *Zane n nii leile tɔnɔ taane dim/feila chwoŋa taane dim naga kam*

WOYUM 1 & 2: Tɔnɔ taane dim naga

Tɔnɔ taane dim naga ye chwoŋa kalo kɔɔte balwa de kɔɔte kamuna na wó tɔge se ya ma teo kom wade ya tɔge taane dim ne to mo. Konto ye wo-cheɔ mo teo dam dim naga kam ne. Ka bere chwodea na woli vuvuga naa nia-sam kwɛem, wade kuri bwɛem/pipirim, wade tɔgem de ka-taa nii nabiim-bu maama chega chwei baŋa ne to mo. Ko woli da, ka ke totoŋa yanto maama mo kɔɔte ne:

- Ka woli mo pa taane dim ke de chwoŋa ne ye wonnu ke jase bora dim ne.
- Bora dim wone: ka pae jirim de kampwara tera ye bora dim ke jase ko tɔge wadaa na bere tei to ko tiina baŋa ne.
- Vuvuga kwɛem: vuvuga kwɛem de nia-sam fɔgem kwe taane mo nɔnɔ de o dwonɔ, tigusina, de gɔmente tontɔŋena baŋa ne. Ko ye chwei ne ka-ma yinɔnɔ ka-fɔge taane, ka-tɔge nɔnɔ baŋa ne, de ka-to kanteesa taane kwɛem baŋa ne ye ko wo de kɔɔte jeŋa to mo.
- Ka-nii se chega chwoŋa wonnu tɔge chwoŋa: ko cho nabiinu dwi maama ye ko pae ba chega chwoŋa wonnu zege ne ko na maŋe de teo kom wade naa chega chwei naga tei to.
- Totoŋa niim de ya pɔɔrem baŋa ne: ko bere totoŋe maama dam na maŋe me to ne balo na tiŋi teo kom wade (legislative) to dam na maŋe me de teo yuu tu de o kwaga nɔnɔ bam badwonna (executive) de dam na maŋe me to mo.

Leile tɔnɔ taane dim naga yedaa

Ghana ne, tɔnɔ taane dim na-tɔga kam jege natein-yia mo ko zege ya baŋa ne se ko taa tua, teo kom kɔɔte kamunu kom ba bwoi we Supirimi Kɔɔte to mo wo baŋa ne, Apiili Kɔɔte (ba na di taane kɔɔte ne pa ba bore ba vane nɔnɔ ye o jwoori o ke saŋa me to) maa saŋe, de daare de pa kɔɔte kamuna de kɔɔte balwa yam. Kɔɔte balwa yam mo ye yalo na wo kateira yam ne de disitirita yam ne to. Kɔɔta yam di kikia dwi dwi taana mo ne kiki-balwaaro, dwi vuvuga, wadaa na nii tontɔŋena baŋa ne, de wadaa na nii nɔnɔ chega chwoŋa ne to. Ghana ne, ta-dira/ɔya tiina yiga tu mo di taana supirimi kɔɔte dem (kɔɔte kamunu kolo na wo Ghana ne to) ne ye wonto mo jege dam na dwoi ta-dira/ɔya tiina bam maama teo kom ne. Ta-dira badwonna de tɔge ba woli se teene dem wone taana dim tɔge chwoŋa.

Kɔɔte taane dim yedaa/Leile tɔnɔ taane dim wɛene ko na vei tei to

- Ta-diru dedoa yerane mo yeini o cheigi taane dem ye o zane de wone se de kwe Kɔɔte kamunu ne, Apiili Kɔɔte ne, de supirimi Kɔɔte ne.
- Ta-dira batɔ se ko taa vei banu to mo cheigi ye ba di taana Apiili Kɔɔte de supirimi Kɔɔte ne.
- Maŋa kadwonɔ ne, ta-diru yeini o gwaane/o jeini de nɔnɔ badwonna (nɔnɔ de nɔnɔ naa ywono tiina) mo se ba ma ni-kaana de ba ywono ba zeini se taane dem kwe de tɔge chwoŋa.

- d. Ta-dira balwa mo di taana Kōte balwa bam ne (kateiri Kōte).
- e. Ta-diru wolo na nii se kwēem/zurim ba to mo di naa o kwē taana na wo tiini ya seene yia to disitirita Kōte yam ne.

Leile Tōnō Taane dim naga na tōge chwei selo ka kwē vuvuga to

Yedaa kam de natōge sem wae se zage daane ko tōge de kōte dwi delo, taane dwi delo, de kikio kolo na tu to mo:

- a. Taane sajena jaane ba taane ba tui ba ke saja kōte ne mo.
- b. Kōte dem tontōjena bam yeini ba ke dayiga kwēem jeija mo se ba fōge taana yalo na maŋe yiga to ye ba daare ba tigisi wonnu se te gomese daane.
- c. Ba wó pa wonnu telo na tōge te zeini taane dem to ye balo na ye sēera/dansea tiina to de wó ba ba ta ba na yei kolo taane dem baŋa ne to.
- d. Ta-diru wom naa ta-dira bam na tu daane to maa bore taane dem.
- e. Taane sajena bam wae ba fōge ba ke saja kōte kamunu ne kōte bora yam kwaga ne.

Zamesem Totoŋa

1. Maŋe tōnō taane dim naga kam na ye tei to se ko veere.
2. Maŋe leile tōnō taane dim seina.
3. Maŋe tōnō taane dim dem totoŋa yatō seina.

PEDAGOGICAL EXEMPLARS

Problem-based-learning

Whole-class discussion

- a. Through brainstorming, the class discusses the judicial system and its roles.
- b. Learners form groups of three or four, depending on the class size. Each group is given a different task to perform.
 - One group describes the contemporary/modern judiciary system.
 - Another group discusses the significance of each of the functionaries of the contemporary judicial system.
 - Another group discusses the processes involved in contemporary dispute resolution in Ghana.
- c. Learners in each group take turns to share their thoughts within the group whilst they build on what others say. Each group organises their thoughts and shares with the whole class.

Building on what others say

Mixed ability group:

- a. Learners role-play a contemporary dispute resolution section. *Teachers should direct learners to appropriate roles e.g. HP learners perform role of defence barrister, P learners perform the role of prosecution and AP learners perform the role of judge.*
- b. Through questions and answers, learners discuss the role play.
- c. Appropriate feedback is provided for clarity.

WO-CHĒERO TELO BAŊA NE DÉ NA WÓ KE KA-FAŊE-KA-NII-TO**Ka-faŋe ka-nii belei tu: Ywono diinim**

Popone n tetere yiporo tapane (public awareness campaign) na wó zeini n yuudwonna bam kelase ne se ba zamese tɔnɔ taane dim naga kam to.

Ka-faŋe ka-nii betɔ tu: Ka-boŋe ka-virigi

1. Maŋe tatei tɔnɔ taane dim naga kam na woli nabaara kikia taane dim de leile ŋwea kikia daane tei ba ma ba toŋe to.
2. Maŋe tatei tɔnɔ taane dim dem na jege kolo nɔɔna dɛdɛ ŋwea ne to seina.

Ka-faŋe ka-nii bena tu: Ka-tiini Ka-boŋe ka-yalese

Nmo ya-n ná ye ta-diru, tate mo nmo ya-n wó di taane delo jaanem na chamma to? (maana, taane na ye ne nɔɔno chega chwei de teo kom yerena wonnu to...)

WIIKA 20

Zamesem Woyum: *Kwei nabaara chwoŋa vuvuga kwĕem naga kam n ma n yeiri de leile tōnō taane kwĕem naga kam (tōnō taane dim).*

WOYUM 1 & 2: YEIRI NABAARA CHWOŊA DE LEILE TŌNŌ TAANE DIM NAGA KAM DAANE

Nabaara chwoŋa taane dim naga kam

Nabaara chwoŋa taane dim naga kam ye kalo ba na mae wade na zege nabōrō baŋa ne to mo ba mae ba di taana kateira yam ne. Kuni dede, taane dim chwei sem yeini se tōge dam dira bam na wo kateira yam ne to baŋa ne mo ne, pwa, nakwa, dwi yuu tiina de nōn-yum telo kateira yam na nege to.

Nabaara chwoŋa taane kwĕem

Konto ye chwei selo ba na tōge da ba ke kwĕem nia-sam naa vuvuga taane na jege se de ke de tega chullu, nabaara kikia na wo kateiri naa daa kam ne to baŋa ne mo. Chwei sento dwonna kuni dede yeini se ke mo se daare se pa tōnō taane dim naga kam. Konto maa ye kolo na ba popone ko tiŋi to mo, ko ye kateiri nyene mo ye nabiina zoorem lane mo ye kolo na ye taane dim dwi dento boboŋe kugu. Taana yalo dwi ba na di ko tōge nabaara chwoŋa to mo ye sōŋo wone vuvuga, tega taana, chullu ná saga, de boboŋa gana.

Chwei selo nabaara na tōge da ba kwĕ vuvuga to

Yiŋinu	Taane kwĕem
Ka-fōge nōŋna	Ka-ke bana

Yeiri nabaara chwoŋa de leile taane kwĕem natōge se sem daane

Vuvuga Kwĕem Nabaara Chwoŋa ne

1. Pwa/pa-faro mo nii ye ba/o di taana. Balo na ke daane se ba di taane dem to ye pwa-bale, nakwa de yiga tiina mo yeini ba jeini ba bwe taane dim dem wonnu.
2. Ko ba tōge kōte na dae chwoŋa kalo de di taane to. Taane dim ke pe sōŋo ne mo. Pe yeini o toŋe o bwoŋi balo bam vuvuga kam na wo ba laŋa ne to mo.
3. Bobwea yeini ya ke ko tōge kateiri dem nabaara wade, nabaara chullu, de nabaara kikia baŋa ne mo.
4. Kolo na jege ŋwaane to ye kwĕem, ka-fōge nōŋna daane, de ka-jwoori ka-zege wonnu ko chwoŋa ne mo.
5. Chwei selo na bwona se pae nabiinu to mo ba tōge da ba mae ba toŋa taana yam dwi dwi dim baŋa ne se zurim de nimōrō taa wora kateiri wone.
6. Ba se se dansea/sareya tiina ta ba na yei kolo taane dem wone to.

Kōte taane dim naga

1. Taane dim dem ke de tōge tōnō taane dim naga kam naa kōte na jege se de di taane tei to mo.
2. Ta-dira balo gōmente na pe chwoŋa se ba taa di taana to mo di taana ko tōge teo kom wade sem.

3. Ba boboŋa wo taane dem dim baŋa ne mo ne ba na wó di bora ba pa naa ba vane nɔɔno/ nɔɔna to mo.
4. Taane dem dim tɔge wadɛ chekke mo de natɔgeŋe na maŋe to.
5. Ba di bora pa ko tɔge chwoŋa ye ba pae balo na maŋe bora to jwoŋi bora amaa balo na maŋe waarem to de wó na waarem.
6. Balo na ke saŋa kam to de wolo o na saŋe to mo yeini ba wora.
7. Ba se se dansea/sareya tiina ta ba na yei kolo taane dem wone to.

Woyum telo na pae ko sere daane to

1. Wadaa chwoŋa ne: Nabaara chwoŋa taane kwēem ba tɔge teo kom wadɛ, amaa leile kɔɔte taane dim tɔge teo kom wadɛ mo.
2. Dam: Nabaara chwoŋa taane kwēem tɔge kateiri yuu tiina baŋa mo, amaa gɔmente mo kuri nɔɔna se ba di leile kɔɔte taane.
3. Wadaa: Nabaara chwoŋa taane kwēem ne, nabaara chwei wadaa mo ba mae ba toŋa ye se wo popone se tiŋi, amaa leile kɔɔte taane dim mae wadɛ na popone tɔɔɔ wone to mo ba toŋa.
4. Teena kamuna: Nabaara chwoŋa taane kwēem nii se nimɔɔ mo ba nɔɔna laŋa ne de ba zoorem baŋa ne, se leile kɔɔte taane dim nii se chega mo peini.
5. Chwode: Nabaara chwoŋa taane kwēem kikia ye bwom bwom mo, ye leile kɔɔte taane dim tɔge naga kadwoŋi mo na ba ke mwale yerane to.

Zamesem Totoŋa

1. Maŋe nabaara chwoŋa taane dim naga kam na ye kolo to se ko veere.
2. Maŋe nabaara chwoŋa taane kwēem natɔgeŋe sem na wo nmo kateiri ne to se ko veere.
3. Bere nabaara chwoŋa taane dim naga kam de leile kɔɔte taane dim naga kam na sere daane tei to.

PEDAGOGICAL EXEMPLARS

Problem-based-learning

Whole class discussion:

- a. Utilise visual aids like diagrams, flowcharts, or videos to enable learners discuss the traditional judicial system. Facilitate group discussions and encourage learners to share their perspectives and insights.
- b. Invite community leaders or experts to use real-life scenarios or scenarios based on local customs to illustrate traditional dispute resolution.
- c. Learners listen to the community leader/ expert or watch a video and discuss the features and processes involved in the traditional dispute resolution system. *If teacher is able to resource a person to talk to the class, allow students to plan questions before the guest's arrival and select a selection of the most interesting to be asked.*

- d. Analyse real-life examples of traditional judiciary systems, encouraging critical thinking among learners to discuss the roles of the functionaries of the traditional judicial system. *AP learners may need a reminder of the names of the functionaries.*

Group work/Collaborative learning: Mixed ability:

- a. Compare and contrast the two systems.
- b. Make presentations for class discussion and feedback.

WO-CHĒERO TELO BAŊA NE DÉ NA WÓ KE KA-FAŊE-KA-NII-TO

Ka-faŋe ka-nii belei tu: Ywono Diinim

Yeiri nabaara chwoŋa taane kwĕem kikia de leile kōte taane kwĕem dem daane se n daane n le ya wonnu telo na sere de telo na nye daane to.

Ka-faŋe ka-nii betō tu: Ka-boŋe ka-virigi

1. Maŋe taane dim nē sem dedoa dedoa ya kikia yalo na lamma de yalo na wo maŋe to (dane de se bwona) na ye tei to se ko veere.
2. Pane zamesem maanem (case study) ko tōge de nabaara chwoŋa taane kwĕem chwei, n bere kolo na pae se jege ŋwaane to de se na ke kolo to.

Ka-faŋe ka-nii bena tu: Ka-boŋe ka-yalese

Bwē nabaara chwoŋa taane kwĕem kikia de leile kōte taane kwĕem naga na tōge chwei yera yera ba di vuvuga taana na nye daane to.

Hint



Individual Project Work should be ready for submission by Week 20. Ensure to score the scripts promptly and record the scores for onward submission into the STP.

SECTION 8: REVIEW

This section discussed dispute resolution systems. It looked at the traditional and modern dispute resolution processes (the court system). Learners were introduced to the structure of both systems. They learnt about their functions as well. They also compared and contrasted the two systems to draw their own conclusions. Knowledge in dispute and judiciary systems is intended to empower learners to participate in the democratic process and exercise their rights. It also helps them develop critical thinking and analytical skills, which are essential for evaluating information and making informed decisions. Additionally, understanding the judiciary system would offer learners the foundation and interest for further studies and careers in fields like law, political science, public service and international relations. The section was linked to related subjects such as Government, History and Religious. This section equips learners with functional knowledge and understanding of becoming informed citizens as they learn about their rights and responsibilities, enabling them to navigate the legal system to appreciate justice and fairness in their daily lives. The teacher was encouraged to employ interactive pedagogical strategies, resources, differentiation and assessment strategies to support individual learning.

POPWARE NOGO TU: DENDE DE DENDE KENKAGELA

TAYUU BANA TU: LARA KASEM TAANE DEM NE

Tayu-balwa yiga tu: Ni Lara

Berem Teena Balwa: *Ma ywono kolo n na jege dende de dende-kenkagela yede banja ne to n ma-n popone dende de dende-kenkagela.*

Berem Teena Kamuna: *Bere ywono kolo n na jega de n na ni wonnu kura tei dende de dende-kenkagela banja ne to.*

INTRODUCTION AND SECTION SUMMARY

This section discusses concepts under oral literature of the Ghanaian language. Under oral literature, concepts like Libation and dirges have been discussed in year one. Riddles and Puzzles will be discussed in this section. Learners will be introduced to analyzing the structure and types of riddles and then move on to explore the structure of puzzles. Classroom activities that promote GESI will also be introduced to learners. This section is essential for learners not only in the context of Ghanaian language studies but also establishes links with related subjects such as Literature in English. This section equips learners with the requisite skills of improving language and enhancing our problem-solving abilities. Riddles and puzzles are exciting ways to exercise the brain, boost creativity, and develop critical thinking skills. 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 and challenge HP, P and the AP learners as well as learners with Special Education Needs.

The weeks covered by the section are:

Week 21: Riddles (dende)

Week 22: Puzzles (dende-kenkagela)

SUMMARY OF PEDAGOGICAL EXEMPLARS

The Pedagogical Exemplars employed include a variety of creative approaches to teaching Ghanaian languages. Problem-based learning includes the use of whole class and group activities to enhance learning outcomes in the classroom. It also serves to engage the class and to make connections to real-life situations. Furthermore, it will help learners to be able to build cognitive flexibility where learners will switch between different mental representations and adapt to new information. 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 the concepts better. These pedagogies help in developing resilience, encouraging critical thinking, promoting creative problem-solving, emphasizing process over product etc. For the HP and talented learners in the class, teachers are encouraged to assign them higher tasks and guide them to perform

leadership roles as peer-teachers to guide colleague learners to have a deeper understanding of the concepts. Teachers are guided to to aid learners with SEN.

ASSESSMENT SUMMARY

The modes assessments outlined for this section are designed to provide a comprehensive evaluation of learners' grasp of key concepts and skills. These assessment methods will help identify strengths, address learning gaps, and guide instructional decisions to enhance student achievement. The recommended assessment mode for each week is:

Week 21: Gamification

Week 22: Poster presentation

*Refer to the “**Hint (Ta-n yei konto ni ne)**” at the key assessment for additional information on how to effectively administer these assessment modes.*

WIIKA 21

Zamesem Woyum: *Zane dende yedaa kam de se dwoa yam wone n nii*

TAYUM/WOYUM 1 & 2: DENDE

Dende

Dende ye ta-kenkagela mo na belese bobonja ye se mae taane ne botarebia, de taane delo na jugi ye de seigi de leira yam naa de kuri to mo. Se yeini se mae bwia, taane, naa tacheiji na lage se n boje naa ka-boje-ka-ke wodonno to mo se toja, ye se pae bobonja belesem de.

Dende yeini se:

1. mae botarebia se kwæra: Se mae mola taana, botarebia kura na dwoi dedoa, botarebia beeri na ye bedwe (amaa ba kura ye yera yera), botarebia poponem na ye bedwe (ye ba kura dae bedwe) to mo se toja.
2. mae metafooro de wonnu na nye daane to se toja.
3. mae taane delo na jugi de toge swa chwonja to se toja.
4. lage se n boje se wone mo (boje n yalese).
5. lage leira yalo n na wo ti yiga ye n pa ya to mo.

Dende Dwoa

Dende wae se pɔɔre se ke pwoa yalei wone mo ko toge de dende sem dedwarem de se leira yam na vei tei to. Sento mo ye: botarebu dedoa dende dedaane tapuni dende.

Dende maana mo ye:

1. “Buga ni vɔɔ kom na lamma tei!” (Leira: N nako na lamma n ba-n di)
2. “Bumburigalugiri!” (Leira: Manchale tu ba gwonjo gaala)
3. “Amo mo jege a nɔne ye a done taa de ba tia.” (Leira: Napere)
4. “Bɛ de bɛ mo nye daane?” (Leira: Teikunnu de swooni; yi de si-pwonjo)

NB: *Teachers should give more examples.*

Dende jege nyɔɔre dedɛ mo nenɛɛne:

1. se woli taane nwanja de botarebu-doora zamesem.
2. se woli ka-boje ka-ke wodonno de chana sɔrem.
3. se woli se nɔɔna boje chekke se ba daare ba wane ba zane wonnu wone.
4. ba mae se ba lare ba tetere ye se pae ba wopwolo

Dende Yedaa

Dende yedaa ye tento mo:

1. Boboom: Konto ye ta-kukua mo se ko ja cheigina bam boboŋa.
2. Maŋem: Taane delo na wó gane-m se n pa leira yalo na wo maŋe to.
3. Bwia: Bwia naa taane delo na chamma to se n pɔpɔ n pa de leira nmo na boŋe we yanto mo ye chega to.
4. Taane juum: Taane dem jugi tatei cheigina bam na ba teene to mo, ye botarebia bam na mɛ ba toŋe ba kwɛɛre tei to mo wó woli se dé na leira yam.
5. Leira: Dendea kam leira wae ya ye mola taane, botarebu kuri na dwoi dedoa, naa wonnu na jege woŋo se te ke daane swa wone to.

(Teachers are required to give more examples) Maana yalo na wo kuri ne to ye dende molo mo na toŋe yedaa kanto:

- Boboom: Amo mo jege a bia moro ba teiŋa ŋona dedoa.
- Dendea bwɛɛm: Bia moro ba maama teiŋa ŋona na ye dedoa
- Bwia: Ba ye bera mo?
- Taane juum: Boŋe n nii wonnu na daga ye woŋo laam vɔ te maama teiŋa ne to
- Leira: zwe (zwe-ge sem daga ye ŋona dedoa mo vɔge se maama se ke daane)

Dende yedaa wone yɛɛm

Dende yɛɛm ye se n ye taane wone, de yedaa, de de maŋem wonnu se n ma-n na leira yam to mo.

Wonnu tento kuri ne to ye natɔga kalo n na wó ma-n ye dende wone to mo:

1. Zuri yera n ga: Zuri yera n ga dendea kam n tulisi se n wane n ni botarebia bam de tacheiŋa yam kuri.
2. Le botarebu-yum tem: Le botarebia naa tacheiŋa na jege ŋwaane to naa wonnu telo na tage te tulisi taane dem wone to.
3. Botarebia kuri na dwoi dedoa to beerim: Botarebia ba na mae ba kwɛɛra, mola taana, naa botarebia kuri na dwoi dedoa to mo ba mae ba toŋe dende wone. Nii botarebia bam kuri dedwoŋi de ba ta na wae ba toŋe kolo to.
4. Ye yedaa kam: Nii dendea kam yedaa kam baŋa ne nenɛɛne ka boboom, maŋem, bwia, de taane juum.
5. Beeri dende sem na nye daane tei to: Nii botarebia, boboŋa, naa wonnu tedwonna na nye daane tei to dende wone.
6. Nii boboŋa dwi dwi: Boŋe lanyerane se n nii nɔɔna na bere ba boboŋa dwi dwi tei to naa se na mɛ se toŋe tei taane wone to.
7. Le dende selo leira na ye ja ja to n yage: Dende yeini se pae labaare na gane nɔɔna to mo. Yé sɛ dende selo leira na ye ja ja to naa se taane dem na wo jugi de feenfee to.
8. Ta leira yalo na wo n boboŋa ne to: Ma ywono kolo n na jege to n ma n wuuri n ta leira yalo na wo n boboŋa ne ye ya ye chega to.

9. Nii n leira yam: Nii n leira yam na ye chega ko tɔge de n na wó jwoori n ga dendea kam se n nii ka na maɲe de wonnu telo n na mɛ n ke maɲem to.
10. Ke n nii se n zamese: N na wae n zane dende wone kuni dede, konto mo wó pa se n na wonnu telo na wó zeini se n na leira yam lela to.

Ko woli da, nii zeina wonnu tento:

1. Zuri n yera se n ta-n kwaana.
2. Boɲe lanyerane ye n yalese n boboɲe dem.
3. Ma botarebu-yuu, perefegese, de sɔfegese n ma n zeini n tetere botarebia kwɛɛra baɲa ne.
4. Pa se n boboɲa jage se yé ta-n te wonnu nmo na boɲe tei to.

Zamesem Totoɲa

1. Bwɛ dendea na ye kolo to bobwea.
2. Bwɛ dendea yedaa na ye kolo to bobwea.
3. Bwɛ kolo ɲwaane ba na de dendea to bobwea.

PEDAGOGICAL EXEMPLARS

Problem-based learning

Whole class discussion:

- a. Through questions and answers, learners discuss the concept of riddles focusing on their structure and forms.
Teacher should direct differentiated questions to a variety of learners to ensure all participate.
- b. Through questions and answers, learners discuss the stages in riddling and give examples of riddles with answers.
- c. Teacher leads learners to discuss the significance of riddles. HP learners could lead the discussions. Others could be assigned with other roles like noting key points.
- d. Let learners present their answers

Group work/Collaborative learning

Pair work:

- a. Put learners into mixed gender pairs (of similar ability)
- b. The pair plays the riddle game focusing on the structure of a riddle.
In the game, one member of the pair asks a question for the other to answer. If the other member of the pair answers, he/she asks the next question. If the listener is not able to answer, the one who asked the question provides the answer and continues asking the questions.

AP learners may need to be provided with examples of riddles, P learners may need to be given opening statements.

The teacher should encourage all learners to take active part in the pair work. The teacher should circulate the class to aid groups that need more assistance and challenge the higher achievers in the groups to do more.

WO-CHEERO TELO BAŊA NE DÉ NA WÓ KE KA-FAŊE-KA-NII-TO

Ka-faŋe ka-nii bena tu: Ka-tiini ka-boŋe ka-yalese

1. Ma n na nigi wonnu kura tei dendea baŋa ne to n ma-n ye dendea kalo na wo kuri ne to yedaa kam.

“Chwo-pwonnu su tugu.”

NB: *Berena de pa maana ba woli da se ko ma ko woli kuri niiri.*

2. Pa n tetere dendea n daare n pa ka leira.

NB: *Ta-n yei we konto lage ko woli boboŋ-doora keim mo se ko dae ka jwoori ka taa pae kwaga maana yam daga.*

WIIKA 22

Zamesem Woyum: *Zane n nii dende-kenkagela yedaa kam na ye tei to*

TAYUM/WOYUM 1 & 2: DENDE-KENKAGELA

Dende-kenkagela ye taana yalo na chamma to mo ye n jege se n boŋe ya wone mo chekke se n wane n sɔre ya chana yam naa n pa ya leira yam. N wane n ta dende-kenkagela de n ni. Ba mae dende-kenkagela ba lare ba tetere, ba mae ya ba kwei nɔɔna kwia, ye ya woli yupunnu berem. Ya ta woli se nɔɔna boŋe ba virigi, se ba na chane sɔrem ywono, de wonnu gula.

Dende-kenkagela totoŋa Dwoa

Dende-kenkagela ke totoŋa dwi dwi mo taane wone.

1. Boboŋa bero: Ko woli chana sɔrem ywono, ka-boŋe ka-virigi, de nɔɔna na mae ba boboŋa ba ke wonnu se te yɔɔre to, a fɔge a te bia.
2. Dé mae ya dé lare daane: Ya pae mwanno, siu de wopwolo nɔɔno maama.
3. Ya pae nɔɔna yiporo: Ya pae zamesem vei yiga, ya woli wonnu gulim, ye ya pae nɔɔno ni wo-chɛero na wo berem kateira yanto nenɛne jeilo, ka-nii chɔɔ, de taana to kura.
4. Teibim: Ya woli yupunnu teibim, ya le bwona/buga, ye ya woli pa se dé boboŋa tigi jeiga dedoa.
5. Ya pae nɔɔna yedaane vei yiga: Ya woli se nɔɔno lware nɔɔna dede, nɔɔna ba daane ba ke wonnu, de ka-lare daane ko tɔge de ba na wó ba daane se ba lage leira ba pa dende-kenkagela to.
6. Boboŋa koresem: Ya woli ka-boŋe lela de kuri niiri ye ya ta pae nɔɔna gwaane daane ba ke bobwea se ba beeri leira ba pa dendea kam.
7. Ka-boŋe ka-ke wodonno: Ya woli pa se ba boŋe ba nae wo-donno, ba nae wonnu ba boboŋa ne, de nonoga taana.
8. Ka-faŋe ka-nii: Te ye wonnu mo ba na mae ba faŋe nɔɔno boboŋa, o swa, de o ywono wonnu dede baŋa ne.
9. Sensɔla sɔɔlem de taane tolem: Ya woli bobwea, ya pae teena, de polte poponem lara keim maŋa ne.
10. Lelagem de ka-nii chɔɔ: Ya woli se dé zamese nabiina boboŋa, totoŋ-naga, de wonnu bwɛɛm chwei.
11. Nabiina bero: Ya pae nabiina baare, pu-dea, ka-nege ka-tetere ko tɔge de ba ywono na vei yiga tei dende-kenkagela lwarem baŋa ne to.
12. Ka-pa nɔɔna dede pwola se ba gwaane da: Ya pae nɔɔna na nuŋi jei dwi dwi ye ba jege ywono dwi dwi to mo chwoŋa se ba jeeri ba bwe wonnu.

Dende-kenkagela jege nyɔɔre de totoŋa dede mo, konto mo pa se ya jege ŋwaane nabiina ŋwea ne.

Dende-kenkagela yedaa

Dende-kenkagela yedaa kam mo tento kuri ne:

1. Teena kamuna: Maŋe n teena yam se ya veere, ne n na wó sɔre chane to naa n na wó wane n yi n teena yam wo dedoa tei to.
2. Wade: Wade naa chwei selo nɔɔno maama na jege se o tɔge to.
3. Boboom Jei: Kolo na de yiga ko ke to
4. Wonnu Telo na Chege to: Chana naa wonnu telo na cho yiga veiŋa to.
5. Chane Sɔrem Chwoŋa: N na wó tigisi wonnu tei naa n na wó kwei zega kalo se n wane n yi n teena yam to.
6. Chane Sɔrem: Leira yalo nɔɔno maama na se to naa wonnu na guri tei to.

Dende-kenkagela Maana:

Dende-kenkagela dem tayuu: Tɔɔ Jeem Na ye Wo-mɔŋɔ to

Dende-kenkagela Taane dem:

Tɔɔ na jege zore to mo jei kateiri balaŋa kadwoŋi twanno tiŋim de te garem diga (twanno garem diga) kam wone. Wolo na nii twanno tem baŋa ne to maa ja nɔɔna bana balo o na boŋe we banto wo dedoa mo kwei tɔɔ kom to o bwei ba taana. Ba dedoa dedoa ni taane mo tento:

1. **Kadoa:** “A wo kwei tɔɔ kom. A ne Anuga mo jege ko diim.”
2. **Anuga:** “A wo kwei tɔɔ kom. A maŋe a yeiri ko na nye tei.”
3. **Kachana:** “A ne Danjei mo kwei ko ko tiga kam jei ne.”
4. **Danjei:** “Kachana fɔe vwa mo. A wo sɔŋɔ ne mo ye tɔɔ kom jei.”

Wolo na nii twanno tem baŋa ne to yei we nɔɔno dedoa yerane mo tɔe chega. Wo mo kwei tɔɔ kom?

Chane dem sɔrem chwo-dea:

1. Kadoa ná tɔe chega, ko nam bere we Anuga mo jege tɔɔ kom. Amaa konto bere we Kachana de Danjei maama mo fɔe vwa, ye konto bere we nɔɔna dwoi dedoa na tɔe chega.
2. Anuga ná tɔe chega, o seene o yeiri tɔɔ kom na nye tei to mo konto. Ko nam bere we Kadoa, Kachana de Danjei fɔe vwa mo, konto maa bere we Kachana taane dem ye vwa mo, ye de ba vei de Anuga na we o yeiri tɔɔ kom jeem ni ne to. Konto bere we Anuga fɔe vwa mo.
3. Kachana ná tɔe chega, o ne Danjei na kwei tɔɔ kom. Konto bere we Kadoa, Anuga, de Danjei fɔe vwa mo. Konto bere we nɔɔno dedoa yerane mo tɔe chega ye konto wae ko ye leira yam.
4. Danjei ná tɔe chega, Kachana fɔe vwa mo, konto maa bere we Kachana wo ne Danjei na kwei tɔɔ kom. Amaa konto ta bere we Kadoa de Anuga de fɔe vwa mo, ko maa pae taane dento chega kam ba jeeri daane. Konto ŋwaane Danjei de fɔe vwa mo.

Konto bere we nɔɔno dedoa mo tɔe chega kam ye konto tu ye Kachana mo wó taa tɔe chega kam. Konto ŋwaane, **Danjei mo kwei tɔɔ kom.**

Leira: Danjei mo kwei tɔɔ kom.

Zamesem Totoŋa

1. Bwε dende-kenkagela na ye kolo to bobwea.
2. Bwε dende-kenkagela yedaa kam na ye tei to bobwea.
3. Bwε dende-kenkagela wola.

PEDAGOGICAL EXEMPLARS

Problem based learning

Whole class discussion

- a. Through questions and answers, learners discuss the concept of puzzles focusing on the structure and forms. *Teacher should direct differentiated questions to a variety of learners to ensure all participate.*
- b. Teacher leads learners to discuss the significance of puzzles. HP learners could lead the discussions. Others could be assigned with other roles like noting key points.
- c. Let learners present their answers

Pair work

The pair plays the puzzle game focusing on the structure of a puzzle

In the game, one member of the pair creates a puzzle for the other to answer. If the other member of the pair answers, he/she asks the next question. If the listener is not able to answer, the one who asked the question provides the answer and continues to create another puzzle.

Learners may need to be provided with example puzzles to start the process. AP learners may need continued support in creating puzzles.

The teacher should encourage all learners to take active part in the pair work. The teacher should circulate the class to aid groups that need more assistance and challenge the higher achievers in the groups to do more.

WO-CHΞERO TELO BAŊA NE DÉ NA WÓ KE KA-FAŊE-KA-NII-TO

Ka-faŋe ka-nii belei tu: Ywono Diinim

Maŋe se ko veere chwei seto dende-kenkagela na toge da se woli se nɔɔno boboŋa taa tigi tega ne to.

Ka-faŋe ka-nii bena tu: Ka-boŋe ka-tiini ka-yalese

Popone n tetere dende-kenkagele na jege kuri to, pa leira se n daare n ye de yedaa kam.

NB: *Konto wó woli se zenzamesa daa yé jwoori ba popone dende-kenkagela yalo na maŋe ya wora to.*



Hint

Remind learners about the submission of their Individual Portfolio latest by Week 23.

SECTION 9: REVIEW

This section dealt with the oral literature of the Ghanaian language. Learners were introduced first to the concept of riddles. They discussed their structure and forms/types of riddles, as well as trying to create their own. Learners were then introduced to puzzles. Learners explored the structure of puzzles as well. They were then tasked to discuss the structure and the purpose of puzzles. Learners should now have the requisite information to discuss riddles, puzzles and their structures as a form of oral game in the Ghanaian traditional setting.

POPWARE FUGA TU: SEINA TAANA

TAYUU: LARA

Tayu-balaja 2: Poponem Lara

Berem Teena Balaja: *Ma ywono kolo n na jege seina taana wo wonnu baya ne to n ma-n zane seina taana.*

Berem Teena Kamuna: *Bere n ywono de kuri niiri delo n na jege seina taane baya ne to.*

Hint (Ta-n yei konto ni ne)



*For the End of Semester Examination refer to **Appendix I** for a Table of Specification to guide you to set the questions. Set questions to cover all the indicators covered for weeks 13 to 24.*

INTRODUCTION AND SECTION SUMMARY

This section discusses some aspects of written literature in Ghanaian language. Specifically, this section discusses poetry. Learners will be introduced to the description of poetry, types of poetry, elements of poetry and the significance of poetry. They will also learn about how poetry is appreciated. Knowledge in poetry and poetry appreciation will expose learners to rich vocabulary and language skills. It fosters imagination, creative thinking, and self-expression. Poetry appreciation helps learners develop critical thinking, interpretation, and analytical skills. Additionally, it helps learners understand and manage emotions, developing emotional intelligence. This section is linked with related subjects such as history, literature in English, and music. The section promotes empathy and offers insights into historical events, cultural traditions, and social movements. Memorizing and reciting poetry enhances memory, confidence, and public speaking skills. The teacher is encouraged to employ interactive pedagogical strategies, resources, differentiation and assessment strategies to support individual learning.

The weeks covered by the section are:

Week 23: Poetry (seina taae)

Week 24: Poetry appreciation (seina taane wo yɛɛm)

SUMMARY OF PEDAGOGICAL EXEMPLARS

The Pedagogical Exemplars include many approaches to teaching Ghanaian language concepts.

Problem-Based Learning (PBL) involves methods in which complex real-world problems are used as the medium to promote learning of concepts and principles as opposed to direct presentation of facts and concepts. It includes specific approaches such as individual learning,

pair work, mixed-ability/gender groupings and building on what others say. The Initiating Talk for Learning teaching strategy, which uses talk as a way of improving thinking and understanding both in and outside the classroom is also employed. These approaches can promote the development of critical thinking skills, problem-solving abilities, and communication skills.

They also provide opportunities for collaborative learning, finding and evaluating research materials, and life-long learning. Additional tasks such as performing leadership roles as peer-tutors to guide colleague learners to have a deeper understanding of the Ghanaian language concepts should be assigned to gifted and talented learners. Teachers are guided to aid learners who need special attention in any of the areas being taught.

ASSESSMENT SUMMARY

The modes assessments outlined for this section are designed to provide a comprehensive evaluation of learners' grasp of key concepts and skills. These assessment methods will help identify strengths, address learning gaps, and guide instructional decisions to enhance student achievement. The recommended assessment mode for each week is:

Week 23: Virtual reality (wonnun chega taane)

Week 24: End of Semester Examination (semeseta tiim tɛɛsa)

*Refer to the “**Hint (Ta-n yei konto ni ne)**” at the key assessment for additional information on how to effectively administer these assessment modes.*

WIIKA 23

Zamesem Woyum: *Kuri se n daare n bwe wonnu telo na wo seina taane wone to (maana, botarebia poponem kurim (diction), bobojekurim, pwoa, gene, nonoga taana, sɔɔnem, de tetem)*

WOYUM 1 & 2: SEINA TAANE

Seina taane ye lara dwoa yam dedoa mo na popone pa ko bere gene ye se wo pwoa wone naa se ye saa naa genga to, ye seina taane dem ta jege nonoga taana. Kuni dede, de mae taana kuri na seigi to mo de bere boboɲa, wonnu na ke tei, ko na ye tei nɔɔno yera ne, ye ko woli boboɲa yia wonnu maanem.

Seina Taane Dwoa

- a. **Sensɔla dwoɲi seina taane:** Seina taane dedɔɔ na tole sensɔla to, ka jege boboa, tetare de kwola. Sensɔla dwoɲi seina taane yeini de jege sensɔla wo wonnu tem maama mo ne sensɔla tei, ne keira, sensɔla naga (polɔte), nia-sam/vuvuga, de fɔgem /kwɛɛm. Kuni dede, nɔɔno dedoa mo tole seina taane dento dwoɲi.

Sensɔla dwoɲi seina taane dwoa yadwonna mo tento

Arthurian bwon-dira: Arthurian bwon-dira kam kuri nuɲi Farese ne mo bena kɔɔ na ke to ne. Ya ye seina taana mo ba mae ba tole sensɔla na ye bwon-dira to taane de ɲwea wonnu telo n na yei to taane Arthurian poponem dem wone.

Sensɔla leiɲa (ballad): Seina taane delo ba na mae ba tole ne sensɔla to, kuni dede, de jege vwa wonnu mo naa wonnu kuri lwarem na dae mwale to taane mo de tea.

Kwɛɛra dwoɲi seina taane: Seina taane na ke pa ko bere kwɛɛra to.

Bembea seina (epic): Bembea seina poponem ne, ba yeini ba kwei botarebia na bere bembɛene naa baare to mo ba ma ba pane de, ye de tole faɲa woɲo taane mo naa de tole nɔɔn-yoro kolo nabaara chwoɲa ne ba na nege o to yera taane mo. Maana mo tento amaa ya zaa dae Kasem mo, “The Iliad, Oguaa Aban, Otumfoo ɔsɛ Tutu”.

- b. **Seina taane delo ba leeni to (lyric):** Seina taane dento dwi mɛ boboɲa yia maanem de metafoɔro mo de bere nɔɔno boboɲa de ko na ye tei o yera ne to. Ya bobo ya puli ne lei mo tei se ya wae ya gare ne seina taane tei to.

Seina taane delo ba leeni to dwoa

Lua leiɲa (dirge/elegy): Leiɲa na leeni lui sam ne se ko maa bere wo-chɔɔ naa ba ma ba keeri to.

Lein-gara dedɔɔ (ode): Lein-gara na dwarema ye ka mae ka seini woɲo to. Ko wae ko ye se n ma-n ta tega baɲa wonnu lam, wo-kenkagele naa nɔɔno taane.

Swono seina (sonnet): Seina taane dento dwi ye taane mo na dwara pa de jege gene fuga sena ye kuni dede, de mae de bere swono mo.

Seina taane wo wonnu

- a. **Boboŋekurim:** Ta-kuri/tayuu kolo chekke lara yam na zege ko baŋa ne to. Seina taane boboŋakurim yalo na wora to te wo-mwallo ne swono, tega baŋa, lane, toone, jworo wo wonnu de kikia na ba tɔge waɗɗe to taane mo. Garena na ni boboŋekurim dem kuri tei sein a taane dem wone to wó pa labaare dem veere naa ko pa poponno wom boboŋe dem nuŋi chekke.
- b. **Poponno botarebia kurim:** Konto ye taane dwi delo, sɔɔro, de nyenyero telo maama na mɛ te toŋe sein a taane dem wone to mo. Ko na ye tei poponno wom yera ne to de o boboŋa yam tɔge ya ye sein a taane wo wonnu mo. Se gareno wane o ni poponno wom na jege boboŋe delo to kuri to wó zege o na kuri botarebia, nonoga taana, de sɔ-dwi taane diira tei o ma o toŋe to mo.
- c. **Ko na ye tei to (tone):** Ko na ye tei poponno wom yera ne boboŋekurim dem baŋa ne to.
- d. **Boboŋe:** Boboŋe delo fee na ɗe de ba cheiginu yuu naa ko na ye tei o boboŋa ne sein a taane dem baŋa ne mo.
- e. **Nonoga taana de taane diira:** Yanto mae ya toŋe se ko woli botarebia kura na wae ya zege ya pae badwonna naa ko pa boboŋe dedwoŋi wane de toŋe maŋa kadwoŋi ne to mo. Taana ne sea, nyenyego/sembɔlezimi, de pwoli selo maama na pae ɗe wae ɗe zane sein a taane wone to pa se ɗe ni de kuri mo. Ko woli da, taane diira ne Metafo, simili, ka-leiri-ka-ji ba tento mae te bere wonnu na twe daane tei to mo se ko dae n na teene kolo to. Yadwonna mo ye ɔzemɔɔm, apwosetorɔfe, ka-ta-ka-beere, ka-ta-ka-tulisi, genga (enjambment), paraɗɔɔse, senɗɔke, etc.
- f. **Sɔɔ dwi taane diira:** Taana diira ne aswonanse, aliteirasini, kɔnsonanta, sɔ-dwi botarebu maama ye wonnu telo na bere sɔɔnem delo na wora pa ko wae ko mae ko leeni ne leiŋa to mo. Poponem lane: Ko bere tei sein a taane na tigisi to mo. Botarebia de tapuna yedaa na tigisi tei to woli mo se sein a taane dem taa lamma. Poponna mae tapuna dwi dwi mo ba toŋe sein a taane wone. Poponno wom mae botarebia de tapuna mo o mae o toŋe chwoŋa kadwoŋi ne se taro wom kwor-taŋa kam de ko na ye tei o yera ne to nuŋi jase.
- g. **Taro:** Wonto mo ye sein a taane dem toleno naa n ta we kwora kalo nmo na ɗe da n ma n ni labaare dem to. Ko wae ko ye poponno wom naa keiru wolo ɗe na jege ɗe boboŋa ne to mo ŋɔɔne sein a taane dem wone de garena. Kuni dedɗe, sein a taane tolem ne, taro wom wae o tole ne ko ye o tetere mo ŋɔɔne de garena bam ye ɗe bwoi konto dwi we yiga tu tolem. Toleno wom ta wae o tole ne, o ŋɔɔne nɔɔno wodwoŋi taane mo o bere wowom to amaa wonto dae keiru ye ɗe bwoi konto dwi we batɔ tu tolem mo. Maŋa kakam ne, taro ta wae o tole taane ne o ŋɔɔne de garena bam mo ye ko nye de o de garena bam maama ga ye keira mo tei, ye ɗe bwoi konto dwoŋi we balei tu tolem mo.

Seina taane wola

1. **Taane ywono diinim:** Seina taane woli mo se zenzamesa zamese botarebu-doora, metafoɔro, de ta-gungwoli.
2. **Wo-donno keim:** Seina taane woli se n boŋe n na wonnu n boboŋa ne de wo-donno keim.

3. **De pae nɔɔna boŋe ba viriga:** Seina taane zanem woli zenzamesa mo se ba taa wae ba boŋe ba viriga, ba pipiri wonnu, ye ba jege wonnu yɛɛm ywono.
4. **De bere ŋwaŋa:** Seina taane zane nabiina boboŋa, ba ywono, de ba na nae wonnu tei to, de woli se nɔɔna bere da-ŋwaŋa de wonnu kura niiri.
5. De bere wonnu na ke te ke de nabaara wonnu keim: Seina taane te wonnu telo na ke te ke to taane, nabaara kikia, de nabiina na zoore daane tei to taane mo.
6. Woli wonnu gula de seina taane gareɛm ywono: Ka-ke seina taane n yuu ne ka-ga woli gula, pae baare, de ka-ŋɔɔne nɔn-kɔɔgɔ yiga ne ywono.
7. Woli ka-boŋe wonnu wone de ni ŋwaŋa: Seina taane pae zenzamesa chwoŋa mo se ba ta ba boboŋa, ba na nae wonnu tei de wonnu telo ba na yei to taane.
8. **Ko woli boboŋa bero:** Seina taane woli zenzamesa mo se ba ni wonnu kura ye ba wae ba bana/tetere ba jaana, ye de woli se nɔɔna boboŋa be. Zenzamesa wó wane ba fɔge ba boŋe seina taane dem tayuu kom de wonnu telo na ke de wone to boboŋa.
9. **Ko woli taane diira kuri niiri:** Seina taane woli zenzamesa mo se ba zamese taane diira ne nyenyego/sembɔlezimi, boboŋa yia maanem, nonogo taana. Taane diira banto woli se taane ŋwaŋa de de cheigim mo taa ywomma.

Seina taane yedaa

Seina taane jege nyenyero tento mo na ke daane te mɔɔne de yedaa kam:

1. Gene: Botarebia bam dedoa dedoa geene daane mo.
2. Gena dedwarem: Botarebia bam ni na mae tei gena wone to mo bere ka dedwarem.
3. Gene Pwoa: Yanto ye gene mo tu daane se se ji pwei naa popwara.
4. Sɔɔnem: Ko ye sɔɔro tulisim na tɔge sɔ-dwi dedoa gene kweila/gurim ne to.
5. Sɔ-dwi: Konto ye selabola sɔɔro na zaŋe de yalo sɔɔro na wo zaŋe to na tɔge naga dedoa tei to mo.
6. Selabola na gwaane daane tei to: Konto ye selabola na gwaane daane tei ya ma ya mɔ botarebia to mo.
7. Genga: Konto ye tapuni naa tacheiŋi na popone de zo dedwoŋi wone ye de wo tɔge poponem wade sem to mo.
8. Ka-si gena wone (caesura): Konto ye n na gara ye n si gena wone tei to mo.
9. Poponem nyenyero kamuna: Gene naa tapuna poponem maŋa ne, ma poponem nyenyero kamuna n popone botarebia bam boboa ne.

Dé mae seina taane yedaa kam dé toŋa ye dé jege teena yanto mo:

1. se ko pa ko taa jege sɔɔ de leiŋa/sɔɔnem.
2. se de woli kuri niiri de boboŋa poorem.
3. se de bere ko na ye tei poponno wom yera ne to de mɛ ba na popone de to.
4. se de pa gareno wom gareɛm tɔge chwoŋa.
5. se de pa dé na wonnu nyenyero dé boboŋa ne.

Zamesem Totoŋa

1. Maŋe seina taane na ye lara dwoa yam wone dedoa to na ye kolo to se ko veere.
2. Popone seina taane wo wonnu tem tetɔ.
3. Maŋe seina taane wo wonnu telo n na popone baŋa ne to na jege wola yalo seina taane panem maŋa ne to.

PEDAGOGICAL EXEMPLARS

Problem-Based learning

Whole class activity: Learners study a given poem to do the following

- a. Explain poetry as a type of literature.
- b. Identify the elements of poetry with reference to the given poem.
- c. Discuss the element identified (e.g., diction, themes, stanzas, lines, literary devices, rhymes, etc.), giving examples from the given poem and analyzing their impact
- d. In pairs, learners discuss the importance of studying poetry and share their answers with the class.
- e. Teacher models poetry recital for individual learners to copy.

Group work/Collaborative learning

- a. Pair work (similar ability): Practice reciting poetry as modelled by teacher. Peer assesses on clarity, intonation, engagement, emotion.
- b. Pair work: Discuss a given poem from a set poetry text. *Direct HP learners to work with P/AP learners. AP learners may need a further reminder / tick list showing the elements of a poem.*

Individual activity

Apply the knowledge of the elements of poetry to compose a poem.

Teacher should provide a theme for those learners struggling with creative aspect of task. AP learners may need to be given an opening line.

Pairs and individuals share their work with the class for guidance, feedback, correction and clarification.

WO-CHƐƐRO TELO BAŋA NE DÉ NA WÓ KE KA-FAŋE-KA-NII-TO

Ka-Faŋe Ka-Nii belei tu

1. Ma n tetere boboŋa n maŋe seina taane na ye lara dwoa yam wone dedoa to na ye kolo to se ko veere.
2. Maŋe seina taane wo wonnu tento dedoa dedoa se ko veere: poponno botarebia kurim, boboŋakurim, gene pwoa, gene, de taane diira.
3. Bwe seina taane wo wonnu tem na jege zeina yalo te pae gareno wom to bobwea.

Ka-Faŋe Ka-Nii beto tu

Ma maana na maŋe to n ma n maŋe se ko veere seina taane na jege nyɔɔre delo de pae nabiina ba de maama ŋwea ne to.

Ka-Faŋe Ka-Nii bena tu

Ma seina taane nyenyero tem n ma n pane n tetere seina taane se n ga de seina taane keim kayiŋu maŋa ne. Ye kukuanu seina taane delo n na pane to wone se n ta taane diira balo n na me n popone to na zeini gareno wom tei to.

Hint

Collect learners' portfolios and score them promptly. remember to document and the scores and submit them as soon as possible into the STP to avoid carry over into the following academic year.

WIIKA 24

Zamesem Woyum: *Zane seina taana wone*

WOYUM 1 & 2: SEINA TAANA WO ZANEM

Wonnu telo n na wó nii n na wora n zane seina taana wone to

- a. Nii de tayuu kom de ko na jege kolo se ko ke de seina taane dem tetere to.
- b. Beeri bobon-kuri delo na wo seina taane dem wone to naa kolo gwaane seina taane poponno wom na popone de to.
- c. Nii taane delo na me de popone seina taane dem to ye mwale mo naa de chamma mo n daare n nii kolo gwaane ye ba ma taane dem konto dwi ba toje to.
- d. Ta poponno/taro wom kwor-taŋa/totoŋ-naga na ye tei naa o na ne tayuu kom tei to de o na me ko o toje tei seina taane dem wone to.
- e. Bwe ko na ye tei poponno wom yera ne to bobwea.
- f. Ta taana diira yalo na me ya toje to taane. Maŋe se ko veere taana diira yam na woli seina taane dem tei pa de kuri dem nuŋi to.
- g. Ta seina taane dem yedaa kam taane.
- h. Nii wolo na wora o te seina taane dem to, de de na te wolo taane to.

Seina taane yedaa

Seina taane jege nyenyero tento mo na ke daane te moone de yedaa kam:

- a. Gene: Botarebia bam dedoa dedoa geene daane mo.
- b. Gena dedwarem: Botarebia bam ni na mae tei gena wone to mo bere ka dedwarem.
- c. Gene Pwoa: Yanto ye gene mo tu daane se se ji pwei naa popwara.
- d. Soone: Ko ye sooro tulisim na toge so-dwi dedoa gene kweila/gurim ne to.
- e. So-dwi: Konto ye selabola sooro na zaŋe de yalo sooro na wo zaŋe to na toge naga dedoa tei to mo.
- f. Selabola na gwaane daane tei to: Konto ye selabola na gwaane daane tei ya ma ya mo botarebia to mo.
- g. Genga: Konto ye tapuni naa tacheinji na popone de zo dedwoŋi wone ye de wo toge poponem wade sem to mo.
- h. Ka-si gena wone (caesura): Konto ye n na gara ye n si gena wone tei to mo.
- i. Poponem nyenyero kamuna: Gene naa tapuna poponem maŋa ne, ma poponem nyenyero kamuna n popone botarebia bam boboa ne.

PEDAGOGICAL EXEMPLARS

Initiating talk for learning

Whole class activity:

- Through questions and answers, learners revise the elements of poetry.
- In groups, the class discusses the process of poetry appreciation based on the factors to consider.
- Model poetry appreciation. Read a poem as a class (*Teacher should choose readers*), then guide students through each of the factors to consider (*it may be useful for the teacher to provide a checklist for students, or ask them to create their own*) extracting literary/ sound devices and asking individuals to describe them. *Teacher should direct question to ensure a variety of learners' answers.*

Work/collaborative learning

Pair work:

- Read a poetry text from a set book. *Teacher should select poem according to ability and interests of students.*
- Apply the process of appreciating poetry to appreciate a poetry text.
- Present your report to the class to analyse and to provide feedback, corrections and clarification.

WO-CHƐERO TELO BAŋA NE DÉ NA WÓ KE KA-FAŋE-KA-NII-TO

Ka-faŋe ka-nii beto tu: Ka-boŋe ka-virigi

- Ta chwei selo n na wó da se n ma-n zane seina taane wone to de kolo ŋwaane n na wó da chwei sem konto to.
- Ma maana yalo na maŋe to n bwe tate yerane seina taane na wó wane de ja leira de ba ɲɔɲa ŋwea ne to.

Ka-faŋe ka-nii bena tu: Ka-boŋe ka-tiini ka-yalese

Ma n na zamese kolo seina taane/nonogo taana de seina taane dem yedaa baŋa ne to n ma-n pane seina taane na jege wonnu tento (ko na ye tei poponno wom yera ne to) telei na wo kuri ne to dedoa:

- Foone (boŋe ne n ne chiru mo to, lim de boboŋa beira)
- Teena (boŋe lim na tere me to boboŋa/pwooni wone, punnu na lamma de wopwolo)

Lelagem Totoŋa

Popone n tetere seina taane, kwei de n pa n dwoŋi se á ga da nyena se á daare á ye ya wone á bere á boboŋa. Toge wonnu tento á ma á zane seina taane dem wone: boboŋekurim, poponno botarebia kurim, kwor-taŋa/ko na ye tei poponno yera ne to, seina taane dem lane, taane diira/nonoga taana, sooro soonem etc. Popone n bere n boboŋa na ye tei to seina taane delo n na zane to baŋa ne.

Hint

*The Recommended Mode of Assessment for Week 24 is **End of Semester Examination**. [Refer to **Appendix I** for a Table of Specification to guide you to set the questions]. Set questions to cover all the indicators covered for weeks 13 to 24.*

SECTION 10: REVIEW

This section discussed poetry. Learners were introduced to how poems are appreciated. We focused on the description of poetry, types of poetry, elements of poetry and significance of poetry. Knowledge of poetry and poetry appreciation will expose learners to rich vocabulary and language skills. It fosters imagination, creative thinking, and self-expression. Poetry appreciation helps learners develop critical thinking, interpretation, and analytical skills. Additionally, it helps learners understand and manage emotions, developing emotional intelligence. This section is linked with related subjects such as history, literature in English, and music. The section promotes empathy and offers insights into historical events, cultural traditions, and social movements. Memorizing and reciting poetry enhances memory, confidence, and public speaking skills. The teacher was encouraged to employ interactive pedagogical strategies, resources, differentiation and assessment strategies to support individual learning.



APPENDIX I: END OF SEMESTER EXAMINATION

Nature of the Paper

The end of semester exams paper would be made up of two sections. Section A and B. Section A will consist of 40 multiple choice questions and Section B will consist of four parts. Part I will be on essay writing where learners will choose one essay question from four questions. Part II will be on Language and usage where learners answer ten questions for 10. Part III will be on comprehension. Learners will read a passage and answer 5 questions. Part IV will be in translation. The questions for the end of semester exams should cover all topics taught from week 13 to 23

Resources Needed

1. Venue for the examination
2. Printed examination question paper
3. Answer booklet
4. Scannable paper
5. Wall clock
6. Bell, etc.

Guidelines for Setting Test Items

- a. Multiple choice
 - i. The options should be plausible and homogenous in content
 - ii. Vary the placement of the correct answer
 - iii. Repetition of words in the options should be avoided, etc.
- b. Essay type
 - i. Make the instructions clear
 - ii. Do not ask ambiguous questions
 - iii. Do not ask questions beyond what you have taught, etc.

Sample Questions

Section A: Multiple Choice

1. In the organogram of the traditional governance, who is at the apex?
 - a. Chief Priest
 - b. King Makers
 - c. Paramount Chief
 - d. Spokes persons
2. In the traditional judiciary system, who adjudicates spiritual cases?
 - a. Chief Priest
 - b. King Makers
 - c. Paramount Chief
 - d. Traditional Priestess

Section B: Essay

In what four ways does the traditional and contemporary judiciary systems impact the lives of the people?

Marking Scheme

Section A: Multiple choice

1. In the organogram of the traditional governance, who is at the apex?
(c) Paramount Chief – 1 mark
2. In the traditional judiciary system, who adjudicates spiritual cases?
(a) Chief Priest – 1 mark

Section B: Essay

The judiciary systems impact the lives of people through the following:

- a. Ensures accountability and promotes justice and fairness.
- b. Administration of justice: ensure fairness and impartiality in the application of laws.
- c. Resolution of disputes: settles conflicts and disputes between individuals, organizations, and government entities. It encourages mechanisms like mediation, arbitration, and negotiation are encouraged to resolve disputes outside the formal court system.
- d. Protection of rights: Safeguards individual rights and freedoms, such as those guaranteed by a constitution or bill of rights.
- e. Provision of checks and balances: Limits the power of the executive and legislative branches, ensuring that they act within their constitutional authority.

Award 4 marks to each of any five points raised.

Award 3 marks if the point raised is 4

Award 2 marks if the points raised is 3

Award 1 mark if the point raised is 1-2

Table of Specification (end of semester week 24 contd.)

Weeks	Focal Area(s)	Type of Questions	DoK Levels				Total
			1	2	3	4	
13	Narrative Essay	Multiple Choice	1	-	-	-	1
		Essay	-	-	1	-	1
14	Descriptive Essay	Multiple Choice	-	1	-	-	1
		Essay	-	-	1	-	1

Weeks	Focal Area(s)	Type of Questions	DoK Levels				Total
15	Expository Essay	Multiple Choice	-	1	-	-	1
		Essay	-	-	-	-	1
16	Deity Names	Multiple Choice	1	1	1	-	3
		Essay	-	-	-	-	0
17	Puberty rites	Multiple Choice	-	-	-	1	1
		Essay	-	-	-	-	0
18	Traditional Governance (Home)	Multiple Choice	2	-	1	-	3
		Essay	-	-	-	1	1
19	Traditional Governance (Community)	Multiple Choice	-	1	2	1	4
		Essay	-	-	-	-	0
20	Libation	Multiple Choice	2	-	1	1	4
		Essay	-	-	-	-	0
21	Dirges	Multiple Choice	1	1	1	-	3
		Essay	-	-	-	-	0
22	Elements of Prose	Multiple Choice	2	2	1	2	7
		Essay	-	-	1	-	1
23	Appreciating Prose texts	Multiple Choice	2	2	3	1	8
		Essay	1	2	1	-	4
24							
	Total		12	10	14	7	45

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