

Introduction to the Special Issue: Emotions and Mobilities: Gendered, Temporal and Spatial Representations

Marianela Barrios Aquino | ORCID: 0000-0001-7791-6170

University of Sussex, UK

m.barrios-aquino@sussex.ac.uk

Nicola J. C. Chanamoto | ORCID: 0000-0001-9698-0768

University of Lincoln, UK

nchanamoto@lincoln.ac.uk

Anastasia Christou | ORCID: 0000-0002-8796-1191

Middlesex University, UK

a.christou@mdx.ac.uk

Emotions are increasingly recognised as a fundamental dimension of human mobility.

Indeed, there has been sustained and increasing scholarly interest in the intersection between migration and emotion over the last two decades.¹ Theoretical and empirical contributions in

¹ For example: Maruška Svašek and Zlatko Skrbiš, 'Passions and Powers: Emotions and Globalisation,' *Identities* 14, no. 4 (2007): 367–83, <https://doi.org/10.1080/10702890701578415>; Zlatko Skrbiš, 'Transnational Families: Theorising Migration, Emotions and Belonging,' *Journal of Intercultural Studies* 29, no. 3 (2008): 231–46, <https://doi.org/10.1080/07256860802169188>; Paolo Boccagni and Loretta Baldassar, 'Emotions on the Move: Mapping the Emergent Field of Emotion and Migration,' *Emotion, Space and Society* 16 (2015): 73–80, <https://doi.org/10.1016/j.emospa.2015.06.009>; Anastasia Christou, 'Narrating Lives in (E)motion: Embodiment, Belongingness and Displacement in Diasporic Spaces of Home and Return,' *Emotion, Space and Society* 4, no. 4 (2011): 249–57, <https://doi.org/10.1016/j.emospa.2011.06.007>; Katie Walsh, 'Emotion and Migration: British Transnationals in Dubai,' *Environment and Planning D: Society and Space* 30, no. 1 (2012): 43–59, <https://doi.org/10.1068/d12409>; Katherine Pratt Ewing, 'Immigrant Identities and Emotion,' in *A Companion to Psychological Anthropology: Modernity and Psychocultural Change*, ed. Conerley Casey and Robert B. Edgerton (Malden, MA: Blackwell, 2005), 225–40.

this area have advanced our understanding of migration experiences in their diversity. Furthermore, viewing migrants' lived experiences through an emotions lens can reveal a variety of hidden inequalities, unsettle hegemonic discourses and reveal practices of resistance.² Perceptions of social categories such as ethnicity, gender, sexuality and age are shaped by emotions and it is therefore valuable to 'investigate how certain emotions "stick" to certain bodies or flow and traverse space'.³

Considering emotions as contextual and intersubjective, rather than personal and individual, draws attention to the emotional construction of political events and the politicisation of everyday life, both of which are relevant to understandings of international migration.⁴ Moreover, the contributions included in this issue demonstrate the capacity of emotions to create and shape social landscapes. This constitutes resistance to what Alison Jaggar terms 'emotional hegemony', or the instrumentalisation of emotions to serve the interests of dominant groups and discredit subordinate groups.⁵ Whilst this special issue may be of particular interest to migration scholars, a broader audience will recognise the political anxieties resulting from a blurring of the borders between 'here' and 'there'. Indeed, emotions are an essential element of the formation, reproduction and destruction of borders and boundaries, communities, nation-states and individual experiences and, consequently, are proof of the fictitious fragmentation of time, space and place.

This special issue owes its ontological coherence and epistemological wealth to the rich interdisciplinary insights that the various essays contribute. Research presented in the

² Jennifer Harding and Deidre E. Pribam, 'Losing Our Cool?: Following Williams and Grossberg on Emotions,' *Cultural Studies* 18, no. 6 (2004): 863–83, <https://doi.org/10.1080/0950238042000306909>.

³ Michalinos Zembylas, 'Investigating the Emotional Geographies of Exclusion at a Multicultural School,' *Emotion, Space and Society* 4, no. 3 (2011): 151–59 (152), <https://doi.org/10.1016/j.emospa.2010.03.003>.

⁴ Deborah Lupton, *The Emotional Self: A Sociocultural Exploration* (London: Sage, 1998), 15.

⁵ Alison M. Jaggar, 'Love and Knowledge: Emotion in Feminist Epistemology,' in *Gender/Body/Knowledge: Feminist Reconstructions of Being and Knowing*, ed. Alison M. Jaggar and Susan A. Bordo (New Brunswick, NJ: Rutgers University Press, 1989), 145–71; Alison M. Jaggar, 'Love and Knowledge: Emotion in Feminist Epistemology,' *Inquiry: An Interdisciplinary Journal of Philosophy* 32, no. 2 (1989): 151–76, <https://doi.org/10.1080/00201748908602185>.

special issue draws on a range of disciplinary backgrounds and theoretical approaches, including sociology, social anthropology, migration studies and human geography. The empirical research featured employs a wide range of qualitative methodological approaches, including semi-structured interviews, multisited ethnography, focus groups, participant observation, mapping exercises and timeline tools. Through this compelling theoretical and methodological diversity, the authors are able to examine experiences at the intersections of social identities including age, gender, religion, class, ethnicity and citizenship status.

Importantly, the contributions foreground the experiences of populations that are both privileged (Mariana Barrios Aquino) and less-heard or historically marginalised, including refugees and indigenous groups (Anastasia Christou), children and young people (Elizabeth Mavroudi and Cíntia Silva Huxter), and ostensibly low-skilled migrant workers (Nicola Chanamoto; Nefeli Stournara). The personal involvement of researchers in data generation, for example through ethnographic work, highlights the strengths of a ‘live sociology’ in social research and its futures.⁶ As authors, our own mobilities also inform our analyses and reflect the transnational spaces we inhabit and produce knowledge from. As such, the authors’ emotional commitments to this research, and personal experiences of mobility, are a testament to the importance of recognising that knowledge production is situated, emphasising an overarching feminist methodological approach.⁷ Relatedly, in introducing this collection, we would like to recognise the challenging context that the authors and editors of this special issue have worked in during the global pandemic. Their resilience and emotional investment in this project is itself evidence of the value in understanding the

⁶ Les Back, ‘Live Sociology: Social Research and its Futures,’ *Sociological Review* 60, no. 1 (2012): 18–39, <https://doi.org/10.1111/j.1467-954X.2012.02115.x>.

⁷ Nira Yuval-Davis, Georgie Wemyss, and Kathryn Cassidy, ‘Everyday Bordering, Belonging and the Reorientation of British Immigration Legislation,’ *Sociology* 52, no. 2 (2018): 228–44, <https://doi.org/10.1177/0038038517702599>.

emotional implications of mobilities and the fluid temporalities and spatialities within which knowledge is produced and shared.

The collection of essays selected for this special issue provides a rich range of interdisciplinary perspectives on the relevance of emotions in everyday experiences of mobility. In this introductory overview, we first situate the work of the contributors within the broader context of research concerned with intersections between migration and emotion. Next, we map the individual contributions to the overarching themes of the collection. These themes speak to three areas of activity where scholars of emotions and mobilities can usefully challenge and shape the state of the art: recognising dynamic, transnational manifestations of emotionalities; unsettling conceptualisations of belonging; and applying an emotions lens to better understand migrants' lived realities. We extend an invitation to the reader to consider 'emoscapes' as a useful conceptual tool to think about migrants' lived experiences. To close, we suggest some fruitful directions for future research.

1 Migration and Emotions Research: A Brief Overview

From the early 1990s, and increasingly over the last decade, intersectional theoretical perspectives in migration studies have emphasised the situated nature of experiences and interactions, redefining social enquiry and revealing the inadequacy of theoretical boundaries between the micro (intra- and interpersonal spheres) and the macro (structural, global, collective spheres).⁸ Research at the intersection of migration and emotions studies has

⁸ For examples of intersectional perspectives, see Tanja Bastia, 'Intersectionality, Migration and Development,' *Progress in Development Studies* 14, no. 3 (2014): 237–48, <https://doi.org/10.1177/1464993414521330>; Ramon Grosfoguel, Laura Oso, and Anastasia Christou, "'Racism,' Intersectionality and Migration Studies: Framing Some Theoretical Reflections,' *Identities* 22, no. 6 (2015): 635–52, <https://doi.org/10.1080/1070289X.2014.950974>; Natalie Domaas, 'More Than a Migration Status: Examining Intersectionality and its Effect on the Experiences of Migrant Women in France,' *Journal of Immigrant & Refugee Studies* (2021), <https://doi.org/10.1080/15562948.2021.1974146>; David Stasiulis, Zaheera Jinnah, and Blair Rutherford, 'Migration, Intersectionality and Social Justice (Guest Editors' Introduction),' *Migration, Intersectionality and Social Justice* 14, no. 1 (2020), <https://doi.org/10.26522/ssj.v2020i14.2445>; Jean-Michel Lafleur and Maria Vivas Romero, 'Combining Transnational and Intersectional Approaches to Immigrants' Social Protection: The Case of Andean Families' Access to Health,' *Comparative Migration Studies* 6, no. 14

followed the same path, building conceptual bridges between the social and the individual. Consequently, we can observe an increasing focus on the nature of emotions and their role in shaping (and being shaped by) interactions and spaces, as well as their political relevance.⁹

Emotions have also come to be understood as socially and politically constructed.¹⁰ By repositioning emotions as outside of the individual, and present among and between people, the study of emotions becomes complementary to other fields of social enquiry, producing new ways to analyse and understand social phenomena.¹¹ Historically, emphasis has been on economic drivers of mobility, neglecting the emotional aspects of the migration experience.¹² Scholars of migration now increasingly employ an emotions lens to understand the subjectivities and complexities of migration stories, policies and politics.¹³ Reflecting

(2018), <https://doi.org/10.1186/s40878-018-0073-7>; and Mastoureh Fathi, *Intersectionality, Class and Migration: Narratives of Iranian Women Migrants in the U.K.* (London: Palgrave Macmillan, 2017). For situated experiences, see Maureen C. McHugh, 'Feminist Qualitative Research: Toward Transformation of Science and Society,' in *The Oxford Handbook of Qualitative Research*, ed. Patricia Leavy (Oxford: Oxford University Press, 2014), 137–64, <https://doi.org/10.1093/oxfordhb/9780199811755.013.014>; Devon W Carbado et al., 'Intersectionality: Mapping the Movements of a Theory,' *Du Bois Review* 20, no. 2 (2013): 303–12, <https://doi.org/10.1017/S1742058X13000349>; Ange Marie Hancock, 'When Multiplication Doesn't Equal Quick Addition: Examining Intersectionality as a Research Paradigm,' *Perspectives on Politics* 5, no. 1 (2007): 63–79, <https://doi.org/10.1017/S1537592707070065>; and Hae Yeon Choo and Myra Marx Ferree, 'Practicing Intersectionality in Sociological Research: A Critical Analysis of Inclusions, Interactions, and Institutions in the Study of Inequalities,' *Sociological Theory* 28, no. 2 (2010): 129–49, <https://doi.org/10.1111/j.1467-9558.2010.01370.x>.

⁹ See Michalinos Zembylas, 'Transnationalism, Migration and Emotions: Implications for Education,' *Globalisation, Societies and Education* 10, no. 2 (2012): 163–79, <https://doi.org/10.1080/14767724.2012.647403>; J. M Barbalet, ed., *Emotions and Sociology* (Oxford: Blackwell / The Sociological Review, 2002); Jonathan H. Turner and Jan E. Stets, *The Sociology of Emotions* (Cambridge University Press, 2005); Liz Bondi, Joyce Davidson, and Mick Smith, 'Introduction: Geography's "Emotional Turn,"' in *Emotional Geographies*, ed. Joyce Davidson, Liz Bondi, and Mick Smith (London: Routledge, 2016), 15–30; Boccagni and Baldassar, 'Emotions on the Move'; and Michael Boiger and Batja Mesquita, 'The Construction of Emotion in Interactions, Relationships, and Cultures,' *Emotion Review* 4, no. 3 (2012): 221–29, <https://doi.org/10.1177/1754073912439765>.

¹⁰ Harding and Pribram, 'Losing Our Cool?'

¹¹ See Sara Ahmed, *The Cultural Politics of Emotion* (Edinburgh: Edinburgh University Press, 2004); and Jordan McKenzie et al., 'Social Emotions: A Multidisciplinary Approach,' *Emotions: History, Culture, Society* 3, no. 2 (2019): 187–201, <https://doi.org/10.1163/2208522X-02010056>.

¹² Boccagni and Baldassar, 'Emotions on the Move.'

¹³ See Walsh, 'Emotion and Migration'; Boccagni and Baldassar, 'Emotions on the Move'; Skrbiš, 'Transnational Families'; Bingyu Wang and Jingfu Chen, 'Emotions and Migration Aspirations: Western Scholars in China and the Navigation of Aspirational Possibilities,' *Journal of Ethnic and Migration Studies* 47, no. 15 (2021): 3437–3454, <https://doi.org/10.1080/1369183X.2020.1764841>; Svašek and Skrbiš, 'Passions and Powers'; Elisabetta Zontini and Elena Genova, 'Studying the Emotional Costs of Integration at Times of Change: The Case of EU Migrants in Brexit Britain,' *Sociology* 56, no.4 (2022): 638–654, <https://doi.org/10.1177/00380385211063355>.

these synergies between fields, bodies of literature on emotions and mobilities have been informing each other for over a decade, providing conceptual advancements that recognise migration as a highly emotional experience, in turn redefining the meaning of home, belonging, borders and citizenship.¹⁴

Migration scholars are increasingly called on to engage in reflexive practice, and in doing so, become self-conscious, self-reflective and self-scrutinising.¹⁵ This facilitates an interrogation of all elements of knowledge production and the power dynamics that underpin it.¹⁶ Several authors contributing to this collection embrace this challenge by highlighting the inseparability of knowledge production and objects of study through their self-awareness as scholars (Justine Abrugena, Stournara, Christou). Epistemologically aligned to feminist theoretical perspectives, this approach seeks to acknowledge positions, be alert to power entanglements and expose epistemic violence in the inequalities and oppressions that shape the research process. Knowing *from* and *within* the margins as a conceptual resource and

¹⁴ See Ewing, 'Immigrant Identities and Emotion'; Paolo Boccagni and Andrea Mubi Brighenti, 'Immigrants and Home in the Making: Thresholds of Domesticity, Commonality and Publicness,' *Journal of Housing and the Built Environment* 32, no. 1 (2017): 1–11, <https://doi.org/10.1007/s10901-015-9487-9>; Hazel Easthope, 'A Place Called Home,' *Housing, Theory and Society* 21, no. 3 (2004): 128–38, <https://doi.org/10.1080/14036090410021360>; Anne-Marie Fortier, 'Making Home: Queer Migrations and Motions of Attachment,' in *Uprootings/Regroupings: Questions of Home and Migration*, ed. Sara Ahmed et al. (Oxford: Berg, 2003), 115–37; Joanna Pfaff-Czarnecka, *Multiple Belonging and the Challenges of Biographic Navigation*, MMG Working Paper 13-05 (Göttingen: Max Planck Institute for the Study of Religious and Ethnic Diversity, 2013); Marco Antonsich, 'Searching for Belonging – An Analytical Framework,' *Geography Compass* 4, no. 6 (2010): 644–59, <https://doi.org/10.1111/j.1749-8198.2009.00317.x>; Skrbiš, 'Transnational Families'; Tabea Bork-Hüffer et al., 'Mobility and the Transiency of Social Spaces: African Merchant Entrepreneurs in China,' *Population, Space and Place* 22, no. 2 (2016): 199–211, <https://doi.org/10.1002/psp.1900>; Nira Yuval-Davis, Floya Anthias, and Eleonore Kofman, 'Secure Borders and Safe Haven and the Gendered Politics of Belonging: Beyond Social Cohesion,' *Ethnic and Racial Studies* 28, no. 3 (2005): 513–35, <https://doi.org/10.1080/0141987042000337867>; Monika Wilińska and Pia H. Bülow, 'Emotion Ability – Practices of Affective Citizenship in the Work Rehabilitation Process,' *Critical Policy Studies* 14, no. 1 (2020): 38–66, <https://doi.org/10.1080/19460171.2018.1519452>; Elaine Lynn Ee Ho, 'Constituting Citizenship through the Emotions: Singaporean Transmigrants in London,' *Annals of the Association of American Geographers* 99, no. 4 (2009): 788–804, <https://doi.org/10.1080/00045600903102857>; Anne-Marie Fortier, 'The Psychic Life of Policy: Desire, Anxiety and "Citizenisation" in Britain,' *Critical Social Policy* 37, no. 1 (2017): 3–21, <https://doi.org/10.1177/0261018316655934>; and Zeynep Yanasmayan, 'Citizenship on Paper or at Heart?: A Closer Look into the Dual Citizenship Debate in Europe,' *Citizenship Studies* 19 (2016): 795–801, <https://doi.org/10.1080/13621025.2015.1053793>.

¹⁵ Willem Schinkel, 'Migration Studies: An Imposition,' *Comparative Migration Studies* 7, no. 1 (2019), <https://doi.org/10.1186/s40878-019-0136-4>.

¹⁶ Bridget Anderson, 'New Directions in Migration Studies: Towards Methodological de-Nationalism,' *Comparative Migration Studies* 7, no. 1 (2019), <https://doi.org/10.1186/s40878-019-0140-8>.

methodology can establish alternative emotional (dis)locations as ways of knowing, which can be ‘messy’, ‘sweaty’, but also ‘healing’.¹⁷ Furthermore, the essays call into question normative conceptualisations of time, space, bonds, power, genders and mobilities by exploring the complexities and entangled intersections of social categories and concepts.

2 Recognising Dynamic, Transnational Manifestations of Emotionalities

The first area in which we can engage in a dynamic rereading of emotionalities is to consider time-space as a conceptual tool. This can be achieved by bringing together the theoretical frames of transnationalism and emotionalities. Emotions play a role in the way things are remembered, and are therefore crucial to understanding conceptualisations of home, belonging and family both in the past and the present, thus stretching the boundaries of time and space. Emotion is revealed as a dynamic force, apparent in the management of distance and child-rearing (Sergei Shubin), in the formation of collective identities and the unfolding of political conflicts (Christou) and in the social and professional trajectories of migrants (Chanamoto) and their families abroad (Abrugena). Furthermore, emotions have the capacity to shape migration projects and stories by spanning the past and the present into the future, in the form of hopes, dreams and aspirations.¹⁸ Time and space are therefore visibly shaped by the historical, emotional constructions and constellations of migrants.

Emotional interactions with time and space can be considered on two levels: the individual and the historical. At the individual level, a focus on the role of emotions in the migration experience effectively challenges the myth that transnational lives only relate to

¹⁷ Nigel Mellor, ‘Messy Method: The Unfolding Story,’ *Educational Action Research* 9, no. 3 (2007): 465–84, <https://doi.org/10.1080/09650790100200166>; Sara Ahmed, *Willful Subjects* (Durham, NC: Duke University Press, 2014); Peace Kiguwa, ‘Feminist Approaches: An Exploration of Women’s Gendered Experiences,’ in *Transforming Research Methods in the Social Sciences: Case Studies from South Africa*, ed. Sumaya Laher, Angelo Fynn, and Sherianne Kramer (Johannesburg: Wits University Press, 2019), 220–35, <http://www.jstor.org/stable/10.18772/22019032750.19>.

¹⁸ Wang and Chen, ‘Emotions and Migration Aspirations.’

those who cross borders. Shubin's work shows that transnational lives are significantly impacted by the emotional construction of the world; when those whom we love move, part of us moves with them. Those who stay only do so in a specific, limited and rigid understanding of the 'here' and 'there'. Complicating this picture reveals that time and space are emotionally constructed. Therefore, family units and social constellations both 'stay' and 'leave', as well as being present in memories, everyday practices and plans for the future. Thus, emotions provide the structural architecture of the individual migration experience.

At the historical level, emotionalities and collective experiences of migration reconceptualise the past as present, lived day-to-day, politically and collectively enacted, and continually shaped. Christou's essay, considering indigenous graves in Canada and the historical conflict between Israel and Palestine, considers the crossroads between history and emotions. By bringing history to the present and taking emotions back to the past to reshape these narratives, we can observe a bending of the relationship between time and space. A specific aspect of the redefinition of space is taken up in Barrios Aquino's essay, from the perspective of the state. The state holds sovereignty over a particular territory, and therein lies its political power to regulate and rule. However, such spaces have become increasingly more personal, revealing that emotional conditions are also areas of governance or governmentality, and thus are spaces to be ruled over by the state. Emotions are therefore 'formed and function as part of the historical, cultural and political contexts in which they are practiced, to reproduce, and potentially to resist, hegemonic relations'.¹⁹ This historicisation of emotions, linked to citizenship, has been fully developed in the literature on affective citizenship.²⁰ Such literature has been a useful tool with which to understand emotional

¹⁹ Harding and Pribram, 'Losing Our Cool?', 865.

²⁰ Jessica L. Merolli, 'Manufacturing Desire and Producing (Non-)Citizens: Integration Exams in Canada, the UK and Netherlands,' *Citizenship Studies* 20, no. 8 (2016): 957–72, <https://doi.org/10.1080/13621025.2016.1229192>; Jessica Walton, 'Affective Citizenship and Peripheral Intimacies: Children's Inter-Ethnic Relations in South Korean Schools,' in *Anthropology and Education Quarterly* 51, no. 2 (2020), 195–211, <https://doi.org/10.1111/aeq.12334>; Anne-Marie Fortier, 'Proximity by

governance in Britain. As this example shows, emotionalities constitute powerful sociopolitical tools, which can be circumscribed according to the boundaries of nation states but also be understood as fundamentally transnational in nature. This special issue seeks to recognise this complexity, drawing attention to the dynamism of emotions across time and space.

3 Unsettling Conceptualisations of Belonging

The complexity of belonging has been extensively documented in the literature, highlighting the relationship between material conditions and emotional attachments to people, places and memories for migrants.²¹ In this special issue, the authors engage with these various aspects of belonging, drawing attention to the inherent tensions between them. Barrios Aquino engages with the materiality of belonging as it is instrumentalised by the state to regulate access to rights and full membership in the political community,²² arguing that during the UK referendum on European Union membership (and subsequent ‘Brexit’) it became apparent to European citizens that belonging ‘presupposes access’ to citizenship and that the state – through naturalisation policies – decides who can belong.²³

Rather than a one-dimensional view of migrant belonging, an emotions lens reveals the complexities of (un)belonging. To this end, Mavroudi and Silva Huxter explore the role

Design?: Affective Citizenship and the Management of Unease,’ *Citizenship Studies* 14, no. 1 (2020): 17–30, <https://doi.org/10.1080/13621020903466258>.

²¹ See Anne-Marie Fortier, *Migrant Belongings : Memory, Space, Identity* (Oxford: Berg, 2000); Tuuli Lähdesmäki et al., ‘Fluidity and Flexibility of “Belonging:” Uses of the Concept in Contemporary Research,’ *Acta Sociologica* 59, no. 3 (2016): 233–47, <https://doi.org/10.1177/0001699316633099>; Gurminder K. Bhambra, ‘Culture, Identity and Rights: Challenging Contemporary Discourses of Belonging,’ in *The Situated Politics of Belonging*, ed. Nira Yuval-Davis, Kalpana Kannabiran, and Ulrike Vieten (London: Sage, 2006), 32–41, <https://doi.org/10.4135/9781446213490.n3>; Sabine Marschall, ‘Migrants on Home Visits: Memory, Identity and a Shifting Sense of Self,’ *International Journal of Tourism Research* 19, no. 2 (2017): 214–22, <https://doi.org/10.1002/jtr.2103>.

²² Nira Yuval-Davis, Georgie Wemyss, and Kathryn Cassidy, ‘Everyday Bordering, Belonging and the Reorientation of British Immigration Legislation,’ *Sociology* 52, no. 2 (2018): 228–44, <https://doi.org/10.1177/0038038517702599>; Bridget Anderson, *Us & Them?: The Dangerous Politics of Immigration Control* (Oxford: Oxford University Press, 2013).

²³ Floya Anthias, ‘Where Do I Belong?,’ *Ethnicities* 2, no. 4 (2002): 491–514, <https://doi.org/10.1177/14687968020020040301>.

of emotions in youth diaspora, emphasising how these complicate conceptualisations of belonging, identity and attachment. The varying forms of belonging and ways of imagining young people's homelands demonstrate the need to understand attachment, memories and imaginaries as constitutive elements of the migration experience, and indeed social life as a whole. Mavroudi and Silva Huxter focus on everyday emotions and how they constitute 'emoscapes', that is, how emotions shape experiences and perspectives at a global, national and personal scale.²⁴

Importantly, migrants are able to exercise agency to shape their own sense of belonging in the host land, challenging the assumption that migrants' belonging is contingent upon acceptance by others. Chanamoto, for example, finds that migrant women working as domestic cleaners actively fostered a sense of belonging in the local community through their emotional interactions with their clients. Migrant belonging is crafted through emotional and affective labour, including the building of fictive kin relationships²⁵, which in turn strengthen links to local and transnational physical spaces. Rather than static and initiated by the host community, the essays in this special issue demonstrate the fluid nature of belonging. In particular, the power inequalities inherent in considering 'who belongs' are worthy of deep investigation which pays attention to migrants' agency.

4 Applying an Emotions Lens to Migrants' Lived Realities

There remains considerable scope for viewing migrants' everyday lives through an emotions lens. Maruška Svasek and Zlatko Skrbiš problematise a notion that has dominated Western thinking, that emotions are 'interior processes that occur within the minds and bodies of

²⁴ Jane Kenway and Johannah Fahey, 'Getting Emotional about "Brain Mobility,"' *Emotion, Space and Society* 4, no. 3 (2011): 187–94, <https://doi.org/10.1016/j.emospa.2010.07.003>.

²⁵ Loretta Baldassar, Laura Ferrero, and Lucia Portis, "'More like a Daughter than an Employee": The Kinning Process between Migrant Care Workers, Elderly Care Receivers and their Extended Families,' *Identities* 24, no. 5 (2017): 524–41.

individuals’.²⁶ To this end, authors in this special issue have examined a variety of aspects of migrants’ lives and mobilities, building on the premise that emotions are instruments of power that take concrete forms in the narratives and everyday lives of migrants. Shubin and Abrugena challenge preconceived ideas about what migrants ‘should’ feel, by complicating the simplistic emotional responses associated with family transnational separation in public discourse.

Emotional resources can be drawn upon to justify migrants’ life choices and attribute value to low status work. This occurs in the public sphere, through embodied identity work to deal with stigma and enhance respectability, as Stournara’s ethnography of (migrant) hospital cleaners shows. Furthermore, as shown by Chanamoto in the case of domestic cleaners in England, migrant workers are able to mobilise their emotional labour to deal with the challenges they face as they perform intimate labour in the host society.

In seeing migrants’ emotional responses as part of broader survival strategies, we recognise emotions as ‘learned, contextual, and intersubjective’ with concrete ‘social and political effects’.²⁷ To examine and analyse experiences of migration, it is key to reflect on the role emotions have in shaping everyday understandings of our world and what it is necessary for our survival in it. Migrants, in Bourdieu’s terms, change the fields in which their habitus has been constructed and operate under codes and structures that are unknown and foreign to them.²⁸ Consequently, emotional repertoires are key to understanding the worlds which migrants inhabit. In these worlds, past, present and future mix, signalling the complexity of emotionalities and the historical relevance of mobilities and the mobilisation of emotions.²⁹

²⁶ Svašek and Skrbiš, ‘Passions and Powers,’ 368.

²⁷ Harding and Pribram, ‘Losing Our Cool?,’ 866.

²⁸ Pierre Bourdieu, *Habitus and Field: General Sociology*, trans. Peter Collier, vol. 2 (1982–1983) (Cambridge: Polity, 2020).

²⁹ Bondi, Davidson, and Smith, ‘Introduction: Geography’s “Emotional Turn.”’

5 An Invitation to Explore Rich Emoscapes

The essays in this special issue engage with relational, emotional mobilities as a means of revealing social dynamics in multiple contexts of space and time. They focus on both public and private spheres where inter- and intragenerational shifts and relations are negotiated within changing boundaries of the state, city-space and (transnational) community interactions. These relational processes can destabilise fixed notions of emotional belonging. Indeed, the myriad of ambivalences occurring in everyday life can challenge straightforward understandings of homing and belonging. The intersections and identities explored in this collection also expose layers of positionalities and the situatedness of the ethnic self through generations and temporalities of being and (un)belonging.

Thematically, the essays draw on cultural reproductions of emotion, historical traumas and oppressions and affective labour in negotiating a sense of settling. They also draw attention, however, to how unsettled a sense of migrancy can be when movement and change continue to define migrant lives. As such, the authors problematise linear approaches to understanding affective experiences of mobility. In contrast, translocal and transnational lenses reveal how emotional geographies can be tested with notions of deterritorialisation, home-making practices and the affectivity of citizenship. The complexity of emotional mobility therefore aids us in unravelling the links between culture, history, place and space.

Geographically and historically motivated attachments also need to be deconstructed through the threads of personal experience intersecting with public discourse. Feminist lenses help us understand the personal as political.³⁰ In exploring the politics of affect, then, we see how emotional citizenship is stretched to its limits by the pragmatism of customs, language,

³⁰ Theresa Man Ling Lee. 'Rethinking the Personal and the Political: Feminist Activism and Civic Engagement,' *Hypatia* 22, no. 4 (2007): 163–79, <http://www.jstor.org/stable/4640110>.

norms and power. This analytical path brings us back to the state and highlights that affective neoliberalism is another emotional engagement with the governmentality that social subjects face when dealing with institutions.

An important aspect of this special issue is that, although the contributions focus on migrant lives, the authors refrain from overemphasising mobility.³¹ Rather, these essays provide a perspective on the everyday lives of migrants in various host lands, maintaining an awareness of their simultaneous interactions with history, political events, power structures and hierarchies. The essays are connected by a concern with emoscapes, referring to the global, local, and personal scales of social life and migrant experiences. While focusing on migrants' everyday lives and not only on their experiences of migration, it is important to recognise that border crossings are key to the emotional landscapes that are presented in this issue. Borders are important materialities that, although socially constructed, generate concrete forms of inequalities and hierarchies of belonging according to gender, race, ethnicity, and so on.³²

Another key aspect of this special issue is the destabilisation of concepts of home and belonging, which are explored by looking at a variety of ethnic groups, temporalities, spaces and sociopolitical contexts. The notion of migration starting at departure and ending at arrival is complicated by an emotions perspective, which provides a non-linear approach to the affective experiences of mobility. In this non-linear approach, migration is seen as an ongoing process of situation and resituation of the subject in a new space and temporality. The essays also provide commentary on the emotional and affective labour involved in migrating, settling and being unsettled.

³¹ Walsh, 'Emotion and Migration,' 43.

³² Bridget Anderson, Sharma Nandita, and Wright Cynthia, 'Editorial: Why No Borders?,' *Refuge* 26, no. 2 (2009): 5–18, <https://doi.org/10.25071/1920-7336.32074>.

6 Future Directions

In this introduction, we have highlighted the importance of considering emotions as constitutive parts of the migration experience. The research included in this special issue contributes to important historical and cultural domains in tackling temporality, space and place. These are redefined and explored analytically in terms of culture, history and emotional geographies. At the same time, the special issue offers conceptual development of notions of deterritorialisation of belonging, home, homeland, identities and affective citizenship. An appreciation of the emotional dimensions of mobility enables nuanced links to be made between history, public discourses and personal experiences. For example, the essays make explicit use of feminist approaches that challenge the divide between public and private spheres. This is of particular importance for transnational lives and migrant experiences, as culture, customs, language and other forms of intimate and emotional citizenship are conceptually relocated in the public sphere.

The special issue is timely in addressing expressions of emotional labour, which have received attention in the context of a global pandemic and the precariousness of ‘essential’ workers. Addressing the value of ‘low skilled’ work and the need to rethink migrant labour in other terms, and in relation to emotion, is a welcome addition to the literatures of labour, migration and emotion studies. The pandemic has highlighted the need for scholarship in these areas to address the complexities behind concepts of ‘low-skilled’, ‘essential’ workers and their affective experiences. Indeed, the emergence of a pandemic has yielded a plethora of emotions along with exacerbated inequalities in many areas of society. The enduring effects of the pandemic will also shape research agendas for years to come. As such, there will be many gaps in knowledge relating to how we interpret the affective impacts of COVID-19 on migrants, viral mobilities and structural limitations which have exacerbated health inequities for migrants.

The role of the state in the production and reproduction of emotion in relation to memory, history, culture and identities, as a form of exercising its affective power, is an underappreciated research subject. There is therefore a need to expand research into how migrants and citizens alike are governed by and through affect, adding to existing scholarship on affective neoliberalism and the engagement of emotions in the governmentality of social subjects and institutions.³³ Affective geopolitics will also continue to shape research in emotions and mobilities, not least how Europe is to define its legacy in a decolonial future. Of particular interest will be the European Union as a supranational entity challenged by the emotive forces of right-wing populist movements, xenophobia and racism, anti-immigrant rhetoric and the discourses of anti-vaxxers, Brexiteers, white supremacists and extreme ethno-nationalists. Indeed, the politics of hate are also shaped by emotional parameters, as much as they generate emotions. Their discursive impact, which shapes and is shaped by social media, is another area where future research can shed light on various actors and institutions.

Ongoing scholarship in emotions and migration will also be richly shaped by methodological developments. These will involve new understandings of spaces and types of (im)mobilities, including how digital spaces, sedentary or domestic movement, multisited and multimethod approaches tackle new questions, cohorts, generations and groups. Borderscapes and cultural landscapes will be pivotal in how place-making is negotiated, especially if future pandemics render large populations fixed and unmovable. However, shifting borders, as a result of geopolitical processes, are likely to exacerbate future ‘migration crises’ as refugees and asylum seekers pursue safe havens.

³³ Anne-Marie D’Aoust, ‘Ties that Bind?: Engaging Emotions, Governmentality and Neoliberalism: Introduction to the Special Issue,’ *Global Society* 28, no. 3 (2014): 267–76, <https://doi.org/10.1080/13600826.2014.900743>.

Research on emotions and mobilities will therefore require situated approaches to affectivity to overcome simplistic, individualistic perspectives on emotions. This may be achieved by emphasising the role embodiment and environment might play in the unfolding of affective dynamics. Accounts which provide the conceptual toolbox for analyses in mobile emotions will need to be attuned to the broader historical-cultural context. As we have argued here, it is vital to acknowledge that emotions are not situated in neutral contexts but in the specificities of socioculturally shaped practices and forms of living. This entails adopting a reflective stance, offering multidimensional theoretical approaches that embrace the biographical and cultural dimensions of research alongside the analysis of situated affective dynamics in spaces and societies. Such approaches suggest that migrants affectively disclose meaning, both individually and collectively. This meaning can become a conduit to the co-production of lifeworlds and subjectivities, which are relevant to both political and academic critique.