

The Love for Beads among the Ghanaian

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Abstract

Beads were probably the first durable ornaments human possessed. Intriguing objects that one must ask the basic question of what, where, when and how whenever an interesting bead is encountered. Robert K. Liu in Dubin L-S (1995:9). This is because there are bundles of secrets waiting to be unearthed, their philosophy, technology, history; cultural context, economic role and ornamental use are all points of information one must unravel. Beads are small pierced or perforated objects usually spherical that may be strung into necklaces and bracelets or attached to clothing or furnishings. The English word bead is derived from the medieval English word “bede” meaning prayer. The name was first transferred to strung objects used in prayer, such as the rosaries (prayer beads) and then to other kinds of stung objects. Encyclopaedia Americana vol. 3 (1970). Beads have played important role in the beliefs and practices of sympathetic magic, love and fertility charms. Africa, the centre of ancient civilizations has a lot to contribute to the development and use of beads. They have been used throughout ages and in virtually every culture not just for adornment but also to express social circumstance, political occurrences and religious beliefs as a form of currency or as symbolic embodiment of curative powers. Beads are some of the most stunningly attractive and varied items of jewellery. From the breath taking gold designs of ancient Egypt to the exciting renaissance of bead craftsmanship taking place today. Beads have been one of the most popular forms of personal adornment however; they have been much more than jewellery. Beads have been used throughout the world in countless ways: as talismans in prehistoric and contemporary societies: as status symbols in ancient world and in modern Africa: as religious artefacts in the Buddhist, Christian, Hindu and Islamic faith and in the middle ages, as a standard medium of barter in almost every country. Bead is one of the rich and never – fading assets of the Ghanaian culture. They can be strung with special threads to produce artefacts like bangles, necklaces, earrings and foot wears in the Ghanaian society. Bead is locally produced at Krobo (Somanya) in the Eastern region. Beads are made in Ghana from a mixture of clay and broken bottles with various colorants and passed through fire. There are other forms of bead: Seeds, wood, bones, paper and plastic. Beads can be used for every occasion but really depend on the colour and most importantly bright colour for joyous moments and dark colours for sad events. It is known that beads distinguished particular clan from the other in the Ghanaian cultural set – up and that; ‘Ekuona’ clan of the Akan is characterized by the use of beads for both Sexes. Beads help to shape up and broaden a woman’s hips and make her buttocks heavy and also differentiate a man from a woman. Comparing morality on the use of beads today and long ago, as young ladies of today do not dress properly as it is only their or ones husband who has the authority to see a woman’s beads. Beads are used mostly among the female population, especially around the waist. Generally beads are used to decorate the body. Apart from the waist, beads may be worn as earrings, as necklaces and bracelets: on the wrist, and also on the knee, leg and many other parts of the body. Sometimes the female child is adorned with beads at the joints usually to enhance the development of her shape. Huber, (1993). Described how beads are used in the various rites of passage name: The naming ceremony of the Krobos, in the dipo, marriage and death. Beads are used during puberty rites such as Bragoro of the Akans, Gbotowowo of the Ewes (Eveawo) and Dipo of the Krobos. Beads are used to decorate the dead when laid in state while some also use it to bury their dead. Beads use is most popular among sections of the Ga – Adangmes, notably among the Krobos. The Krobos used to mine beads, they dug for beads from the ground in the ancient days, but this concept of beads found from under the earth has perhaps led the contemporary producers burying their beads in the ground for a year or so for it to cure. This they believe gives the beads longer life and beauty. Among the many places that beads are produced in Ghana are Odumase – Krobo, Asuafua – Asamang, and Sekusua Bamase where beads are made in almost every household.

Key words: Beads, Beadwork, Beading, Beadier, Kiln, Chevron Beads.

1. Introduction

A Bead is a small decorative object that is usually pierced for threading or stringing. Beads range in size from under 1 millimetre (0.039m) to over 1 centimetre (0.39m) in diameter. A pair of beads, Nassarius sea snail shells approximately 100,000 years old, is thought to be the earliest known examples of jewellery. Beads can be woven

together with specialized thread strung onto thread or soft flexible wire or to a surface like fabric or clay. Beads may be divided into several types of overlapping categories based on the different criteria such as component materials, manufacturing process, place or period of origin, surface patterning and general shape. Beads can be made of many types of materials. The earliest beads were made of convenient natural materials; when found, these could be readily drilled and shaped. As human technology became capable of obtaining or working with more difficult natural materials, those were added to the range of available substances. In modern manufacturing, the most common bead materials are wood, plastic, glass, metal and stone. Bead has achieved a status in our society. There is an increased awareness among the youth thus playing virtual role in the use of beads today.

Beads are no longer viewed primarily as being used for only traditional cultural purposes and functions such as adornment for chiefs, for puberty rites and outdoor ceremonies only. Today they are used by almost everyone in society. Beads play active role in the adornment of the user's appearance. Beads differentiate between the various ethnic groups and people of different cultural backgrounds in the Ghanaian society. It is however true that some people in society tend to overlook the importance of beads thinking that their functions can be equally replaced with the use of other forms of jewellery to complement their look.

A Study has revealed that beads are very significant in the Ghanaian traditional societies where nursing mothers put them around the waist, knees, arms and ankles of their babies to prevent evil spirits from influencing their babies. Ritualists and herbalists also give beads to people for special protections and healing from strange diseases.

1.1 Importance of Beads

Beads used effectively seek to communicate not only to the wearer but a sense of style to the viewer; it also plays a psychological role on the wearer in relation to his status in a clan or a tribe in society. It has been observed that a good number of the population have a little knowledge about the use of various beads and how to use them effectively to achieve a pleasing effect. It is however time that some organizations or institutions tend to overlook the importance of beads in the various, cultures and tribes, thinking that their function or the role they play in the society do not really matter.

In the past beads were widely used and patronized in the Ghanaian society for different functions and purposes. The introduction of jewellery made from different materials into the Ghanaian market and society, the idea that beads are used for non-Christian traditional purposes only has reduced the number of people who use and patronize beads. This appears to be impacting negatively on the value and qualities beads have in our various tribes and clans.

In the light of these problems this research seeks to unearth the causes of the challenges confronting the use of beads and suggest solutions for their correction.

1.2 Objective of the Study

The aim of this research is to attain the following objectives:

- Identify the problems associated with the use of beads in the Ghanaian society.
- Identify the exact role beads play in the Ghanaian culture.
- Outline the different types of beads and their functions.
- Suggest ways of using beads appropriately.

2. Research Methodology

The main instrument used for collecting the needed data for this study is largely by the use of a set of questionnaire. Interviews, observations and field trips were also employed. The research methodology adopted in this research is mainly qualitative. Leedy (2002) explains that qualitative research encompasses several approaches to research that fairly quite differ from each other. He further elaborated that qualitative research has two distinguishing features in common. Qualitative research method does not strive on broad simplification of issue, rather one of its core tenets is to recognize that every issue under study has many dimensions and layers that must be studied and portrayed. This type of qualitative research method adopted is descriptive research method. The term descriptive research refers to the type of research question design and data analysis that will be applied to a given topic. According to the Wikipedia (the Free Encyclopaedia) 2001 descriptive research is also known as

Statistical research and describes data as well as the characteristics about the population or phenomenon being

studied. Descriptive research in its view answers the questions who, what, where, when and how. Explanatory survey on the other hand, is a form of a casual comparative research. It seeks to explain attitudes and behaviours on the bases of data gathered at a point in time. Due to the nature of this research, both types were adopted. They were used to find out people's view about the love of beads among the Ghanaians. The questionnaire used sought to verify what the population under study think about beads.

2.1 Sample Size / Sample Design)

The Wikipedia (Free Encyclopaedia) 2001, states that population refers to the complete set of individuals (subjects), objects or events having common observable characteristics in which the research is interested. Population may be finite and infinite. The target population in this research covers selected people in the Ghanaian society. They included any person who uses beads, bead sellers, bead makers, bead wearers, chiefs and queen mothers.

A sample is a group in the research study on which information is obtained. The small group that is observed is called sample and the larger group about which the generalization is made is called a population. In total seventy (70) people were sampled. This constitute hundred per cent (100%) of the population.

2.2 Instruments Used

The instruments used in acquiring data include administering appropriate questionnaire to the sample size. These include bead sellers, bead makers, and bead wearers: chiefs and queens mothers. The questionnaire was used because it helps to collect the necessary information from the targeted group for the research.

2.3 Source of Data (Data Collection)

Data gathering in survey also requires responses to predetermined questions by the sample population respondents. Data was gathered from two main sources, namely the primary and secondary sources. The primary source of data was gathered with the aid of appropriate questionnaires, which was sent to the targeted groups. The researchers designed and administered self-completion questionnaire based on the objectives of the study. The main purpose of the questionnaire was to analyses responses derived from various respondents regarding their views on the love of beads among Ghanaians.

Observations and field trips were also used to collect the data at the department of Fashion Design and Textiles at Accra and some fashion shops at some parts of Accra Central. Secondary data were collected from fashion books, magazines, unpublished lecture notes, hand-outs, articles, officially filed records and fashion shops in relation to the field of the study. The researchers also utilized information from the Internet.

3. Results

This chapter deals with assemblage of data and analysing the data collected on the research. This is to analyse the level of awareness of bead types and the significance of beads. Also, select beads according to their uses. The aim is to investigate the cultural background of the users and promote the Ghanaian bead culture. Questionnaires were administered to selected group of people in other to obtain the required data for the study.

Sample size of seventy (70) respondents was selected from the target population and used for the analysis. This was aimed at getting the mind-set of Ghanaians in relation to the topic. The above figure was considered a fair representation of the total population of the study area.

3.1 Data Analysis

As indicated in Table 1 gender of the respondents were male and female. Eighteen (18) out of seventy respondents representing 25.7% were males and fifty-two (52) representing 74% are females. It therefore gives the impression that the female students and female designers show more love for beads among Ghanaians than their male counterparts.

As shown in table 2, forty-six (46) respondents representing 65.73% were below 30 years. Thirteen (13) respondents representing 18.54% were between ages thirty one (31) to forty (40) while the remaining eleven (11) respondents representing 15.73% were between ages forty one (41) to fifty (50). This shows that a majority of the respondents were in their youth.

Table 3 shows the educational background distribution of sampled respondents. It shows that majority 50 of the respondents representing of 71.42% have tertiary education. However, Nine (9) respondents

representing 13% have senior high level of Education. Eight (8) of the respondents were middle school / Junior high school (J.S.S) levers representing 11%, while the remaining three (3) representing 4.2% have vocational /

technical level education. With majority of the respondents having tertiary education, the use of beads will become more vibrant and it will be passed unto the next generation, through educating the Ghanaian society at large.

3.2 Religious background

In Table 4, Forty-four (44) of the respondents representing 62.85% are of a charismatic background, while seventeen (17) respondents representing 24.28% are Orthodox Christian, Four (4) of the respondents representing 5.71% were traditional and Islamic worshippers respectively while the remaining one (1) respondent representing 1.5% had an oriental faith background.

3.3 Leadership Position

On issues relating to leadership position respondents hold in their churches, Fifty-four (54) representing about 77% of the respondents were not in leadership position in their various religious groups, while sixteen (16) respondents representing 22.85% held various leadership position in their various religion.

3.4 Occupation

Data on the occupation of the respondents indicate that thirty-five (35) representing about 50% were students, while twenty-six (26) representing about 37% were workers and nine (9) representing about 13% were student-workers. As indicated in table 5, sixteen (16) out of seventy respondents representing about 22.85% were Gas, while eight (8) of the respondents representing about 11% were Fantis and Akans respectively. Twenty-two (22) respondents representing about 35% are Ewes, four (4) representing about 6% were Ashantis. Seven (7) representing ten per cent (10) are Krobos while the remaining five (5) representing about 7% were Northerners.

In table 6, thirty-eight (38) respondents representing 54.28% had the opinion that a bead is jewellery. Seventeen (17) respondents representing 24.28% considered a bead as a decorative object, twelve (12) of the respondents representing 17.14% were of the opinion that bead was a valuable object; while three (3) of the respondents representing 4.28% had no idea about what it was.

From the above opinions, the majority of the seventy (70) respondents consider beads as jewellery. This proof explains why respondents cherish the use of beads.

3.5 Beads, Classification and Interest

In response to the instruction, respondents ticked the three types of beads they knew, twenty-two (22) respondents representing 25.73% ticked seed, glass and wood beads as the types they knew. Eighteen (18) representing 31.42% selected glass, wood and pearls. Seventeen (17) representing 24.28% choose seed, glass and pearls beads while thirteen (13) respondents representing 18.57% choose wood, pearls and metal beads. This is a proof that respondents have knowledge about variety of beads.

In response to the affection for beads, Sixty-eight (68) of the respondents representing 97.15% have a positive affection for beads, while two (2) of the respondents representing 2.85% have negative feelings towards beads. This is an indication that majority of the respondents appreciate the use of beads.

In describing the love of beads among Ghanaians, a total of forty five (45) respondents representing 64.28% were of the view that the love of beads was very vibrant among Ghanaians, while twelve (12) representing 17.15% of the respondents have the mind-set that the use of beads in the Ghanaian society is dying away. Thirteen (13) respondents representing 18.57% thinks that beads are a thing of the past. This shows that majority of the respondents (Ghanaians) loves beads and it may continue throughout generations yet unborn.

In response to the question on the importance of beads as indicated in table 8, sixty-four (64) of the respondents representing 91.43% answered positively while six (6) of the respondents representing 8.57% answered negatively. This proof that majority of the respondents know how important beads are in the Ghanaian society.

In response to the question on respondents interest in beads, fifty-eight (58) of the respondents representing 82.85% answered positively which shows they had interest in beads, while twelve (12) of the respondents representing 17.15% answered negatively. As indicated in table 10, twenty-five (25) of the respondents representing 35.73% suggested that beads are mostly used during festivals, fifteen (15) of the respondents representing 21.42% suggested that beads are used during naming ceremony, eighteen (18) of the respondents representing 25.71% suggested that beads are used puberty rites (Dipo) and twelve (12) of the respondents representing

17.14% suggested that beads are used for fashion among the youth, while there was no response for the use of beads during pregnancy. In table 11, twenty (20) of the respondents representing 28.57% says beads are worn

around the neck, twelve (12) of the respondents representing 17.14% says beads are worn around the wrist, thirteen (13) of the respondents representing 18.57% suggested the waist, eight (8) of the respondents representing 11.46% suggested the ankle, ten (10) of the respondents representing 14.28% suggested the knee joint and seven (7) of the respondents representing 10% suggested that beads are worn in the hair.

In table 9, fifty-eight (58) of the respondents representing 82.85% answered positively, while twelve (12) of the respondents representing 17.15% answered negatively. This shows that majority of the respondents considers the occasion before choosing a bead. In response to the question on what occasion do you prefer to wear beads, sixteen (16) of the respondents representing 22.85% says they wear beads to wedding ceremony, fifteen (15) of the respondents representing 21.42% says they wear them to festivals, nine (9) of the respondents representing 12.85% says they wear beads for casual activities, six (6) respondents representing 8.57% says they wear beads during naming ceremony, nine (9) respondents representing 12.85% wear beads for church activities, seven (7) respondents representing 10% wear beads on all occasions and eight (8) respondents representing 11.46% do not wear beads for any occasion.

In table 13, eleven (11) respondents representing 15.71% looks out for the size of a bead, thirty-four (34) respondents representing 48.57% looks out for the colour of the bead, six (6) respondents representing 8.57% looks out for the weight of a bead and nineteen (19) respondents representing 27.15% looks out for the material use in making the bead before choosing a bead.

To find out the type of beads used when a chief is being en-stooled, the following were the respondent's choices: In response to the question on beads for enstoolment, twenty (20) respondents representing 28.57% choose gemstone beads, twelve (12) respondents representing 17.15% choose metal beads and thirty-eight respondents representing 54.28% choose gold beads.

In finding out the reasons for choosing a particular type of beads, forty-two (42) of the respondents representing 60% says that they choose a particular bead because of how attractive the bead looks, while ten (10) representing 14.28% says they consider the symbolic meaning of a bead before choosing it and eighteen (18) representing 25.72% says they have no reasons for choosing a particular type of beads.

In table 15, forty-eight (48) respondents representing 68.57% answered that it is true that beads are for special protection and healings, while twenty-two (22) respondents representing 31.43% says it is false. In table 16, sixty-seven (67) of the respondents representing 95.72% answered positively, while three (3) representing 4.28% answered negatively. This proves that the respondents are interested in learning the art of beading and its significance.

As indicated in Table 17, forty-nine (49) of the respondents representing 70% answered in the positive, five (5) of the respondents representing 7.15% answered in the negative, while sixteen (16) of the respondents representing 22.85% answered somehow. This suggests that majority of the respondents are willing to promote the love of beads thus it has a future.

Testing for the support for using beads, forty-nine (49) of the respondents representing 70% who answered positively say that the love for beads among Ghanaians have a future because it is part of the culture of Ghanaians and it must be promoted. It also creates employment for the youth; it modifies the Ghanaian traditional way of life: it also enhances tourism in the country by changing the economy and bringing about foreign attraction and promotes business.

Five (5) of the respondents representing 7.15% says they choose No because the youth these days do not value beads; due to the influence of foreign culture, beads are also becoming very expensive to patronize these days. Sixteen (16) of the respondents representing 22.85% answered somehow due to the fact that the modern generation is doing away with traditions of our societies, it is also fading away and insufficient education on the significance and uses of beads.

In suggesting ways in which bead culture could be further developed, forty-eight (48) of the respondents representing 68.57% said that Education should be given from the basic school level and also by promoting it uses through modern day fashion. Twelve (12) of the respondents representing 17.15% says that the quality of material used in making beads should be enhanced. Beads fairs and exhibitions should be promoted.

Ten (10) of the respondents representing 14.28% stated that beads should be exported to other countries as a foreign exchange; more colour techniques; government should encourage traditional festivals and bead wearing day and by making noise about beads through the various forms of advertisement.

In table 18, sixty-two (62) of the respondents representing 88.57% answered positively and eight (8) of the

respondents representing 11.43% answered negatively. This shows that majority of the respondents will recommend the use of beads to others. In soliciting the opinions of the respondents concerning the topic “The love of beads among Ghanaians”, thirty-eight (38) of the respondents representing 54.28% indicated that further should be carried out in the future by other students for more exposure on topic. They further stated that this topic would help to bring back the value of beads in the Ghanaian society.

Twenty (20) of the respondents representing 28.57% stated that beads promote the Ghanaian culture; makes the Ghanaian proud and outstanding. Therefore it should become part of the school syllabus to be taught from basic school level to the university level; they also advised that further research should be conducted into the different connotations of beads among Ghanaian cultures. E.g. Ashanti and merge all the similarities to enable the youth appreciate beads. More production factories should be built to serve as employment avenues for the Ghanaian youth. Twelve (12) of the respondents representing 17.15% did not share the above opinions.

4. Summary of Findings

This study was aimed at researching into the love of beads among Ghanaians. Different people have carried out studies about beads in general. The previous studies have discovered that bead art has become part of the Ghanaian way of life. Beads can serve so many purposes in the Ghanaian society. It is therefore important that one puts much into education on beads to help promote them from one generation to another generation.

The problem of this study is the justification of the existence of beads among the Ghanaian. It is also to assess its readiness to face the challenges of the day as well as its preparedness for the future especially within the context of current trends of globalization. In doing this, this study looks at the socio-cultural, economic, religious and as well as political relevance in the times of today and beyond.

Even though the Ghanaian has been noted for bead use for a very long time, such questions as; does the culture still exist, or is it only a legend? How alive is the love of beads in Ghana? What is the interest of its youth in the preservation of its culture? If not, why and what can be done to reverse the trend? Can the love of beads stand the test of time verse globalization? How vibrant is the bead industry in support of the culture? Has it got what it takes to compete on the global market? If not, what is the way forward? These are serious questions that need to be answered hence, this research.

4.1 Conclusions

In conclusion, this study or research has established that there are different opinions about beads among Ghanaians. This difference in opinion was found due to the inadequate knowledge about the value and significance of beads without considering the origin, size, weight, colour, and material used in making the beads.

After careful observation and studies, it was realized that people generally do not know the components of beads. This is mostly due to the general lack of knowledge on beads. These studies on the problems seek to rectify the mistakes when it comes to the use of beads. There may be some toning down in the vibrancy perhaps when compared with some periods in the past but nobody should be under the illusion that the love of beads among Ghanaians is dead. It is alive. This does not also suggest that it very well with the patronage of beads among Ghanaians. There is the need to do something to keep the fire burning on the Ghanaian youth.

It is on this note that the researcher invites you to read this essay and join in to celebrate the love of beads among Ghanaians by patronizing beads produced in Ghana. Unless one has the technology, the great wealth associated with beads may remain unprofitable. That is why the researcher is inviting all and sundry to join hands together in exploring the potential of the bead industry through direct and indirect investment.

4.2 Recommendations

It is suggested that the study on beads should be included in the curriculum for all levels of study, especially starting from the Junior High School or the Senior High school. There is the need for educational programmes on bead craft through the media, symposia and fashion shows to create the much needed public awareness on the love of beads in relation to their various Ghanaian cultures, significance and value.

There is also the need for training of specialists in bead crafts and art. Bead show or Bead and Fashion-shows, Fashion fairs and Exhibitions could be organised by bead makers, bead sellers, fashion designers and students' clubs at different schools and communities.

Establishment of a National Bead Technology Centre. This Centre is to be established by the state or District Assemblies through the assistance of Centres for National culture, the Export promotion council and their allied agencies among other things to help the research into Beads and the Bead culture.

This will ultimately promote the study of beads both as a cultural and economic product for the export market. The bead culture and the bead industry is a potent national asset and should be treated as such. Bead Festivals: Bead promotion programmes culture can take the form of annual bead festivals. Bead is a vibrant tourist attraction, which is left woefully undeveloped. Each year, scores of foreigners mostly Americans and Europeans visit the producing bead areas in Ghana and this could be a good time to sell bead products.

The fear of the researchers is that because the industry is undeveloped, if left in the hands of a few, mostly not highly schooled, there is the likelihood that there would be a systematic depletion of the authentic Ghanaian bead reserves. This is because the individuals continue to sell their inherited authentic beads as antiques, which are inherited, to the foreign tourists in an uncoordinated manner. However, it is the opinion of the researchers that, the bead culture and industry will be organized one day and well packaged. This will bring extensive benefits in terms of employment to the Ghanaian youth.

Notes: Note 1.

Table 1: Gender of respondents

Gender	Frequency	Percentage
Male	18	25.73
Female	52	74.27
Total	70	100

Table 2: Age of respondents

Age	Frequency	Percentage
Under 30	46	65.73
31-40	13	18.54
41-50	11	15.73
Total	70	100

Table 3: Educational background

Level of Education	Frequency	Percentage
Middle school/ J.S.S	8	11.46
Vocational / Technical	3	4.28
Senior high school	9	12.85
Tertiary	50	71.42
Total	70	100

Table 4: Religious background

Background	Frequency	Percentage
Traditional	4	5.71
Orthodox Christian	17	24.28
Charismatic	44	62.85
Oriental faith	1	1.47
Islam	4	5.71
Total	70	100

Table 5: Ethnicity

Tribes	Frequency	Percentage
Ga	16	22.85
Fanti	8	11.42
Akan	8	11.42
Ewe	22	31.46
Ashanti	4	5.71
Northerners	5	7.14
Krobo	7	10
Total	70	100

Table 6: Opinion on what is a bead

Opinions	Frequency	Percentage
A bead is a jewellery	38	54.28
A bead is a decorative object	17	24.28
A bead is a valuable object	12	17.14
No idea	3	4.28
Total	70	100

Table 7: Ghanaian's love for beads

Response	Frequency	Percentage
Yes	68	97.15
No	2	2.85
Total	70	100

Table 8: Importance of beads

Response	Frequency	Percentage
Yes	64	91.43
No	6	8.57
Total	70	100

Table 9: Interest in beads

Response	Frequency	Percentage
Yes	58	82.85
No	12	17.15
Total	70	100

Table 10: Areas where beads are used

Areas	Frequency	Percentage
Festivals	25	35.73
Naming ceremony	15	21.42
Dipo	18	25.71
Pregnancy	-	-
Fashion among the youth	12	17.14
Total	70	100

Table 11: Part of the body where beads are used

Parts	Frequency	Percentage
Neck	20	28.57
Wrist	12	17.14
Waist	13	18.57
Ankle	8	11.46
Knee joint	10	14.28
In the hair	7	10
Total	70	100

Table 12: Occasions

Response	Frequency	Percentage
Yes	58	82.85
No	12	17.15
Total	70	100

Table 13: Things you look out for

Items	Frequency	Percentages
Size	11	15.71
Colour	34	48.57
Weight	6	8.57
Material	19	27.15
Total	70	100

Table 14: Beads for Enstoolment of chiefs

Types	Frequency	Percentage
Pearls	-	-
Gemstone	20	28.57
Metal beads	12	17.15
Gold beads	38	54.28
Total	70	100

Table 15: Religious beliefs

Response	Frequency	Percentage
True	48	68.57
False	22	31.43
Total	70	100

Table 16: Art of beading and its significance

Response	Frequency	Percentage
Yes	67	95.72
No	3	4.28
Total	70	100

Table 17: Future of beads

Response	Frequency	Percentage
Yes	49	70
No	5	7.15
Somehow	16	22.85
Total	70	100

Table 18: Recommending the use of beads

Response	Frequency	Percentage
Yes	62	88.57
No	8	11.43
Total	70	100

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