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For *Ethnography*, the beginning of this year means we can look back on 20 complete volumes of the journal. It also means we are saying goodbye to one of the journal's founding editors, Paul Willis, and the editor who has worked alongside him for more than 11 years, Peter Geschiere. Peter and Paul, as we have come to know them. From the *Youth Review* that Paul Willis compiled in Wolverhampton in the 1980s, to the current SAGE journal where Peter has been taking care of the anthropological manuscripts that *Ethnography* receives for the longest time – it's been a remarkable journey. In the following pages you will find some impressions from that journey, in the interview with Peter and Paul. And in the upcoming issue, Paul and Mats Trondman, the other founding editor, will look back in more detail at how it all began.

As Peter and Paul pass on the torch, and we receive the gift of 20 volumes of *Ethnography* in our hands, we are thankful for their profound and passionate commitments to the craft of ethnography, to the task of taking meaning-making seriously. And we are cheerful about giving form and shape to our own commitments to this craft. Only in the overdeveloped worlds like Western Europe where Death is chained and treated like a pariah, a foreigner, and an enemy, do farewells and change induce melancholia. Peter and Paul are leaving *Ethnography* so that we may more fully arrive. Mourn if you need to, but above all don't be melancholic.

What is Life without the challenge of Death, the latter being the new that arrives with and out of the demise of the existing. No Death, no new Life. Overdeveloped worlds are in the business of managing, or worse curtailing the arrival of the new.

Many engaged ethnographers are in the business of studying how the stiff-necked and those wedded to a death stifling conservatism seek to curtail such arrivals and fail miserably in the process. A failure with many, many, casualties. Those symbolized by the Syrian refugee, Aylan, who have found a resting place on the floor of the Mediterranean Sea are daily proof. Europe is greying while Europe refuses its youthful offspring from Africa, Asia, and the Middle East that it spurned during colonial times.

Life, torn from her twin sister Death that she longs to be and become with, is unbearable. *Men* who worship this severed Life are killers of other men, women, queers, and children. They may sympathize with the global cry of 'I can't breathe', but that only lasts until the latest fad on CNN, like Black Lives Matter's

nomination for a Nobel Peace Prize. *Men* then say something to the effect of ‘well that’s it, I marched and did my civic duty. Those damn borders of Europe are too leaky’.

Who are they?

Men come in all of the varieties of Cis and the LGBTQIA+. They are not of a particular sex, gender, ethnicity, or colour, even if many are of course. Never forget that many is not all. It would be easy to think of *Men*, the worshippers of severed Life, those who wish to police Death, as opposed to the singular beings with differing phenotype, twang, sexualities, and ways of life – the singularities – we encounter doing ethnographic fieldwork. It would be easy, but it would be false. Life and Death, that twin are queer, and since when does doing queer belong to the majority? From the hard work of Peter and Paul, and from so many articles that these 20 volumes contain, we know that it is easy to become *Men*, as the longings and attempts to enchain Death globalizes.

As we are facing a world that is sighing, and struggling to breathe, under the power of *Men*, ethnography has a role to play. First, making space for stories – embodied stories that contain entire worlds and livelihoods. If, as poet Kae Tempest (2020) reminds us, ‘Empathy is remembering that everybody has a story. Multiple stories. And remembering to make space to hear someone else’s story before immediately telling your own’ (p. 8) then ethnography is a craft that generates such stories. And then, making analytical and theoretical sense of those stories, of the meaning-making at their core – with both intellectual sharpness and intellectual care. Building on 20 years of *Ethnography*, and committed to this craft of ethnography, we sail ahead.

Reference

Tempest K (2020) *On Connection*. London: Faber & Faber.