

# A Conceptual Shift in Educational Logo Designs: The Impact of Kwame Nkrumah's Cultural Policy on Ghana's Educational Philosophy

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## Abstract

This paper explores the conceptual shift in educational logo designs as an indirect result of Kwame Nkrumah's cultural policies on Ghana's educational philosophy. The study was an Art Historical research situated within the qualitative research paradigm and the data collection instruments used were interviews, field notes, observation and discussions. It had a population of a defined class of cultural policy makers, art historians, traditional rulers, nationalists, visual artists and Ghanaians resident both in and outside Ghana. The study was concerned with qualities and non-numerical characteristics of the data. The data collection techniques used was observation and structured interviews and the data collected was in the form of narrations. The study examined how the ideologies of the founding fathers of the formal educational institutions established in Ghana both before and after political independence. It identifies the significance of the ethnic insignias and *Adinkra* symbols used in capturing their visual corporate identities as against the reorientation of the thinking of the "new" Ghanaian. The selected educational institutions used for the study are Adisadel College - Cape Coast, Wesley Girls' Senior High School - Cape Coast, St. Augustine's College - Cape Coast, Ghana National College - Cape Coast, University of Cape Coast - Cape Coast, Kwame Nkrumah University of Science & Technology – Kumasi and University of Education, Winneba – Winneba.

**Keywords:** Adinkra, Ideologies, Kwame Nkrumah's cultural policies, Philosophy of Africa's formal education.

## 1. Introduction

Present day Ghana is a conglomerate of ethnic states right from the 10<sup>th</sup> Century AD. From the mid-1800s to 1957, it became a British colonial territory. Known as the Gold Coast until 6<sup>th</sup> March 1957, Ghana became the first black African state south of the Sahara to gain political independence. The new black African state, drawing on the traditions and cultures of its ethnic groups, took its name from the medieval empire of Ghana which occupied an area around the upper Niger River, several hundred miles to the northwest of present day Ghana. It has a total land area of 238,500 sq. Km, a coastline of 539 Km (Encarta, 2009) and more than 50 different ethnic groups.

Ghana had a lot of cultural intangibles which together inspired Kwame Nkrumah in the crafting of a new foundation of nationhood based on the "Ghanaian national" culture and that meant the Ghanaian ethnic art forms, artefacts, motifs, symbols, etc. which were labelled as primitive by the colonisers should serve as assets for national development. After independence, Nkrumah saw the need to immediately recognise the "Ghanaian national" cultural heritage and took pride in projecting it. Botwe-Asamoah (2005) claims that "It was over the entrance of Nkrumah to Ghana's political scene in 1947 that the proposition was put forward that colonialism was evil and must be overthrown now". He continues to state that "Not only did Nkrumah use African art forms, orature, aesthetics, motifs and symbols, during and after the campaign for national independence, but he also initiated policies and created cultural movements and institutions in Ghana" (p120).

Formal education in Ghana dates back to the arrival of the European missionaries to the coast of the Gold Coast some centuries ago. The nature and style of their education were structured on the philosophies behind their commissioned missionary activities, chief of which was the spread of the Gospel of Christ. Traditionally, Ghanaian ethnic cultures, over the many years of their civilizations, had used the arts and crafts to ensure their continuous existence. The pursuit of Nkrumah's African Personality concept after independence also made it possible for a conceptual shift in educational logo designs in Ghana.

The African had an educational system before colonisation. It was by these systems that the African impacted on new generations. Mothers taught their children the uses of leaves and roots of plants and these made the culture an applied science. The culture gave birth to science and it was applied and not a science that was taught in theoretical form. Africans sustained their environment by declaring a day free for a week of non-agricultural activities. There were no classrooms, but they lived in the society and the society itself was the teacher and that made it an experiential education. There existed formal education, however in the crafts, drumming, fishing and farming. In any case, people could read and interpret philosophies behind the symbols (for example, the *Adinkra* symbols) so they could not be described as illiterates (K. Nketsia V, personal

communication, 29th March, 2015).

Until recently, Ghanaian educational institutions' emblem symbolism reflected European culture entirely. This situation could be traced to the origins of most of the missionaries that started mission's schools in the Gold Coast. On the other hand P. N. Mensah claims that school logos designed in the colonial era did not contain African elements in them because most of the schools founded during the colonial days were founded on the Christian faith that saw these African elements as fetish. For more than five centuries, the Portuguese, Dutch and the British tried to create a new cultural image for Ghana (Gold Coast). These colonizers have controlled the educational system and imposed their values on Ghanaians. They have tried to change the people's way of life and the effect of these influences led to the destruction of most indigenous cultures and the colonization of the minds of Ghanaians (P. N. Mensah, personal communication, 9th January, 2015).

However, before the arrival of these colonizers, the African relied on immediate family members who passed on various professions throughout the generations. At puberty, the girls were taught how to keep themselves and the home while the boys were taught survival and fighting skills. Because most of these did not take place in an established institutional environment, there were in most cases, no educational emblems except for some body marks and body arts to indicate membership. The males who exhibited bravery, superior survival and fighting skills were enrolled into the *Asafɔ* (traditional militia); where they learned the exact nature of the emblems, symbols and signs pertaining to the group (E. E. Adoko, personal communication, 30th January, 2015). This means that because western education was a colonial legacy to train the African to be able to serve the needs of the colonizers, it also brought with it educational institution emblems. However, consciously or unconsciously, everything about the emblems the colonizers created for the formal educational institutions was educating Ghanaians in their European culture.

Aside serving as the corporate identity for their respective institutions, the new logos created as a result of the conceptual shift carried both a cultural and nationalistic / Pan-African philosophy which is encoded in the design of the logos and is meant to help students to uphold the dignity of the African and his cultural heritage. It is therefore important that the Ghanaian educational philosophy of training a holistic personality who is mindful of his cultural heritage of his or her ethnic people is not totally lost on students who pass out of these institutions. Failure to do this will deprive future generations of educated Africans of the benefits offered by the philosophy of Africa's formal education; which is, to task students to be disciplined, nationalistic and patriotic citizens who commit to contribute meaningfully to humanity, national development and the attainment of a United Africa for the honour and glory of Our Forefathers who started the cultural rebirth of the African people. The objectives of this study were to; identify the ideologies behind the establishment of the selected educational institutions, explore how these ideologies were translated into visual corporate identities (Logos) for the selected educational institutions and finally to explore the cultural significance of the ethnic motifs and *Adinkra* symbols used in the logos of the institution.

## 2. Methodology

The framework for this study was situated within the qualitative research paradigm. It is a style of enquiry that lays emphasis on participant observation and in-depth interviews that allow the researcher to acquire information at first-hand. Rubin and Babbie (1997) maintain that the qualitative research paradigm also emphasizes depth of understanding and the deeper meanings of human experience used with the aim of generating theoretically richer, albeit more tentative information. Bryman and Bell (2007), however, describe the strength of the method as one that allows the researcher to collect data that provides understanding and description of people's thoughts and personal experiences of the phenomena. This method emphasizes on words and the data collected are in the form of narrations and it is concerned with qualities and non-numerical characteristics of the data. The data collection techniques associated with this method include observation and structured interviews. Ary, Jacobs and Razavieh (2002) state that the qualitative research tries to give a rich description of people, objects, events, places, conversations and so on. The aim of qualitative research is to paint a holistic picture and depth of understanding, but not to render a numeric analysis of data. These were the factors that informed the researchers' use of this particular method. Data collection instruments used include: interviews, field notes, observation and discussions and the data collected was qualitative data. The focus of the study was on Nkrumah's cultural policy directives and actions on Ghana's political culture. The sampling strategies used to arrive at the samples were both probability and non-probability sampling techniques. Triangulation and multiple data sources were used to ensure the validity of this research. For ethical reasons, interviewees' consent was sought and the agreed terms of confidentiality were respected.

Data for this thesis was collected through both structured and unstructured interviews with historians, art historians, traditional rulers, nationalists, artists and Ghanaians living both in and outside the country. In gathering the data for this thesis, the researcher used the paper and pen methods: personal field notes and live methods: observation, interview, and discussion were employed. The field notes assisted in recording details of interviews using the respondents' language, terms, and concepts. Because the interview is a reflective process, it

enabled detailed exploration of interviewees' experiences and revealing the features of that experience that had an effect on the issues investigated. Participant observation enabled the researcher to observe some of the art products made as part of the implementation of the cultural policies in order to gain a clearer picture of the research context. This is because the research study discussed the influence of Nkrumah's cultural policies on Ghana's educational philosophy.

The population in the context of this study was the total membership of a defined class of cultural policy makers, art historians, traditional rulers, historians, nationalists, visual artists and Ghanaians resident in and outside Ghana. Out of this population size, thirty (30) people were selected across the eight (8) groups. This was the distribution of the accessible population for this study. After careful planning, a sample was selected to satisfy the specific needs of the study. The researcher employed purposive sampling because after testing the initial questionnaires, the results indicated that, the needed data could be provided by a select number within the sample. Fraenkel et al. (2009, p. 99), say that, based on previous knowledge of a population and the specific purpose of the research, investigators use personal judgement to select a sample and researchers assume they can use their knowledge of the population to judge whether or not a particular sample will be representative.

This method helped the researcher to collect a sample that was satisfactory for the specific needs of the research. Due to this, thirty (30) people were selected across the eight (8) groups. However, in order to reach the populace, an accessible population was selected from each group: three (3) cultural policy makers, two (2) traditional rulers, two (2) art historians and three (3) historians. The rest were five (5) nationalists, five (5) visual artists, five (5) Ghanaians resident in Ghana and five (5) Ghanaians resident outside Ghana for responses for this thesis. Since the qualitative research method was appropriate for the study, observation and structured interviews were the main data collection instruments used. The researchers established a friendly relationship with some interviewees, in order to motivate them to readily provide useful information. All the interviewees were interviewed individually and in their own chosen environment so, they were free and relaxed to give sincere opinions to the questions they were asked. The researcher exhibited pictures of some of the politico-cultural artefacts to the interviewees in some cases for better clarity and appreciation. The historical comparative research examines aspects of social life in a past historical era or across different cultures. The data analysis was done by content analysis manually, on the basis of data collected from the interviews, observations and the field notes. This was followed by discussion and appreciation of the cultural policy and their relevance to the development of the Ghanaian educational philosophy.

### **3.0 Discussions of Results**

The discussions are based on descriptions of crests and logos created during and after the colonial era.

#### **3.1 School emblems created during the colonial era**

##### **3.1.1 Adisadel College, Cape Coast**

Adisadel College established in 1910 by Temple Hamlyn who was then the Anglican Bishop of Accra. His goal was to provide a grammar school for sons of Anglican parents, in particular a training ground for Church personnel. It was named SPG (Society for the Propagation of the Gospel) Grammar School and in 1924 the name was changed to St. Nicholas Grammar School with St. Nicholas as its Patron Saint. When the school was relocated to its present location in early 1936 from the downtown Cape Coast, it assumed its current name, Adisadel College. Students of Adisadel College – both past and present – are known collectively as "Santaclausians". This is because up until 1936 it was known as St. Nicholas' (Santa Claus) Grammar School and the students as Santaclausians. The name "Santaclausian" has stuck to this day. In fact the first line of the School Ode goes: "Up Santaclausians! Stand up to Honour .....". Other verses also accord praise and honour to St. Nicholas: "Nicholas, the Saintly Bishop our Patron; Prays that his sons may be good men and true...". The School chapel is called St. Nicholas and it has a statue of the saint just above its main entrance. The school's Latin motto is "Vel primus vel cum primis" which means "either the first or with the first." It enjoins Santaclausians to strive to be among the best, if not the very best, in whatever they do. Adisadel College is currently one of the few secondary/high schools in Ghana still called a 'college'. Santaclausians actually pride themselves as being the only real college in the country. The uniform of the school is a black and white shirt with black shorts. It is commonly referred to as "zebra" due to the fact that the black and white are striped together like that of the zebra (<http://www.adisadelcollege.net/centenary.htm>).

### 3.1.1.1 The College Logo / Crest



**Fig.1 School logo created during the Colonial era  
(Adisadel College, Cape Coast)**

The school crest portrays 3 crowns, a palm tree, three gold balls and a miter (symbols of Saint Nicholas) and with the school motto “*vel primus vel cum primis*” inscribed at the bottom. Due to the schools’ Anglican affiliation, the symbols of St. Nicholas were incorporated into the logo. A number of symbols have developed from St. Nicholas’ most popular stories and customs. Key among them is a Miter and the three gold balls. The three gold balls represent the gold given to provide dowries for the impoverished maidens. Nicholas’ gold balls became the pawnbroker’s symbol (<http://www.stnicholascenter.org/pages/symbols/>). A Miter on the other hand is a special tall pointed hat worn by a bishop but it is unique to St. Nicholas among holiday gift-givers. The palm tree however was to remind students to be resourceful just as the palm plant has multiple uses. Again these elements are organized on an European shield just like most of the logos of missionary schools.

### 3.1.2 Wesley Girls’ Senior High School, Cape Coast

Established in 1836 by the wife of a Methodist minister, Wesley Girls’ Senior High School had the aim of offering girls training in reading and writing, sewing and house-keeping while paying attention to their spiritual development. The school was named after the founder of Methodism, John Wesley and its motto is Live Pure, Speak True, Right Wrong, Follow the King.

#### 3.1.2.1 The School Logo / Crest

The elements of the school’s logo consists of three yellow oyster shells, a coconut tree and an artistic interplay of the block letters of the school’s initials superimposed on one another. Like most of the logos of missionary schools, these elements are all organized on an European shield divided horizontally into three parts of green and yellow. The top half holds three oyster shells arranged on a green background. At the centre of the yellow middle half is a green silhouette of a coconut tree. The green background of the bottom half also holds the artistic interplay of the block letters of the school’s initials. According to Amissah (2009), the Oysters are believed to be the emblem studded in the founder of Methodist, Rev. John Wesley’s robe. It represents the conquest of the divine omnipotence over Heathenism. The Oysters shell used in the logo of the school also serves as a way of remembering the founder of Methodism.



**Fig.2. School logos created during the Colonial era  
(Wesley Girl High, Cape Coast)**

The coconut tree abounds in the coastal belt where the school is sited hence a symbol of coastal towns. Many products can be obtained from this very useful tree. These include, the fruits, which contains minerals and

vitamins, milk drink, copra, oil, husk for upholstery, leaves for brooms among others. It therefore symbolizes the usefulness of education. Apart from the coast, the coconut thrives everywhere. This also shows versatility, unshakable quality just as the coconut is firmly grounded in the soil. The coconut is a very strong plant that can stand real harsh conditions in nature; rainy or dry seasons. The colours yellow and green used by the school harmonises very well. Yellow symbolizes royalty, continuous life, warmth and controlled fire. It also signifies rule of God and king and prosperity of individual and state. The colour green symbolizes newness, fertility, growth and utility. It represents the strength, power, and might of the institution in the academic fields (Amissah, 2009).

### 3.1.3 St. Augustine's College, Cape Coast

The college was started in 1930 by the Roman Catholic Church to serve as a training college and a seminary. The founding fathers of the school named it after St. Augustine of Hippo who lived from 354 to 430 AD. In doing so, the founding fathers cherished the hope that the admirable qualities of the Patron Saint and his exemplary life would serve as a light and mould the lives of products of the college. Its motto is in Latin, "*Omnia Vincit Labor*", meaning "Perseverance Conquers All" (<http://www.auguscoapecoast.edu.gh//index.php/about-augusco>).

#### 3.1.3.1 The College Logo / Crest

The elements of the school's logo are all organized on an European shield. The elements consists of a lit torch which is flanked by a yellow laurel all superimposed on a white cross rested on a green field. The yellow flame of the lit torch rest on a grey background at the top quarter of the shield. The grey colour signifies the combined efforts of the Society of African Missionary (SAM) Fathers who were whites and the African faithful in propagating the gospel in the Gold Coast.



**Fig.3 School logos created during the Colonial era  
(St. Augustine's College, Cape Coast)**

Amissah (2009), records that "in the grand old days of medieval chivalry when brave knights went fort to do battle for the holy places and returned victorious, they had their shield emblazoned with the white cross". So the college nurture the hopes and believes that as they go forth to battle against the forces of ignorance and superstition they will emerge victorious and the white cross of purity will be inscribed on their hearts as a sign of honour. Again, the laurel represents the reward of victory or mark of honour awaiting students who apply themselves to excellence in both their academic and moral lives.

### 3.1.4 Ghana National College, Cape Coast

The College is a by-product of the agitations that lead to the political independence of the Gold Coast. The shooting of the three ex-servicemen at the Christiansburg Castle cross roads and the subsequent arrest of Dr Kwame Nkrumah and five others, sparked student demonstrations in some second cycle schools mainly in Cape Coast, to ask for their release. After a commission investigation, 150 students and four teachers were expelled by the British colonial administration from their school.

Instead of yielding to the regretful incidents of 28<sup>th</sup> February and the series of arrests and dismissals that followed, Nkrumah rather exploited the situation to the advantage of the yet to be born nation Ghana. He was a man of great courage and did not allow setbacks to shift his focus so he took advantage of the prevailing situations to establish Ghana National College. A college that later served as the springboard for launching his educational programme. Addo (2017), records that on July 1, 1948, Osageyfo Dr Kwame Nkrumah, then the Secretary of the United Gold Coast Convention (UGCC), invited the four teachers to his office and commissioned Mr Kojo Botsio to evaluate plans for starting a new school. He continues that, Osageyfo gave a seed money of 10 pounds with which benches, desks, blackboards and writing materials were purchased to start the school.

Ghana National College was founded in 1948 with the four teachers for eight students who had been

expelled from St. Augustine's College. Beginning school work on July 16, 1948 with a total of 16 students including a girl, the school was tasked to produce disciplined, nationalistic and patriotic citizens who would contribute meaningfully to national development even ahead of the attainment of Ghana's independence (Amissah, 2009; Nkrumah, 1957). The school was named Ghana National College and its motto is "*Pro Patria*" (For the honour and glory of Our Forefathers) (<http://www.ghananationalcollege.org/school-information/>).

#### 3.1.4.1 The College Logo / Crest

The elements of the school's logo consist of a green outline of the African map at the centre within which the outline of the landmark area of Ghana is indicated in yellow with a radiating sun at the top right hand corner of the shield. The block letters of the school's initials is boldly written at the top section of the shield with a strip banner which has the school's motto in Latin "*pro patria*" which means "for the honour and glory of our Fatherland" written on it. Interestingly, these elements are also organized on an European shield with a maroon colour background in an outline of a tint of green.



**Fig. 4. School emblem created by a Nationalist in the colonial era  
(Ghana National College, Cape Coast)**

The radiating sun at the top right hand corner of the shield appears to have engrossed the map of Africa which significance the school bright light that is to shine on the whole continent of Africa; spreading the knowledge of the rebirth of the African people and serving as an archetypal of Africa's formal education. In Osagyefo Kwame Nkrumah's inaugural address on July 19th 1948 before the first formal lesson of the college started at MacCarthy Hill, he states:

"In spite of the humble conditions under which we have started, I bring you a message of Hope and Inspiration. I bid you shake hands with your fellow students and teachers over your study table and over the blackboards. I look forward to the time when there will be a chain of Ghana Colleges in all of the four territories which make up the Gold Coast leading to the founding of a very high institution in this country. In the name of the people of the Gold Coast, In the name of Humanity and in the name of the Almighty God, I bid you speed forward till we realize a free and United Gold Coast and a United Africa" (<http://www.ghananationalcollege.org/history-of-the-school/>).

### 3.2 School emblems created after the colonial era

There has been a big impact in the symbols used in the design of educational institutions in independence Ghana. The cultural awakening that followed the cultural rebirth sought to correct some of the practices of the colonial era. After independence, Artist started incorporating traditional concepts and symbols that were associated with knowledge and the acquisition of wisdom in the ethnic societies into the design of logos of Ghanaian educational institutions. Below are examples of the educational institutional logos that illustrate this point.

#### 3.2.1 University of Cape Coast, Cape Coast

The University of Cape Coast was established in October, 1962 as a university college placed in a special relationship with the University of Ghana, Legon. The university college attained the status of a full-fledged university on October 1, 1971 with the authority to confer its own degrees, diplomas and certificates. It was established out of a dire need for highly qualified and skilled manpower in education that would, in turn, train and develop the nation's human resource capital (<http://www.ucc.edu.gh/aboutus/about-ucc>).



**Fig. 5. School emblems created after the colonial era  
(University of Cape Coast)**

### **3.2.1.1 The University Logo / Crest**

The Coat of Arms of the University of Cape Coast consists of a shield, upon which is emblazoned in Red, an *Adinkra* symbol signifying God's Omnipotence. This symbol is superimposed in the lower half of the Shield on a background of wavy blue and white lines signifying the sea, and in the upper half, a golden eagle with outstretched wings, signifying strength, determination and excellence (<http://ucc.edu.gh/aboutus/>). However, it must be noted that even though the logo of the University of Cape Coast had an *Adinkra* symbol incorporated into it, the main design elements were organized on an European type shield. Shields used in designing some of the post-independence logos and emblems of Ghanaian educational institutions are not indigenous shields.

### **3.2.2 Kwame Nkrumah University of Science & Technology, Kumasi**

The University of Science and Technology succeeded the Kumasi College of Technology which was established by a Government Ordinance on 6th October, 1951. It was however, opened officially on 22nd January, 1952 with 200 Teacher Training students transferred from Achimota, to form the nucleus of the new College. As the College expanded, it was decided to make the Kumasi College of Technology a purely science and technology institution. Based on a report of a Government, by appointing a University Commission, the Nkrumah Government in 1961 decided to establish two independent Universities in Kumasi and at Legon near Accra. The Kumasi College of Technology was thus transformed into a full-fledged University and renamed Kwame Nkrumah University of Science and Technology by an Act of Parliament on 22nd August, 1961. The University of Science and Technology was officially inaugurated on Wednesday, 20th November, 1961 (<https://www.knust.edu.gh/about/knust/history>).



**Fig. 6. School emblems created after the colonial era  
(Kwame Nkrumah University of Science & Technology)**

### **3.2.2.1 The University Logo / Crest**

Unlike the University of Cape Coast, the emblem of Kwame Nkrumah University of Science and Technology also has local elements in the form of a pot of fire, a stool, an *Adinkra* and a slogan which is in the local Akan dialect. **The Pot of Fire** signifies the storehouse of knowledge. The flame represents the quest for knowledge which should be kept alive and burning always. The gold colour of the stool signifies the plethora of natural mineral resources of the nation. It also depicts the Golden Stool, the symbol of authority of the Ashanti nation, in whose capital the University is sited. The motif in the middle portion of the stool is called "*Nyansapo*", (The Knot of Wisdom). This underscores the University's status as the repository of knowledge and wisdom for untying intricate knots or problems. The Slogan - "*Nyansapo wosane no badwenma*" (*The knot of Wisdom is untied only by the wise*) indicates the goal of the University which is to produce the highly skilled manpower required for the technological advancement of Ghana and Africa (<http://www.knust.edu.gh/about/knust/emblem>).

### 3.2.3 The University of Education, Winneba

The University of Education, Winneba (UEW) was established in September, 1992 as a University College under PNDC Law 322. On 14th May, 2004 the University of Education Act, Act 672 was enacted to upgrade the status of the University College of Education of Winneba to the status of a full University. The University College of Education of Winneba brought together seven diploma awarding colleges located in different towns under one umbrella institution. These Colleges were the Advanced Teacher Training College, the Specialist Training College and the National Academy of Music, all at Winneba; the School of Ghana Languages, Ajumako; the College of Special Education, Akwapim-Mampong; the Advanced Technical Training College, Kumasi; and the St. Andrews Agricultural Training College, Mampong-Ashanti. The three sites in Winneba now referred to as the Winneba campus is the seat of the Vice-Chancellor with satellite campuses at Kumasi, Mampong and Ajumako (<http://www.uew.edu.gh/about>).



Fig.7. School emblems created after the colonial era  
(University of Education, Winneba)

#### 3.2.3.1 The University Logo / Crest

In a similar fashion, the crest of the University of Education, Winneba, consists of a flaming torch of educational enlightenment firmly implanted in the cultural symbol of wisdom, learning and education, “*Mate masie*” or “*Niese*” (literally meaning I kept what I heard). This embodies the fact that a well-trained and educated person will be inspired to give back that knowledge and skills he or she has acquired. The red colour radiating the light of knowledge, wisdom and education, far and wide, contrasts with the blue colour representing wisdom and the pure victorious background of white. All the symbols are encased in a circle representing the completeness of education at UEW, which is enhanced by the motto: “Education for Service” (2013/2014 (IPOP), University of Education, Winneba, 2013).

## 4.1 Conclusions

The incorporation of *Adinkra* and ethnic symbols associated with knowledge and its acquisition in the conceptual design of school logos marked a shift from the missionary concepts that started the second circle schools in the colonial era. The ethnic symbols were used to show that Ghana had an equally rich cultural identity when it comes to the transfer of knowledge. The use of ethnic symbols and *Adinkra* symbols in logos of Ghana National College and the educational institutions founded after independence indicated a shift in the Ghanaian educational logo or crest setup as compared to colleges founded before independence. These early schools (Adisadel College, St. Augustine’s College and Wesley Girl’s High School) were founded by the missionaries of the various churches. The logos of their institutions therefore reflected their religious concepts but incidentally influenced by the national origin of the churches. It is only the logo of Ghana National College that represented a nationalistic and a Pan African concept.

This conceptual shift was necessary because, the symbols for socializing the young into the ethnic cultures as was in existence before colonial rule were localized and fragmented. It was viewed by even some educated Ghanaians as primitive and very few educated Ghanaians participated in the use of this rich cultural symbols. The Ghanaian culture prior to Nkrumah was intertwined in local traditions and local governance. Nkrumah’s cultural policies repositioned the Ghanaian culture as the foundation for the liberation of Africa. These developments in the visual art of the country after independence restored dignity and pride to our culture reorientation. Most of the logos of educational institutions started after independence have an incorporation of elements that indicates their Ghanaian identity. The research revealed that there is a symbolic significance of logos used by educational institutions in Ghana. The elements in the logos are usually symbols of knowledge or the acquisition of it and represent the sum total of the principles and philosophies of the founding fathers of these institutions. Most of the elements used in the design educational logos after independence reflect, discipline, good moral values, patriotism, nationalism, skills and hard work expected from products of these institutions.



The question of why even after independence Ghana still maintained the concept of the European type of shield is still not answered. Kenya and Uganda are examples of African countries that incorporated their indigenous shield in their emblem design. The researcher is of the view that this error needs to be corrected in future national emblem designs in order to preserve the shapes of Ghana's indigenous war shields.

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