

Hospitality & Society
Volume 15 Numbers 1 & 2

© 2025 Intellect Ltd Editorial. English language. https://doi.org/10.1386/hosp_00094_2

Received 8 January 2025; Accepted 14 January 2025; Published Online March 2025

EDITORIAL

AGNIESZKA RYDZIK
University of Lincoln

NICOLA CHANAMUTO
University of Lincoln

DONNA CHAMBERS
Northumbria University

Conceptualizing the intersections between migration, (in)hospitality and belonging in uncertain times

ABSTRACT

Crossing disciplinary and geographical boundaries, migration research provides insight into contemporary migration patterns and new phenomena, and explores human experiences of migration that stretch beyond one-dimensional political and public discourses. Experiences of hospitality and hostility, and how these shape migrants' sense of belonging, are central to migration research and practice. Through conceptualizing the intersections between migration, hospitality – and its opposite hostility – and belonging, this editorial advances scholarly debates in migration and hospitality studies. It explores how deploying the concepts of

KEYWORDS

belonging
care
decolonial
home
hostility
love
migration
welcome

Delivered by Intellect to:

Guest (guest)

IP: 93.150.239.238

On: Thu, 02 Jul 2026 20:39:34

www.intellectbooks.com 3

hospitality and hostility can deepen analyses of migration and understandings of the complexities of belonging for migrants, while also encouraging researchers to consider some of the conceptual limitations. In this editorial, we discuss the articles comprising this Special Issue on 'Migration, (In)Hospitality and Belonging in Uncertain Times', and the ways in which these contributions illuminate the multi-layered complexities and contradictions inherent in power relations between host and guest, and the mundane everyday acts of hospitality/hostility that influence these relationships and shape migrants' sense of belonging. We suggest future research directions, including the application of a decolonial lens and a feminist ethics of care and love to discourses and practices of hospitality, so that the implications for migration can be better understood.

INTRODUCTION

A hospitality analytical lens can extend our understanding of many urgent sociocultural and political questions (Lynch et al. 2011). The concept of hospitality has the potential to produce new insights and ways of understanding complex multi-faceted social phenomena, including human migration and mobility. Conceptualizing the intersections between migration, hospitality (and its opposite hostility) and belonging, this editorial – alongside the eight original contributions comprising this Special Issue on 'Migration, (In)Hospitality and Belonging in Uncertain Times' – problematizes ideological assumptions made about the nature of belonging and the guest/host roles that migrants and local communities play in this process. It challenges binary categories commonly employed in migration research, including welcome/non-welcome, inclusion/exclusion, hospitality/hostility and hosts/guests, and, in this way, questions the assumed causal relationships between these concepts; for example, the notion that an initial experience of 'welcome' necessarily leads to a sustained sense of belonging.

Arguing for more dynamic and fluid understandings of how belonging is negotiated by those on-the-move, rather than as a one-directional gift bestowed upon outsiders by a static, homogenous host society, the editorial builds on contemporary understandings of belonging as processual (Ryan 2018) and involving continuous boundary-making and -maintenance (Blachnicka-Ciacek et al. 2021). Rejecting binary constructions of migrants as either 'takers' or 'givers' within the host society is an important part of the wider reflexive effort to unpick the performative and situated nature of social categories used in migration research, policy and practice (Dahinden et al. 2021). Indeed, framing belonging in terms of 'giving' and 'taking' is wholly inadequate, demonstrated, for example, in the case of affluent migrants' (non) contributions to society (Slobodin 2019), unwanted but 'essential' care workers' (Fernández-Reino et al. 2020) and migrant investment in stagnant or peripheral regions of host countries (Spiliopoulos et al. 2020; Zeinali et al. 2017).

This Special Issue arose from a conference organized in September 2022 by the Migration, Inter-Connectivity and Regional Development (MiCaRD) international research network, funded by the Regional Studies Association (RSA). Between 2015 and 2023, the RSA MiCaRD network organized multiple research events, including in Serbia, Italy, Greece, Poland and United Kingdom. These events brought together scholars, policy-makers and practitioners across Europe and beyond, and provided a forum for debating current and emerging issues on migration and displacement at local, regional,

Delivered by Intellect to:

Guest (guest)

IP: 93.150.239.238

On: Thu, 02 Jul 2026 20:39:34

national and international levels. Under the title, 'Hospitality, community and welcome: Researching working lives, representations and everyday realities of migrants', the 2022 conference took place at the University of Lincoln (United Kingdom). The event brought together over fifty researchers with a shared interest in exploring contemporary issues in migration and mobilities, making links across disciplinary, geographical and cultural boundaries. Presentations covered themes of hospitality, community and welcome as well as the complexities, challenges and futures of migration and mobilities studies. A salient theme of our discussions was the multidimensional nature of belonging, and how belonging is shaped, experienced and framed. The emerging and timely contributions made at the conference inspired this Special Issue on 'Migration, (In)Hospitality and Belonging in Uncertain Times'.

Global events over the past decade make the theme of this Special Issue even more pertinent. Every year across the globe, millions are displaced due to wars, conflicts and natural disasters, and others migrate in search of a better life and new opportunities. The estimated number of international migrants is 281 million (up from 150 million in 2000), including 34.5 million refugees and 71.4 million internally displaced persons (McAuliffe and Oucho 2024: 8). From displaced people whose homelands are war-torn and affected by climate crises, to those crossing land and sea in search of a better life, mobilities are an integral part of contemporary society. In Europe, nations have been shifting politically further right, and the use of anti-immigration discourse as a political tool has intensified (McAuliffe and Oucho 2024) and become a mainstay of the political landscape of parties both on the left and right. In the United Kingdom, the hostile environment narrative is intentionally designed and maintained to alienate and discourage migration to the United Kingdom (Griffiths and Yeo 2021), while both 'Leave' and 'Remain' proponents centred their 2016 European Union (EU) Brexit referendum campaigns around anti-migration narratives, with the 'Leave' campaign attributing their referendum success to their more overtly anti-migration rhetoric. In the 2024 presidential elections in the United States, the American electorate overwhelmingly voted for a candidate who openly advocates building border walls and mass migrant deportations, and embraces anti-migrant discourses. In this increasingly divided, turbulent and uncertain world fuelled by hostile and anti-migrant discourses and practices, minoritized migrant communities must continuously navigate shifting terrain, find localized pockets of hospitality among broader hostility, and negotiate belonging in the context of often inhospitable places and the normalization of hostile discourses.

This Special Issue is positioned within the wider current 'temporal turn' in migration studies, which sees migration as involving ongoing negotiation over time (Ryan 2018) and is committed to a processual ontology which considers these as dynamic processes. The eight articles featured in the Special Issue adopt a diverse range of perspectives to explore the intersections of hospitality and belonging, and their conceptual usefulness to the study of migration. The contributors to this collection seek to understand the lived realities of groups historically less heard in academic research, and in doing so, inform and move forward policy and improve practice. Many of the articles discuss policy responses that can facilitate the creation of more inclusive and welcoming societies and communities. Conceptually, the collection of articles in this Special Issue extends the 2022 *Hospitality & Society* Special Issue 'Geographies of Welcome: Engagements with "Ordinary" Hospitality' (Gill et al. 2022), which explored welcome and hospitality through a geographical lens – with

a particular focus on migration and refugees. The 2022 Special Issue featured articles exploring everyday practices of *hospitality as welcome*, discussing institutional responses and immigration policies in Finland (Lyytinen 2022), Belgium (Kekstaite 2022), United States (Kocher 2022), Great Britain (Bernhardt 2022) and the institutional narratives of Bologna and Brighton's local governments (Mazzilli 2022).

This editorial deconstructs the key concepts of (in)hospitality and belonging, providing directions for how their analytical usefulness can be deployed for better understanding migration. We first examine the complexities of these concepts in relation to migration, before addressing their limitations. In considering how migration and mobility can best be understood through a (in)hospitality lens, we propose that future research should contemplate an approach underpinned by decolonial thinking, and a relational, multi-dimensional feminist ethics of care and love that might help to reshape hospitality and belonging to ensure they are meaningful, both conceptually and in practice.

THE COMPLEXITIES OF (IN)HOSPITALITY AND BELONGING IN MIGRATION STUDIES

Hospitality and hostility

Conceptually, hospitality is defined as 'gestures of welcoming' (Lugosi 2014: 76) or 'the act of engaging with the stranger' (Dikeç 2002: 236) and theorized as being an integral part of society's everyday social practices (Lugosi 2014), shaping qualitatively and quantitatively how engagement with others happens. On the human relations level, hospitality involves 'performances of self and the reproduction of established social and cultural norms' (Lugosi 2014: 76) as well as having the potential to construct new, alternative forms of sociality and co-create inclusive physical and symbolic spaces (Dikeç 2002; Lugosi 2014; Lynch et al. 2011).

Concurrently, however, hospitality – built around host-guest relationships of reciprocity and tension – is imbued with host-guest power relations and can become a tool to exert power and erect boundaries, where 'some people are overtly excluded from spaces whilst others exclude themselves', and where some 'feel welcome, safe or comfortable in places, whilst evoking opposite feelings in others' (Lugosi 2017: 22). Reflecting Derrida's (2000) thesis of hospitality as conditional, this interaction is not always liberating and emancipatory; it can also obscure 'an oppressive aspect beneath its welcoming surface' (Dikeç 2002: 228), which requires further investigation. Indeed, when inequality of power between hosts and guests occurs, it can entail hostility, discrimination and domination (Dikeç 2002). In the context of migrant communities, hostility can compromise the sense of belonging at individual and collective levels. And yet, experiences of localized welcome occur in wider contexts of disruption and unwelcome, requiring a multi-scalar view which considers the interplay between micro and macro (Vathi and Carney 2024). Likewise, processes of belonging and negotiation are shaped by ruptures within the individual life course (Lubbers et al. 2021), shifts in national policy (Scuzzarello and Moroşanu 2023) and ever-changing transnational processes (Erdal 2020).

As such, this Special Issue is concerned with the way in which theoretical understandings of (in)hospitality manifest in the lived experiences of migrants. In times of political and economic turbulence, how do migrants

Delivered by Intellect to:

Guest (guest)

IP: 93.150.239.238

On: Thu, 02 Jul 2026 20:39:34

experience (un)welcome, (un)home, placemaking, belonging and inclusion/exclusion? To fully understand the complexities of (in)hospitality, it is necessary to theoretically accommodate both the shifting and the static. Ralph and Staeheli (2011), for example, explore how migrants make sense of the concept of *home*, arguing that *home* is both dynamic and moored. Home, then, cannot easily be defined; it is experienced both as a location and as a set of relationships that shape identities and feelings of belonging (Ralph and Staeheli 2011: 518; see also Petie et al. [2025] in this Special Issue). Hospitality has strong metaphorical connections to *home*, conjuring up feelings of belonging and welcome (Lynch et al. 2011). And yet, this analogy is somewhat unhelpful in the context of migration, as Boudou argues: 'Hospitality's home analogy conflates domestic boundaries and national borders. It also suggests a nativist picture of citizens as benevolent hosts welcoming deserving foreign guests to their property' (2021: 86).

For Boudou (2021), then, concepts of hospitality and home sit uneasily with the ethics and politics of cross-border migration. Given the troubling nature of a host/guest metaphor in migration studies, we might rather conceptualize hospitality as *engagement*, where 'the guest is as hospitable as the host in that he/she is in engagement with the host while the host recognizes the specificities of the guest' (Dikeç 2002: 236). It is in this process of hospitality as engagement that the host becomes the guest, and the guest becomes the host – in other words, through hospitality the self is interrupted (Westmoreland 2008). In the context of this dismantling of boundaries between host and guest it is important to understand how one might then conceptualize the notion of belonging.

Political and personal belonging

Belonging, in an abstract sense, is an emotive process (Antonsich 2010), which is 'relational, always in the making, and [...] therefore changes over time' (Asikainen and McAreavey 2024: 6). Antonsich conceptualizes belonging as both 'a personal, intimate, feeling of being "at home" in a place (place-belongingness)' as well as 'a discursive resource which constructs, claims, justifies, or resists forms of socio-spatial inclusion/exclusion (politics of belonging)' (2010: 645). Processes of negotiating belonging involve a range of temporal, performative and relational practices, having 'many different registers and dimensions' (Cuervo and Wyn 2017: 221). Probyn (1996) argues that belonging can be defined by two states that are interrelated: the state of 'be-ing' and the state of 'longing'. The state of be-ing entails performances of normalized, politicized codes of belonging, while the state of longing (longing to belong) extends beyond fixed categories of belonging and non-belonging. In this Special Issue, we work with two analytical dimensions of belonging; the politics of belonging and the personal, embodied aspects of experiencing what it is to *belong*.

Similarly, Yuval-Davis (2006) suggests that belonging should be studied on three analytical levels which are interrelated and irreducible: firstly, social and economic locations (e.g. gender, race, class, nation, age, kinship group, profession); secondly, identifications and emotional attachments (narratives and stories people tell themselves and others about who they are and who they are not) and, thirdly, ethical and political values (power politics that separate the population of the world into 'us' and 'them', and the structures that seek to maintain and reproduce these boundaries as well as those that seek to contest and challenge them). In testing the host/guest dichotomy, we note that the

pursuit and preservation of belonging is a concern for the settled 'host' as well as the more recent 'guest'. As Yuval-Davis goes on to argue, 'even in its most stable "primordial" forms, belonging is always a dynamic process, not a reified fixity' (2006: 199).

Belonging, as a process of 'embedding' in host societies, is increasingly recognized as emotive and embodied. Boccagni and Baldassa, for example, describe migration as, 'both (corporeally) embodied and (societally) embedded [...] migration processes result in emotional (dis)embodiment and (dis)embeddedness but over time can also result in emotional re-embodiment and re-embedding' (2015: 75). Emotional ties to a real or imagined 'homeland' have long been central to migration studies. Conversely, the exclusion of 'the other' from the homeland can be intensely emotive. As Boccagni and Baldassa argue, 'the issues of belonging and identity, and the associated politics of fear, are central to migration and both are quintessentially affective and emotional notions' (2015: 74).

Ideas about belonging have been widely mobilized to shape rhetoric around transnational migration. Belonging is therefore not only a subjective feeling but is also socially determined (Ralph and Staeheli 2011). Belonging can be weaponized as members of dominant groups impose categories of belonging on migrants:

It is not sufficient to claim membership of a particular home; membership must be validated by the wider community or group to which one aspires to belong. As such belonging to home emerges out of entwined social processes of incorporation and exclusion that are partly self-defined, partly other related. The internal-external dialectic that conditions belonging to home, moreover, is, in many cases predicated on an interplay of 'sameness' and 'difference' around the boundaries of who belongs to home, and who does not.

(Ralph and Staeheli 2011: 523)

Symbolic and concrete terms of membership in host societies have been widely examined (and critiqued) in migration studies. For example, perceived connections between economic activity and migrants' 'deservedness' to belong to a host community of value (Anderson 2013) have been demonstrated in a variety of empirical settings (for a broad collection, see Anthias and Pajnik 2014). Nonetheless, the extent to which paid work can cultivate a deep-rooted belongingness is contested (Haapajärvi 2023; Vasta and Kandilge 2010). Considering the function of social relationships in expressing welcome and fostering a sense of belonging provides the opportunity to consider migrants' intersectional identities beyond ethnicity alone (Moroşanu 2016; Ryan 2015). Given the apparent negative impact of economic inactivity on migrant women's sense of belonging (Newendorp 2010; Teodorescu 2024), for example, an interest in social networks has provided fruitful avenues for a more nuanced understanding of welcome and belonging (Graham-Brown 2021; Xue et al. 2024).

Like hospitality, belonging can be understood as conditional. One example of the racialised (conditional) nature of belonging in Europe is the reception of refugees from Ukraine. In 2022, when Russia invaded Ukraine, more than seven million people left Ukraine in a matter of weeks (European Commission 2022). While this was framed as a 'crisis', media narratives, especially in the first year of the war in countries such as the United Kingdom and Poland (which

were two of the countries that accepted the bulk of Ukrainian refugees), were largely accommodating and benign (Roman et al. 2024). Media narratives described the hard-working nature of Ukrainians, while the UK Homes for Ukraine scheme saw 141,200 Ukrainian refugees welcomed into UK households between February 2022 and January 2024 (House of Commons 2024). *The Guardian* newspaper columnist Mustafa Bayoumi notes:

The BBC interviewed a former deputy prosecutor general of Ukraine, who told the network: 'It's very emotional for me because I see European people with blue eyes and blond hair [...] being killed every day'. On France's BFM TV, a journalist stated this about Ukraine: 'We're not talking here about Syrians fleeing the bombing of the Syrian regime backed by Putin. We're talking about Europeans leaving in cars that look like ours to save their lives'.

(2022: n.pag.)

While Ukrainians were considered part of the European family, other refugees from the Global South have not been depicted as belonging in the same way. In contrast, during 2015, 1.3 million people sought refuge in Europe, constituting the biggest movement of people requesting asylum in a single year since the Second World War (Luxton 2016). These refugees entered Europe not only from many countries of the Global South, including Syria due to civil war, but also from Eritrea, Afghanistan and Iraq, which faced their own economic and political turmoil. Newspapers framed this movement of people as a 'crisis', 'invasion' and 'influx', all of which have negative connotations (Cooper et al. 2020; Morton 2022). Similarly, prior to Muammar Gaddafi's downfall in 2011, the EU financed the Gaddafi regime to stop refugees (largely from Africa) from entering Europe using Libya as a transit zone. Gaddafi famously warned, 'if you don't pay, Europe will turn black' (Squire 2010: n.pag.). In the context of mass human migration to Europe, then, belonging appears conditional on, and conditioned by, whiteness. Given that concepts of home, hospitality and belonging have the potential to reproduce exclusionary, racist and antagonistic responses to migration, how can these be best used and problematised moving forward? In the following section, we discuss the contributions within this Special Issue and suggest how concepts of hospitality and belonging can be (re)interpreted to enhance their explanatory power.

NAVIGATING THE CONCEPTUAL LIMITS OF HOSPITALITY AND BELONGING

Drawing on a variety of different approaches – and examinations of the macro, meso and micro levels – the contributions featured in this Special Issue explore the intersections between migration, (in)hospitality and belonging in several ways and in a range of diverse contexts. These conceptual and empirical explorations of (in)hospitality and belonging across nationscapes, borderscapes and (un)homescapes range from an examination of the discursive politics of exclusion at the nation-state level (Karner 2025); the structural inhospitality and unhome created by the broader hostile environment and the outsourcing of protection and hospitality for asylum seekers to commercial accommodation providers (Petie et al. 2025); to the examination of the normative border practices and the exclusionary hostility-by-design of borderscapes (Zare and Ye 2025). The authors examine how place, time and migrants' agency

intersect in shaping (in)hospitable interactions and experiences; from the localized and spatially-influenced social practices of welcome (Ramachandran 2025); the evolving nature of place attachment constantly (re)shaped by glocal sociopolitical turbulence and everyday (in)hospitable encounters (Rydzik and Price 2025); to how pre-migration understanding of place can influence agentic responses and socialization practices post-migration (Mak and Xu 2025). The articles also problematise the binary categories of hosts/guests and here/there by showing how migrant women entrepreneurs adopt the role of hosts and become locally embedded and values-driven social infrastructure makers (Zeinali et al. 2025) and by exploring the role of migrant women's activism in maintaining transnational identities and ties and helping them shape a sense of belonging at collective and personal levels (Altn 2025).

The contributions to this Special Issue shift between making visible uncertainty, structural inequalities and hostile oppressive conditions which migrants must circumnavigate. At the same time, the articles acknowledge the political and embodied agentic responses of migrants who traverse macro-level hostilities and everyday acts of rejection, actively carving spaces of belonging and engaging in everyday acts of hospitality within often very challenging socio-political and discursive landscapes. In the following sections, we discuss the two broad themes of concern to the contributors of this Special Issue: (1) the problematization of hospitality in migration studies and (2) the concept of belonging as created not bestowed. While we have sought to categorize the eight contributions to this Special Issue according to these two broad themes for heuristic purposes, we are not suggesting that all the articles fit neatly into each of these categories and there is necessarily some degree of overlap.

Problematizing hospitality in migration studies

Four of the articles in this Special Issue provide a theoretical basis for the conceptualization of hospitality as both a moral standard and a tool of oppression in host societies. Karner's (2025) work deals with 'conditional hospitality' in the United Kingdom post-Brexit, describing a coexisting hostility towards EU migrants and a new discursive politics of exclusion. Karner's contribution adds to extant discussions of the effects of Brexit on EU citizens. Through synthesizing sociological perspectives from Michael Billig's seminal writings on hot and banal nationalism and that from Pierre Bourdieu on reflexive and non-reflexive social practices, Karner demonstrates that post-Brexit impacts on EU citizens can be conceptualized into four ideological configurations or quadrants with each quadrant representing ideal typical combinations of 'anti-EU nationalist inhospitality'. Quadrant I (non-reflexively banal nationalism) is constituted by everyday symbolic and discursive manifestations of the 'nation' which are often self-focused and overlooked; Quadrant II (reflexively banal nationalism) is similar to Quadrant I but in this case nationalist manifestations are no longer ignored, but are discussed and debated; Quadrant III (reflexively hot nationalism) exists where nationalist emotions run high and 'othering' processes are heightened and Quadrant IV (non-reflexive hot nationalism), which Karner argues is the least well understood, mirrors the features of Quadrant III, but here nationalism is non-reflexive in that it is not openly discussed and remains uninterrogated. Given that Quadrants III and IV are less well documented in literature, Karner provides two 'snapshots' that illuminate how anti-EU nationalism was manifested in the United Kingdom after Brexit. Karner's conceptualization, through his novel synthesization of

Delivered by Intellect to:

Guest (guest)

IP: 93.150.239.238

On: Thu, 02 Jul 2026 20:39:34

key concepts in the domains of nationalism and social practices, adds theoretical depth to understandings of hospitality and migration. Importantly, it illuminates two co-existing aspects of the post-Brexit context – first, the transition from pre-Brexit ‘conditional hospitality’ towards EU migrants into hostility, and second, the way this hostility to EU migrants partially overlaps with Britain’s postcolonial melancholia.

The limits and deficiencies of hospitality in policy and practice are highlighted by Petie et al. (2025) in the context of the hospitality industry itself. Hotels are increasingly used in the United Kingdom as longer-term accommodation for asylum seekers. Problematizing this, Petie et al. explore asylum seekers’ experiences of hospitality and home in hotel accommodation. Drawing on the concepts of hospitality and home (un)making and analysing two case studies, they propose a conceptual framework based on four pillars of (in)hospitality and how they interact with a sense of (un)home as an analytical tool that can be used to identify some of the issues related with asylum accommodation provision. The article discusses the implications of the policy for host and guest communities, and shows that asylum seekers in hotels do not receive hospitality but are often met with hostility and tension, which creates a pervasive sense of unhome. The authors call for urgent interventions to foster more integrated hospitality and homemaking practices to address these pertinent issues.

Other authors focus on micro-acts of hospitality which shape migrants’ experiences and engender a sense of welcome. Ramachandran (2025), influenced by Lynch’s (2017) work on mundane welcome, focuses on the personal stories of everyday hospitality experienced by refugees and asylum seekers in Glasgow. Glasgow presents an interesting context as Scotland, while a devolved region, must adhere to wider UK migration policies. However, Scotland (and Glasgow in particular) is considered more progressive in terms of its implementation of UK migration policies and its more benign discourses around migration. Ramachandran demonstrates the complexities and nuances inherent in refugees and asylum seekers’ lived experiences of hospitality as they manifest at different spatial levels of the Glaswegian society – at the institutional level, at the level of communities and at the individual interpersonal level. By focusing on the lived experiences of asylum seekers and refugees, Ramachandran concludes that the significant impact of informal, everyday, spontaneous acts of kindness is important to enhancing feelings of welcome and creating meaningful connections at the thresholds between the unfamiliar and the familiar. The study also highlights the duality of welcome where both short-term gestures and long-term institutional policies interact to shape migrants’ experiences.

Rather than simply being passive recipients of belonging, as bestowed by the host society, however, contributions to this Special Issue show that migrants may in fact become welcoming hosts themselves, even in hostile environments. This is an important challenge to traditional conceptualizations of hospitality as a gift from *host* to *guest* and lends credence to Dikeç’s (2002) notion of hospitality *as engagement*. Zeinali et al. (2025) investigate how migrant women entrepreneurs in United Kingdom’s peripheral areas, perceived as less welcoming to migrants, become social infrastructure makers. These women are shown to use entrepreneurial activities to address gaps in their local communities, creating hospitable safe community spaces and services. However, the authors also note that the women’s engagement with the local communities is affected by experiences of hostility and rejection.

Drawing on interviews with migrant women entrepreneurs, Zeinali and co-authors analyse their approaches to community engagement to understand the constraints they encounter and the strategies they deploy to overcome hostility and embed locally. The authors find that migrant women entrepreneurs are values-driven and actively use entrepreneurship to identify and meet needs among their local communities. They step into the vacuum by assuming the role of host, either to support migrant communities directly and address their needs or to build social infrastructure to engage with wider local communities. In this way, through creating safe and hospitable spaces and interactions, and taking on the role of hosts, they aim to reduce hostility and increase hospitality through creating safe and welcoming spaces.

Belonging as created not bestowed

By highlighting the agentic practices of various migrant groups in the face of hostility, we can trouble the binary construction of ‘guest’ and ‘host’ by showing how belonging is constructed and negotiated rather than simply granted. Interrogating perceived distinctions between host and guest, the remaining four articles in this Special Issue draw attention to less-studied empirical contexts to show how their participants negotiated belonging or resisted it by maintaining a sense of difference from the host society. The way in which migrants negotiate belonging is particularly enlightening to explore in empirical contexts where migrant and host populations share some sociocultural characteristics. Responding to a relative lack of research into the diverse experiences of Chinese migrant groups within Asia, Mak and Xu (2025) consider the case of Mainland Chinese and Taiwanese migrants to Hong Kong. In examining variations in their participants’ pre-migratory cultural capital, the authors show how prior lived understanding of the destination fosters their resultant sense of belonging. As such, these groups’ aspirations and capabilities not only affect their pre-migratory decision-making but also shape their post-migratory coping and socialization. This is not to say, then, that belonging can be conceptually separated from place and space. Belonging is dynamic, contested and place-based; mediated by how hospitable or hostile spaces and places are towards migrant communities at different points in time.

As such, any (re)negotiation of ‘who belongs’ can involve physical changes to shared spaces and landscapes, which interact with affective ‘emoscapes’ (Mavroudi and Silva Huxter 2022). In their article on place attachment and creating spaces of hospitality in times of political and socio-economic turbulence, Rydzik and Price (2025) explore the experiences of place attachment among migrant and non-migrant communities in the rural town of Boston in Lincolnshire (United Kingdom), which overwhelmingly voted Leave in the 2016 EU referendum. The authors discuss the evolving and differentiated ways in which migrant and non-migrant communities develop place attachment, react to place alteration and make Boston their home. In doing so, they demonstrate the important role migrant and non-migrant community leadership plays in creating spaces of hospitality among hostility and reframing negative place narratives. The evolving socio-economic and political factors (such as demographic change, EU referendum), media discourses and experiences of hospitality/hostility continuously affect how place attachment is experienced by migrant and non-migrant communities (and their responses). Migrant residents’ responses show that while sociopolitical turbulence can negatively affect place attachment in the immediate term, and intensify the

Delivered by Intellect to:

Guest (guest)

IP: 93.150.239.238

On: Thu, 02 Jul 2026 20:39:34

sense of rejection, it does not necessarily alter their trajectories. Place alteration (although often unwanted) can galvanize local communities, stimulate agentic action and mobilize both migrant and non-migrant residents to collaboratively work towards bridging divisions, reframing dominant media and public narratives, taking (some albeit limited) control and creating spaces of hospitality.

The ways in which hospitality and belonging is negotiated, as landscape meets emospace, is particularly apparent in liminal spaces such as at national borders. In contrast to migrants' longer-term engagement with local places described by Rydzik and Price (2025), these may also be transient, dynamic moments. Zare and Ye (2025) explore how the belonging of non-citizen residents is affected by their embodied experiences of crossing airport borders and how the hostile welcome received at airports affects their belonging to the host country. Examining the liminal spaces of airport borders and making the systematic Othering processes visible, the article shows how hostile border practices and differential treatment at the border can negatively affect non-citizen residents' sense of belonging and perception of home, exacerbating the feeling of being an unwelcome stranger despite having the legal right to reside in the host country. The authors challenge the normalization of the hostile environment created at airport borders and call for introducing more hospitable practices that would make experiences of crossing borders more welcoming for non-citizen residents.

The instability and fragility of belonging are apparent in empirical accounts of migrants' gradual settlement in a host society over many years, while maintaining transnational links and movement. Through an ethnographic study of the experiences of Kurdish women in London, Altın (2025) shows how political activism transcends national borders and acts as a vehicle for both an individual and collective sense of belonging in the host society. This case powerfully illustrates the tension between migrants' struggle and agency, and the importance of understanding belonging as dynamic, political, contested and violent. Altın's analysis of Kurdish women's transnational activism demonstrates the conceptual inseparability of 'belonging' in sending and host societies. Furthermore, the author reminds us of the embodied nature of migration, whereby trauma is carried in the body and transported across borderscapes.

As discussed above, the diverse contributions of this Special Issue represent a wider, lively debate on the usefulness of the concept of hospitality in migration studies. We expand on this to suggest that a fundamental aspect of hospitality in the context of human mobility is the creation, protection and maintenance of spaces where groups can engage with each other for mutual benefit. As the contributors show, these spaces of engagement could be physical dwellings (Petie, Phillimore and Allsopp), borders (Zare and Ye; Karner), community resources (Zeinali, Rydzik and Bosworth; Rydzik and Price; Ramachandran), public fora (Altın) or economic settings (Mak and Xu). The care of these material and immaterial spaces is both the responsibility of the 'host' and the 'guest', as this binary distinction is broken down through the (re) negotiation of who belongs and who claims ownership of spaces and places.

CONTEMPLATIONS FOR THE FUTURE OF MIGRATION, (IN)HOSPITALITY AND BELONGING

We have discussed in this editorial how the concepts of hospitality and belonging can be constructively used in migration studies. Derrida contended that

hospitality is a word of 'a troubled and troubling origin, a word which carries its own contradiction incorporated into it' (2000: 3), because of the hostility inherent in hospitality itself (coining the somewhat unwieldy term 'hostipitality'). For Boudou, hospitality is about both charity and control, and therefore must be used with caution as a conceptual lens with which to understand human mobility and responses to migration:

Using hospitality as a political concept to address contemporary migration issues is difficult, even in a humanitarian context [...] It is impossible to do away with its historical ambiguities and its domestic and paternalistic [and colonial] under tones. People who mobilize hospitality today should not take the concept for granted but negotiate and discuss its various historical features that conflict with some tenets of modern-day democracy and liberalism.

(2020: 269)

Thus, while hospitality is clearly a useful conceptual lens to explore interactions and processes of embedding within the context of migration, further work should seek to do more to unpack the limits of the hospitality concept and problematise its colonial and paternalistic roots. Gani (2017) focused on the limits of Kantian notions of hospitality and its relationship to colonialism and the racialization of people. According to Gani, it was Kant who moved the notion of hospitality from the realm of pure ethics (reclaimed later by Derrida) into the more pragmatic fields of politics and the law. Kant's pragmatic conceptualization of hospitality was seen as applicable only to those capable of reason, a characteristic that was argued not to be present in non-white people. Kantian hospitality thus served to bolster European colonialism and its inherent racism, and this has had deleterious effects on refugees and asylum seekers to Europe (and the West) from the Global South to this day (see Gani [2017] for a lengthier discussion). Thus, the concept of hospitality can be problematic due to its historical roots steeped in colonialism and racism, and due to its establishment of seemingly fixed binary categories of home/unhome, host/guest, welcome/unwelcome, hospitality/hostility. With this in mind, we should ensure that a concept of hospitality is fit-for-purpose in the context of the continuing turbulence of global, national, regional and local environments. We advocate, then, for scholars at the intersection between hospitality and migration studies to acknowledge the historical roots of the hospitality concept and its material effects on practices of migration, and consider using a decolonial lens and adopting feminist theorisations of care and love.

Applying feminist theoretical perspectives (specifically feminist theorizations of care and love) to an understanding of the concept of hospitality presents another way forward. Feminist scholars have traditionally argued that care is a universal human experience and a basic human need (Berg and Fiddian-Qasmiyeh 2018). This is not to ignore the structural and power imbalances between and amongst people but rather to contemplate the role of a feminist ethics of care (see Held 2006; Tronto 1993) in repositioning the hospitality and migration debate to focus on 'refugee-refugee relationality [which] may lead us into more hopeful, solidary, and productive ways of studying dynamics of hospitality and hostility, and ultimately of different ways of encountering, studying, and theorizing migration itself' (Berg and Fiddian-Qasmiyeh 2018: 4). Hospitality thus becomes a caring practice, a 'sensitivity'

Delivered by Intellect to:

Guest (guest)

IP: 93.150.239.238

On: Thu, 02 Jul 2026 20:39:34

inherent in both social relationships and institutional practices (Dikeç 2002: 235–36). Indeed, over a decade ago, Hamington argued for a theory of ‘feminist hospitality’ which ‘reflects a performative extension of care ethics that seeks to knit together and strengthen social bonds through psychic and material sharing’ (2010: 24).

In exploring how a feminist ethic of care might shape political and practical responses to migration, researchers may wish to also consider eminent Black feminist scholar bell hooks’s (2001) argument for an ethic of love *which transcends and extends care*. For hooks, love is a transformative force, which underpins social action: ‘all the great movements for social justice in our society have strongly emphasised a love ethic’ (hooks 2001: xix). This kind of ‘politicisation of love’, hooks argues, is often absent from contemporary discourse. Interestingly, hooks argues that the word ‘love’ is often defined as a noun, but to be better at love we need to define it as a verb. Drawing on M. Scott Peck’s book titled *The Road Less Travelled*, hooks explains that, ‘love is an act of will – namely both an intention and an action. Will also implies choice. We do not have to love. We choose to love’ (2001: 172). This definition, hooks continues, contradicts the widely accepted hypothesis that we love instinctually (2001). For hooks, the principles of a love ethic include showing care, respect, knowledge, integrity and the will to cooperate. Love requires sustained commitment and ongoing engagement; it is not something that simply happens to us. Importantly, for hooks, love is not reducible to care. ‘Care’, she tells us, ‘Is a dimension of love, but simply giving care does not mean we are loving’ (hooks 2001: 8).

We thus contend that the application of feminist theorisations of care, and by extension love, valorizes the importance of ethics for hospitality (as per Derrida) but through a feminist lens, and might therefore transform understandings of hospitality. Indeed, we advocate for the development of a world of hospitality where relationships between hosts and guests are not bound by borderscapes and timescapes but transformed to be characterized by dignity, care, love and respect for self and for others. In this way, hospitality can therefore be considered a liberatory force rather than one of (colonial) exploitation, racism and hostility. Speaking of the power of love should not be seen, according to hooks, as something for ‘the naïve, the weak, the hopelessly romantic’ (2001: xix; see also Hamington 2010: 34). To the contrary, love is a subversive political act and an act of liberation with material consequences for how we practise hospitality in an increasingly tumultuous and mobile world.

Importantly, increases in the volume and rate of human mobility reflect the turbulence of the Anthropocene era, bringing an increasing risk of the ‘disturbance of the stranger’ (Dikeç 2002: 244) in so-called host societies. Rather than seeking to avoid these disturbances, ethics of care and love seek collective liberation through democratic engagement. For Dikeç, this looks like ‘social, cultural, institutional, ethical and political spaces where we could learn to engage with and learn from each other [...]. Open spaces, spaces where recognition as well as contestation and conflict can take place’ (2002: 244). Migration researchers have an important role to play in ensuring diverse migrant voices are heard, which might be achieved using creative, participatory, feminist and decolonial methodologies. The purpose of hospitality is therefore to preserve (and positively transform) spaces of engagement between host and guest, the stranger and the settled, the traveller and the less mobile in society. We argue, therefore, that hospitality is not limited to the initial ‘generous and cordial welcome’ (Dikeç 2002: 229) but is an ongoing practice of care and love.

CONCLUSION

As the contributions to this Special Issue demonstrate, hospitality is a dynamic, relational, embodied and creative practice engaged in by both recent migrants and settled groups. The collection of articles addressed the multi-dimensional, contradictory, fluid and subjective nature of belonging against increasingly hostile policies and often inhospitable spaces, and explored how migrants navigate these spaces. The contributions examined how migrants negotiate belonging in uncertain times, and their everyday experiences of (un)welcome as well as looking beyond migrants to unpack the role of places, communities, workplaces, policies and discourses.

We have advocated here for a centring of the experiences of migrants themselves, and their agentic responses, to explore how they might negotiate and lead processes of hospitality and belonging. At the same time, when deploying the concept of hospitality to understand experiences of migration and the complex nature of belonging, it is also imperative to make visible structural inequalities, power relations, shifting policy landscape and public discourses within which (in)hospitable encounters take place as well as the shifting and temporal nature of these.

This Special Issue contributes to existing debates by problematizing binaries of welcome and non-welcome, inclusion and exclusion, hospitality and hostility, structure and agency, hosts and guests, us and them discourses, victims and villains, voice and silencing, and othering and embracing within workplaces, public spaces and communities. In doing so, we resist a nation state- and ethnicity-centred epistemology that (re)produces bounded categories within migration and integration research (Dahinden 2016) and situates migrants as inherently problematic (Anderson 2019). The Special Issue, therefore, speaks to a theoretical frontier in migration studies that challenges assumptions about the differences between those who are welcomed (migrants) and those who extend welcome (hosts) (Dahinden and Anderson 2021).

In this editorial, we have explored the conceptual possibilities as well as problematizing and discussing some of the limitations and deficiencies of hospitality and belonging as conceptual tools for understanding migratory trends and responses. Constructing hospitality as temporally bound to initial stages – arrivals, welcomes and beginnings – prevents us from challenging the coercive, colonial and racialized roots of the host guest dichotomy. Similarly, where belonging is mobilized as a sociopolitical tool of oppression and control of outsiders, migration scholars play an important role in highlighting agentic ways in which migrants negotiate their own sense of belonging in communities. On balance, therefore, concepts of hospitality and belonging may be redeemable if, we commit to pursuing a more nuanced understanding of migrants' lived experiences. As we have contended, a decolonial approach and a feminist ethics of care and love have the potential to shape discourses and practices of hospitality so that they are shared, liberatory and useful for navigating the future of human mobility.

REFERENCES

- Altın, B. (2025), 'The role of Kurdish women's activism in cultivating a sense of belonging in the diaspora', *Hospitality & Society*, Special Issue: 'Migration, (In)Hospitality and Belonging in Uncertain Times', 15:1&2, pp. 107–27.
- Anderson, B. (2013), *Us and Them? The Dangerous Politics of Immigration Control*, Oxford: Oxford University Press.

Delivered by Intellect to:

Guest (guest)

IP: 93.150.239.238

On: Thu, 02 Jul 2026 20:39:34

- Anderson, B. (2019), 'New directions in migration studies: Towards methodological de-nationalism', *Comparative Migration Studies*, 7:1, <https://doi.org/10.1186/s40878-019-0140-8>.
- Anthias, F. and Pajnik, M. (2014), *Work and the Challenges of Belonging: Migrants in Globalizing Economies*, Newcastle upon Tyne: Cambridge Scholars Publishing.
- Antonsich, M. (2010), 'Searching for belonging: An analytical framework', *Geography Compass*, 4:6, pp. 644–59, <https://doi.org/10.1111/j.1749-8198.2009.00317.x>.
- Asikainen, H. and McAreavey, R. (2024), "'We are here our hearts are there': Rurality, belonging and walking together', *Sociologia Ruralis*, 65:1, <https://doi.org/10.1111/soru.12486>.
- Bayoumi, M. (2022), 'They are "'civilised"' and "look like us": The racist coverage of Ukraine', *The Guardian*, 2 March, <https://www.theguardian.com/commentisfree/2022/mar/02/civilised-european-look-like-us-racist-coverage-ukraine>. Accessed 2 January 2025.
- Berg, M. L. and Fiddian-Qasmiyeh, E. (2018), 'Introduction to the issue: Encountering hospitality and hostility', *Migration and Society: Advances in Research*, 1:1, <https://doi.org/10.3167/arms.2018.010102>.
- Bernhardt, F. (2022), 'Othering the sovereign host: Welsh responses to the British politics of asylum and resettlement after the 2015 European refugee "crisis"', *Hospitality & Society*, 12:2, pp. 223–41, https://doi.org/10.1386/hosp_00047_1.
- Blachnicka-Ciacek, D., Trąbka, A., Budginaite-Mackine, I., Parutis, V. and Pustulka, P. (2021), 'Do I deserve to belong? Migrants' perspectives on the debate of deservingness and belonging', *Journal of Ethnic & Migration Studies*, 47, pp. 3805–21, <https://doi.org/10.1080/1369183X.2021.1932444>.
- Boccagni, P. and Baldassar, L. (2015), 'Emotions on the move: Mapping the emergent field of emotion and migration', *Emotion, Space and Society*, 16, pp. 73–80, <https://doi.org/10.1016/j.emospa.2015.06.009>.
- Boudou, B. (2020), 'Migration and the duty of hospitality: A genealogical sketch', *Transitions: Journal of Transient Migration*, 4:2, pp. 257–74, https://doi.org/10.1386/tjtm_00026_1.
- Boudou, B. and Philosophy Documentation Center (2021), 'Beyond the welcoming rhetoric: Hospitality as a principle of care for the displaced', *Essays in Philosophy*, 22:1, pp. 85–101, <https://doi.org/10.5840/eip20212225>.
- Cooper, G., Blumell, L. and Bunce, M. (2020), 'Beyond the "refugee crisis": How the UK news media represent asylum seekers across national boundaries', *International Communication Gazette*, 83:3, pp. 195–216, <https://doi.org/10.1177/1748048520913230>.
- Cuervo, H. and Wyn, J. (2017), 'A longitudinal analysis of belonging: Temporal, performative and relational practices by young people in rural Australia', *Young*, 25:3, pp. 219–34, <https://doi.org/10.1177/1103308816669463>.
- Dahinden, J. (2016), 'A plea for the "de-migranticization" of research on migration and integration', *Ethnic and Racial Studies*, 39:13, pp. 2207–25, <https://doi.org/10.1080/01419870.2015.1124129>.
- Dahinden, J. and Anderson, B. (2021), 'Exploring new avenues for knowledge production in migration research: A debate between Bridget Anderson and Janine Dahinden pre and after the burst of the pandemic', *Swiss Journal of Sociology*, 47:1, pp. 27–52, <https://doi.org/10.2478/sjs-2021-0005>.
- Dahinden, J., Fischer, C. and Menet, J. (2021), 'Knowledge production, reflexivity, and the use of categories in migration studies: Tackling challenges in

- the field', *Ethnic & Racial Studies*, 44:4, pp. 535–54, <https://doi.org/10.1080/01419870.2020.1752926>.
- Derrida, J. (2000), 'Hostipitality', *Angelaki: Journal of the Theoretical Humanities*, 5:3, pp. 3–18, <https://doi.org/10.1080/09697250020034706>.
- Dikeç, M. (2002), 'Pera peras poros longings for spaces of hospitality', *Theory, Culture & Society*, 19:1&2, pp. 227–47, <https://doi.org/10.1177/026327640201900111>.
- Erdal, M. B. (2020), 'Theorizing interactions of migrant transnationalism and integration through a multiscalar approach', *Comparative Migration Studies*, 8:1, <https://doi.org/10.1186/s40878-020-00188-z>.
- European Commission (2022), *Communication from the Commission to the European Parliament, the European Council and The Council: Commission Opinion on Ukraine's Application for Membership of the European Union*, Brussels: European Commission, <https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=CELEX:52022DC0407>. Accessed 12 August 2023.
- Fernández-Reino, M., Sumption, M. and Vargas-Silva, C. (2020), 'From low-skilled to key workers: The implications of emergencies for immigration policy', *Oxford Review of Economic Policy*, 36:Supplement_1, pp. S382–96, <https://doi.org/10.1093/oxrep/graa016>.
- Gani, J. K. (2017), 'The erasure of race: Cosmopolitanism and the illusion of Kantian hospitality', *Millennium: Journal of International Studies*, 45:3, pp. 425–46, <https://doi.org/10.1177/0305829817714064>.
- Gill, N., Riding, J., Kallio, K. P. and Bagelman, J. (2022), 'Geographies of welcome: Engagements with "ordinary" hospitality', *Hospitality & Society*, 12:2, pp. 123–43, https://doi.org/10.1386/hosp_00053_2.
- Graham-Brown, N. (2021), 'Belonging: A study of the relationship between migrant women's social interactions and their perception of their own integration', in G. S. Levine and D. Mallows (eds), *Language Learning of Adult Migrants in Europe*, Cham: Springer, pp. 53–70.
- Griffiths, M. and Yeo, C. (2021), 'The UK's hostile environment: Deputising immigration control', *Critical Social Policy*, 41:4, pp. 521–44, <https://doi.org/10.1177/0261018320980653>.
- Haapajarvi, L. (2023), 'Pitfalls of belonging-work: The dialectics of belonging and exclusion in Finnish immigrant integration policies', *Ethnic & Racial Studies*, 46:14, pp. 3058–78, <https://doi.org/10.1080/01419870.2022.2149274>.
- Hamington, M. (2010), 'Toward a theory of feminist hospitality', *Feminist Formations*, 22:1, pp. 21–38, <https://doi.org/10.1353/nwsa.0.0112>.
- Held, V. (2006), *The Ethics of Care: Personal, Political and Global*, Oxford: Oxford University Press.
- hooks, bell (2001), *All About Love*, New York: William Morrow.
- House of Commons (2024), *Homes for Ukraine: Fourteenth Report of Session 2023–24*, House of Commons Committee of Public Accounts, <https://committees.parliament.uk/publications/43430/documents/216162/default/>. Accessed 30 December 2024.
- Karner, C. (2025), 'A conceptual framework for capturing anti-EU nationalism in post-Brexit Britain', *Hospitality & Society*, Special Issue: 'Migration, (In) Hospitality and Belonging in Uncertain Times', 15:1&2, pp. 67–85.
- Kekstaite, J. (2022), 'Beyond Derrida: Fragments of feminist hospitality in residents hosting illegalized migrants in Belgium', *Hospitality & Society*, 12:2, pp. 185–203, https://doi.org/10.1386/hosp_00049_1.
- Kocher, A. (2022), 'Welcoming the stranger in Trump's America: Notes on the everyday processes of constructing and enduring sanctuary', *Hospitality & Society*, 12:2, pp. 165–83, https://doi.org/10.1386/hosp_00050_1.

Delivered by Intellect to:

Guest (guest)

IP: 93.150.239.238

On: Thu, 02 Jul 2026 20:39:34

- Lubbers, M. J., Molina, J. L. and Mccarty, C. (2021), 'How do migrants' processes of social embedding unfold over time?', *Global Networks*, 21:3, pp. 529–50, <https://doi.org/10.1111/glob.12297>.
- Lugosi, P. (2014), 'Hospitality and organizations: Enchantment, entrenchment and reconfiguration', *Hospitality & Society*, 4:1, pp. 75–92, https://doi.org/10.1386/hosp.4.1.75_7.
- Lugosi, P. (2017), 'Using abstract concepts in impact-focussed organisational research: An empirical example deploying "hospitality"', *Qualitative Research in Organizations and Management: An International Journal*, 12:1, pp. 18–34, <https://doi.org/10.1108/qrom-02-2016-1363>.
- Luxton, E. (2016), 'A record: 1.3 million people sought asylum in Europe in 2015', World Economic Forum, 10 October, <https://www.weforum.org/stories/2016/10/record-number-sought-asylum-in-europe-2015/>. Accessed 30 December 2024.
- Lynch, P. (2017), 'Mundane welcome: Hospitality as life politics', *Annals of Tourism Research*, 64, pp. 174–84, <https://doi.org/10.1016/j.annals.2017.04.001>.
- Lynch, P., Germann Molz, J., McIntosh, A., Lugosi, P. and Lashley, C. (2011), 'Theorizing hospitality', *Hospitality & Society*, 1:1, pp. 3–24, https://doi.org/10.1386/hosp.1.1.3_2.
- Lynch, P., McIntosh, A., Germann Molz, J., Lugosi, P. and Ong, C.-E. (2021), 'Reflecting on *Hospitality & Society*: The first ten years', *Hospitality & Society*, 11:3, pp. 239–48, https://doi.org/10.1386/hosp_00045_2.
- Lyytinen, E. (2022), '"I have my everything in here": Welcome, unwelcome and rewelcome in asylum seeker's deportability', *Hospitality & Society*, 12:2, pp. 145–63, https://doi.org/10.1386/hosp_00042_1.
- Mak, C. and Xu, B. (2025), 'The role of pre-migratory aspirations-capabilities in shaping post-migratory agentic socialization and the pursuit of belonging: A comparative study of mainlander and Taiwanese Chinese migrants in Hong Kong', *Hospitality & Society*, Special Issue: 'Migration, (In)Hospitality and Belonging in Uncertain Times', 15:1&2, pp. 129–51.
- Mavroudi, E. and Silva Huxter, C. (2022), 'Young people in the Greek, Jewish and Palestinian diasporas: Emotional attachments to multiple homelands', *Emotions: History, Culture, Society*, 6:2, pp. 237–56, <https://doi.org/10.1163/2208522X-02010166>.
- Mazzilli, C. (2022), 'A space of welcome for (almost) everyone: A study on the tension between Brighton and Bologna's institutional narratives and practices of welcome', *Hospitality & Society*, 12:2, pp. 205–22, https://doi.org/10.1386/hosp_00039_1.
- McAuliffe, M. and Oucho, L. A. (eds) (2024), *World Migration Report 2024*, Geneva: International Organization for Migration (IOM), <https://publications.iom.int/books/world-migration-report-2024>. Accessed 2 January 2025.
- Moroşanu, L. (2016), 'Professional bridges: Migrants' ties with natives and occupational advancement', *Sociology*, 50, pp. 349–65, <https://doi.org/10.1177/0038038514568234>.
- Morton, B. (2022), 'Minister warns on language after Suella Braverman "invasion" comment', BBC News, 1 November, <https://www.bbc.co.uk/news/uk-politics-63466532>. Accessed 2 January 2025.
- Newendorp, N. (2010), '"Economically speaking, I am the breadwinner": Chinese immigrant narratives of work and family in Hong Kong', *International Migration*, 48:6, pp. 72–101, <https://doi.org/10.1111/j.1468-2435.2010.00624.x>.
- Petie, O. and Allsopp, J. (2025), 'Exploring hospitality, hostility and (un)home in hotel accommodation for asylum seekers in the UK', *Hospitality & Society*,

Delivered by Intellect to:

Guest (guest)

IP: 93.150.239.238

On: Thu, 02 Jul 2026 20:39:34

- Special Issue: 'Migration, (In)Hospitality and Belonging in Uncertain Times', 15:1&2, pp. 23–44.
- Probyn, E. (1996), *Outside Belongings*, New York: Routledge.
- Ralph, D. and Staeheli, L. A. (2011), 'Home and migration: Mobilities, belongings and identities', *Geography Compass*, 5:7, pp. 517–30, <https://doi.org/10.1111/j.1749-8198.2011.00434.x>.
- Ramachandran, N. (2025), 'Asylum seekers and refugees' perspectives and experiences of what makes Glasgow welcoming', *Hospitality & Society*, Special Issue: 'Migration, (In)Hospitality and Belonging in Uncertain Times', 15:1&2, pp. 87–106.
- Roman, N., Myslik, B. and Beasley, B. (2024), '"Unwanted guests" or welcomed neighbors? Portrayals of Ukrainian refugees in Russian, Polish, and UK news coverage', *The International Communication Gazette*, <https://doi.org/10.1177/17480485241291803>.
- Ryan, L. (2015), 'Friendship-making: Exploring network formations through the narratives of Irish highly qualified migrants in Britain', *Journal of Ethnic and Migration Studies*, 41:10, pp. 1664–83, <https://doi.org/10.1080/1369183x.2015.1015409>.
- Ryan, L. (2018), 'Differentiated embedding: Polish migrants in London negotiating belonging over time', *Journal of Ethnic & Migration Studies*, 44:2, pp. 233–51, <https://doi.org/10.1080/1369183x.2017.1341710>.
- Rydzik, A. and Price, L. (2025), 'Carving spaces of hospitality: Place attachment among migrant and non-migrant residents in a rural town undergoing rapid demographic change', *Hospitality & Society*, Special Issue: 'Migration, (In)Hospitality and Belonging in Uncertain Times', 15:1&2, pp. 3–22.
- Scuzzarello, S. and Moroşanu, L. (2023), 'Integration and intersectionality: Boundaries and belonging "from above" and "from below": Introduction to the Special Issue', *Ethnic and Racial Studies*, 46:14, pp. 2991–3013, <https://doi.org/10.1080/01419870.2023.2182649>.
- Slobodin, O. (2019), '"Out of time": A temporal view on identity change in trailing spouses', *Time & Society*, 28:4, pp. 1489–508, <https://doi.org/10.1177/0961463X17752283>.
- Spiliopoulos, G., Cuban, S. and Broadhurst, K. (2020), 'Migrant care workers at the intersection of rural belonging in small English communities', *Journal of Immigrant & Refugee Studies*, 19:2, pp. 213–26, <https://doi.org/10.1080/15562948.2020.1801941>.
- Squires, N. (2010), 'Gaddafi: Europe will "turn black" unless EU pays Libya', *The Telegraph*, 31 August, <https://www.telegraph.co.uk/news/worldnews/africaandindianocean/libya/7973649/Gaddafi-Europe-will-turn-black-unless-EU-pays-Libya-4bn-a-year.html?msocid=26981896eda76571314c0a50ec47640a>. Accessed 2 January 2025.
- Teodorescu, L. (2024), 'Women on the move: Understanding the female face of migration to develop targeted policies', *European View*, 23:1, pp. 55–63, <https://doi.org/10.1177/17816858241246662>.
- Tronto, J. C. (1993), *Moral Boundaries: A Political Argument for An Ethic of Care*, London: Routledge.
- Vasta, E. and Kandilige, L. (2010), '"London the leveller": Ghanaian work strategies and community solidarity', *Journal of Ethnic & Migration Studies*, 36:4, pp. 581–98, <https://doi.org/10.1080/13691830903398888>.
- Vathi, Z. and Carney, S. (2024), 'Getting on regardless? The tripartite model of migrants' welcome in the context of urban inequalities and diversification', *Ethnic & Racial Studies*, 47:6, pp. 1156–77, <https://doi.org/10.1080/01419870.2023.2243304>.

Delivered by Intellect to:

Guest (guest)

IP: 93.150.239.238

On: Thu, 02 Jul 2026 20:39:34

- Westmoreland, M. (2008), 'Interruptions: Derrida and hospitality', *Kritike*, 2:1, https://www.kritike.org/journal/issue_3/westmoreland_june2008.pdf. Accessed 2 January 2025.
- Xue, L., Fong, E. and Gu, S. (2024), 'Local contact and sense of belonging to the host society among highly educated migrants', *Journal of International Migration & Integration*, 25:1, pp. 61–84, <https://doi.org/10.1007/s12134-023-01041-9>.
- Yuval-Davis, N. (2006), 'Belonging and the politics of belonging', *Patterns of Prejudice*, 40:3, pp. 197–214, <https://doi.org/10.1080/00313220600769331>.
- Zare, S. and Ye, I. (2025), 'Contested hospitality and welcome at the airport borders: The narratives of non-citizen residents', *Hospitality & Society*, Special Issue: 'Migration, (In)Hospitality and Belonging in Uncertain Times', 15:1&2, pp. 45–66.
- Zeinali, M., Rydzik, A. and Bosworth, G. (2017), 'Exploring the dynamics of social capital in the integration of Central and Eastern European women moving to Lincolnshire', *Regions Magazine*, 305:1, pp. 21–22, <https://doi.org/10.1080/13673882.2017.11869001>.
- Zeinali, M., Rydzik, A. and Bosworth, G. (2025), 'Navigating hostility, pursuing hospitality: Conceptualizing community engagement among migrant women entrepreneurs in peripheral areas', *Hospitality & Society*, Special Issue: 'Migration, (In)Hospitality and Belonging in Uncertain Times', 15:1&2, pp. 177–99.

CONTRIBUTOR DETAILS

Agnieszka Rydzik is associate professor in tourism and work at the University of Lincoln (United Kingdom). Her research focuses on employment relations, worker agency, social justice and migration. She is passionate about creating more inclusive workplaces, communities and institutions. Agnieszka is a founder of the 'Hospitality Now! Students for Hospitality, Hospitality for Students' initiative (<https://www.hospitality-now.co.uk>) which engages stakeholders, policy-makers and hospitality employers in bringing change for student-workers and helping local businesses grow talent, address labour shortages and increase staff retention. Her current research, funded by the British Academy, explores technological change and the future of hospitality work.

Contact: Lincoln International Business School, University of Lincoln, Brayford Pool, Lincoln, LN6 7TS, UK.

E-mail: arydzik@lincoln.ac.uk

 <https://orcid.org/0000-0001-6937-8608>

Nicola Chanamuto is a lecturer in the Lincoln Academy of Learning and Teaching, with a particular interest in international academic and student mobility. Nicola's research explores themes of gender, care and work. Her doctoral work looked at the experiences of women migrants working as domestic cleaners in the United Kingdom. She has also worked on the mixed-methods project, 'Caregiving dads, breadwinning mums: Routes and barriers to greater gender equality in caring responsibilities' (funded by the Nuffield Foundation), as well as on a study of gender-based violence policies in higher education. Prior to joining the University of Lincoln, Nicola worked in the community and voluntary sector in the United Kingdom and Singapore.

Delivered by Intellect to:

Guest (guest)

IP: 93.150.239.238

On: Thu, 02 Jul 2026 20:39:34

Contact: Lincoln Academy of Learning and Teaching, University of Lincoln,
Brayford Pool, Lincoln, LN6 7TS, UK.
E-mail: nchanamuto@lincoln.ac.uk

 <https://orcid.org/0000-0001-9698-0768>

Donna Chambers is professor of critical cultural studies at Northumbria University. Her research focuses on representations of people and places in cultural and heritage tourism and in leisure, Black feminism, postcolonialism, decolonization and critical and innovative approaches to research. She is an associate editor of *Annals of Tourism Research* and was a managing editor for *Leisure Studies*, where she is still on the editorial board. She is also on the editorial board for several other tourism journals and has reviewed hundreds of papers for a range of journals in tourism, hospitality, leisure and the wider social sciences.

Contact: School of Design, Arts and Creative Industries, Faculty of Arts,
Design and Social Sciences, Northumbria University, Newcastle upon Tyne,
NE1 8ST, UK.
E-mail: donna.chambers@northumbria.ac.uk

 <https://orcid.org/0000-0002-9502-9919>

Agnieszka Rydzik, Nicola Chanamuto and Donna Chambers have asserted their right under the Copyright, Designs and Patents Act, 1988, to be identified as the authors of this work in the format that was submitted to Intellect Ltd.
