

EDITORIAL NOTE: A TIME OF SUCCESSION

Since the beginning of February this year, *Suomen antropologi: Journal of Finnish Anthropological Society* has navigated a succession. The previous editors-in-chief, Heikki Wilenius and Tuomas Tammisto, passed their roles on to me, Suvi Rautio, and I have received not just a warm welcome, but also copious amounts of support from my predecessors. Driving the journal forward over the last several years, Heikki and Tuomas prepared well for this succession, putting considerable love, sweat, and tears into building a platform that makes the handover of their knowledge and experience of the journal's editorial processes as fluid and user-friendly as possible. The guidance I received from both Heikki and Tuomas—as well as the range of video tutorials and written guidelines they developed and made readily accessible through our archives—is both robust and thoughtful. In going the extra mile, creating and passing on these detailed tutorials, Heikki and Tuomas have created a foundation of editorial transparency, which I too intend to build upon.

Beyond their transparency, my predecessors worked hard to ensure *Suomen antropologi* joined the ranks of open access journals. It is an absolute honour to follow in their footsteps and take the reins of a journal which adheres to a sustainable and ethically sound method of scientific publishing.

Beyond passing on their knowledge and constructing the open access platform upon which *Suomen antropologi* leans, more generally, the editorial team, which now includes both old and new members, have played a thoughtful role, participating in and steering the journal with me on its journey through stages to come. During my tenure as editor-in-chief, I aim to maintain the community-organised ethos my predecessors began, seeking to ensure that any changes I make to the journal adhere to the desires and expectations of the editorial team members. My guiding principles centre around doing my best to maintain transparency in the decision-making processes and opening all avenues which allow for inclusive participation from all members of the editorial team.

Alongside publishing peer-reviewed articles, I propose that we continue publishing submissions laying beyond the review process. Thus, I have already taken the opportunity to introduce a new periodic essay series, entitled 'The Anthropologist's Toolkit: Reflections on Ethnographic Methodology'. My intention is that this essay series peers into the anthropologist's toolkit, reflecting on what constitutes ethnographic methodology in all its multimodal forms. As a part of this, we invite contributions which explore the multiple engagements coming into play when working ethnographically with humans and more-than-humans.

For more information about this essay series, please refer to our recently updated Submissions page on the journal's website.

A TIME OF SOLIDARITY

Managerial and administrative roles aside, I am also keenly aware that my new editorial role consists of more than simply providing an outlet to showcase thought-provoking research. My role at *Suomen antropologi* is to ensure that we remain committed to providing an avenue for anthropology research which critically engages with scholarly debate. In these times, this avenue remains more crucial than ever. At the beginning of this year and since publishing the first issue of 2024, anthropologist and professor Ghassan Hage's contract with the Max Planck Institute in Halle was terminated after his superiors falsely accused him of antisemitism based on his public comments regarding Palestine. Since then, a range of institutional associations—including the European Association of Social Anthropologists, the American Anthropological Association, and the *British Journal of Middle Eastern Studies* alongside groups which mobilised organically (such as Israeli Jewish scholars working in Israel and worldwide)—have joined forces with an outpouring of statements voicing their solidarity against the accusations and allegations lobbed at Professor Hage by Max Planck.

Given the global rise of authoritarian right-wing politics, powerful institutions are increasingly getting away with hypocrisy. Readers of this journal not based at Max Planck but situated here at the University of Helsinki or any other Finnish academic institution are also acutely aware of the double-standards of academia, which keep rearing their ugly heads inevitably leading to decisions restricting academic freedom. In recent months, rather than inviting dialogue, students and scholars gathering to discuss the humanitarian catastrophe imposed by Israel—with support from global imperialist powers—on Gaza have continuously faced censorship and attempts to silence them based on fabrications, such as 'academia is not a place for politics'.

We, the editorial team of *Suomen antropologi*, stand with Professor Hage and with anyone who dares to courageously speak up for the people of Gaza as well as any other targets of inhumane torture. As a scholarly journal, we are steadfastly and all-the-more determined to ensure that our platform remains an avenue of tolerance and critical debate and discussion, where the real lives of the subordinate and the weak need not be marginalised or silenced.

THIS ISSUE

Before I delve into the short summaries of the exciting contents in this, I want to extend my heartfelt appreciation to its editors. Editors Tuomas Tammisto, Henni Alava, Pekka Tuominen, and editor *emeritus* Matti Eräsaari dedicated considerable care and time to collaborating with the authors featured herein, helping to shape their articles in order to achieve a high standard and meet our journal's exacting requirements. Most of the work with the authors was completed before I took on the role of editor-in-chief.

This issue includes four peer-reviewed articles. Matt Tomlinson, in his article 'Spirit Mediums and the Art of Suggesting Stories', revisits Fredrik Barth's notion of the guru and the conjurer to examine the knowledge generated by mediums in spiritualist demonstrations. In this compelling piece, we learn about the value of knowledge through narrative, and the notable differences in narration that mediums in spiritualism, like other religious movements, take on from gurus and conjurers.

Adam Reed's article, 'Putting Collaborations in Collaboration: An Ethnographic Examination of Experts Acting Seriously', considers the exercise of collaboration through game design and the deliberate subversion of its norms.

Ingjerd Hoëm, in 'On a Globalising the Present and the Ethnographic Study of Historicity', draws upon ethnographic material from life stories and the nonfiction literature of J. K. Arnulf, D. Mendelsohn, and K. Kassabova. Here, she explores the temporal orientations and experiences of connections and disconnections between past and present, self and intergenerational relationships.

Following Hoëm's article on historicity, Penny Harvey also considers narrative, but from a prehistoric era: through the narrative of geological time. Her article, 'Geology as Uncomforming Infrastructure', probes the complexities of the geological record through the world of geologists and rocks. Harvey describes how the role of hosting and hosting relations sits at the heart of the UK government's initiative to establish a geological disposal facility for the management of highly radioactive nuclear waste. Originally delivered as a virtual Westermarck lecture in 2021, Harvey's article offers a subsequent amendment to that lecture as a peer-reviewed article, accompanying this issue's forum on infrastructures.

This issue's 'Infrastructures' forum was first conceived during a workshop held at Tampere University in spring 2022 with Penny Harvey. Each of the seven essays in the forum considers how anthropologists and those in related fields can better understand how people use, understand, and experience infrastructures. Herein, we offer an array of diverse papers

drawing upon ethnography from a range of field sites. The politics of urban infrastructures is considered through the context of Namibia (Metsola). Environmental infrastructures are explored in the disposition of oil palm plantations in the Wide Bay area of Papua New Guinea (Tammisto), infrastructuring the environment through wetlands (Lounela), and the knowledge infrastructure of climate change mitigation and climate governance (Karhunmaa and Käkönen). In addition, institutional infrastructures are considered through the lives of internationally mobile children in Finnish schools (Korpela). Finally, the forum concludes with two pieces on tracing infrastructures used to search for missing persons following the Bosnian War and the present-day Mediterranean (Huttunen) and in relation to the heightened sociopolitical recognition of people's disappearances in Poland (Matyska).

Alongside the peer-reviewed articles and the Infrastructures forum, I am proud to offer the first essay in a new series, 'The Anthropologist's Toolkit: Reflections on Ethnographic Methodology', a series we launch with this issue. In this essay, 'Reflections on Ethnographic Re-enactment and Co-Authorship: *From the Cubby* Screening in Helsinki', I provide a brief review of the ethnographic film, *From the Cubby*, screened in Helsinki in autumn 2023. Alongside my review, I also extend the conversation to consider the valuable role that ethnographic re-enactment can play in both documentary filmmaking and ethnographic writing.

This issue also contains one research report in the form of a written *lectio præcursoria*. For readers who have never attended a public doctoral defence in Finnish academia, *lectio præcursoria* are short twenty-minute lectures delivered by doctoral candidates during the public defence of their theses. *Suomen antropologi* publishes these public lectures from the fields of anthropology and related disciplines to celebrate the work of doctoral researchers who have just recently successfully defended their dissertations. I am delighted to include in this issue the *lectio præcursoria* of Dr Annastiina Kallius, who defended her thesis 'The Politics of Knowledge in Late 2010s Hungary: Ethnography of an Epistemic Collapse' at the University of Helsinki in spring 2023. In reading her *lectio præcursoria*, we gain a sneak peek into Kallius' timely research, peering into life under Prime Minister Viktor Orbán's illiberal regime in Hungary and the 'epistemic collapse' the country faced, whereby liberalism retreated to a minority position in both political as well as epistemic terms.

To conclude this issue of *Suomen antropologi*, we offer two book reviews. *White Borders: The History of Race and Immigration in the United States from Chinese Exclusion to the Border Wall* written by Reece Jones, is reviewed by Ville Laakkonen, and Krause Franz's *Thinking Like a River* is reviewed by Jaanika Kingumets.

I close this note with a final reminder: as always, this issue of *Suomen antropologi* is published as a fully open access journal with no APCs or embargoes. Whilst the journal pays a modest fee to our language editor, Vanessa Fuller, and the editorial secretaries, Anna Pivovarova and Saara Toukolehto, all of the other labour which ensures that this journal continues is completed on an entirely voluntary basis. Thus, I thank all of the editors, and thank all of our authors who submit their work to us and participate in scholarly discussions through our platform. Last, but not least, I extend my gratitude to the external expert reviewers, upon whom the publication of our scientific articles entirely relies. All of our reviewers agree to take on the voluntary and time-consuming work of carefully reading and assessing manuscripts, a task which is particularly hidden since it is completed anonymously. I thank each of you!