

## Editors' Note

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We are happy to be able to publish the second volume of this journal. The collection of essays in this volume have analysed some issues of varying significance ranging from the conviviality of eating together to the security implications of school time tabling. The volume opens with an article by Charles Prempeh. Prempeh discusses how the cultural eating patterns and values, health beliefs, and nutritional practices of a multi-ethnic and religious community in Ghana contributes to the harmonious living amidst multiple conflict fault lines. His essay reviews the dietary practices of Muslims and how it has shaped social relations in Maamobi since the 1980s. The religious and cultural plurality in Maamobi has often caused conflicts and food being shared or inviting people of other religions to partake in religious celebrations acts as a way of bringing and keeping members of the community together. He talks of how eating together, be it with family friends or strangers builds and keeps relationship ties and bonds. This norm of relations can be traced back to when Ghana's economic situation in the 1980s led to the impoverishment of the Zongo community, requiring inhabitants to resort to traditional means of curing sickness and preventing health conditions. He concludes with how food preferences through globalization have changed from the later part of the twentieth century till date.

The second article introduces us to women's participation in the European Christian missions in the Jos Plateau area of Nigeria during the British rule. Samuel Abdullahi's piece in this volume maps women participation in the mission activities to suggest that they were not only restricted to their gendered roles as housewives as espoused by the Christian missionary movement of that era, but also participated in missionary work as pioneers, visionaries, teachers, itinerant preachers, and evangelists among others. This is helpful for a shift in thinking about gender from the Victorian world view that places women in the residual categories of social, political, and economic spheres. The 21st century is on in which ideas are fundamental to the advancement of polities – needing both spheres of gender forming a symbiotic norm of relations for security and sustainability.

The third entry in this volume focuses on civil society organization #fixthecountry and Ghana's current democratic experiment. This article discusses the approach of the #fixthecountry movement by youth activists in Ghana for the complete abrogation of the 1992 constitution which in their view is the cause of all Ghana's problems while they have not given – what the author refers to as

'factual reason' to support their claim. The author contends the report of the Constitutional Review Commission finds the need for some form of amendment to the constitution, making the call by these activists quite dated. However, he acknowledges yawning socio-economic challenges such as corruption and high cost of living bedevilling the country is enough for #fixthecountry to illuminate the threats these challenges pose to the integrity of Ghana's current governance arrangement and the collective wellbeing of citizens.

One aspect of a country's security is how its gamut of institutions shapes the cognate capacity of children. The final article in this volume highlights the deficits in the Ghanaian Education system and the effects of privileging a foreign language. It is argued here that the time allotted to certain subjects devalues the importance of citizenship education and indigenous knowledge. The author uses results from a case-study to prove the timetable in Ghanaian schools is drawn to control students' attitude and behaviours which restricts them from expressing themselves for the fear of being punished by authorities, whereas teachers and other authorities in schools are not bound by such strict rules. This, he notes, poses a threat to Ghana's democratic development since the youth, who are products of the Ghanaian Education system have been programmed to be docile followers whereas the leadership is an authoritarian one that does not encourage participatory democracy and civic engagements.

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