



Adinkra Symbols in Logo Designs: A Clenched Fist Philosophical Echoes of Selected Institutional Logos in Ghana.

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Abstract : Logos visualise institutions' mandates and responsibilities. As visual metaphors, Adinkra symbols explicitly communicate their roles and functions to the public. To reveal the philosophical underpinnings of the meanings impregnated in Adinkra symbols related to institutional logos is as important as designing the logos. This study sightsaw the philosophical undertones of Adinkra symbols ascribed in the logos of Ghana's Parliament, University of Ghana, Securities and Exchange Commission, Ghana Education Reforms, and Star Ghana Foundation espousing descriptive case study and desktop-based research designs randomly selected. The study unbosomed the Parliament of Ghana logo's as showing superiority, supremacy, authority, and power to make laws as enshrined in the 1992 constitution of Ghana. The humble nature of University of Ghana students and community members is greatly influenced by Dweninnimen imbed in their logo as publicized in the study. The renaissance of the Ghana Education Reforms logo speaks volumes of the rebranding and redesigning of the Ghana education system. The Akokonan shows securities of Ghanaians are safe and secured with the Securities and Exchange Commission of Ghana. As the study demonstrated, participatory and inclusive governance Adinkra symbol logo pinned Star Ghana Foundation competitive and resonate among its compatriots. Therefore, graphic designers should pimp Adinkra Symbols in their creative enigmas to unearth their philosophical echoes.

Keywords: Adinkra, Creative, Logo, Metaphor, Symbols, Visualize.

1. INTRODUCTION :

Symbols are the foundation blocks that make understanding easy in every human society. Symbols include gestures, signs, words, and objects. Our environment is filled with symbols making our daily interactions and communications easy and convenient (1) (Kunstler, 2021). Symbols comprise company logos, school uniforms, and traffic signs on our roads among others. Some symbols are quite useful, for example, stop and reduce speed signs convey important information on our roads. They pertain to material culture as physical things, but because they act as symbols, they also carry nonmaterial cultural meanings (2) (Kunstler, 2021). Some symbols are only valued because of what they symbolize. Trophies, blue ribbons, and gold medals, for example, have no use other than to commemorate successes. Many items, on the other hand, have both tangible and nonmaterial symbolic significance. The tangible symbols enable us to understand the world in which we live and interact positively. The non-material also provides clues for understanding the dictates of society and the environment. Symbols immure ideograms, pictographs, icons, rebus, typograms, phonograms, and logos (3) (Kunstler, 2021). These symbols are visual marks used to convey messages that are widely recognized in our societies. Also, they communicate messages without the need for spoken or written language. The use of symbols has become ubiquitous in logo designs especially with the use of Adinkra.

Logos are special symbols made to identify a company, organization, or institution. The logos create the image of the organization thereby making it unique and superior. According to Kunstler (4) (2021), a logo is a form of sign that is used to symbolize a company's brand and to advertise its products and services. The objective of a logo is to easily identify and express the story of a company, service, product, concept, or people. Again, logos attract attention of customers, create a first strong impression about a company, foster brand identity, trigger positive recall about a company, communicate values and missions of a company, crave consumers consistency, and make businesses stick in the minds of consumers (5) (Tailor, 2021). Contemporary designs make use of Adinkra symbols in their logos (6) (Kunstler, 2021).

There have been a plethora of studies on Adinkra symbols and their meaning by academics including (7) Kusi et al. (2019), Aboagyewaa-Ntiri et al. (8) (2018), and Yorke et al. (9) (2017) but flimsy empirical work on the philosophical echoes of Adinkra symbols in logo designs. In the slog of (10) Kusi et al. (2019), they examined the history and philosophy of the Adinkra symbols used by the Akans. In consonance, (11) Aboagyewaa-Ntiri et al. (2018)



work explored the use of Adinkra symbols in relation to Maslow's theory to create cognizance, edification, versatility, novelty, and self-consciousness in the fashion industry in Ghana and around the globe. In furtherance, (12) Yorke et al. (2017) studies toured the significance of the ethnic motifs and adinkra symbols used in educational institutions in Ghana. Paradoxically, all these studies did not envisage the philosophical echoes of Adinkra symbols in institutional logo designs. Therefore, this current study explored the philosophical echoes of Adinkra symbols in logo designs in selected institutions in Ghana.

2. Conceptual Review :

Africans have industrialized and linger to use both oral and visual images to convey and stockpile their emotions and attitudes. The images are used symbolically to tote information as well as impart African moral values. A symbol is a rummage sale to carry ethical ideals, provide clear information about the environment, people's feelings, and hide and protect some important secrets (13) (Owusu, 2019). Ghanaian symbols known as Adinkra are visual symbols that represent concepts and can be found on fabrics, walls, logos, and everywhere else (14) (Adinkra Symbol Index [ASI], 2021). The logos represent the identity of the institutions or organizations they symbolize or visualize (15) (Tailor, 2021).

Agone the stone age, logos have been used as part of Ghana's history to reinforce, communicate, brand, and differentiate between companies or institutions (16) (Sharma, 2019). The logos are made of symbols, text, or images used to identify institutions. The symbols were made on slaves, animals, and money as a means of identity and recognition. The use of Adinkra symbols in contemporary logo design is forthwith. Most institutions and organizations in Ghana have to embed Adinkra symbols as part of their logo designs including Parliament of Ghana, Securities and Exchange Commission, Truth TV, Consolidated Bank Ghana, Ejura Sekyedumasi Municipal Assembly, Ghana College of Physicians and Surgeons, Star Ghana Foundation, Ghana Academy of Arts and Sciences, Ashesi University, Central University, Ghana Technology University College, Ghana Institute of Journalism, Heritage Christian College, Academic City University College, Mampong College of Education, KAAF University College, Koforidua Technical Institute, Lincoln Community School, Pentecost University, Prempeh College, Regent University College of Science and Technology, Sunyani Technical University, Takoradi Technical University, University of Education, Winneba, University of Ghana, University of Cape Coast, Kwame Nkrumah University of Science and Technology, University of Professional Studies, University of Energy and Natural Resources.

Symbols are signs or figures used to represent something else. The symbols represent ideas of things as envisaged by (17) Kunstler (2021). The things may include color, objects, or communicate information. For instance, red is a symbol of blood, stop sorrow, passion, love, or devotion. On the other hand, red can mean stop when approaching a traffic light in Ghana. The symbols are used in communicating information to people using Adinkra. These Adinkras are symbols used to convey the philosophical thoughts of the Asante people of Ghana.

Adinkra, which means "exodus" or "cheerio" in Akan, is ideographic writing that represents ideas and teaches valuable lessons in the Akan tradition (18) (Kissi et al., 2019). (19) Owusu (2019) argues that Akan ideographic representation of proverbs, philosophies, thoughts, and value systems constitute Adinkra symbols. On the other hand, Adinkra symbols are described as coded insignias that induce meanings by preserving and presenting the belief, philosophy, and history of the Asante people of Ghana (20) (Danzy, 2009). According to (21) Kissi et al. (2019), the Adinkra symbols derived their names and meanings from historical events, human attitude, proverbs, animal life, plant life, animal behavior, forms, shapes of animate and man-made objects. The Adinkra symbols are believed to be visual metaphors improving cultural and philosophical understanding through the provision of knowledge to the Asante people.











The genesis of Adinkra is thought to have been originated from Gyaman, a former kingdom in Côte D'Ivoire in the 19th century where the term first metamorphosed. Adinkra was named after the King of Gyaman, Nana Kofi Adinkra was glommed by the Asantes for facsimile the Golden Stool in a war in 1818 (22) (Owusu, 2019). Subsequently, Asante artisans found some patterns at the court of Nana Kofi Adinkra after his copped, which they named Adinkra. This was done by the Asante's to demonstrate their prowess, power, and unity in their kingdom. While some academics support the fore, different opinions have been expressed by other scholars in relation to the origin of Adinkra. (23) Danquah's (1994) prerogative that Adinkra was part of the funeral accrements used by the Asante's to bid farewell to their deceased souls. He added the symbols were some of the cultural ruminants from the Sudanic kingdom where the Asante's migrated from to their present locations. Conversely, (24) Rattray (1924) postulates the symbols to contain Islamic features as a result of the trans-Sahara trading that existed between the Muslim merchants and the Asantes. In addition, Rattray argues the symbols to be amulets designed purposely for the Tuareg Arabs. Ironically, all the Adinkra symbols as reasoned by some academics were translated in Twi, a dialect spoken by the Akan ethnic group (25) Aboagyewaa-Ntiri et al., 2018).















Adinkra symbols make use of a variety of brightly colored, dark, and dull colors made of "kuntunkuni," "birisi," and "kobene" cloths in dark-brown, black, and brick red (26) (Kissi et al., 2019). The Asante aesthetic response to black is sadness and hopelessness, while red resonates blood or death. As a result, "kuntunkuni" and "kobene" are worn at funerals to express sympathy and remorse. Some Adinkra symbols and their symbolic meanings as opined by Aboagyewaa-Ntiri et al. (2018), Adinkra Symbol Index (27) (2021), Danzy 2009), and (28) Owusu (2019) are shown in table .1.

Table .1.

Adinkra Symbols Symbolic Meanings

| <i>Symbol</i> | <i>Symbol Name</i> | <i>Literal Meaning</i> | <i>Symbolic Meaning</i> |
|---|-----------------------|--|---|
|  | Adinkrahene | Head or Elder of Adinkra symbols. | Leadership, greatness, charisma, or royalty. |
|  | Akoben | Warhorn. | Vigilance, wariness, readiness, or preparedness. |
|  | Ntesie | I have heard and kept it. | Imbibing knowledge, information, wisdom and prudence. |
|  | Sankofa | Going back to my beginnings. | Going back to my roots, to undo or correct mistakes, to build and plan a better future. |
|  | Nea Onim No Sua a Ohu | He who does not know can know from learning. | Knowledge or life-long education. |
|  | Akofena | Ceremonial Sword of war. | Courage, valour, bravery, gallantry or heroism. |
|  | Gye Nyame | Except for God. | Supremacy of God |
|  | Dwennimmen | Ram's horns. | Humility, strength or concealment. |
|  | Akokonan | Leg of a hen. | Nurturing or mercy. |
|  | Mate Masie | What I hear, I keep. | Wisdom, knowledge or prudence. |



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|---|--------------------------|---|---|
|  | Pempamsie | Sew in readiness. | Steadfast or readiness. |
|  | Fofu | A yellow flowered plant. | Envy or jealousy. |
|  | Nyame Biribi Wo Soro | God is in the heavens. | Hope. |
|  | Nea Ope Se Obedi Hene | He who wants to be king. | Service leadership. |
|  | Nkyinkyim | Twisting. | Initiative, dynamism or versatility |
|  | Kae Me | Remember me. | Loyalty or faithfulness. |
|  | Nyame Nnwu Na Mawu | God never dies therefore, I cannot die. | God's omnipresence or perpetual existence of man's spirit |
|  | Wo Nsa Da Mu A. | If your hands are in the dish | Participatory governance, democracy or pluralism. |
|  | Me Ware Wo | I shall marry you. | Perseverance or commitment. |
|  | Kwatakye Atiko | The back of kwatakye's head or hairstyle. | Bravery, fearlessness or valor. |
|  | Nsaa | Type of hand-woven cloth. | Excellence, genuineness or authenticity. |
|  | Nyansapo | Wisdom knot. | Wisdom, ingenuity, intelligence or patience. |

(Source: Aboagyewaa-Ntiri et al., 2018; Adinkra Symbol Index, 2021; Danzy, 2009; Kissi et al., 2019; Owusu, 2019)

3. METHODOLOGY :

This study espoused the descriptive and desk-based research designs informed by the interpretive qualitative approach. Desk-based design milieu encompasses the aesthetic presentation of secondary documents such as journals, websites, books, magazines, newspapers, radio podcasts, videos, films, or photographs studied and authenticated (29) (Tight, 2019). He emphasized that desk-based design is a form of story-telling and the alignment of different



perspectives and interpretations as part of the protocols espousing secondary sources of data. This design permitted the researcher to explain the meanings of Adinkra symbols in relation to the institutional goals, vision, mission, and mandates. Again, this study worked on institutional and organizational logos embedded with Adinkra symbols where the philosophical meanings were extracted. This abetted the researcher to understand the concepts and link the meaning of the Adinkra symbols to the operational vision of the institutions in-depth. Additionally, a descriptive case study was used to describe the Adinkra symbols in the selected Ghanaian institutions. A descriptive case study is a research design that is exhaustive and focuses on carefully scrutinizing a phenomenon in depth (30) (Mills et al., 2010). This design aided the researcher to describe the meanings of the Adinkra symbols thoroughly for an in-depth understanding of the philosophical concepts and connotations. The simple random sampling technique enabled the researcher to select a workable five institutions and ten practicing graphic designers to interview them on their perspectives on the use of Adinkra symbols in logo designs. Simple random is a probability sampling technique that gave equal chance to all institutional Adinkra infused logos in Ghana to be selected and randomly selected subset of the logos (31) (Thomas, 2020). This sampling technique was used to select a workable sample size of ten graphic designs and five Adinkra-infused institutional logos which were manageable and rich in information sense (32) (Creswell, 2014). The graphic designers were interviewed to elicit responses on the philosophical meanings of the Adinkra symbols in their designs. In addition, this technique permitted unbiased estimates to be created by the researcher thereby increasing the efficiency and trustworthiness of the data (33) (Gaille, 2017). Informed consent, the anonymity of participants, and confidentiality of the data before, during, and after were all ensured during the study period. This augmented the researcher's confidence in the study. Method triangulation was used to validate the responses of the participants thereby swelling the trustworthiness and authenticity of the data collected. Method triangulation is a type of triangulation where the strength of one method recompenses for the weakness of another, decreasing bias and deficiencies in espousing one method (34) (Noble & Heale, 2019).

4. RESULTS AND DISCUSSIONS :

The study's discussions were based on institutions that have Adinkra symbol(s) inscribed in their logos. Ten graphic designers were interviewed and five institutions were randomly selected to appraise the pedagogy of the study.

4.1 Philosophical Echoes of Adinkra Symbols in Logo Designs

4.1.1 Parliament of Ghana Logo

Parliament of Ghana was established as a legislative arm of Ghana government in 1954 after a transitional constitution provided for assembly of a speaker and elected party members of parliaments through the universal adult suffrage (35) (Parliament of Ghana, 2021). Their onus mandate is to make laws. They have the power to control all public purse, oversight on the performance of the executive, airing of gripes by members to seek redress for constituents, and deliberate on motions to build consensus, reconciliation, and compromise (36) (Parliament of Ghana, 2021). The logo of the parliament of Ghana is imbued with ten Adinkra symbols that connote their philosophical roles. The symbols include Dabi Me Nsoro Mo Bepue (My star will shine one day), Akofena (Ceremonial sword of war), Dwennimem (ram's horns), Gye Nyame (except God), Akoben (war horn), Mate Masie (What I hear, I keep), Akoma Ntoaso (Joined hearts), Fihankra (Compound house), Nya Abotere (Be Patient) and Nkruma Kesse (Big Okra).

The philosophical meaning of the Dabi Me Nsoro Mo Bepue, literally means my star will shine one day, echoes the duties of members of parliament of Ghana to instill a sense of confidence and hope in our parliamentarians in presenting statements, motions, question and ceremonial speeches in discharging their duties. Also, it reminds members of parliament to work hard for their constituents in tabling their grievances through questions or debates on policy and hope that their socio-developmental concerns will be addressed one day. When discharge diligently, this will make constituents have trust in the capabilities and believe in their members of parliament, thereby maintaining them in the house of commons. According to (36) Aboagyewaa-Ntiri et al. (2018), the Dabi Me Nsoro Mo Bepue is a visual metaphor that symbolizes hope and confidence reposed in members of parliament in the constitutional discharge of their roles. Participant 1 argued that the confidence and optimism reposed in parliamentarians are signified by the Dabi Me Nsoro Mo Bepue hence members have the onus responsibility to live up to the task (GD-1).

The Akofena or state swords demonstrate the power vested in members of parliament in law-making. The state swords symbolises members of parliament. These state swords are used by members of parliaments as heroes representing various constituencies to justify their inclusion as a legislative arm of government having oversight over the executive. This symbol encourages parliamentarians to be brave when making decisions as people's representatives. Again, it symbolises their gallantry, heroism, boldness, fearlessness, and valour in the professional discharge of their constitutional obligations as opined by (37) Aboagyewaa-Ntiri et al. (2018) and Danzy (2009). According to participant 6, this Adinkra symbol shows supremacies and authority of members of parliament as enshrined in the 1992 constitution of Ghana as he said:



Members of parliament are supreme in making decisions for the nation. Therefore, they have the onus to make the best of laws for mother Ghana as the Adinkra symbol visualizes. They should not fear nor behave cowardly due to their political ideologies and affiliations when making decisions for the country (GD-6).

The Dwennimem (ram's horns) Adinkra symbol in the logo of the parliament of Ghana is one of the great metaphors that remind members of consensus building at all times. Thus, it tells members of parliament that, they can deliberate on issues, debate on them, disagree with a motion, bill or statement but always remember the end result must be built on consensus. It also educates members that their duty is to make laws but upon several disagreements to better understand the motion or policy before ratifying it to become a law. More so, this symbol communicates to members of parliament to be humble at all times as honorable members devoid of self-interest, partisan, ego and work together as a unified institution with one mandate to build mother Ghana. Furthermore, it also emphasizes to all majority members in parliament to be humble when tabling a motion or building consensus because they will one day become the minority and maybe triumphant upon using their precedence as the base. Similarly, participant 2 argued that this symbol is what teaches members of parliament about their core duties and how to relate well with one another (GD-2). In consonance, (38) Danzy (2009) postulates this as a symbol of humility and strength of members of parliament when they agree as one institution.

Gye Nyame or except God, an Adinkra symbol espoused in the parliament of Ghana's logo. This means members of parliament believe in God as the sustainer of life in discharging their constitutional functions. The philosophy in using this symbol is the encapsulating faith members of parliament have in God and his omniscience involvement in all aspects of their human lives. Also, this symbol means God's intrusion in a grim situation which surpasses the ability of man to resolve and the greatness of a task or entity. This demonstrates that Gye Nyame fortifies and protects members of parliament as the omnipotent, omnipresent, and omniscient God. (39) Adinkra symbol index (2021) and Bruce (1999), postulate the Gye Nyame as a symbol that represents the supremacy of God and by extension to members of parliament. This was evident in the response of participant 10 when he argued that:

Gye Nyame is an epitome of the supremacy of members of parliament in making laws believing that with God Almighty, they can make laws to suit the interest and views of their constituents. This is the reason prayers are said to praise and invoke God's presence in parliamentary proceedings and state functions (GD-10).

One of the adinkra symbols in the logo of Ghana's parliament is Akoben or war horn. This exemplifies that member of parliament can be called upon at any time to scrutinize a motion, vet ministerial nominees, or debate on a bill hence must be ready or in readiness. Again, this vilifies that member of parliament must always be ready to serve their constituents when the need arises. The symbol also typifies their role as parliamentarians as voluntary or sacrificial to the lure of Ghanaians. Furthermore, it reminds honourable members of parliament that their duty is to serve, not to be served by their constituents. The Akoben Adinkra symbol voices to members of parliament to be good ambassadors of their constituencies when making laws by contextualizing issues and concerns. Presenting statements, tabling motions, and debating on the floor of parliament should be devoid of bias and partisan politics as recently demonstrated in Ghana's parliament. This Study's findings are consistent with the work of the Adinkra Symbol Index (40) (2021) and Danzy (2009) which harangues the symbol to visualize readiness, preparedness, vigilance, and wariness. In addition, participant 7 argued that:

This is one of the symbolic Adinkra's used in the logo of Ghana's parliament that I admire most as a designer. This symbol is what makes most parliamentarians fail their constituents when not adhered to religiously, thereby, losing their seats when they downplay the strength of this symbol (GD-7).

Akoma Ntoaso also known as linked hearts is an adinkra symbol used by the parliament of Ghana to demystify unity in strength. It embodies understanding and agreement which harmonies members of parliament from all the 275 constituencies in Ghana. Also, it emphasizes sympathy and immortality of the souls of members of parliament. Additionally, this symbol promotes unity among members of parliament and their constituents. According to (41) Aboagyewaa-Ntiri et al. (2018), this symbol brings about understanding and agreement when debating on the floor of parliament by members. They added this symbol to make parliament assume its mandate on understanding motions and accepting them before being passed into laws. In the same vein, participant 5 added that:

All members of parliament are believed to have one heart with their intentions to make good laws for the citizens of Ghana devoid of biases and egos. Also, all honorable members must think alike when making laws or considering motions on the floor of parliament. This symbol works most in parliament when it comes to salaries, allowances, and other incentive packages for members (GD-5).

Fihankra (Compound house) symbolizes brotherhood, friendship, safety, security, completeness, and solidarity.

This shows that the parliament of Ghana is a brotherhood where all members are secured and protected from any external influence. Also, it depicts that all members of parliament are safe from the four corridors of Ghana which

enables them to discharge their duties diligently and efficiently as representatives. Additionally, the message echoes to members of parliament to be complete and indivisible when making laws or decisions. (42) Adinkra Symbol Index (2021) and Danzy (2009) agreed as they postulate this as a symbol that unites members of parliament as one people with a common purpose. In addition, participant 2 opined that:

This symbol depicts parliament as an extended family system with each member of parliament representing a nuclear family headed by the speaker of parliament as head of the family, with a common aim of making laws. The members of parliament are obliged to respect one another views when making laws to strengthen their brotherhood and family ties. This symbol keeps the parliament of Ghana expanding as different government surfaces (GD-2).

Nya Abotere (Be Patient) eulogies to members of parliament to be calm and patient when discharging their constitutional mandates. It also embodies all members of parliament to be decorous and humble in their everyday activities as they represent clans, lineages, families, ethnic groups, or constituents. This symbol birthed the title “honorable” for members of parliament. Similarly, this symbol reminds members of parliament about their immersed contributions to the development of mother Ghana through patient, humble, and calmness. Members are encouraged to spike the status quo as they are role models and one of the most important arms of government machinery in Ghana. (43) Adinkra Symbol Index (2021), Aboagyewaa-Ntiri et al. (2018), and Danzy (2009) affirmed that patience is one of the key ingredients that make members of parliament good lawmakers, without this key ingredient parliamentarians will fail when discharging their duties. Similarly, participant 8 postulates that:

Patience is the beginning of progress hence its use in the logo design of Ghana’s parliament. Every member of parliament who wishes to progress as a good lawmaker must be continuously patient and humble at all times (GD-8).

Nkruma Kesse (Big Okra) is one of the functional symbols of the parliament of Ghana. This symbol shows the superiority of members of parliament and their oversight responsibility on the executives. Again, this symbol depicts parliament as a highly influential organ in the democratic dispensation of the Government. This adinkra symbol depicts the prowess espoused in parliament by the constitution which makes them continuously powerful and needful in every government as supported by (44) Danzy (2009). This argument, similar to participant 3 response argues that: “parliament is more powerful and higher to the executive arm of government in law-making, hence must be decorous in their superiority function and protect it at all times” (GD-3).

In summary, members of parliament must learn to tolerate, understand or work together with other people irrespective of their political ideologies or social constructions. Members of parliament must have in-depth understanding coupled with knowledge and wisdom of motions, bills or policies presented before making decisions on them. The Adinkra symbols also take prudence of taking into account other people's views on motions, bills, or statements presented in the august house of the legislature. It is this Adinkra symbols that unify and personify Ghana’s parliament as a flock of intellectual-minded persons.

Figure 1.
Parliament of Ghana Logo



Note. Parliament of Ghana Logo, (<https://www.parliament.gh/>). Copyright 2021, Parliament of Ghana.



4.1.2 University of Ghana Logo

It is an established fact that the University of Ghana is the first University established in Ghana. The University logo is embodied with Dweninnimen or rams' horn Adinkra symbol. This symbol depicts that the University trains people to possess humility, strength, and concealment. It also teaches its students to be humble no matter where they find themselves. Additionally, this symbol reminds all members of the University of Ghana community to humble themselves since no one is above the laws, rules, or regulations of the University. Correspondingly participant 4, related that "this symbol depicts that no matter how strong, big or powerful one is, once accepted as a member of the University of Ghana community, humility must precede all other things". According to (45) Aboagyewaa-Ntiri et al. (2018), this is a symbol of humility and strength as the study revealed.



Note. University of Ghana Logo 2021. (<https://www.ug.edu.gh/>). Copyright 2021 University of Ghana.

4.1.3 Ghana Education Reforms Logo

The Ghana Education reforms use the Nsaa, literally meaning handwoven fabric Adinkra symbol to show how genuine, authentic, reliable, and ready they are to make education better in Ghana. Also, it shows that the new education reforms will have high quality and produce competent and useful graduates to meet the needs of the twenty-first-century job market. Similarly, the reforms will be well designed to suit the needs of the students and the job market by equipping students with employable skills. "This Nsaa symbol shows that policymakers and stakeholders in education are ready to redesign, create and reminisce Ghana's education system by bringing on new ideas from their Ghanaian perspective" as harangued by participant 7. Equally, Adinkra Symbol Index (46) (2021) argued that this symbol shows the rebirth of the Ghana Education system as visually demonstrated in the logo with the Nsaa symbol. It added that the education reforms will be emancipated from a bookish and exams-based system to a vocational and practical skills acquisition educational system.



Note. Ministry of Education, 2021. (<https://moe.gov.gh/education-reform/>). Copyright 2021 Ministry of Education Ghana.

4.1. 4 Securities and Exchange Commission Logo

This logo has two Akokonan Adinkra symbols depicting how helpful they are to securities markets through nurturing, advising, and protecting them. The security and exchange commission also shows how they register, license, authorize, regulate, guide, correct, or protect securities markets by serving as parents' institutions. Also, they serve as an advisory body to these institutions as the symbol embodies. The Akokonan according to (47) Aboagyewaa-Ntiri et al. (2018) and Danzy (2009) symbolize mercy, nurturing, and parental care to all security depository, clearing and settlement institutions, credit rating agencies, fund managers, investment advisers, unit trusts, hedge funds, private equity funds and trustees as the study findings revealed. Participant 1 in a related response argued that "this symbol shows that securities and exchange commission take solvency of all license holders and protect consumers when the solvency of license holders is in doubt" (GD-1).

Figure 4.
Securities and Exchange Commission Logo



Note. Securities and Exchange Commission, 2021. (<https://sec.gov.gh/>). Copyright 2021 Securities and Exchange Commission Ghana.

4.1.5 Star Ghana Foundation Logo

Star Ghana Foundation is a multi-donor pooled funding organisation that provides support and assistance to citizens, government, media, and civil societies. They also strengthen transparency, accountability, and responsiveness. This organisation uses the Wo nsa da mu a Adinkra symbol as its corporate logo. This symbol means if your hands are in the dish, you have to complete whatever you are doing before removing. This symbolizes participatory governance, democracy, and pluralism. The symbol embodies the Star Ghana Foundation to be part of providing support to the government in implementing some of its developmental projects. In addition, they give financial assistance to ailing government institutions as the symbols indicate. The Wo nsa da mu a Adinkra symbol according to (48) Danzy(2009) symbolizes democracy and pluralism as a consonance of the study's findings. Also, this is consistent with participant 9 response postulating that "this symbol shows that Star Ghana Foundation believes in participatory governance, democracy and rule of law as visualize in their logo" (GD-9).

Figure 5.
STAR-Ghana Foundation Logo



STAR Ghana Foundation, 2021. (<https://www.star-ghana.org/>) Copyright 2021 STAR-Ghana.



5. CONCLUSION:

Adinkra symbols are visual metaphors with philosophical meanings ascribed in them. The symbols are visual elements that are common and agreed upon by all users. In this study, the Adinkra symbols used in the logo of Ghana's parliament symbolizes the supremacy of parliament, their independence, their authority, power, and unity of purpose. This shows that members of parliament must work collaboratively and unanimously as a brotherly institution to make Ghana heaven on earth. On the other hand, the *Dweninnimen* (rams' horn) Adinkra symbol strut that students, lecturers, and all members in the university of Ghana community must be humble in the discharge of their duties. Also, the *Nsaa* used as a symbol in the Ghana Education reform logo symbolizes the renaissance of the Ghana education system. Again, the securities and exchange commission use of the *Akokonan* Adinkra symbol guise that all securities in Ghana are under the auspices of this institution. Finally, the Star Ghana Foundation uses the *Wo nsa da mu a* Adinkra symbol to depict their value and respect for democracy and participatory governance. These philosophical meanings of the Adinkra symbols used in selected intuitional logos in Ghana eulogies their functions and enviable roles as naked in the study. The study, therefore recommends more scholarly works on the use of Adinkra symbols in other institutional logos in Ghana to unearth more intriguing and philosophical meanings of the symbols. Graphic designers should inculcate more Adinkra symbols in their design works since these symbols are pregnant with knowledge, wisdom, and education.

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