IM/MOBILITY AND PERIPHERALIZATION

… in a Swiss Valley, a Faroese Island, and a Maltese city

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**IP34
TRANSNATIO-
NALISATION**

Starting point:

- Following calls to "de-urbanise", "de-nationalise", and "de-migranticize" migration studies and a mobility perspective.

- Instead of defining the "where", "who", and "what" a priori, this become part of the research and answered abductively.
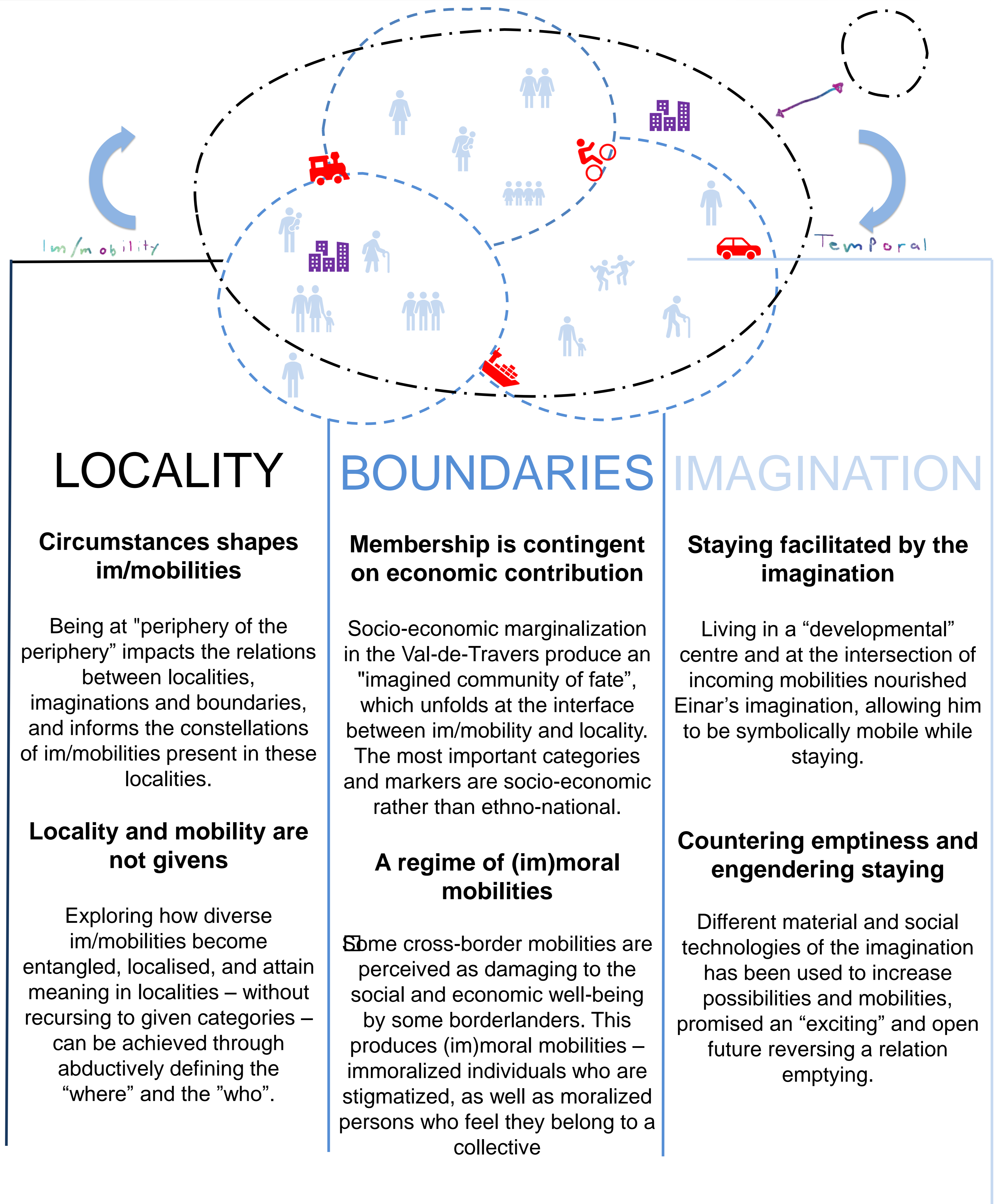
Research questions:

- How are boundaries and borders drawn, experienced, and contested in relation to different im/mobility practices?

- How does different material and social technologies of the imagination engender or inhabit im/mobilities?

Methodology:

- Several months of ethnographic field work in different localities, supplemented by 70+ qualitative interviews, 3.5 focus group, as well as archival and desk research.
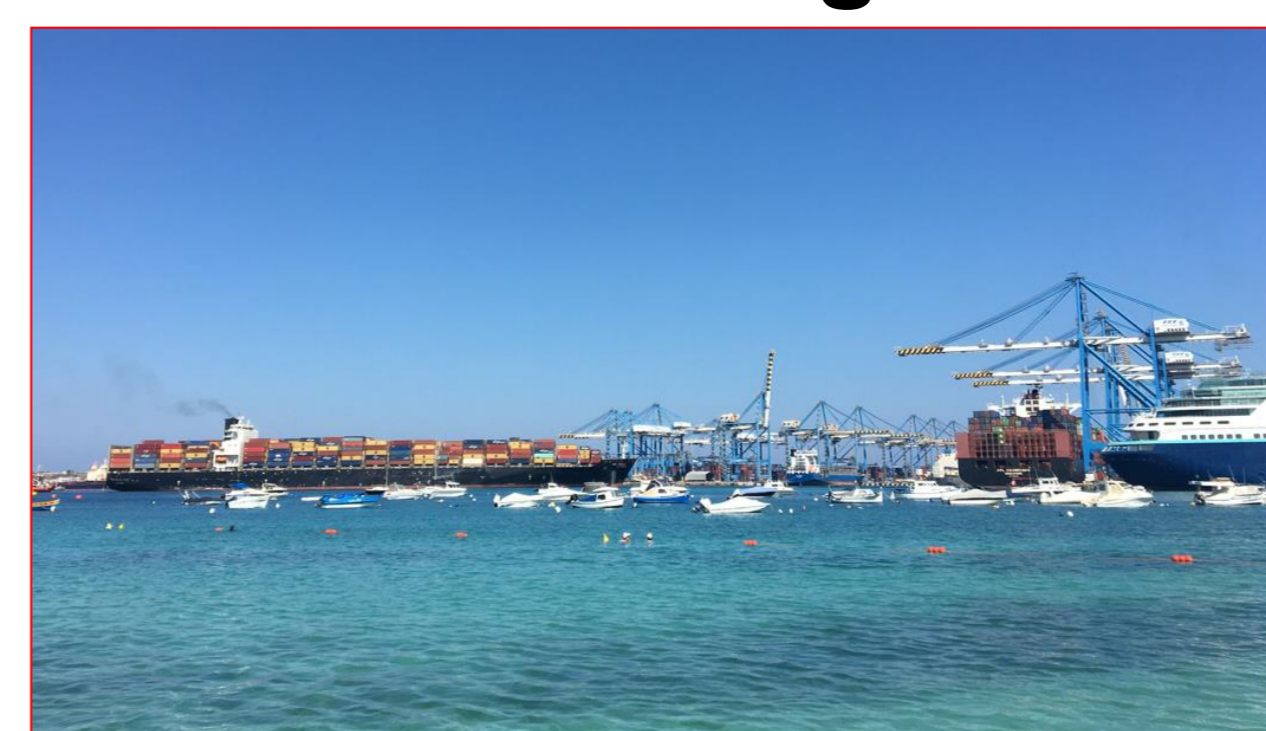
Main "Output":

- Special Issue accepted in *Mobilities* with contributions from Bridget Anderson, Tim Cresswell, Noel Salazar, Nina Glick Schiller, and others.

- Charmillot, E. (2021). (Im)moral Mobilities in a Swiss Borderland. Journal of Borderlands Studies.

- Pedersen, O. & Zittoun, T. (2021). "I have been born, raised, and lived my whole life here" – Perpetually on the move while remaining still. International Review of Theoretical Psychologies

- Charmillot, E. & Dahinden, J. (2021). Mobilities , locality and place-making : understanding categories of (non-) membership in a peripheral valley. Mobilities.

Im/mobility

Temporal

LOCALITY

Circumstances shapes im/mobilities

Being at "periphery of the periphery" impacts the relations between localities, imaginations and boundaries, and informs the constellations of im/mobilities present in these localities.

Locality and mobility are not givens

Exploring how diverse im/mobilities become entangled, localised, and attain meaning in localities – without recursing to given categories – can be achieved through abductively defining the "where" and the "who".

BOUNDARIES

Membership is contingent on economic contribution

Socio-economic marginalization in the Val-de-Travers produce an "imagined community of fate", which unfolds at the interface between im/mobility and locality. The most important categories and markers are socio-economic rather than ethno-national.

A regime of (im)moral mobilities

Some cross-border mobilities are perceived as damaging to the social and economic well-being by some borderlanders. This produces (im)moral mobilities – immoralized individuals who are stigmatized, as well as moralized persons who feel they belong to a collective

IMAGINATION

Staying facilitated by the imagination

Living in a "developmental" centre and at the intersection of incoming mobilities nourished Einar's imagination, allowing him to be symbolically mobile while staying.

Countering emptiness and engendering staying

Different material and social technologies of the imagination has been used to increase possibilities and mobilities, promised an "exciting" and open future reversing a relation emptying.

Val-de-Travers

Birżebbuġa

Suðuroy