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This special issue of *Children’s Geographies* builds upon a growing area of study on the emotional and affectual experiences of migration as experienced by young people. The special issue represents papers presented at the ‘Emotions of Migration: Young People’s Experiences within and throughout Asia’ workshop held at the York Centre for Asian Research at York University, 19–20 August 2014. At the workshop, we covered a range of migration experiences including young people’s independent migration for school and work, migration in response to family economics, and as children left behind – all within the context of a globalizing South and Southeast Asia. The vast range of emotions and affects (for distinction see Hadfield-Hill and Horton 2013; Wise and Velayutham 2017) that children and youth experience and express have been documented in seminal texts (for example within an Asian context the works of Vivekananda [see Sil 1997]; the works of Confucius [see Wing 1995; Hong 2004; An 2008]; in Hindu religious texts [see Kalkar 1968]; see also Mead 1928; Aries 1965; Greven 1977; Lutz 1983; Pollock 1983; Levy 1984). Within children’s geographies and in children and youth studies, inquiry into young people’s emotions within the migration process in Asia is growing (Yeoh et al. 2012; Beazley 2014; Waters 2014; Alipiu, Lu, and Yeoh 2015; Gallo 2015; Hoang et al. 2015; Naafs and Skelton 2017; Chea and Huismans 2018) particularly as the field of emotional geographies (Davidson and Bondi 2007; Davidson and Milligan 2007; Boccagni and Baldassar 2015), and specifically children’s emotional geographies (Horton and Kraftl 2006; Skrbiš 2008; Blazek and Windram-Geddes 2013; Hadfield-Hill and Horton 2013; Kraftl 2013) expands. The field of emotional geographies lends itself well to our study of young people’s migration across Asia as it reminds us that young people’s emotional and affectual experiences are examples of felt knowledges that young people both experience, and harness, when managing different aspects of migration. Overall in contemporary Asian migration studies, however, there is a lack of engagement with children and young people’s emotions and affectual realities often because emotions are implicitly subsumed rather than explicitly problematized or singularly inspected (see exceptions, such as Parreñas 2005). They are often treated as an appendage to ‘human nature’ – something that is a reaction to the social/social realities rather than being constitutive of human interaction within these realities (see Sváček and Skrbiš 2007). Young people’s positionality as ‘children’ in homes, communities and in the nation further side-line children’s emotive experiences, and it has only been in the last two and a half decades that we have seen children’s unique lives and cultures being studied seriously at the academic and policy level in Asia. We envision an expansion of research on young people’s vast array of emotional and affectual experiences of migration, their textured emoscapes within the migration process, and on the ever changing morals and values of migration, particularly as scholarship on young people’s migration expands against the backdrop of a globalizing South and Southeast Asia which is changing both rapidly and very unevenly.

Our set of papers looks at young people’s emotions and felt experiences within a contemporary globalizing South and Southeast Asian migration context’ however, we stress that young people’s migration within the region is not new. Historically across South and Southeast Asia, young people have migrated to provide labour or have experienced being left behind, with rich scholarship found in the colonial context (for example in plantations and estates, and as domestic labourers, see Jain