

Editorial

We should stop thinking in English so much (de L'Estoile); we need to get beyond world anthropology so as to finally dispense with a West and the Rest division of that world which still haunts anthropology, even in this post-hegemonic era (Buchowski); we should revisit the overlaps and divisions between anthropology, ethnology and folklore, especially in terms of their different histories around Europe (MacDonald); we should also not turn our noses up at doing a bit of non-academic work for policy-makers, at least not as a knee-jerk reaction (Čapo; Foblets); at the same time, we should never forget the value of rich and detailed ethnographic fieldwork, while embracing all kinds of new methods offered by new topics of study (Toren); and we need to take a stand on how the idea of Europe and its implicit divisions has become enmeshed in academic practices and constraints of the ongoing Israeli/Palestinian conflict (Besnier).

These are just a few of the suggestions made in our second Forum that we are publishing in this issue of the journal. In our first issue as editors (23:3), we introduced a Forum section on European anthropology, in which a number of colleagues were invited to express, in very brief interventions, their opinions about what might be distinctive or important about it from where they stand. The 19 pieces that resulted raised a range of political, economic, conceptual, historical, moral and structural issues, which clearly needed more airing. So we asked a number of other scholars to continue to comment. We are thus publishing a second part to the Forum, in which eight more interventions are made.

We hope that the readership of *SA/AS* will find some of these thoughts inspiring and/or provoking. In any case, as a collective snapshot of contemporary anthropology, these pieces provide a diverse overview, in multiple voices, on the current state of our discipline: both shafts of light and occasional sharp-edged barbs, delivered from different vantage points. What the selection demonstrates beyond doubt, as Gregory discussed in the first Forum, is that Eurocentrism has been turned upside down: what is distinctive about these discussions of European anthropology is their sheer lack of singularity. That is not to say there are no centres and no peripheries; rather, it is that there are always more than one.

The research articles in this issue also provide something of that sense of multiple centres and peripheries. Anna Grimshaw and Amanda Ravetz provide a reflection that maps out the history of the relationship between art and anthropology. In this sense it is a nice follow up to Thomas Fillitz's contribution in the last issue. The first section of their paper outlines a comprehensive summary of the 'ethnographic turn', and what seems to be its central impasse – the double mirroring of 'it looks like art' and 'it looks like anthropology'. They report the common argument made by border-hunting anthropologists: that in anthropological work ethics take primacy over aesthetics. Grimshaw and Ravetz rightly criticise such simplification. If the problem is the double mirroring (what things look like) then obviously ethics is not the issue, but it is always aesthetics, or perhaps better, representation; things that 'look like anthropology', that appear to have been made according to certain ethical standards. What is important is that they 'look like' it, not that they actually are ethical. Hence the problem, of the impasse, remains at the level of the crossroads of representation.

For her part, Doerte Weig has covered a different art form, the creativity and political dimensions of dance movement in Catalonia. She presents different voices taken from her interviews with *Sardanistes* and *castellers* and contrasts this with the institutional perspective of identity formation. She shows that people are in it for the joy and fun of community practice, alas for the *castellers* within a growing 'national' framework, which the *Sardana* dancers on the other hand actively seek. Weig offers information on who joins and why, and on her methodology. With regard to music and movement, she has related historical changes as evidenced in *Sardana* music. The section 'Democracy and neoliberalism' highlights the contrasting community and official points of view, developing her overall argument about the relationship between politics and creative movement.

Laia Soto Bermant's article shifts attention further south to Melilla, a Spanish enclave in Morocco in which an historical spatial and legal separation between groups – Muslim, Christian, Jewish, Hindu, Berber, Spanish – becomes embodied both spatially in the design and use of the town, and physically, as people learn to inhabit 'difference' in an interplay of material, physical and affective elements. The paper notes that some people feel that Melilla is 'really Spain' except for its geographical location; and yet clearly, that geographical location makes all the difference.

Jan Beek and Mirco Göpfert's study of the way that two west African police forces (in Niger and Ghana) receive and interpret new transnational models of policing is a fascinating study of how cross-border interactions work in practice, as well as adding a new angle on how state processes can be ethnographically analysed. In looking at how police forces are both interconnected around the world as well as working distinctly differently in particular parts of that world, Beek and Göpfert's article draws out the inadequacy of either focusing solely on states in dealing with state institutions such as the police, or of widening out to the global level. Police forces are multiply and differently both interconnected and separated in a way that cannot be encompassed either by state-level or global-level analyses. This paper demonstrates the value of careful ethnographic work, even in analysing issues that go beyond the 'local'.

Moving back to Europe but this time to the East, the region of former Yugoslavia continues to generate innovative research (see Brković, last issue). Here we have another contribution, Petra Rethmann's piece, which deals with the life of one Serbian political activist, Matija, whose basis for hope for the future is what many would consider to be an anachronistic political position (a Marxist position). Rethmann argues that Matija and others like him are attempting to re-write the contemporary narrative that suggests that there is no alternative to neoliberal political economy, and that the politics of 'the left' is anachronistic, dead and buried. The implications of the piece go considerably beyond former Yugoslavia, and it is one example of the entangled process through which past, present and imagined futures become part of understanding what is happening just now, in many parts of Europe and other parts of the world, too.

The review article provides another look at transnational processes that work differently from either the local or the global. The article covers two new books about transnational adoption focused on the USA, Seligmann's *Broken Links, Enduring Ties* and Choy's *Global Families*. Together, the books show both the unremitting inequalities embedded in the relations between those who give children and those who receive them, but also the historical and social entanglements that result from these practices. Bacchiddu's review of the books makes it clear that a simple division of the world into 'haves' and 'have nots' only tells half of the story; the other half is as old as

anthropology itself – the story of kinship, which seems to involve constant imaginative transformations that both parallel and challenge other kinds of links and separations between people and places.

Finally, we'd like to draw the attention of EASA members and other readers of *SA/AS* to a few pragmatic matters. First, the association's Annual General Meeting and seminar *Making Anthropology Matter* took place in Prague on 14–15 October. The full details of the programme for those who could not attend are available at <http://www.easaonline.org/agm.shtml>. Second, we'd like to encourage prospective guest-editors to consider submitting proposals for special sections of the journal. These normally consist of three papers, plus a short introductory note. We stress this in lieu of 'encouraging' proposals for Special Issues since we have received a plethora of requests for publishing these and we must point out that in our four-year tenure as editors there will only be four Special Issues, of which two are already being finalised. And last but not least, Wiley-Blackwell have just launched a new 'app' for the journal (<http://olabout.wiley.com/go/apps>). Do check it out.

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