

EDITOR'S NOTE

It gives me immense pleasure to present another issue of *Suomen Antropologi: Journal of the Finnish Anthropological Society*. Issue 2/2019 consists of a special collection of articles titled 'Stuck in Motion: Existential Perspectives on Movement and Stasis in an Age of Containment' edited by Annika Lems (Max Planck Institute for Social Anthropology/University of Bern) and Jelena Tošić (University of St. Gallen). The collection highlights the existential sense of movement (and lack thereof) involved in scenarios like queuing for official documentation, trying to make life plans during overseas employment, or trying to maintain a sense of momentum while subject to particularly restrictive regulations. In short, the authors pay particular attention to the relationship between physical movement and a sense of moving.

As the editors state in the introduction, this special issue connects with more widespread anthropological attempts to de-fetishise mobility, or to critique the 'celebratory' view of movement left from the aftermath of the 1990s turn to deterritorialisation. Interestingly, this also connects the authors with the 90s discourses on space and time, or the elusive grey areas where the neat distinction between spatial and temporal phenomena breaks down.

In 1994 Doreen Massey, addressing another celebratory paradigm, critiqued an 'almost obligatory use in the literature of terms and phrases such as speed-up, global village, overcoming spatial barriers, the disruption of horizons, and so forth' (Massey 1994: 146). Massey sought to challenge prevailing views of 'time-space compression' with experiential questions: who experiences time-space compression, and how? 'Do we all benefit and suffer from it in the same way?' (op. cit.: 147). She summoned the image of Pitcairn islanders in the South Pacific looking up to see how transcontinental flights connect international business elites—to the effect that, by contrast, even the neighbouring Pacific islands begin to feel further removed from the islanders lacking the wherewithal for high connectivity. She consequently called attention to what she labelled 'the power geometry of time-space compression' (op. cit.: 149)—who is 'in charge' of the processes and who is not.

One of the key concepts of this collection, the notion of 'vectors', seems to address something similar to Massey's 'power geometry'. The authors employ the notion of vectors to capture transformations which correspond with changes in the surrounding 'coordinate systems'. In anthropological terms, they seek to 'conceptualise both the existential orientation of migratory projects and the wider social and political coordinates impinging on these quests' (Lems and Tošić, Introduction, this issue). Paying close attention to vectorial metaphors in their interlocutors' accounts provides

the authors with a shared focus on *both* 'the ways people move within social environments and the ways these social environments move them' (Lems and Tošić, Introduction).

The collection opens with the editors' introduction into the dialectics of stasis and movement, a theoretical position that frames this special issue. Drawing on Ghassan Hage's emphasis on the link between well-being and a sense of mobility, the editors highlight the mutually defining roles of movement and stasis—'without giving preference to one over the other'—necessary for a properly nuanced understanding of the ambiguous interplay of politics and experience. These ideas are further developed and examined in the following articles. Madeleine Reeves (University of Manchester) writes about the tactics of 'occupying the queue' employed by Kyrgyzstani migrant workers who try to attain the legal documentation necessary for securing their position in Moscow. Samuli Schielke (Leibniz-Zentrum Moderner Orient, Berlin) looks into the dreams, limitations, and postponements framing the life aspirations of Tawfiq, an Egyptian man working on and off as migrant worker in the Arab Gulf states. Annika Lems (Max Planck Institute for Social Anthropology/University of Bern) discusses the hopes, plans, and eventual sense of inertia among a group Eritrean unaccompanied minors living in a Swiss educational institution. The collection closes with an afterword by Ghassan Hage (University of Melbourne) who employs the notion of 'bearable' (rather than 'bare') life as a way of focusing on the junctures of personal lives and neoliberal politics described in this collection.

This issue closes with three book reviews which, though not part of the special collection, reflect interests related to those explored in the articles. Ville Laakkonen (Tampere University) presents a review of two recent edited volumes on borders, *The Borders of 'Europe': Autonomy of Migration, Tactics of Bordering*, edited by Nicholas De Genova, and *The Political Materialities of Borders: New Theoretical Directions*, edited by Olga Demetriou and Rozita Dimova. Matti Eräsaari (University of Helsinki) reviews *Ethnographies of Waiting: Doubt, Hope and Uncertainty*, edited by Manpreet K. Janeja and Andreas Bandak. Finally, Ilona Pajari (University of Jyväskylä) reviews *Mirrors of Passing: Unlocking the Mysteries of Death, Materiality, and Time*, edited by Sophie Seebach and Rane Willerslev.

Finally, I would like to once again sincerely thank all the authors, reviewers, and editors whose work makes the publication of this journal possible. Thank you.

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Editor-in-Chief