

This issue of *Social Anthropology/Anthropologie Sociale* is the first of a small number that is published in the moment of transition to a new editorial team. It is with great pleasure that we introduce to you the new Editors, Professor Sarah Green, University of Helsinki, and Professor Patrick Laviolette, Tallinn University. We congratulate them on their appointment and we wish them every success in the years to come. It is pleasing to have served for several years and now be making way for a team of such talent that inspires such confidence.

Our editorials over the past four years constantly made reference to our broad objective of showcasing the diversity and excellence of social anthropology. Our service as Editors was given during a period of extraordinary growth for the journal – marked, for example, by a 275% increase in full-text downloads – but as Editors we were always conscious that others were just as much to credit for the growth. We take the time now to formally thank our readers, contributors, the Wiley-Blackwell team, members of EASA, our Editorial Board and our International Editorial Advisory Board. We all, collectively, owe a debt of thanks to the immeasurable service given by our Assistant Editor, Johanna Markkula and our Book Reviews Editor, Vlad Naumescu.

In keeping with our broad objective to showcase the variety and excellence of social anthropology, this issue includes exciting and original articles, an engaging debate, together with a review essay of importance. Herein, Vered Amit takes on a topic that has already received some attention in migration studies and the sociology of migration: the implications of inherited, multiple citizenship for mobile young adults. However, the extant research on this theme has always seemed too thin ethnographically and unnecessarily thick theoretically, as if the theoretical claims made about mobile young adults chafed against what we know of their actually lived lives. ‘Multiple citizenship’ is, of course, a matter of great seriousness for states, citizens and identities. Many readers will be reminded of the great debates of early 20th-century North America and the incisive early contributions of figures like Randolph Bourne – he popularised the term trans-nationalism and proposed rearticulating citizenship to amplify human dignity. But what early figures could only guess at but never fully appreciate were the meanings, relationships and opportunities, in multiple citizenship contexts, especially the forms of improvisation. Amit’s critical contribution in this issue is about young Canadian adults who have inherited American and/or European citizenship. We learn of young people making serious choices and improvising as they study and consider work prospects. These are mobile young people with opportunities, including those afforded by their ‘fluidity’ (in Bourne’s sense); and yet they encounter frictions. Amit reminds us that dual citizenship does not denote a unitary institutional form, nor does it imply lives lived free from critical choices about the legal and cultural content of citizenship.

Citizenship is also a core theme in Jonathan Anjaria and Ursula Rao’s article ‘Talking back to the state’. Inspired in part by our own ‘neoliberalism debate’ in the pages of *Social Anthropology/Anthropologie Sociale* and a desire to bring actual experiences of neoliberalism to the foreground, Anjaria and Rao present a deliberately venturesome argument based on their projects in India. So much has already been written about the institutional reform processes captured by the fashionable and yet elusive term ‘neoliberalism’. Here,

in essence, Anjaria and Rao are asking: what are the everyday interactions and emergent practices that flow from neoliberal reform and how do such experiences shape, in turn, institutions? Their audacious approach involves exploring two cases: a local governance reform and a new health insurance programme in India. They achieve their target of unsettling monolithic invocations of neoliberalism. We call on our readers to assess with them the consequences of exploring experiences *after* neoliberal reform in this way.

The last of our main articles is Alexa Hagerty's 'Speak softly to the dead', winner of the American Ethnological Society's 2014 Elsie Clews Parsons Prize and first published in French in *Terrain* (2014). Hagerty writes about home funerals in America, showing the interplay of life and death in an American funerary system presumed to still be structured by professionalism, science and medicine. Her paper argues that the corpse is not an inert object, but rather it possesses agency against the grain of medical discourse. Looking at the forms of affective attachment between living and dead, Hagerty's eloquent essay raises broad anthropological themes around death, it contradicts stereotypical views psychologists hold about grief and detachment, while attending to enchantment, temporality and subjectivity in detailed and sensitive ways.

This issue also includes a dialogue between Nigel Rapport and Ronald Stade on irony and the ironic as a social phenomenon and human capacity. Rapport and Stade are among the most original thinkers and eloquent writers in social anthropology today, and we welcome their return to some issues they raised in *Social Anthropology* 2007, 15(2). Their positions on irony are distinct and yet as one reads this debate one finds truly insightful moments – a debate at its best! How, Rapport wonders, does liberal society 'defend' itself against the communitarian and the ways of thinking that a valorisation of collective life implies? His question calls forth his considerable body of work on the cosmopolitan and politeness, but what of irony as a habit of mind and a way to engage publicly? Rapport refuses to consider the human cosmos as simply one ontology among many or the human being as a figure of communitarian 'culture'. Stade approaches irony existentially as a human capacity for alienation, a human capacity to stand outside of the communitarian. The questions Rapport and Stade raise are, among other dimensions, epistemological, anthropological and deeply political. Here two anthropologists debate irony and reveal their anthropological projects as quests for anthropological knowledge and hope for what that knowledge continues to say about the human.

Finally, this issue includes Nikolas Kosmatopoulos' review of recent work in the realm of crises. Kosmatopoulos explores post-Katrina New Orleans via Vincanne Adams's *Markets of sorrow* (2013), Médecins Sans Frontières via Peter Redfield's *Life in crisis* (2013), together with the recent financial crisis via Janet Roitman's *Anti-crisis* (2013). Kosmatopoulos recognises the value of ethnographic attention to disaster markers, humanitarian dilemmas and expert narratives in these diverse projects, but questions whether or not ethnography can get to grips with the crises described in these studies. This is not a mere methodological question but, rather, a provocation to think anthropologically about the object called crisis.

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