

A Decade with *lambda nordica*

BEGINNINGS AND ENDINGS are routinely turned into moments for reflections, retrospections, and new orientations. As we envisioned the beginning of a new decade and the concurrent end of our assignment as senior editors of the oldest LGBTQ journal in the Nordic region, we wanted to be imaginative, and to take the opportunity to use a different format – one loosely inspired by the *We're Here* section of the journal that we began in 2014 – and take stock of the moment. We therefore invited both regular and new contributors to propose useful concepts for queer studies and research on LGBTQI+ issues in the 2020s and asked for short entries rather than long articles.

While popular culture's obsession with disaster and end of the world themes might make us feel like we have already seen this movie, a few months ago it was hard to imagine that a global pandemic was going to be what defined the beginning of this new decade, let alone the differentiated experiences of living with it. Deadly viruses that spread through intimate contact are hardly news to queers of course, but it is clear that Covid-19 has forced the majority of the world's population, especially its privileged classes in the western world and the global north to grapple not only with a contagious and potentially life-threatening virus, but with the very precarity of life and the fragility of the economic and social infrastructures that shape livelihoods. As we write this editorial, much remains unclear about how the future will unfold and what we

will learn from this, including in the world of academic research and teaching, but it seems unlikely that “back to normal” is in the cards any time soon. And if queer, as David Halperin (1995, 62) once noted, is “anything that is at odds with the normal,” then living in a pandemic is certainly queer in many respects. As Michael Warner (1999) noted long ago, there is plenty of trouble with normal, especially when what constitutes normal is based on binary genders and sexualities, moralizing discourses around intimacy, and ideas of what constitutes normal health, reproduction, family life, and quality of life; all of which are steeped in a late capitalist and neoliberal logic. Yet, this is the very “normal” that is increasingly and persistently defended by right-wing movements, researched by mainstream sciences, and above all, taken for granted as we are told how to move, interact, be safe, and survive in a pandemic.

One thing that we know for sure will not go back to “normal” after this Covid-19 spring is that of our editorship of this journal. Indeed, this is our last issue and thus our last editorial. While it is not uncommon that editors, especially founding ones, stay on and steer journals for decades, we strongly believe that in all communities (of scholars), positions and responsibilities should rotate, and institutions, including journals, need regular rerouting.

By way of a farewell, in this unusually lengthy editorial and before we introduce the lexicon of concepts for the 2020s, we take the opportunity to offer some reflections on this decade of editing queerness in the form of scholarship. While we leave it is up to intellectual and social movement historians to make sense of what the past decade of *lambda nordica* tells us about the state of queer research, as outgoing editors, having been intimately involved in not only building the journal, but following the research done by our colleagues in the field, we have learned a thing or two that we would like to share. Taking stock of our labor of love, we know that there is truth in numbers: Over the past ten years, we have ushered around fifty articles to publication, and at least twenty-five essays; and had we not been able to rely on truly terrific guest editors taking care of ten issues, it would have been much more. Indeed, these colleagues have worked with about the same amount in total, with various

degrees of assistance from us as senior editors and often provided useful framing introductions to the themes at hand. We have seen guest-edited issues on classic themes like “Activism” (1/2013, Fanny Ambjörnsson and Janne Bromseth) and, within queer family and kinship studies, “Child” (2–3/2011, Annamari Vänskä), and “Kinship and Reproduction” (3–4/2014, Ulrika Dahl and Jenny Gunnarsson Payne). We have also given space to new and emerging queer scholarly fields such as “Animals” (4/2011, Ann-Sofie Lönngren), “Crip Theory” (1–2/2012, Jens Rydström), “Trans Health (Care)” (3–4/2013, Ulrica Engdahl and Katherine Harrison), and “Queer Nordic Ruralities” (1/2019, Evelina Liliequist and Anna Olovsson Lööv). Some guest-edited issues have focused on queering academic disciplines and practices, like the issues on “Queer Theology” (1–2/2010, Malin Ekström and Peter Forsberg), “Queer Methodology” (3–4/2010, Fanny Ambjörnsson, Pia Laskar, and Patrik Steorn), “Not-Strindberg” (3/2012, Ann-Sofie Lönngren). Others have centered on particular geopolitical locations such as Central/Eastern Europe (4/2012, Johanna Mizielińska and Robert Kulpa) and Southern Europe (2/2014, Gracia Trujillo and Ana Cristina Santos).

That moment when an issue is finally coming together and we get to write our editorials is very special and since starting in 2009, Ulrika Dahl has written and co-written twenty editorials, fourteen together with Jenny Björklund, who started in 2012. While Ulrika’s early days of editing were shaped by a clear division of the – at that point, entirely unpaid – labor with different issues between the then three editors, and with much labor again done by guest editors, in recent years, the two of us have been working closely together. We have only single-authored a few when we have done special issues on topics, particularly close to our respective intellectual and political hearts, which for Jenny has been queer readings (1–2/2018) and for Ulrika queer femininities (1–2/2016) and queer postcolonial Europe (3–4/2017), in addition to a co-edited issue on kinship (3–4/2014).

As Nina Lykke (2004, 74), who in this issue offers us an entry on “Nordic,” has noted in another Nordic journal, journal editorials are significant sites of collective enunciations and community building (see

also, Dahl et al. 2016), and looking back, some trends and patterns emerge that are probably better left to others to interpret. However, it is clear that academic journal editorials do not only reflect on contemporary issues, thus providing a sense of the context in which a journal is located and its editors working, they also often point out orientations, hopes, and aspirations (see, Dahl et al. 2016), of which we have certainly had many. While it is often said that hindsight is 20/20, we are well aware that our self-reflexive analysis here is far from objective and distant, rather it is shaped by our immersion, both in the journal and in our broader professional fields. In what follows, we shall reflect on both the political ecology of journal editing and on some of the themes we can detect in the research presented in *lambda nordica* over the years. To that end, this editorial builds on some of the retrospection we did in the 20th anniversary issue (1/2015).

The Art and Politics of Editing a Nordic Journal

As readers know, *lambda nordica* has an explicit geopolitical demarcation – ours is a *Nordic* journal, yet, what counts as Nordic as well as what goes on in the Nordic region remains a contested, complex, and, above all, productive question and in our decade of editorship this has gone through some significant changes. Does it refer to empirical work on the Nordic region, work by scholars located in the region or who are from the region, or something else altogether? As the engaging conversation between members of the Nordic editorial board – Mathias Danbolt, Kaisa Ilmonen, and Elisabeth Lund Engebretsen (1/2017) – on the question of queer studies in Denmark, Finland, and Norway reveals, we share a geopolitical location, and yet there are distinct national differences, and the common narrative of the dominance of Sweden in the Nordic persists in queer studies as much as it does in other areas. This is admittedly true of *lambda nordica* too; the journal has since its inception had its residence, board of directors and editorship in Sweden, and this has resulted in a heavy emphasis on Sweden and submissions by Swedish scholars. This was a strong motivation for establishing a Nordic editorial board in 2017 and we believe that with our new editors, Erika Alm and

Elisabeth Lund Engebretsen, the journal will continue to redefine and expand what is meant by Nordic. Indeed, as Nina Lykke argues in her entry in this issue, there is great potential in queering the Nordic, and in so doing, challenging some of the emergent homonationalisms that seem to characterize all of the Nordic nations, as well as the sense of national and regional exceptionalism in different ways. One way in which we have sought to critically challenge such tendencies in the past decade is by inviting scholars from Central/Eastern Europe and Southern Europe to guest-edit special issues and thereby encouraging greater dialogue and by encouraging work on postcolonial and critical race perspectives, among others. Along with Lykke, we too hope for a future of geopolitical queer studies where we “shift the onto-epistemological grounds of analysis altogether toward a geo- and corpolitically questioning of the historical construction of ‘the Nordic’ altogether” (Lykke, this issue). Much work remains to be done with regard to how both knowledge formations and queer subjectivities have been constituted in relation to hegemonic stories of national and regional conceptualizations. Here we see productive conversations with work in postcolonial studies, critical whiteness studies, and racism studies (e.g. Keskinen et al. 2009; Loftsdóttir and Jensen 2012; Lundström and Teitelbaum 2017; Liinason 2018).

This brings us to the geopolitics of academic language. It is a telling legacy of our editorship that this editorial as well as all the entries in this issue are in English and that English has increasingly become the main working language of *lambda nordica*. Indeed, in the past decade, between $\frac{2}{3}$ and $\frac{3}{4}$ of all published articles have been in English. Ulrika’s first editorial was a brief introduction in Swedish to what was the first issue entirely in English: a groundbreaking special issue on queer methods (3–4/2009). Then and many times since, the question of readership and the journal’s engagement in international fields of research was raised. As editors we have been driven by the deep conviction that for a small journal such as *lambda nordica* to have a chance and to be an interesting place to publish in today’s increasingly complex and competitive landscape, and moreover, for queer researchers to be able to speak to each other beyond our national settings, Scandinavian (read: Swedish,

Danish and Norwegian) does not suffice as a language for a Nordic journal. While it can be argued that we need to defend publishing “in our own languages,” it also needs to be reiterated that the assumptions that all researchers and other interested readers in the Nordic region understand Swedish (which, let us be honest, is most frequently what is meant by “Scandinavian” in this journal) is imperialist, colonialist, and simply inaccurate. We are of course not alone on this path; in the past decade, a growing number of conferences, workplaces, grant applications, and imperatives for publication have begun to center around English. It is clear that many things get lost in translation, including core concepts such as gender, sex, and queer, not to mention the word *skév*, which is the only non-English concept presented in this issue (Jakobsson, this issue).

Of course it could be argued that Karin Widerberg’s (1998, 135) observation that Scandinavians are immensely influenced by debates and research in the Anglo-American context has only increased in the past decade, not only in women’s/gender studies, but also in queer studies. Yet, when we consider how insufficient language skills are used to discriminate against a growing number of citizens and inhabitants in the Nordic region, and the role that language plays in debates around “integration,” insisting on English as a working language in this journal has also been a political choice; it is not the first language of most of us. And when we consider how many more articles we receive from outside the Nordic region, the reach it offers “Nordic” scholarship and the pool of potential reviewers that we can also draw on, we are convinced that this is one of the more important decisions that we have made as editors. It has not come without cost, of course, as it needs to be noted that the great majority of authors in *lambda nordica* do not have English as their first language, but perhaps this has contributed to a bit of queering of language itself. In this and many other respects, careful language proofing and editing is a crucial dimension of making a journal. Yet, as much as we think that publishing in English has benefits that far outweigh the costs, we also believe that the option of publishing in Scandinavian is worth defending and maintaining; indeed, as we learn from sexuality studies, it is not necessary to choose – we can have more than one.

In terms of the political ecology of journal publishing, we are also well aware it is not only the turn toward English as the language of the journal that contributes to the sense of “professionalization” that the journal has gone through in the past decade. Indeed, the 2010s have been marked by increasing regulations and demands on scholars on how and where we publish. Peer-reviewed *and* open-access articles are now what we are largely expected to prioritize in the social sciences and humanities. With the double-blind peer-review system introduced under Dirk Gindt’s editorship in 2009, along with the digitalization of the archive of previous issues done by Kalle Westerling and others, *lambda nordica* has gone from being primarily a printed cultural journal (with financial support from sources relevant for that form of publishing) to an academic publication largely accessed digitally and with funding from the Kungl. Vetenskapsakademien (Royal Academy of Sciences) and Vetenskapsrådet (the Swedish Research Council). While we continue to exist in print form, and many of us remain intensely attached to publications as material objects that exist in the world to be touched, flipped through, underlined by hand and so on, the reality is that the overwhelming majority of our readers (now in the thousands) find our articles online while the numbers of subscribers (now in the dozens) are dwindling. Importantly, being an open access journal, both via our own website and via our authors’ various ways of sharing their publications, also means that we are ahead in an ongoing debate about access to (tax-funded) research that has shaped both Nordic and international publishing in the past decade. While many international commercial publishers now demand huge sums of money to offset their profit loss, thus channeling substantial research funds into corporations that also maintain copy rights, *lambda nordica* offers free and available publishing and a generous reprint policy, because we believe that this is central to democratizing access. At this point it is clear that for *lambda nordica* to survive as a printed journal, we need more subscribers, so we encourage any reader invested in this to subscribe. In a time when resources are increasingly scarce, it is also clear that the cost of printing is one that *could* be spent on other things. Finally, we think that digital publishing

holds the promise of drastically reducing the time it takes from when an article has been accepted to when it can be circulated. The online platform offers an opportunity to provide “online first” publishing that we believe both readers and authors will welcome in the future.

What’s in a Name? Queer Studies in the Past and the Present

So much for the infrastructure and shape of the journal. What can we say about content? The first issue here is that very fraught and contested term “queer” (in this issue presented by Sara Edenheim). First of all, it is worth noting that ever since *lambda nordica* published a special issue on queer theory in 1996, the journal has been a site in which the very meaning and impact of queer itself has been discussed in the Nordic region. The journal has continued to be responsive to new directions in the field and has often published special issues on timely topics, as shown not the least by the list of guest-edited issues above. Queer studies are a field in constant change, and monitoring and acknowledging these changes have been important to us as editors. We have devoted special issues to queer aging (4/2015), to the queering of histories and temporalities (3–4/2016), and have revisited queer kinship (2–3/2019), a topic which has gained further relevance in a time when changing family legislation and access to new reproductive technologies have led to a baby boom among (some) queers. In 2015, we published two anniversary issues, one which celebrated 20 years with *lambda nordica* (1/2015), and one marking the 25th anniversary of one of the most influential works in queer theory, Judith Butler’s *Gender Trouble* (2–3/2015). The impact of this seminal text on queer studies in the Nordic region is visible not the least in *lambda nordica*; as we acknowledge in the editorial to that issue, *Gender Trouble* is referenced in almost all issues of the journal from the late 1990s. We have also taken the liberty to edit special issues on our own research interests; one of the perks if you will of senior editorship. All of these themed issues have proven that the interdisciplinary field of queer studies is expansive and vibrant. Finally, given that the double issue on new trends in Nordic queer research (3–4/2018) attracted mainly junior

and early-career scholars, we see clear indications that queer studies will continue to grow and thrive even in the future.

Even if *lambda nordica* published the special issue on queer theory already in 1996, the Q word was not yet in the title of the journal itself when we began as editors. Rather, it was called “journal of gay, lesbian, bi, and trans studies,” which in some ways reflected the early days when the emphasis was indeed on gay and lesbian studies rather than critical queer perspectives on issues such as heteronormativity or the stability of any gender or sexual category. At the same time, even without queer in the title, many of the articles published during our first period as editors are firmly grounded in critical queer studies. In fact, the special issue on crip theory (1–2/2012), a field that clearly draws on the norm-critical approaches of queer theory, precedes the shift in the title and the inclusion of an additional letter has not meant a major shift in terms of content as such. Of course, even after “queer” was included we have continued to publish articles with a more classic gay and lesbian studies-approach, and even the occasional article more centered on heteronormativity than on queer minorities. It has been our conviction that *lambda nordica* should be broad and inclusive, and represent a wide array of perspectives. As many queer scholars have argued (see, e.g. Rosenberg 2002, 11; Ambjörnsson 2016, 16), one of the strengths of the concept “queer” is that it escapes all efforts to tie it to a single, clear-cut definition. It should be fluid and open-ended – “a horizon of possibilities” (Halperin 1995, 62) – rather than something solid and stable.

In sum, we note that the fields of critical sexuality research and LGBTQ studies have both grown exponentially and changed significantly in the 2010s. Looking back now, we can see that nowhere is this more evident than in the growing number of PhD theses on queer-related topics. Over the past decade, *lambda nordica* has reviewed thirty-seven dissertations by Nordic scholars on different topics, including dragkings, homonationalism, queer femininities, trans cinema, migration, literature, and much more. This, we think is a quite extraordinary number for the relatively small Nordic region and those of us who work in gender studies know that among our students and PhD students queer topics

remain very popular for theses. As editors, we have also received a significant number of article submissions and questions from MA students. We do think that reviewing emerging scholarship is a particularly important part of the journal; indeed more than anything, it suggests an emergent field and to that end, we believe that the editor of the journal's review section serves a particularly important role. While in the past decade, queer studies has been declared both not important and already dead and gone, *lambda nordica* tells a different story. We advise interested readers to visit the online archive and see for yourselves.

While *lambda nordica* has remained open to contributions from many different angles within LGBTQ studies, one might argue that during our time as editors both the journal and the field have gone from focusing primarily on LGBT lives and experiences – gay and lesbian studies – to approaching different phenomena from queer and norm-critical perspectives. During this time, mainstream society has also become more including of gays and lesbians – at least the ones who are able or willing to assimilate into heteronormative structures such as monogamy, marriage, and reproduction; a historical change that has also been documented in both theses such as Michael Nebeling Petersen's (2012) and books such as Jens Rydström's *Odd Couples* (2011). Much of this work shows how in homonational discourses, (white) gays and lesbians have become used as tokens of Swedish or Nordic values such as progress and "tolerance." If queer names "what hegemonic systems would interdict or push to the margins" (Halberstam and Nyong'o 2018, 453), it makes sense that the main enemy of early queer theory was heteronormativity. Contemporary queer theory faces other challenges; not only from the extreme right and conservative Christian organizations within the anti-gender movement, it also has to be mindful of which groups are pushed to the margins today and continue to challenge and undermine the power structures that uphold this marginalization. Our sense is that in the past decade, the international field of queer theory and queer studies have become more focused on intersectional, critical race, postcolonial, and indigenous perspectives, an orientation which we see tendencies of in the Nordic region as well and we think is necessary. In a neoliberal

world with increasing economic inequalities and growing racism and sexism, the critical approach of queer theory has a crucial role to play.

Of course, the themes and topics discussed within LGBTQ studies, queer studies and sexuality studies differ widely depending on geopolitical and academic context. While in some parts of Europe it is near impossible to get funding for research projects on queer topics, let alone access to journals that publish such research, in other settings the past decade has been marked by increasing rights and perhaps assimilation of some segments of the LGBTQ population and some questions within queer studies. For instance, we may notice that in some strands of family research, non-heterosexual families are now included in wider samples, or even that questions of “gender equality” are now being asked to others than heterosexual couples. We may, similarly, note that queer content is no longer intensely controversial in the mainstream worlds of film, theatre, arts, and literature, nor is research on such topics. At the same time, we also know that these institutions, much like academia tend to reproduce certain forms of privilege and to only be able to deal with one deviant variable at the time or to continue to assume that gay means happy. To that end, we see a lot of productive tension in core ideas proposed and developed in this decade, and in particular how queer articulates with dissidence, failure, and negativity, but also with the idea that queer studies cannot and will not be established as a serious discipline and academic capitalist market.¹

So, where does this leave us and the journal? In the past decade, a number of anthologies, special issues, and so on, most of them emerging from North America, have reconsidered temporalities of queer and reflected on the usefulness of the term and of proposing a joint field of queer studies. As we have noted before in our editorial, we have also seen a number of key queer scholars move away from a focus on the obviously queer topics of gender and sexuality, including, but not limited to, Judith Butler, Don Kulick, Jack Halberstam, Jasbir Puar, David Eng, and others. Seen in this light, it might be odd that *lambda nordica* in this decade has actually increasingly moved toward identifying as a queer studies journal. Yet, we also know that histories of queer (research) are

geopolitically specific (Dahl 2011; Downing and Gillet 2011; Kulpa and Mizielńska 2011). What we have seen in the past decade is that in the Nordic region and among our authors, queer has both retained and revisited its relationship to feminism, as well as to gay and lesbian studies, but also moved, expanded, and seen new generations of scholars and topics emerge. As outgoing editors, we will very much look forward to seeing where the journal will go from here.

Queer Concepts for the 2020s

As we noted in the opening, the beginning of new decades, like centuries and millennia, often come with desires to take stock, sum up and chart new directions. To that end, and inspired by one of our sister journals, *Transgender Studies Quarterly*, we asked a range of scholars to offer short entries on what they see as crucial concepts for our field of research. It is often said that queer studies is heavy on theory, and we know that our concepts are not without controversy and contestation. We would like to think of concepts as tools, figures, and modes of thinking. As Gilles Deleuze and Félix Guattari (1994, 79) note in *What Is Philosophy?*: “A concept lacks meaning to the extent that it is not connected to other concepts and is not linked to a problem that it resolves or helps to resolve.” Furthermore, they note, “concepts are not waiting for us ready-made, like heavenly bodies [...]. Concepts must be invented, fabricated, or rather created and they would be nothing without their creator’s signature” (Deleuze and Guattari 1994, 5). These concepts were not invented by their authors, but these entries have been created by particular scholars. As such, they are “dated, signed, and baptized” but they also “have their own way of not dying while remaining subject to constraints of renewal, replacement and mutation” (Deleuze and Guattari 1994, 8).

With this in mind, and as you will see, the concepts presented here are not freestanding, but rather intensely entangled with one another. Each is, if you will, related to a problem or a question asked within queer studies. Many speak directly to what is queer and what effects queer has in the world at present; ranging from anti-gender movements

and heteroactivism to migration and intimate citizenship, from cinema to animals, from divas to crip-femininities. Contributors bring their own disciplinary, generational, political, and epistemological takes to the questions at hand, and each has their own style. If there is one thing we have learned in the years of editing *lambda nordica*, it is that concepts travel and take on new meanings when they are put to work in different contexts and needless to say, it would be decidedly unqueer to lock in precise definitions of terms or to insist that all the world's problems can be solved with these concepts. Differently put, this issue is meant neither to propose precise definitions of concepts, nor to argue that these are the most important or the only concepts we will need.

Many authors contributing to this issue are known to readers from their previous writings in the journal; indeed, we have drawn extensively on the journal's network of associate editors, international advisory board members, and authors/reviewers, and they have provided their takes on crucial concepts for the journal as such, including what is meant by "Nordic" (Nina Lykke), by "queer" (Sara Edenheim), "relational citizenship" (Ana Cristina Santos), "mobility" (Iwo Nord), and "materiality" (Mark Graham). Other contributors are new in the journal, and offer concepts that we think are helpful for understanding emergent identities and issues that are emerging as crucial to queer research in the contemporary world, such as "queer secularity" (Abeera Kahn), "queer of color critique" (Shreeta Lakahani), "*skev*" (Hilda Jakobsson), and queer forms of parenthood such as "lesbian fatherhood" (Amalia Ziv).

It should be noted that the invitation to contribute an entry offered quite a bit of flexibility and the approach taken by the authors in this issue vary greatly. This means that to some entries provide overviews of queer subfields, such as "animal studies" (Ann-Sofie Lönnngren) and "mobility" (Iwo Nord). Several writers have proposed new concepts, such as "firstness," which Lovise Haj Brade proposes might help us understand intersecting and contradictory forms of privilege, "heteroactivism," which is Kath Browne and Catherine Nash's term for a certain strand of anti-genderism that avoids explicit homo- and transphobia, and instead advocates for the merits of forms of heteronormativity, and "Wandile,"

which captures decolonial feminist Nadira Omarjee's proposal for ways to refute the logic of coloniality when it comes to gender in South Africa. Other contributors have given new queer twists to terms we may think we know the meaning of, such as "noise" (Johan Sundell and Birt Berglund), and "sperm" (Sebastian Mohr), the latter which may well have more than one use and meaning for differently situated queers. Many have offered their situated takes on emergent terms for activism, identity, and research, such as "transfeminism" (here represented through a distinct southern European framework by Elia A.G. Arfini) and "queer of color" (Shreeta Lakhani), which are inevitably crucial for understanding contemporary concerns. In a time when "non-binary" is increasingly used as a term of self-identification, the entry on an almost extinct term such as "genderqueer" (Julian Honkasalo) is one of several reminders that concepts and terms are historically and geopolitically specific, while incoming editors Erika Alm and Elisabeth Lund Engebretsen outline why "gender self-identification" is such a fraught and urgent issue in a time of anti-gender activism.

Taken together, we believe that this issue provides not only a complex map of the present and the vast knowledges of our authors, but also of the entangled and knotted themes urgent for the 2020s. It goes without saying that this "dictionary" does not exhaust our vocabulary or map the whole world of queer, far from it. Hopefully, however, it provides a lexicon of some of the interrelated and relational concepts that may be helpful for pursuing queer questions in the new decade. Of course, in planning this issue, the world was different and we did not know what we know now; that a global pandemic was to hit before we went off to press. The situation we are in for the foreseeable future has rendered evident an additional range of concepts that would need their own queer lexicon, including but not limited to: virus, pandemic, social distancing, statistics, vulnerability, social reproduction, flock immunity, face mask, screen, zoom meeting, lockdown, and testing. It also reminds us of the need for critical assessments of concepts such as biopolitics, populations, necropolitics, unemployment, and global. For the time being, Christine Bylund's work offers one place to start thinking queerly about

some of the things a pandemic lays bare; with the concept crip femininity, Bylund offers “a position to critically deconstruct the upholding of ableism within queer community and queer culture itself” (Bylund, this issue) that seems particularly productive for considering the ways in which the pandemic points to our unevenly distributed senses of bodily vulnerability. And perhaps, Jack Halberstam’s call in their entry for us to reconsider wildness can offer some hope for a world in which nature and culture are imploding as analytic categories for understanding the pandemic and can function as a form of disorder and mode of dealing with unknowing and of what life that does not depart from Eurocentric understandings of humanity might mean. One thing is clear: the future is unclear, to say the least, beyond the likely outcomes of this pandemic being that we must again question what is normal as we grapple with the profound political, economic, infrastructural, and epistemological shifts that are altering the realities of many of us and will keep many of us queer scholars busy for years to come. *lambda nordica* will likely be one of the places in which we can look forward to queer readings of the pandemic and of its queer effects and effects on queers.

Thank You and Good-Bye

It is with so much gratitude (and well, admittedly some fatigue) that we now pass on the task of editing the oldest and most established journal of LGBTQ studies in the Nordic region to the competent hands of our former editorial board members, historian of ideas Erika Alm and social anthropologist Elisabeth Lund Engebretsen. Not only are Erika and Elisabeth established scholars in their respective fields with rigorous editorial experience, they have done tremendous work for gender studies, queer studies, and trans studies, both regionally and internationally. We are especially delighted that with this new editor duo *lambda nordica* takes another step toward becoming a truly and solidly Nordic journal as they are located in two different Nordic settings, Sweden and Norway. We are confident that under their guidance, *lambda nordica* will continue on its path to being an international journal while remaining committed to Nordic and Scandinavian issues.

Before we sign off, we wish to give our heart-felt thanks to all of you who have made the journal possible in the past decade. First of all to our authors for all the articles, essays, and reviews that you have contributed, and by extension to the more than one hundred reviewers who read and commented, at times several drafts and who have thereby ensured the scientific quality of the journal. This includes but is not limited to the international advisory board and the Nordic editorial board whose members we also wish to thank for all their feedback, ideas, engagement, and support. We also wish to thank our co-editors over the years; Göran Söderström and Dirk Gindt, our review editors Ann-Sofie Lönngren and Elin Abrahamsson, and the members of the board of *lambda nordica*, past and present; and in particular Anders Hansson, Kalle Westerling, Anna Lundberg, Sam Holmqvist, and Emil Edenberg who in different ways have helped with the digitalization of *lambda nordica*. We would also like to thank Lena Nilsson Schönnesson, who was chair of the board for many years and who also wrote one of the first Swedish doctoral theses on homosexuality. For the wonderful work with layout and format, we thank Erika Söderström and Oscar Degard. Torsten Amundsons Fond and Vetenskapsrådet have provided the funding absolutely necessary for our survival and production, and Södertörn University and Uppsala University have given us workspace, archiving space, and academic affiliation (as well as, admittedly, some working hours). Lastly, and most importantly, our endless deepest gratitude goes to Karin Lindeqvist; our editorial secretary extraordinaire. We have been completely reliant on Karin's meticulous editing, scrutiny of references and consistent engagement with every single text she has worked with, much to our authors' appreciation as well. Frequently, it is Karin who has been behind brilliant ideas for cover art and design, she has kept up correspondence with authors, and perhaps more than anything, kept us editors on relative track with each issue with friendly but persistent reminders. Karin is also an exceptional source of knowledge on LGBTQ history, lesbian feminism, thorny translation issues, and so much more – indeed we could not have asked for a better “editorial secretary” – a label that hardly describes your invaluable work, Karin. Quite simply: We could not have done this without you!

To all you readers and subscribers – you have been everything. Thank you for giving us purpose and mission, for your patience with delays and for your loyal faith that the next issue of queer scholarship will eventually come, and for reading when it does. Now we look forward to joining you in supporting and enjoying *lambda nordica* as it and all of us live to see what the 2020s, that has started off in such a dramatic way, will bring and what queer researchers will have to say about it.

JENNY BJÖRKLUND and
ULRIKA DAHL

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NOTE

1. See, e.g. <http://bullybloggers.wordpress.com/2012/04/02/bullybloggers-on-failure-and-the-future-of-queer-studies>.