

EDITOR'S NOTE

As always, it gives me great pleasure to present a new issue of *Suomen Antropologi: Journal of the Finnish Anthropological Society*. Almost by sheer coincidence, this could be called the Faroe Islands issue, in that its core consists of two research articles about the Faroe Islands. The first one of these, by Jan Jensen (University of Cambridge), is titled 'Christianity, Presence, and the Problem of History: On Two Forms of Christian Temporality in the Faroe Islands'. In it, Jensen cautions us against categorically applying received ideas of denominational time orientations to the different ethnographic contexts we study, pointing out that sometimes the most significant differences are not only theological but also born from the way 'different churches co-create one another *vis-à-vis* their inherent similarities and differences'.

The second article, by Firouz Gaini (University of the Faroe Islands), is titled "'He Understands Me in a Different Way than Others Do": Faroese Teenagers' Narratives on Fatherhood, Masculinity, and Family Life'. The article looks into contemporary ideas about fatherhood in the Faroes in comparison to the extensive literature on emergent new masculinities and ideas about fatherhood, found particularly in the context of Northern Europe. Gaini criticises mainstream academic discourses on fatherhood for their tendency to foreground men's struggles to overcome crises of masculinity: for 'defining present-day middle-class dads through the lens of an imagined patriarchal past'. Gaini's approach—analysing fatherhood through Faroese teenagers' written accounts—contrasts the crisis-hit post-patriarchal figure with a different representation of what it means to be 'yesterday's, today's, or tomorrow's man'.

The research reports section comprises five *lectio praeursorias*: these are short introductory overviews that were read out loud by doctoral candidates at the start of PhD examinations at the universities of Helsinki and Tampere over the past year. Since this is a text format that many of our readers are unfamiliar with, we have retained some of the 'ritualistic' addresses characteristic of public thesis defence events in Finland. Exceptionally, recent thesis defences were held online, all save the first of the ones published in this issue. I am happy to report that all essential ritual features were retained in the ones that I witnessed, regardless of the changes enforced on the academia by the pandemic: no audience questions were asked and no applause given, so the felicity conditions for awarding degrees were never compromised.

Heikki Wilenius (University of Helsinki) defended his thesis, *Routine Work: Authorizing Representation in East Javanese Regional Politics* on March 14th, 2020. In the thesis, Wilenius looks at prospective

politicians, whose attempts at gaining a political mandate does not involve just the inventive evocation of different communicative registers, but also sheer hard work. Mari Valdur (University of Helsinki) defended her thesis *Life and Abortion: The Post-Biopolitics of Reproductive Health in Ulaanbaatar, Mongolia* on November 18th, 2020. The thesis discusses the typically informal abortion arrangements in Mongolia. Building on the initial question ‘why is abortion so often informal even though it is legal?’, Valdur discusses women’s reproductive health as a phenomenon embedded in national politics, religious ideology, kinship, gender roles, as well as economic and healthcare policies. Agnese Bankovska (University of Helsinki) defended her thesis *Patchworks of Care: Ethics and Practice of Care in the Organic Food Movement in Latvia* on November 25th, 2020. The thesis examines the Latvian *tiesā pirkšana* food movement through the kinds of care relations involved in growing and distributing locally sourced food. Marko Stenroos (University of Helsinki) defended his thesis *Social Orders, Tensions and Saviourism: An Rthnography of Finnish Roma Policy Implementation* on December 2nd, 2020. The thesis offers a participant view into national-level Roma policy making: its traditional emphases and how they lead to the misrecognition of significant modes of participation. Tiina Järvi (University of Tampere) defended her thesis, *Negotiating Futures in Palestinian Refugee Camps: Spatiotemporal Trajectories of a Refugee Nation* on January 22nd, 2021. Järvi’s thesis discusses the conditions of permanent waiting in Palestinian refugee camps in the West Bank, Lebanon, and Jordan. This issue closes with two book reviews: Eeva Berglund (Aalto School of Art, Design and Architecture) reviews Les Roberts’ book *Spatial Anthropology: Excursions in Liminal Space*, and Marianna Keisalo (University of Helsinki) reviews Roy Wagner’s posthumously published *The Logic of Invention*.

I am also delighted to announce that we have expanded the editorial team of *Suomen Antropologi* with four new members. We welcome new Editors Laura Huttunen (University of Tampere), Anna-Riikka Kauppinen (University of Cambridge) and Patricia Scalco (University of Helsinki), as well as the new Editorial Secretary, Saara Toukolehto (University of Groningen). I would like to thank the editors, old and new, for their contributions to publishing this journal. I would, finally, also like to thank the anonymous reviewers whose work makes peer-reviewed publications possible. Thank you.

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Editor-in-Chief