



MINISTRY OF EDUCATION

Mfantse Adzesua Buukuu Ma Nsɔwdo Skuul Esuafo

KYERɛKYERɛNYI N'AKWANKYERɛ BUUKUU



Gyinapɛn 2



NATIONAL COUNCIL FOR
CURRICULUM & ASSESSMENT
OF MINISTRY OF EDUCATION

MINISTRY OF EDUCATION



REPUBLIC OF GHANA

MFANTSE

For Senior High Schools

Teacher Manual

Year Two



NATIONAL COUNCIL FOR
CURRICULUM & ASSESSMENT
OF MINISTRY OF EDUCATION

MFANTSE TEACHER MANUAL

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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 Mfantse 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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ƆFA 1: SELABOL NYEHYEE NA TUON

TSIRASEM: ANO NKITAHODZI

Tsirasem potsee: **Ano Nkitahodzi (Selabol Nhyehyee na Tuon)**

Botae: Adzesua no bɔkɔ ewieino, nna osuanyi no tum

1. *tum dze selabol nhyehyee ho nyimdzee ye nkasafua afofor.*
2. *Tum dze tuon ho nyimdzee na ntsease hu soronko a ɔwɔ nkasafua na nsentɔw hɔn ntsease mu.*

Adzesua Mu Susudua

1. Da selabol ho nyimdzee na ntsease edzi.
2. Da tuon ho nyimdzee na ntsease edzi.

Hint



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**.

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:

Week 1: The syllable, its types and structure

Week 2: The concept of tone

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 skilfully resolve them.

ASSESSMENT SUMMARY

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

Week 1: *Class Exercise*

Week 2: *Group Project Work*

Refer to the “**Hint**” 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.

DAPEN 1

Botae: Adzesua no bɔkɔ ewiei no, nna osuanyi no tum

1. *kyere Mfantse nselabol ahorow no.*
2. *Kyere Mfantse selabol nhyehyee no wɔ nkasafua mu.*

Asentsitsir: Mfantse Selabol Ahorow na Ne Nhyehyee

Selabol Nkyerɛkyeremu: Selabol yɛ kasa ne nkyekyemu bi a bawol ka ho na otum gyina hɔ de kasafua anaa kasafua ne fa bi. Nkonsonante bi so wɔ hɔ a wotum gyina hɔnho do de nselabol. Selabol tum yɛ bawol kor a konsonante biara nnka ho. Konsonante tum dzi bawor enyim ma ɔye selabol so. Nkasafua bi kitsa selabol kor, bi kitsa ebien na bi so kitsa dza ɔbor ebien.

Se obi nyim selabol nhyehyee no a, ɔboa ma onyia no tum yɛ nkasafua afofor na ɔye no yie so. Otum hu nkasafua a ɔwɔ kasa no mu so. Mfatoho:

n: su, ŋ:kɔ:kɔ, m:pa

sa:pɔ:w

Mfatoho no mu no, nkyekyemu biara gyina noho do de selabol.

Nselabol ahorow: Kasa biara wɔ ne selabol nhyehyee ahorow naaso selabol ntowmu na sellable mbuei dze kasa pii wɔ. Mfantse kasa mu dze, yennyi selabol ntowmu.

Selabol ntowmu: Iyi yɛ selable a ɔye konsonante na ɔba nkasafua ewie. Ɔwɔ de yehyɛ no nsew de Ghana kasa pii nnyi bi naaso wɔwɔ nkasafua a nkonsonante wɔ ewiei. Mfantse kasa mu dem yi, dem nkonsonante a wɔba nkasafua ewiei no nyina gyina hɔnho do de nselabol a wɔye akyerɛwamba nkorkor. Ghana kasahorow no mu bi a wɔwɔ ntowmu selabol bi na ɔka do yi. Dagbani, Gurune, Likpankpaanl na Dagaare.

Dagbani: [zab: li,]

[dab: li]

Gurune: [nabt]

Selabol Mbuei: Iyi yɛ selabol a bawol wɔ n'ewiei. Ghana kasahorow bi mu mfatoho nye iyi.

Mfatoho;

Ga:	Mfantse:	Twi	Ewe:
[ka]	[n: su]	[ko: fi]	[a:kpe]
[n: ka: ti: ɛ]	[n:ko:to:ku]	[e: tu: o]	[va,]
[n: ka: la: de]	[a: pa]	[ɛ: tɔ]	[dzo]

:

Selabor Nhyehyee: Kasa biara wɔ ne selabol nhyehyee. Nhyehyee no mu no, yɛdze (K) gyina hɔ ma konsonante na yɛdze (B) gyina hɔ ma bawol. Ndze (tuon) dzi dwuma papaapa wɔ selabol nhyehyee mu. Konsonante na mbawol dodow a kasafua bi kita no na ɔkyere ne nhyehyee. Se kasafua bi kitambawol ebien nna ɔkyere de okita nselabol so ebien. Nkonsonante a wodzi nkonsonante afofor enyim pɛe wɔ nkasafua mu so gyina hɔnho do de nselabol osiande wɔsoa tuon. Nkonsonante a wogyina hɔnho do ye nselabol tse de dza wɔba nkasafua ewiei no nyina so soa tuon. Mfatoho:

K:KB –[n: su] [m:po]

K:KB:KB – [ŋ:kɔ:kɔ] [m:pa:ta]

KB-[da] [tu] [si]

B-[a]

K-[pa:m] [si:w] [fi:r] [tɔ:n]

K:KB:K- [m:pa:m, n:da:m]

DWUMADZI

1. Kyerekyere selabol mu.
2. Kyerekyere nselabol ahorow no mu.
3. Kyerekyere selabol nhyehyee no.
4. Kyerekyere selabol nhyehyee ne mfaso wɔ kasafua fofor ne ye mu.

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.

DWUMADZI TSITSIR**Dwumadzi nkyekyemu 1: Nkaakaa**

1. Fa woara wo nkasafua kyerekyere selabol mu.

Dwumadzi nkyekyemu 2: Mbre yesi nya adzesua bi ho ntsease

1. Kyerew Mfantse selabol no na ma ho mfatoho ebiasa.

Dwumadzi nkyekyemu 3: Ndwendwenho Mapa

1. Kyere siantsir ebiasa a oma ohia de yesua adze fa selabol nyehyee ho na ma mfatoho a ofata.

Hint

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

DAPEN 2

Botae: Adzesua no bɔkɔ ewiei no, nna osuanyi no tum

1. *gyina ndze (tuon) ahorow do kyerekyere tuon no dwumadzi mu.*
2. *Kyerekyere tuon no dwumadzi mu. (Kasa mbra, kasa nhyehyee, kasa mu ahorow)*

DZA ENYI TSIM DO 1&2: NDZE (TUON) HO ADZESUA

Asentsir 1 &2: Ndze (Tuon)

Ndze (Tuon) ne nkyerekyeremu: Kasa pii dze ndze no sorkɔ na ne famuba (tuon) kyere atsenka na nkyerease wɔ asem bi ho na wɔsan dze dzi dwuma ahorow pii. Ndze (Tuon) nye de hen ndze bɔkɔ sor anaa ɔbeba famu wɔ selabol, kasafua anaa asentɔw bi mu. Kasa a Ndze (Tuon) dzi dwuma wɔ mu no nye kasa a nkasafua ntsease gyina ndze (Tuon) do. Ghana kasahorow no mu pii wɔ hɔ a ndze (Tuon) dzi dwuma wɔ mu.

Ndze (Tuon) ahorow: Kasahorow pii wɔ ndze (Tuon) ahorow tse de Sor, Adantamu na Famu dze, tuon a osian, na dza ɔfow sor. Akan kasa na Nkran kasa dem yi, tuon a ɔwɔ mu ye ebien: Sor (S) na famu (F). Mbre yesi da no edzi nye iyi. Sor (') Famu ('). Mfatoho: kasafua *bra* (**Bra** ha.) kitsa famu (F) tuon na kasafua *da* (**Da** enyikom.) so kitsa sor (S) tuon. Se sor tuon (S) dzi famu (F) dze ekyir a, yenya tuon a ɔfow sor. Na se famu tuon dzi sor tuon ekyir a, yenya tuon a osian.

Ndze (tuon) no dwumadzi: Tuon ho hia papaapa ɔnam dwuma soronko a odzi wɔ kasa mu ntsi. Dwuma ebiasa na tuon dzi wɔ kasa mu. Iyinom nye dwumadzi a ɔwɔ nkasafua mu, dza ɔwɔ nsentɔw mu na dza ɔwɔ kasa dodow bi a wofi kasa bi mu.

- a. **Tuon no dwumadzi wɔ nkasafua mu:** Iyi ye dza ɔdze nsesa ba nkasafua ahorow a hɔn akyerew ye per mu. Mfatoho bi nye *papa* (biribi a odzi mu), *papa* (egya) a se nnye tuon a nkye yennkohu soronko a ɔwɔ mu. Yemfa tuon asenkyeredze ntoto do na yenhwe.

[pápá] -(biribi a odzi mu) na [pàpá]-(egya)

[dád] – (da enyikom) na [dà]-(Mennkepen ara da.)

- b. **Tuon no dwumadzi wɔ nsentɔw mu:** Tuon ma yehu soronko a ɔwɔ nsentɔw ahorow mu. Oma yehu soronko a ɔwɔ kabea ahorow mu, asempruwtsir na asempruw mfemfamho mu.

i. Daa kabea [kòfí gyíná]-(kofi gyina adze do) na Nhye: [Kòfí gyìnà]

ii. Daa kabea: [kòfí bèfá] Daakye kabea: [kòfí bэфá]

iii. Asempruwtsir: [mórókɔ̀] na Asempruw mfemfamho: [mùrúkɔ́ nú]

- c. **Tuon tum dzi dwuma wɔ kasahorow bi a ofi kasa pɔtsee bi mu.** Iyi ma yehu mbre dem kasahorow no mu biara mu si ka nsem bi. Akan kasa mu no, tuon kyere mbre Asante, Akuapem na Mfantse si kasa. Mfatoho:

- | | |
|------------|-----------|
| i. Mfantse | Asante |
| [Mòròkɔ̀] | [Mìrìkɔ́] |
| ii. Asante | Akuapem |
| [ɔ́kɔ́] | [ɔ̀kɔ́] |

DWUMADZI

1. Kyerekyere ndze (tuon) mu.
2. Kyerekyere Mfantse kasa mu tuon ahorow no mu na ma mfatoho a ɔfata.

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)*
2. 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.
3. Whole class

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

DWUMADZI TSITSIR

Dwumadzi Nkyekyemu 1: Nkaakaa na Nyiano ne ma

1. Fa woara wo nkasafua kyerekyere tuon mu.

2. Kyere tuon no dwumadzi ahorow no.

Dwumadzi nkyekyemu 2: Mbre yesi nya adzesua bi ho ntsease

1. Kyerew tuon ahorow no na fa mfatoho beye anan kyerekyere mu.
2. Tuon no dwumadzi a ɔwɔ nkyekyemu 1 no, ma biara ho mfatoho ebiasa. (Hwe asembisa 2.)

Dwumadzi nkyekyemu 3: Ndwendwenho a no mu do

EKUWEKUW DWUMADZI

Hwehwe Mfantse kasa mu selabol ne nhyehyee na tuon ahorow no ne nhyehyee no ma biara ho mfatoho du du.

Hint



- The Recommended Mode of Assessment for Week 2 is **Group Project Work**.
- 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**.

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: STRUCTURE OF THE GROUP PROJECT

Task

Kaakaa selabol nyehyee na tuon na ma tuon nyehyee no mu biara ho mfatoho du du.

Structure of the Group Project

Front page (name of school, class, names of group members, subject, date, name of teacher, date of submission)

Introduction (definition of syllables, explaining the syllable structure with examples, definition of tones, explaining the types of tones and giving examples)

Task: *Kaakaa selabol nyehyee na tuon na ma tuon nyehyee no mu biara ho mfatoho du du.*

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	<i>The definition features all the key words needed to adequately define syllable</i>	<i>The definition contains three key words</i>	<i>The definition contains two key words</i>	<i>The definition contain one key words</i>
Explaining tones	<i>The explanation contains all the key words needed to adequately explain syllable structure</i>	<i>The explanation contains three key words</i>	<i>The explanation contains two key words</i>	<i>The explanation contains one key word</i>
Giving examples of tones in words	<i>Giving between eight-ten examples in words</i>	<i>Giving five - seven examples in words</i>	<i>Giving three - four examples in words</i>	<i>Giving one - two examples in words</i>
Communication Skills	<i>Showing 4 of the skills e.g. Audible voice, Keeping eye contact, Pay attention to audience Engaging the audience with interaction Use of gesture</i>	<i>Showing 3 of the skills e.g. Audible voice, Keeping eye contact Pay attention to audience Engaging the audience with interaction Use of gesture</i>	<i>Showing 2 of the skills e.g. Audible voice, Keeping eye contact Pay attention to audience Engaging the audience with interaction Use of gesture</i>	<i>Showing 1 of the skills e.g. Audible voice, Keeping eye contact Pay attention to audience Engaging the audience with interaction Use of gesture</i>
Team work	<i>Exhibit 4 of these Contributing to the group. Respecting the views of others Tolerating others Resolving conflicts Taking responsibility ..</i>	<i>Exhibit 3 of these Contributing to the group. Respecting the views of others Tolerating others Resolving conflicts Taking responsibility ..</i>	<i>Exhibit 2 of these Contributing to the group. Respecting the views of others Tolerating others Resolving conflicts Taking responsibility ..</i>	<i>Exhibit 1 of these Contributing to the group. Respecting the views of others Tolerating others Resolving conflicts Taking responsibility ..</i>

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.

ƆFA 2: EREKENKAN NA EDZE AHWEHWE ADWENTSITSIR

TSIRASEM 1: NKOMBODZI

Tsirasem potsee 1: Nkombodzi a ogyina dza akenkan no do

Tsirasem potsee 2: Akenkan

Botae: Adzesua no boko ewiei no, nna osuanyi no tum

1. *gyina akenkan ho nyimdzee do dze dzi nkombɔ.*
2. *dze akenkan a no mu do na akenkan a no mu tserew ho nyimdzee kenkan.*

Adzesua Mu Susudua

1. Tum kyere mbre wosi gyina biribi a oetsie do ma ho nkyerekyeremu.
2. Kyere de otse akenkan a no mu do na akenkan a no mu tserew ase.

Hint



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 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:

Week 3: Identification of main ideas in a conversation

Week 4: Features of intensive reading

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

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*

Week 4: *Discussion*

*Refer to the “**Hint**” 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.*

DAPƐN 3

Botae: Adzesua no bɔkɔ ewiei no nna osuanyi no tum

1. *kyere adwentsitsir a ɔwɔ nkɔmbɔdzi bi mu.*
2. *dzi nkɔmbɔ fa adwentsitsir a ɔda edzi wɔ nkɔmbɔdzi bi mu ho.*

DZA ENYI TSIM DO 1 & 2: MBRE YESI HU ADWENTSITSIR A ƆWƆ AKENKAN BI MU

Adwentsitsir: Asem ankasa a asensin, akenkan bi anaa nkɔmbɔdzi a etsie anaa esua dze to gua. Mpen pii no, ɔwɔ nkyerekyeremu ahorow pii a ɔboa no ma ɔda edzi. Se ihu nsɛdzi a ɔwɔ nkyerekyeremu ahorow no mu a, ɔboa ma ihu asentɔw a adwentsitsir no fi mu ba no. Se epe de ihu adwentsitsir a, ye dza ɔka do yi:

1. Kenkan tsirasem na nyienyim no (ebenadze na tsirasem na nyienyim no ka fa dza wɔreka ho asem no ho?).
2. Hwehwe asentɔw tsitsir. (Ɔtaa dzi asensin no enyim.)
3. Hwehwe nsem ahorow a wɔboa asentɔw tsitsir. (Bisa woho nsem yi fa adwentsitsir no ho: woana, ebenadze, ber ben, henfa, ebenadze ntsi, kwan ben do ?)
4. Fa woara wo nkasafua bɔ akenkansem no tɔfa.
5. Fa wo tɔfabɔ no toto mbre ɔkyerɛwfo sii wiewe akenkansem no ho.

DWUMADZI

1. Kyerekyerɛ adwentsitsir mu.
2. Kyere adwentsitsir a ɔwɔ akenkansem no mu.
3. Kasa fa adwentsitsir a ɔwɔ akenkansem no mu no ho.

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.*

DWUMADZI TSITSIR

Dwumadzi Nkyekyemu 2: Mbre yesi nya adzesua bi ho ntsease

- Hwehwe adwentsitsir a ɔwɔ akenkansem no mu.
- Kasa fa adwentsitsir a ɔwɔ akenkansem no mu no ho.
- Kenkan akenkansem tsiaba a ɔka do yi na kyere adwentsitsir no.

Kofi: Ihu wo suban den?

Isaac: Mbre metse biara mepɛ.

Kofi: Ehumbɔbɔr ahyɛ me ma.

Isaac: emi dze, sɛ mofom a, miyi m'adwen fi do na minya esuadze bi fi mu.

Kofi: Moso miyi m'adwen fi dza etwa mu do na mohwe kan.

Dwumadzi Nkyekyemu 3: Ndwendwenho Mapa

Ye nsentɔw ebiasa sɔw nkɔmbɔdzi a ɔwɔ sor hɔ no do. (Hwe na anndan adwentsitsir no enngya.)

Hint



- Assign learners their **Portfolios in** week 3. For details of the portfolio's structure, refer to **Appendix B**.
- 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.

DAPƎN 4

Botae: Adzesua no bɔkɔ ewiei no, nna osuanyi no tum

1. *dzi akenkan a no mu dɔ ho ndzɛmba bi ho nkɔmbɔ (ɔhardo akenkan na ɔhardo akenkan a wɔdze hwehwɛ biribi).*
2. *kyerɛ akenkan a no mu tserɛw ho ndzɛmba bi (Mbrɛ akenkan no si kɔ waa, akenkansɛm no ne nhyehyɛɛ).*

Dza enyi tsim do: Akenkan a no mu dɔ ho ndzɛmba bi

Akenkan a no mu dɔ: Dem akenkan dwumadzi yi gyina botae ebien do. Iyinom nye de yɛbɔbɔ mbɔdzen ara enya akenkan no mu ntsease na kasa no ne nhyehyɛɛ. Dem akenkan dwumadzi yi mu no, ɔkyerɛwfo no dɔ akenkan no mu esukɔ hwehwɛ nkasafua a wohia nkyerɛkyerɛmu a yetum twitwa ase, yɛkyeakyea no, yɛkeka mu, yesisi do na dza ɔkeka ho dze hyɛ no nsew. Dem ndzɛmba yi boa ma yenya ntsease wɔ akenkan no mu. Esuafo tɔ de wɔkyerɛw nsempɔw bi to hɔ, wɔhwehwɛ nkakasafua bi hɔn nkyerɛasee wɔ nkasafua nkyerɛasee buukuu mu na wɔsan kenkan no yie dze nya ntsease mapa.

Akenkan a no mu dɔ ho ndzɛmba bi

Akenkan a no mu dɔ ho ndzɛmba dɔɔ so na yɛbɔhwɛ no mu ebien yi.

a. ɔhardo Akenkan

Yɛdze iyi hwehwɛ asentsitsir a ɔwɔ akenkan no mu. ɔtaa yɛ edwuma papaapa wɔ ber a yɛrekenkan akyerɛwsem a ɔyɛ nokwar mu. Iyi mu no, onnhia de ebetse akenkansɛm no nyinara ase osiande erennhyɛ da ara ennkenkan akyerɛwsem no nyinara.

b. ɔhardo Akenkan a wɔdze hwehwɛ biribi

Iyi mu no, yɛdze enyiwa fa akenkansɛm no mu ɔhardo dze hwehwɛ nkasafua na nsemfua pɔtsee bi. Yesan so dze hwehwɛ nsembisa bi ho nyiano.

DWUMADZI

1. Kyerɛkyerɛ dza odzidzi do yi mu:
 - a. Akenkan a no mu dɔ
 - b. ɔhardo akenkan
 - c. ɔhardo akenkan a wɔdze hwehwɛ biribi.

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.

DWUMADZI TSITSIR

Dwumadzi Nkyekyemu 1: Nkaakaa na Nyiano ma

- a. Kyerekyere akenkan a no mu do ho ndzamba ebien mu.
- b. Kyerekyere chardo akenkan na chardo akenkan a wɔdze hwehwe biribi ase.

Dwumadzi Nkyekyemu 2: Mbre yesi nya adzesua bi ho ntsease

- a. Kyerekyere mbre chardo akenkan na chardo akenkan a wɔdze hwehwe biribi boa akenkan mu ntsease.
- b. Fa akenkan a no mu do ho ndzamba ebien no kenkan akyerewsem a aka do yi.

Eeei! Na dem ehum kɛsɛ yi fi hɛn? Anwanwasɛm yi fi hɛn? Odupɔn etutu. Eɣya Owu dze ne nsa nwinwin no ato eɣya Atoapem no do ndɛ ewiaber yi wɔ n'edwuma mu. Ndɛ ewiaber yi ara nna ɔtɔr mum ma wɔdze no kɔr asopitsi. Ne mba tsee awerɛhosɛm yi wɔ fie. Ntɛmara, mba yi kɔr asopitsi hɔ kohun dɛ hɔn papa da yarpa do a ɔnnkɛka noho. Eɣya Atoapem ne yer akɔtɔn adze wɔ Papayɛ reba Anansekurom na ohɣiaa hɛn a wɔdze fa ayarfo, mekyere ambulanse a nna no kun da mu no.

Adze kyee anapa no, mba yi kɔr asopitsi hɔ bio dɛ wɔrɛkɛsɛra hɔn eɣya. Awerɛhosɛm, nna owu dze ne nsa nwinwin no ato no do ma wɔdze no akɛhyɛ beebi a wɔkora fun. Ber a mbofra no maa kuromba no tsee awerɛhosɛm yi no, hɔ ara, awerɛhow kaa hɔn ma nyinsuwa guaar hɔn.

Ebusuapanyin no tuu abɔfo ma wɔkɔbɔɔ eɣya atoapem no kuromhen na ne mamfoe a wɔwɔ Papayɛ *amandzɛɛ*. *Ofi Anansekrom kɔ Papayɛ yɛ akwansin beyɛ ebiasa*. Nna eɣya Atoapem yɛ safohen wɔ Papayɛ. Papayɛfo tsee dza esi no, wɔsoma Asafomba dɛ wɔnkɛfa fun no mfi Anansekrom mbra Papayɛ.

Wɔkɔhwehwɛɛ hɛn bɔɔ no paa dze kɔr Anansekrom. Ɔkyerɛma yaan ne kyen dze kehɣiaa asafomba. Wodur Anansekrom ewimbiɔr beyɛ ndɔn ebiasa. Wɔdze nsa bɔdambɔ kor maa hɔn akɔaba. Abɔfo yi bɔɔ hɔn amandzɛɛ dɛ wɔrɛbɛfa hɔn dehyɛe no. Anansekromfo ammpɛn dɛ wɔdze fun no bɛma hɔn ma ɔdze akasakasa kakra bae osiandɛ nna eɣya Atoapem aboa kurow no, no mpontu ara yie.

- c. Kyere adwentsitsir ahorow a ɔwɔ akenkansɛm no mu.
- d. Kyerekyere adwentsitsir ahorow no mu.
- e. Kyerekyere akenkan a no mu dɔ ho mfaso no mu?

Dwumadzi Nkyekyɛmu 4: Ndwendwenho a no mu dɔ yie

Nhwehwɛmu Dwumadzi: Gyina akenkansɛm bi mu asentsitsir do fa yɛ nhwehwɛmu dwumadzi. Hwehwɛ asentsitsir no ho nsɛm fi mbea ahorow, pensapensa mu na kyɛrɛw dza ɔbɛda edzi wɔ mu no dɛ edze bɔto gua.

DZA ENYI TSIM DO 2: AKENKANSẼM A NO MU TSERƐW HO NDZEMBA

Akenkansɛm a no mu tserɛw

Iyi mu no, esuafo kenkan dze gye hɛn enyi na wɔdze tu hɔn akenkan mpon. Yetum dze toto akenkan a no mu dɔ no ho na yɛkyɛrɛ mu dɛ iyi so mu no, yegyina botae bi do dɔ akenkan no mu esukɔ. Ɔsan so yɛ akenkan dwumadzi a ɔkyɛrɛ dɛ yɛbɛkenkan mbuukuu pii ɔnam botae ahorow ntsi. Afei yɛdze hwehwɛ nsɛm pɔtsee bi na yɛdze gye hɛn enyi so.

Akenkan a No Mu Tserɛw ho Ndzɛmba Bi

Mbrɛ Akenkan no Si Kɔ Waa: Ɔkyɛrɛ mbrɛ nkasafua, nsɛmfua na nsɛntɔw no toatoa do dɛ mbrɛ ɔsɛ a nsɛm no nntwitwa nnsisi ma ntsease aada edzi prekoper.

Akenkansɛm ne Nhyehyɛ: Ɔyɛ mbɛ ɔkyerɛwfo no si hyehyɛ ne nsem no. Iyi ho nyimdzeɛ boɛ esuafo ma hɔn adwen kɔ akenkan no mu nsemɔw no do na wɔdze hɔn adwen susu biribi a obotum ayɛ nsensisii bi no ntoado. Otum boɛ ma wɔdze hɔn enyi dzi hɔn akenkan no ekyir dze nya ntsease.

Edze enyi bedzi akenkan no ekyir: Iyi na esuafo dze hwe dɛ wɔtse dza wɔrekenkan no ase. Sɛ wuhu dɛ wonntum nnhu adwentsitsir no a, wotum dɛ wɔsan hɔn ekyir fa kwan fofor do nya ntsease ana wɔaasɔw akenkan no do.

Edze w'adwen rususu biribi a innyim: Iyi mu no, esuafo dze hɔn adwen bubu dza wonnyim wɔ asem no ho. Mpen pii no, ɔwɔ dɛ esuafo si ekyir kenkan. Esuafo tum gyina dza wonyim dada na akenkan no mu nsem do dze si egyinae na wɔdze ma akenkansɛm no ho nkyerekyerɛmu.

Nkerii: Yetum ker hɛnho hwe wɔ akenkan ne finimfin anaa n'ewiei. Nyia ɔrekenkan no kyere n'adwen, osi egyinae na onya adzesua bi fi akenkan no mu.

DWUMADZI

1. Kyerekyerɛ dza ɔka do yi ase.
 - a. Akenkan a no mu tserɛw.
 - b. Mbɛ akenkan no si kɔ waa
 - c. Edze enyi bedzi akenkan no ekyir
2. Gyina akenkan a no mu dɔ ho ndzɛmba do na fa kenkan akenkansɛm.
3. Pensapensa akenkansɛm no mu na enye afofor ndzi ho nkɔmbɔ.
4. Gyina wo nyimdzeɛ wɔ akenkan a no mu tserɛw ho ndzɛmba do fa kenkan akenkansɛm.

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.
4. **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.

DWUMADZI TSITSIR

Dwumadzi Nkyekyemu 1: Nkaakaa na Nyiano ne ma

1. Fa woara wo nkasafua bɔ akenkan a no mu tserɛw ne ntsease tofa.
2. Akenkan a no mu tserɛw ho ndzɛmba enum no nye hendze? Kyere no mu biara mu tsiabaa.

Dwumadzi Nkyekyemu 2: Mbre yesi nya adzesua bi ho ntsease.

1. Kyere mbre ɔhardo akenkan na ɔhardo akenkan a wɔdze hwehwe adze si boa akenkansɛm bi ne ntseaseɛ.

Dwumadzi Nkyekyemu 3: Ndwendwenho a no mu dɔ yie na adwenkyere.

1. “Akenkan a no mu tserɛw ye dza yɛdze gye hen enyi ara na akenkan a no mu dɔ no so ye dza yɛdze hwehwe biribi pɔtsee” Kyere w’adwen wɔ ho. Fa nsem a no mu ye dur fi afanu no nyinara si w’adwenkyere no pi.

Hint



- *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 B: STRUCTURE OF THE PORTFOLIO

Task

Kyerew afe yi mu dwuma a edzi wo wo “portfolio”mu no nyinara.

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.



APPENDIX C: RUBRICS FOR SCORING THE DISCUSSION

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

ƆFA 3: NKABƆMUDZE NA AKWANHOROW BI A WƆFA DO YE NKASAFUA AFOFOR

TSIRASEM 2: KASA NA NO DWUMADZI

Tsirasem potsee 1: Nkasafua na hɔn nhyehyɛ

Adzesua no n’ahwehwɛdze: *Tum dze mbatahodze, nkabɔmudze, nsemfua, na nsempruw ho nyimdzeɛ ye nsentɔw a odzi mu.*

Adzesua Mu Susudua: Tum da nyimdzeɛ a ɔwɔ no wɔ mbatahodze, nkabɔmudze, nsemfua, na nsempruw ho edzi.

TSIRASEM 1: KASA NA NO DWUMADZI

Tsirasem potsee 2: Mfantse Akyerɛw ho mbra

Adzesua no N’ahwehwɛdze: *Tum gyina nkasafua afofor ne ye, kasa mpaapaamudze, hwembo asenkyerɛdze ho nyimdzeɛ do ye nsentɔw.*

Adzesua Mu Susudua: Tum da nyimdzeɛ na ntsease wɔ akwanhorow a wɔfɔ do ye nkasafua afofor, kasa mpaapaamudze na hwembo asenkyerɛdze ho edzi.

Hint



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:

Week 5: Affixes

Week 6: Conjunctions

Week 7: Word Formation Processes

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 skilfully resolve issues and /or misconceptions.

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 5: Simulation

Week 6: Mid-semester examination

Week 7: Critiquing

Refer to the “*Hint*” at the key assessment for each week for additional information on how to effectively administer these assessment modes.

DAPƐN 5

Botae: *Adzesua no bɔkɔ ewiei no, nna osuanyi no tum kyerekyere mbataho no dwumadzi mu.*

DZA ENYI TSIM DO 1 & 2: MBATAHO

Mbataho n’adzeban: Mbataho ye mɔɔfem (Kasafua ne nkyekyemu kumaa a ntsease wɔ mu.) a yedze fam asendua ho dze nya kasafua fofor. Yebotum so akyerɛ mu dɛ ɔye kasafua ne nkyekyemu kumaa a ntsease wɔ mu a yetum dze si kasafua enyim anaa n’ekyir dze sesa ne ntsease. Mbataho ye dzin a yedze gyina ho ma nsienyim na nsiekyir nyinara. Se yedze mbataho fam kasafua bi ho a, otum sesa ne ntsease anaa kasafuakuw no. Iyi ma yenya **Nyamfimu** na **Ndanmu** mɔɔfem. Mbataho a yedze si asendua anaa asendwɔw enyim no wɔfrɛ no **nsienyim**. Dza ɔba kasafua finimfin so wɔfrɛ no **nsimu** na se ɔba ewiei so a wɔfrɛ no **nsiekyir**. Se yenya asendua bi a ɔwɔ nsienyim na nsiekyir wɔ ber kor nara mu a ɔma hɛn kasafua fofor a, dem mbataho ebien no, yɛfrɛ no **ntwaho**.

Yenya ntsease afofor wɔ ber a yedze mbataho afam asendua ho dze enya nkasafua afofor. Mbataho no bi nye: *a-, m-, n-, fo-, -nom, re-*. Iyinom ye mbataho osiande yebotum dze afemfam nkasafua afofor ho dze enya ntsease afofor. Mfatoho: *egya beye egyanom*. Nsiekyir **-nom** a yedze faam asendua **egya** a ɔye ankonam ho no na ɔmaa yenya no dodow **egyanom**.

Mbataho Ahorow: Mbataho ahorow ebien no nye Nyanfimu na Ndanmu.

Nyanfimu mbataho: Iy ye mbataho a se yedze fam kasafua bi ho a, ɔma yenya kasafua fofor a ntsease wɔ mu na ɔsesa kasafua no so. Iyi da no edzi dɛ, asendua no a yedze dem mbataho no fam ho no ne kasafuakuw no botum asesa. Se yedze mbataho yi fam asendua bi ho a, yenya kasafua fofor. Mfatoho: **kɔm** (asendua) botum asesa aye **nkɔm** ber a yedze nyamfimu mbataho ‘n’ esi **kɔm** enyim ma abeye **nkɔm**. Se ɔba no dem a, nna ɔkyere dɛ asendua **kɔm** a ɔye nyee no abeye **nkɔm** a ɔye dzin.

Ndanmu mbataho: Dem mbataho yi boa ma yenya nkasafua afofor mbom kasafua kuw no nnsesa. Ɔnnsesa kasafua ne ntsease no, dem ntsi kasafua a yenya no nnye kasafua soronko koraa. Otum boa ma yenya nsesa wɔ bɔbea, kabea na dza ɔkeka ho mu. Iyi kyere dɛ se yedze ndanmu mbataho no mu bi fam dzin bi a ɔye ankonam ho a, yenya dem kasafua no, no dodow. Mfatoho: Se yedze ndanmu mbataho “m” a ɔye nsienyim bata asendua “banyin” ho a, yebenya “mbanyin”. Iyi ma yehu dɛ nkasafua **banyin** na **mbanyin** nyinara wɔ kasafuakuw a ɔye dzin mu. Bi so nye nsienyim **nn** a yedze bata nyee **dzi** ho ma yenya **nndzi**. Iyi so mu no, **dzi** na **nndzi** nyina ye nyee.

Mbataho no dwumadzi: Mbataho no dwumadzi dɔɔ so. No mu bi na ɔka do yi:

- Wɔboa ma yenya nkasafua afofor fi dza wɔwɔ ho dada mu. Mfatoho: $n + da = nda$, $skuul + fo = skuulfo$, $yer + nom = yernom$.

- b. Ɔsesa nkasafua fi kuw bi mu kɔ kuw fofor mu. Mfatoho n + da (nyɛɛ) = nda (dzin), a + saw (nyɛɛ) = asaw (dzin).
- c. Mbataho ma yenyenya nyɛɛ kabea fofor. Mfatoho: a + kɔ (daa kabea) = akɔ (ayɛɛsie kabea).
- d. Mbataho boa ma yɛsesa ankonam kɔ dodow kabea mu. Mfatoho: a + pon = apon, wɔfa + nom = wɔfanom.
- e. Mbataho ho nyimdzee boa ma hɛn akyerɛw na nsopɛree dzi mu ma kasasua kɔ yie.
- f. Mbataho boa ma yɛsesa dzin-tamsi ma ɔbɛyɛ dzin. Mfatoho: ɔ+kɔkɔɔ = ɔkɔkɔɔ, ɔ + kɛse = ɔkɛse.
- g. Mbataho sesa nyɛɛ ma ɔbɛyɛ dzin: a+saw+ee = asawee, a+tɔ=atɔɛ, e+guar+ee= eguaree.

DWUMADZI

1. Kyerɛkyerɛ mbataho mu.
2. Kyerɛ mbataho ahorow ebien.
3. Fa mfatoho a ɔfata kyerekyere mbataho ahorow no mu.
4. Hwe mbataho ahorow no na ye kor biara ho nkasafua enum.
5. Kyerekyere ndzɛmba anan a wɔdze mbataho ye mu.

Kyerɛ mbataho a ɔwɔ nkasafua yinom mu na ma yenhu mbataho ahorow no mu dza wofi mu.

ntotowee, ridzi, dzii, anyenkofo, enuanom, mba, mbasiafo, nkɔree, nkokɔ, asoɛɛ

6. Fa mbataho a ɔfata sesa nkasafua a ɔka do yi kɔ dzin mu.
kɔ, saw, kɔm, dzi, kyerekyere, kyereɛw

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.).*

- Each group discuss amongst themselves to explain affixes in their own words.
- Learners use concept cartoon to explore the types of affixes available in the language and their function.
- Learners provide at least four examples of each of the types of the affix.
- 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.

- Each group makes a presentation for discussion and clarification.

DWUMADZI TSITSIR

Dwumadzi Nkyekyemu1: Nkaakaa na Nyiano ne ma

- Fa woara wo nasafua kyerekyere mbataho mu.

Dwumadzi Nkyekyemu 2: Mbre yesi nya adzesua bi ho ntsease

- Kyere soronko a ɔwɔ mbataho ahorow no mu na ma biara ho mfatoho ebiasa.
- Hwe mbataho ahorow no na ye nkasafua afofor enum enum a wɔnye kor biara kɔ.
- Gyina wo mbuae a ɔwɔ (2) no do na kyerekyere mbataho ebiasa mu.
- Kyere mbataho a ɔwɔ nkasafua yinom mu na ma yenhu mbataho ahorow no mu dza kor biara fi mu.

Kunnom	adzesuanyi	mbuukuu	kedzi
kommye	ndodowee	mmbɔ	akyerewfo

Dwumadzi Nkyekyemu 3: Ndwendwenho mapa

- Wo nyenko bi a ɔwɔ skuul fofor mu nntse nkasafua mfemfamho ase. Fa mfatoho a ɔfata kyere mbre ibesi akyerkyere wo nyenko no mu ma ɔaatse mbataho ahorow no ase.

Hint



- 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.

DAPEN 6

Botae: *Adzesua no bɔkɔ ewiei no nna osuanyi no tum dze kasa mpaapaamudze ahorow ye nsentɔw ma odzi mu.*

Adzesua no n’ahwehwɛdze: Tum dze nkabɔmudze ahorow ye nsentɔw

DZA ENYI TSIM DO 1 & 2: NKABOMUDZE

Nkabɔmudze: Nkabɔmudze ye nkasafua afofor bi a wɔka nkasafua, nsemfua anaa nsempruw bɔ mu. Nkabɔmudze boa ma yenya nsentɔw bi a no mu ye dzen na ntsease wɔ mu so amma yeennya nsentɔw ntsiantsia pii. No dwumadzi tsitsir nye dɛ ɔka kasa ne mfafakuwa bɔ mu. Mfatoho no bi nye na, eso, naaso, mbom, ntsi, osiandɛ...

Osua adze **ntsi** onyim adze.

Mobɔkɔ **mbom** mebesan aba.

Kofi **na** Amba.

Nkabɔmudze Ahorow: Nkabɔmudze gu mu ahorow mbom no mu ebiasa ara na yɛbɛka ho asem. Iyi nye dza odzidzi do yi.

Dza ɔka nkasafua, nsemfua na nsempruw bɔ mu: Dem nkabɔmdze yi ye dza ɔka nkasafua, nsemfua na nsempruw a wokitsa su na gyinabew kor bɔ mu wɔ asentɔw mu. Mfatoho: na, nna, eso, naaso, ntsi, mbom, a, anaa, dɛ, ma, ama, amma, osiandɛ, gyedɛ, tse dɛ, sɛ..... a,

a. Dza ɔka nkasafua na nsemfua bɔ mu (na, anaa, dɛ, sɛ)

Kweku **na** Ekuwa

Suban **nye** ahoɔfew

Kwamena **anaa** Ebo a?

b. Dza ɔka nkasafua na nsempruw bɔ mu [a]. Yemmfa (,) nnsi nkabɔmudze no ekyir.

Nyame **a** mosom no

Skuul **a** mepɛ dɛ moko

Hye no nsew dɛ dza woetwitwa ase no ye nsempruw.

c. Dza ɔka asempruw-tsir na asempruw mfemfamho bɔ mu: Iyi ma nkabɔmudze no bɛka asempruw mfemfamho no ho.

Mfatoho: [a, no, sɛ, dɛ, ma, ama, amma, osiandɛ, gyedɛ, mbre, ansaana...]

Yedzidzi wie **a**, yɛbɛda.

Sɛ ɔbeyɛ **a**, hom nye nyimpa nyina ntsena asomdwee mu.

Ansaasa mbrenkonson besi ne tsir adze no nna ɔwɔ dza asaase aka akyerɛ no.

NkabƆmudze ebien a wƆbƆ mu dzi dwuma kor wƆ asentƆw mu Mfatoho

[sɛ....a, aber a... no, tse dɛ, kyere dɛ]

Sɛ nsu tɔ **a**, mobɔsɔw bi.

Aber a ɔhen no wui **no**, obiara bɔɔ hu.

Dza ɔka asempruw-tsir na asempruw mfemfamho bɔ mu: Dem nkabƆmudze yi ka asempruw-tsir na asempruw mfemfamho bɔ mu. Wɔkyere siantsir a biribi si na no nsunsuando, nsorsoree anaa ebirabɔ a ɔwɔ asem bi mu. Mfatoho: [na, anaa, ntsi, mbom, naaso...]

Ɔbra no bɔ ye dzen **naaso** yebɔbɔ ho mbɔdzen.

Ɔkɔhwehwɛɛ no **mbom** ɔannto no.

Minyim no **ntsi** medze nkra no bɛma no.

Ɔkɔ asɔr kwa **naaso** onnsuro Nyame.

Ma esuafo nhu dɛ asentƆw a wɔdze bedzi dwuma no na ɔbekyere nkabƆmudze a wɔbɛfa.

Mbre yesi dze nkabƆmudze dzi dwuma wɔ nsentƆw mu.

Yɛwɔ mbra ahorow bi a yɛhwɛ do dze nkabƆmudze dzi dwuma. Sɛ yɛdze dem mbra no dzi dwuma a, ɔboa ma hɛn akyerɛw dzi mu.

1. NkabƆmudze ka adwenkyere ahorow, ndzeyɛɛ na nsusui bɔ mu. Dem ntsi ɔwɔ dɛ edze nkabƆmudze a ɔfata dzi dwuma ama w'akyerɛw no eedzi mu.
2. Sɛ yerobobɔ ndzɛmba edzin a, yɛdze nkabƆmudze dzi dwuma.
3. Sɛ edze nkabƆmudze ridzi dwuma a, hwɛ dɛ ebɛma nkasafuakuw no nyinara enya nkitahodzi mapa.

DWUMADZI

1. Kyere nkabƆmudze ase na ma mfatoho ebiasa.
2. Kyere nkabƆmudze ahorow no.
3. Kyere nsorsoree a ɔwɔ nkabƆmudze ahorow no mu.
4. Ma nkabƆmudze ahorow no mu biara ho mfatoho.
5. Fa mfatoho no mu bi ye nsentƆw.

PEDAGOGICAL EXEMPLARS

1. Problem-Based learning

a. Whole class activity

- i. Through questions and answers, class work together to explain conjunctions.

- ii. 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'.*
 - iii. 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.*
- b. Individual work
Each learner uses their own examples to form meaningful sentences.
 - c. Whole class activity
Each learner reads their sentences aloud to the class for discussion, clarification and correction.

DWUMADZI TSITSIR

Dwumadzi nkyekyemu 2: Mbre yesi nya adzesua bi ho ntsease

- 1 Kyere nkabɔmudze ase na ma mfatoho ebiasa.
- 2 Twitwa nkabɔmudze a ɔwɔ nsentɔw yi mu ase.
 - a. Maame Adwowa rekenkan na Kwamena rekyerɛw.
 - b. Sɛ ɔwɔ ha a nkyɛ obeyi ano.
 - c. Isua adze a, ibohu.
 - d. Ɔkɔm dze no ntsi na odzidzii no.
 - e. Mobɔkɔ eso ɔnnɔyɛ ndɛ.
 - f. Fufu o, ampesi, mepe.
- 3 Kyekyɛ mfatoho a ɔwɔ ase ha yi mu kɔ nkabɔmudze ahorow no mu (na, nna, eso, naaso, ntsi, mbom, a, anaa, dɛ, ma, ama, amma, osiandɛ, gyedɛ, tse dɛ, sɛ...a, kyere dɛ, aber a... no, dɛ mbrɛ...)

Dwumadzi nkyekyemu 3: Ndwendwenho mapa

1. Fa nkabɔmudze ahorow no mu kor biara yɛ nsentɔw anan.
2. Kyere nsorsoree a ɔwɔ nkabɔmudze ahorow no mu na ma no mu biara ho mfatoho anan.
3. Fa nkabɔmudze a ɔfata hyehyɛ nsentɔw a odzidzi do yi mu ma ondzi mu.
 - a. Sɛ isua adze ibohu.
 - b. W'enyiwa kom da.
 - c. Ɔbɛbaɔbɛkyɛr.
 - d. Murusua adze .meetwa mo nsɔhwɛ.
 - g. na mereyɛ dza mereyɛ yi.

4. Fa nkabomudze a odzidzi do yi mu kor biara ye asentow (na, nna, eso, naaso, ntsi, mbom, a, anaa, de, ma, ama, amma, osiande, gyede, tse de, se...a, kyere de, aber a... no, de mbre...)

Hint



*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 at least weeks 1 to 5.*

DAPEN 7

Botae: *Adzesua no boko ewiei no nna osuanyi no tum kyerekyere Nkasafuaye mu (nkasafua mbaho, ntwado, afem, mbataho).*

DZA ENYI TSIM DO 1 & 2: NKASAFUAYE

Nkasafuaye ye kwan a yefa do nya nkasafua afofor wo kasa bi mu.

Yewo akwanhorow a yenam do ye nkasafua afofor wo kasa bi mu. Iyi mu bi nye nkasafua mbaho, ntwado, afem, mbataho, nkakuho, ndanmu na dza okeka ho a yeakyere mu wo ase ha yi.

Mbaho: Mbaho ye mofologyi kwan a yenam do ka nkasafua no ndwow ebien bo mu ma oma hen ntsease a nye soronko fi kor biara ne ntsease ho. Yebotum so akyerere mu de, nye kasafua a okitsa ndwow ebien na no mu kor biara botum egyina de kasafua. Dem nkasafua yi a woka bo mu yi tum fi nkasafuakuw biara mu. Yebotum enya dzin+dzin nkabomu, dzin+nyee nkabomu, asempruw+asempruw nkabomu na dza okeka ho.

Mfatoho: enyi+dan = *enyidan*, enyi + kom = *enyikom*, nsa + pan = *nsapan*, sua + pon = *suapon*, epo + ano = *mpoano*, asow + ehyia = *Asowehyia*

Ntwado: Ntwado ne dzin fofor so nye mbudo anaa nhuando. Nye kwan a yefa do ye nkasafua afofor wo ber a woka nkasafua ahorow ne fa bi bo mu ma yenya kasafua fofor. Ono nye de, yeye nkasafua afofor wo ber a wotwa nkasafua ne fa bi fi ho ma oma hen nkasafua afofor. Yebotum etwa kasafua no n'ahyese, ne finimfin anaa n'ewiei.

Mfatoho: Fiifi – Fii, Papa – Paa, Ekow – Kow,

Afem: Nye kwan a yefa do ye nkasafua afofor wo ber a yefem kasafua a wo kasa bi mu de ko kasa fofor mu. Yedze akyerewamba kyerew kasafua no de mbre ogyegye wo kasa a odzi kan no mu no. Dem nkasafua no na wofre no afem nkasafua. Kasa pii wo kasa afofor a wofem hon nkasafua fi mu.

Mfatoho: *bokitsi-bucket, semente-cement, tomantese-tomatoes, makyese-matches*

Nkasafuaye ho mfaso:

1. Oboa ma kasa bi nyin ma ne nkasafua so doo so.
2. Oboa ma amanaman do kasahorow pue aman afofor do.
3. Oboa ma yenya nkasafua afofor toto ndzemba afofor dzin.
4. Oboa ma yesua kasa fofor.
5. Oboa ma yehu nkasafua bi abose anaa hon farbae.

DWUMADZI

1. Kyere nkasafuaye ase.
2. Kyere akwanhorow ebiasa a yefa do ye nkasafua afofor.
3. Kyere mfaso ebiasa a wo nkasafuaye ho.

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.*
 - b2. 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.).

2. 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.

3. Talk for learning approaches

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.

DWUMADZI TSITSIR

Dwumadzi Nkyekyemu 1: Nkaakaa na Nyiano ma

1. Kyere nkasafuaye ase.
2. Kyerekyere akwanhorow a yefa do ye nkasafua ahorow wo Mfantse kasa mu.

Dwumadzi Nkyekyemu 2: Mbre wosi nya adzesua bi ho ntsease

Kyerew nkasafuaye akwan ahorow no mu biara ho mfatoho ebiasa.

Dwumadzi Nkyekyemu 3: Ndwendwenho mapa

1. Kyere kwan a wofa do ye nkasafua yi a odzidzi do yi.
 - a. akokonyin
 - b. Kofori
 - c. enyimia
 - d. akasakasa
 - e. nkwankeyen
2. Kyere nkasafuaye akwan a odzidzi do yi mu na ma kor biara ne mfatoho ebien.
 - a. Mbataho
 - b. Mbaho
 - c. Nkakuho
 - d. Afem
3. Kyekye nkasafua ahorow yi mu ko mbataho, afem, mbaho na nkakuho mu. (akrɔkrɔw, anantsewanantsew, apra, buukuu, dupɔn, kɔɔpow, nda, nyamesem, nkwanta, osuanyi, skuul, kyereɖdua, mbanyin, mbasiafo, nyankotɔn, nkakraba)

INDIVIDUAL PROJECT

1. Identify about ten new concepts or scientific/technological products/innovations and use your knowledge in word formation to create words for them in your local/Ghanaian language.

Hint



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: 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.

Resources needed

- a) Venue for the examination
- b) Printed examination question paper
- c) Answer booklet
- d) Scannable paper
- e) Wall clock
- f) Bell, etc.

Nsembisa ho Nhwedo

Ɔfa A: Nsembisa a ɔwɔ nyiano ahorow

Dza odzidzi do yi mu dza ɔwɔ hen na ɔnnɔ Mfantse kasa mu selabol nhyehyɛɛ ?

- A. KB
- B. KBK
- C. BK
- D. B

Ɔfa B: Asembisa a no mbuae hia nkyerɛkyermu

Kyerɛkyerɛ nkasafua a ɔwɔ ase ha yi mu na ma biara ho mfatoho ebien ebien.

- i. selabol
- ii. tuon

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.

Nyiano ho Nhyehyee

Ɔfa A: Nsembisa a ɔwɔ nyiano ahorow

Dza odzidzi do yi mu dza ɔwɔ hen na ɔnnye Mfantse kasa mu selabol nhyehyee ?

C. BK – Aba 1

Ɔfa B: Asembisa a no mbuae hia nkyerɛkyermu

- a) Selabol ye kasa mu nkyekyemu bi a okita bawol na otum ye kasafua anaa ne fa bi. Nkonsonante bi so wɔ hɔ a wotum gyina hɔ de selabol. Ɔwɔ de selabol fa bawol kor. Konsonante tum dzi bawol no enyim.
- Award 5 marks if the key words in bold are featured in the definition.
 - Award 4 marks if 4 of the key words features in the definition.
 - Award 3 marks if 3 key words feature in the definition
 - Award 2 mark if 2 key words feature in the definition
 - Award 1 mark if 1 key word features in the definition.
- b) Tuon: Tuon ye ndze no sorkɔ na ne famuba a yehu no wɔ **selabol** mu, **nkasafua** mu anaa **asentɔw** mu. Kasa a tuon dzi dwuma wɔ mu ye kasa a nkasafua ntsease gyina tuon do.
- Award 5 marks if the key words in bold are featured in the definition.
 - Award 4 marks if 4 of the key words features in the definition.
 - Award 3 marks if 3 key words feature in the definition
 - Award 2 mark if 2 key words feature in the definition
 - Award 1 mark if 1 key word features in the definition.

Nkyerɛkyeremu pon

Dapɛn	Dza enyi tsim do	Nscmbisa ahorow	DoK gyinapɛn				Muabɔ
			1	2	3	4	
1	1. Selabol	Nsembisa a ɔwɔ nyiano ahorow	3	2	-	-	5
		Asembisa a no mbuae hia nkyerɛkyermu	-	1	-	-	1
2	1. Tuon	Nsembisa a ɔwɔ nyiano ahorow	4	1	-	-	5
		Asembisa a no mbuae hia nkyerɛkyermu	-	1	-	-	1

Dapɛn	Dza enyi tsim do	Nscmbisa ahorow	DoK gyinapɛn				Muabo
			1	2	3	4	
3	1. Nkɔmbɔdzi mu nsentsitsir	Nsɛmbisa a ɔwɔ nyiano ahorow	2	2	-	-	4
		Aɛmbisa a no mbuae hia nkyerɛkyermu	-	1	-	-	1
4	1. Akenkan a no mu do	Nsɛmbisa a ɔwɔ nyiano ahorow	1	2	-	-	3
	2. Akenkan a no mu tserɛw	Aɛmbisa a no mbuae hia nkyerɛkyermu	-	-	-	-	1
5	Kasafua Mbataho	Nsɛmbisa a ɔwɔ nyiano ahorow	1	2	-	-	3
		Aɛmbisa a no mbuae hia nkyerɛkyermu	-	1	-	-	1
		Total	11	13	-	-	24

ADDITIONAL READING

Beliaeva, N. (2019). Blending in Morphology. Retrieved on 29th June, 2024 from <https://doi.org/10.1093/acrefore/9780199384655.013.511>



Dressler, W. U. (2000). Naturalness. In G. Booij, C. Lehmann & J. Mugdan (eds.) *Morphology: An international handbook on inflection and word-formation*, Vol. 1. Berlin: Walterde Gruyter. 288–296.

Fromkin, V., Rodman, R., & Hyams, N. (2007). *An introduction to language*. Boston:Thomsom Wadsworth

ƆFA 4: ASEMFOA/ASEMPRUW NYEHEYEE NA KASA MPAAPAAMUDZE

TSIRASEM 2: KASA NA NO DWUMADZI

Tsirasem Potsee: Mfantse kasa akyerew ho mbra

Botae: Adzesua no bɔko ewiei no, nna osuanyi no

1. *tum gyina mbataho, nkabɔmudze, nsemfua na nsempruw ho nyimdzee do dze ye nsentɔw a ntsease wɔ mu.*
2. *tum dze nkasafua afofor ne ye na kasa mpaapaamudze ho nyimdzee ye nsentɔw wɔ no kwan do.*

Adzesua Mu Susudua

1. Da no edzi de ɔwɔ nyimdzee wɔ kwan pa a wɔfa do dze mbataho, nkabɔmudze, nsemfua na nsempruw dzi dwuma ho.
2. Da no edzi de ɔwɔ adwen na ntsease wɔ nkasafua afofor ne ye na kwan pa a wɔfa do dze kasa mpaapaamudze dzi dwuma ho.

Hint



*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:

Week 8: *Phrases*

Week 9: *Clauses*

Week 10: *Punctuation*

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 to aid learners with pronunciation problems amongst other needs and skilfully resolve errors and misconceptions.

ASSESSMENT SUMMARY

The modes of 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*

Week 9: *Group performance assessment*

Week 10: *Test of practical knowledge*

Refer to the “Hint” at the key assessment for each week for additional information on how to effectively administer these assessment modes.

DAPEN 8

Botae: *Adzesua no bɔkɔ ewiei no, nna osuanyi no tum dze nsem̐fua ahorow no ye nsentɔw.*

DZA ENYI TSIM DO 1 & 2: ASEM̐FUA

Asem̐fua ne nkyerekyeremu: Asem̐fua ye kasafua anaa nkasafuakuw a ɔye asentɔw ne fa bi na okita ne ntsease wɔ mbrɛ ɔhye no. Asem̐fua wɔ asem̐fuatsir a ntsease wɔ mu. Asem̐fuatsir no tum ye dzin, nyee, nyee-tamsi anaa dzin-tamsi. Asem̐fuatsir no na ɔma yehu asem̐fua bi a yereka ho asem̐. Se tsir no ye nyee a, asem̐fua no ye nyee asem̐fua. Se ɔye dzin so a, demara. Asem̐fua mfatoho bi na ɔwɔ ase ha yi;

abofra no

papa tsentsen

ka hwe

botum edzi

Asem̐fua ahorow: Yebɔhwe nsem̐fua ahorow enum (5); Dzin asem̐fua, Nyee asem̐fua, Nyee-tamsi asem̐fua, Dzin-tamsi asem̐fua na Dzin-bea asem̐fua.

Dzin Asem̐fua:

Dzin asem̐fua ye asem̐fua a asem̐fuatsir anaa kasafua tsitsir a ɔwɔ mu no ye dzin anaa dzinhyeaneanmu. Dzin asem̐fua ne nyehyee dɔɔ so. Hwe dza ɔwɔ pon a ɔwɔ ase ha yi do no.

- Dzin asem̐fua tum ye dzin kasafua kor anaa dzinhyeaneanmu kasafua kor. Ɔkyere de okitsa kasafua kor per a ɔye dzin anaa dzinhyeaneanmu. Mfatoho; skuul, me, hɔn, buukuu.

Dzin asem̐fua ne nyehyee	
Asem̐fua	Nhyehyee
Kumase	DA = D
Hɔn	DA = Dhy.

Yehu no pon yi do de dzin kasafua kor per a onnyi nkyerekyeremu biara tum gyina hɔ de asem̐fua. Dzinhyeaneanmu so tum gyina hɔ de dzin asem̐fua.

- Dzin asem̐fua tum ye tsentsen anaa dza nkyerekyeremu ka dzintsir no ho. Iyi mu no, yenza dzin asem̐fua a ɔye tsir no na dzin-tamsi, dzinhyeaneanmu anaa dzin-bea nkitahodzi kor anaa no mboree ka ho na ɔma tsir no nkyerekyeremu.

Mfatoho;

Dzin Asem̐fua Ne Nhyehyee	
Asem̐fua	Nhyehyee
Atar keŋe	DA = D, DT
Ajumako Ampesi	DA = DT, D
Aban edwumayefo baaanan	DA = D, D, DT
Aban edwumayefo baanan no	DA = D, D, DT, Oyi.
Abofra no	DA = D, Oyi.
Nyimpa bon no	DA = D, (DT) (Oyi.)
Kofi tsena egua no do	DA = D, NA, DA, DBA.
Okura tsentsen bi	DA = D, (DT) (Oyi.)

- c. Dzin Asem̐fua Nkyerekyeremu: Dzin asem̐fua tum fa kasafua anaa nkasafua bi a wɔba enyim anaa ekyir a wɔfrɛ hɔn nkyerekyeremu. Dem nkyerekyeremu yi tum ye nkasafua, nsem̐fua anaa nsem̐pruw a wɔkyerekyerɛ dzintsir no mu. Sɛ nkyerekyeremu no dzi dzintsir no enyim a, yɛfrɛ no enyim nkyerekyeremu. Sɛ odzi dzintsir no ekyir so a, ɔye ekyir nkyerekyeremu. Ɔtɔfabi a, dzin asem̐fuatsir tum fa enyim na ekyir nkyerekyeremu nyinara wɔ ber kor no ara mu.

1. Enyim nkyerekyeremu Mfatoho

- a. Me maame panyin ne ba no.

Enyim Nky. Tsir

Mfatoho yi mu no, dzin asem̐fuatsir no nye **ba** na enyim nkyerekyeremu no so nye “Me maame panyin”. Enyim nkyerekyeremu no na ɔma tsir no da edzi prekopɛr. Asem̐fua a ɔda hɔ no nyina ye Dzin asem̐fua osiandɛ tsir (ba) no ye dzin.

- b. Oguaa Esuapɔn mu esuafo no nyim adze.

Enyim Nky. Dzin tsir

- c. Edwumako dɔkon ye dɛw.

Enyim Nky. Dzin tsir

Mfatoho a ɔtɔ do ebien mu no kasa fa skuulfo “esuafo” a wonyim adze ho de asem̐fua tsir. “Oguaa esuapɔn” kyerekere tsir “esuafo” mu yie. Mfatoho a odzi ewiei no mu no, asem̐fuatsir no nye “dɔkon” na kasafua “Edwumako” so kyere dɔkon ban a ɔye dɛw no. Na tserɛ, osi dɔkon no tam ma ne ntsease da edzi prekopɛr.

2. Ekyir Nkyerekyeremu Mfatoho

- a. Atar fufuw tsentsen no ayew.

Tsir Ekyir Nky.

- b. Minyim banyin kɔkɔ no a ofi Nkran no.

Tsir Ekyir Nky.

- c. Ɔato skuul atar fofor durdur bi.

Tsir Ekyir Nky.

Mfatoho (i) mu no, dzin tsir no ye “atar” a ayew na “fufuw tsentsen no” dzi ekyir rekyerekyerɛ “atar” mu. Mfatoho (ii) mu so, tsir no ye “banyin” na “kɔkɔ no a ofi Nkran no” dzin tsir no ekyir rekyerekyerɛ mu. Mfatoho (iii) mu so, tsir no nye “atar” na ekyir rekyerekyeremu a osi “atar” tam nye “fofor durdur bi”.

3. Dzin Asemfua Tsir a Okitsa Enyim Nkyerekyeremu na Ekyir Nkyerekyeremu.

- a. Simpa Skuul mbofra beenu bi aba ha.

Eny. Nky. Tsir Eky. Nky.

- b. Hen skuul esuafo baanan a wogyina ho no edzi konyim.

Eny. Nky. Tsir Eky. Nky.

Nyee Asemfua: Ɔwo mu de nyee asemfua gu ahorow, nyee asemua biara wo nyee kor a ɔye Nyee asemfua tsir a asemfua no nyinara gyina do. Otum ba de dem nyee no ye nyee a ɔfa ɔyetsia anaa dza ɔmmfa ɔyetsia.

Mfatoho;

- a. dzi
- b. nom
- c. fow

Nyee asemfua tum ye dza okitsa Nyee asemfua tsir no na nkasafua afofor bi a woɔboa tsir no ma ne ntsease da edzi yie. Se dem nkasafua no ammboa nyee no a, nyee asemfua tsir no ne ntsease nnwie mu dzi. Ɔtaa ye nkasafua ebien a se kortsee gyina ho a, ɔma hen ntsease fofor.

Mfatoho; dzi hwe, gye dzi, so hwe, ka kyere, fa ko, ka..... hwe,

- a. **Dzi hwe se ɔye dew a.**
- c. **Yegye dzi de yebedzi konyim.**
- d. **Abofra no so hwe daa.**

Hye no nsew de yetum dze dzin asemfua hye dem nyee asemfua yi ntamu ma ɔye yie de mbre ɔwo ase ha yi.

- a. **Dzi emo no hwe se ɔye dew a.**
- b. **Yegye asem no dzi de yebedzi konyim.**

c. Abofra no sɔ nkwan no hwe daa.

Dza woetwitwa ase no ye dzin asemfua a ɔhye nyee asemfua no ntamu.

Nyee asemfua bi so ye nyee kasafua no na dzin kasafua na wɔbɔ mu ma ntsease no. Mfatoho; dzi ewu, se eyi, hye nkuran, bɔ nkɔmbɔ.

Nyee asemfua bi so kita nkasafua bi a wodzi tsir no enyim boa ntsease. Hye no nsew de nkasafua a wodzi tsir no enyim de abofo no so botum egyina hɔnho do de nyee tsir. Mfatoho;

a. Ɔhyee da ara sui.

b. Mbofra no botum ahye da edidzi ntsem.

c. Wobotum asan ahye da dze asan akɔ.

Dza ɔye tumm no nyinara ye nyee asemfua a tsir no na woetwitwa ase no. Nyee asemfua ne nyehyee gu ahorow de mbre ɔwɔ pon a ɔwɔ ase ha yi do yi.

Nyee Asemfua Nyehyee	
Asemfua	Nyehyee
Dzi	NA – Ny.
Ka hwe	NA= Ny.Ny.
Se eyi	NA= Ny.D
Bɔ nkɔmbɔ	NA= Ny.D
Hyee da sui	NA= Ny.D,Ny.

Nyee-tamsi Asemfua

Nyee-tamsi Asemfua ye asemfua a ne tsir anaa kasafua tsitsir a ɔwɔ mu no ye nyee-tamsi. Oyi nsembisa bi tse de iynom ano.

Kwan ben ?

Ebenadze ntsi ?

Henfa ?

Ber ben ?

Nyee-tamsi Asemfua kyerekyere nyee, dzin-tamsi anaa nyee-tamsi fofor mu. Yewɔ dza okita kasafua kor per, dza nkasafua no ye ebien anaa no mboree a bi ye ekyir nkyerekyeremu na dza okitsa enyim nkyerekyeremu. Mfatoho;

a. Aberwa no nantsew **berɛww**.

b. Mbofra binom kasa **dodow**.

c. Wɔnam nyaa dodow.

Asemfua tsir no na wɔaye no tumm no.

Mfatoho;

Nyee-tamsi Asem̐fua Ne Nhyehyee	
Asem̐fua	Nhyehyee
Nyaa	NTA= NT
Ntsem yie	NTA= NT, NT
Bokɔɔ	NTA= NT

Dzin-tamsi Asem̐fua

Dzin-tamsi Asem̐fua ye asem̐fua a ne tsir no ye dzin-tamsi. Dzin-tamsi Asem̐fua kyerekyere dzin anaa dzin-tamsi mu. Mfatoho: kese, *tuntum*, *kɔkɔɔ*, *fufuw*. Asentɔw mu no, dzin-tamsi nkasafua no gyina hɔnho do de dzin-tamsi asem̐fua. Akan kasa mu no, dzin-tamsi asem̐fua tum ye dza ɔye dzin-tamsi nkotsee anaa dza nyee-tamsi ka ho.

Mfatoho;

Dzin-tamsi Asem̐fua ne nyehyee	
Asem̐fua	Nhyehyee
Tsentsen	D.TSA = DTS
Kese dodow	D.TSA = DTS, Ny.TS
Fofor papaapa	D.TSA = DTS, Ny.TS

Dzin-bea Asem̐fua

Dzin-bea asem̐fua ye asem̐fua a okitsa asem̐fuatsir no, dzin a tsir no kasa fa ho na nkyerekyeremu biara a ɔfata. Na tserɛ, Dzin-bea asem̐fua ne fa bi ye dzin asem̐fua (DA). Dzin asem̐fua no tɔ de odzi Dzin-bea asem̐fua no enyim wɔ nyehyee no mu. Mfatoho;

Dua tsentsen no ase

Ndutan ebien no ntamu

Dzin-bea asem̐fua Nhyehyee	
Asem̐fua	Nhyehyee
Pon no do	DBA - DA (Oyi.) DBA
Dan no ekyir	DBA - DA (Oyi.) DBA
Fie no enyim	DBA - DA (Oyi.) DBA
Egua no nkyen	DBA - DA (Oyi.) DBA

Asemfua Nhyehye

De mbre yeedzi kan aka no, asemfua nhyehye gyina asemfua a yereka ho asem no do.

- a. Dzin asemfua botum aye dzin kasafua anaa dzinhye ananmu kor per. Dzin asemfua mu no, kasafua tsitsr no ye dzin. Mbre yebesi ehu tsir no nye de, se yeyi nkasafua nkaa no nyia fi asemfua no mu a, otum gyina noho do ma ntsease a nhyehye no nnsesa.

Mfatoho;

Mo nua banyin no aba fie.

DA

Mfatoho yi mu no, din asemfua no nye “Mo nua banyin no”. Se yeyi nkasafua nkaa no nyina ma aka “banyin” no nko mpo a, ntsease wo asentow no mu.

Nsemfua Hon Dwumadzi

1. Yedze nsemfua yi adwen bi to gua.
2. Yedua nsemfua do dze kasa, de nye akyerew mu anaa anokasa mu.
3. Yedze wen nsem a to asomu.
4. Nsemfua dzi akotsen papaapa ber a yerohwehwe biribi mu nkyerekyeremu mapa.

DWUMADZI

1. Ebenadze nye asemfua? Kyere soronko a da nye asentow ntamu.
2. Kyere nsemfua ahorow ebiasa na ma kor biara ho mfatoho ebiasa.
3. Kyerew nsentow ebien na twitwa nsemfua a wo mu na ase.

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.).
 - i. Diamond Nine
2. 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.

DWUMADZI TSITSIR

Dwumadzi Nkyekyemu 1: Nkaakaa na Nyiano ne ma

1. Kyerekyere nsemfua a ɔka do yi mu.
 - a. Nyee asemfua
 - b. Dzin asemfua
 - c. Nyee-tamsi asemfua

Dwumadzi Nkyekyemu 2: Mbre yesi nya adzesua bi ho ntsease

1. Eben nsemfua na woetwitwa ase wɔ nsentɔw a ɔka do yinom mu yi?
 - a. Maame Araba roko.
 - b. Wɔmaa no do bereww.
 - c. Ɔakyerew nsɔhwɛ no.
 - d. Skuulfo no ama kwan.
2. Kyerekyere nsemfua a ɔwɔ nsentɔw yinom mu mu.
 - a. Araba rusua Mfantse.
 - b. Ghana bɔɔlbɔkuw no edzi konyim.
 - c. Anoma no atɔ dua no ase.
 - d. Ɔwɔ kwa no mu.
 - e. Maame Ekuwa beye nkwan Fida.

Dwumadzi Nkyekyemu 3: Ndwendwenho mapa

1. Ma nsemfua a ɔka do yi mu biara ho mfatoho ebien ebien. Kyere mfatoho biara mu tsiabaa na kyere asemfua tsir no na enyim anaa ekyir nkyerekyeremu biara a ɔwɔ mu.
 - a. Dzin asemfua
 - b. Nyee asemfua
 - c. Dzin-tamsi asemfua
 - d. Nyee-tamsi asemfua
2. Hwe nsemfua ahorow no ho na fa woara wo nkasafua ye kor biara ho nsentɔw ebiasa. Afei, kyere nsemfua a ɔwɔ nsentɔw ahorow no mu.

Hint



- 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.

DAPEN 9

Botae: *Adzesua no bɔkɔ ewiei no nna osuanyi no tum kyerekyere asempruw mu na ɔto asempruw dzin de mbre ɔse.*

DZA ENYI TSIM DO 1&2: ASEM̐PRUW NA ASEM̐PRUW AHOROW

Asempruw Asekyere

Asempruw ye nkasafua dodow bi a wɔaka abɔ mu aye asentɔw na ɔma ntsease. Asempruw kitsa ɔyefo na nkasaho.

Asempruw Ahorow

Asempruw gu ahorow ebien. Iyinom nye asempruwtsir na asempruw mfemfamho.

1. **Asempruw tsir:** Iyi ye nkasafua dodow bi a wɔaka abɔ mu na mpen pii no nyee wɔ mu ma ɔma ntsease. Okitsa ɔyefo na nkasaho.

Mfatoho;

- a. Yɛbae.
- b. Amba nyim Sekunde.
- c. Bra!
- d. Ebeba?

Mfatoho yi mu no, yehu de kor biara ma ntsease na otum gyina noho do so. Dem saso ntsi na kor biara ye asempruwtsir no. Yetum gyina mfatoho ahorow yi do kye asempruw mu ebiasa. Iyinom nye; asempruw a ɔye **asenka**, asempruw a ɔye **asembisa** na asempruw a ɔye ɔhye.

- a. Asempruw a ɔye **asenka**: Iyi ye dza ɔdze adwen mu bi to gua. Yedzeka nokwasem kyere obi.

Mfatoho;

- i. Ɔkɔtɔ nnwo anoma.
- ii. Yɛbeyɛ nsɔhwe Fida.
- iii. Kyerekyerenyi no etu kwan.

Mfatoho (i) dze nokwasem to gua de ɔkɔtɔ nnkotum awo anoma da. Mfatoho (ii na iii) so dze to gua kyere da a wɔbekyerew nsɔhwe no na ɔsan kasa fa Kyerekyerenyi no ho de oetu kwan. Mfatoho biara mu no, dza woetwa ase no ye ɔyefo na nkaa no ye nkasaho.

- b. Asempruw a ɔye **asembisa**: Iyi ye asentɔw a wɔdze hwehwe nyiano bi anaa de wɔdze biasa asem. Asembisa no botum aye dza ne nyiano no beye **Nyew**

anaa **Oho** ber a yerohwewɛ obi n'adwenkyerɛ. Otum so yɛ asem̐bisa a ohia nkyerɛkyerɛmu ankasa.

Mfatoho;

- i. Etse Nkran?
- ii. Eroko hen?
- iii. Woana nye wo kyerɛkyerɛnyi?
- iv. Ebenadze ntsi na Dwowda no ammba skuul?

c. Asem̐pruw a ɔyɛ **ɔhyɛ**: Iyi yɛ asentɔw a ɔdze nhyɛ to obi no do dɛ ɔnye biribi. Onnhia ɔyɛfo wɔ akyerɛw mu mbom ɔyɛfo no wɔ adwen mu. Yɛtaa hu nyɛɛ a ɔwɔ dem asem̐pruw yi mu wɔ daa kaba mu. Yɛdze ntseamu asɛnkyerɛdze (!) ba asem̐pruw a ɔyɛ ɔhyɛ no ewiei. Mfatoho;

- i. Kɔ!
- ii. Bra!
- iii. Tsena ase!
- iv. Fa to ho!

2. Asem̐pruw Mfemfamho: Asem̐pruw Mfemfamho yɛ asem̐pruw a onntum nngyina noho do mma ntsease ma dem ntsi ɔwɔ dɛ ɔdan asem̐pruw tsir ansaana ne ntsease aada edzi. Sɛ ɔrebɛdan asem̐pruw tsir no a, ɔdze nkabɔmudze a ɔka do yi dzi dwuma. sɛ...a, ber...a, gye..dɛ, osiandɛ, dɛ.

Mfatoho a ɔwɔ nsentɔw mu

- a. Sɛ yɛko ho a, ɔbɔto bi.
Asmp. Mf.
- b. Ɔkaa dɛ ɔbɛba.
Asmp. Mf.
- c. Kofi kor ho no, ɔkor habanmu.
Asmp. Mf.

Yewɔ asem̐pruw mfemfamho ahorow ebiasa a ogyina hon dwuma a wodzi do dɛ bia dzitamsi, dzin na nyɛ-tamsi.

- 1. Asem̐pruw mfemfamho a odzi dwuma dɛ dzin-tamsi yɛ dza ɔkyerɛkyerɛ dzin mu. Ɔtaa dze dzinhyɛananmu a hyɛ ase. Yebuhu nsem̐pruw mfemfamho wɔ nsentɔw a ɔka do yi mu.
 - a. Minyim papa no a ɔbaa ha no.
 - b. Maame no a ɔton ngo no aba.
 - c. Fa buukuu no a ewia no ma me.

2. Hye no nsew de, dza woetwitwa ase no nyina ye dzin-taamsi asempruw mfemfamho. Dzinhyeananmu “a” na zhye biara ase. Mfatoho (a) mu no, asempruw mfemfamho no kyerekyere dzin “papa” mu. Mfatoho (b) mu so, zkyerekyere dzin “maame” mu na (c) mu so dzin a asemfua mfemfamho no kyerekyere mu no ye “buukuu”.
3. Dzin asempruw mfemfamho ye asempruw mfemfamho a odzi dwuma de dzin ara per de bia zyefo, zyetzia, zgyefo na dza zkeka ho. No su reye aye de dzin-tamsi asempruw mfemfamho. Soronko a zwa mu nye de, dzin asempruw mfemfamho dzi dwuma de dzin na dzin-tamsi asempruw mfemfamho so kyerekyere dzi a zdan no no mu. Yebohu dzin nsempruw mfemfamho wa nsentwa a zka do yi mu.
 - a. Abofra no a odzii konyim wa nschwe no mu no, enya akyedze.
 - b. Mpaboa kakraba no a zyewee no, yennhunii.

Dza woetwitwa ase no nyina ye dzin asempruw mfemfamho a wodzi dwuma de zyefo wa nsentwa no mu.

1. Nyee-tamsi asempruw mfemfamho ye asempruw a odzi dwuma de nye-tamsi a zkyere de zkyerekyere nyee, dzin-tamsi, nyee-tamsi fofor anaa asentwa ankasa mu. Yebohu mfatoho wa nsentwa a zka do yi mu.
 - a. Zkae, ber a ofii edwuma mu no.
 - b. Yedzidzi wie a, mobaka.

Dza woetwitwa ase no nyinara ye nyee-tamsi asempruw mfemfamho.

DWUMADZI

1. Ebenadze nye asempruw?
2. Kyere asempruw ahorow ebiasa na kyerekyere kor biara mu kakra.
3. Ma asempruw ahorow no mu kor biara ho mfatoho ebien.

PEDAGOGICAL EXEMPLARS

Problem -Based learning

1. 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.*
2. 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.

3. Whole class activity

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

DWUMADZI TSITSIR

Dwumadzi Nkyekyemu 1: Nkaakaa na nyiano ne ma

Fa woara wo nkasafua kyerekyere asempruw mu.

1. Kyerekyere asempruw ahorow ebien no mu na kyere soronko a ɔda ebien no ntamu.
2. Ma asempruw ahorow ebien no mu biara ho mfatoho ebiasa.

Dwumadzi Nkyekyemu 2: Mbre yesi nya adzesua bi ho ntsease

1. Twitwa asempruw mfemfamho a ɔwɔ nsentɔw a ɔka do yi mu ase.
 - a. Ɔtɔn muoko a wɔanoa.
 - b. Minyim Nyame a magye no edzi.
 - c. Anoma enntu a, obua da.
 - d. ɔapsnoaa dziban a m'enyi gye ho papaapa .
 - e. Kyerekyerenyi a mepa n'asem no reba.
2. Kyere nsempruw yi mu dza ɔye tsir na dza ɔye mfemfamho.
 - a. Aba a?
 - b. Adze nsae a?
 - c. Inyim no.
 - d. ɔtse ha.
 - e. Bra.
 - f. Nsu rotɔ a...
 - g. Kyerew to hɔ.
 - h. Skuulkɔ ye dɛw.
 - i. Sɛ ɔba a...
 - j. fre no ma me.

Dwumadzi Nkyekyemu 3: Ndwendwenho mapa

1. Fa asentɔw ma tsebea yinom mu biara ho mbuae. Kyere asempruw a edze dzii dwuma na siantsir a efaa dem asempruw no.

Mfatoho; Ɔbaatan bi n'ahom retsew dɛ ne ba dze mbirka rokɔ. Mbuae: *Hei, to wo bo ase! (Asenka asempruwtsir- Ohia dɛ ɔbaatan no ka biribi a no mu da hɔ ntsemara kyere abofra no dɛ mbre ɔnnkɔtɔ esian bi mu.)*

- a. Skuulfo reyɛ dede wɔ skuuldan mu ntsi kyerekyerɛnyi no pɛ dɛ skuulfo no gyaa dede no yɛ.
- b. Obi a ɔrotɔ adze risbisa adze no, no bo wɔ ɔdzetɔnnɔyi no hɔ.
- c. Porisinyi ribisa wo dza nna ereyɛ no Memenda no.
- d. Iriyi kodzi bi enyim.

Hint



*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.*

DAPEN 10

Botae: *Adzesua no bɔkɔ ewiei no nna osuanyi no tum kyerekyere kasa mpaapaamudze (osiwiei, nsanhɔ, osiprenu, osisan na adze) mu na ɔdze dzi dwuma de mbre ɔse wɔ nsentw mu.*

DZA ENYI TSIM DO 1 & 2: KASA MPAAPAAMUDZE

Kasa Mpaapaamudze Asekyere: Kasa mpaapaamudze ye nsenkyeredze anaa ahyensewdze bi a yɛdze kyekye nkasafua, nsemfua, nsempruw anaa nsentw mu wɔ akyerew mu ma ntsease ba mu.

Kasa Mpaapaamudze ahorow na hɔn dwumadzi

Osiwiei: (.)

Osiwiei no dwumadzi

- Osiwiei kyere asentw bi n'ewiei.
Mfatoho:
 - Medzi fufu.
 - Araba ada.
- Yɛdze osiwiei kyekye nsentw dodow bi mu ma kor biara gyina noho do.
Mfataho:
 - Mokɔ gua mu. Mekefa ndzɛmba.
 - Mokɔr skuul. Mennguar.
- Osiwiei da anomusem bi edzi.
Mfatoho:
 - Kofi kaa de, “Mepɛ akenkan”.
 - Amba see no de, “Ɔnnso Nyame ye”.

Nsanhɔ: (,)

Nsanhɔ no dwumadzi

- Yɛdze nsanhɔ kyekye nkasafua, nsemfua anaa nsempruw mu.
Mfatoho:
 - Mokɔr gua mu kɔtɔɔ muoko, nkyen, sikan na ekutu.
 - Efuwa wɔ adan, kaar na asaase.
- Yɛdze kyekye da pɔtsee bi ne nkyerewee mu.
Mfatoho:
 - Wɔwoo me wɔ Sekunde wɔ Ayɛwoho, 15, 1926.

3. Yedze kyekye dzin-tamsi dodow bi a wosi dzin potsee bi tam mu.

Mfatoho:

- a. Banyin tuntum, tsentsen no ada.
- b. Dua kese, tsiatsiaba, kusuww no ebu.

Osiprenu (:)

Osiprenu No Dwumadzi:

1. Yedze osiprenu da ndzɛmba, mfatoho anaa nkyerekyeremu dodow bi edzi. Mfatoho:
 - a. Edziban a mepɛ papaapa nye: fufu na abɛnkwan.
 - b. Mbuukuu a mowɔ no bi nye: *Twer Nyame, Ɔbra wɔtɔbo bɔ na Mber pa bɛba.*

Osisan (;)

Osisan no dwumadzi

1. Yedze osisan kye nsɛmpruw tsir ebien mu.

Mfatoho:

- a. Makenkan mbuubuu ahorow; Asomdwee yie na m'enyi gye ho papaapa.
- b. Mokɔr fie; mikedzidzi.

2. Ɔda ndzɛmba dodow bi a yereka ho aɛm edzi.

Mfatoho:

- a. Mokɔr gua mu kɔtɔɔ eduaba bi tse; mpuwa, ekutu, pear.

Ogyaa asɛnkyerɛdze (')

1. Ogyaa asɛnkyerɛdze da biribi a ɔye obi nedze edzi.

Mfatoho:

- a. M'atar no atsew.
- b. N'ano ye tor.
- c. M'anyɛnkofo
- d. W'egya

Iyi kyere dɛ, woegya biribi wɔ beebi a asɛnkyerɛdze no wɔ no.

Nkatomudze (“ ”)

Nkatomudze no dwumadzi:

1. Yedze nkatomudze da anomusɛm bi edzi. Mfatoho:

- a. Kofi kaa dɛ, “Nyame ne mber nye mber pa”.
- b. Araba see me dɛ, “Ɔbɔkɔ”.

2. Yetum dze yi buukuu bi ne dzin kyere.

Mfatoho:

- a. “Twer Nyame”

b. “Adze Fi Hamu”

3. Yedze tsew anomusem fi nsem nkaa ho.

Mfatoho:

Amba kaa de, “Suro Nyame”.

Ntwemu (-)

Ntwemu no dwumadzi:

Ntwemu ye kasa mpaapaamudze a yedze toto nkasafua ebien anaa dza ɔbor dem a wɔɔ mu dze ntsease bi to gua ntamu. Yetum so dze kyekye nkasafua mu dze nya nselabol.

Mfatoho:

- a. Nyee-tamsi
- b. Eduonu-ebien
- c. Kodwo-Basia
- d. pa-ta-pa-a

Nkahyemudze (())

Nkahyemudze no dwumadzi:

- 1. Yedze nkahyemudze da nkyeremu fofor edzi. Nsem a ɔwɔ nkatomudze mu no ho nnhye da nnhia pii osiande onnyi ho a, nnsesa biara mmba.

Mfatoho:

- a. Amba tɔɔ eduaba (ekutu, mpuwa na aborɔbe)
- b. Kwame Nkrumah (ɔmampanyin a odzii kan wɔ Ghana) fi Atɔe mantɔw mu.

Ntseamu (!)

Ntseamu no dwumadzi

- 1. Yedze ntseamu kyere piriwɔ anaa atsenka bi a obi wɔ mu. Ndze a yedze ye iyi no wɔ sor.

Mfatoho:

- a. Bra!
- b. Fi ha fi!
- c. Hye!
- d. Kɔ fie!

Asembisadze (?)

Asembisadze no dwumadzi

Yedze ba asentɔw n'ewiei dze biasa asem anaade yedze hwehwe mbuae bi. Mbuae no tum ye Nyew, Oho anaa dza ohia nkyerekyeremu ankasa.

Mfatoho:

- a. Woana na ɔbaa ha?
- b. Edzidzi a?
- c. Ehwe a, ewi no sii den wuraa dan no mu?

Nyeweedze (...)

Nyeweedze no dwumadzi

1. Nyeweedze ye kasa mpaapaamudze a yedze bo tra nsem bi a no ho nnhia papa biara wo asentow mu.

Mfatoho:

- a. ɔhye ase de ɔrekan “kor, ebien, ebiasa, ... “ annkyer na ɔbo famu”.
- b. Ndeda, ... yetoow aba yii hen akandzifo afofor.

Hyɛ no nsew de nkyɛ obotum aye “*Ndeda, epintapinta, twe-ma-montwe na ehunanhuna nyinara ekyir no, yetoow aba yii hen akandzifo afofor.*”

2. Yetum so dze dzi dwuma ber a yerekyerew obi n’anomusem na yɛpe de yeyi nsem bi a no ho nnhia fi mu. Ahwɛgor mu so, yedze kyere de ɔgofoba bi annkasa ennwie na ɔfofor twaar n’ano.

Mfatoho:

- a. Amba: Sie abotar ma adze nkye ma ...
Akyere: Hee Amba, gyaa ka ma mingyaa tsie!
- b. Esuon kaa de, “Mosoo daa de ...” Ohun Ekuwa na ogyae.

DWUMADZI

1. Kyerekyere kasa mpaapaamudze ebiasa biara no dwuadzi mu.
2. Fa kasa mpaapaamudze ebiasa a efae no dzi dwuma wo nsentow mu de mbre ɔse.
3. Kyerew asentow kor a kasa mpaapaamudze anan wo mu.

PEDAGOGICAL EXEMPLARS

Problem-based-learning

1. Whole class activity
 - a. 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*)
 - b. Discuss diacritics in your language
 - c. Use at least five diacritics in word formation (where applicable in the language).

Group work/collaborative learning

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

Punctuate a given text correctly.

Talk for learning approaches

1. Whole class activity

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

DWUMADZI TSITSIR

Dwumadzi Nkyekyemu 1: Nkaakaa na Nyiano ne ma

1. Eɛnɛɛɛɛɛ kasa mpaapaamudze?
2. Kyere siantsir ebiasa a ɔma yɛɛɛɛ kasa mpaapaamudze dzi dwuma wɔ nsentɔw mu.

Dwumadzi nkyekyemu 2: Mbre yesi nya adzesua bi ho ntsease

1. Yi kasa mpaapaamudze enu (5) kyerekyere mu na fa dzi dwuma wɔ nsentɔw mu.
3. Aso kasa mpaapaamudze ho hia wɔ kasasua mu a? Kyerekyere mu.

Dwumadzi Nkyekyemu 3: Ndwendwenho Mapa

Fa kasa mpaapaamudze a ɔfata kyereɛw asem a ɔwɔ ase ha yi ma ntsease mbra mu. Afei, ma nkyerekyere mu kakra fa kyere siantsir a efaa dem kasa mpaapaamudze no.

Eskimofo kyere de, nna gya ne farbae ye kor per

Gya no wura ye akɔɔɔɔ bi Na akɔɔɔɔ no wɔ ba ɔaps bi.

Adzekyee na adzesaa nyinara akɔɔɔɔ no na ne ba no weɔn na wohuhuw gya no mu osiande, se wɔnnhwe ma gya no dum a, na ɔkyere de gya biara nnyi asaase yi do.

Obiara n'enyi gye gya ho naaso Eskimonyi borɔnyi bi wɔ ho a n'enyi nngye gya ho koraa. Dza ɔpe nye esukwankyeba, n'ahwehwe nye de esukwankyeba bekata wiasa nyinara do ma nyimpa nyinara ewuwu.

Da kor bi, akɔɔɔɔ no yaree.

dem ntsi nna onntum nnhuhuw gya no mu bio.

se ne ba no nkotsee tse gya no ho a, nna ɔrotɔ nko na se n'enyi ban oho do a na oruhuhuw gya no mu.

Nda no mu kor dze abofra no daa nyaan wɔ gy no hono nna gya no edum.

Ntsi osui na ɔkaa de, "Ooo! Gya no edum, awɔw ruboku oibara!"

Hint



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	<i>Identifying all four clauses</i>	<i>Identifying three clauses</i>	<i>Identifying two clauses</i>	<i>Identifying one clause</i>
Communication Skills	<i>Showing 4 of the skills e.g.</i> <i>Audible voice,</i> <i>Keeping eye contact,</i> <i>Pay attention to audience</i> <i>Engaging the audience with interaction</i> <i>Use of gesture</i>	<i>Showing 3 of the skills e.g.</i> <i>Audible voice,</i> <i>Keeping eye contact</i> <i>Pay attention to audience</i> <i>Engaging the audience with interaction</i> <i>Use of gesture</i>	<i>Showing 2 of the skills e.g.</i> <i>Audible voice,</i> <i>Keeping eye contact</i> <i>Pay attention to audience</i> <i>Engaging the audience with interaction</i> <i>Use of gesture</i>	<i>Showing 1 of the skills e.g.</i> <i>Audible voice,</i> <i>Keeping eye contact</i> <i>Pay attention to audience</i> <i>Engaging the audience with interaction</i> <i>Use of gesture</i>
Team work	<i>Exhibit 4 of these Contributing to the group.</i> <i>Respecting the views of others</i> <i>Tolerating others</i> <i>Resolving conflicts</i> <i>Taking responsibility</i>	<i>Exhibit 3 of these Contributing to the group.</i> <i>Respecting the views of others</i> <i>Tolerating others</i> <i>Resolving conflicts</i> <i>Taking responsibility</i>	<i>Exhibit 2 of these Contributing to the group.</i> <i>Respecting the views of others</i> <i>Tolerating others</i> <i>Resolving conflicts</i> <i>Taking responsibility</i>	<i>Exhibit 1 of these Contributing to the group.</i> <i>Respecting the views of others</i> <i>Tolerating others</i> <i>Resolving conflicts</i> <i>Taking responsibility</i>

ᐃᐅᐅᐅ 5: SUSUKYERᐅᐅ NA KASA ASEKYERᐅᐅ

TSIRASEᐅᐅ: KASA NA NO DWUMADZI

Tsiraseᐅᐅ ᐅᐅᐅᐅᐅ

1. Susukyerᐅᐅ
2. Kasa nkyerᐅkyerᐅᐅᐅᐅ na kasa nkyerᐅᐅᐅᐅ

Adzesua no n'ahwehwᐅᐅᐅᐅ

1. *tum kyerᐅᐅ anokᐅᐅᐅᐅᐅᐅ susukyerᐅᐅ, kasakyerᐅᐅ na atekel yie.*
2. *tum kyerᐅᐅ nyenko na edwumamu nkrataa.*
3. *tum gyina akenkansem bi mu adwen tsitsir do kyere asem bi ase kᐅ kasa fofor mu.*

Adzesua no ho susudua

1. Da anokᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅ, kasakyerᐅᐅ na amansan dawurbᐅᐅ ho akyerᐅᐅ ho adwen na ntsease edzi.
2. Da krataakyerᐅᐅ ho adwen na ntsease edzi.
3. Tum gyina akenkansem bi mu adwentsitsir do kyere asem bi ase kᐅ kasa fofor mu.

Hint



*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 at least weeks 1 to 11.*

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*

Week 12: *Formal and Informal letter*

Week 14: *Translation*

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*

Week 12: *End of Semester examination*

Week 13: *Practical assessment*

Refer to the “Hints” for additional information on how to effectively administer the assessment modes for the STP.

DAPEN 11

Botae: Adzesua no bɔkɔ ewiei no nna osuanyi no

1. *kyerew anokɔnkɔn susukyerew*
2. *kyerew kasakyere na atekel*

DZA ENYI TSIM DO 1& 2: SUSUKYEREW

Susukyerew

Susukyerew yɛ kwan a obi fa do hyehye ne nesem wɔ akyerew mu. Susukyerew ahorow a osi enyiwa do wɔ mfe mpem ebien dze rokɔ (19th century) yi mu nye sukyere susukyerew, amandzɛɛbɔ susukyerew, nkyerekyeremu susukyerew na anokɔnkɔn susukyerew. Sɛ akyerew dzi mu a nna susukyerew ho ndemba pa ahorow wɔ mu.

Susukyerew Ahorow

1. **Sukyere Susukyerew:** Dem susukyerew yi ma esuafo kyere mbre biribi, nyimpa, bea, suahu, atsenka, tsebea na ne nkekaho bi no su tse.
2. **Amandzɛɛbɔ Susukyerew:** Kodzisem bi a ɔfa ɔkyerewfo bi no suahu ho ka amandzɛɛbɔ susukyerew ho. Okitsa su de kodzi.
3. **Nkyerekyeremu Susukyerew:** Iyi ma esuafo hwehwe adwenkyere bi mu, ne ngyinado ahorow na sɛ ɔfata de ɔdze adwen fofor ka ho a, ɔdze ka ho dze to gua ma
 - a. no mu da hɔ wɔ akyerew no mu.
4. **Anokɔnkɔn Susukyerew:** Dem susukyerew yi hwehwe de esuafo beye biribi ho nhwehwemu a no mu dɔ na osisi nsem do yie dze epia egyinasi bi.

Nsem bi a yebotum akyerew ho Anokɔnkɔn Susukyerew

- a. Kyere iyinom mu nyia no ho hia papaapa. Kyerekyerenyi anaa datser a?
- b. Okuanyi na datser, hɔn mu woana na no ho hia ɔmamfo ankasa?
- c. Skuul a esuafo da hɔ na dza esuafo nnda hɔ mu dza ɔwɔ hen na w'enyi gye ho? Ma nkyerekyeremu a ɔwɔ ngyinado.
- d. Iyinom mu hendze na epe? Skuul a mbaa anaa mbanyin nko kɔ na skuul a mbaa na mbanyin nyina bɔ mu kɔ.

Anokɔnkɔn Susukyerew ne nhyehyɛɛ

Nyienyim

Biribi a ɔtwe adwen ba asem no do: Fa asem bisa, nkontaabudze a ɔtaa nsem bi ekwir, anaa asem biara a ɔɔtwe nkorɔfo hɔn adwen aba asem no do hye ase. Ka tsirasem no ho nsem bi a akenkamfo rohwehwe. Afei, fa kwan bi do na fa dza erebeka ho asem no to gua.

Asem no Ankasa

Fa asentɔw a okita asentsitsir no to gua na fa mfatoho, dasedzi na ngyinado biara a ewɔ taa wo nyerekyeremu no ekyir. Afei fa asentɔw a ɔdze akenkamfo bowura asensin a ɔtoa do no mu bra.

Fa asempɔw a odzi ho no to gua.

Fa dasedzi anaa ngyinado biara a ewɔ ma wo nkerekyeremu no bra. San fa asentɔw a ɔdze akenkamfo bowura asensin fofor no mu bra. Kaa de asempɔw biara a edze bɔto gua no ebema no ngyinado.

San fa asentɔw a ɔdze akenkamfo bowura asensin a ɔtoa do no mu bra.

Fa asentsitsir asentɔw a obi botum aka dze etsia wodze no bra.

Fa ngyinado kyerekyerɛ dem nsem no mu kakra na kyere de nokwar kakra bi wɔ mu.

Bɔ dem nsem no gu na wura tɔfabɔ no mu.

Tɔfabɔ:

Bɔ wo nsempɔw no tɔfa.

San si w'egyinae no do.

Fa asentɔw a ɔfata wie w'akyerew no.

DWUMADZI

1. Kyerekyerɛ anokɔnkɔn susukyerew na ne nyehyɛɛ no mu.
2. Fa skuul ho asem bi a ɔgye adwenkyere. Si ho egyinae na kyere ho anokɔnkɔn susukyerew.

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

1. 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, 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.

2. 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.

DWUMADZI TSITSIR

Dwumadzi Nkyekyemu 3: Ndwendwenho mapa

1. Hwe anokankon susukyerew ne nhyehyee na kyerew iynom mu kor ho asem.
 - a. Ana nschwe a edze esuafo nyinara gyina nkerii kor do ye kwan pa a yedze hwe esuafo hon mbodzembu wo adzesua mu?
 - b. Ana obiara wo ho kwan de onya adwenmu ayarsa?
 - c. Aso kuaye ye kwan pa a obotum aboa wiasse nyinara edziban ho bambu?

Dwumadzi Nkyekyemu 4: Ndwendwenho a no mu do

- a. Kyerew w'adwenkyere edze tsia kasa bi de, " wo do skuul ahorow no enyi ber STEM adzesua sen akenkan adzesua no" na kyere wo ngyinado.
- b. Kyerew w'adwenkyere a edze gye to mu de "Kuaye mapa nye kwan a amanaman nyina botum dze abo edziban ho ban.

ADZA ENYI TSIM DO 3 & 4: KASAKYERE SUSUKYEREW NA ATEKEL

Kasakyere susukyerew na atekel Nkyerɛkyeremu

Kasakyere susukyerew: Kasakyere susukyerew ye kwan a yɛfa do dze adwen anaa asem bi to akenkanfo enyim ber a yɛdze kasa mpaapaamudze a ɔfata na kasadew ridzi dwuma. Ɔreyɛ ayɛ dɛ susukyerew nkaa no ara.

Atekel: Iyi ye susukyerew bi a nsenkyerewfo ma wɔbɔ no dawur ma amansan kenkan. Nsenkyerewfo gyina hɔ ma dawurbɔ nkrataa, magazin, gyɔnal na ne nkekaho.

Kasakyere susukyerew ne nhyehyɛɛ

Ber a edzi kan ehu w'akenkanfo, afa tsirasɛm, enya wo ngyinado na dasedzi nyna na abobɔ wo nsem no apɔw ato hɔ no, nna mbrɛana ber aso dɛ ebɛkyerew susukyerew no ankasa. Ɔwɔ dɛ onya nkyekyemu anaa afaafa anan wɔ nhyehyɛɛ no mu dɛ mbrɛ ɔwɔ ase ha yi.

1. **Nkyia:** Dza odzi kan nye dɛ ibekyia akenkamfo no, ada woho edzi na ama hɔn akɔaba wɔ fɛw do.
2. **Nyienyim:** Bɔ mbɔdzen dɛ ibeyi dza erebɛka ho asem no enyim akyerɛ w'akenkanfo no.
3. **Asem no ankasa:** Ɔwɔ dɛ ihu dza erebɛka ho asem no n'afaafa biara a edze ho asem bɔto gua na eka no pɛpɛɛpɛr.
4. **Ewiei:** Aber biara, bɔ mbɔdzen dɛ ibowie wɔ kwan bi do a, wobenya biribi a wɔbɔkɔ do adwendwen ho.

Mfatoho

Akyerɛkyerɛfo na anyɛnkofo, mema hom nyinara akye! Nde a hɛn nyinara yeridzi hɛn afe a ɔye "Amanaman apɔwmudzen da" yi, menyɛ hom rebɛkasa afa apɔwmutsentsɛn ho. Medze Kofi Afari. Ɔwɔ dɛ obiara tum keka noho dɛ mbrɛ ɔbɛyɛ a obenya apɔwmudzen. Hɛn ndɛ mber yi mu abrabo na ndzɛmba pii a ɔma hɛn ahotɔ ama sɛbe, yɛayeyɛ bɔtsebɔtsee a yɛnntum nnkeka hɛnho wɔ kwan biara do. Iyi ye biribi a ɔko tsia hɛn apɔwmudzen papaapa. Ndzeyɛɛ a edze bɛtsentsɛn w'apɔw mu no nnhia dɛ ɔbɛyɛ dza no mu ye dzen anaa gidzigidzi ana eenya apɔwmudzen. Ibotum ayɛ iyi wɔ wo daadaa dwumadzi mu. Nkorɔfo taa ka dɛ, biribiara n'ahyɛsɛ na ɔye dzen ntsi mo nua, hyɛ biribi ase ndɛ. Kɔ do ye ma ɔnka hɔ.

Mbrɛ wosi kyerew atekel

1. Fa tsiraɛm no. Tsirasɛm a odzi mu no, no mu da hɔ a ibotum aka ho asem ewie wɔ atekel kor mu.
2. Dwendwen w'akenkanfo no ho. Nsem bɛn na wobisa wɔ tsirasɛm no ho?
3. Ye wo nhwehwemu na nya wo nsem nyina gu hɔ.
4. Kyerew wo nsem no esinesin gu hɔ ber a erema kor biara tsirasɛm.
5. Dzi kan kyerew atekel no ankasa a iwie a ebɛkenkan mu ayɛ nsiesie.

6. Kenkan dza akyerew no mu na ye nsiesie biara a ofata.

Nhwedo:

Mfaso a ɔwɔ hɛnankasa hɛn kasaa ho wɔ adzesua mu.

Hom ye nsɔwdo skuulfo yi, hom ehu de hom dze kasa forafora wɔ hom daadaa abrabo mu? Mekyerɛ, ber a hom nye anyenkofo na ebusuafɔ ridzi nkitaho na ber a hom wɔ skuuldan mu rusua adze. Ana atsena ase da kor bi adwen mfaso a ɔwɔ warankasa wɔ kasaa ho wɔ w'adzesua mu?

Nhwehwemu taa kyere de esuafo a hɔn ano atsew wɔ hɔnara hɔn kasaa mu no bɔ mbɔdzen papaapa, tsitsir nara wɔ akenkan na akyerew mu. Iyi ne siantsir nye de, wɔ kasaa ye fapem papa a wogyina do sua adze. Iyi ma kasa fofor no sua nnye dzen na ndzemba bi a nkye no sua beye wɔ dzen no mpo ye mberew ma wɔ.

Bio, wɔ kasaa boa ma etse kusum na nyimpasu ase yie. Kasa nye kusum nam ntsi se obi tum ka ne kasaa yie a, ɔma ohu hɔn ase ma onya enyigye wɔ no kusum abakɔsem ho.

Kor so nye de, nhwehwemu san da no edzi de, esuafo a wotum ka hɔnara hɔn kasaa yie no hɔn adwen mu ebue, hɔn were mmfir asem, wotum sɔw ɔhaw ano na wɔdwen kɔ ekyir so. Iyi ne siantsir nye de, hɔnara hɔn kasaa no na mpen pii no ɔye edwuma tsitsir wɔ hɔn (esuafo no) adwen mu na ɔma wotum dzi nkɔmbo yie na ɔdandan nsem wɔ adwen no mu so.

Medze m'asem reba ewei no, hɛnara hɛn kasaa ho hia papaapa wɔ nwomasua na no mu konyimdzi mu, kusum na nyimpasu nye adwen no mu ndɔe mu. Yeye nsɔwdo skuulfo yi, oye papaapa de yegye hɛn kasaa to mu na yema kasa no ye nkorɔfo akɔndɔ. ɔmmfa ho de yerusua kasa fofor wɔ skuul na yerodwen hɛn nwomasua mu koyimdzi ho, ma iyi so nhia hɛn.

DWUMADZI

1. Kyerekyerɛ kasakyere susukyerew mu.
2. Kyerekyerɛ atekel susukyerew mu.
3. Kyere kasakyere susukyerew na atekel hɔn su anaa nhyehyee.

PEDAGOGICAL EXEMPLARS

Problem based learning

1. Whole class discussion

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

2. Group work/collaborative learning.

- a. 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

- a. Each group makes a presentation for class discussion.

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

DWUMADZI TSITSIR

Dwumadzi Nkyekyemu 2: Mbre yesi nya adzesua bi ho ntsease

1. Kyere kasakyere susukyerew na atekel hon su anaa nhyehyee.

Dwumadzi Nkyekyemu 4: Ndwendwendo a no mu do

2. Fa nsensin beye ebiasa kyerew kasakyere susukyerew anaa atekel fa nsunsuando a nserahwe dze ba hen atsenae mu ho.

DAPEN 12

Botae: Adzesua no boko ewiei no nna osuanyi no tum;

1. *kyerew nyenko krataa.*
3. *kyerew edwumamu krataa.*

DZA ENYI TSIM DO 1 & 2: EDWUMAMU KRATAA NA NO SU ANAA NE NYEHYEE

Edwumamu krataa: Iyi ye krataa a wɔkyerew kɔ ndwuma mu anaa wɔdze ma nyimpa etsitsir bi. Odzi nyehyee pɔtsee bi do. Yewɔ no ho kasa nyehyee soronko. Ber biara a yɛpɛ dɛ yɛnye onyimdzenyi anaa otsitsir bi bedzi nkitaho no, yɛdze edwumamu krataakyerew yɛ.

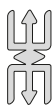
Edwumamu krataakyerew ho ndzɛmba bi a ɔwɔ dɛ yɛhyɛ no nsew

1. Fa enyidzi nkyia hyɛ ase tse dɛ “Kyerɛkyerɛnyi pa, Kwakyeeɔ pa,”
2. Fa ndze a ɔyɛ akɔndɔ kasa na yi nsem a ɔda ebufuw edzi akwa.
3. Dzi nyehyee pɔtsee tse dɛ ɔkyerewfo no n’adrɛese, da, ɔkenkanfo no n’adrɛese na tsirasɛm
4. Fa mpanyin enyim kasa, dzi kasa no ne mbra do na fa kasa mpaapaamudze dzi dwuma wɔ ne ber ano.
5. Sɛ ɔbɛyɛ yie a, kyerew krataa no ne rɛfɛrɛnsɛ nɔma no.
6. Ewiei no, kyerew no enyidzi kwan do tse dɛ; “Ɔyɛ mara,”. Fa wo nsaano ɔdabaa na wo dzin hyɛ ase.

Edwumamu krataakyerew nyehyee

1. Ɔkyerewfo no n’adrɛese: Bɔ ɔwɔ a erekyerew krataa no w’drɛese wɔ nyimfa sor duodoo no mu.
2. **Da;** Kyerew da pɔtsee a edze rekyerew krataa no hyɛ w’adrɛese no ase.
3. Ɔkenkanfo no n’adrɛese: Kyerew nyia edze krataa no rekema no no n’adrɛese wɔ da no ase bankum afa mu.
4. **Nkyia;** Iyi ye enyidzi mu nkyia. Ɔsan so twe ɔkenkamfo no n’adwen ba dza erebɛka no do.
 - a. Bi nye, “Kyerɛkyerɛnyi panyin pa, Ɔkwankyerɛfo pa, Onyimnyamfo pa,”
5. **Tsirasɛm:** Ɔwɔ dɛ ɔyɛ aɛɛm a erebɛka no ho tsirasɛm a wɔdze akyerewamba akese akyerew. Wonya iyi fi asembisa no mu. Ɔtaa ye aɛɛmfua.
6. **Nyienyim;** Nyienyim ye nsem bi a yɛdze dzi nsem a yerebɛka no enyim dze twe ɔkenkanfo no n’adwen ba aɛɛm no do. Ɔda siantsir a yerekyerew krataa no edzi.

7. **Nsensin:** Dwo de asepwo kor biara nya noho asensin kor. Nsensin no ma okenkamfo no tse asem no ase yie.
8. **Ewiei:** Se edze wo nsem no reba ewiei a, isi wo nsepwo anaa nsentsitsir no do.



Note

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.

DWUMADZI

1. Kyerekyere tsebea ahorow bi a ohia de wodze edwumamu krataakyerew dzi dwuma.
2. Fa mfatoho a ofata kyerekyere edwumamu krataa kyerew ne nhyehyee no mu.

PEDAGOGICAL EXEMPLARS

Problem based learning

1. **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

1. **In mixed-ability group**
 - a. 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.*

DWUMADZI TSITSIR

Dwumadzi Nkyekyemu 2: Mbre yesi nya adzesua bi ho ntsease

1. Gyina asembisa no do na kyerekyere edwumamu krataakyerew ne nhyehyee no mu ebiasa mu.

Dwumadzi Nkyekyemu 3: Ndwendwenho mapa

1. Kyerew krataa kema wo kurom ohen na ka mpontudwuma ebiasa a epe de oha kurom ho.

Dwumadzi Nkyekyemu 4: Ndwendwenho a no mu do

1. Kyerew krataa kema wo mansin hwedofo na ka nsesa ebiasa bi a aba wo kurom kyere no. Nsesa no botum aye dza oye anaa dza omuo. Iwie a, san kyere biribi kakra fa kyerekyere mbre isii dze kasa dzii dwuma na ne siantsir mu.

Dza enyi tsim do 2: Nyenko krataakyerew

Nyenko krataa: Nyenko krataa ye krataa a yedze kema obusuanyi, nyenko bi dze ka hen asetsena mu nsem anaa yenye hon dzi nkombi biara a ofata.

Nyenko krataakyerew ho ndzemba bi a owo de yehye no nsew;

1. Wokyerew okyerewfo no n'adrese no wo krataa no ne nyimfa sor duodoo no mu.
2. Kyerew da potsee a edze rekyerew krataa no wo adrese no ase wo nyimfa do hara.
3. Fre nyenko anaa busuanyi no wo anyenkofo nkyia kwan do de bia "Koo!, Ebo, ". Ibotum dze fen bi a hom dzi afre no de bia "Oprege!, Obi tse yie!, Wofa oo!"
4. Kyerew nyienyim tsiabaa a okyerekyerere siantsir a erekyerew krataa no mu. Itum bisa n'apow mu anaa siantsir a mber pii enntsee ne nka.
5. Nsempow a wokyerew no asensin asensin. Kor biara na n'asensin.
6. Asentow a odze w'asem no nyinara ba ewiei. Itum da ndze pa bi a epe de onya edzi. otofabi a, ibotum dze wo nsaano odabaa aba.

Nyenko krataakyerew nyehyee

1. Okyerewfo no n'adrese: Dzi kan kyere w'adrese no wo krataa no ne nyimfa sor duodoo no mu. Oye a, bo w'adrese no nyinara.
2. Da: Kyerew da potsee a edze rekyerew krataa no hye w'adrese no ase.
3. Nkyia: Iyi ye anyenkogor mu nkyia a obotum mpo aye fen a enye no dzi tse de "Me nyenko pa, Aba, Koo!, Odzi sika aberantse,"
4. Nyienyim; Asensin a odzi kan yi mu no, ibotum ebisa nyenko no n'apow mu. Ibotum so aka de ewo awerehyemu de krataa no beka ne nsa asomdwee mu. Asentow a odzi kan tse dem yi mu no, owo de ema nyenko no n'enyi gye de obekenkan krataa no.
5. Asem no ankasa: Ndze a owo akyerew no mu no owo de nye ahomka. Mbom nkasafua na nsemfua no begyina nyia wodze krataa no rekema no, no do. Nkasafua na nsemfua a edze bedzi dwuma ber a enye nyenko rekasa no besesa ber a enye wo nuapanyin rekasa. Se enye onuapanyin rekasa a, ye ahweyie kakra.
6. Ewiei: Fa w'asentow a odzi ewie no bo wo nsem no tofa. Fa nsem a nye enyigye nye no ndzi nkra. Mma wo were mmfir de ebeka akere no de w'enyi da kwan de wo nsa beka mbue. Iyi ma nkombodzi no tum toa do ekyir yi.
7. Odabaa: Odabaa no bo nnye nye. Epe a na ebo wo nsaano odabaa. Nsem a ibotum akyerew no bi nye;
 - a. Wo dofo pa,
 - b. Wo nyenko brebo,

c. Onua

Hye no nsew de, nyenko krataakerew mu no, ndze na nkasafua no gyina nyia yedze rekema no no do. Yedze dem nkrataa yi kema anyenkofo na ebusuafo a yenyim hon dada. Dzi nyenko krataakerew nyehyee do. Hu de esuafo no hon mbodzembɔ nnkeye per.

DWUMADZI

1. Kyerekyere tsebea bi a ohia de yekyerew ho nyenko krataa mu.
2. Kyere nyenko krataa ne nyehyee anaa no su na kyerekyere mu.

PEDAGOGICAL EXEMPLARS

Problem based learning

1. 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. Teachers clarifies and correct learners' mistakes.

Group work/collaborative learning

2. 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*

3. 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.*

DWUMADZI TSITSIR

Dwumadzi Nkyekyemu 2: Mbre yesi nya adzesua bi ho ntsease

1. Kyerekyere nyenko krataakerew ne nyehyee no ebiasa mu.

Dwumadzi Nkyekyemu 3: Ndwendwenho mapa

1. Kyerew krataa kema wo nyenko na to nsa fre no ma ombra w'awoda aponto ase.

Dwumadzi Nkyekyemu 4: Ndwendwendo a no mu do

1. Kyerew krataa kema wo nyenko na to nsa fre no ma ombra w'awoda aponto ase. Iwie a, san kyere biribi kakra fa kyerekyere mbre isii dze kasa dzii dwuma na ne siantsir mu.

Hint

*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.*

DAPEN 13

Botae: Adzesua no bɔkɔ ewiei no nna osuanyi no tum

1. *gyina kasa nkyerɛase ahorow (nkasafua nkyerɛase, nkyerɛase a ogyina ntsease do, nkyerɛase a itum dze woara wo nsem ka ho.) no do kyere nsem bi mu fi kasa bi mu kɔ kasa fofor mu.*

DZA ENYI TSIM DO 1 & 2: KASA NKYERɛASE

Kasa Nkyerɛase;

Iyi no botae nye dɛ yɛbɛma ada edzi dɛ Kasa nkyerɛase no nye dɛ ebɔtwe ntsease a ɔwɔ asem bi mu no akɔ kasa fofor bi mu. Kasa a yɛkyere no mu asem asem ase no nye **kasa a asem no fi mu**. Yɛwɔ **kasa a yɛkyere asem no ase kɔ mu so**.

Kasa Nkyerɛase ne Kyere

Kasa nkyerɛase ne kyere hia kwan pa a ebɛfa do ma esuafo enya nyimdzee wɔ mbre yesi dze nsem toto nsem ho, hɔn ntsease na mbre yesi yi nsem wɔ kasa bi mu kɔ fofor mu. Ndzɛmba bi a ɔbɛgye wo abamba na ɔwɔ ase ha yi:

1. **Buebue nsem bi enyiw do;** Dzi kan ma esuafo nhu soronko a ɔwɔ kasa nkyerɛase na kasa nkyerɛkyeremu ntamu nye hia a kusum ho hia wɔ kasa nkyerɛase mu.
2. **Akenkan ho Nyimdzeenya:** Hwe dɛ esuafo no botum akenkan kasa a asem a wɔrebɛkyere ase no wɔ mu no na wɔaatse ase.
3. **Asem mu nhwehwemu:** Kyere esuafo ma wonya nyimdzee a ɔbɛma woetum ehu akyerew mu nsem ahorow, ndze, botae na etsiefo no hɔn nyimpa ban.
4. **Fa adwen tsim kasa nkyerɛase akwanhorow no do:** Kyere kasa nkyerɛase akwanhorow tse dɛ dza ɔwɔ ase ha yi.
 - a. Nkasafua nkyerɛase na nkyerɛase a itum dze bi ka ho anaa iyi nsem bi fi mu.
 - b. Nsemfua anaa nsem bi a ntsease ntsi ɔwɔ dɛ yenya n'ahyenanmu (Kusum nsɛdzi).
 - c. Kasa mbirenyi
 - d. Nkasafua ebien ebien a wɔbɔ mu ma ntsease
5. **Suasua kasa asekyere:** Hye ase dɛ ibedzi kan akyerɛ nsem bi a ne nkyerɛasee nnye dzen do na nkakra nkakra fa kɔ dza no mu ye dzen do.
6. **Ma nokwardzi nhia wo:** Hwe dɛ esuafo nnkesesa ntsease a ɔwɔ hɔ dada no.
7. **Abaefor tekɔnɔlɔgyi ndzɛmba:** Fa Abaefor tekɔnɔlɔgyi ho ndzɛmba bi tse dɛ sɔfotowɛɛ, nkasafua nkyerɛasee na ndzɛmba nkaa a ɔwɔ abaefor ntentan do dzi dwuma. Hye no nsew dɛ ɔwɔ dɛ idzi kan kyere esuafo no mbre wosi dze dem ndzɛmba no dzi dwuma.
8. **Nyimpa fofor nhwe mu:** Hye esuafo nkuran dɛ sɛ wɔkyere nsem bi ase wie a, wɔmfɛ mma afofor ma wɔnhwe mu nkyere nsiesie a ɔfata dɛ wɔye.

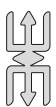
9. **Kasa nkyerɛase a no mu ye dzen:** Afei, ma esuafo nkyere nsem bi a no mu ye dzen sen nkan dze no. Otum ye nsem a ɔfa ndzembra soronko bi ho. (mbra, ayarsa, adzekyere, abɔdze ho nyansape, kuaye, mfonyintwa)
10. **Daadaa adzesua:** Ma esuafo ntse ase de ɔwɔ de wɔkɔ do kyerekyere nsem bi ase dze tu mpon wɔ kasa nkyerɛase mu. Ma ɔnye hɔn daadaa abrabɔ.

Kaa de ebɔhwɛ w'esuafo no hɔn nyimdzee ho na eehu w'akwanhorow a ebɛfa do akyerɛ adze. Ma hɔn akwankyere a wohia.

Kasa Nkyerɛase ahorow

Kasa Nkyerɛase ahorow no bi nye;

1. **Nkasafua nkyerɛase;** A word-for-word translation that prioritizes accuracy over fluency.
2. **Nkyerɛase a ɔnnhyɛ wo ketsee:** Nkyerɛase a oyi kasambirenyi mu ntsease na ndze a ɔwɔ mu no pue prekopɛr
3. **Dza ɔdze kusum ye edwuma:** Erekyerɛ asem bi ase na agye kusum ndzembra bi ato mu.
4. **Dza ɔnnsesa enyidzi kasa a ɔwɔ mu no:** Iyi ye asekyere bi a ɔhwɛ de enyidze kasa na obu a ɔwɔ mu no obegyina hɔ demara wɔ kasa fofor no mu.
5. **Kasa nkyerekyeremu;** Iyi ye anokasa mu nkyerekyeremu a yetaa hu wɔ nhyiamudzi ahorow ase anaa asɛndzii ase.
6. **Dza itum sesa mu:** Iyi so ye dza mbra ketsee biara nnyi ho ntsi ibotum ase nsem no bi de edze bi beka ho anaa ibeyi bi efi mu. Na tsere, itum so manman.
7. **Kasa nkyerɛasee mapa:** Iyi mu no, adzehiadze kese papaapa nye ntsease de mbre ibohu no de ɔtse wɔ kasa a odzi kan no mu no. Iyi hwe mbre asem no tse ankasa, adwen a ɔtaa ekyir, akenkamfo anaa etsiefo na ne nkekaho.



Note

Bi ka ho naaso seseiara dze, yɛmfa iyiara.

Kasa Nkyerɛase ho dwumadzi

Kasa nkyerɛase ho dwumadzi bi na ɔka do yi:

Ma nsem bi wɔ Borɔfo kasa mu na enye esuafo nkyere ase nkɔ Mfantse mu.

Hwe esufo no hɔn ahɔɔzen anaa hɔn mbɔdzembɔ ho na ma hɔn ho nsem kesi de hɔn nsamu beyɛ dzen.

1. **Nsɛntɔw a hɔn nkyerɛasee nnye dzen;** Hom nkyerekyerɛ nsem a hɔn nkyerɛasee nnye dzen ase.
2. **Kasambirenyi:** Hom nhyɛ ase nkyere kasambirenyi na nyɛe ebien ebien a wɔbɔ mu ma ntsease ase.

3. **Nsensin ntsiantsia:** Hom nkyere nsensin ntiansia ase mfa nsua mbre wosi ma ntsease nnsesa.
4. **Nsem a ɔfa ndzɛmba ahorow bi ho:** Kyere nsem a ɔfa ndzɛmba pɔtsee bi tse de mbra, ayarsa, agodzi, mfonyintwa na adze ho ase. Iyi mu biara na no ho nkasafua.
5. **Akyerew kasadwin bi nkyerɛase:** Kyere kodzisem na awensem ntsiantsia bi ase fa sua mbre wosi dze ndze, akyerewkwan, ntsease a esuma na ne nkekaho ye edwuma.
6. **Atekel:** Kyere atekel bi ase na fa sua mbre wosi kyere asem ase ma ntsease na ndze gyina ho de mbre ɔwɔ kasa a odzi kan no mu no.
7. **Nkɔmbɔdzi:** Kyere nkɔmbɔdzi bi ase ma ndze na ɔkyerewfo n'adwen nda edzi.
8. **Ntotoho kasa asekyere:** Fa nsem bi a akyere ase toto afofor hɔn dze ho na fa ye nsiesie wɔ wodze no mu. (Kasa nkyerɛase a wodze mfir ye, Kasa nkyerɛase a wodze aye sikadwuma).
9. **Asem a woara akyerew na akyere ase wɔ kasa fofor mu:** Kyerew asem bi na kyere ase wɔ kasa fofor mu. Fa hwe de no mu da ho na ntsease no so ye per anaa?
10. **Kasa nkyerɛase Nsesadzi:** Enye wo nyenko nsesa dza hom akyerew no no na hom nhwe mu nye nsiesie a ɔfata a ɔbema w'akyerew no eedzi mu.

DWUMADZI

1. Eɛnadze nye kasa nkyerɛase?
2. Kyerew kasa nkyerɛase ahorow ebiasa.
3. Kyerekyere kasa nkyerɛase ahorow ebiasa mu.
4. Kyerekyere ndzɛmba ebiasa bi a ɔwɔ de yɛhye no nsew ber a yerekyere kasa bi ase.

PEDAGOGICAL EXEMPLARS

Problem-Based learning

1. 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.).

2. 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;
 - i. Task HP learners to lead the groups to read and take notice of topic sentence and identify various ideas in the text.
 - ii. Task P learners to write the identified ideas.
 - iii. 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.

3. 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.

DWUMADZI TSITSIR

Dwumadzi Nkyekyemu 2: Mbre yesi nya adzesua bi ho ntsease

- a. Kyerew na kyerekyere kasa nkyerease ahorow no mu bi mu.
- b. Kyerekyere kasa nkyerease no su mu.

Dwumadzi Nkyekyemu 3: Ndwendwenho mapa

Kyere asem bi a no mu nkasafua beye ahaebiasa (300) ase ko kasa fofor mu

- a. Fa dza akyerew no to esuafo nkaa no nyina enyim.

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.

ADDITIONAL READING

1. Holmes, J.S. (Ed.). (2011). The nature of translation: Essays on the theory and practice of literary translation vol. 1. Walter de Gruyter.
2. Reiss, K., & Vermeer, H. J. (2014). Towards a General Theory of Translational Action: Skopos Theory Explained. Routledge.
3. Simpson, L. A. (2000). Mfantse kasa nkyerewee ho akwankyerɛ: University of Winneba, Manuscript.



APPENDIX G: 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 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 11.

Resources needed

- a) Venue for the examination
- b) Printed examination question paper
- c) Answer booklet
- d) Scannable paper
- e) Wall clock
- f) Bell, etc.

Guidelines for setting test items

- a) Multiple choice
 - i. The stem should be clearly written,
 - ii. The options should be plausible and homogenous in content
 - iii. Vary the placement of the correct answer
 - iv. 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.

Nsembisa ho nhwedo

Ɔfa A: Nsembisa a ohia nyiano ahorow

- a) *Dza odzidzi do yi mu dza ɔwɔ hen na ɔnnye Mfantse kasa mu selabol nhyehyee?*
 - A. KB
 - B. KBK
 - C. BK
 - D. B

b) *Dza odzidzi do yi mu hendze na ɔye nokwar wɔ nkasafua mbataho no dwumadzi ho?*

- A. *Ɔsesa kasafuakuw*
- B. *Ɔma kasafuakuw*
- C. *Otsi kasafuakuw mu*
- D. *Osi kasafuakuw bi pi*

Ɔfa B: Asembisa a ne nyiano hia nkyerekyeremu

Kyerekyerɛ nkasafua a ɔka do yi mu na ma biara ho mfatoho ebien ebien.

- i. *Mbataho*
- ii. *Ɔfɛm*

Nyiano ho nhyehyɛɛ

Ɔfa A: Asembisa a ohia nyiano ahorow

a) *Iyinom mu dza ɔwɔ hen na ɔnnɛ mfantsekasa mu selabol nhyehyɛɛ?*

C. BK – Aba 1

b) *Dza odzidzi do yi mu hendze na ɔye nokwar wɔ nkasafua mbataho no dwumadzi ho?*

A. Ɔsesa kasafuakuw – Aba 1

Ɔfa B: Asembisa a ne nyiano hia nkyerekyeremu

a) *Kasafua Mbataho ye kasa mbra kwan do mɔɔfɛm a yɛdze si nkasafua enyim anaa n'ekyir dze ma ne nteasee gyina hɔ anaa ɔsesa no.*

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

b) *Ɔfɛm ye kwan a kasa bi fa kasa fofor bi mu nkasafua dze ka dɛm kasa no mu nkasafua ho.*

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

Nkyerɛkyeremu pon

Dapɛn	Dza enyi tsim do	Nsembisa ahorow	DoK gyinapɛn				Muabɔ
			1	2	3	4	
1	Selabol	Asembisa a ohia nyiano ahorow	1	-	-	-	1
		Asembisa a ne nyiano hia nkyerɛkyeremu	-	-	1	-	1
2	Tuon	Asembisa a ohia nyiano ahorow	-	1	-	-	1
		Asembisa a ne nyiano hia nkyerɛkyeremu	-	-	1	-	1
3	Nɔmbɔdzi mu nsentsitsir Main ideas in conversation	Asembisa a ohia nyiano ahorow	-	1	-	-	1
		Asembisa a ne nyiano hia nkyerɛkyeremu	-	-	-	-	1
4	Akenkan a no mu dɔ Akenkan a no mu tserew	Asembisa a ohia nyiano ahorow	1	1	1	-	3
		Asembisa a ne nyiano hia nkyerɛkyeremu	-	-	-	-	0
5	Kasafua Mbataho	Asembisa a ohia nyiano ahorow	-	-	1	-	1
		Asembisa a ne nyiano hia nkyerɛkyeremu	-	-	-	-	0
6	Nkabɔmudze	Asembisa a ohia nyiano ahorow	2	-	1	-	3
		Asembisa a ne nyiano hia nkyerɛkyeremu	-	-	1		1
7	Mbre wosi ye nkasafua afofor	Asembisa a ohia nyiano ahorow	1	1	2	-	4
		Asembisa a ne nyiano hia nkyerɛkyeremu	-	-	-	-	0

Dapɛn	Dza enyi tsim do	Nseɓbisa ahorow	DoK gyinapɛn				Muabɔ
			1	2	3	4	
8	Nseɓfua	Aseɓbisa a ohia nyiano ahorow	2	1	1	-	4
		Aseɓbisa a ne nyiano hia nkyerɛkyerɛmu	-	-	1	-	1
9	Aseɓpruw na Aseɓpruw ahorow	Aseɓbisa a ohia nyiano ahorow	1	1	1	-	3
		Aseɓbisa a ne nyiano hia nkyerɛkyerɛmu	-	-	-	-	0
10	Kasa mpaapaamudze	Aseɓbisa a ohia nyiano ahorow	4	2	1		7
		Aseɓbisa a ne nyiano hia nkyerɛkyerɛmu	-	-	1	-	1
11	Susukyerɛw	Aseɓbisa a ohia nyiano ahorow	1	2	2		5
		Aseɓbisa a ne nyiano hia nkyerɛkyerɛmu	-	1	-	-	1
12	Edwuma mu krataakyerɛw na no su	Aseɓbisa a ohia nyiano ahorow	1	1	1	-	3
		Aseɓbisa a ne nyiano hia nkyerɛkyerɛmu	1	1	1	-	3
	Muabɔ		15	13	17	0	45

3FA 6: AWARGYE

TSIRASEM: KUSUM NTɔYEE NA AMAMBU

Tsiraseɯ pɔtsee 1: Kusum Ntɔyee

Adzesua no n'ahwehwɛdze: *Dze awargye mu mfaso toto Ghana kasakuw ahorow binom dze ho.*

Adzesua mu susudua: Ntsease a ɔwɔ Ghana kasakuw ahorow no hɔn awar na no ntotoho mu.

Hint



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*

Week 15: *Performance of Marriage in other cultures*

Week 16: *Marriage and some modern trends*

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*

Week 15: *Case Study*

Week 16: *Research*

*Refer to the “**Hint**” at the key assessment for additional information on how to effectively administer these assessment modes.*

DAPƐN 14

Botae: *Adzesua no bɔkɔ ewiei no nna osuafo no tum kyere amandze kwan do mbre wosi gye awar na no ho mfaso.*

DZA ENYI TSIM DO 1 & 2: AWAR

Awar

Awar ye banyin na basia hɔn nkabɔmu wɔ amambra kwan do ma wɔtsena de kun na yer.

Awargye mu ndzeyee

Iyi ye kusum ndzemba a wɔye dze ka basia na banyin bɔ mu ma wɔtsena de awarfo. Ghanaman yi mu no, nnye basia na banyin no nko hɔn asem na mbom basia no n'ebusuafo, banyin no n'ebusuafo na hɔn beenu no nyina hɔn anyenkofo so ka ho ma wɔgye awar no.

Awar na awargye ho mfaso

Awar na awargye ho mfaso no mu etsitsir bi na ɔwɔ ase ha yi.

1. Ɔbɔ amambra ho ban.
 2. Ɔboa ma yedan amambra ma afofor.
 3. Ɔma obu na enyidzi.
 4. Ɔdze korye ba.
 5. Ɔma yanya abofo.
 6. Ɔma bambɔ.
 7. Ɔdze mboaye so ba.
- a. Ɔbɔ amambra ho ban: Ndzemba a wɔye wɔ awargye mu gyina kusum ntɔyee a atsena hɔ mfe beberee do. Ɔwɔ mu de abaefor ndzemba bi aba awargye mu, tsetse kusum amambra no da ho wɔ hɔ a wɔkɔ do bɔ ho ban.
 - b. Ɔboa ma yedan amambra ma afofor: Wɔregye awar a, ndzeyee ahorow a wɔye tse de amandzeedzi nye sikatua tse de tsirnsa, abobowmubɔdze na ne nkekaho nyina ye amambra a afofor hwe na wosua ye ma ɔka hɔn nsamu.
 - c. **Obu na enyidzi:** Awargye nnda famu. Dem ntsi nnye obiara na otum ye ho ahoboa mpo na aba de ɔrekeye amandze no. Iyi ne saso ntsi se basia na banyin bi tum ye awargye amandze yi a, nkorɔfo dze obu soronko ma hɔn, wɔkrɔn hɔn na ɔye enyimnyamhye ma ebusua ebien no nyinara. Ɔma nkorɔfo hu hɔn de wɔaye krado de wobedzi hɔn asɛdze do wɔ awar mu awo mba ahwe hɔn de mbre ɔfata.
 - d. **Korye:** Awar ye ebusua ebien nkabɔmu. Ɔsan ka ebusua ebien no hɔn anyenkofo no so bɔ mu. wohyia mu dem a, enyigye nkotsee. Se Mfantsenyi banyin war

Nkranyi basia a, ɔdze korye ba Mfantsefo na Mkranfo ntamu. Demara na anyenkofo beda amantɔw ebien no so ntamu ma ɔdze asomdwee so ba ɔman no mu.

- e. **Mba beye ebusua ebien no nyinara hɔn egyapadz:** Awargye ma obiara gye mba a wobopue awar no mu no nyina to mu de wɔye ebusua ebien no nyinara hɔn egyapadze. Mbofra no tum dze hɔn nsa si hɔn akoko de wofi dem fie yi mu, wɔbɔ dem ebusua yi ma wonya kyefa wɔ adzedzi mu so.
- f. **Yenya aboafo:** Awar ma kun hu ne yer de no boafɔ na yer so hu kun de no boafɔ. Beenu no nyina boa hɔnho wɔ sika, akwantu na edwuma afamu. Dem mboaye yi kɔ do araa kodu mpamu. Obiara tum gye ne nyenko hɔ mboa wɔ mpamu. Enyigye mu o, awerɛhow mu o, kor nnkɔ nngya kor.

Awar Ahorow

Yewɔ awar tsitsir ebiasa. Iyinom nye Kusum awar, Ordinanse awar na Nkramo awar. Adzesua yi mu no, yebɔhwe kusum awar. Nyimpakuw ahorow bi hɔn kusum awar ahorow na ɔka do yi.

Asantefo: Aware pa, adehye wareɛ, afenaa awareɛ, kuna awareɛ

Dagombafo: Dieɲ, Nyuyɔ ɲmabu, Payafaa, Paya zubo, Zanj ti pua, Dɔyiri, payipini

Ewe: Fomesrɔ, Ahiasrɔ, Akotsotso

Nkranfo: Hemɔfeemɔ, Kuayeli anaa kulayeli, Shia gbla

Mfantsefo: adehyewar/ahenwar, esiwaa, ayetsɛw, fie awar, kuna awar,

Mbre wosi gye awar

Kwan a wɔfa do gye awar wɔ kasakuw ahorow no mu no nnye per. Dwumadzi pii na ɔkɔ do ansaana awargye no edu hɔ. Yewɔ dza wɔye no awargye no ase na dza wɔye no awargye no ekyir. Dza ɔkɔ do wɔ Akanfo mu na ɔwɔ ase ha yi.

Dza wɔye ansaana wɔaagye awar

Akanman mu no, egya na ɔwar ma ne ba banyin. Ansaana no, egya no ye nhwehwemu wɔ basia no ho. Ndzemba a wɔye ho nhwehwemu no bi nye;

Ana basia no fi fie papa mu? Ne maame nnye asew korafo? Asomdwee, ɔdɔ, korye, ntsease, obu na ne nkekaho wɔ fie hɔ? Basia no nnye kwadwefo? Fie hɔfo gye ahɔho/nyimpa anaa? Ana ɔnye banyin no mmfi bogya kor mu? Ana yar bɔn bi tse de mframa mu nsan yarba, ntehyewa, kwata (Mokura dua mu), otwa-yarba na ne nkekaho nnyi fie hɔ? Akanfo pe ebusua a no mu mba da suban pa edzi. Wɔmmpe asabow, epoobɔ, pɛpɛɛ, adzewia, akwadwer mbom wɔpe obi a odzi nyimpa nyi, ɔpe edwuma, odzi nokwar na ne nkekaho.

Basia no no nkorɔfo so pa bayin no n'ekyir ye nhehwemu yi bi. Wɔsan hwe de banyin no nnsosɔ mbaa anaa ne nsa gow a?

Dza wɔye wɔ awargye no ankasa mu

Ber a ebusua ebien no nyinara enya ntsease no, wɔhye da. Banyin no na n'ebusuafo beye ahoboa biara a ɔfata dze atweɔn da no asomdwee mu. Tsetse no nna wɔgye awar

Memenda na Dwowda osiandɛ wɔwɔ gyedzi dɛ dɛm nda yi yɛ asodwee nda. Eyɛ biribiara wɔ mu a, ɔyɛ yɛ. Ndzɛmba a wɔdɛ ma wɔ awargye ase no dodowara yɛ sika na nsa. Sika a wotua no bi na ɔwɔ ase ha yi.

Nhunianimu-nsa/nhunenyim nsa/kɔkɔkɔ/ɔpo-ankyi-bɔ/abobowmubɔdɛ: Iyi yɛ nsa a banyi no n'ɛgya dɛ ma basia no n'ɛgya dɛ bɔ basia no n'ɛgya n'abobow mu dɛ ɔrebesɛre basia no awar ama ne ba. Ofi hɔ rokɔ no, banyin no tum kɔ basia no ne fie hɔ a obiara mmbisa no hwee. Mfantseman mu beebi wɔfrɛ no ɔkraman-nnka-wo. Ɔtaa yɛ hyenaapo bɔdambɔ kor na sika kumaa bi. Banyin no n'ɛgya tum gyina iyi do hyɛ da a wɔdɛ bɛgyɛ awar no.

Tiri-Nsa/Tsir-nsa: Tsetse no nna ɔyɛ sika na hyenapo. Iyi na odzi dase na ɔbɔ basia no dua mu dɛ ɔawar.

Tiri-adeɛ/Tsir-adɛ: Dɛm sika yi yɛ sika bi a no mu yɛ dur a banyin no n'ɛgya tua ma basia no n'ɛgya a ne ngyinado nye dɛ wɔdɛ tua kaw bi a ɔwɔ ebusua no mu. Kaw biara nnyi hɔ dɛm so a, wɔdɛ yɛ gyapadɛ wɔ ebusua no mu. Wotum so gye ma basia no dɛ dwetsir.

Akontan-sekan: Iyi yɛ sika a wotua ma basia no no nua mbanyin osiandɛ hɔn na wɔbɔ basia no ho ban ma ɔammɔ ɔbra bɔn. Basia yi ara so na ɔnoa edziban ma no nua mbanyin no nya bi dzi na ndɛ wɔdɛ no rokɔ yi. Mɛn pi no basia yi no nuua mbanyin no na wɔbɔ bo a hɔn akontagye no ntua.

Danta: Danta yɛ sika a wotua ma basia no ne papa dɛ ɔmfa nhyɛ kɛtɛ a ɔtsetseew no wɔ basia no ho wɔ ne mbafobermu no ananmu. Mɛn pii no basia no ne papa na ɔkyɛrɛ sika a ontua.

Taa-suankye-mu tamboba /Ase-kɛtɛ: Iyi yɛ sika a banyin a ɔrobɔwar basia no tua ma basia no ne maame. Maame no dɛ hyɛ atam a basia no yɛ abɔdomaba no, osuankyee mu anaa ɔgyee n'anan wɔ mu no ananmu.

Dza wɔyɛ no awargye no ekyir

Sɛ wɔyɛ amandɛ no nyina (sikatu na nsa ne mmaɛ) wie a, mpanyimfo ma awarfo no awar mu afotu. Wɔma awarfo no mu obiara fotufo a otum kɛgyɛ awar mu afotu wɔ ne nkyɛn aber biara. Iyi ekyir no, wogu nsa dɛ da Nyame, ewuakɔr na esunsum nkaa no nyina ase dɛ awargye no ewie konyimdzi mu. Wɔhyɛ da a kun no behyia ne yer no ayefor. Esuantsefo mu no, dwumadzi a ɔkɔ do wɔ dɛm da yi wɔfrɛ no **nkunkyirenn**a. Da a odzi kan a yer no bɔkɔ no kun ne fie no, ɔyɛ edziban kɛsɛ a wɔfrɛ no **kuntunku**. Mfantsefo mu no, ɔyɛ dɛm edziban yi wɔ ayeforhyia da no ana mbaampanyin abefa no akɔ kun no ne fie ewimbir. Yɛfrɛ dɛm edzibanyɛ yi kwansɛmbuei.

DWUMADZI

1. Eɛnɛdɛ ny awar?
2. Bobɔ Mfantsefo hɔn awar ahorow ebiasa edzin.
3. Kyɛrɛkyɛrɛ awar ho mfaso enum mu.

PEDAGOGICAL EXEMPLARS

1. Problem-based-learning

a. Whole class discussion

- i. Teacher discusses the concept of marriage and its significance with learners through brainstorming.
- ii. 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.
- iii. Learners role-play the traditional marriage processes in the culture and discuss its significance.
- iv. Teacher debriefs after the role-play and leaves time to wrap up and summarise the discussion for learners.
- v. Group work/collaborative learning

b. Mixed ability

- i. Class watches a video or listen to an audio on traditional marriage rites being performed.
- ii. 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.*
- iii. Each group makes a presentation on the performance of traditional marriage they watched/listened to.

c. Whole class discussion

- i. 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.
- ii. Teacher debriefs and synthesises learners' ideas to correct misconceptions.

DWUMADZI TSITSIR

Dwumadzi Nkyekyemu 2: Mbre yesi nya adzesua bi ho ntsease

1. Da mbre Mfantsefo si gye awar edzi.

Dwumadzi Nkyekyemu 3: Ndwendwenho mapa

1. Kyere siantsir ebiasa a ɔnam do ma nkorɔfo war.
2. Kyere nhwehwemu a ebusuafo ye ana wɔaagye awar.

Dwumadzi nkyekyemu 4: Ndwendwenho a no mu do na adwenkyere

1. Hwehwe mfaso a ɔwɔ kusum awar ho mu na kyere no nsunsuando a ɔwɔ ankorankor, ebusua ahorow na ɔman no nyina do.
2. Gyina adwenkyere ahorow do na fa mfaso na ɔhaw a ɔwɔ kusum awar ho toto ho.

3. Hwehwe nsunsuando a kusum awar wɔ wɔ mbasiafo dwumadzi na hɔn asɛdze do.

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.

DAPEN 15

Botae: *Adzesua no bɔkɔ ewiei no nna osuanyi no tum; dze Ghana kasahorow no mu kusum awargye toto ho.*

DZA ENYI TSIM DO 1 & 2: GHANA KASAHOROW NO MU KUSUM AWARGYE

Awar na awargye

Awar nye de basia na banyin aka hɔnho abɔ mu de yer na kun (awarfo). Awargye so ye amandze a wɔye dze ka basia na banyin bɔ mu de awarfo. Ghanaman mu ha no awargye nnye basia na banyin no nko hɔn asodzii mbom ebusua ebien no nyina na hɔn anyenkofo so ɔye hɔn asodzii.

Ghana Kasakuw ahorow mu hɔn kusum awargye

Nyimpakuw biara wɔ kwan a wɔfa do gye awar wɔ hɔn kusum mu. Mfatoho a ɔwɔ ase ha yi ye Nkranfo hɔn dze.

Nkranman mu no, se basia na banyin bi hɔn awofo anaa ebuauafo pen do de wɔnwar a, hɔara na beenu na abeye awarfo. Nkranfo kusum gye nde mber yi mu nsesa a aba awar mu tse de Kristosom mu awar na Nkromofa awar to mu.

Banyin a ɔrohwehwe banyin awar no anaa egya bi a ɔrohwehwe basia ama ne ba awar no dzi kan per de obenya basia a n'enyi gye no ho. Nkranfo hɔn awar ahorow no mu bi na ɔwɔ ase ha yi.

- i. **Musunɔtswaa (Betrothal):** Se obi nyisen na ofi ebusua papa mu a, egya bi tum kɔ dem maame no n'ebusua mu kesere de se ɔwɔ basia a ɔbɔwar no.
- ii. **Henɔbaatsee (Basia no n'ebusuafo no hɔn ntsease):** Se basiaba bi n'ebusuafo hu ebusua for bi a banyin bi a no suban ye wɔ mu a, basia no n'ebusuafo kohu banyin no n'ebusuafo no de se ɔnye basiaba no nyinara nyin a, wɔbepe de banyin no war hɔn babaa no. Se ntsease ba a, banyan no n'ebusuafo hye ase hwe basiaba no kesi de wobenyin na wɔaawar.
- iii. **Yooheviemɔ (Awar a wɔhwehwe ma):** Iyi mu no basia no na banyin no hɔn egyanom ye adwen kor wɔ nkɔmbɔdzi mu de hɔn mba no nwar. Ɔtɔfabi a banyin no no nua mbasiafo na ne maame so tum tu dem anamɔn no.

Nkranfo hɔn kusum awar mu no, amandze a odzi kan nye dza wɔfre no (kɔkɔkɔ). Dza ɔtoa do nye Kpelemɔ ke Henɔtoobo (Ngyentomu na tam). Dza odzi hɔ nye Fotoyeli (Eburow edziban soronko bi a wɔdze ngo na nsumunam a awow ka ho ye). Afei wɔgye Gbalaniihamɔ (tsirnsa). Amandze a odzi ewiei koraa nye Yookpeemɔ (Awargye no ankasa). Basia a ɔdze ntoboase fa dem amandze yi nyina mu konyimdzi mu no, wɔfre no Boi Ekpaa Yoo (Atam esia basia).

Mfantsefo Hɔn Awargye

Dɛ mbɛ ɔtse wɔ Akanman mu no, egya na ɔwar ma ne ba banyin wɔ Mfantseman mu. Sɛ egya no hu dɛ ne ba no ayɛ panyin a, ɔma no dan, itur a ɔdze beyɛ ha na asaase a ɔbeyɛ do kwa. Ɔyɛ iyi dze kyere dɛ ne ba no aso ne bra bɔ. Ɔhwɛhwɛ basia a ɔɔwar no ama ne ba no na ɔdze to ne ba no n'enyim. Ɔtoɔfabi a, obisa ne ba no sɛ ɔdze n'enyi abɔ basia bi enyikam a. Wonya basia no a, egya no hyɛ ase yɛ no nhwehwɛmu. Nhwehwɛmu no ekyir no sɛ asem biara nnyi basia no ho a, egya no dze ne nsa (abobowmubɔdze) kɛma basia no n'egyia dɛ ɔpɛ dɛ ɔpaa ne ba basia osimesi abanyɛn ma ne ba banyin osimesi. Basia no n'egyia gye nsa no wie a, ɔɔ ne yer na ɔba no amandzɛɛ. Afei, hɔn so wɔpa banyin no ekyir yɛ nhwehwɛmu kakra dɛ mbɛ yɛaka no dada no. Sɛ basia no n'ebusuafo wie hɔn nhwehwɛmu no na wɔgye adzesere no to mu a, wɔsoma ma wɔkɔbɔ banyin no n'egyia amandzɛɛ dɛ wɔgye to mu ntsi ɔnhɛ da na ɔmbeyɛ awargye amandze no. Sika na nsa a ɔka do yi na banyin no n'ebusuafo tua anaa wotu dze ma basia no n'ebusuafo.

Nhun-enyim-nsa/kɔkɔkɔ: Iyi yɛ nsa a wotua ma basia no n'ebusuafo dze sere na wosi no tadua dɛ wɔpɛ dɛ wɔgye basia no awar. Wɔfrɛ basia no bisa no dɛ ɔpen do anaa ɔmmpɛn do ana wɔaagyɛ. Ɔgye to mu a, wɔgye na wɔnom dze kyere dɛ wɔpɛn awar no do. Tsetse no, nna wɔtaa gye awar Memenda osiandɛ ɔyɛ Nyame N'awoda ntsi ɔyɛ asomdwee da. Nsa yi wotum so frɛ no Nyew/Yoo nsa. Nkyɛ ɔyɛ hyenaapo na sika kakra ka ho.

Bɔwdo-toa/nkyen sika: Ɔyɛ sika a wotua ma mbaampanyin a wɔwɔ basia no ne maame ne fie dɛ hɔn na ber a awoo kaa basia no ne maame no wɔtsɛnaa bɔw do wɛɔnɛ wɔ awoo ne ngyɛ mu. Beebi wɔdze tɔ nkyɛn kye ma mbaampanyin no.

Tamboba: Tamboba yɛ sika a wotua ma basia no ne maame dɛ biribi kakra a ɔmfa nhɛ atam a ɔtsetseew no basia no no ho wɔ ne mbafobermu no anan mu. Banyin no n'ebusua na osusu dza ɔɔ enyi.

Tsinsa/dase: Hyenaapo bɔdambɔ kor a sika ka ho. Iyi nye sika ankasa a odzi dase dɛ banyin no awar basia no. Ɔyɛ sika a wɔdze sie. Sɛ wɔyɛ amandze nyinara na wonntuaa *tsinsa* a, nna awargye no nndzii mu.

Tsir adze: Tsir adze yɛ sika kɛse bi a wɔgye no banyin no n'ebusuafo hɔ dze ma basia no ma ɔdze yɛ dwetsiwir anaa egyapadze bi ma basia no. Mpanyin dɛ, awar nnsɔ daa yi, sɛ awargu ba a, na basia no egyina dwetsir no anaa egyapadze no do adɔ ne bra. Tsetse no, ɔyɛ a nna akaw bi deda ebusua mu ntsi sɛ bi da basia no ne fie a nna ebusua no dze etua.

Akontan-sekan: Iyi yɛ sika a wotua ma basia no no nua mbanyin osiandɛ hɔn na wɔbɔ basia no ho ban ma ɔammɔ ɔbra bɔn ntsi ɔdze da hɔn ase. Siantsir kor so nye dɛ wɔmfa bi ntɔ itur na wɔaakɔ do dze abɔ ne yer no ho ban ama no. Basia yi ara so na ɔnoa edziban ma no nua mbanyin no nya bi dzi, na ndɛ wɔdze no rokɔ yi. Mpen pi no basia yi no nua mbanyin no na wɔbɔ bo a hɔn akontagye no ntua.

Asafo nsa: Asafo nsa yɛ sika a banyin no n'ebusua no tua ma basia no no kurom Asafomba dɛ hɔn na wɔyɛ ɔman no ne bambɔ kuw. Afei so, wongyina dem sika no do nye adasefo dɛ basia no awar.

Iyinom nyina ekwir no, ofi hɔ dze rokɔ no wɔyɛ awarfo na basia no no nhwɛe na ne bambɔ nyina hyɛ kun no ne nsa. Ebusua ebien no mu biara yi nyimpa a ɔtaa awar no ekwir a biribi na ɔrokɔ do wɔ awar no mu a, wobotum esusu ho akyerɛ hɔn. Wogu nsa dze siw amandze no ano san dze da Nyame na eunsum nyina ase.

Ayeforhyia

Banyin no n'ebusuafo dze basia no n'ayefor ndzɛmba kɛma no ayeforhyia da no. Yer no nye ne maame yɛ asɔpɔn edziban kɛma kun no n'ɛgya wɔ ne prama do. Yɛfrɛ no kwansɛnmbuei. Egya no tsi bi ma kun no ma hɔn nyinara nye hɔn anyɛnkofo na ebusuafo dzi. Ewimbirbaa mu no a wimu ayɛ tontom tontom no, banyin no n'ebusua mu mbaampanyin dzi abɔfo enyim ma wɔkɛfa yer no brɛ kun no. Dɛm da no na kun na yer no bɔsɔw ketɛ kor ada. Na tserɛ, awar akwanttu no ahyɛ ase ara nye no.

Akyerɛkyerɛfo mfa Ghana nyimpakuw ahorow hɔn awar ntoto afofor dze ho nkyerɛ esuafo no ma wonhu hia a nympa kuw biara nedze ho hia.

DWUMADZI

1. Kyerɛ mbre Ghana nyimpakuw ebien bi si gye awar wɔ hɔn kusum mu. (Mfatohe; Mfantsefo, Nzemafo, Dagombafo, Nkranfo)
2. Hwehwe ndzɛmba a wodzi nsɛ na dza ɔyɛ soronko wɔ awargye ebien a ɔwɔ (1) no mu.

PEDAGOGICAL EXEMPLARS

1. Problem based learning
 - a. Whole class discussion
 - i. Learners revise the concept of marriage through questions and answers.
 - ii. 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.

2. 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.*

Dwumadzi Nkyekyemu 3: Ndwendwenho Mapa

1. Kyere mbre Ghana nyimpakuw ebien bi si gye awar wɔ hɔn kusum mu na hwehwe ndzemba a wodzi nse na dza ɔye soronko wɔ awargye ebien no mu.
2. Kyere dwuma a ahemfo nye hɔn mpanyimfo na kuromfo dzi wɔ awargye mu.

Dwumadzi Nkyekyemu 4: Ndwendwenho a no mu dɔ

Fa Ghana nyimpakuw no kor na hwehwe kwan a hɔn awargye boa dze enyidzi ma basia a wɔrobɔwar no no?

DAPEN 16

Botae: *Adzesua no bɔkɔ ewiei no nna osuanyi no tum kyerekyere abaefor ndzeyee bi a ɔdze nsesa aba kusum awargye mu.*

DZA ENYI TSIM DO 1& 2: AWAR NA NO MU ABAEFOR NSESA A ABA

Awar na Awargye: Awar nye de banyin na basia bi aka honho abɔ mu de kun na yer. Awargye ye amandze a wɔye dze ka banyin na basia bɔ mu de kun na yer. Ghanaman nu ha no, nnye banyin na basia nko na wohyia gye awar mbom ebusuafo a wɔwɔ afanu no nyinara.

Abaefor nsesa bi a otsia kusum awargye nhyehyee

Dem abaefor ndzeyee yi enya nsunsuando pa na nsunsuando bon nyina wɔ kusum awar do. Iyi ma ndzeyee soronko a ɔda kusum amambra na amandze edzi. Dem ndzeyee no bi na odzidzi do yi;

- Skulkɔ; Daadaa skulkɔ a adɔ so no ama nyimpa binom, nkankaara mbaa enya tum na nyimdze bi a wotum kyere dza wɔpe wɔ awar mu na mpo abrabɔ mu nyina. Mpen pii no, nkorɔfo a wɔrowar noara na wɔkyere ber pɔtsee na mbre hon awar beye; mekyere ndzeyee e ahorow a ɔse de ɔkɔ do wɔ awargye no ase.
- Fahodzi dodow na per a mbaa per de wɔnye mbanyin ye per: Iyi dze nsesa kese aba kusum awar nhyehyee na ndzeyee mu. Bi tse de tum a mbaa wɔ de onya kyefa wɔ awarmu egyapadze mu.
- Nyamesom: Kristosom ne ntserewe, nkramosom na ɔsom ahorow pii a aba nde no dze abaefor ndzeyee bi aba awar nhyehyee mu. Bi so nye tsetse dze edzi afora.
- Abrabɔ mu yiedzi: Abrabɔ mu kankɔ nye yiedzi ma nyimpa binom nya tum dze paw hon ahokafo na mpo mbre wɔpe de wosi ye hon awar.
- Kurow kese mu tsena: Se nyimpa tu hon ase ketsena kurow kese mu a, wonya nyimdze fa awar mu amambra afofor bi so ho. Iyi ma abaefor awar nhyehyee bi nye kusum awar nhyehyee dzi afora.
- Abaefor nkrato ntentan: Iyi dze nsesa aba kwan a nyimpa fa do hyia, mbre nyinpa si dzi nkitahodzi na wɔtse nsem fa. Iyi nya nsunsuando wɔ anamɔntu a banyin na basia tu wɔ awar na awar nhyehyee ho.
- Amanfofor do akwantu: Akwantu a nyimpa binom tu kɔ amanfofor do no ma wokosua awar nhyehyee fofor dze fora kusum awar dze no.
- Aban ne mbra a ɔfa awar ho: Nsesa a ɔba aban ne mbra nye nhyehyee mu tse de dza ɔfa kusum awar ho no nya nsunsuando wɔ awar do.
- Kusum awar nhyehyee a wiase nyina dzi no nsesa: Iyi ma ndzamba afofor forafora kusum awar nhyehyee dzi tu no mpon.

- j. Nsesa ahorow: Ofi ber to ber no, nyimpa ne gyedzi na n'apɛdze sesa, Iyi tum ma wɔgye afofor hɔn awar nhyehyɛ to mu.

Kwan a yɛbɛfa do eyi nsunsuando bɔn a abaɛfor enyibue nya wɔ kusum awar do

Sɛ yebotum esiw dɛm nsunsuando bɔn a abaɛfor enyibue dodow nya wɔ kusum awar do a, ohia dɛ yɛgye enyim araa tsintsim wɔ hɛn amambra mu hwe dɛ yebosuo mu yie ahyɛ mu kena. Akwanhorow bi a yebotum afa do nye yi:

- a. Dɛ yɛbɛhyɛ hɛn amambra mu dzen: Ɔwɔ dɛ yesuo hɛn kusum amambra papa no mu yie osiandɛ ɔno nye dza ɔka ebusua na kuromba nyina bɔ mu. Ɔwɔ dɛ yɛyɛ kor boaboa hɛn ho dze suo amambra pa a ɔfa awar ho mu yie.
- b. Yɛdze obu bɛmema hɛn ho: Sɛ yɛdze obu ma ankorankor biara na yɛgye hɔn adwenkyɛ to mu a, wobɛnya nkuranhyɛ dze akyɛ hɔn enyisɔ wɔ hɔn amambra ho na woɛsuo mu yie so.

Nkitahodzi mapa: Oye dɛ ɔman mu mpanyimfo nye mbabun hyia, dzi nkitaho mapa, kyɛkyɛrɛ awar mu amambra na amandze pa. Ɔsɛ dɛ mpanyin nye mbabun kyɛ hɔn nyimdzeɛ, nye hɔn dzi awar pa nhyehyɛɛ biara a ɔbɔboa hɔn ma wɔdze hɔnho ahyɛ amandze ahorow mu. Dɛm nkitahodzi no bɔboa mbabun ma wɔdze obu ama hɔn amambra na woɛtum eyi abaɛfor nsesa biara a ɔmmfa ntowdo mmba kusum amambra akwa. Mpanyimfo botum ayɛ nhyehyɛɛ a ɔbɛma wɔnye amanfofor bedzi nsawɔwdo dze enya nyimdzeɛ pa a ɔdze mpontu bɛba awar mu.

- c. Skuulkɔ na Nyimdzeɛnya: Ɔwɔ dɛ nyimpa nya adzesua mu nyimdzeɛ na akwanya bi mu a ɔbɔboa hɔn ma woɛbu hɔn kusum amambra bi. Ɔsɛ dɛ kusum awar nhyehyɛɛ mu tum sesa, gye nhyehyɛɛ pa fofor bi a ɔbɔboa dze mpontu aba kusum awar mu to mu.
- d. Ɔwɔ dɛ mpanyimfo hwe toto sikasɛm, suatra na ɔhaw ahorow binom a onya nsunsuando bɔn wɔ kusum awar do no yie.

DWUMADZI

1. Kyɛrɛ ndzɛmba ahorow ebiasa bi a aboa ma kusum awar nhyehyɛɛ etu mpon.
2. Kyɛrɛ ndzɛmba ebiasa a enya onsunsuando bɔn bi wɔ kusum awar do.
3. Kyɛrɛkyɛrɛ akwan ebiasa a yɛbɛfa do abɔ kusum awar ho ban.

PEDAGOGICAL EXEMPLARS

1. Problem-Based learning
 - a. Whole class discussion
 - i. 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.

- ii. Learners contribute to explain five significant features of marriage in their culture.

2. Group work/collaborative learning

a. Mixed ability (fish-bowl)

- i. Learners are separated into an inner and outer group.
- ii. 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.).
- iii. The proficient and approaching proficient learners form an outer circle around the inner circle and make notes on the discussions by the inner group.
- iv. The outer group members make a presentation to the whole class
- v. Learners listen to the presentation, make contribution and ask questions for clarification.
- vi. In mixed ability pairs, learners discuss strategies to overcome the negative effects of modern trends on customary marriage.
- vii. Teacher interacts with each pair, asking questions to firm up learners' understanding
- viii. 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.
- ix. Teacher recaps the main points of the lesson and summarises key takeaways

DWUMADZI TSITSIR

Dwumadzi Nkyekyemu 3

1. Gyina Ghana kasahorow ebien bi hɔn kusum amambra do fa kyere w'adwen fa kusum awar ho.
2. Kyere ɔhaw ebiasa a ɔwɔ kusum awar mu na kyere mbre yɛbeyɛ esiw ano.

Dwumadzi Nkyekyemu 4

1. Pensapensa nsedzi a ɔwɔ kusum awar nhyehyɛ mu nye abaɛfor awar nhyehyɛ mu
2. Sɛ inya kwan dɛ eyɛ nsesa wɔ kusum awargye nhyehyɛ mu a, nkyɛ ebenadze na ebesesa? Ebenadze ntsi na nkyɛ ebeyɛ dɛm nsesa yi? Kyerekyerɛ mu.

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.

PROJECT

Write about/develop systematic processes involved in the ceremony of customary marriage rites in the community where you live. (This may be different from your hometown). Express your opinions about the activities/rituals involved in the ceremony. Give reasons and examples to support your points.

ADDITIONAL READING

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4. Duranti, A. (1997) *Linguistic Anthropology*. Cambridge: Cambridge University Press.
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6. Kramsch, C. (2000). Language and culture. New York: Oxford University press.

ƆFA 7: EBUSUAB: Ɔ KUSUM AMAMBU

TSIRASEM 3: KUSUM NTɔYEE NA AMAMBU

Tsirasem pɔtsee 2: Kusum Amambu

Adzesua no n’ahwehwɛdze: *Pensapɛnsa Mfantse ebusuabɔ ne mfaso mu na wɔdze toto afofor dze ho.*

Adzesua mu susudua: Da Mfantse ebusuabɔ ho nyimdzee edzi na wɔdze toto afofor dze wɔ Ghanaman mu ha ho.

Hint



- *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*

Week 18: *Traditional Governance Structure*

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*

Week 18: *Mid-semester Examination*

*Refer to the “**Hint**” at the key assessment for additional information on how to effectively administer these assessment modes.*

DAPEN 17

Botae: Adzesua no bɔkɔ ewiei no nna osuanyi no tum

1. *kyerekyere Mfantse ebusuabo na no ho mfaso mu.*
2. *dze Mfantse ebusuabo toto afofor dze ho.*

DZA ENYI TSIM DO 1 & 2: EBUSUABO

Ebusua ye kuw bi a no mu mba fi nana kor ase na hon abakɔsem so ye kor. Amanhorow do nyinara, tse de Ebibiman Afreka, “Scotland” Aborɔkyirman mu mbeambea ahorow bi do so ebusuabo ko do.

Ndzemba bi a ɔda edzi wo ebusuabo mu nye:

1. Wofi nanankansowa kor ase: Dom a wɔwo ebusua bi mu no hon ase fi nanankansowa kor.
2. Wɔtaa dzi adze kor: Ebusuafo taa ye bɔgya kor mu mba, wotum ye nkorɔfo a wɔnam awar kor bi do bae anaade nyimpa binom a wɔkefaa hon beebi bekaa ho.
3. Wɔye nkorɔfo bi a wɔtaa kitsa dzin kor, akrobowa kor na hon ntɔyee so kor.
4. Ebusuafo taa ye nkorɔfo a wɔye kor na nkabomu soronko bi da hon ntamu.
5. Ebusua biara wo baanodzifo, mpanyin anaa ahemfo a wɔda hon ano a wɔboa fa adwen ma ebusua no.
6. Ebusua biara wo hon nkyia na ngyedo.

Ebusua tum dzi dwuma ahorow bi tse de:

1. Wɔdze mboa na ahobambo mema hon ho.
2. Wɔbo ebusua egyapadze na hon amambra ho ban.
3. Wɔda korye na onuado sunsum edzi.
4. Wosiesie ebusuafo ntamu nsemansema.

Ebusuabo ho mfaso

Mfaso ahorow pii na ɔwo ebusuabo ho wo kasahorow nye amanhorow do. Dem mfaso yi bi nye:

1. Ebusuabo kyere nyimpa mu ekuwekuw a hon nyira ye kor na hon enyido adzehu so ye kor.
2. Adzedzi mu korye: Ebusuabo mu adzedzi dze korye a ɔma busuanyi biara nya awerehyemu bi de no so ka ho bi.
3. Ebusuabo boa ma nkorɔfo nya dzin kor, akrobowa kor na hon ntɔyee so kor.
4. Korye na mboaye: Ebusuabo ma korye na mboaye wo ahokyer ber mu, tse de ekuaye mu, ber a busuanyi bi enya asem ma ohia okyirtafo na adze.

5. Wosiesie ebusuafo ntamu nsemansema. Ebusua biara wɔ kwan a wɔfa do siesie hɔn ntamu nsemansema ma asomdwee ba.
6. Ebusua egyapadze na amambra ho bambɔ: Ebusua boa bɔ amambra, amandze na hɔn gyedzi ho ban dze gya nkyirmba so.
7. Ebusuabɔ ye adze bi a wɔdze boa amanye: Aman bi mu no, amanyesem gyina ebusua do na ebusua mu baanodzifo na wɔwɔ tum de wɔhwɛ ɔman do.
8. Mboaye wɔ edwumaye mu: Ebusuafu tɔ de wɔboaboa hɔnho wɔ edwumaye mu, guadzi mu na ndɔboa mu.
9. Gynabew akese ne ngyinae: Ebusuafo tum ye kor pia obi ma okegyina gynabew soronko bi a ɔdze enyimnyam bre ebusua no.
10. Korye na ngyetomu: Ebusuabɔ ma nyimpa nya nkuranhye a ɔma busuanyi biara nya awerɛhyemu bi de no so ka ho bi. Iyi ma wohu hɔnho de wɔye nyimpa kor.

Ebusuabɔ ho nsem akɔ kan pii na no ho mfaso gyina amambra ahorow na kasahorow do. Nsorsoree ne nyinara ekyir no, nsunsuando a ebusuabɔ wɔ no wɔ ankorankor, nyimpakuw na ɔman do no dzi mu ara yie.

Ebusua ahorow edzin nye hɔn Akrabowa

Akanman mu no, Twifo wɔ ebusua awɔtwe na Mfantsefo wɔ ebusua esuan de mbre odzidzido yi.

Asante

1. Asakyiri – Pɛtɛ/Kɔkɔsakyi
2. Oyoko – Akroma
3. Agona– Akoo
4. Asona – Anene/Ɔwɔ/
kwaakwaadabi
5. Aduana – Kraman
6. Biretuo – ɔsebo
7. Ekoɔna – Ekoɔ
8. Asenee _ Apane/Apan

Fante

1. Adwenadze – Adwen/Odwondua
2. Kɔna - Eko
3. Nsɔna – Ɔsɔ/ Akonkoran
4. Anɔna – Ekoo
5. Twidan – Twi(sebo)
6. Aboradze – Borɛdze
7. Ntwea – Ɔtwea (bɔdɔm)

Dagomba (Etsifi Mantɔw mu)

1. Lunsi (Akyerema) ebusua – Akrabowa: Atwer
2. Baansi ebusua – Akrabowa: Denkyem
3. Naafooni ebusua – Akrabowa: Ɔwɔ

Mamprusi (Etsifi Atɔe Mantɔw mu)

1. Nayiri ebusua – Crocodile
2. Tensung ebusua - Akrabowa: Sebɔ
3. Kunguri ebusua - Akrabowa: Mampam

Gonja (Savanna Mantɔw mu)

1. Mankpan ebusua - Akrabowa: Lion
2. Kpembewura ebusua - Akrabowa: Crocodile
3. Bolewura ebusua - Akrabowa: Elephant

Frafra (Gurunsi) (Etsifi Atɔe Mantɔw mu)

1. Nabdam ebusua - Akrabowa: Bɔdɔm/ɔkraman
2. Tongo ebusua - Akrabowa: Nyin
3. Bolga ebusua - Akrabowa: Denkyem

The Kusasi (Upper East, around Bawku area)

1. Bawku ebusua - Akrabowa: Denkyem
2. Zebilla ebusua - Akrabowa: Akyekyerɛ

Anwona (Ewe)

Ebusua yɛ ekuw no mu kɛsɛ ɔwɔ kasa kuw no mu. Ebusua ahorow ka bɔ mu a na yenya kasakuw bi. Sɛ ekɔ ebusua no mu so a, yɛwɔ ebusua nkakraba anaa fiebobow. Wɔfrɛ ebusua hlɔ̃ anaa sã.

The Clan is the largest organised group within an ethnic group. Various clans constitute a dialect group. Within the clans are the various kinds of families. Clans are called hlɔ̃ and sã respectively among the Ewe people.

Anwonafo/Anlofo, Avenorfo, Avefo, Tongufo, Agavefo na Mafifo frɛ ebusua hlɔ̃ na Ewedomefo a hɔn nye Hofo, Adaklufo, Kpandofo, Hohoefo na Pekifo nye Vefo na ne nkekaho so frɛ ebusua sã.

Anlofo wɔ ebusua bɛyɛ 15, Avenorfo wɔ 13 na Agavefo so wɔ bɛyɛ 9. Bi so wɔ hɔ ka iyyinom ho.

Anwonafo hɔn ebusua 15 no na na hɔn akrabowa bi na odzidzi do yi.

Anwonafo hɔn ebusua 15 no, hɔn akrabowa na ekyiwadze

Anwonanyi basia anaa banyin biara bɔ dɛm ebusua 15 no mu kor a wɔfrɛ hɔn ‘hlɔwo’. Ebusua biara so wɔ egya adzedzi nkorbata ahorow a wɔfrɛ no ‘tɔ-fome.

Ebusua 15 no nye Lafe, Amlade, Adzovia, Bate, Like, Bamee, Tovi, Klevi, Yetsofe, Agave, Tsiamɛ, Amɛ, Dzevi, Uifeme na Blu.

Ndzemba ahorow a ɔma ebusua bi mu mba da nsew nye edzin, edziban, ekyiwadze na akrabowa a ne ngyinado yɛ hɔn abakɔsem anaa hɔn kɛfabae ewuakɔr bi do.

1. Lafe ebusua-Akrabowa: Mampam, Ɔtwe na Ɔsorɔm
2. Amlade ebusua-Akrabowa: Mampam, Ɔtwe na Ɔsorɔm
3. Bamee ebusua-Akrabowa: Sebɔ, Mampam
4. Klevie ebusua-Akrabowa: Ɔtwe
5. Tovie ebusua-Akrabowa: Buffalo
6. Dzevie ebusua-Akrabowa: Sebɔ
7. Ɔifeme ebusua-Akrabowa: Ɔtwe, Akyekyerɛ.
8. Yetsofe ebusua-Akrabowa: Ɔkɔsɔw/Oguan
9. Blu ebusua-Akrabowa: Ɔtwe, Akyekyerɛ
10. Adzɔvia ebusua-Akrabowa: Adzɔvia, Apatowa ketsewa bi a ɔtse dɛ koobi a small brown perch-like fish related to Tilapia Melanopleura (Akpa)

DWUMADZI

1. Eɛɛnadze nye ebusuabɔ?
3. Bobɔ Mfantse ebusua bi edzin na kyere hɔn akrabowa
5. Kyerekyerɛ ndzɛmba ebiasa a ɔda edzi wɔ ebusuabɔ ho.

PEDAGOGICAL EXEMPLARS

Problem-Based learning

1. Whole class discussion

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

2. Group work/Collaborative learning

- a. In mixed-ability groups, learners discuss the clans in their community.
- b. 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.*
- c. 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.*

- d. 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.

3. Group work

- a. In mixed-ability groups, learners discuss the significance of the clan system in the contemporary society and present their findings to the whole class.
- b. 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.

DWUMADZI TSITSIR

Dwumadzi nkyekyemu 3: Ndwendwenho mapa

1. Kyerekyere mfaso a ibenya ber a edze woho akɔdɔm ebusua bi.
2. Sɛ eyɛ ebusuapanyin a, eɛɛɛ na eɛyɛ ma koryɛ aba w'ebusua mu?
3. Fa Mfantse ebusuabɔ nhyehyɛ toto kasa fofor bi dze ho.

DAPEN 18

Botae: Adzesua no bɔko ewiei no nna osuanyi no tum: Ye nhwehwemu fa kusum amambu nhyehyee ho (ɔhen, ahemfo nkakraba, esihemfo na adze)

Dza enyi tsim do 1: Kusum Amambu mu Nhyehyee

Iyi kyere mbre wosi hyehye dzibew ndzidzido ndzidzido wo ndwuma ahorow mu, amambu mu, na dwumadzi ahorow mu.

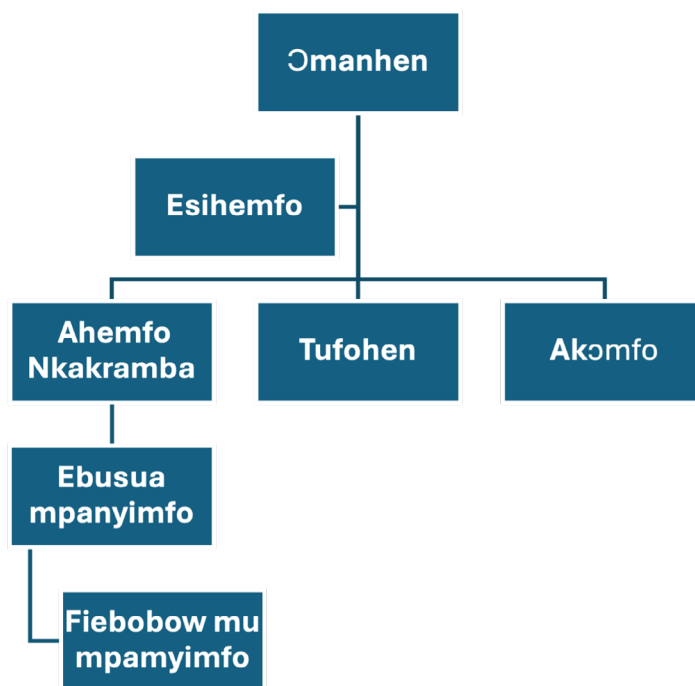
1. Mbre tumdzi ho nhyehyee tse: Tumdzi hye ase fi sor dze kesi ase, na tumdzi kor biara wo dwuma potsee a wodzi wo ho.
2. Hon a wokyerɛ dza obiara ye: Baanodzifo a wowa sor no na wokyerɛ dza wo de ndzɛmba ko.
3. Nkyekyemu ahorow bi: Wɔakyekye tumdzi mu ekuwekuw na kuw biara wo dwuma a wodzi.
4. Edwumayɛfo no do hwɛ: Ohwedofɔ no hwɛ dom kumaa bi per do.
5. Mbre nkitahodzi nhyehyee tse: Nkitahodzi wo ahendzi amambu no wo nhyehyee a ɔfa do.
6. Mbre woesi akyekye dwumadzi no: Dwuma a wo de kuw biara dzi no, wɔakyekye no pɛpɛpɛr a kuw biara nyim n'asedze.
7. Mpanyindzi mu ndzidzido: Mpanyindzi nkyekyemu no fi sor, dzibewdzifo etsitsir dze kesi nkakraba a wɔpaaw hon nkyɛree.

Dem nhyehyee yi mu ndzɛmba bi nye de ndzeyee mmfa nyimpa kor per ne nsamu mbom ɔko mbeambea pii ana. Wo mfaso bi tse de wonntu dzibewdzinyi efuraado, ɔma akontaabu pa na yetum so dze adwen bu biribi a wo de ɔba do na bea a obefi aba anaa nyia ye n'asedze. Ndzɛmba bi so a ɔko tsia nhyehyee yi bi nye adwen bi ne mfaree dzi be ara yie na ɔɔfabi a, nhyehyee no ye ketsee so.

Kusum amambu mu nhyehyee

Dzibewdzi atwer nhyehyee gyina ho ma edzibewdzifo no hon tumdzi nhyehyee. Ɔkyere tum biara na hon a wɔhye n'ase anaa tum a ɔsom no.

Dzibewdzi atwer nhyehyee a dodow ara dze dzi dwuma wo amambu mu na ɔka do yi.



Hye no nsew de mbeambea bi do edzibewdzifo no bi wo ho a wammfa ammba.

Ɔmanhen

Ɔmanhen ye obi a ɔda nyimpakuw a woka kasa kor anaa wotse bea potsee bi ano. Ɔno nye ɔman no baanodzinyi panyin. Ɔmanfo no na wopaw no.

Hye no nsew de kasa kuw biara wo kwan a wofa do paw ahemfo na mbre wosi si hen no sesa dem ntsi ma esuafo nhu Mfantsefo dze no. Ibotum dze esuafo ako ahemfie ma waaakanye ahemfo edzi nkitaho wo ahemfo hon dwumadzi na ne nkekaho ho. Wakyer shen anaa wsoa ahemfo so a, enye hon nkohwe bi.

Ɔmanhen n'asedze

1. Ɔno nye obi a ɔda nyimpakuw a woka kasa kor anaa wotse bea potsee bi ano.
2. Ɔhye mbra ma ne mamfo dzi do.
3. Ɔhwe ye atormuadze ahorow.
4. Osiesie nsemansema hwe de asomdwee beba ne man mu.
5. Ɔno nye amambra wura.
6. Ɔbo kusum amambra na ntaye ho ban.
7. Ɔhwe ma mpontu ba ne man mu.
8. Odzi ahemfo ntamu asem.
9. Ɔhwe ye egua no ho amandze biara.
10. Ɔhye mbra ma ne mamfoe.

Ahemfo nkakraba

Ahemfo yinom ye ahemfo nkakraba a wohye ahemfo nkaa bi ase. Hon mu biara taa ye odzekrow a wodeda nkurokurow nye nkuraase bi ano.

Ahemfo nkakraba no

Dem ahemfo yi ye ahemfo nkakraba a wɔhye ahemfo nkaa bi ase. Hɔn mu biara taa ye ɔdzikrow a wɔdeda nkurokurow nye nkuraase ano.

Ahemfo nkakraba hɔn asɛdze

1. Sɛ ɔmanhen nnyi hɔ a, hɔn na wɔhwɛ ekyir.
2. Wɔhwɛ dɛ bɔn bi nnkɔkɔ do wɔ hɔn nkurow mu.
3. Hɔn na wɔhwɛ dzi asem siesie nsem.
4. Wɔbɔ nsaase a ɔhye hɔn ase nyina ho ban.
5. Wɔhwɛ dɛ Asomdwee mapa bɔkɔ do wɔ hɔn man mu.
6. Wɔye egua ho atɔrmuadze biara a ɔfata na sɛ ɔba no dɛ mbusudze bi ka asaase no a, wodzi enyim ma wɔye ho adze.

Akyerɛkyerɛfo nhwehwe ahemfo nkakraba hɔn dwumadzi no bi nka ho.

Esihemfo

Esihemfo ye nyimpa anaa nyimpakuw bi a wɔwɔ tum wɔ ahemfo adzedzi do mbom hɔnara dze, wonndzi adze mma ɔnnye yie. Dem esihemfo yi na wohyia dwen nyia ɔsɛ dɛ odzi ɔhen, ɔhembaa, anaa baanodzifo mpanyimfo bi.

Hyɛ no nsew dɛ ɔsor mbrɛ kasahorow no mu biara mu esihemfo si paw ahemfo. Obehia dɛ akyerɛkyerɛfo bɔhwɛ mbrɛ esihemfo si paw ahemfo ho dze akyerɛ adze.

Esihemfo Hɔn Dwumadzi

1. Wɔpaw baanodzinyi a ɔfata.
2. Wɔye nhwehwɛmu pa bi fa nyimpa a wɔsɛ dɛ wodzi baano ho.
3. Hɔn na wɔhwɛ ye ɔhen a oewu n'eyi.
4. Wɔhwɛ tu ɔhen adze do.
5. ɔda ɔhen fofor a wɔapaw no, no edzi kyere ɔmanfo.
6. Wɔye ɔhen no n'apamfo.
7. Wodzi akotsen wɔ asendzi mu.
8. Wɔhwɛ ma ahendzi ho nsem kɔ yie pɛpɛpɛr.

DWUMADZI

Kyerɛw anokɔnkɔn bi fa kusum amambu ne nhyehyɛ ho.

PEDAGOGICAL EXEMPLARS

Group work/collaborative learning

1. Whole class

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

DWUMADZI TSITSIR

Dwumadzi nkyekyemu 2: Mbre yesi nya adzesua bi ho ntsease

Dwumadzi: Nteasse a yenya wɔ tsirasem bi ho

- Ye akwankyerɛ pon fa kyere mbre kusum amambu mu dzibewdzi tse wɔ wo kurom.
- Kyere wo kurom baanodzifo bɛyɛ ebien bi na da hɔn dwumadzi edzi.

Dwumadzi nkyekyemu 4: Ndwendwenho a no mu dɔ

Kyerɛw susukyerɛw fa kyere wo gyinabew wɔ tsirasem yi ho; Kusum amambu ye amambu a etwa mu koraa.

Hint



- 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.
- 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.

ADDITIONAL READING

1. Clark, S. R. L. (1997). *Animals and their moral standings*. Routledge.
2. WorldAtlas (2024). *The culture of Ghana*. WorldAtlas.com. <https://www.worldatlas.com/articles/the-culture-of-ghana.html>





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

- a) Venue for the examination
- b) Printed examination question paper
- c) Answer booklet
- d) Scannable paper
- e) Wall clock
- f) 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.

Nsɛmbisa ho nhwɛdo

Ofa A: Aɛmbisa a ɔwɔ nyiano ahorow

Nyimpakuw bi a hɔn nkabɔmu no gyina adzedzi pɔtsee bi do na wɔye nyimpa bi asefo no ye _____ .

- A. ebusua
- B. asɔr
- C. awarfo
- D. awoo ntoatoado

Ofa B: Aɛmbisa a ne nyiano hia nkyerɛkyerɛmu

Kyerɛkyerɛ ebusuabɔ ne mfaso ebiasa mu.

Nyiano ho nyehyee

3fa A: Asembisa a 3w3 nyiano ahorow

Nyimpakuw bi a h3n nkab3mu no gyina adzedzi p3tsee bi do na w3ye nyimpa bi asefo no ye ----- .

A. Ebusua - Amba 2

3fa B: Asembisa a ne nyiano hia nkyerekyeremu

Ebusuab3 ho mfaso:

- Ebusuab3 ma yenya nyimpa mu ekuwekuw a biara w3 ne banodzinyi ma dem ntsi no mu dwumadzi nnye dzen pii na ekuw no nyira ye kor na h3n enyido adzehu so ye kor
- Adzedzi mu korye: Ebusuab3 mu adzedzi dze korye a 3ma busuanyi biara nya awer3hyemu bi d3 no so ka ho bi.
- Mboaye w3 edwumaye mu: Ebusuafu t3 d3 w3boaboa h3n ho w3 edwumaye mu, guadzi mu na nd3boa mu.
- Korye na mboaye: Ebusuab3 ma korye na mboaye w3 ahokyer ber mu, tse d3 ekuaye mu, ber a busuanyi bi enya asem ma ohia okyirtaafu na adze.
- Wosiesie ebusuafu ntamu nsemansema. Ebusua biara w3 kwan a w3fa do siesie h3n ntamu nsemansema ma asomdwee ba,
- Ebusua egyapadze na amambra ho bamb3: Ebusua boa b3 amambra, amandze na h3n gyedzi ho ban dze gya nkyirmba so.

Award 10 marks for any three significances explained.

Award 9 marks for any two significances explained

Award 8 mark for any one significance explained.

Nkyerekyeremu pon

Dapen	Dza eny tsim do	Nsembisa ahorow	DoK Gynapen				Muab3
			1	2	3	4	
13	1. Kasa Nkyerease	Asembisa a w3 nyiano ahorow	3	2	-	-	5
		Asembisa a ne nyiano hia nkyerekyeremu	-	1	-	-	1
14	1. Awargye	Asembisa a w3 nyiano ahorow	4	1	-	-	5
		Asembisa a ne nyiano hia nkyerekyeremu	-	1	-	-	1

ᐅᐅᐅ	ᐅᐅᐅ eny tsim do	Nsembisa ahorow	ᐅᐅᐅ Gyinapen				Muabᐅ
			1	2	3	4	
15	1. Awargye ntotoho	Asembisa a ᐅᐅᐅ nyiano ahorow	2	2	-	-	4
		Asembisa a ne nyiano hia nkyerekyeremu	-	1	-	-	1
16	1. Abæfor ndzemba a ᐅnye kusum awar edzi afora	Asembisa a ᐅᐅᐅ nyiano ahorow	1	2	-	-	3
		Asembisa a ne nyiano hia nkyerekyeremu	-	1	-	-	1
17	Ebusuabᐅ	Asembisa a ᐅᐅᐅ nyiano ahorow	1	1	-	-	2
		Asembisa a ne nyiano hia nkyerekyeremu	-	1	-	-	1
		Muabᐅ	11	13	-	-	24

ƆFA 8: ASENDZI

TSIRASEM 3: KUSUM NTɔYEE NA AMAMBU

Tsirasem pɔtsee 2: Kusum Amambu

Adzesua no n’ahwehwɛdze: *Pensapɛnsa kwan a wɔfa do siesie nsem wɔ kusum amambu mu na fa toto abaɛfor asendzi nhyehyee ho.*

Adzesua mu Susudua: Da nyimdzee mapa na ntsease wɔ kusum asendzi nhyehyee ho edzi.

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*

Week 20: *Traditional and contemporary judiciary systems (comparison)*

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*

Week 20: *Checklist*

*Refer to the “**Hint**” at the key assessment for additional information on how to effectively administer these assessment modes.*

DAPEN 19

Botae: *Adzesua no bɔkɔ ewiei no nna osuanyi n tum: Pensapensa nde mber yi mu asendzi nhyehyee mu.*

DZA ENYI TSIM DO 1 & 2: NDE MBER YI MU ASENDZI

Asendzi a ɔkɔ do nde mber yi ye dza wogyina ɔman ne mbra nkyerɛkyeremu do dzi. Ɔye ɔman bi n'amambu nhyehyee mu fa tsitsir bi a wogyina do dze dzi nsem, kyerekyere mbra mu na wɔnam do pe bambɔ ma ankorankor hɔn fahodzi. Bio, asendzi asoee no dzi dwuma a ɔka do yi:

1. Ɔhwe de akontaabu na peperye bɔkɔ do.
3. Asendzi mu no, asoee no hwe de mbra beye edwuma pepeper a nsisi biara nnkeba.
5. Asendzi: Nde mber yi mu asendzi mu no, wosiesie nyimpa ntamu nsemansema, ndwuma mu nsem, na aban mu dze so. Mbra ma kwan so de asendzi botum ako do wɔ kɔto anaa beebi fofor biara a wodzi asem ma ɔye yie.
7. Fahodzi ho bambɔ: Asendzi nhyehyee no hwe de ɔabɔ akorankor hɔn fahodzi ho ban tse de dza ɔman ne mbra kyere pepeper.
9. Enyi kɔ baanodzifo hɔn ndzeyee ho: Ɔtsew ɔhen na abaguafo no hɔn tum wɔ asendzi na dwumadzi nkaa mu do de mbre wɔnnkeye dza onnyi de wɔye.

Nde mber yi mu asendzi ho nhyehyee bi

Ghana asendzi edwuma wɔ nhyehyee bi a wɔhwe ho dzi hɔn dwuma. Nhyehyee mu no, kɔto kunyin [supreme court] nye dza odzi kan. Dza odzi ho bio nye kɔto a wodzi asem a woedzi no dada, haekɔto, nna kɔto nkakraba bi tse de Mansin mu kɔto, mbofraba asoɔdenfo kɔto na dza ɔkeka ho pii. Kɔto ahorow yi wɔ nkyekyemu ahorow tse de bea a wodzi amanyesem wɔ, beebi a wodzi mbratofo hɔn asem na ne nkekaho. Ghanaman mu ha no, onyia odzi baano wɔ kɔto kunyin mu nye Mbranyimfo panyin [Chief Justice] a ɔno nye asendzi edwuma no mu panyin ankasa. Yewɔ atsembuafo na nhwehwemuyefo a wɔboa dzi asem.

Mbre kɔto asendzi ho nhyehyee tse

1. Se yereka atsembuafo dodow a, kor per na ɔtsena ase tsie asem, bu atsen wɔ haekɔto.
2. Atsembuafo beye ebiasa kepem enum na wɔtsena ase tsie nkurobɔ, bu ho atsen wɔ kɔto kunyin na kɔto a wodzi asem a woedzi no dadaw.
3. Ɔtɔfabi a, ɔtsembuafo nye nhwehwemuyefo dzi asem ama woenya akwankyere biara a ɔfata.
4. Se yekɔ magyesrete kɔto a, magyesrete na obu atsen.
5. Mansin kɔto mu no, "Justice of the Peace" na otsie mbofra hɔn asem na wobu atsen.

Nde mber yi mu asendzi nhyehyee bi

Kwan a wɔfa do tu asendzi ho anamɔn no gyina kɔto preko a wobedzi asem no wɔ, asem no, no su na mpo dza ndzɛmba tse do. Dza ɔka do yi ye nhyehyee bi a asendzi biara fa do.

1. Afanu a woribedzi hɔn asem no mu biara kekyerew hɔn ano asem wɔ kɔto hɔ.
2. Kɔto no dzi kan nye hɔn tsena ase hwehwe nsem mu kakra.
3. Afanu no nyinara dze dasefo anaa dase nkrataa ba ma wɔye mu nhwehwemu.
4. Ɔtsembuafo anaa atsembuafo bua asem no.
5. Se afanu no mu bi anntse no ho ase a, otum dze asem no kɔ kɔto fofor.

DWUMADZI

1. Kyerekyere mbrɛ asendzi tse.
2. Ka nde mber yi mu asendzi ho asem.
3. Kyerekyere asendzi edwuma no, no dwumadzi ebiasa mu.

PEDAGOGICAL EXEMPLARS

1. Problem-based-learning
 - a. Whole-class discussion
 - i. Through brainstorming, the class discusses the judicial system and its roles.
 - ii. 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.
 - iii. 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.
2. Building on what others say
 - a. Mixed ability group:
 - i. 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.*
 - ii. Through questions and answers, learners discuss the role play.

iii. Appropriate feedback is provided for clarity.

DWUMADZI TSITSIR

Dwumadzi tsitsir nkyekyemu 2: Nyimdzeenya

1. Ka mbre ibesi abo Ghana asendzi nhyehyee ho dawur kyere w'anyenkofo esuafo no.

Dwumadzi tsitsir nkyekyemu 3: Ndwendwenho mapa

1. Kyerekyere mbre Ghana asendzi asoee no si dze kusum nhyehyee fora nde mber yi mu asendzi nhyehyee

2. Kyere mbre asendzi edwuma no si boa omanfo no wo asetsena mu.

Dwumadzi tsitsir nkyekyemu 4

Se eye otsembuafo a nkye ibesi den edzi asem bi a no mu ye dzen? [De bia asem a ofa ankorankor fahodzi na oman bambɔ nsem ho]

DAPEN 20

Botae: *Adzesua no bɔkɔ ewiei no nna osuanyi no tum:* Fa kusum asendzi toto nde mber yi asendzi nhyehyee ho.

DZA ENYI TSIM DO 1 & 2: KUSUM ASENDZI NA NDE MBER YI MU ASENDZI NTOTOHO

Kusum asendzi

Kusum asendzi: Iyi kyere nkan no, kwan anaa kusum kwan a amanamanna fa do na mbra a nna amanaman hwe do dze siesie nsemanssem a nna osisi. Iyi wɔ hɔ ana nde mber yi mbra robɔbɔ adze. Dem kusum asendzi nhyehyee mu no nna ahemfo, amanpanyimfo, ebusua mu mpanyimfo nye nyimpa binom hɔn enyim bɔ bew wɔ ɔman anaa kurow bi mu.

Kusum kwan a wɔfa do dzi asem

Iyi kyere akwanhorow na mbra bi a wɔahyehyee no amambra nye amandze kwan do ma abeye ɔman egyapadze. Dem mbrahorow yi wɔ hɔ ana nde mber yi dze robɔbɔ adze. Amambra yi fi tsetse na ɔye ɔman no nyinara hɔn egyapadze a wɔnam do per asomdwee wɔ hɔn asetsena mu. Nsem a wɔtaa dzi wɔ kusum amambra mu no fa fie nsemansema, asaasesem, mbusubɔ nye ndaadaa nsem ho.

Kusum akwan bi a nna wodua do dze siesie nsem

1. Ngyinamu
2. Asendzi
3. Nkabɔmu
4. Wɔye nhyehyee to hɔ

Kusum asendzi na Abaeɔfor asendzi Ntotoho

Kusum kwan a wɔfa do dzi asem

1. Ahemfo na wɔtsena ase dzi asem. Asendzifo no bi so nye ɔhen n'apamfo na baanodzifo bi so. Iyinom na wɔnye ɔhen bɔ mu fa adwen wɔ asendzi mu. Dza wɔbɔdwɛn no na obiara dze dzi dwuma. Mbom kwan da hɔ de se obi nntse no ho ase wɔ asendzi bi ho a, ɔsan fre asem no da fofor.
2. Kɔɔtosem biara nnyi mu. Wodzi asem wɔ ahemfie; nkansee anaa nsamankrataa na wɔdze to nsa fre hɔn a woenya asem no.
3. Wogyina amambra na kusum ntɔyee do dze bua asem.
4. Botae ara nye de wobesiesie nsem ma nkabɔmu na asomdwee aba.
5. Kwan pa biara a ɔse de wɔfa do hwe ma asomdwee na ɔman nkabɔmu ba no, wɔfa do.

6. Wɔma kwan ma dasedzi ba mu.

Kɔto Nhyehyɛ

1. Ndɛ mber yi, kɔto a woetsintsim no ho nhyehyɛ wɔ ho.
2. Atsembuafo a aban paw hɔn no gyina ɔman no ne mbra do, hwɛ bua atsen.
3. Dɛ obi bedzi bem anaa obedzi fɔ wɔ asendzi mu no yɛ ehiadze kɛse.
4. Wodzi nhyehyɛ no do pɛpɛpɛr.
5. Pɛpɛryɛ: Atsen tseneneɛ na asotwe h ohia papaapa wɔ ha.
6. Wɔwɔ nyia ɔsaman obi na obi a wɔasaman no anaa nyia oyi n'ano.
7. Wɔma adasefo kwan wɔ kɔto asendzi mu.

Nsorsoree a ɔwɔ kusum na kɔto asendzi mu

1. Nhyehyɛ soronko: Kusum asendzi nndzi nhyehyɛ ptsee bi do naaso kɔto dze ɔwɔ nhyehyɛ a wodzi do fenenkyemm.
2. Tumdzi: Kusum asendzi mu tum gyina ɔman mu akandzifo do, na abaɛfor asendzi hyɛ atsembuafo a aban apaw hɔn nsa.
3. Mbɛra: Kusum asendzi dze kusum mbɛra a wonntsintsimii yɛ edwuma na ndɛ mber yi mu asendzi wɔ mbɛra na nhyehyɛ pa bi a woetsintsim.
4. Botae: Kusum asendzi hwɛ dɛ asomdwee beba na abaɛfor asendzi hwɛ dɛ dɛ mbɛra bɛyɛ edwuma pɛpɛpɛr.
5. Akwanhorow: Kusum asendzi mbɛra mu gow kakra na ndɛ mber yi mu dze no dze, no ho mbɛra yɛ ketsee.

DWUMADZI

1. Kyerekyere kusum asendzi mu.
2. Kyerekyere kusum asendzi nhyehyɛ a wo mamfo dze dzi dwuma mu.
3. Kyere nsorsoree a ɔwɔ kusum asendzi na ndɛ mber yi kɔto asendzi mu.

PEDAGOGICAL EXEMPLARS

1. 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.*
2. Group work/Collaborative learning: Mixed ability:
 - a. Compare and contrast the two systems.
 - b. Make presentations for class discussion and feedback.

DWUMADZI TSITSIR

Dwumadzi tsitsir nkyekyemu 2: Nyimdzeenya

1. Fa kusum asendzi nhyehyee toto nde mber yi dze ho na da nsedzi na nsorsoree a ɔwɔ mu edzi.

Dwumadzi tsitsir nkyekyemu 3: Ndwendwenho mapa

1. Kyerekyere nsunsuando pa na nsunsuando bon a ɔwɔ asendzi ahorow no mu.
2. Ye kusum asendzi mu nhwehwemu mapa na fa no ho mfatoho to gua.

Dwumadzi nkyekyemu 4: Ndwendwenho a no mu do

1. Kyerekyere mbre asendzi asoe ebien no mu biara si dzi asem potsee bi wo kwan soronko do.

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.

ADDITIONAL READING

1. Acquah, G. K. (2006). The judicial role of the chief in democratic governance. In I. K. Odotei and A.K. Awedoba (eds), *Chieftaincy in Ghana: Culture, Governance and Development*, pp. 65-79. Sub-Saharan Publishers.
2. Jannie, M. O. (1997). Conflict resolution wisdom from Africa: African centre for the constructive resolution of disputes. Natal Witness Printing and Publishing (Ltd.)

ƆFA 9: EBISAA NA NYANSAPƆW

TSIRASEM 4: KASADWIN

Tsirasem pɔtsee: Ano Kasadwin

Adzesua no n’ahwehwɛdze: *Gyina ebisaa na Nuansapɔw nyehyɛɛ do hyehyɛ ebisaa na Nyansapɔw.*

Adzesua no mu ahwehwɛdze: Da ntsease na nyimdzee edzi fa ebisaa na abrɔmɛ ho

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 riddle 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

Week 22: Puzzles

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**” at the key assessment for additional information on how to effectively administer these assessment modes.*

DAPƐN 21

Botae: *Adzesua no bɔkɔ ewiei no nna osuanyi no tum; hwehwe ebisaa ahorow na ne nhyehyɛ mu.*

DZA ENYI TSIM DO 1 & 2: EBISAA

Ebisaa:

Ebisaa yɛ ano na no agodzi bi a odua kasa do sɔ adwen hwɛ. Ɔyɛ asemɔisa a ne nyiano no nngyina nkasafua anaa nsemfua a ɔwɔ mu no do. Ɔyɛ asemɔisa anaa asenka bi a woefura no tam ma dem ntsi ne ntsease nnda edzi prɛko pɛr. Ohia ndwenho a no mu dɔ ana ne ntsease ada edzi ma nyiano no so aba.

Ebisaa taa da su yinom edzi

1. Nkasafua a wɔdze dzi agor: nsɛngor, ntsease nta, nkasafua a wokitsa akyerɛw kor na ntsease no yɛ soronko.
2. Ngyinahɔma wɔ mu.
3. Ɔfa nsem a woekyim no.
4. Ohia ndwenho a no mu dɔ.
5. Mbuae a ɔyɛ ahomka

Ebisaa ahorow: Ebisaa ahorow no gyina ne tsentsen do. Tsiatsia wɔ mu na tsentsen so wɔ mu. Iyi ma hɛn ebisaa a no mu nsem war na dza no mu nsem yɛ tsia.

Ebisaa mu bi na ɔka do yi

1. ‘Abowa bi wɔ hɔ. Ɔbɔ ebusua nyina bi. Eben abowa a (Mbuae: **fo**)
2. “Nsordaafo bi wɔ hɔ. Sɛ wɔyɛ baahɛn mpo a, hɔn nyinara hɔn abɔyamu kor. Eben nsordaafo a?” Mbuae: **pradze/mena**
3. “Ebenadze na dabiara yɛsɛ ɔreba na ommbody da no ? Mbuae: **Ɔkyena**

Ebisaa ho mfaso

1. Ɔma yesua nkasafua afofor ma yetu mpon wɔ kasa mu.
2. Ɔma hɛn adwen mu dɔ ma yetum yi nsemɔisa ahorow ano wɔ abrabɔ mu.
3. Ɔhyɛ ankorankor ma wɔdwen kɔ ekyir na wɔyɛ biribi mu nhwehwɛmu yie so.
4. Ɔma enyigye na ɔdze nkitahodzi pa so ba.

Ebisaa ne nhyehyɛ

Ebisaa ne nhyehyɛ bi na ɔwɔ ase ha yi.

1. Nyienyim: Iyi yɛ asem tsiabaa bi a yedzi kan ka dze twe etsiefo no hɔn adwen ba agodzi anaa asem a woribebisa no do. Mfatoho: “Egya rokɔ no, ogyaa me adze bi.” “Adze bi wɔ hɔ,”

2. Sukyerɛ anaa nkyerɛkyerɛmu: Ha na obisafo no dze nkasafua a ɔkyerɛ agodzi kyerekyerɛ adze a oribebisa ho aɛm no, no su anaa dɛ obir aɛm no enyi dze kyerekyerɛ tsebea anaa biribi mu.
3. Asembisa: Ha na obisafo no bisa wo adzekor a ɔkyerɛkyerɛ no su anaa obiir enyi kyerekyerɛ mu no. Yɛtaa ka dɛ. “Ebenadze a?, Eben nyimpa a? Eben abofra a? ”
4. Akwankyerɛ a n’enyim nnda hɔ: Wɔdze nɛm bi dzi agor dze bir ndzɛmba enyi.
5. Mbuae: Asembisa no ne nyiano. Ne ntsease tum bor kor.

Mfatoho 1:

Nyienyim: Eɣya rokɔ no, ogyaa me fie bi.

Nkyerɛkyerɛmu: Dɛm fie no, obiara a owura mu no bɔ dam.

Asembisa: Eben fie a?

Nsengor: Dwendwen fie a obi wura mu a na ɔabɔ dam ho.

Mbuae: **Eguaree a.**

Mfatoho 2:

Nyienyim: Adze bi wɔ hɔ, da biara ɔreba naaso ommbody da.

Nkyerɛkyerɛmu: Ɔwɔ tsir naaso onnyi tsinhwi.

Asembisa: Ebenadze a?

Nsengor anaa akwankyerɛ a n’enyim nnda hɔ: Dwendwen biribi a otu ntsen dɛ ɔrokɔ beebi naaso onndu dɛm bea no da ma ntsi daa na ɔnam ho.

Mbuae: **Esutsen a.** (Esutsen wɔ tsir naaso onnyi nhwi na onngyaa pram so).

Ebisaa ne mpensampensamu.

Ebisaa ne mpensampensamu nye dɛ ibesiansian kasa no mu, ne nhyehyɛɛ no mu na nkyinkyimii anaa mbirenyi biara a ɔwɔ mu no betsentsen ma nyiano anaa mbuae no ada edzi prɛkoper. Mbre ibesi ayɛ iyi na odzidzi do yi.

1. Tsie anaa kenkan ebisaa no yie: Fa ntoboase kenkan no mpen dodow bi hu dɛ atse nkasafua na nɛmfua a ɔwɔ mu no ase yie.
2. Hyɛ nkasafua bi nsew: Dɛm nkasafua yi yɛ nkasafua na nɛmfua etsitsir nye nɛm a wosi do anaa woetsi mu.
3. Hwehwe ntseasenta: Ebisaa taa dze nkasafua a wɔdze dzi agor anaa nɛm a ntsease a ɔwɔ mu no yɛ ebien dzi dwuma. Hwehwe ntsease ebien no nyinara ama eetum eyi mu kor.
4. Hwehwe ne nhyehyɛɛ no mu: Fa w’adwen kɔ ebisaa ne nhyehyɛɛ no do. Mekyerɛ, nyienyim, nkyerɛkyerɛmu asembisa na akwankyerɛ a n’enyim nnda hɔ.
5. Twetwe nɛm sisi nɛm do: Hwehwe nkitahodzi a ɔwɔ nkasafua, nɛmfua anaa adwen mu, mu.
6. Hwe adwenkyerɛ ahorow: Dwendwen adwenkyerɛ ahorow a obotum ada edzi ho yie.

7. Yi mbuae a ɔye traa anaa ɔda edzi preko per akwa: Ebisaa ho mbuae nnda edzi preko per; ɔtaa suma. Hwehwe mbuae a esuma no.
8. Si egyinae pa: Gyina wo nhwehwemu ho nyimdzee no do si egyinae pa wo wo mbuae no ho.
9. Si wo mbuae no pi: Kenkan ebisaa no bio na fa wo mbuae no toto ho hwe de ɔfata asembisa no a.
10. Taa de ibedzi ebisaa agor no na edze esua adze: Mpen dodow a erepensapensa ebisaa mu dze ehu mbuae no nna ebisaa ne nyiano so reye mberew ama wo.

Hye iyinom so nsew ka ho:

1. Nya abotar na si egyinae a ɔbema egyina mbre igyinae.
2. Wo ndwendwenho mu no, ma w'adwen nko ekyir.
3. Fa nsendua, nkasafua nsienyin na nkasafua nsiekyir ma ɔmboa nkasafua a wɔdze gor ne ye na ne ntsease mu.
4. Ma w'dwen mu nda ho na mma nnye nsusui ara keke.

DWUMADZI

1. Enye wo nyenko mpensapensa ebisaa mu.
2. Enye wo nyenko nkasa mfa ebisaa ne nhyehyee ho.
3. Enye wo nyenko mpensapensa ebisaa ne mfaso mu.

PEDAGOGICAL EXEMPLARS

Problem based learning

1. 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

2. 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.

DWUMADZI TSITSIR

Dwumadzi nkyekyemu 4: Ndwendwenho a no mu dɔ

1. Gyina woara wo ntsease do na pensapensa ebisaa yinom mu.

“Egya rokɔ no ogyaa me nyimpa bi. Dem nyimpa no, etɔ tam fofor ma no a, ɔmmpe; dadaw nko na ɔpe. Eben nyimpa a?”

“Egya rokɔ no ogyaa me nyimpa bi. Dem nyimpa no, onnyi ba nnyi obiara a ɔtse ne nkyen naaso anapa biara na ɔaprapra ne fie fefɛɛfew. Eben nyimpa a?”

Ibotum edze bi aka ho.

3. Ma woara w'ebisaa bi na ma ho mbuae.

Hwe dɛ w'ebisaa no bɛyɛ fofor koraa.

DAPEN 22

BOTAE: *Adzesua no bɔkɔ ewiei no nna osuanyi no tum; pensapensa nyansapɔw ne nhyehyɛ mu.*

DZA ENYI TSIM DO 1 & 2: NYANSAPƆW

NYANSAPƆW

Nyansapɔw yɛ asembisa bi a no mu yɛ dzen ma dem ntsi ne nyiano nnda famu. Ɔgye ndwenho a no mu dɔ nye adwen a ɔkyer adze ntsem. Mpen pii no, ɔtaa yɛ ano agodzi. Yetaa dze nyansapɔw gye hen enyi, yɛdze sua adze na yɛdze tu adwen mpon so. Ɔma nyimpa dwen kɔ ekyir, ohu kwan pa a wɔfa do yi nsembisa ano na ɔma yɛkaa adze ntsem so. Ɔboa adwen mu mfonyintwa nye dza ɔkeka ho so.

Nyansapɔw ho mfaso

1. Ɔma adwen nyin: Nyimdzee a yɛdze siw ɔhaw ano kɔ kan na mbofra hɔn adwen mu da hɔ so.
2. Enyigye: Nyansapɔw ma nkorɔfo dzi ehurusi, wɔdwedwe hɔnho na wɔnye nkorɔfo a wɔnnye etsipenfo dzi ehyia enyigye kwan do.
3. Adzesua wɔ mu: ɔboa ma adzesua ma adzesua tu mpon, oyi awerefir fi hɔ, ɔboa ntsease wɔ ndzɛmba bi a ne ntsease yɛ dzen tse dɛ Nkontaabu na Abɔdze ho nyansape na kasasua mu.
4. Oyi adwendwen fi nyimpa do: Osiesie nyimpa n'adwen mu, ɔma akomatɔyamu wɔ akwanhorow mu.
5. Ɔboa Koryɛ: ɔma nkaɔmu, bataboa na nkitahodzi ankasa ber a yerohwehwe nyansapɔw bi no mbuae.
6. Otu adwen mpon: ɔma hen adwen mu da hɔ ma dem ntsi ndzɛmba nnka ekyir wɔ abrabo mu.
7. Adwen a ɔdze adze fofor to gua: ɔboa ma yeyɛ nsusui pa a ɔboa kankɔ.
8. Oker adwen: ɔboa ma yeyɛ egyinasi bi ho adwenkerii na yɛda nyimdzee a no mu dɔ edzi wɔ akwanhorow do.
9. Ɔda kodzi no tow su edzi: Otu nyimpa ne nkitahodzi mpon. Ɔma yɛdze hen adwen bubu ndzɛmba pii. Afei so, ɔda akyerɛwtsen ne nhyehyɛ su edzi. Mekyerɛ ofi ahyɛse nam nsensisii ahorow mu kodu ne mpɛmpendo a ɔgyefo bi ba mu ma ndzɛmba mu gow kesi dɛ biribiara bɔbɔ adze.
10. Nhwehwɛmu na abɔdze ho nyansape: Ɔboa mbrɛ yesi sua adze fa nyimpa n'adwen ho, nyimpa no su, ne ndzeyɛ na mbrɛ osi fa biribi ho adwen ho.
11. Nyimpa nyin akwanhorow mu: Ɔma nyimpa nya gyedzi na awerɛhyɛmu wɔ no mu.

12. Afofor nkyen nyimdzeenya: Yenya kwan nye nkorɔfo a wokita nyimdzee ahorow hyia nya hɔn nkyen adzesua na abrabɔ mu suahu.

Nyansapɔw ho mfaso ntsi nyimpa nntoto no ase wɔ abrabɔ mu.

Nyansapɔw ne nhyehyɛɛ

Nyansapɔw ne nhyehyɛɛ tsitsir na ɔka do yi;

1. Botae: Da wo botae no edzi yie. Bia edze rosɔw ɔhaw bi ano anaa edze reda biribi edzi.
2. Mbra: Ma mbra anaa nhyehyɛɛ biara a ɔwɔ de wodi do no nda edzi.
3. Anamɔntu a odzi kan: Iyi ye anamɔntu a odzi ɔhaw no, no nsɔwano no enyim.
4. Akwansidze ahorow: Iyi ye ndzemba dodow biara a osiw anamɔntu no kwan. Na tserɛ, osiwakwan ahorow.
5. Anamɔntu a ɔdze wo bodu botae no ho: Iyi ye mbre yebeye ma botae no aba mu.
6. Mbuae/ Ɔhaw no, no nsɔwano: Wo mbuae ankasa a edze rema.

Nyansapɔw mfatoho

Nyansapɔw: *Buukuu a ayew no ho anwanwasem*

Nyansapɔw no ankasa: Buukuu bi a no ho ye na ayew wɔ ekuraase buukuu korabea bi. Ɔhwɛdofo no bisaa nyimpa baanan bi a osusu de wonyim ho bi: Kukua, Nana, Clara, na David. Hɔn mu biara kasae.

1. **Kukua:** “Mammfa buukuu no. Muhun de okitsa Nana ne nsamu ndeda.”
2. **Nana** “Mammfa buukuu no. Minnyim mbre buukuu no tse mpo.”
3. **Clara:** “ Muhun David de oriyi buukuu no wɔ mbre nna ɔhye no.”
4. **David:** “Clara ridzi ator. Ber a buukuu no yewee no nna mowɔ fie.”

Buukuu hwɛdofo no nyim de hɔn mu kor per na ɔreka nokwar. Woana na ɔfaa buukuu no?

Mbre wosi siw ɔhaw no ano

1. Se Kukua reka nokwar a na ɔno, buukuu no wɔ Nana ho. Dem so kyerɛ de Clara na David nyina ridzi ator. Iyi so bekyere de nnye nyimpa kortsee na ɔreka nokwar no. Dem ntsi Kukua ridzi ator.
2. Se Nana reka nokwar de onnyim mbre buukuu no tse a ɔno Kukua, Clara na David nyinara ridzi ator. Iyi bema Clara n’asem no aye ator osiande ɔnye Nana nedze no bo ebira. Dem ntsi Nana ridzi ator.
3. Se dza Clara reka no ye nokwar de ohun David de oriyi buukuu no a, ɔkyere de Kukua, Nana, na David nyina ridzi ator. Siantsir nye de nyimpa kortsee na ɔbeba no de ɔreka nokwar no. Iyi na ɔye edwuma.

4. Se David na ɔreka nokwar a nna Clara ridzi ator. Iyi kyere de Clara ennu David de oriye buukuu no. Iyi besan akyere de Kukua na Nana so ridzi ator. Ɔnye nyimpa dodow a wɔka nokwar no bɔbɔ ebira ntsi David ridzi ator.

Ɔnam de nyimpa kortsee na obyum aba no de ɔka nokwar ntsi Clara na obotum aba de ɔka nokwar no. Dem saso ntsi **David na ɔfaa buukuu no.**

Mbuae: David na ɔfaa buukuu no.

DWUMADZI

1. Pensapensa nyasapɔw mu.
2. Pensapensa nyasapɔw ne nhyehyee mu.
3. Pensapensa nyasapɔw ne mfaso mu.

PEDAGOGICAL EXEMPLARS

Problem based learning

1. 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

2. Pair work

- a. 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.

DWUMADZI TSITSIR

Dwumadzi Nkyekyemu 2: Mbre yesi nya adzesua bi ho ntsease

1. Kyere akwanhorow ebiasa a nyansapɔw fa do boa ma hen adwen mu dɔ.

Dwumadzi nkyekyɛmu 4: Ndwendwenho a no mu dɔ

3. Yɛ woara wo nyansapɔw a odzi mu na ma ho mbuae. Iwie a, pɛnsapɛnsa ne nhyehyɛɛ no mu.

REMINDER:

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.

ADDITIONAL READING

Prempeh, A. A. (2023). *Akanfoɔ amammersɛ ne Akan kasadwin*. Premesco Publications

3FA 10: AWENSEM

TSIRASEM 4: AWENSEM

Tsirasem pɔtsee 2: Akyerɛw Kasadwin

Adzesua no N’ahwehwɛdze: *Gyina awensem ho ndzɛmba do pensapɛnsa awensem mu.*

Adzesua mu susudua: Da awensem mu ntsease ho nyimdzeɛ edzi.

Hint



*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. Memorising 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

Week 24: Poetry appreciation

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*

Week 24: *End of Semester Examination*

*Refer to the “**Hint**” at the key assessment for additional information on how to effectively administer these assessment modes.*

DAPɛN 23

Botae: Adzesua no bɔkɔ ewiei no nna osuanyi no tum; Kyere awensɛm ho ndzɛmba etsitsir na ɔkyerɛkyerɛ mu (nkasafua, botae, nkyekyɛmu, nsensanee, kasasu, ngyegyee kor na adze.)

DZA ENYI TSIM DO 1 & 2: AWENSɛM

Awensɛm nkyerɛkyerɛmu

Awensɛm yɛ kasadwin bi a wɔkyerɛw no nsensanee nsensanee na nkyekyɛmu nkyekyɛmu a okita adwen mu mfonyintwa a ɔdze adwen, suahu, atsenka na adze to gua.

Awensɛm ahorow

1. Akyerɛwtsen awensɛm: Iyi yɛ awensɛm tsentsen a okita akyerɛwtsen no su tse de ahyese, finimfin na ewiei. Otum so kita agofomba, nsensisii, ɔhaw na ɔhaw no nɔwano. Nyimpa kortsee na ɔto de ɔdze dem awensɛm yi to gua.

Akyerɛwtsen awensɛm ahorow

Arthurian romances: “Arthurian romances” yi fi **France** wɔ mfe ɔha a ɔto do duebien no mu. Ɔkasa fa ɔdo na ndzɛmba bi a obi rohwehwe ehu wɔ Arthurian asendzibea ho.

Ballad: Iyi yɛ awensɛm a ɔka kodzisɛm nkyekyɛmu nkyekyɛmu na no mu nsentsitsir taa yɛ tsetsesɛm.

Ahwɛgor awensɛm: Ɔye awensɛm a wɔakyerɛw no ahwɛgor kwan do a wotum da no edzi wɔ bagua mu. No mu nasɛm no hyehye agofomba bi hɔn ano.

“Epic” awensɛm: Ɔye awensɛm tsentsen a ɔfa ekunyin bi hɔn abrabɔ mu nsem ho na ɔda kusum ntɔyɛɛ na no bo a ɔsom ho. Mfatoho nye “Oguaa Aban”, “Otumfoɔ Ɔsee Tutu”.

2. “Lyric” awensɛm: Ɔye awensɛm a ogyina ngyinahɔma na adwen mu mfonyintwa do dze da obi n’adwempɔw na n’atsenka ahorow edzi. Ahyese no nna ɔreyɛ aye de ndwom.

“Lyric” awensɛm ahorow

“Elegy”: Iyi yɛ awensɛm a yɛdze su owufo. Mekyerɛ hen dofo anaa busuanyi bi a oefi mu. Yetum so dze dzi biribi ho awerehow so.

Ode: Ɔye awensɛm a ɔwar papaapa a yɛdze tonton. Dza yɛdze tonton no no botum aye wiadze, adze bi, nyimpa na dza ɔkeka ho.

Sonete: Ɔye ɔdo ho awensɛm a okita nsensanee duanan (14).

Awensem ho ndzembra

1. Asentsitsir: Asentsitsir yɛ asem ankasa a odwimfo no dze roto gua. Awensem mu nsentsitsir bi tum yɛ ɔɔɔ, dza etwa hɛn ho ehyia, ahoɔfɛw, owu, sunsumsem na edwamansɛm. Sɛ yehu asentsitsir no na yetse a, ɔboa ma yehu odwimfo no no botae a ɔdze kyerɛɛw awensem no.
2. Nkasafua dwumadzi: Iyi kyere kwan a odwimfo no fa do dze nkasafu, nsemfua na kasa noara ne ndandanmu dzi dwuma wɔ awensem no mu. Ndze, tsebea na na asem mu no nyira ka nkasafua dwumadzi no ho. Sɛ yɛpɛ dɛ yehu tsebea, atsenka na su a odwimfo no kita a, ɔwɔ dɛ yɛhwɛ nkasafua, kasa mbirenyi na ngyegyee su a ɔdze dzi dwuma. Atsenka no nye nsunsuando a awensem no nya wɔ akenkanfo anaa etsiefo no hɔn do.
3. Ndze: Ndze no ma yehu ɔwemfo no no su na atsenka a a ɔwɔ mu.
4. Atsenka: Ber tsiaba mu adwen mu gyinabew anaa atsenka bi a yenya wɔ awensem bi ho.
5. Kasasu ahorow: kasasu ahorow boa ma yenya nkyerɛkyerɛmu anaa ntease afofor fa nkasafua na na adwempɔw ahorow a ɔwɔ awensem no mu no ho. Kasasu bi tse dɛ ebirabɔ na adwen mu mfonyintwa bue ntsease mu to hɔ. ber kor nara m no kasasu bi tse dɛ ntotoho, ngyinahɔma na sɛ-nyimpa ma yetum yɛ ntotoho wɔ ndzembra bi mu. Kasasu bi so tse dɛ enyihaahaa, tsetsesɛm, ntsimu, nsido na dza ɔkeka ho so wɔ hɔ.
6. Ngyegyee kasasu: Yɛdze kasasu tse dɛ aliterehyen, asonanse, konsonanse na nkasafua enyim ngyegyee a wosi do da adwontow su edzi.
7. Nyɛbea: Iyi yɛ kwan a yɛfa do hyehyɛ nkasafua na adwempɔw ahorow no ma ntsease da edzi wɔ awensem mu. ɔwemfo no tum sakyer kasa nhyehyɛɛ no mu dze si nkasafua anaa nsem bi do dua. Iyi no botae nye dɛ ɔdze benya nsunsuando wɔ akenkamfo anaa etsiefo hɔn atsenka na tsebea do.
8. ɔkasafɔ: Iyi yɛ nyia ɔreka awensem no. Obotum ayɛ ɔwemfo anaa ɔkyerɛwfo no ankasa anaa adwen mu ɔgofoba. Mpen pii no yɛdze ɔkasafɔ a odzi kan na dza ɔto do ebiasa ne ndze kyerɛw awensem. ɔtefabi so a, ɔkyerɛwfo no dze ɔkasafɔ a ɔto do ebien ne ndze kasa kyere dɔm no anaa etsiefo.

Awensem ho mfaso

1. Kasasua ho nyimdzee: Awensem ma etsiefo sua nkasafua afofor, ngyinahɔma na kasasu ahorow a ɔboa kasa mapa.
2. Yɛdze biribi fofor to gua: Awensem ma yetum gyina hɛnara hɛn nyimdzee na adwen mu mfonyintwa do dze kasa mu biribi fofor to gua.
3. Obue adwen mu: Awensem ma nyimpa n'adwen mu dɔ, ohu mbre obesi apensapensa asem bi mu na oesi egyinae pa.
4. Yenya tsema: Awensem da nyimpa ne tsebea, atsenka, suahu, no nsusui edzi. Onam iyi do ma yenya tsema na ayamuhyehyehyɛ ma hɛnho nkorkor.

5. Yehu hɛn kusum na hɛn abakɔsɛm: Awenseɔ bi ka abakɔsɛm na ɔkyerɛ mbɛ hɛn kusum ntɔyɛɛ so tse. Mfatoho nye “Oguaa Aban”.
6. ɔboa nkaakaa na anotsew: Awenseɔ ne ka gyina ibotum dze nsɛm bi egu wo tsirmu na akaakaa no ne ber ano ndzidzido ndzidzido dze ato gua akokodur mu a suro nnyi mu.
7. ɔma yebu kɔmpɔ hwɛ abrabɔ mu: awenseɔ ma esuafo anaa etsiefo twa hɛn enyi hwɛ hɛn abrabɔ mu hwɛ hɛn nsɛnkaa, suahu na hɛn atsenka.
8. Awenseɔ boa ahohyɛdo: ɔma esuafo anaa etsiefo sua mbɛ wobesi arse hɛnho hɛnho ase na wɔaahyɛ hɛn ebufuw do. Ndzɛmba pii na esuafo anaa etsiefo botum esua wɔ awenseɔ mu tsirasɛm na nsɛnsisii ho dze abɔ bra.
9. ɔboa ma yetse kasasu ahorow ase: Awenseɔ ma yehu mbɛ kasasu ahorow tse dɛ ngyinahɔma, sɛ-nyimpa, ebirabɔ, enyihaahaa, bɛ, ngyegyɛɛ na adze si dzi dwuma wɔ kasa mu. Iyinom na sɛ ɔda edzi wɔ kasa mu a, ɔkyerɛ dɛ ampa, onyia no n’ano awow, n’ano atsew anaa ɔawea wɔ kasa no mu.

Awenseɔ nhɛhyɛɛ

Ndzɛmba a yehu no awenseɔ ne nhɛhyɛɛ mu bi na ɔka do yi.

1. Nsɛnsanɛɛ: Nkasafua a wɔsa do fi bankum kɔ nyimfa.
2. Nsɛnsanɛɛ ne tsɛntsen: Nsɛnsanɛɛ ne tsɛntsen gyina nkasafua anaa nselabor dodow a ɔwɔ mu no do.
3. Nkyɛkyɛmu: iyi yɛ nsɛnsanɛɛ ahorow a ɔka bɔ mu dze asɛm pɔtsee bi roto gua.
4. Ngyegyɛɛ ntsimu: Iyi yɛ nsɛnsanɛɛ ewiei ngyegyɛɛ a yesi do anaa yɛdze ba bio.
5. Mita: ɔyɛ nselabor a yetwe mu na dza yɛntwe mu ne nhɛhyɛɛ.
6. Fiiti: ɔyɛ mita ahorow a ogyina hɔ ma nselabor dodow bi a wɔaka abɔ mu.
7. Asɛntɔw anaa asɛmfua a ekowura fofor mu: Iyi yɛ ber a nkyɛ ɔwɔ dɛ yehu kasa mpaapaaamudze bi wɔ asɛntɔw anaa asɛmfua ni ewiei naaso ammba no dɛm ma ɔnye dza ɔtoa do no aka abɔ mu kor.
8. Kaesura: gyina a yegyina wɔ nsɛnsanɛɛ bi mu anaa nsɛnsanɛɛ bi mu ahomgyɛ.
9. Akyerɛwamba akɛsɛ: Yɛdze akyerɛwamba akɛsɛ hyɛ nsɛnsanɛɛ kor biara ase wɔ akyerɛw mu.

Yɛnam awenseɔ nhɛhyɛɛ do da botae yinom edzi;

- a. Awenseɔ wiewie ndwom.
- b. ɔboa ntsease na osi asɛm do dua.
- c. ɔda atsenka na tsebea edzi.
- d. ɔkyerɛ mbɛ akenkamfo nsi nkenkan; dɛ ɔnkɔ bɔkɔw anaa no mu nye hyew.
- e. ɔdze adwen mu mfonyintwa ka awenseɔ no ho.

DWUMADZI

1. Kyerɛkyerɛ awensem mu de ɔye kasadwin.
2. Kyerɛ awensem ho ndzɛmba ebiasa.
3. Kyerɛ kwan a awensem ho ndzɛmba a akyerɛ wɔ (2) no boa awensem no no nwenee.

PEDAGOGICAL EXEMPLARS**1. 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 analysing 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.

2. Group work/Collaborative learning

- a. Pair work (similar ability): Practice reciting poetry as modelled by teacher. Peers assess 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 / ticklist showing the elements of a poem.*
- c. 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.*
- d. Pairs and individuals share their work with the class for guidance, feedback, correction and clarification.

DWUMADZI TSITSIR**Nkyekyemu 2**

1. Fa woara wo nkasafua kyerekyere awensem mu de ɔye kasadwin.
2. Kyerekyere dem kasasu yinom mu: nkasafua a wɔdze dzi dwuma, nsentsitsir, nkyekyemu, nsensnee, kasasu ahorow.
3. Pensapensa nsunsuando a awensem ho ndzɛmba no botum enya wɔ akenkamfo anaa etiefo do.

Nkyekyemu 3

Fa daa daa abrabɔ mu mfatoɔ kyere hia a awensem ho hia wɔ nyimpa ne daa daa asetsena mu.

Nkyekyemu 4

Gyina awensem ho ndzɛmba ahorow no do na wen woara w'awensem a edze bɔkɔ awensem akansi ase. Kyerew w'awensem no ho mpɛnsapɛnsamu tsiabaa ma ɔnda nsunsuado a kasasu ahorow no benya wɔ etsifo anaa akenkamfo no do edzi..

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.

Botae: *Adzesua no bɔkɔ ewiei no nna osuanyi no tum pensapensa awensem mu.*

DZA ENYI TSIM DO 1& 2: **AWENSEM MU MPENSAMPENSAMU**

Ndzemba a ɔwɔ de yehye no nsew ber a yerepensapensa awensem mu

1. Hwe nkitahodzi a ɔda tsirasem na awensem no mu nsem no ntamu.
2. Hwehwe asem pɔtsee a ɔkyerewfo no dze roto gua anaa ɔkyerewfo no no botae.
3. Hwe de kasa a ɔkyerewfo no dze dzii dwuma no mu da ho anaa ne ntsease ye dzen. Ebenadze ntsi na ɔdze dem kasa no dzii dwuma?
4. Ka tsebea na atsenka a ɔkyerewfo no wɔ mu ho asem na mbre osii daa no edzi.
5. Atsenka ben na awensem no da no edzi? Pensapensa mu.
6. Ka kasasu a ɔwɔ mu no ho asem na kyere nsunsuando a kasasu no dze ba.
7. Ka awensem no ne nhyehyee ho asem.
8. Hwe nyimpa a ɔrekyerew anaa ɔreka awensem no na woana anaa ebenadze na awensem no kasa fa ho?

Awensem nhyehyee

Ndzemba a yehu no awensem ne nhyehyee mu bi na ɔka do yi.

Nsensationee: Nkasafua a wɔsa do fi bankum kɔ nyimfa.

Nsensationee ne tsentsen: Nsensationee ne tsentsen gyina nkasafua anaa nselabor dodow a ɔwɔ mu no do.

Nkyekyemu: Iyi ye nsensationee ahorow a ɔka bɔ mu dze asem pɔtsee bi to gua.

Ngyegyee ntsimu: Iyi ye nsensationee ewiei ngyegyee a yesi do anaa yedze ba bio.

Mita: Ɔye nselabor a yetwe mu na dza yenntwe mu ne nhyehyee.

Fiiti: Ɔye mita ahorow a ogyina ho ma nselabor dodow bi a wɔaka abɔ mu.

Asentɔw anaa asemfua a ekowura fofor mu: Iyi ye ber a nkye ɔwɔ de yehu kasa mpaapaaamudze bi wɔ asentɔw anaa asemfua bi ewiei naaso ammba no dem ma ɔnye dza ɔtoa do no aka abɔ mu kor.

Kaesura: Gyina a yegyina wɔ nsensationee bi mu anaa nsensationee bi mu ahomgye.

Akyerewamba akese: Yedze akyerewamba akese hye nsensationee kor biara ase wɔ akyerew mu.

Yenam awensem nhyehyee do da botae yinom edzi;

1. Awensem wiewie ndwom.
2. Ɔboa ntsease na osi asem do dua.

3. Oda atsenka na tsebea edzi.
4. Okyere mbre akenkamfo nsi nkenkan; de onko bokoo anaa no mu nye hyew.
5. Odze adwen mu mfonyintwa ka awensem no ho.

PEDAGOGICAL EXEMPLARS

1. Initiating talk for learning: Whole class activity:
 - a. Through questions and answers, learners revise the elements of poetry.
 - b. In groups, the class discusses the process of poetry appreciation based on the factors to consider.
 - c. 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 that a variety of learners' answer.*
2. Work/collaborative learning: Pair work:
 - a. Read a poetry text from a set book. *Teacher should select poem according to ability and interests of students.*
 - b. Apply the process of appreciating poetry to appreciate a poetry text.
 - c. Present your report to the class to analyse and to provide feedback, corrections and clarification.

DWUMADZI TSITSIR

Nkyekyemu 3

1. Kyere akwan ahorow a ebefa do apensapensa awensem mu na kyere siantsir no.
2. Fa daa daa asetsena mu abrabo mu nsem kyere mbre yebesi afa awensem do dze nsesa pa aba asetsena mu.

Nkyekyemu 4

Gyina dza esua afa kasasu na awensem ne nhyehyee ho do wen woara w'awensem a oda tsebea ebien yi mu kor edzi.

1. Biribi a nye hu (saman ana esunsum bi, sum bi na adze)
2. Enyidado (kan bi a ahyeren/kwan bi a ebue, enyigyesem bi)

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. Memorising 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.

PROJECT

Kyerɛw woarankasa w'awensem gu w'awensem buukuu mu. Enye wo nyenko ndzi nsesa na hom mpensapensa awensem no mu yie. Mpensampenasamu no mu no, hom nhyɛ iynom nsew; adwempɔw, nkasafua dwumadzi, tsebea anaa atsenka, nyɛbea, kasasu, ngyegyee ntsimu na dza ɔkeka ho. Kyerɛw wo ndwendwenho, w'atsenka na wo nhunmu a ɔfa awensem a apensapensa mu no ho.

ADDITIONAL READING

Wainwright, J. (2004). *The basic poetry*. London: Routledge.



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 would be made up of 40 multiple choice questions and Section B will be made up 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

- a) Venue for the examination
- b) Printed examination question paper
- c) Answer booklet
- d) Scannable paper
- e) Wall clock
- f) 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.

Nsɛmbisa ho nhwɛdo

Section A: Nsɛmbisa a ɔwɔ nyiano ahorow

- a) Kusum amanyɛ edzibewdzifo atwer nhɛhyɛɛ mu no, woana na no tum so sen nkaafo no nyina?
 - A. Kɔmfo panyin
 - B. Esihemfo
 - C. ɔmanhen
 - D. Akyeame

- b) *Mfantsefo hən kusum asendzi mu no, woana na odzi sunsum mu nsem?*
- A. *ጋkəmfo panyin*
 - B. *Esihenfo*
 - C. *ጋmanhen*
 - D. *ጋkəmfobaa*

ጋfa B: *Nsembisa a ne nyiano hia nkyerekyeremu*

Kyere mfaso anan bi a ጋmamfo nya no asendzi ho wə hən abrabɔ mu.

Nyiano ho nyehyee

ጋfa A: *Nsembisa a ጋwə nyiano ahorow*

- a) *Kusum amanye edzibewdzifo atwer nyehyee mu no, woana na no tum so sen nkaafɔ no nyina?*

C. ጋmanhen – Aba 1

- b) *Mfantsefo hən kusum asendzi mu no, woana na odzi sunsum mu nsem?*

A. ጋkəmfo panyin – Aba 1

ጋfa B: *Nsembisa a ne nyiano hia nkyerekyeremu*

Mfaso a ጋmamfo nya no asendzi ho wə hən abrabɔ mu bi na ጋka do yi.

- a) *ጋhwe de akontaabu na peperye bɔkɔ do.*
- b. *Asendzi mu no, asoee no hwe de mbra beye edwuma pepeper a nsisi biara nnkeba.*
- c. *Asendzi: Nde mber yi mu asendzi mu no, wosiesie nyimpa ntamu nsemansa, ndwuma mu nsem, na aban mu dze so. Mbra ma kwan so de asendzi botum akɔ do wə kɔto anaa beebi fofor biara a wodzi asem ma ɔye yie.*
- d. *Fahodzi ho bambɔ: Asendzi nyehyee no hwe de ɔabɔ akorankor hən fahodzi ho ban tse de dza ጋman ne mbra kyere pepeper.*
- e. *Enyi kɔ baanodzifo hən ndzeyee ho: ጋtsew ጋhen na abaguafo no hən tum wə asendzi na dwumadzi nkaa mu do de mbre wənnkeye dza onnyi de wɔye.*

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

Nkyerɛkyerɛmu pon (end of semester week 24 contd.)

Dapɛn	Dza enyi tsim do	Nɛmbisa Ahorow	DoK Gynabew				Total
			1	2	3	4	
13	Amandzɛɛbo susukyerɛw	Nɛmbisa a ɔwɔ nyiano ahorow	1	-	-	-	1
		Nɛmbisa a ne nyiano hia nkyerɛkyerɛmu	-	-	1	-	1
14	Nkyerɛkyerɛmu susukyerɛw	Nɛmbisa a ɔwɔ nyiano ahorow	-	1	-	-	1
		Nɛmbisa a ne nyiano hia nkyerɛkyerɛmu	-	-	1	-	1
15	Akwankyerɛ susukyerɛw	Nɛmbisa a ɔwɔ nyiano ahorow	-	1	-	-	1
		Nɛmbisa a ne nyiano hia nkyerɛkyerɛmu	-	-	-	-	1
16	Abosondzin	Nɛmbisa a ɔwɔ nyiano ahorow	1	1	1	-	3
		Nɛmbisa a ne nyiano hia nkyerɛkyerɛmu	-	-	-	-	0
17	Bragor	Nɛmbisa a ɔwɔ nyiano ahorow	-	-	-	1	1
		Nɛmbisa a ne nyiano hia nkyerɛkyerɛmu	-	-	-	-	0
18	Kusum amambu (Fie)	Nɛmbisa a ɔwɔ nyiano ahorow	2	-	1	-	3
		Nɛmbisa a ne nyiano hia nkyerɛkyerɛmu	-	-	-	1	1
19	Kusum amambu (kurom/ɔman mu)	Nɛmbisa a ɔwɔ nyiano ahorow	-	1	2	1	4
		Nɛmbisa a ne nyiano hia nkyerɛkyerɛmu	-	-	-	-	0
20	Nsagu	Nɛmbisa a ɔwɔ nyiano ahorow	2	-	1	1	4
		Nɛmbisa a ne nyiano hia nkyerɛkyerɛmu	-	-	-	-	0

Dapɛn	Dza enyi tsim do	Nsembisa Ahorow	DoK Gynabew				Total
			1	2	3	4	
21	Sukwadwom/Eyiadze osu	Nsembisa a ɔwɔ nyiano ahorow	1	1	1	-	3
		Nsembisa a ne nyiano hia nkyerekyeremu	-	-	-	-	0
22	Akyerɛwtsen ho ndzɛmba	Nsembisa a ɔwɔ nyiano ahorow	2	2	1	2	7
		Nsembisa a ne nyiano hia nkyerekyeremu	-	-	1	-	1
23	Akyerɛwtsen ho mpɛnsampɛnsamu	Nsembisa a ɔwɔ nyiano ahorow	2	2	3	1	8
		Nsembisa a ne nyiano hia nkyerekyeremu	1	2	1	-	4
	Muabɔ		12	10	14	7	45

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