

**SYMBOLISM OF KOMENDA COLLEGE OF EDUCATION CEREMONIAL MACE –
POWER, AUTHORITY AND ASPIRATION OF THE COLLEGE**

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ABSTRACT

The Komenda College of Education, Komenda was established on the premises of the barracks left by the Fleet Airforce of the British Navy after the Second World War. The barracks was set on the Assai Hill, on the outskirts of Komenda town. Through the efforts of Mr. A. B. Sam, the then regent of Komenda, the legacy was leased to the Methodist Church Ghana in 1947 to be used as a Methodist Teacher Training College. The Government of Ghana later renovated the buildings to make the old barracks suitable for academic work. On 11th March, 1948, the first batch of students of forty men was enrolled to start an initial 2-Year Teachers' Certificate "B" Programme. In 1952, the College became a Co-Educational Institution. It was established as Komenda Training College but has presently become Komenda College of Education per the Government's Policy, (THE EIGHT HUNDRED AND FORTY SEVEN ACT), to upgrade Teacher Training Colleges into Colleges of Education. The first Principal of the College was Mr. Lawrence Alfred Creedy, a British national. The motto of the College is "Bepowso Kurow Hyeren", meaning a city set on a hill, shines forth. M.H.B. 577 is the College hymn.

Key Words: Symbol, Power, Authority, Aspiration.

1. INTRODUCTION

The three core values adopted by the founding fathers were;

1. Academic Excellence
2. Service to God
3. Service to Mankind

The College, since its inception, has offered the following academic programmes;

- 2-Year Cert "B"
- 4-Year Cert "A" |
- 2-Year Cert "A"
- 3-Year specialist
- 2-Year Modular Course
- 3-Year Cert "A" (Post Sec)
- 4-Year (Untrained Diploma in Basic Education)
- 3-Year Diploma in Basic Education
- 2-Year Sandwich Diploma

Currently the College offers 4 – year Bachelor of Education programmes in Early Childhood, Primary Education, JHS- Agricultural Science, Mathematics/ Science, Mathematics/ ICT, Home Economics, Technical and Visual Arts.

On 5TH December, 2019, Komenda College introduced its first ceremonial mace to be experienced at its investiture and induction of the 10th Principal of the college.

This paper brings to bare the concepts and philosophical of the ceremonial mace as unique symbols of Komenda College of Education erudition, integrity and authority.

In addition to exploring the cultural background, this material is intended to be used as a reference material for educators, historians, and other researchers in related fields and above all preserve Komenda College of education's rich cultural dimensions and heritage.

Origin and Concepts of Symbols of Power and Authority

The use of symbols can be traced as far back as the Paleolithic Era (or cave art over 11 000 years ago) through the Feng Shui Horse which is a symbol for authority, power, success and growth (Guru, 2007), to the Crucifix (Fig. 1) which symbolizes the death, faith and resurrection of Jesus Christ and considered the perfect symbol of Christ's crucifixion in the Christian religion. These symbols are essentially an object

which may represent a person or an authority, and express an idea, value, or quality; animate or inanimate. (Annku, M. F. & Mireku-Gyimah, D., 2009),



Figure 1: The Crucifix

The mace derives from an ancient club-like weapon that was later adapted as a ceremonial symbol of authority by the Babylonians and Assyrians as early as 700 BC. This decorated version was also used to protect the king's person, borne by the Sergeants-at-Arms, a royal body guard established in France by Philip II (Anon, 2008). The significance of the mace has gone beyond its original use as a medieval weapon. Today, it has been transformed into a highly ornamented staff of metal and wood carried before a sovereign or high official as a symbol of authority in rituals and processions. Indeed, according to Galloway (2008), in Canada's Parliament, the legislators have no authority under which to make or repeal laws until the mace has been placed on the table before the Speaker's chair.

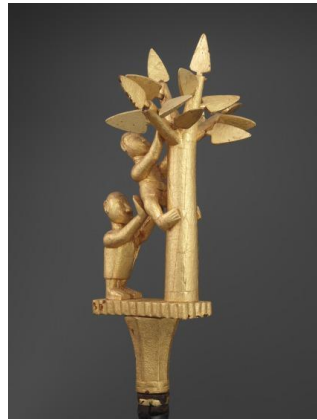


Figure 2: The Finial of Traditional Linguist Staff of the Fantes.

In Ghana, the traditional linguist staff is identical to the modern ceremonial mace. It derives from The European "messenger sticks" (Holcombe1984). The staffs are often carved out of wood and topped with sculptural artifacts that represent proverbial messages and carried by the linguist before the chief as a symbol of the chief's authority. The messages were intended to constantly remind the chief and his subjects of basic values and morals. Fig. 3, for example, shows a typical linguist staff from Fantes, the finial illustrates a man pushing some climbing a tree which means "SE WO FOW DUA PA NA YEPIA WO" meaning "One who climbs a good tree always gets a push." The proverb suggests that if a chief's intentions are good and fair, he will have the support of his people. A ruler owns several linguist staffs and displays the one that best visualizes the message he wishes to convey to his people at a particular time.



Figure 3: The Mace of Ghana

The Mace - Symbol of Authority of Ghana's Parliament

The Mace, the symbol of authority of Parliament, is entrusted to the Speaker. It is made up of various Ghanaian traditional (adinkra) symbols. The present Mace of Parliament was made when Ghana became a Republic in 1960.

The Adinkra symbols embossed between the stools denote the Omnipotence of God, critical examination, strength, immortality, and justice.

THE FLYING EAGLE - symbolising the State of Ghana.

"KONTONKUROWI" - symbol of the common sharing of responsibility.

NYAMEDUA" - a stool symbol of the presence of God in society.

"HWEMDUA" - symbol of critical examination.

"GYE-NYAME" - (except God), a symbol of the omnipotence of God.

"KUDU-PONO" - a symbol of lasting personality.

Design and Concepts of Komenda College Symbol of Authority

The ceremonial mace, the second, the first being the college crest, legal artifact or symbol of power and authority, is a necessary catalyst in academic ceremonies. Indeed, its use is not limited to the academia but nations, parliaments, religious communities, public and secret societies and countless other organizations around the world possess symbols of authority under which their citizens, adherents or members respond to the laws and regulations that govern and sustain them (Galloway, 2008). Symbols of authority come in many other forms like crowns, coats of arms, and seals. Very Rev. Kwesi Nkum Wilson (PHD), conceived the idea for a unique Komenda college ceremonial mace in 2019 and immediately tasked Mr. Isaac Joe Swenzy Dadzie to design a simple, unparalleled mace with an in-depth royal touch. Research results, on the history, form, artistry and symbolic significance of maces as far as KOMENCO's traditions, values and aspirations are concerned, were analyzed and synthesised into an acceptable visual presentation. A blend of conceptual art and aesthetics, within the realms of traditional and contemporary presentations, has been the fulcrum for the studies in attempt to evolve KOMENCO's ceremonial mace. In this context, conceptual art is perceived as the "appreciation for a work of art because of its meaning while the aesthetic value is derived from the shape, color, and composition of the work (Chrisman, 2003). The work is thus uniquely crafted from traditional linguist staffs and contemporary maces. The Mace which was designed based on the three core values of the college namely; Academic Excellence, Service to God and Service to Mankind, measures 150cm x 10 cm staff with a square shaft, is the symbol of authority of the (principal). The history of the College directed and informed the design of the College Mace. The three core values; Academic Excellence, Service to God and Service to mankind are carried by a golden square base representing the four historic Halls of the College.

The Halls and their Symbols



INDOMITABLE



VICTORIOUS



FORMIDABLE



ILLUSTRIOUS

These Hall names represent the four Warships which landed on the shores of Komenda during the Second World War, and project the College to respect customs and culture, inspire its products to lead, to be first and shine wherever they find themselves.

Interpretation of the symbols of the College Mace

The symbols in the square also signify the college’s protection for her students, past students, stakeholders and her immediate community.

On top of the symbols lies an opened Bible which indicates one of the strongest bases for Christian institution of Methodist Church Ghana for establishing the College, hence the Crest resting comfortably on the opened Bible.

The protruding Base of the Crest suggests a Hill (Bepow) on which the College always stands tall. The projected rays on the Crest representing light set the College into always shining hence our Motto “Bepowso Kurow Hyiren.” “A city set on a hill always shines forth”.

Komenda College ceremonial mace comes as a metaphor for authority and learning as well as eternal values apparent in KOMENCO history. It is also symbolic of that intrinsic power and authority vested in the Principal which by tradition is handed over by an outgoing Principal to an incoming Principal. This ritual is analogous to the transfer of democratic powers from an incumbent president to a newly elected president of a sovereign state. Again, it “guards” the

Principal or the Vice Principal in the tradition in which the medieval sergent-at-arms marched as bodyguards of kings and princesses (Anon, 2008). The final placement of the mace will signify the official beginning of all major College ceremonies like matriculation of fresh students, congregation ceremonies for the conferment of degrees and awards or the presentation of inaugural lectures. Finally, it also serves as a unifying force that connects current matriculation and congregation proceedings with the past, a repository of KOMENCO's roots and reputation for knowledge truth and excellence. It will be useful in understanding the relationship between authority and imagery.



Figure 4: Komenda College Mace

COMPOSITION OF THE KOMENCO MACE



E

A House set on a Hill



Cross



Composition of



Production of the mace

The production of the mace started with preliminary designs which the most suitable was selected for execution. Materials such as, clay, plaster of Paris, Silicon, Rensen, Fibre glass and wood, Silken's paint were used. Tools included fingers, spatulas, glass paper, brushes, scooper and shims.

Production Process

Clay was used to model the work, excluding the stand. The modelled work was cast in silicon as a piece mould with Plaster of Paris cast as a mother mould to protect the silicon which is a flexible mould. The clay was scooped from the silicon mould after separating the P.O.P mould. The flexible

mould was washed with foam to remove clay debris. The mould was dried, a resin constituents was poured into the silicon mould to take the shape of the original clay modelled work. When the resin is set, both the P.O.P and the silicon moulds were removed and the work sanded for smoothness. It was then painted with gold-like silken paint. The design handle stick was inserted for easy handling.

2. OTHER USES OF A MACE

Ceremonial use

Maces have had a role in ceremonial practices over time, including some still in use today. Ceremonial maces are important in many parliaments following the Westminster system. They are carried in by the sergeant-at-arms or some other mace-bearers and displayed on the clerks' table while parliament is in session to show that a parliament is fully constituted. They are removed when the session ends. The mace is also removed from the table when a new speaker is being elected to show that parliament is not ready to conduct business.

Parliamentary maces

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Parade maces

Maces are also used as a parade item, rather than a tool of war, notably in military bands. Specific movements of the mace from the drum major will signal specific orders to the band they lead. The mace can signal anything from a step-off to a halt, from the commencement of playing to the cut off.

University maces

University maces are employed in a manner similar to Parliamentary maces. They symbolize the authority and independence of a chartered university and the authority vested in the provost. They are typically carried in at the beginning of a convocation ceremony and are often less than half a meter high.

3. CONCLUSION AND RECOMMENDATION

It is hoped, as Komenda College positions itself as a unique institution for Academic excellence, it will equally continue to aspire to excel in everything that it does or represents. KOMENCO's authority over academic excellence summarised in the mace, will reign supreme and radiate in the positive development of the nation. The unauthorised use of any of this mace of authority either for advertisement (commercial use) or any attempt to deface them can then be comfortably and legally challenged in the courts. Ideally, it is imperative to capture these conditions in the Statutes of the Komenda College of Education.

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