
Editorial

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Biographical notes: Geraldine Lee-Treweek is a Principal Lecturer in Applied Social Studies and leads the Centre for Equalities and Community Action in the Department of Interdisciplinary Studies at Manchester Metropolitan University (Cheshire), UK. She is also the programme leader for the Masters of Arts courses in Abuse Studies and Public, Community and Voluntary Sector Studies, within Interdisciplinary Studies. She is a sociologist and her main areas of research are the lived experience of migration, racism at work, racism in community settings, university-community partnerships and community activism. She has published on emotions and migration, emotional danger and risk in social research and is currently writing about the implications of recent research impact agendas for qualitative researchers of race and migration.

Åsa Wettergren is an Associate Professor in Sociology at the University of Gothenburg. Her main area of research is the role of emotions in organisations and social movements. She is the co-editor of *Emotionalizing organizations and organizing emotions* (Palgrave MacMillan, 2010) and of a number of book chapters and articles, among them (2010) 'Managing unlawful feelings: the emotional regime of the Swedish migration board', *International Journal of Work Organization and Emotion* Vol. 3, No. 4, pp.400–419, and with Hanna Wikström (forthcoming online 2013) 'Who is a refugee? Political subjectivity and the categorisation of Somali Asylum seekers in Sweden', *Journal of Ethnic and Migration Studies*.

Steve Taylor is a Reader in International Development and Sociology, at Northumbria University, UK. He is currently working on three major research projects in collaboration with colleagues from other universities in the UK and India. Firstly, a study of migration from Punjab, India to the UK, with a particular focus upon meanings and experiences of 'home' and 'belonging'

within Eastern Punjabi Transnational Communities. Secondly, an investigation into bonded labour and contemporary slavery within Punjab and its connections to the global economy. Thirdly, a study of inter-caste relations, caste inequalities and caste politics within Indian Punjabi communities in the UK. He has published in journals, such as *Mobilities and Cultural Sociology*, he also has a long standing research interest in social theories of human emotion and the study of emotional labour within the contemporary workplace.

This edition emerged out of the editors' recognition that migration and emotion was an area sparsely examined within academic literature, despite the general interest in emotions within the work and organisational field. It appears fairly self-evident that the process of migration entails also emotional processes of various kinds and that scholarship needs to examine this feature of contemporary social life. At the same time, migration is often closely tied up with working lives and organisational processes. In July 2010, the *Journal of Ethnic and Migration Studies* (Vol. 36, 6) published a, very much welcomed, special issue on the topic of migration and emotion. The two main foci of that issue were the place-oriented emotional attachments of migrants (to homelands and 'host lands') and the interactions of migrants and locals in the new countries of settlement. However, in spite of the rising interest in the emotional aspects of migration, it is an area that has only begun to be explored. This edition brings together consideration of work, organisations and emotions and, not surprisingly, our issue revolves around these topics as well, perhaps because they are indeed intensely emotionally loaded. While the contributions in this edition focus primarily on migrants moving as part of labour flows (migrant groups with legal, semi-legal or illegal status), it opens up to further scrutiny the complex entanglement of relationships, places and emotions in the migratory experience.

It is our aim in this edition to expose the complex emotions and relationships that lie between home and work, community and work setting and country of origin and new country. Transmigrant relationships often stretch between Diasporas, interconnecting countries and lives, and are supplemented by new technologies, such as Skype, that enable and sustain faux relationships of co-presence. On the other hand, some of those who migrate for work are not so lucky and distance really is an obstacle to maintaining relationships with loved ones in other places; for people such as forced labourers maintaining links to family and friends can often require emotional work around hiding their sadness and disappointment at their experience. The edition includes papers that consider issues relevant to Europe, North America, India and China. The papers add to the existing literature by taking seminal concepts in work, organisations and emotions, developing these through a lens of transmigration and providing some diverse examples of empirical research with migrant workers.

The first few papers examine the emotional work that migrants do to 'integrate' in their countries of settlement and the costs and benefits to them of this work. Baker begins the edition with her discussion of the continuously insecure symbolic status of citizens who are considered 'immigrants'. Analysing a number of 'race' related media presented 'scandals' within professional football in post-colonial France, Baker examines the volatility of inclusion, in particular how sportsmen and women with migrant origin can be quickly embraced by the host nation but also as quickly rejected. The paper demonstrates the fluidity of migrant identities, which exist alongside settled communities. In comparison, Lindqvist's paper emphasises the emotion work of migrants as they are faced with the pitfalls of the host nation's (Sweden) cultural emotional regime, which

often requires that they operate parallel sets of feeling and display rules as they move in and out of migrant and host communities. She demonstrates that being in a new society often challenges migrants in terms of how they emotionally receive and respond to events around them, many of which initially seem odd and alien. In this paper, stress and emotional labour are shown to arise from the work migrants do to become accepted in often hostile new societies.

The next three papers, Echegoyen-Nava, Lawthom et al. and Taylor, consider migrant's relationships with their former 'homes' and loved ones, which they left to undertake work in other countries. Echegoyen-Nava discusses the emotional consequences of the separation between a migrant worker parent/spouse and the rest of his or her family. This paper employs the term 'emotional distance' to denote the situation where family members become accustomed to living apart, 'without necessarily going through abrupt separations or tragic situations'. Her analysis of migrant workers from Mexico to the USA shows that emotional distance takes different expressions depending on the gender of the migrant worker. Echegoyen-Nava employs the term emotional distance to denote the situation where migrant family members become accustomed to living apart, 'without necessarily going through abrupt separations or tragic situations'. Her analysis of migrant workers from Mexico to the USA shows that emotional distance takes different expression, depending on the gender of the migrant worker. Migrant women tend to stay more emotionally involved than do men. The family left behind and the migrant worker both withhold upsetting news in order not to burden the distant other and keep relations smooth. But emotional distance may also ease the relationships between parties.

The issue of emotional distance is developed in the next paper by Lawthom et al., who critically examine the emotions of migrants who experience forced and bonded labour in the contemporary UK. Examining relationships between worker and home, Lawthom et al. focus on the experience of forced Chinese workers from the restaurant and take-away industry in the UK. Participants in Lawthom et al.'s research arrived in the UK to find a very different work environment to the one that they expected. In particular, their illegal immigration status, made it difficult for them to be valued in the labour market and easy for them to be exploited. The paper shows the management of negative emotions, such as sadness, fear and disappointment and the emotional work needed to often conceal from those 'left behind' the reality of their working lives. Over time, insurmountable obstacles in admitting failure arise, making a possible return home fraught with worry and fear.

Taylor's paper examines a pattern of international migration with a much longer history, Indian Punjabi migration, inspired by the search for work, to the UK. Such migrants have been described as 'the premier migrants of South Asia' (Singh and Tatla 2006), they are now a substantial part of the significant South Asian population of the UK and we have now witnessed the birth of third and fourth generation, British born, Punjabis. Taylor examines the relationship between emotion work, caste relations and identity within the Punjabi transnational community. It is argued that the caste dominance, superior status and identity asserted by the UK Punjabi Diaspora within Punjab, the 'homeland', is sustained by continual transnational emotion work, which has distinct emotional consequences for those involved. Once again, emotion is central to an analysis of the relationship between migration and work in all its forms.

Finally, Lee-Treweek's paper finishes the volume by examining the emotion work of Polish bi-lingual workers, a category of migrant workers who are often used as (cheap) interpreters but who have relatively high status in their communities due to their paid work and skill set. This group of workers has tended to go unnoticed by migration scholars because they are often hidden in organisations that provide services to migrants and act as a 'bridge' to migrant communities. During interpreting work, bi-lingual workers are expected to be 'a mouthpiece' between migrants and service providers. Lee-Treweek shows how these bilingual workers, similar to other workers dealing with clients/customers, have to learn how to manage their own emotions as well the emotions of clients. The aim of their professional emotion management is to achieve the non-expression of emotion and representation of neutrality. Moreover, they work in situations of grave social and psychological distress for clients, but are rarely offered any professional psychological support or even guidance by their employers. Lee-Treweek argues bi-lingual workers suffer from what Skegg (2004) terms 'fixed identities', which tie them to migration-related work, especially with their own nationalities. Employers often perceive bi-lingual workers as experts on their nationality, whereas other migrants see them as part of organisations and as authority figures, potentially leading to stress and exclusion from community life.

This edition brings to the fore the need for scholars of work, organisations and emotions to take into account the increasing diversity of modern work forces and the impact and experience of migrants who migrate primarily work. Emotional labour and work within this context is often framed for migrants by trying to find a way to negotiate the emotional regime of the new country, creating and sustaining emotional relationships with absent loved ones and dealing with the emotional consequences of racialised and often racist assumptions about their national identities from indigenous communities, employers general society and the media. Migration challenges us to engage with, and study, the same issues of fluidity that migrants have to navigate every day. The fields of work, organisations and emotions can make a substantial contribution to understanding how to support migrants in the workplace and beyond.

References

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