

UNIVERSITY OF EDUCATION, WINNEBA

**THE EFFECT OF PARTY SYMBOLS ON ELECTORATES IN GHANA: A
CASE STUDY ON TWO POLITICAL PARTIES AT AKYEM-ABUAKWA
SOUTH CONSTITUENCY.**



**A thesis in the Department of Strategic Communication, School of
Communication and Media Studies, submitted to the school of
Graduate studies, in partial fulfillment
of the requirement of the award of the degree of
Master of Arts
(Business Communication)
in the University of Education, Winneba.**

NOVEMBER, 2021

DECLARATION

STUDENT'S DECLARATION

I, Winnie Agyei-Asare do hereby declare that this thesis has been solely composed by myself, except where duly stated by way of referencing and quotations in text, and the work in its entirety is mine which has not been submitted in any form for a degree or professional capability.

Signature:

Date:

SUPERVISOR'S DECLARATION

I Mr. Kwesi Aggrey hereby declare that the preparation and presentation of this work were supervised in accordance with the guidelines for supervision of the Thesis as laid down by the University of Education, Winneba.

NAME OF SUPERVISOR: MR. KWESI AGGREY

Signature:

Date:

DEDICATION

I dedicate this project work to God Almighty my creator, He has been the source of my strength, knowledge, wisdom and understanding throughout this program and on His wings only have I soared. This work is also dedicated to my parents, Mr. Agyei-Asare and Ms. Comfort Opare, who have always loved me to work hard for the things that I aspire to achieve. I am truly thankful for having you in my life.



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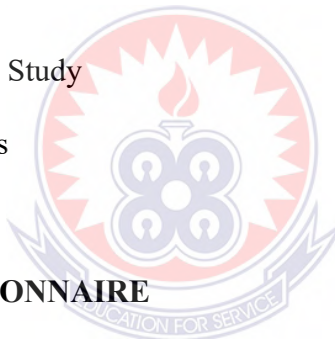
May the Lord Almighty shower His abundant grace on you all in your endeavours.

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DEFINITION OF TERMS

- **Akatamanso:** local dialect name of umbrella used the National Democratic Congress that it covers the whole nation.
- **Branding:** is giving meaning to specific to company or organization by building good relationship with customers..
- **Gye Nyame:** an Adinkra symbol which means except God.
- **Fighting spirit:** willingness or determination to compete or do things that are difficult.
- **Kyinii:** vernacular name of umbrella in Akan.
- **Kukurudu:** vernacular name of elephant used by the New Patriotic Party due to it drastic sound it make when it walks.
- **Kotoko:** local name for porcupine
- **Osono:** local name of elephant in Akan.
- **Political branding:** the power of sending strong, clear, and action-oriented message to influence voter behaviour and perception.
- **Political party:** A political party is an organization that coordinates candidates to compete in a country's elections. It is common for the members of a political party to have similar ideas about politics and parties may promote specific ideological or policy goals.
- **Symbols:** A mark or character used as a conventional representation of an object, function, or process. A thing that represents or stands for something else, especially a material object representing something abstract.
- **Symbolism:** The use of symbols to represent ideas or qualities.

LIST OF ABBREVIATIONS

CPP: Convention People's Party

EC: Electoral Commission

Etc: et cetera

GFP: Ghana Freedom Party

GCPP: Great Consolidated Popular Party

GUM: Ghana Union Movement

LPG: Liberal Party of Ghana

MOP: Market-Oriented Party

NDC: National Democratic Congress

NDP: National Democratic Party

NPP: National Patriotic Party

PNC: People's National Convention

PPP: Progressive People's Party

POP: Product-Oriented Party

SOP: Sales Oriented Party



ABSTRACT

All over the world, symbols play a pivotal role in our daily lives which breaks boundaries where language cannot penetrate thus they exist in all walks of life. It is the basis of social, religious, political, economic ideas, values, and principles which have guided our general outlook to life throughout the ages, in our everyday life. According to Lippman (1965), political imaging as “image is the world according to our perception or the pictures in our head. It is therefore imperative that the meanings of various political party symbols are critically interrogated to understand the extent of its influence on the Ghanaian electorate. The general objective is to assess electorate understanding of political party symbols and to investigate the influence of the symbols on the decision-making of electorate in Ghana. The study employed qualitative research approach. Party executives, party activists and party sympathizers/supporters of the two leading political parties (NPP and NDC) in Akyem-Abuakwa South Constituency in the Eastern Region constituted the population of the study. Accordingly, symbols used by political parties are unique and helps to improve identification of political parties in Ghana. It enhances political party activities in Ghana before, during and after general elections. It is recommended that Political party’s symbol should be well-defined and understood by the respective party members and electorate in general and further studies are conducted to examine the symbols and its effects on electorate in Ghana.



CHAPTER ONE

INTRODUCTION

1.0 Background of the Study

All over the world, symbols play a pivotal role in our daily lives which breaks boundaries where language cannot penetrate. Symbols exist in all aspect of life and it is the source of social, religious, political, economic ideas, values, and principles which have guided our general outlook to life throughout the ages, in our everyday life. These symbols reflect values, which includes attitudes, behaviors, actions habits and beliefs. According to Umran (2014) cited Lippman (1965), definition of political imaging, as image is the world according to our perception or the pictures in our head.

Moreover, symbols are considered multi-functional in nature since they serve the purpose of communication values and aesthetic values since their manifestation are deeply felt in a way. This is because they have simple concepts, but may convey a complex message or ideas as they perform essential service. Symbols accelerate meaning to the universe by translating in a much more easily understandable. For an instant, symbols or emblems used in our indigenous or traditional settings, such as the linguist staff, totem, or the 'Adinkra' symbols create beliefs and values about life which is linked to the political world. They do not have a single meaning or interpretation of a single symbol.

Symbols are the non-verbal illustration of proverbs, parables and maxims which portrays the philosophical thinking and the way of life of a particular group of people. It is more obvious that symbols should not only stand for something but have a rationale for their use. Given this, it can be said that it is not only

governments that seek to use symbols for political discourse. Additionally, in an article by Gill and Luis (2018) indicated that symbols facilitate the understanding of the world by rendering complexity in ways much more easily understandable by reducing that complexity to simplified images and that they are multi-vocal, having different meanings or interpretations for people. In most developing countries where literacy has been limited and parties have had to rely on visual images such as colours, animals, or initials to connect to voters. One of such means is the use of symbols in different forms, styles and designs.

Political party symbols have been of a deep traditional and contemporary significance to the people of Ghana. However, most of Ghanaian electorate do not understand the symbolism of the symbols on the various paraphernalia used by the political parties for their political activities. Some Ghanaian electorate have affiliated themselves with one political party or the other based on numerous factors including the symbols of a party.

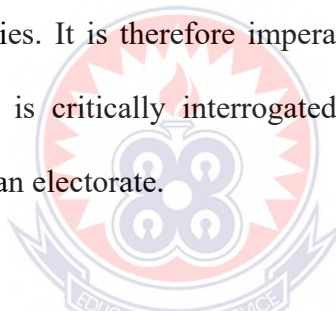
1.1 Statement of the Problem

Symbols are major tool political parties depend on in the identification and differentiation of one party from the other in avoidance of confusion. This, in a way enlightens voters to have them associated with a particular political party based on the recognition of their party's symbol, and the ideology established behind it. With this, these voters can identify one party from another. These symbols are mostly simple, easy to recall or recognize as well as bridges boundaries which communicate to the general public and the average electorate. However, opposition parties sometimes turn to seek to generate different meaning of symbols with such attempts to manipulate and reframe party followers to have a bad perception of its opposition.

Interestingly these politicians turn to make sarcastic comments, about the opponents' political symbols.

In Ghana, symbols are so important that people identify political parties by their icons. For instance, the moment people say 'umbrella party' quickly people know that they are referring to the National Democratic Congress (NDC) party. This constitutes a stimulating platform for the production of knowledge about and a better understanding of the political function of symbols in Ghanaian society.

Nevertheless, it is believed that the average Ghanaian's understanding of the symbol of a political party does not match the exact ideologies of a particular party and the ability of voters to efficiently and effectively use the understanding of symbols to vote for their ideal parties. It is therefore imperative that the meanings of various political party symbols is critically interrogated to understand the extent of its influence on the Ghanaian electorate.



In 2020, during the election campaigns, political party symbols such as the initials, colours, and emblems were highly displayed or flaunted on paraphernalia or souvenirs like T' shirt, scarves, nose masks, face shield just to mention a few. Those were given out to party members and followers that enhances various political campaign all over the country. More so, it is ideal to use symbols in situations where most people are illiterate since there is a low literacy rate in the country. These help voters to easily identify party from the other to cast their vote for their respective candidate. This study is conducted to shed more light on the subject of party symbols and how they persuade electorate in Ghana. A review of current political literature in Ghana suggests that enough studies have not been conducted on

understanding party symbols used by political parties in Ghana. This study will explore the extent to which vote choice of electorate is influenced by party symbols.

1.2 Purpose of the Study

The purpose of this study is to examine the influence of party symbols on electorate in Ghana; using the two (2) main political parties, New Patriotic Party (NPP) and National Democratic (NDC) as a case study.

1.3 Research Objectives

1. To examine the symbols of the New Patriotic Party (NPP) and National Democratic Congress (NDC).
2. To assess electorate understanding of political party symbols.
3. To investigate the influence of the symbols on the decision-making of electorate in Ghana.

1.4 Research Questions

1. What are the symbols of the New Patriotic Party (NPP) and National Democratic (NDC)?
2. How do electorate understand political party symbols?
3. What is the influence of the symbols on the decision-making of electorate in Ghana?

1.5 Significance of the Study

The findings of the study provides political parties in Ghana with relevant information on the subject of how party symbols affect and influence electorate in Ghana.

The findings will help selected political parties under review and other parties can make reference and educate its members on party colours and symbols. To provide information about possible adjustments that can be made on their symbols in order to create the needed influence on for the benefit of their political party.

In relation to research, academicians and researchers will garner relevant information to guide future studies on politics in Ghana. Also, the findings of the study will be of great interest to professionals who would want to pursue further research on the subject area.

1.6 Scope/delimitations of the Study

The study was defined within the scope of politics in Ghana. Specifically, the two (2) main political parties. That is, the New Patriotic Party (NPP) and the National Democratic Congress (NDC) in a bid to critically examine how political party symbols influence electorate in Ghana. Geographically, the study was limited to the Akem-Abuakwa South Constituency in the Eastern Region. The study was also limited to two (2) political parties (NPP and NDC).

1.7 Organization of the Study

The study was presented in five chapters. Chapter One (1) covers the introduction of the study. Essentially, this chapter focuses on the background to the study, statement of the research problem, purpose of the study, research objectives, and significance of the study, limitation, delimitation, and organization of the study. Chapter Two (2) covers a review of related literature. The chapter highlights and provides the theoretical basis the study. Chapter three (3) of the study handles the methodology that was used to conduct of the study. The chapter covers major themes such as research design, study population, sampling procedure and size, research

instruments, data processing and analysis and ethical considerations. Chapter Four (4) of the study focuses on results and discussion. Findings relating to the specific objectives are chronologically presented in tables and figures before they are fully discussed. In Chapter Five (5), the key findings are summarized. Conclusions are made with respect to the findings in relation to the specific research objectives. Finally, recommendations are made based on the research findings relating to the research objectives.



CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter dealt with related literature on political parties, Ghanaian Political Parties and their Symbols, Concept of Symbols or Symbolism, Totems and their symbolic meanings, colour symbolism in Ghanaian Politics, Visual Rhetoric, Colour Psychology and their Effects, Ghanaian Electorate, Ghanaian Electorate and Colour Blindness, Political Branding and the need theoretical background for the study.

2.1 Political Parties

In the present day in democratic countries, political parties are considered as an essential element for the formation and working of the government. These political parties help institutions and processes of a government democracy in that they enable citizens to participate in elections and other processes of governance effectively. Despite the differences in their ideology, policies and programs, political parties have the common goal of winning power to govern the country to ensure peace, unity and stability. The 2020 election provided political parties and the electorate with such an opportunity. As the campaign intensified, party leaders, members and supporters show the world that a multi-party system is the best practice of democracy and that it has come to stay.

There are several views on the definition of a political party which some of which have been viewed by scholars. Political parties constitute an essential component of the modern democratic tradition. Danjibo and Ashindorbe (2018) cited in (Adebayo 2006, p. 64) that one of the earliest definitions of a political party was given by Edmund Burke, he conceived of a political party as "a body of men

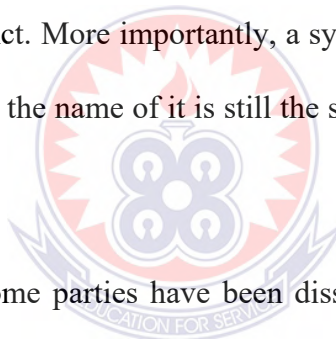
united for promoting by their joint endeavours, the national interest upon some particular principles in which they all agreed". In a journal of mechanic and civil engineering Chikasha et al (2016, p. 141) coined a definition to argue that a political party is an organized presumably durable association, either of individuals or of distinguishable groups of individuals, which endeavours to place its members in governmental offices to bring about the adoption of favoured political policies or programmes. Asekere (2019, p. 13) also stated that a popular definition of political parties from the rational perspective emanates from Anthony Downs. He cited Lineberry, Edwards and Walddenberg (1986) defined political party as "a group of people who are seeking legitimate political control of a state". Whereas Hofmeister and Grabow, (2011) also explained political party to mean any organized political group that is identified by an official label or logo "that presents candidates at elections".

Whilst the formation of political parties in Ghana is regulated under the political parties Act 574 (Republic of Ghana 1992, p. 12) section 33 of the political parties Act 574, 2000 states that "political party" means a free association organization of persons, one of whose objects is to bring out the election of its candidates to public office or to strive for power by the electoral process and by means to control or influence the actions of Government.

Similarly, a political party comprise a group of citizens, more or less organized, who act as a political entity and who, by the use of their voting power, aim to control the government and carry out their organized policies. Among scholars there seem to be a widespread agreement whether in Africa, Asia, or Europe have a common explanation of political parties that they are organized bodies and are

of basic concern with the acquisition and retention of power through a collective effort by articulating to followers what desirable in terms of economic, cultural, social and political development. The primary function of accommodating the demands of the private interests into the larger public interest.

Interestingly enough, however, since 1992, in Ghana, through the fourth Republic have had eight democratic electoral transitions successfully of which some of them were run-off. These parties communicate or express their ideologies to the electorate or citizens through party emblems, colours songs, and anthems and they enact identity. Accordingly, symbols or emblems and colours are important in our daily life though recalled very easily. Meaning these symbols or emblems are designed for great distinct. More importantly, a symbol of a political party cannot be changed easily hence the name of it is still the same since it is the trademark of the party.



Ever since that time, some parties have been dissolved and new ones have also emerged among them are the independent candidates National Democratic Congress (NDC), National Patriotic Party (NPP), Convention People's Party (CPP), National Democratic Party (NDP), Ghana Union Movement (GUM), People's Heritage Party (PHP), United Love Party (ULP) just to mention a few champion an expressed ideology or vision sustained by a written platform with specific goals to function as a go-between the public and the government which plays a vital role in the political circle.

Hofmeister and Grabow (2011) further made it clear that in all these definitions characterize some differences in the understanding of political parties, they all emphasize the participation in elections and the interest to gain publics and

mandates as essential elements that characterize political parties. Hofmeister and Grabow (2011) continued that these parties must meet certain criteria which are summarized below;

- A party strive to influence the formation of political opinion and aims to have a general political impact. The active influence of opinion-making is aimed at a longer period as well as a wider region and should not be concentrated on a local level or a single issue.
- A party is an association of citizens holding individual members and shall have a minimum number of members so that the seriousness of its targets and the prospects of success remain clear.
- A party has to demonstrate the will to consistently take part in the political representation of the people during the election. It, therefore, distinguishes itself from unions, non-governmental organizations and other initiatives that do not want to carry any political responsibilities for larger sectors but only to have selective influence, and that do not participate in elections.
- A party has to be an independent and permanent organisation; it shall not be formed only for one election and cease to exist afterwards.
- A party must be willing to appear in public.
- A party does not necessarily need to win a seat in parliament, but it has to fulfil all other criteria

However, they concluded that parties can be understood as a permanent association of citizens that are based on the free membership and a programme, and which are anxious to occupy through their team of leaders, to materialize suggestions for resolving outstanding problems.

In my view, political parties do not only strive to participate in the formation of political opinions but are also characterized as a team with a 'fighting spirit' consequently, their readiness for any political action and aspiration to be retained or take over governing power. Even though, opposition parties may be on constant watch of those in governance they are classified as 'watchdogs' of government policy or as a political alternative in the future.

2.2 Ghana Political Parties and their Symbols

Over the years political parties have modernized themselves with party symbols and colours to attract more sympathizers unto their fold. Tribes or clans in Ghana and other parts of the world have been represented by symbols categorized as totems that they may relate with closely. Given this, political parties have also taken into consideration the use of some totems. According to Tangkpa (2019), in an article, he wrote that totem may be regarded as a group symbol and as a protector of the members of the group. In most cases, the totemic animal or plant is considered an object of taboo. Amenuke et al (1991) who assert totem to be animals or objects which are believed to have a special relationship with a particular people or clan. They further said that often, the nature of a clan is portrayed by the nature of its totem. Concerning this, some parties have incorporated some of these animals and plants in their logos to aid voters to identify a party from the other such as the two major parties The New Patriotic Party NPP and The National Democratic Congress NDC.

Certain events in the past might have demanded the use of particular symbols by most political parties in Ghana. For instance, the opposition party originally adopted the umbrella covering map Ghana. Then after the union with smaller parties as to the

Eagle Party and the front party, the National Democratic Congress used the umbrella with the eagle's head on top of it and had it registered with the Electoral Commission of Ghana. Since then the NDC party symbol had to remain the same. Also, the NPP party adopted the use of the female elephant as the party symbol in 1992 when the founding fathers such as Prof. Adu Boahene, Edward Kode Gumah, Mr B. J. da Rocha and Mr J. A Kufour formed the party and registered it with the Electoral Commission of Ghana. Similarly, the convention people's party chose the cock as its political party symbol likewise the peoples' national convention who chose palm tree as their symbol and had them registered with the Electoral Commission successfully.

Again, these parties use their flags in all activities in the country by hoisting party flags in front of their offices thus constituencies, regional and headquarters to alert or inform its members of impending activities. Below is a discussion of animal symbols used in the selected political market in Ghana.



2.3 The National Democratic Congress (NDC)

The National Democratic Congress (NDC) is one of the largest political parties in Ghana a Socialist party that believes in equality and respects all people irrespective of their social, cultural, educational, political, religious status and economic relations in a multi-party environment. This was founded by the late Flight Lieutenant Jerry John Rawlings who had been the military leader of Ghana from 1981 to 1992 upon whose vision and leadership the party was formed and who on the ticket of NDC through elections became the head of state or President of Ghana from 1993 to 2001. They established the 1992 constitution of Ghana.

Ayee, (2011) submitted in his work manifestos and agenda-setting in the Ghanaian election that the NDC as a dynamic political party took cognizance of the various political, economic and social changes that had taken place over the years and mindful of its antecedents produced a coherent political framework that would address the hopes and aspirations of the broad masses of Ghanaians, hence the party's adoption of Social Democracy as its philosophy. By Social Democracy, they mean a belief in the equality and egalitarian treatment of all persons concerning their political, economic, social, cultural and religious relations in the multi-party, multi-ethnic environment and a commitment to progressive politics and the protection of the underprivileged and the upliftment of the socially disadvantaged.

He further said the NDC's brand of Social Democracy, therefore, seeks to marry the efficiency of the market and private initiative with the compassion of state intervention to protect the disadvantaged and the marginalized and to ensure optimum production and distributive justice. As a social party, the NDC is committed to uprooting injustice and alleviating poverty in our society. The NDC laid the foundations and structures that brought peace to the country and set Ghana on the path of democratic rule and stability. The party is a member of the socialist international, a global body made up of nations who share in the philosophy of social democracy. Social democracy with the slogan based on unity, stability and development.

More so, umbrella's as known today is a device that keeps people dry from the rain or getting wet or as a shade from the scorching sun. At durbars, festivals and another ceremonial occasions. These are often displayed over the chiefs, queens and elders of a clan or society though it is virtually used by all. Most often, in the traditional

settings, the top of umbrellas are decorated with a symbolic object which signifies the nature of the clan or people in the society. Similarly, the National Democratic Congress (NDC) party symbol is an umbrella in Akan as 'Kyinii' and 'Akatamanso' as the party prefer which means (an umbrella that covers the entire nation) and incorporated top of it the head of an eagle with side view facing its supporters and its beak yellowish presently in an abstract form. The eagle signifies a protector with stamina, loyalty, devotion, truth very clear, resilience, and attentive eyes keeping watch over the country, the stripes with four colours hence it signifies protection which is the nerve of social democracy. The party has four colours; black, red, white and green converge at one point in that order where all the handles also suggest accessibility whereas the shaft also signifies stability. The canopy represents perseverance or determination whereas the crown at the top means awareness cited (Lartey, 2021).

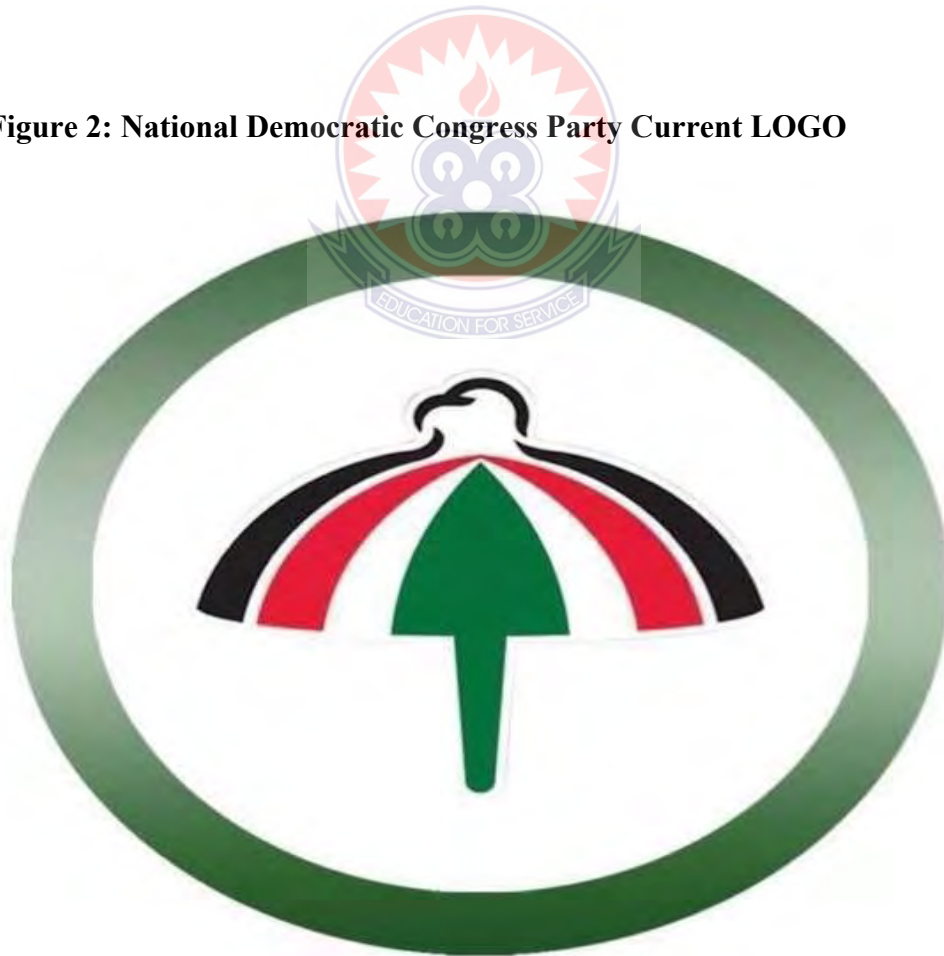
Black signifies lodestar of hope, red symbolizes the sacrifices of the founding fathers of the nation, while white stands for peace, transparency and openness within the party and finally green represents the rich vegetation of the country. As a vibrant or versatile political party, taking into consideration the various political, social and economic changes that had taken place over the years and being mindful of its own past experiences signifies unity and transparency

Figure 1: National Democratic Congress Party Previous Logo



Source: NDC Archives (2010)

Figure 2: National Democratic Congress Party Current LOGO



Source: NDC Archives (2020)

2.4 The New Patriotic Party (NPP)

The New Patriotic Party (NPP) is one of the leading parties on the Ghanaian political market and is a Liberal Democratic party. The party was formed in July 1992, led by Prof. Adu Boahene and succeeded by John Agyekum Kufour who won the presidential election from 2001 to 2009 intending to bring together like-minded citizens of the country so that they may strive for freedom and justice by the appreciation and protection of human rights and rule of law through the practice of true democracy; system of government under which all citizens will be able to contribute to the welfare, peace, and prosperity of our nation and keep its people free from dictatorship, and oppression.

Furthermore, the New Patriotic Party (NPP) is a centre-right and liberal-conservative party in Ghana with the symbol of an African elephant (Osono or Kukrudu). That the party is to see the development and well-being of each individual as views civil liberties and to the objective of development in Ghana cited from (Seini, 2007).

In the Ghanaian context, the elephant is the largest animal in the forest. It symbolizes the royalty, strength, prudence, wisdom and greatness of a particular group of people. Like the proverb which says 'when one follows the path of an elephant, one does not get wet from the dew on the bush'. No one follows the elephant (in the bush) and gets wet by the morning dew' and there is no other animal as huge as the elephant. Hence the elephant symbolizes reliability, power, or a prominent person in society. This I think motivated them to use it.

The elephant of the New Patriotic Party has a combination of blue and white colours with its right leg raised and the trunk also raised towards the name of the party at the top section. The elephant is has been placed in the middle of the entire logo. The NPP Elephant is female, for that reason is kind, tolerant and loving. The elephant has been incorporated in the entire design in a semi-abstract form as compared to the first design which had detailed skin texture. The posture of the elephant shows three legs of the elephant are standing with the right front raised slightly above the ground meaning the elephant is in motion. It is believed to be the reason to which the party adopted the slogan we are moving forward in the 2008 presidential and parliamentary elections in Ghana.

Figure 3: New Patriotic Party Past Logo



Source: NPP Archives (2010)

Figure 4: New Patriotic Party Current Logo



Source: NPP Archives (2020)

2.5 The Concept of Symbols or Symbolism

Symbolism is a complex and often indirect subject to understand for this reason Wekesa (2018) in his submission cited an article by Nyokabi and Wabwire (2012) entitled "Why the choice of political party symbols can no longer be ignored" he further continued that observe as elections draw near, emotions heat up and so aspirant use all manner of tactics to seek political support. The appearance of symbols is found to convey a message which cannot be verbally modest terms. Womack (2005) offers a concise and easy-to-read overview of the power and meaning of symbols in all human society. She investigated the use of symbols that can be found in the language of politics, religion, culture, literature, sports and music. Symbols are logically involved in human communication, for example, a

symbol is intentionally employed in the communication process where it is related to meaning. In defining symbolism, literary devices say symbolism is used to signify ideas and qualities, by giving them symbolic meanings that differ from their literal sense. It is an object representing another, to give an entirely different meaning that is much deeper and more significant. For example, the dove is a symbol of peace. According to Wekesa (2018) cited Amenuke et al. (1989), symbols play major roles in every aspect of our live-traditionally, socially, religiously, politically and economically. And that in politics, symbols serve as a means by which electorates are identified as a people. Therefore these symbols represent basic principles and philosophies which are guided by the masses.

Likewise, Atiase (2012) cited Fleming (1986) definition which says a symbol is a form, image, sign, or subject for something else. Consequently, a symbol as an image or sign that represents something else, because of convection, association or resemblance cited Atiase (2012). Therefore human feelings are mediated by conceptualization, symbols and language that go far beyond simple signs by making use of these. Scholars and other people often consider symbols to be synonymous with signs because symbols are the type that often communicates.

In most parts of the world, political parties associate themselves with peculiar symbols, primarily to aid the electorate in identifying, recognizing and remembering the party from the other. These emblems and colours are used to make political parties participate in national elections and also promote democracy. Symbols are so much important that to date colours and symbols identify one party from the other. As said earlier, symbols and colours can be very important when a majority of the electorate is illiterate.

Moreover, the combination of symbols and colours of a party becomes an easy way of recognizing it from the other and in helping these voters to cast their vote respectively. In every election year, it is widely observed that paraphernalia with its party symbols and colours enhance the various political campaigns across the country. Some of these paraphernalia includes t-shirts, flags, scarf, bangles, among others. These are also used to decorate campaign grounds, meetings and other places without having knowledge and knowing the symbolism of their parties' identity colours and symbols.

Nearly all political party's associate themselves with specific colours and symbols, primarily to aid voters in identifying, recognizing and remembering the party. Branding is particularly important in politics where most of the population may be illiterate so that someone who cannot read a party's name on a ballot can instead identify that party by colour or its emblem. The symbols also help dozens of participating parties to differentiate themselves from one another, while making it easier for voters to make their choice in a community, district or country where almost all of the population is illiterate.

However, associations between colour and ideology can also be inconsistent hence parties of similar ideology in different countries often use different colours and sometimes competing parties in the country may even adopt the same colour.

Reflecting an increase awareness of the importance of colours today. Colour evoke different emotional reactions though some reaction is subjective, colours have common characteristics which coincides with most people. Memories or personal preferences also affect colour perception. In the period between election campaigns, the party activities are highly dormant with the use of it

2.6 Totems and their symbolic meanings

Goswami (2018) referenced E.A. Hoebel, a renowned professor of Anthropology, defined a totem as “ an object often an animal or a plant, held in special regard by the members of a social group who feel that a peculiar bond of emotional identity exists between themselves and the totem” (Sharma, 2007). Ones more, as a spiritual object, of a group of people, totem is well endowed in Africa, Europe, Asia and the Arctic region. In primitive society, the totemic animals were revered because they symbolized the unity of their social groups and express their collection consciousness”. Leeuw, (2014), a Dutch historian and philosopher of religion, summarized the concept and definition of totem as:

- Group bear the name of the totem
- Totem denotes its ancestor

Totem involves taboos, such as; prohibition against killing or eating the totem, except in specific circumstances or under special conditions and (ii) prohibition against intermarriage within the same totem.

Totems are significant in the social political and spiritual realms of the society cited Alun, (2005). Asare, Howard, and Peligah (2014) cited Singulair, et al (2006) who addressed that totemism is part of the socio-cultural life of Africa. Tribes, villages, chieftaincy, political parties, some social clubs and the nation at large. Traditional norms, sanctions, and customs sustaining wildlife needs to be carried out; traditional norms, sanctions developing into byelaws must be codified by District Assemblies (Claude, 1991; Nukunya, 2004). Also, Asare, Howard, and Peligah (2014), asserted that every member of the totemistic group has a common bond and aspiration with colleagues and shares a common appellation. Totemism can thus be exploited as a

tool for galvanize or bring about solidarity in the human society particularly, in Africa for biodiversity conservation. It is like sounding a war cry to awaken the cultural instinct for the protection and defense of the animals or totems, which are held in high esteem, but are in danger of extinction. They continued that societal cultures should ensure that man and animal live harmoniously with nature. To win the war against the destruction of our totems, there must be the establishment of ecotourism using totems as the focus; the review of wildlife laws to enable traditional authorities to manage wildlife and the introduction of an annual wildlife focus; farmer award.

Moreover, in some of the communities, totems are gracefully displayed at the entrance or inside the chiefs' palace or homes. In Ghana, at functions or any traditional gatherings with chiefs, the linguists hold the chief's staff with the totem at the top of it. Similar, the umbrella used by the chief's and queen mothers symbolizes something depending on the occasion also some of the official chairs of the chiefs are designed in the shape of the totem. For instance, in Kyebi at Akyem-Abuakwa South statues of leopards are used to decorate the entrance of the palace, the chief's seat and even the skin of the animal used to customize the cloths, the traditional sandals. These emblems serve as a means of unity which influenced the actions of the people on festive and other occasion. The origin of some of these state emblems (Freud, 2004) is lost in antiquity, however, they helped to distinguish the various tribes, clans, communities and their characteristics.

In Ghana, the National totems in the coat of arms are two tawny eagles. As Asare, Howard and Peligah (2014) high lights that the United State of America also uses an eagle. Political parties in Africa use totems as symbols for their identification. The New Patriotic Party (NPP), of Ghana has the elephant as its totem similar to that of

the Republican of the United State of America. Totems are used widely by other social groups and organization in Africa. Certain animals are used to symbolize the strength of football teams. In Cameroon, the national football team is called “Indomitable Lions” whilst the Nigerian national male football team is known as the “Green Eagles” and their female counterparts, the “Falcons”. In Senegal, the national soccer team, “Desert Foxes” with that of Togo known as “The Sparrows”. At the club levels, many football clubs similarly use animals as symbolic totem. Likewise, the Asante Kotoko Football Club of Ghana has “Kotoko” (the porcupine) as its totem.

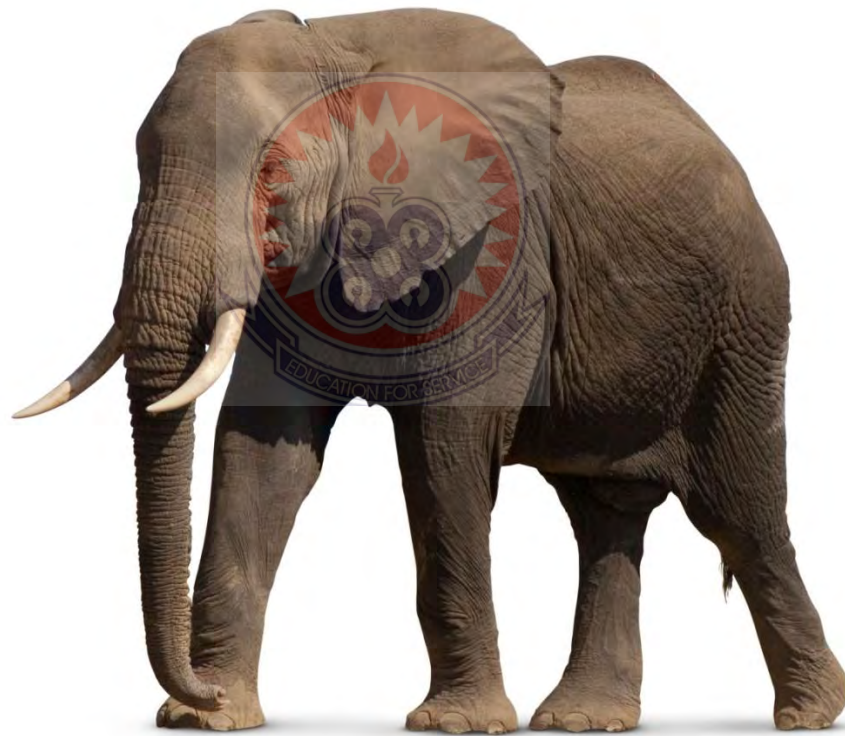
The use of elephant as a totem is very common through the world. The Zulus of South Africa are known to address their King as “Great Elephant” or “Powerful Elephant” in Asia, the Buddhists consider the elephant to be an appropriate symbol of their founder or spiritual leader, “Guatama Buddha”. It is known that the totem system protected the totem species, and those associated with them and is very effective form of conservation of wildlife. However, Streiger, (2008) many people today deliberately distance themselves from their past because they believe that tradition culture is backward or retrogressive cited (Asare, Howard, and Peligah 2014). It is important to note that totems are educational materials in the traditional fraternity that require one to devote his or her time to learn.

Totems are meant for identification, adding that the town totems are proverbial symbols which carry a hidden message, doctrine or powers of a king or the traditional are (Gyesi, 2013). Linguist staff that are used to sermon people the places.

In a nutshell, totems are emblems of a group of people or an organization with common values and aims. These totems can be animals, and plants that have close relations with humans and living harmoniously. It speaks about strong bonding of the tribe with animals, trees, rock and plants. However, the totemic belief is not only an integral part of their socio-cultural, spiritual and religious behaviour but also a message of living in co-existence with all objects in the universe, has soul or spirits.

Example of some totems used in Ghana and as political symbol

Figure 5: Elephant



Elephant: is the largest animal in the forest. It symbolizes greatness, royalty, intelligence, wisdom, majesty, good luck, loyalty, strength, and other noble qualities and reliability. In addition, intelligence, wisdom, majesty, good luck, loyalty, strength, and other noble qualities. There is a proverb that says 'when one follows the path of an elephant, one does not get wet from the dew on the bush'

Amenuke et al 1991). Therefore the elephant is also a symbol of reliability. Similarly, the Asante people, who hail from the area, that is southern Ghana, Côte d'Ivoire, and Togo, believe that elephants are reincarnated from former chiefs (Stanton 2021).

Figure 6: Dove



Dove is a symbol of hope, peace, devotion, message, grace, purity, gentleness, wisdom, understanding and human spirit. As a breathtaking symbol of new beginnings and blessings for peace, love and fulfillment of dreams, doves come as a symbol of starting a journey of spiritual growth and renewal, to let one know that he/she is not alone and that great spirit is at their side each step of the way and as well for finding guidance and direction as a person navigate his path. These gentle creatures have a magnificently spiritual depth to them, so when they show up in

your life be prepared to venture into the spiritual depths of your own existence Garth, (2021). They tend to stir up the deeper meanings of life, making their interpretation unique to the individual.

Furthermore, a totem animal, those belonging to this group are ambassadors of peace. Those around these people are naturally drawn to them and come to them for comfort from the storm, to find peace and understanding.

Figure 7: Cock



Cock: According to Asare et al (2016) cock depict holds key to the world. The crow of the cock opens up a new day this totem depict alertness, and time conscious. They demonstrate that sameness is not always good, utilize their current resources and helps others to discover potentials where one least expected.

Figure 8: Eagle



Eagle: is a symbol of alertness, protector, bravery, unity, dignity, insightful, wisdom, strength, beauty and power. As a chief of all the winged creatures, an eagle totem means divine. From Garth (2021), the eagle represents leadership and authority, and those who make this their spirit animal are born to be leaders and high achievers. They are visionaries who believe in the power of expanding their self-discoveries and striving to reach greater personal freedom.

Those who possess this totem can achieve heights of success beyond hesitation and comprehension. People with this totem are quicker in actions, responsible, shows how to connect with intuition and higher spiritual truths.

Figure 9: Porcupine



Porcupine is the principal totem in Ashanti region which denote courage, strength, wisdom and beauty of the Asante Kingdom (Cromwell and Gyimah 2021). The totem porcupine, to many in Ghana and abroad, the word “Kotoko”, represents the Asante army for being fearless in their attack on enemy. The Asantes were once an oppressed group of people. But together, they formed a formidable team led by their King to gain independence (Cromwell and Gyimah, 2021). Therefore, chose the porcupine as its totem. They turn to be hard on the outside but very soft on the inside.

Figure 10: Leopard



Leopard totem brings means of resourcefulness, endurance, and awareness power, instinct, beauty, aggression, agility, and mystery. People with this totem show strength, courage, and ambition and are also regarded as warriors. The Akyen for instance, have leopard in their traditional emblem Narko (2018). Lastly, they are ambitious vigilant and hardly warriors.

Figure 11: Palm tree



Palm tree signifies elegance, agility, toughness, height and relaxation. Palm tree has been used here to symbolize an antidote to the great power and strength of the elephant Ayiku (1998). Those who totem is coconut tree are zealous and are able to stand all conditions no matter what. They do not disappoint others.

2.7 Colour Symbolism in Ghanaian Politics

In every society, colour is tied to culture; so it has become a way of life to such an extent that societies and groups have assigned meanings to colours. Colours are used to initiate recognition and identification in terms of the election. In Ghana and

elsewhere, colours have commonly accepted meanings or significance called colour notion or symbolism. These meanings are mostly based on philosophical, psychological and religious or spiritual connotations related to life. Colour meanings have been widely researched in various disciplines like psychology, design, science, linguistics and marketing. These meanings help readers to appreciate political party colours. They are also used to represent political stance, many colours have now become associated with ideology rather than personality and social movement throughout history.

Parties choose colours taking into consideration existing implicit embodied meanings and culturally associated meanings. Therefore, sometimes they rely on national colours that turn to trigger immediate recognition and also others base theirs on traditional colours while others too may choose new colours with uniquely symbolic meaning; the socialist has consistently embraced red which is related to the blood of those who toiled for the nation. The use of colour contributes immensely to the creation of a tenacious party image, party loyalty among its followers, and evoking team spirit. Colours associated with institutions, and organizations and ideas assume new meanings, which are learnt with long term effects.

White; shows victory, joy, holiness and perfection of God are used by parties in the activities they part take by claiming victory especially during elections. All political parties in Ghana use or have a touch of white in their flag. For instance, in the 2020 November 7th elections, the NDC claimed victory as the NPP and did not concede defeat after the court dismissed the case. Red; suggest strength, energy, passion, speed, excitement and vitality. These are portrayed in the various parties in the way they collectively carry their message with passion and the love they have for the

parties. This in a way or the other trigger these politicians to go to the length and breadth even if it means sacrificing for the parties. An example is a way the NDC General Secretary Johnson Asiedu Nketia (General Mosquito) always speaks passionately about the party touching its members. In Ghana, colour meanings differ from one society to the other depending on how they are used. These parties are The New Patriotic Party, The National Democratic Congress, The People's National Convention and The Convention Peoples Party as follows;

Red: in marketing, red is classic colour for sales which invoke strong feelings that lead to action and represents sacrifice, struggle, passion demonstrated by the founders of the various parties.

Black: as used by NDC make a good inclusion to the colours and represents national pride; almost as the same vibe excluded in the black star in the National flag.

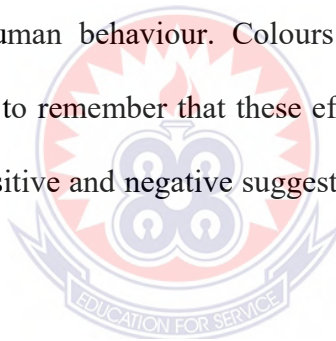
Blue: depict peace, calmness, tenderness, unity, intellect or intelligentsia, trustworthy and love. As the saying goes united we stand divided we fall, so does the various political groups in order for followers to trust their loyalty to vote for them, they would not do anything to jeopardize their integrity into gaining power. It is used by NPP intensively.

Yellow; signifies confidence, prosperity, wealth, and the rule of God. Among the parties stated above GCPP, ACP, and GFP exhibit this colour in their logos. It portrays the wealth of our land, rich in minerals such as gold, diamond, bauxite, cocoa, oil just to mention a few. From the marketing perspective it is a colour used to instill a sense of trust and, reliability and confidence.

Green; denotes in marketing, as in politics, green denotes freshness, sustainability, and eco-friendly options that blend its party members to collaborate in decision making that brings out clear serenity in the various parties. An example is Ghana Freedom Party (GFP) they welcome everybody young or old since the founder and leader is a farmer, whatever would cultivate growth in Agriculture they are in. Black; symbolize strength, ignorance and antiquity. NDC has a strip of it and the NDP has also encapsulated on the Adinkra symbol 'Gye Nyame' that talks about the strength and history of its party.

2. 8 Colour Psychology and Positive Emotional Effect of Colours

According to Sushma, and Tavargai, (2016) colour psychology is the study of hues as a determinant of human behaviour. Colours can indeed influence a person; however it is important to remember that these effects differ between people. They further deliberate on positive and negative suggestions on colours as well. These are as follows:



White: In some eastern parts of the world, white is associated with mourning. White is also associated with creativity (white boards, blank slates). It is a compression of all the colors in the color spectrum. For most of the world this is the color associated with purity. White is total reflection. In effect, it reflects the full force of the spectrum into our eyes. Thus it also creates barriers, but differently from black, and it is often a strain to look at. It communicates, "Touch me not!" White is purity and, like black, uncompromising; it is clean, hygienic, and sterile. Visually, white gives a heightened perception of space.

Positive effect: purity, innocence, cleanliness, sense of space, neutrality, and mourning in some culture or society.

Negative effect: Sterility, coldness, barriers, unfriendliness, elitism.

Black: Black clothes make people appear thinner. It's a somber color sometimes associated with evil. It is the color of authority and power, stability and strength. It is also the color associated with intelligence. In the western hemisphere black is associated with grieving. Black is a serious color that evokes strong emotions; it is easy to overwhelm people with too much black. It creates protective barriers, as it absorbs all the energy coming towards you, and it enshrouds the personality. Black is essentially an absence of light, since no wavelengths are reflected and it can, therefore be menacing; many people are afraid of the dark. Positively, it communicates absolute clarity, with no fine nuances. It communicates sophistication and uncompromising excellence and it works particularly well with white. Black creates a perception of weight and seriousness.

Positive effect: authority, power, strength, evil, intelligence, thinning/ slimming and death or mourning.

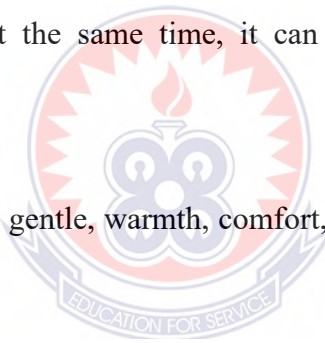
Negative effect: Oppression, coldness, menace, heaviness.

Gray: is most associated with the practical, timeless, middle-of-the-road, solid things in life. Too much gray leads to feeling mostly nothing; but a bit of gray will add that rock solid feeling to your product. Some shades of gray are associated with old age, death, taxes, depression or a lost sense of direction. Silver is an off-shoot of gray and often associated with giving a helping hand, strong character. A virtual absence of colour is depressing and when the world turns grey we are instinctively conditioned to draw in and prepare for hibernation. Unless the precise tone is right, grey has a dampening effect on other colours used with it. Heavy use of grey usually

indicates a lack of confidence and fear of exposure Positive effect: neutral. Timeless, and practical. Negative effect: Lack of confidence, dampness, depression, hibernation, lack of energy.

Red: Red is the color of energy. It is often where the eye looks first love. People surrounded by red find their heart beating a little faster and often report feeling a bit out of breath. It's the absolute wrong color for a baby's room but perfect to get people excited. Wearing red clothes will make you appear a bit heavier and certainly more noticeable. Red is the symbol of life. Red is not a good color to over use but using a spot of red in just the right place is smart in some cases Red is strong, and very basic. Pure red is the simplest colour, with no subtlety. It is stimulating and lively, very friendly. At the same time, it can be perceived as demanding and aggressive..

Positive effect: romance, gentle, warmth, comfort, energy, excitement, intensity, life and blood.



Negative effect: Defiance, aggression, visual impact, strain.

Orange: Orange is associated with a new dawn in attitude. The most flamboyant color on the planet! It's the color tied most this fun times, happy and energetic days, warmth and organic products. It is also associated with ambition. There is nothing even remotely calm associated with this color. Orange is stimulating and reaction to it is a combination of the physical and the emotional. It focuses our minds on issues of physical comfort - food, warmth, shelter etc. - and sensuality. It is a 'fun' colour.

Positive effect: happy, energetic, excitement, enthusiasm, warmth, wealth, prosperity, sophistication, change and stimulation.

Negative effect: Deprivation, frustration, frivolity, immaturity.

Yellow: It is emotional. In this case the stimulus is emotions, therefore yellow is the strongest colour, psychologically. Cheerful yellow is the color of the sun, associated with laughter, happiness and good times. A person surrounded by yellow feels optimistic because the brain actually releases more serotonin (the feel good chemical in the brain) when around this color. It is the color associated with optimism but be careful with yellow; when intense, it is the color of flames and studies show babies cry more in (bright) yellow rooms and tempers flare more around that color too. It has the power to speed up our metabolism and bring out some creative thoughts (legal tablets are yellow for good reason!). Yellow can be quickly overpowering if over-used, but used sparingly in the just the right place it can be an effective tool in marketing to greater sales. Some shades of yellow are associated with cowardice; but the more golden shades with the promise of better times

Positive effect: happiness, laughter, cheery, warmth, optimism, hunger, intensity, frustration, anger and attention.

Negative effect: Irrationality, fear, emotional fragility, depression, anxiety, suicide.

Green: It is the traditional color of peace, harmony, comfortable nurturing, support and well-paced energy. A calming color also that's very pleasing to the senses. Dark forest green is associated with terms like conservative, masculine and wealth. Hospitals use light green rooms because they are found to be calming to patients. It is also the color associate. Green strikes the eye in such a way as to require no adjustment whatever and is, therefore, restful. Being in the centre of the spectrum, it

is the colour of balance - a more important concept than many people realised with envy, good luck, generosity and fertility.

Positive effect: natural, cool, growth, money, health, envy, tranquility, harmony, calmness and fertility.

Negative effect: Boredom, stagnation, blandness, enervation

Blue: is the colour of the mind and is essentially soothing; it affects us mentally, rather than the physical reaction we have to red. Strong blues will stimulate clear thought and lighter, soft blues will calm the mind and aid concentration. Consequently it is serene and mentally calming. It is the colour of clear communication. Blue is the world's favourite colour. However, it can be perceived as cold, unemotional and unfriendly.

Positive effect: calmness, serenity, cold, uncaring, wisdom, loyalty, truth, focused, and un-appetizing.

Negative effect: Coldness, aloofness, lack of emotion, unfriendliness.

Purple: It is highly introvertive and encourages deep contemplation, or meditation. It has associations with royalty and usually communicates the finest possible quality. This color stimulates the brain activity used in problem solving. However, when overused in a common setting it is associated with putting on airs and being artificial. Use purple most carefully to lend an air of mystery, wisdom, and respect. Young adolescent girls are most likely to select nearly all shades of purple as their favourite color.

Positive effect: royalty, wealth, sophistication, wisdom, exotic, spiritual, prosperity, respect and mystery.

Negative effect: Introversion, decadence, suppression, inferiority.

Brown: It has associations with the earth and the natural world. It is a solid, reliable colour and most people find it quietly supportive - more positively than the ever-popular black, which is suppressive, rather than supportive. Brown usually consists of red and yellow, with a large percentage of black. Consequently, it has much of the same seriousness as black, but is warmer and softer. It has elements of the red and yellow properties. This color is most associated with reliability, stability, and friendship. More are likely to select this as their favorite color. It's the color of the earth itself "terra firma" and what could represent stability better. It too is associated with things being natural or organic. Caution however, for in India it is the color of mourning.

Positive effect: reliability, stability, friendship, sadness, warmth, comfort, security, natural, organic and mourning.

Negative effect: Lack of humour, heaviness, lack of sophistication.

Pink: It represents the feminine principle, and survival of the species; it is nurturing and physically soothing. Too much pink is physically draining and can be somewhat emasculating. Being a tint of red, pink also affects us physically, but it soothes, rather than stimulates. Interestingly, red is the only colour that has an entirely separate name for its tints. Tints of blue, green, yellow, etc. are simply called light blue, light green etc. Pink is a powerful colour, psychologically.

Positive effect: romance, love, gentle, calming, agitation.

Negative effect: Inhibition, emotional claustrophobia, emasculation, physical weakness.

2.9 Role of Colors in Design

- Colour affect people's perception of a new or unknown company.
- It trigger emotions of people.
- Colours help to entice the vision of people.
- Colour group elements together or isolate them.
- It carry specific meaning in peoples mind.
- It signal the reader where to look.
- It also create an image or impression.
- Organize and disseminate information to the general public quickly

In conclusion, colour is a non-verbal form of communication and the emotional effect of clour is influenced by several factors such as past experience; religion, culture, natural environment, gender, race, and nationality. Also it is used widely in marketing and branding. Colour is a necessary guide og the human's existence as its perception is given by nature, it is used in many areas such as communication, signal, mental and physical expression of one's state.

Furthermore, colour can assist in attracting new customers or sympathizers to a particular political party in Ghana. Meanwhile, it is believed that some customers remember presentations and documents better when colour is used. Some individuals also believe colour makes them appear more successful. Some companies or firms think colour gives a competitive edge over their counterpart. Therefore, spikes their business.

2.10 Theory of Visual Rhetoric

Visual rhetoric is a term used to describe visual imagery that is employed for effective communication through its visual elements such as typography, images, and texts. In a handbook of *Visual Communication: Theory, Methods, and Media* by Foss (2005) at the University of Colorado at Denver. She argued that “not every visual object is visual rhetoric. What turns a visual object into a communicative artifact—a symbol that communicates and can be studied as rhetoric—is the presence of three characteristics. In other words, three markers must be evident for a visual image to qualify as visual rhetoric. The image must be symbolic, involve human intervention, and be presented to an audience for the purpose of communicating with that audience”.

A form of persuasion that influences people in their decisions through the use of symbols before election that does not follow only verbal or text. In that, when it comes to visual imagery, people's form of understanding may vary. Thus is having different perception about a symbol. Visual rhetoric, as a theory is to help people or party supporters to understand the dimension of symbols or reflect the meanings of symbols to its ideologies and also to its nature and function in the environment that may span beyond boundaries.

Likewise, semiotics theory is not only limited to written or spoken words but also a form of communication through the use of signs and symbols. This form of communication may involve different frameworks for conveying meaning to its audiences.

2.11 Ghanaian Electorate

Bestowing Appadorai (2004), those who are qualified by the law of the state to elect members of the legislature form the electorate. He carried on that there is no uniformity in modern states regarding the constitution of the electorate. The researcher agrees with the definition and adds that the country is split into different constituencies, each of which has a varied number of people in them, and this electorate votes for their preferred politician.

The broad distinction is between countries in which the right to vote is given to all adult citizens. To others in which the right to vote is restricted to adult-only those who possess specified qualifications in respect of race, property or education. Undeniably, in the United States of America, Britain, Germany, Canada, Australia, India, Russia are instances of the former; although South African of the concluding.

In other parts of the world, those who cannot or those who are unfit to cast their vote (such as persons of unsound mind and criminals) are disqualified of which Ghana is of no exception. Appadorai (2004) debates that the point naturally arises as to the principle on which a country may divide in favour of adult or restricted suffrage; or having decided against adult suffrage, its ground for particular loud of restriction such as property, education, or sex.

Providentially, in Ghana, this is not the case. It was widely held by philosophers in the nineteenth century that every individual had the inalienable and sacred right to participate in the formation of the law and that no one could be deprived of this upon any protest. The Declaration of the rights of man asserted; the law is an expression of the will of the community; all citizens have the right to conquer, either personally

or by their representations in its formation. However, it must be noted that the age at which a person is considered to be an adult for voting varies from state to state.

In liberal democracies, voting and the vote represent the strongest decision-making available to voters. Consequently, debates on voting systems and the right to vote hold such significance because they can contribute to empower or disempowerment of citizens as holders of sovereignty. A look into the past discloses that voting have been cut several times, while the pool of persons eligible to vote has also expanded. In US, Britain, and Russia it is eighteen (18) years just like in Ghana. In Germany, the age stands as twenty, in Norway, twenty-three, in Denmark, in India twenty-one and Japan twenty-five. Therefore, the impact of political party symbols and colours on the electorate in other countries varies from one country to another. For instance, in most European countries, such as Germany, France, Great Britain, Sweden the use of symbols and colours is minimal in the 21st century as compared to many years ago. This can be linked to their high literacy rates in those countries than high illiteracy rates in Ghana. The same can be attributed to many countries in Asia, North and South Americans.

The researcher concludes that the Ghanaian electorate should know the symbols and colours and what their party stands for to make an informed decision as the trend in other parts of the world differs.

2.12 Colour Blindness and Ghanaian Electorate

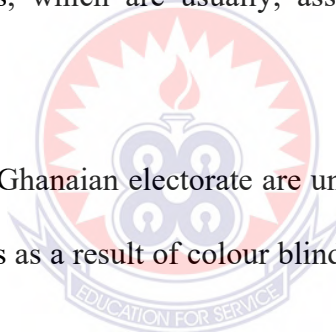
Colour blindness is when voters are unable to see colour in a normal way. When many are unable identify their party colours from another with same party colours yet varied arrange and designs. Even though, there might be commonality in terms of some colours their design varied significantly. From the Electoral Commission,

rejected papers have gone to either side of the two most dominant parties and could have avoided the run-off if most electorate had cast their votes adequately against their flag bearers.

Colour blindness is not a form of blindness at all, but a deficiency in the way you see colour. Colour blindness are people who have difficulty in distinguishing certain colors, such as blue and yellow or red and green. Colour blindness, can happen in two folds:

- **Atypical:** The ability to only see very clear colours.
- **Typical:** those who are completely unable to discriminate between any colour variations, which are usually, associated with other severe vision impairments.

It is assumed that most Ghanaian electorate are unable to cast their vote properly to their respective aspirants as a result of colour blindness and inability to identify with party symbols.



Recently, theorists drew most of their data about colour and colour perception from their own experience of colour. Although personal experience is a valuable source, in fact a good deal of information relevant to abstract philosophical questions about colour and the world as revealed by science is to be found in the work of colour scientists. It can be deduced that colour blindness is striking disorder or deficiency to distinguish between colours.

2.13 Branding

The concept of branding is mostly known within the commercial world as the marketing tool that enables customers to make product and services choices using

functional and emotional qualities which may be found acceptable. The notion of branding is not limited to goods only but also integrated to human institution or organization. Brands are names of products and services. Tuskej, Golob, and Podnar, (2011) assert that brands are the core mechanism through which corporations build long-term loyal consumer relationships. Veloutsou (2015), shared his view that brands are useful to customers by making consumer choices easier, and are useful for corporate success by increasing consumer brand loyalty and repeat purchases. Meanwhile, unlike other advertised items in the marketplace, brands are unique in that they are not under the sole ownership and control of marketers. The value of a brand is dependent on the public's experiences and perceptions of it (Scammell, 2007).the "twist," or a consumer- generated brand evaluation, is developed based on criteria outside of the marketer's controlled sources (Veloutsou, 2015).

In today's marketplace of media bombardment and fractured target audiences, it is ever more important for brands to accommodate consumer's demand of value-for money, expectation of corporate social responsibility, and the need for emotional engagement with the product or service. (Scammell, 2007). Again, she further said the concept of branding has intellectual appeal because it is not just a "convenient and fashionable term for image," (p.1) but rather offers analytical value by considering "a layer of emotional connection that operates over and above the functional use-value of a product" cited (Scammell, 2007,p 2). Veloutsou (2015), further assert that brands are useful to customers by making customers choices easier and are useful for corporate success by increasing consumer brand loyalty and repeat purchases.

In the meadow of political brands Nielsen (2016) defines political brands as, “political representation that are located in a pattern, which can be identified and differentiated from other political representations” (p. 71). This is critical area of study due to Scammell (2007) assertion, that the concept of branding has become so integral to politics that it is now the new permanent campaign. Whiles argues that the concept of branding, rather than that of permanent campaign, is more useful way to understand political campaign communication. Therefore, in politics, sugar coated words are used during campaigns to win more votes. Also, political branding helps political consumers understand more quickly what a party or candidate is about and create a feeling of identity with the party or it’s create a trusting relationship between political elites and electorate.

According to Acquah (2015). In another example, in another speech, NDC demonstrates what Dean and Croft (2001) referred to as political branding to create a sense of belonging and identification with the audience. This branding strategy is known as “brand association”: the process through which a political brand is able to project a certain reference point in the minds (Mensah, 2011: 75). This offers the party an opportunity to build a clear identity and engage with the audience in a meaningful way by announcing to their audience that NDC as a party represents the interest of every Ghanaian. The examples below confirm this assertion:

Example 57.

President John Dramani Mahama has stated that the National Democratic Congress (NDC) is the only party that represents the interest of all Ghanaians without any discrimination irrespective of one’s political and religious affiliation or ethnic background.

From the excerpts above, the brand story that is coming from the president focuses upon the people in the North (the three northern regions: Northern Region, Upper East and Upper West) and highlights the notion that the NDC represents the interest of everybody including the minority tribes and groups as well as people of different religious and ethnic backgrounds. This pathos appeal is designed to enable NDC to associate with the people in the northern part of the country through party identification, highlighting the fact that no matter the ethnic background or religious affiliation of the individual, the NDC gives equal opportunity to everyone. Of note, the use of religion and ethnic background in the example 61 brings into focus Mensah's (2011: 185) observation about how party identification was managed in 2000 election campaign. He remarks, "most recurring themes of framing were ethnic, and religious group identification".

This is prudent because in politics a sense of belonging through party identification has been in evidence since within the "rival culture" of NDC and NPP lies the prevailing perception that has identified NPP with the Akan tribes. This charge of the NPP being sectarian has been proved contrary by the findings of Mensah (2011:185) when he observed that the NPP "'see itself in all the ethnic and religious groups' in Ghana". Thus, the NPP sought to invent and project to the electorate a 'unified self' in the 2000 election campaign, "using a number of instruments such as the formation of the Nassara Club and the deliberate selection of party officials for press conferences and as speakers at campaign events". Although findings from Mensah (2011) refute this notion, the NDC continued to intimate:

Example 58

Akufu-Addo is desperate to mobilize support and he has played the ethnic card, referring to the NPP as 'we the Akans' urging his supporters to "all die be die"

Therefore, when Mahama was selected after the demise of Professor Mills, NDC sought to increase the notion of a brand community through party identification and membership of the people in the north. At this time, there was an urgent need to appeal to the emotions of the people in the north by highlighting the image and the brand story of the NDC that could let the audience identify themselves with the party. This pathos appeal will unleash the proud feeling of the Northerners and thus will enhance the attraction of new audience and help maintain the loyalty of the old ones. This claim agrees with Michealsen's (2015: 16) belief that "emotions play a key role in situations when voters are deciding their preference for change or for the status quo". Thus far, the party's mastery use of brand community through political branding helps the party to emotionally create affinity amongst old members and the party and seize, build and sustain the support and loyalty of new members.

The party further narrates the process through which President Mahama became the leader of the NDC for the impending election.

Example 59

A group of NPP supporters who said they have defected to the NDC because of the opportunity given to the people of the North, explained that they realized when the late President Mills was the Vice President under the former President Rawlings, the NDC gave him the chance to rise to the level of President because of his experience. After the demise of the late President Mills, the NDC have been able to let his Vice, John Dramani lead the party, without commenting about the fact that he comes from the North.

In an attempt to build a strong and positive candidate-voter relationship between Mahama (the new leader) and the old party loyal voters, the party traditionalized leadership succession procedures of the NDC after the demise of the late president

through the mastery use of political branding. So when Mahama was selected the leader of the NDC and familiarizing activities began in earnest, the party needed a branding story that said that the succession tradition of the NDC is devoid of discrimination, specially, with regards to where one comes from or the tribe to which one belongs. This pathos appeal unleashes the audience's pride and makes them positive about the NDC and its leaders because every member of the party, including the audience has equal opportunity to lead the party provided the person has the necessary experience to do so. This collaborates with Mensah's claim that people join or vote for a party considering a number of factors including "the party's history, social relationships with its leaders and followers, and its ideological positions on the issues of concern" (Mensah's, 2011: 11); these, he asserts, are some of the factors around which parties aggregate votes.

In another front, Mahama conveys a brand image, largely based on NDC's political tradition that makes Mahama a legitimate successor of Professor Mills thus: vice-president rising to the presidential seat when the need arose. The underlying appeals in this message are the integrated brand images it creates for Mahama and the NDC. These appeals are tailored to present Mahama as the most competitive product with specific ambition or qualities and the NDC, with a specific lifestyle preference or tradition that enables both entities have a shared aspiration in the impending election. In effect, evoking these emotional landmarks in the audience, the party accentuates Dean and Croft's (2001) belief that the consistency of the political party's product offering is crucial to electoral success in politics.

There was the need to be coherent in their presentation of Mahama to the people of the North and the entire party supporters and sympathizers. A message was thus

contrived to avoid any gap that could exist amongst NDC, the audience, and the presented brand, President Mahama. The party states:

Example 60

The NDC party has made the people of the North feel very proud, saying irrespective of where one is coming from, provided the person can deliver to the satisfaction of the good people of Ghana, the NDC party would let the person lead them.

Now, branding NDC as a political party with the unique tradition that does not discriminate against anyone or any tribe is enough emotional brand that will evoke pride in the audience, but what the party does was to add a further element to the brand story. Thus far, the party employs the technique of segmentation, which is, according to Michealsen (2015), the section of voters that the campaign targets. By employing this technique, the party evokes pride and hope in the audience of the North and persuades them that the NDC has their interest at heart and it has demonstrated that by selecting John Dramani Mahama, who is one of them to lead the party. This is integrated in the expression: *the NDC party has made the people of the North feel very proud...* This increases audience's enthusiasm which, according to Veoller (2005), is a powerful rhetorical tool which enables politicians to act upon a number of positive emotions. That said, the message of the party incites the audience to feel proud and hopeful and also provides inspiration for supporting President Mahama. This assertion is consistent with Veoller's (2012: 9) observation, "pride and hope directly relate to an individual's sense of enthusiasm". This definition of emotion seems limited but the two emotional responses (pride and hope) form part of Nancy Henley's (2009) list of the top ten positive emotions which, she argues, encompassed within the realm of positive pathos and therefore

have to be utilized within the context of political discourse to create a feeling of enthusiasm amongst political voters.

All told, the brand image of Mahama, the campaign conveys, relies on traditions, values, and norms that identify the NDC as a party. In most of the messages, the party deals with the indiscriminate succession procedure which disregards where one comes from and/or one's ethnic background. However, the mode of selection is through apprenticeship, which Mahama had gone through under the leadership of Professor Mills. Through the brand story, Mahama is portrayed as a proven and trustworthy leader. This process of building political identity on the candidate's attributes is a consequence of the increasing voter disassociation from political institutions; making parties consider building brand identities around their electoral candidates' attributes (Mensah, 2011). As argued elsewhere, this approach possesses the potency to create a memorable, emotional, as well as functional picture in the minds of the electorate (Needham, 2006, as cited in Mensah, 2011). This campaign message conveys feelings of optimism and solidarity. Mahama hailing from amongst the common people in the north helps bridge the gap between the NDC and the people in the North. I now turn my attention to the discussion on logical appeal forms used by politicians in their campaign messages.

2.14 Political Marketing Behavior

Political marketing is the marketing ideas in relation to politics through campaigns, rallies just to mention a few. In political marketing, politics have identity by itself and to affect the manner in which (consumers) electorate respond in the campaign domain through advertising. Brand identity however is how company is identified through its communication and promise to audience or simply the face of a company or brand. It is characterized by visible elements such as colour, typography, logo,

message and actions, culture, design, and mission of the company that identify, allows customers to remember and distinguish the brand in consumers' minds from dozens of others. It help to attract new clients to the product while making existing ones feel relaxed in that the message portrayed must be clear and same no matter where it is dis played. It helps build customer loyalty and trust and make a brand memorable

In the context of politics, political parties bring to bear a similar effort. In Ghana, politics have grown through the fourth republic, parties have come and gone but those that stayed have differentiated themselves from others. These visual elements such as symbols helps electorate to memorize a party from others and becomes the key brand identity in differentiating the brand characteristics and are easier to memorize than names.

The Comprehensive Political Marketing model (CPM) by Lees- Marshement (2001a), asserts that political parties have moved from the politics of conviction to the politics of one influence by voter needs. This categorize party behaviour into three: thus a Product-Oriented Party (POP), a Sales Oriented Party (SOP), and a Market-Oriented Party (MOP).

A product-oriented party (POP), for that matter emphasizes what is good things good for the people and develops policies alongside this belief with the hope that when presented before the electorate, they will rally behind and eventually vote for it. Just like the product oriented theory in marketing, the POP concept concludes that the eventual outcome of policy formation and development reflects on ideological positions of the party. For example, a party that perceives state control of the forces of production as the best means to manage the economy becomes a Product-

Oriented Party (POP) if the people believe in the free market concept of economic management. Communication activities and messages are designed to advance party ideological positions with the view that voters will be convinced to shift their positions to the party's and eventually vote for it.

On the other hand, a Sales-Oriented party (SOP), unlike the People-Oriented Party, it uses marketing techniques such as opinion survey to determine voters' position on the issues, in order to design party communications. The (SOP) uses communication mechanism to direct political debate in an attempt to influence voter opinion. This form of mechanism employs persuasive selling techniques as Smith and Hirst, (2001) said that advertising, sound bites, direct mail, and telemarketing alongside traditional communications channels to convince voters.

However, the Market-Oriented Party (MOP) the last on the comprehensive political marketing model, Lees-Marshment (2001a) continues that MOP designs its behaviour to provide voter satisfaction. It uses market intelligence to identify voter demands, and designs its product (policy) to suit them. That MOP make use of comprehensive integrated communication, the use of branding, marketing mix just to mention a few. Which proclaims the long-term application of the marketing concepts in party management; in government or in opposition (Newman, 1994; Coxall, Robins and Leach, 2003; Lees-Marshment, 2001; Smith and Hirst, 2001, Nimmo, 1999).

In conclusion, political parties in Ghana, in one way or the other practice these marketing behaviour which help them during elections yet persuade voters or electorate with party colours and symbols.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter of the study focuses on research methodology which encompasses the research philosophy, research design, study population, sampling, data collection instruments, data analysis and ethical consideration.

3.1 Research Approach

This study was based on qualitative approach. Qualitative research was used because it provides the flexibility of collecting information on opinions, perceptions and knowledge of a particular individual. The rationale for employing a qualitative research approach is to explore and describe the opinions of the party executives, party activists and party sympathizers/supporters on the effect of party symbols on electorate in Ghana.



3.2 Research Design

Ogula (2005) describes a research design as a plan, structure and strategy of investigation to obtain answers to research questions and control variance. A research design is a framework or blueprint for conducting meaningful research. It set the outline for collection, measurement and analysis of data. A design is used to structure the research, to show how all of the major parts of the research work together to try to address the central research questions. In a study conducted by Saunders et al (2007), they concluded that research design can be classified mainly into three namely: Exploratory, Descriptive and Explanatory. Since this study focuses on the understanding of party ideals through symbols to electorate, a descriptive research design was adopted. This is because in answering the research

questions, this study needs to support or refute the explanation or prediction concerning how party ideals through symbols influence electorate in Ghana. Also, the descriptive research design helps to provide a great amount of description and detail about the particular case of the effect of party symbols on electorate in Ghana.

3.3 Population

Population according to Bryman and Bell (2011) is the universe of units from which a sample is to be selected. This includes all elements, individuals, or units that meet the selection criteria for a group to be studied and from which a representative sample is taken by the researcher for a more detailed examination. Party executives, party activists and party sympathizers/supporters of the two leading political parties (NPP and NDC) constituted the population of the study.

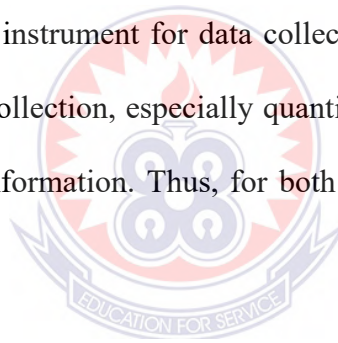
3.4 Sampling Technique and Sample Size

The study employed a purposive sampling technique in selecting the respondents. According to Patton (2002), purposive sampling is a form of non-probability sampling in which decisions concerning the individuals to be included in the sample are taken by the researcher, based upon a variety of criteria which may include specialist knowledge of the research issue, or capacity and willingness to participate in the research. The purposive sampling technique will be adopted because it is a non-probabilistic sampling technique where subjects are selected because of their importance and relevance (purpose of the study), proximity, accessibility and they are convenience to the researcher (Castillo, 2009). In this study, a purposive sampling technique was used to target the respondents specifically based on the views of respondents on the issue of electorate understanding of symbols and how it influences electorate in Ghana.

A sample, on the other hand, is the representative part of the total population chosen for analysis during the research (Bryman & Bell, 2007). Samples are vital in research works because they are a reflection of the larger group (population). In this study, a sample size of one hundred (100) respondents was targeted. Fifty (50) respondents from the political party (NPP and NDC) were used as a case study

3.5 Data Collection Instruments

Questionnaires were used for collecting data from respondents. A questionnaire according to Kumar (2005) is a written list of questions, the answers to which are recorded by respondents. He further stated that it is important that the questions are clear and easy to understand. Kumekpor (1999) states that the use of a questionnaire as a choice of research instrument for data collection has a special advantage over other methods of data collection, especially quantitative studies. It is an economical way of accumulating information. Thus, for both the sender and the respondent in time, effort and cost.



Other advantages are that questionnaires are completed at the leisure of respondents and help to eliminate the variation in the questioning process due to its fixed format (Kemoni, 2006). However, using questionnaires, according to Kothari (2004), for data collection has certain disadvantages. This position is also shared by Shepherd and Yeo (2003) who have stated that even though questionnaires may be easy to administer, they usually achieve low rates of return. Additionally, personal contact is lacking and the usefulness of the data collected will depend on the understanding of the respondents. To overcome these disadvantages, questions in the questionnaire will be structured using simple, clear and unambiguous language for it to be easily understood. Questionnaires were also considered in this study because it is easier to

quantify and treat statistically. These questionnaires were semi-structured. Thus, the questionnaires consisted of both open-ended and close-ended questions. The questionnaires were also in two (2) sections. The first section constituted general personal information (biographic data) of the respondents while the second section assessed the general opinion of respondents on issues regarding how party symbols influence electorate in Ghana.

3.5 Data Processing and Analysis

After the collection of data from questionnaire administration, responses (information) in the questionnaires were coded and keyed into the Microsoft Excel software to transform data into analyzable information. The collected data was then processed into simple frequencies and percentages presented in tables and figures and this formed the basis of discussion in the light of the research objectives. According to Braun and Clark (2013), thematic analysis is a method for identifying, analysing, and reporting patterns (themes) within data. Also, Creswell (2014) suggested that the thematic analysis process involves the researcher making relevant comments and interpretations on the assembled data.

3.6 Ethical Considerations

The ethical issues identified in this study include informed consent, confidentiality, and respect for persons' privacy, rights and dignity. Ethical issues in this research concern, among other things, maintaining confidentiality about the information gathered from respondents, using secured data for academic purposes only and ensuring that the respondents' personalities are not exploited. All references will be duly acknowledged to avoid plagiarism.

Creswell (2013) and others such as Croucher and Cronn-Mills (2014) have all emphasised some significant ethical needs which this study has appropriated. In the word of Croucher and Cronn-Mills (2014), in doing ethical research, one must consider relevant principles such as informed consent, participant's privacy and debriefing. In order to protect the identities of the participants, the researcher also assured them of anonymity before the interview session commenced. However, some of them were not bothered about being anonymous or not.



CHAPTER FOUR

RESULTS AND DISCUSSION

4.0 Introduction

This chapter presents the results and the discussions of the data. It chapter contains a description of information collected from the field based on the views of respondents in line with the objectives of the study. The use of tables and figures were used to display data gathered from the field. Questionnaires were distributed to fifty (50) party members of the National Democratic Congress (NDC) and fifty (50) for the New Patriotic Party (NPP). As a result, presentation, analysis and conclusion of the study is based on the one-hundred (100) completely filled and returned copies of questionnaires.

4.1 Results

The analysis and discussions in this section was based on the responses given by the sampled population from the National Democratic Congress (NDC) and New Patriotic Party (NPP) on the effect of party symbols on electorate in Ghana. The questionnaires administered to the respondents found out the biographic data of the respondents as well as the opinions of the respondents on the effect of party symbols on electorate in Ghana. The tables and figures below represent responses given by the respondents on their demographic characteristics as well as their opinions on the various questions posed by the researcher.

Tables (1-4) below represent the demographic characteristics of respondents in the study which are their gender, age, political affiliation and the number of years they have been affiliated to their political party.

Table 1: Gender Distribution of Respondents

Gender	No.	%
Male	68	68.0
Female	32	32.0
Total	100	100

Source: Field data (2021)

Table 1 represents the gender distribution of the sampled respondents from the National Democratic Congress (NDC) and New Patriotic Party (NPP). Sixty-eight (68) of the respondents representing 68.0% of the sampled population were male while thirty-two (32) respondents representing 32.0% of the population were female. Gender distribution from the selected participants suggests that there were more male than females with political affiliations to the National Democratic Congress (NDC) and New Patriotic Party (NPP).

In the submission, party executives and members should encourage more females to join both political parties and also give them positions in order for them serve as role models to other women in the country.

Table 2: Age Distribution of Respondents

Age	No.	%
18-30	17	17.0
31-40	31	31.0
41-50	37	37.0
Above 50	15	15.0
Total	100	100

Source: Field data (2021)

Table 2 represents the ages of the respondents, seventeen (17) respondents representing 17.0% of the sampled population were between the ages of 18-30 years. Thirty-one (31) respondents representing 31.0% of the population were between the ages of 31-40 years. Thirty-seven (37) respondents representing 37.0% of the population were between the ages of 41-50 years while fifteen (15) respondents representing 15.0% of the sampled population were above 5 years. Age distribution of the respondents also shows that majority fell between the ages of 31-50 years.

In Ghana politics today, political parties must value the role the youth plays. These parties can take advantage to nurture the youth for future political activities.

Table 3: Political Affiliation of Respondents

Political Affiliation	No.	%
National Democratic Congress (NDC)	50	50.0
New Patriotic Party (NPP)	50	50.0
Total	100	100

Source: Field data (2021)

Table 3 also represents the political affiliation the respondents sampled for the study. Fifty (50) respondents representing 50.0% of the sampled population were

affiliated to the National Democratic Congress (NDC) while fifty (50) respondents representing 50.0% of the sampled population were affiliated to the New Patriotic Party (NPP). Responses of the respondents on their political affiliation showed an equal representation of both political parties.

From the submission, the researcher suggest selected political parties to be loyal at the message communicated to their members or electorate in order to gain more supporters and also to sustain and shield those already there with which they have joined.

Table 4: Number of Years Affiliated to the Political Party

Number of Number of Years	No.	%
Less than a year	16	16.0
1-5 years	20	20.0
6-10 years	29	29.0
Over 10 years	35	35.0
Total	100	100

Source: Field data (2021)

Table 4 represents the number of years the respondents have been have you been affiliated with their political party. Sixteen (16) respondents representing 16.0% of the sampled population indicated that they have been affiliated with their political party for less than a year. Twenty (20) respondents representing 20.0% of the population indicated that they have been affiliated with their political party for between 1-5 years. Twenty-nine (29) respondents representing 29.0% of the population indicated that they have been affiliated with their political party for between 6-10 years while thirty-five (35) respondents representing 35.0% of the population indicated that they have been affiliated with their political party for over

10 years. Responses show that a majority of the sampled respondents have been affiliated with their political party for a considerably long time.

In conclusion, the researcher would like to state emphatically that political parties must make registration of party members malleable enough to attract more followers probably the die-hard supporters. Again, parties must pay attention to registered party members in other not to slack them to their rival or political opponent.

The second section (Section B) of the questionnaire was designed specifically to illicit the general views of the respondents on the effect of party symbols on electorate in Ghana. The figures represent responses given by the respondents on the questions; on party symbols and its effect on electorate.

The first question in this section was designated to respondents' views on whether they know the official symbols of their party. Their responses to this question are captured in figure 12.

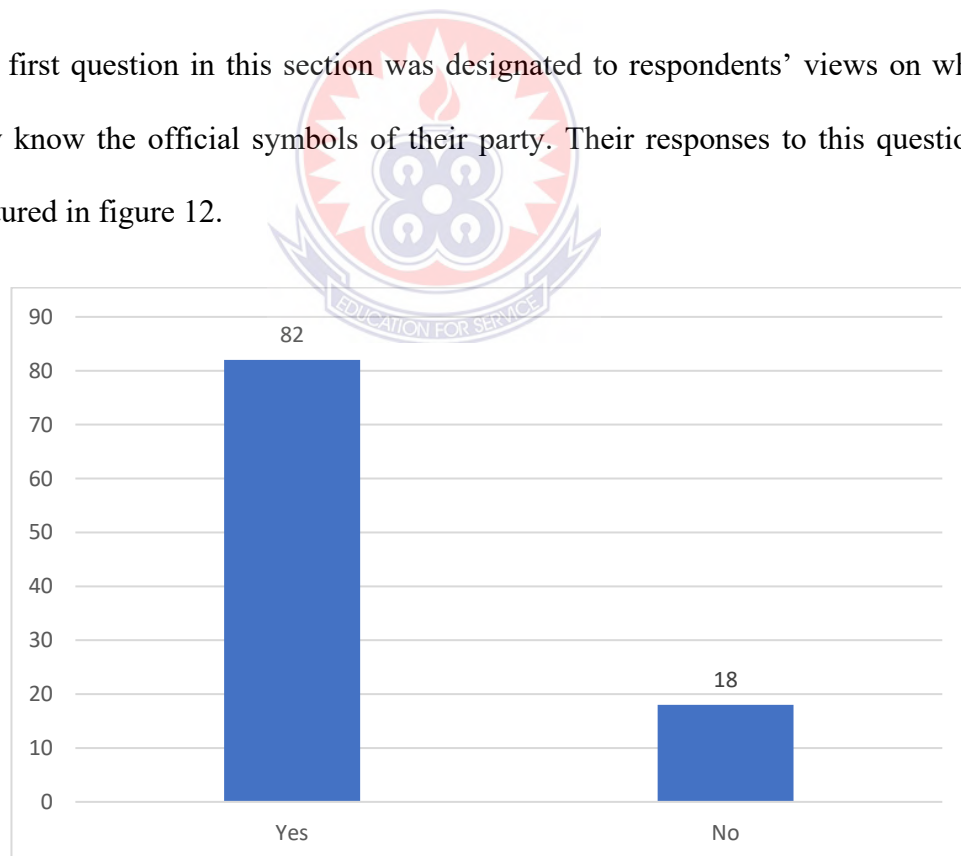


Figure 12: Knowledge on Official Political Party Symbol

Figure 12 represents the responses of the respondents on whether they know the official symbols of their party. Eighty-two (82) respondents representing 82.0% of the sampled population answered in the affirmative to this question indicating that they know the official symbols of their party while eighteen (18) respondents representing 18.0% of the sampled population answered in the negative to this question indicating that they do not know the official symbols of their party. The respondents who answered in the affirmative went further to give a detailed description of the party symbols of the National Democratic Congress (NDC) and New Patriotic Party (NPP). They described the official party symbol of the National Democratic Congress (NDC) as an umbrella with an eagle's head (with a yellow beak) on top with the colours of red, green, black and white divided into seven segments. They also described the official party symbol of the New Patriotic Party (NPP) as an elephant in a circle within a rectangular shape. In the colour combination of blue and white colours the elephant has its right leg raised up and the trunk also raised up towards the name of the party. Their responses showed that to a very large extent, the sampled party members of the two political parties had the requisite knowledge of their party symbols.

Therefore, political party executives should take into consideration the knowledge party members and supporters have about party symbols and those who do not, should be taught.

The second question found respondents' views on whether they understand the symbolism of their party's official symbols. Responses to this question are also captured in figure 13.

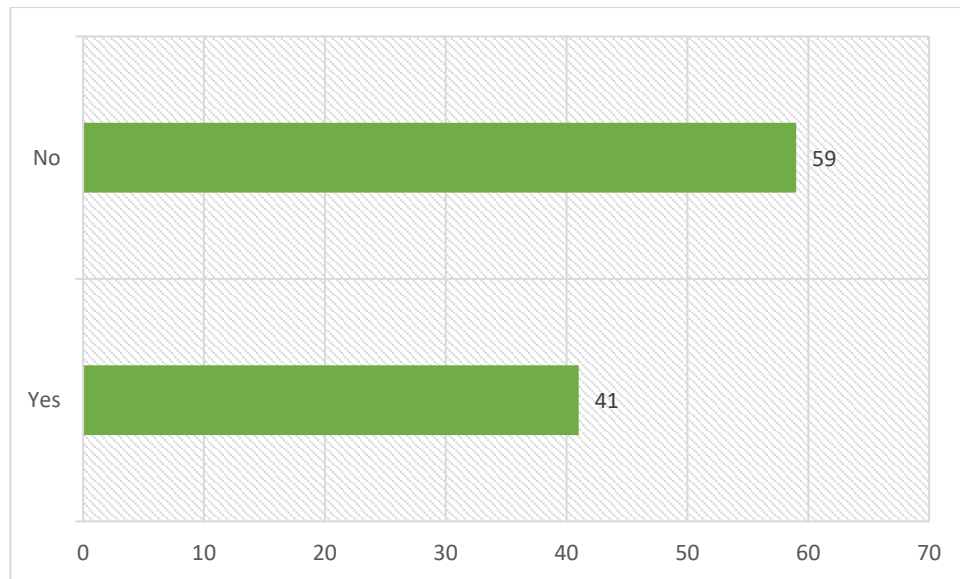


Figure 13: Symbolism of Party's Official Symbols

Figure 13 represents the responses of respondents on whether they understand the symbol of their political parties. Forty-one (41) of the respondents representing 41.0% of the sampled population answered in affirmation to this question indicating that they understand the meaning of their party's official symbol while fifty-nine (59) of the respondents representing 59.0% of the sampled population gave responses that indicate that they do not understand their party's official symbol. These responses from the respondents indicates that even though a significant number of the respondents had the right knowledge on the symbolism of their party's official symbol, majority of the respondents also lacked the understanding of their party's official symbol. In showing their understanding of the NDC party symbol (umbrella), majority of the respondents indicated that the symbolism of the NDC's party symbol (umbrella) is the ability of the party to govern them under one leadership. This is however not exactly the case. The symbolism of the NDC's party symbol (umbrella) which is literally referred to as 'akatomanso' means all and sundry are covered under the umbrella. Therefore, citizens are assured of adequate protection by the party should it be elected into government.

Also, majority of the respondents indicated that the symbolism of the NPP's party symbol (elephant) as huge projects as the size of an elephant. Again, this clearly also contradicts the real symbolism of the elephant. The NPP's party symbol (elephant) actually symbolizes reliability which means people can be assured of reliable economic management under their rule to benefit all and sundry. It is therefore important that political parties continue to educate their followers to comprehend the symbolism of their party symbols.

The third question in this section found out from the respondents whether they would say the symbols of their political party has influenced their affiliation to the party. Responses to this question are illustrated in figure 3.

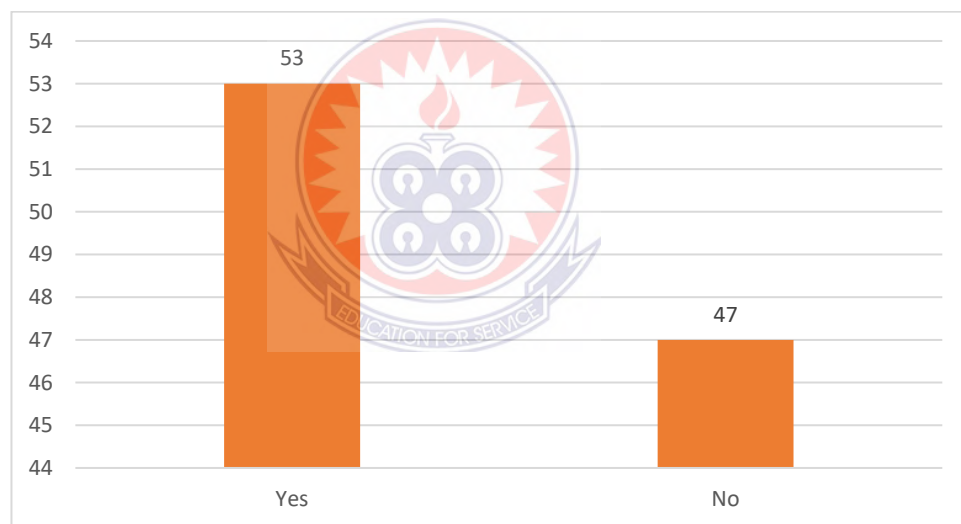


Figure 14: Influence of Party Symbol on Affiliation

Figure 14 represents the responses of respondents on whether they would say the symbols of their political party have influenced their affiliation to the party. Fifty-three (53) respondents representing 53.0% of the sampled population answered in affirmation to this question indicating that the symbols of their political party has influenced their affiliation to this party while forty-seven (47) of the respondents representing 47.0% of the sampled population gave a negative responses

indicating that the symbols of their political party has not influenced their affiliation to the party. These responses are a clear indication that symbols of political parties have some influence people's affiliation to the party. In conclusion, the researcher suggested the selected parties must strive to sustain the influence affiliated members and to sway others who are not enticed by the symbol influence.

The next question in this section found out from the respondents whether political parties should have symbols. Responses to this question are highlighted in figure 4.

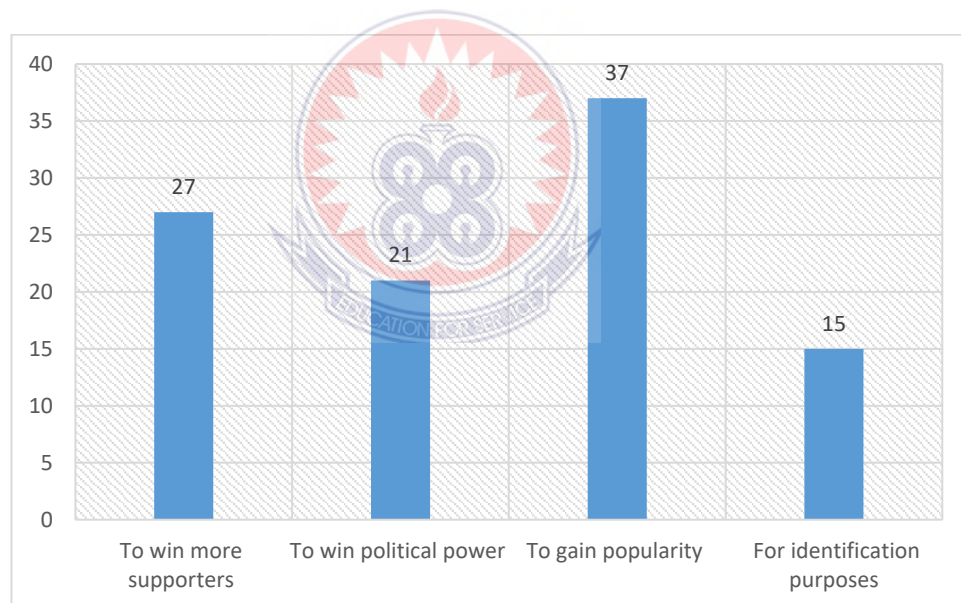


Figure 15: The Need for Political Parties to have Symbols

Figure 15 represents the responses of respondents on why a political party should have a symbol. Twenty-seven (27) respondents representing 27.0% of the sampled population indicated that a political party should have a symbol for identification purposes in order to win more supporters' base on it aesthetics. Twenty-one (21) respondents representing 21.0% of the sampled population indicated that a political

party should have a symbol that can help gain power. Thirty-seven (37) respondents representing 37.0% of the sampled population indicated that a political party should have a symbol in order to gain popularity while fifteen (15) respondents representing 15.0% of the sampled population indicated that a political party should have a symbol for identification. Their responses clearly show that symbols are significant part of political parties.

The researcher further sought the views of the respondents on whether they think symbols are able to properly communicate party ideals to electorate. Responses to this question are seen in figure 5.

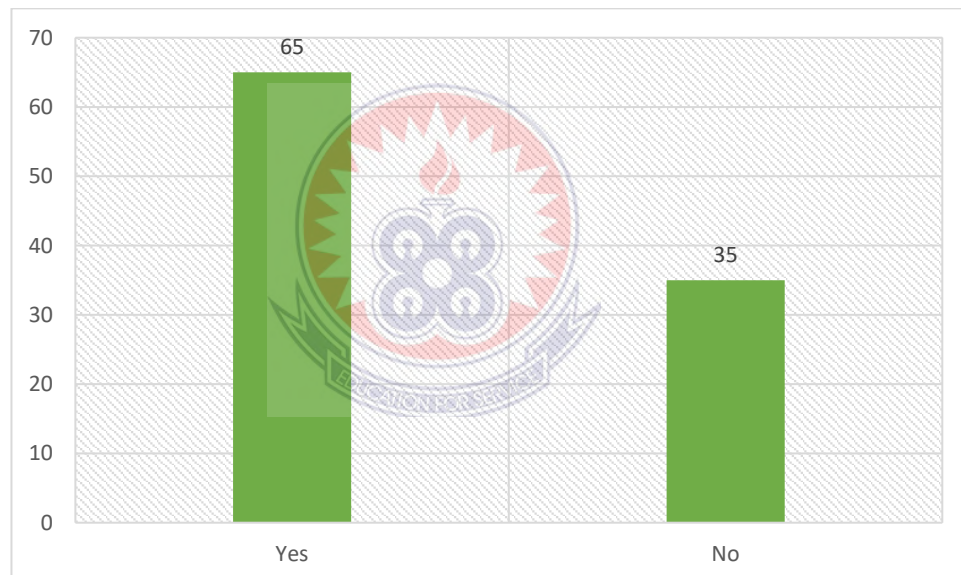


Figure 16: Symbols Communicate Party Ideals to Electorate

Figure 16 represents the responses of respondents on whether they think symbols are able to properly communicate party ideals to electorate. Sixty-five (65) respondents representing 65.0% of the sampled population answered in the affirmative to this question indicating that symbols are able to properly communicate party ideals to electorate while thirty-five (35) of the respondents representing 35.0% of the sampled population gave negative responses indicating

that symbols are not able to properly communicate party ideals to electorate. These responses are a clear indication that symbols play an important role in communicating party ideals to electorate. The symbols essentially send a message to electorate on the priority of a particular party.

Also in this section, the researcher found out from the respondents whether they think symbols matter when voting for a political party. Responses to this question are captured in figure 6.

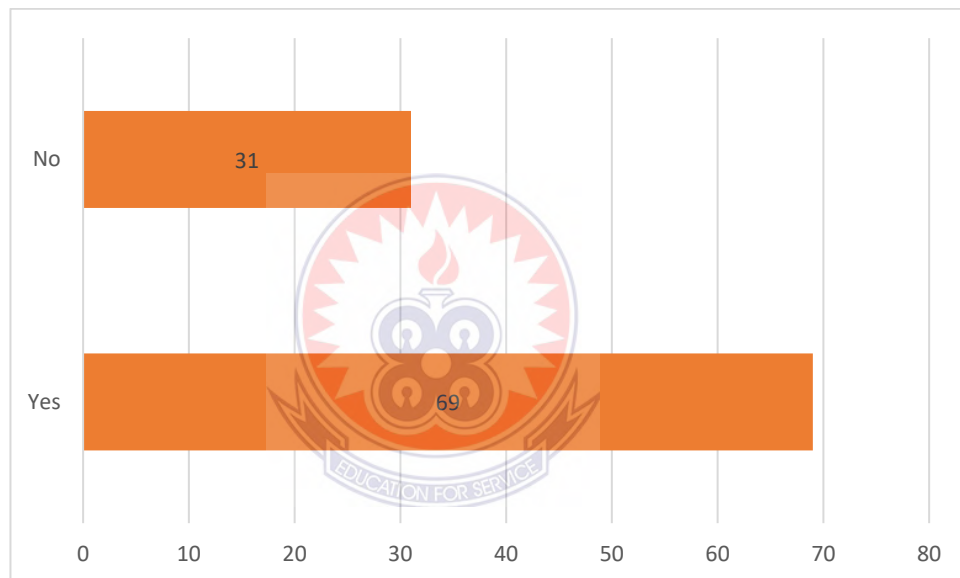


Figure 17: Symbols Matter when Voting for a Political Party

Figure 17 represents the responses of respondents on whether they think symbols matter when voting for a political party. Sixty-nine (69) respondents representing 69.0% of the sampled population answered in the affirmative to this question indicating that they think symbols matter when voting for a political party while thirty-one (31) of the respondents representing 31.0% of the sampled population gave a negative responses indicating that they do not think symbols matter when voting for a political party.

The respondents who maintain indicated that symbols helps electorate to cast their vote for the preferred choice of presidential candidate. The respondents revealed that sometimes their flag bearer's image on the ballot papers is not clear for which they result to the parties symbols to vote. The respondents who gave a negative response however indicated that voting for a particular party should not only be based on party symbols but on the other parties phenomenal such as flag bearer, philosophy, ability to perform etc. Respondents revealed that for a political party to be voted to power that party should have clear cut policies for the national development of the country.

In concluding, since some respondents agree symbols help them to vote for their parties, that privilege should be protected by the various political parties. They should also endeavour to meet the aspirations of the electorate so far as national developments are concerned.

The next question sought the views of respondents on whether symbols of their party have influence on their votes. A response to this question is illustrated in figure 18.

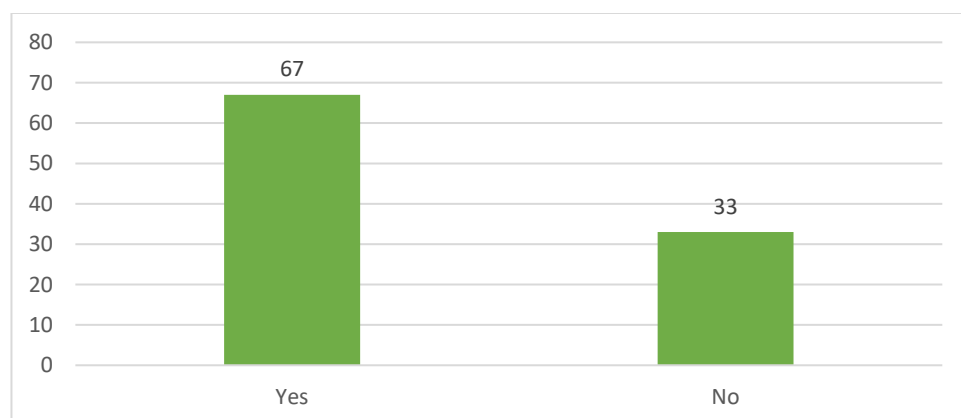


Figure 18: Symbols of my Party Has Influenced my vote

Figure 18 represents the responses of the whether symbols of their party have any influenced their vote for the party. Sixty-seven (67) respondents representing 67.0% of the sampled population answered in the affirmative to this question indicating that their party symbol has had some influence on their vote for the party while thirty-three (33) of the respondents representing 33.0% of the sampled population gave a negative responses indicating that their party symbol has not had any influence on their vote for the party. These responses indicate largely that symbols of their party have had some influence on their vote for the party.

The researcher subsequently asked respondents whether they think symbols help political parties in their campaign to gain power. Responses to this question are highlighted in figure 19..

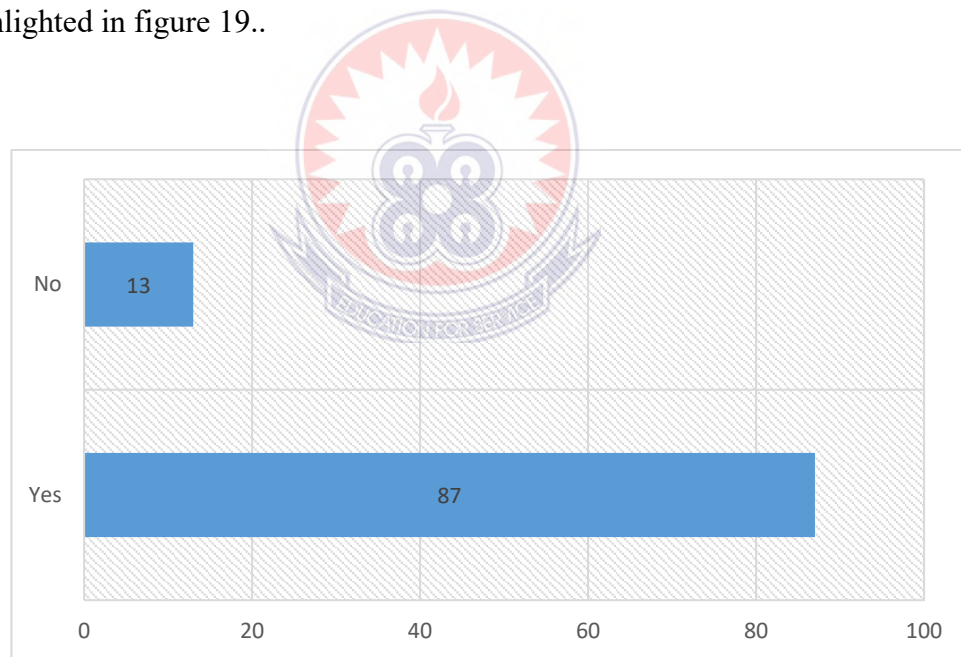


Figure 19: Symbols help Political Parties in their Campaign to gain Power

Figure 19 represents the responses of respondents on how they think symbols help political parties in their campaign to gain power. Eighty-seven (87) respondents representing 87.0% of the sampled population answered in the affirmative indicating that symbols help political parties in their campaign to gain power while thirteen (13) respondents representing 13.0% of the sampled population gave a negative

response indicating that they did not think symbols help political parties in their campaign to gain power. These responses from the respondents largely indicate that symbols help political parties in their campaign to gain power. In giving reasons for this, the respondents revealed that symbols assist electorate in identifying their flag bearer on the ballot papers which it goes a long way to enhance the electoral fortunes of that party. Since the 1992 general elections, symbols of participated political parties are placed on the right hand side of the flag bearer's image to assist electorate cast their vote for their preferred candidates. Party activities cannot be done and will look boring without the inclusion of party symbols. The respondents further added that party symbol beautifies their party rallies and other major and minor activities. Some of the respondents however indicated that the manifesto of the party, the flag bearer and human resource capacity endowed in a party should rather help a particular party to win general elections in Ghana. Nonetheless, political parties must endeavour to weave around the significance of party symbols to their members to enable them to improve their electoral fates in general elections in Ghana.

The last question in this section sought the respondents' opinion on whether it is possible for them to vote for a different party in future other than the one they voted for recently based on symbols. Responses to this question are also seen in figure 20.

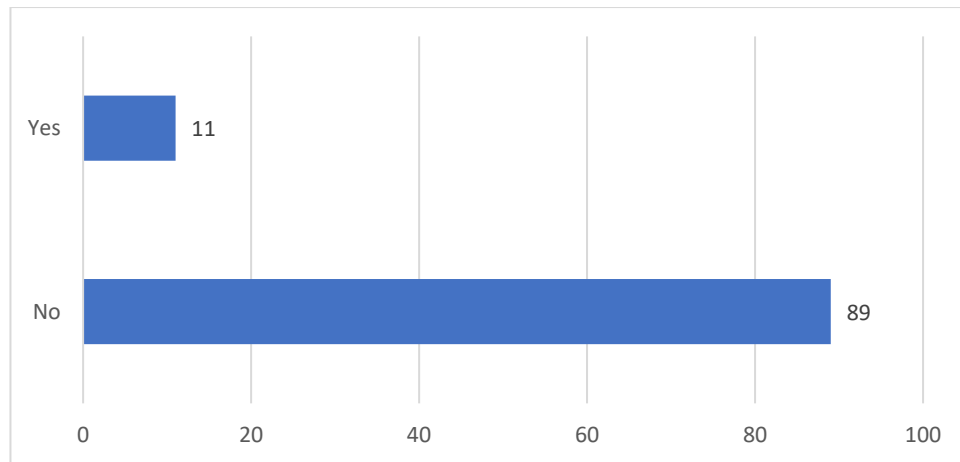


Figure 20: Possibility of Voting for another Party Based on Symbols

Figure 20 represents the respondents' opinion of whether it is possible for them to vote for a different party in future other than the one they voted for recently based on symbols. Eleven (11) respondents representing 11.0% of the sampled population answered in the affirmative to this question indicating that it is possible for them to vote for a different party in future other than the one they voted for recently based on symbols while eighty-nine (89) of the respondents representing 89.0% of the sampled population gave a negative responses indicating that it is not possible for them to vote for a different party in future other than the one they voted for recently based on symbols. These responses from the respondents largely indicates that in spite of the significance of party symbols, electorate are not likely to vote for a different party in future other than the one they voted for recently based on symbols only political party.

4.2 Discussions

The discussion of the results from the study is based on the responses given by the respondents to questions asked by the researcher in line with the objectives of the study. The purpose of the study was to investigate the effect of party symbols on electorate in Ghana. Specifically, the New Patriotic Party (NPP) and National

Democratic Congress (NDC). The objectives were to; examine the symbols of the New Patriotic Party (NPP) and National Democratic (NDC), assess electorate understanding of political party symbols and examine the effect of the symbols on the decision- making of electorate in Ghana. These objectives are further discussed below:

4.3 Objective 1: To Examine the Symbols of the New Patriotic Party (NPP) and National Democratic (NDC).

The first objective of the study was to examine the symbols of the New Patriotic Party (NPP) and National Democratic (NDC). To achieve this objective, the researcher first found respondents' views on whether they know the official symbols of their party. Respondents in an answer to this question gave detailed description of the official symbols of their party (figure 1). They described the symbol of the National Democratic Congress as an umbrella with an eagle's head (with a yellow beak) on top with the colours of red, green, black and white divided into seven segments. They also described the official party symbol of the New Patriotic Party (NPP) as an elephant in a circle within a rectangular shape. In the colour combination of blue and white colours the elephant has its right leg raised up and the trunk also raised up towards the name of the party. Responses given revealed that the respondents had requisite knowledge of their party symbols. The respondents revealed that the symbols of their political party have influenced their affiliation to the party (figure 3). Responses from the respondents further revealed the importance of symbols to political parties. They indicated (figure 4) that political parties need party symbols for identification purposes, to win more supporters, win political power and gain popularity. According to the respondents, (figure 5) symbols play an

important role in communicating party ideals to electorate as they convey a message to electorate on the priority of a particular party.

4.4 Objective 2: To Assess Electorate Understanding of Political Party Symbols

The second objective of the study was to assess electorate understanding of political party symbols. In line with this objective the researcher sought the views of respondents on their understanding of the symbolism of their party's official symbols. Responses to revealed (figure 2) that even though a significant number of the respondents had the right knowledge on the symbolism of their party's official symbol, majority of the respondents also lacked the understanding of their party's official symbol. For instance, majority of the respondents indicated that the symbolism of the NDC's party symbol (umbrella) is the ability of the party to govern them under one leadership. This is not entirely true because the symbolism of the NDC's party symbol (umbrella) which is literally referred to as 'Akatomanso' means all and sundry are covered under the umbrella. Therefore, citizens are assured of adequate protection by the party should it be elected into government. It is therefore important that political parties continue to educate their followers to comprehend the symbolism of their party symbols.

4.5 Objective 3: To Examine the Effect of the Symbols on the Decision-Making of electorate in Ghana

The third objective was to influence of the symbols on the decision-making of electorates in Ghana. The researcher in achieving this objective first asked the respondents whether they think symbols matter when voting for a political party. Responses revealed (figure 6) that symbols help electorate to cast their vote for the

preferred choice of presidential candidates. Also, those symbols of their party have had some influence on their vote for the party (figure 7).

In line with this, the respondents indicated that sometimes their flag bearer's image on the ballot papers is not clear for which they result to the parties symbols to vote. Respondents reiterated further that symbols help political parties in their campaign to gain power (figure 18) as symbols assist electorate in identifying their flag bearer on the ballot papers which it goes a long way to enhance the electoral fortunes of that party. Some respondents on the contrary indicated that voting for a particular party should not only be based on party symbols but on the other parties phenomenal such as flag bearer, philosophy, ability to perform etc.

However, since majority of the respondents agree symbols help them to vote for their parties, that privilege should be protected by the various political parties. They should also endeavour to meet the aspirations of the electorate so far as national developments are concerned. The researcher subsequently asked respondents whether they think symbols help political parties in their campaign to gain power. On the question of whether it is possible for them to vote for a different party in future other than the one they voted for recently based on symbols, respondents revealed (figure 9) that in spite of the significance of party symbols, electorate they are not likely to vote for a different party in future other than the one they voted for recently based on symbols only.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This chapter summarizes the key findings of the study based on the results from data discussed. The chapter also presents useful recommendations for further studies on party symbols and its effects on electorate in Ghana and limitations of the study.

5.1 Summary of Findings

The purpose of the study was to examine the effect of party symbols on electorate in Ghana; using the two (2) main political parties, New Patriotic Party (NPP) and National Democratic (NDC) as a case study. To achieve this, some specific objectives were set. The first objective of the study was to examine the symbols of the New Patriotic Party (NPP) and National Democratic (NDC). The second objective was to assess electorate understanding of political party symbols. The third objective was to investigate the influence of the symbols on the decision-making of electorate in Ghana.

Key findings from the study in line with the first objective of examining the symbols of the New Patriotic Party (NPP) and the National Democratic Congress (NDC) revealed that the symbol of the National Democratic Congress (NDC) is an umbrella with an eagle's head (with a yellow beak) on top with the colours of red, green, black and white divided into seven segments. The study also revealed that the official party symbol of the New Patriotic Party (NPP) as an elephant in a circle within a rectangular shape. In the colour combination of blue and white colours the elephant has its right leg raised up and the trunk also raised up towards the name of

the party. The symbols help to serve the purposes of political party identification, winning political power and gaining popularity.

Findings also in line with the second objective of assessing electorate understanding of political party symbols revealed that even though a significant number of the party members of the NPP and NDC had the right knowledge on the symbolism of their party's official symbol, majority of the respondents also lacked the understanding of their party's official symbol. For instance, majority of the respondents indicated that the symbolism of the NDC's party symbol (umbrella) is the ability of the party to govern them under one leadership. This is not entirely true because the symbolism of the NDC's party symbol (umbrella) which is literally referred to as 'akatomanso' means all and sundry are covered under the umbrella. Therefore, citizens are assured of adequate protection by the party should it be elected into government. It is therefore important that political parties continue to educate their followers to comprehend the symbolism of their party symbols.

Findings on the third objective of examining the effect of the symbols on the decision-making of electorate in Ghana revealed that symbols have some effect on the decision-making of electorate in Ghana. For instance, symbols help electorate to cast their vote for the preferred choice of presidential and parliamentary candidates. Also, symbols help political parties in their campaign to gain power. Symbols assist electorate in identifying their flag bearer on the ballot sheets which goes a long way to enhance the electoral fortunes of that party. In spite of the significance of party symbols however, findings revealed that electorate were not likely to vote for a different party in future other than the one they voted for recently based on symbols only.

5.2 Conclusion

The following conclusions were drawn from the study;

- The symbols used by political parties are distinctive and help to improve identification of political parties in Ghana.
- Most party supporters do not have a good understanding of their party symbols and its symbolism.
- Colours of political parties are of commonalities with unique symbols in them for differentiation from other ones.
- Political party symbols improve political party activities in Ghana before, during and after general elections.
- Party symbols play some role in winning some vote for selected political parties.
- Party supports do not take keen or critical look and inadequate description of party symbols.
- Political parties have much influence on the electorate in the activities of parties especially in the election year.
- The role of party symbols in the politics of Ghana cannot be taken for granted.

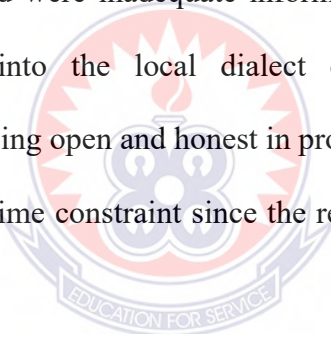
From the study, there is the need for political parties' followers, executives and floating voters to have in-depth knowledge of their party symbols and that of their political opponents. And also, admit there are both illiterates and literates in the constituency who vote during general elections

5.3 Limitations of the Study

The main findings of this research depended on the analysis of survey data; as a result, the achievement of this study relied extensively on respondents' willingness and openness to participate.

Some limitations encountered were denial of respondents to participate in the data collection. Hence some respondents' perceived or believed it to be a project by the government to identify its supporters and opponents. Therefore, to overcome this problem, the researcher had to show proof that she was from University of Education, Winneba on several occasions. While this helped to gain trust of some respondents, it was time consuming.

Another challenge faced was inadequate information as well as interpretation of survey questionnaires into the local dialect of the respondents, inadequate information as well as being open and honest in providing answers to questionnaires. Another limitation was time constraint since the research was undertaken alongside tedious academic.



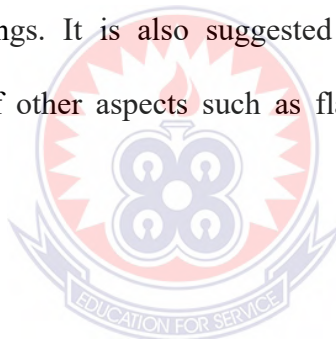
5.4 Recommendations

The following recommendations are made based on the research findings and conclusions. It is recommended that;

- Political party's symbol should be well-defined and understood by the respective party members and electorate in general.
- Members of the selected parties should learn to give clear description of their party symbols.
- Party emblems must be unrelenting as they contribute to some electorate to vote for their ideal choice.

- Selected political parties must educate supports on the party symbols through its political activities such as campaign, rallies just to mention a few.
- Political parties need to educate followers on the symbolism of their party symbols.
- Symbolisms should be well elaborated and instilled in followers to win them to their party.

Again, it is recommended that further studies are conducted to examine the symbols and its effects on electorate in Ghana from the perspective of other political parties other than the New Patriotic Party (NPP) and National Democratic (NDC) in order to generalize the findings. It is also suggested that this study is replicated by examining the effect of other aspects such as flag bearers of political parties on electorate.



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a. Yes ()

b. No ()

If yes, please give your reasons

.....
.....
.....

If no, please give your reasons

.....
.....
.....

13. Is it possible to vote for a different party in future other than the one you voted for recently based on Symbols?

a. Yes ()

b. No ()

