



**The corporate Logo** is composed of a Tri-cord, a Cross, a Crest an Adinkra Symbol, the Globe and the Motto of the University

**The Tri-cord** in the logo represents Industry in the motto. Industry speaks of activity, hard work, an enterprising spirit, diligence, energy, and persistence. It has to do with assiduity, devotion, study, and zeal with knowledge. These are necessary attributes required for success and achievement in every area of life. If our academic institutions are the wheel for the socio-economic development of our nation then it needs to be said that it is when the educated of society are able to cultivate these virtues that society will benefit from their knowledge, by using our education to solve society's problems. Peace, justice, and industry are the tri-cord of societal cohesiveness and development. The three work together for human development. When any of them is broken, society cannot experience sustained development.



**The Cross** represents 'peace' and 'justice' in the motto. Justice and righteousness are the foundation of God's kingdom, and, as such, he expects these also to be the foundation of human societies. The death of Christ procured the satisfaction for God's justice and righteousness to restore man's broken relationship with him. "... He was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed" (Isaiah 53:5). This same unconditional love should influence humanity's social interactions. The cross is the centre of God's love, and the satisfaction of his justice and righteous requirements. It also speaks of God's concern for human need (Romans 8:31-39).

**The Crest** speaks of relevant education as the tool for development. This is also associated with 'Industry' in the motto.



**The 'Nyame Nwu Na M'awu'** adinkra symbol represents the eternal and the ever-living Spirit of God, the dependability of God, and the unconquerable nature of the fortified spirit of man. It also speaks of the perpetual existence of man's spirit, antiquity and old age. The name represents a local plant called Commelina Nudiflora or Benghalensis which has a special characteristic that allows it to be able to withstand adverse weather conditions during the dry seasons in Ghana when most trees and plants wither and die. It has an ecological significance of durability and permanence. The symbol is applied to God to depict His immutability and His eternal nature. He is the God who does not die, hence the saying, Nyame nnwu na m'awu, meaning, "God does not die for me to

die." Variations of this saying include: "I live not when God is not" or Nyame Bewu Na M' awu," meaning, "Could God die, I would die;" or "God cannot die so I cannot die." These affirmations speak of the enduring nature of the strong spirit which enables man to overcome adverse circumstances. The symbol also speaks of faith in the unchanging God who lives in man through His eternal Spirit, and He endows man with the grace and capacity to enable him to surmount all adverse situations. It is because of this the initiate can affirm that "Greater is He that is in us than he that is in the world" (1 John 4:4). Because He lives, the faithful can face tomorrow.

### **The Globe**

We cannot talk peace until we have addressed the fundamental question of justice and righteousness (right relation with God and with one another). Peace in the world and in our communities is therefore contingent upon the practice of justice and right social relations. The biblical dictum is "The fruit of justice/righteousness will be peace," and that "the effects of righteousness will be quietness and confidence forever." (Isaiah 32:17). A nation's peace/prosperity is contingent upon justice (just social and economic relations) both at the national level and at the international level. Where there is unfair and unjust practices perpetuated against fellow humans within the human society, this will necessarily produce conflict. Just and right deeds must therefore be pursued at the international as well as the local levels in order to ensure communal and global peace. Where there is serious dis-equilibrium between the 'haves' and the 'have-nots' as a result of unjust socio-economic relations, we should never expect peace within and without our borders. Just and right social relations are the foundation for industry. Industry therefore does not thrive when there is a denial of the fundamental issue of justice. The curricula of church related educational institutions must therefore address the issue of justice and righteousness to ensure relevance.



### **MOTTO**

PEACE, JUSTICE, AND INDUSTRY: The Tri-cord of human development