

EDITOR'S NOTE

This concluding issue of the fortieth volume of *Suomen Antropologi* is also the last printed issue of the journal. Starting from the first issue of 2016, the journal will become an Open Access publication which can be freely obtained and read online everywhere in the world. We are looking forward to this transition with enthusiasm and hope that in the future the journal will receive an ever-widening readership.

The issue begins with an article by Peter Lockwood (University of Cambridge) addressing the themes of masculinity and body modification. Based on a field study in weight lifting gyms and boxing facilities in Eastern England, Lockwood challenges the idea according to which young males engage in demanding physical exercise in order to meet social pressures to look manly in an accepted way. This opinion, emphasizing conformity to cultural ideals and norms about maleness, appears to prevail in both popular media and academic studies. However, Lockwood insists that for the young men he studied gym-work and boxing training are primarily ways of embodying themselves as agentive and capable persons in a social world, where they are otherwise tied to monotonous indoor jobs that for the most part do not involve physical effort and experience. Lockwood discusses weight lifting and boxing as distinct ways of achieving this objective. He employs the concept of autology to describe in finer detail how men embody this alternative conception of the self through the sensory logic and bodily forms facilitated by strenuous exercise.

In the essay section Eeva Berglund (independent scholar) offers a highly stimulating discussion on the relationship between anthropology and design. Design is a trendy concept that features in contemporary discourses of art, business, and culture. The role of anthropological research in design is conventionally understood to involve studying the experiences and perceptions of 'users' in regards to different 'designed' products, services, or environments. Berglund's treatment, however, goes far beyond the topics of industrial manufacture, fashion, or consumption. Recently design has been adopted, modified, and used by anthropologists as a concept that encompasses both intellectual and physical labor, thus aiming to circumvent traditional Western dichotomies between mind and matter or spirit and body. In reference to the idea of Anthropocene, the planet that we inhabit can be seen as something irreversibly shaped by human actions and hence 'design thinking' seeks for solutions for global scale problems in the form of new technologies and social innovations, and this is also where the critical contribution of anthropologists becomes vital.

The discussion forum of this issue addresses questions concerning religion and language. In his opening statement Jon Bialecki (University of Edinburgh) puts forth an idea about the problem of presence underlying all religious language and speech, which refers to religious practitioners' efforts to ascertain the possibilities of immanent existence for otherworldly beings. This leads Bialecki also to review some of the criticisms directed at religion as a universal category. In her response Minna Opas (University of

EDITOR'S NOTE

Turku) welcomes Bialecki's suggestions and offers some future directions for research motivated by them, but she also brings up a critical point concerning the extension of a fundamentally Christian problem to other religious contexts. In her piece Terhi Utraiainen (University of Helsinki) discusses religious language as a technique of divine presence, the importance of which varies a great deal in Western secular societies. While sociologists of religion have paid attention both to the overall decline of the power of religious language and the questioning of divine presence, anthropologists have shed light on the ways in which new religious groups give language a renewed importance when combined with other techniques.

In the conference reports section Mikhail Fiadotau (Tallinn University) writes about a workshop entitled *Does ethnography have to be linear?* held in Tallinn in December 2015.

Regrettably, this introduction has to end on a somber note. We are deeply saddened to receive the news of the recent loss of two of our colleagues here in Finland and the journal extends its sincere condolences to their families and friends. Academician and Professor Eméríta Anna-Leena Siikala passed away on the 27th February 2016. She was a scholar of international prominence, respected highly by researchers and students from various disciplines focusing on the study of culture. She served as the President of the Finnish Anthropological Society from 1985 to 1991 and a member of the journal's editorial council and a consulting editor from 1992 to 1997. A full obituary will follow at a later date. Anthropologist and filmmaker Ilkka Ruohonen passed away in March and this issue concludes with an obituary written by three colleagues and friends.

TIMO KALLINEN
EDITOR-IN-CHIEF