



Introductory Note by the Editors-in-Chief

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The thematic focus of this issue of *kritisk etnografi* – Swedish Journal of Anthropology, is the future of diversity. It is composed of papers presented at the 2022 Vega Symposium that awarded Professor Thomas Hylland Eriksen with SSAG's Medal in Gold. Eriksen's article is a fascinating journey; starting from Alta in Norway in 1979 to today's agendas, the author aligning his argument to the fact that the widespread belief in global homogenisation can be misleading. It is important to retain an interest in new, emerging, or formerly unmarked forms of diversity as well. Such an interest in diversity, Eriksen recommends, could well be developed and applied in the spirit of the intellectual quest that has animated anthropology for generations. Alf Hornborg embarks on a different track, reflecting upon the homogenisation of diversity. He argues that the global loss of biological diversity is not only paralleled by the loss of cultural and linguistic diversity, but also related to it in complex ways. The propensity toward abstraction and decontextualisation – fundamental to modernity – is epitomised in the artifact of all-purpose money. The peculiar semiotic properties of the money artifact continue to undermine both the cultural and biological diversity of the biosphere from which it emerged. Veronica Strang looks into the potential for creating new constellations of human/non-human relations in river catchment areas. It draws on ethnographic research in Australia, New Zealand, and the UK, and engages with current debates about human and non-human rights in relation to water. With a stronger focus on equality and diversity, Strang suggests, we can move toward more sustainable practices in interhuman and interspecies relations and address the major challenges of the current environmental crisis. The article by Paige West, encourages us to think about the future of multiple forms of diversity, and what is happening to that diversity today in the face of mass extinctions, climate change, and mass dispossessions tied to extraordinary capital accumulation by global elites. West and her colleagues in Papua New Guinea aim to foster Indigenous self-determination with regard to socio-spiritual-ecological relations during a time of overheating. Their work foregrounds the desires for system longevity decided upon by local people, and together we try to do what we can to make lives better while we still can.

In the Bricolage-section, Sten Hagberg explores the interaction between street level struggle and social media activism by looking at the 2014 popular insurrection and the 2015 resistance against the coup in Burkina Faso. By looking at memory making and memory marketing, his analysis throws light upon the way in which images and video-clips shared online by the Burkinabe people soon came to constitute grassroots representations of the “new Burkina Faso.”

Ulf Hannerz contributes to the Perspectives-section with a critical overview of Swedish anthropology as it was prior to 1960, mostly under the label “general and comparative ethnography.” He identifies the major scholars and discusses some more important publications. There is a certain emphasis on the weakness of contacts within and between academic centers. This article may well become a mandatory piece for anthropological education in Swedish universities.

Our journal *kritisk etnografi* is an independent journal run by researchers, and as such, it presents a tangible alternative to the business model of commercial publishers. Since the journal was launched in August 2018 with the inaugural issue that dealt with “The Public Presence of Anthropology” (Vol 1, No 1, 2018) developed around Didier Fassin’s 2016 Vega Symposium, we have worked hard to consolidate the journal’s publication and dissemination. The second issue, which was a double issue, was themed “Comparative Municipal Ethnographies” (Vol 2, No 1-2, 2019), edited by Sten Hagberg, and focused on the anthropology of local politics across the world. The first issue of 2020 inquired into “The Anthropology of Wellbeing in Troubled Times” (Vol 3, No 1, 2020), and was developed around Paul Stoller’s 2013 Vega Symposium. The second issue of 2020 focused on ethnographic practices in applied contexts, “Putting Swedish Anthropology to Work” (Vol 3, No 2, 2020), guest edited by Lisa Åkesson and Maris Gillette. Two issues were published in 2021. The first one was a Varia issue, and the second explored “The Social Life of Water” with Karsten Pearregaard and Paula Uimonen as guest editors. The double issue of 2022, with guest editors Maris Gillette and Cristina Grasseni, asked the question: Is Europe skilling for sustainable food? The question was addressed in a handful of articles and also in a report on the *Food Citizen?*-project.

As Editors-in-Chief of *kritisk etnografi* – Swedish Journal of Anthropology, we would like to emphasise that we welcome proposals for thematic issues, individual papers, and shorter pieces from colleagues at Swedish universities and beyond. And to recall, *kritisk etnografi* is a scientific peer-reviewed open access journal, free of any charges, published by the Swedish Society for Anthropology and Geography (SSAG).

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