



## EDITORIAL: NEW EDITORS, NEW LOOK! MORGAN CLARKE, CHIHAB EL KHACHAB, AND DAVID ZEITLYN

After many years of publication under the firm and steady eye of Bob Parkin, to whom we are immensely grateful, a new editorial team has been appointed to run JASO as the general editors. From Michaelmas 2022, Morgan Clarke, Chihab El Khachab, and David Zeitlyn have become co-editors of the journal.

JASO was established as a student-run journal in 1970 with Edwin Ardener in the background. Historically it was run by students at the Oxford University Anthropological Society (OUAS) in conjunction with staff members at the Institute of Social and Cultural Anthropology (ISCA). It was initially an alternative space within ISCA to discuss emerging ideas in British social anthropology, which had little room at the Institute's weekly seminar or in established journals such as *Man* (now *J.R.A.I.*). Those early years feature a marked interest in the aftermaths of structural-functionalism, in Lévi-Straussian structuralism and what Edwin Ardener called 'the new anthropology'. Over the years, JASO became a vibrant space in which both ISCA staff and students exchanged and publicized their emerging ideas in the journal's classic stencil format, and the journal's back-catalogue, now fully digitised, is an invaluable resource on anthropology's history.

JASO lost some steam in the 1990s, but after a long hiatus between 2000 and 2009, the journal came back in its current, online-only form. Thanks to the tireless work of our co-editor, David Zeitlyn, JASO became a diamond open-access journal *avant la lettre*. All issues dating back to 1970 are now available online with no publication or reader fees. Since 2009, our journal has hosted regular special issues on topics as diverse as indexicality and belonging, sexual harassment in the field, anthropology in times of crisis, and lessons learnt from the COVID-19 pandemic. We continue to welcome proposals for special issues on any theme of current interest to social anthropologists.

Following the change in editorial leadership, we are implementing some long-planned changes in JASO's editorial process and overall appearance. Our current issue is the first to feature our new logo and a new, more digitally adapted format. All articles will now be published in a Word and PDF version in order to improve accessibility and searchability. More importantly, we plan to involve a wider range of contributors in the editorial process. This will include welcoming research students as guest editors on individual issues of JASO, as well

as a renewed openness to special issue proposals, exploiting the flexibility that online publication and open-access editorial control allow us.

The current issue features five articles, including the first in our new occasional series on 'Anthropology in Translation'. We start with an article by Christopher Morton, examining the socio-material dwelling practices of the Mbanderu living near Lake Ngami, in Botswana. The second article, by David Zeitlyn, is an invitation to practice a more epistemically humble form of anthropology, based on a detailed reading of six key articles.

The third and fourth articles were written by our late colleague, Marcus Banks, who died suddenly in October 2020. As it happens, Chihab El Khachab and David Zeitlyn are coordinating the wider project to publish Banks' collected works, starting with a volume of his early works on Jainism. We include here two pieces which will not feature in the collected volumes under preparation. One is a visual and ethnographic study of WhatsApp memes and their social uses among middle-class tradesmen in the Gujarati town of Jamnagar. The second is the introduction to a planned special issue on 'anthropology and fear', co-written with Howard Morphy and Robert H. Barnes, which never materialized. Both unpublished essays were retrieved from Marcus Banks' digital files and are published with permission of his estate.

The final article is the inaugural piece in our 'Anthropology in Translation' series, which aims to make valuable work more widely available. David Zeitlyn here translates an article by Ismaël Moya from CNRS Paris, on domestic economies in Senegal and the limits of anthropological investigation into this realm. We would welcome proposals for further translations in this series, which we hope can become a vital exchange site across linguistic and anthropological traditions.

As usual, the issue concludes with a set of book reviews. We remind readers that we welcome suggestions of titles (published in any language) to review, particularly when accompanied by offers to review them. We also have books received for which we welcome potential reviewers. Please contact the book reviews editor for more information.