

From the Editorial Team

Dear readers and friends of CJAS:

All of us here at CJAS are excited to bring you *CJAS* volume 9, number 1, our first issue of 2022. It has been a tough couple of years, globally; academic publishers and journals have suffered the consequences of the increased workload and delays all around that Covid-19 has brought. Editors, reviewers, and authors have had to juggle being in several places in ways much more demanding than ever before as we went online. And so, to be able to bring you this issue is exciting, and on behalf of the entire team of editors I thank you all for keeping faith with us. We are especially grateful to our anonymous reviewers whose intellectual generosity and tireless labour of love reviewing authors' works enables CJAS to continue our demanding but hugely satisfying academic work. Their generosity also enables us to engage in the work of mentoring younger scholars even when work submitted may not be accepted for publication. We also thank the many who have submitted their work to us for consideration, our numerous readers, the board and all the staff in the Publications Office at the Institute of African Studies for their continuing support and engagement with us.

This first issue of 2022 is a thematic issue on Assembling Peacekeeping and Policing in Ghana, and we are grateful to our guest editor, Peter Albrecht, for putting it together. We send our congratulations to all the authors for their diverse, interesting, and insightful perspectives. In recent years, inasmuch as Ghana's police officers have continued to garner respect for their international peace keeping work, as detailed in Albrecht's Introduction to the issue and several of the articles, they have simultaneously come under increasing criticism at home for excessive and arbitrary use of force, and for narrow and discriminatory responses to citizens' rights at home. For example, although Article 21(1)(d) of the Constitution assures that, "All persons shall have the right to freedom of assembly including freedom to take part in processions and demonstrations....", between 2020 and 2021 alone, the police prevented, or violently broke up several demonstrations, including the infamous Ejura incident on June 28, 2021 in which two young men were killed during clashes between police and youth of the town. The incident was triggered by the murder of Ibrahim Kaaka Mohammed, a youth activist on June 26, 2021 by armed men. The youth of Ejura believed he was killed because of his criticisms of the government on his social media handle. The youth in Ejura protested after the death and burial of Mohammed, and blocked the Ejura-Atebubu road. The police, backed by the military, clashed with the protestors which led to the shootings and death of the two young men. Organizations such as National Commission for Civic Education, the Federation of Muslim Councils of Ghana, Occupy Ghana, and the Ghana Catholic Bishops Conference released statements cautioning the security personnel in Ghana to be professional in maintaining order during demonstrations. In an earlier incident in May 2021, twenty-one LGBT activists were arrested for "unlawful assembly" after attending a programme meant to train "lawyers to better identify and report human rights violations suffered by LGBTQ Ghanaians," Rightify Ghana said on Twitter. [The twenty-one were finally acquitted in August, 2021.](#) Yet another incident in June 2020 involved a vigil organised by the Economic Fighters League (EFL), who describe themselves on their Facebook page as "a radical Nkrumahist movement in Ghana working for Economic Democracy". The vigil was organised in solidarity with similar protests in the US and around the world after the murder of George Floyd, an African American man, by police. The vigil, held under strict Covid-19 protocols at the Black Star Square in Accra, and with no more than a hundred or so individuals, was also meant to draw attention to other killings in Ghana such as the murder of Akua Denteh, a [90-year old woman accused of being a witch](#). [The vigil was broken up by the police](#), and the leader of the EFL, Ernesto Yeboah, was arrested, while the rest of the attendees were disbanded by gun-wielding police officers. Eventually some, like myself, went home, while others tried to locate which police station Mr Yeboah had been taken to. The police claimed that the group had defied the Public Order Act by not serving the necessary notice. The EFL also claimed that notice of the vigil was issued to the Inspector General of Police, the Regional Police Command as well as the Interior Minister and Foreign Affairs Minister, and that none of these authorities raised any objections. Thus, the extent of the influence of perspectives such as the following, by a police officer, is uncertain: "Because Ghana, too, is a country that believes in the United Nations police regulations. So, investigations, arrests and riot control, whatever a policeman should do, it will be based on international approved laws" (see Albrecht, Introduction, page 4). However, as Albrecht notes in his Introduction, "the translation and socialisation of ideas, discourses and practices from a particular experience – peacekeeping – assemble with, are negotiated and shaped by political dynamics in Ghana" (see page 2). This is the crux of the

contradictions with which we are confronted. Several other issues related to community policing, the intersections of police and traditional authorities, and the impacts of police practices on women, are taken up by authors in this volume. Read together, the articles offer rich theoretical and empirical insights that are relevant for discourse on, and applications towards, reassessing state-oriented approaches to security governance not just in Ghana, but globally.

Lastly, we have a review of J.A Arthur's (2018) book, *The Politics of Religious Sound: Conflict and the Negotiation of Religious Diversity in Ghana*, which, as reviewer Genevieve Nrenzah notes, provides "a fresh perspective on the connection between the politics of sound, religious diversity, and conflict". Nrenzah's review is truly insightful.

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