

EDITOR'S NOTE

The third installment of volume 41 starts with two articles that deal with reflexivity in anthropological fieldwork. One of the earliest 'turns' in anthropology was the so-called reflexive turn of the 1960s and '70s. Its goal was to lay a foundation for research that understands how the process of producing knowledge influences knowledge itself. In a discipline relying on ethnographic methodologies this primarily meant that anthropological knowledge should be critically examined in relation to fieldwork as a historically conditioned situation and the conventions of reporting the results of fieldwork. As the articles in this issue testify, reflexivity was not just an academic fashion associated with a certain period of time but, rather, it has become a key element in ethnographic research.

In the first article three scholars, Mari Korpela (University Tampere), Laura Hirvi (The Finnish Institute in Germany), and Sanna Tawah (University of Jyväskylä), discuss how the presence of researchers' family members at the field site affects the research process. Many famous 'anthropological couples' have worked together in the same field setting and several classic figures of the discipline have been accompanied to the field with their spouses and children, but only rarely has this situation received reflexive attention from the scholars in question. By drawing on their own experiences of accompanied fieldwork in different locations, the authors of the article point out how the presence of family members is not merely a practical factor to be considered but how it can actually steer the direction of the research. In the second article Liina-Maija Quist (University of Helsinki) analyses how a confusing and at times strained relationship between the fieldworker and her interlocutor molds the research project. Quist shows how, in her case, mutual suspicions and uncertainties shaped the way she perceived a resource conflict taking place between local fishers and oil companies in Mexico.

The third article of the issue by Francis Joy (University of Lapland) takes us to an entirely different topic, that is, pre-historic rock paintings in Southern Finland. Joy's study deals with a famous and much studied rock painting site at Lake Vitträsk in Kirkkonummi, but gives an entirely new interpretation of the meaning of the place by making comparisons with rock paintings from Northern Norway, figures painted on the shaman drums of the Sámi people of Lapland, and traditional Sámi sacrificial sites.

I would also like to use this opportunity to remind our readers of future events. The next biennial conference of the Finnish Anthropological Society will be held on the 22nd–23th of May 2017 in Jyväskylä, under the title 'Entangled Mobilities'. The call for panels has just been announced and closes on the 15th of January. A call for papers will follow shortly after

that. The keynote speakers of the conference include Professor Purnima Mankekar (University of California, Los Angeles) and Hans Lucht (Danish Institute for International Studies). Please see the Society's home page for more information (<http://www.antropologinenseura.fi/en/home/>).

Lastly, a note on practical issues. *Suomen Antropologi* is currently published on an Open Journal Systems platform developed by the Public Knowledge Project. The platform will be upgraded to its latest 3.0 version in 2017 and therefore the journal will be offline during the 9th–10th of January. We are sorry for the inconvenience for our readers but hope that the new version will be an improvement over the one in use at the present.

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