

EDITORIAL NOTE

In this issue of *Suomen Antropologi* an emphasis is placed on interdiscursivity, on the exchange of views central to scholarship. Thus we publish papers which were presented orally and commented on in that format, a conversation with a linguistic anthropologist and a critical dialogue on the subject of ethics in the social sciences.

We begin with two papers and their rejoinders which were presented at different sessions of an African Studies Seminar organized at the University of Helsinki during the spring of 2008. This is an ongoing project, the details of which are offered by seminar organisers Tuulikki Pietilä and Jeremy Gould in their brief introduction to the assemblage. Timo Kallinen's paper was originally presented under the rubric of "Traditional and Modern Politics", while Katja Uusihakala's piece was part of a session on "White Africa". The societies discussed are very different. Uusihakala focuses on a white Zimbabwean emigrant community in South Africa, while Kallinen has studied the Asante people of Ghana, West Africa. The theme that brings the two papers together is the massive relevance of the colonial past to the peoples of present-day Africa. Both papers, in their own ways, seek to capture the complicated interplay of colonial and post-colonial dynamics. Kallinen examines how certain social categories came into existence during the colonial period and have remained important, although not uncontested, in the post-colonial nation state. His paper describes how traditional chieftaincy in Ghana was secularized by the colonial state in order to facilitate Christian missionary work and conversion; at the same time chiefs, whose legitimacy had traditionally rested on traditional religion, were used as instruments of the colonial administration. Uusihakala, on the other hand, explores ways in which the white emigrants keep the memory of their former homeland Rhodesia alive and meaningful through ritual, demonstrating how a colonial state has managed to outlive colonialism. Both papers are accompanied by the commentaries which were provided at each occasion by Marta Salokoski and Helena Jerman respectively.

The review essay in this issue is provided by Marianna Keisalo-Galván who examines the corpus of anthropological literature produced over the decades on the nature and role of clowns, principally in the context of the Americas. Her dissertation research concerns the *chapyeka*, a clown featuring prominently in the Easter rituals of the Mexican Yaqui and her focus in this review is on clowns as specific kinds of figures or performers that bring with them a certain relation to ritual context, rather than on humour and the comic in ritual performance.

This is followed by a transcribed informal conversation with linguistic anthropologist John B. Haviland (University of California San Diego) in which he discusses his passion for fieldwork and its origins, confessing he is something of a 'dinosaur' in this regard. He also describes the process of discovery leading to his interest in pointing gestures and other physical deixis, a field of research which is comparatively new to linguistic anthropology. The text was deliberately left in a comparatively raw state, given the nature and focus of the interviewee, however there is no way to fully reproduce the rhythm and enthusiasm

that drives Haviland's discourse on the empirical foundations of anthropology. We thank him for his time.

Finally we offer a section which we hope to make a regular feature of *Suomen Antropologi* in the future: a forum wherein current issues in anthropology may be raised on a rather more ad hoc basis than is customary in academic journals. We begin with a discussion of ethics authored by Finnish sociologist Klaus Mäkelä, who is part of a small European project on Ethical Codes and Ethical Control in the Social Sciences with participation from Finland, Germany, Greece, Norway, Poland, Sweden and the UK. He is also a member of a working group appointed by the Finnish National Advisory Board on Research Ethics. Anne Marie Monchamp (Macquarie University, Australia), who has been working among Aboriginal people in the Northern Territory, responds to Mäkelä's report with her own views on "advocacy-free anthropology" illustrated by reference to the interventionist policies implemented by successive Australian governments regarding indigenous communities in the Northern Territory. We hope that this latter exchange will encourage the submission of further commentary and contribution to a discursive field that impacts on every social scientist—please, we welcome polemic in this venue.

MARIE-LOUISE KARTTUNEN
TIMO KALLINEN
(EDITORS)