

EDITOR'S NOTE

It is with great pleasure that I present this year's first issue of *Suomen Antropologi*. It is a special privilege to have the first issue that I edit in full as editor for the journal be a theme issue on 'Silence, Secrets, and Revelations', a topic that has long been central to my own research on the Afro-Brazilian religion Candomblé. The three research articles that compose this theme issue both reiterate the value of the now more than a century long history of anthropological scholarship on the social and semiotic ramifications of silences, secrets, and revelations and provide fresh and inspiring new perspectives to their study. As the articles demonstrate, attention to silences, secrets, and revelations does not only remain relevant to contemporary anthropology but it also provides a particularly illuminating lens on such central anthropological concerns as the politics of colonial apology, mediatized religion, and religious conflict, as well as the ethics of anthropological research and writing in post-conflict situations.

The collection opens with an article by Henni Alava (University of Jyväskylä) that analyzes the polyphonicity of silences on violent pasts in northern Uganda and the ethical challenges it poses for anthropological research and writing. Silences, Alava argues, are never truly silent. Rather, they consist and are productive of multiple, oftentimes discordant and contradictory sounds. As Alava observes, anthropological writing on silences can amplify them in different ways. The ethical ramifications of these amplifications are rarely straight-forward. Instead, writing on silences requires careful ethical reflection from researchers.

Timo Kallinen's (University of Eastern Finland) article turns our attention to two Youtube videos produced by Ghanaian traditional priests. The videos, as Kallinen demonstrates, draw on and repurpose Christian discourses and accusations of charlatanship and fakery, more commonly leveled at traditional priests, to depict Christian pastors as fraudulent and morally corrupt. According to Kallinen, the medium of Youtube lends these accusations unprecedented force. In a country where Christianity dominates and traditional religious views have tended to be marginalized, the turn to Youtube provides traditional priests with a platform from which to redefine Christianity from a non-Christian perspective.

The collection's third article by Katja Uusihakala (University of Helsinki) interrogates the politics of colonial apology. Through an analysis of an apology issued by the British Prime Minister in 2010 to child migrants sent from Britain to Southern Rhodesia—today's Zimbabwe—to remedy 'demographic imbalances' in the colonial population, Uusihakala describes the complex and ultimately highly ambivalent ways in which such apologies amend past silences. The British apology to child migrants

is revealing. While it has the potential to break longheld silences on the British Empire's child migration scheme, its very framing eliminates, and in so doing, mutes the broader historical context of the Empire.

I am humbled by the generosity of thinking and time of the scholars who contributed to this issue. Thank you to all the authors and peer-reviewers! It is contributions like yours that make the publication of *Suomen Antropologi* possible.

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Editor