



Mothering Across Borders: A Personal and Philosophical Exploration of Migrant Motherhood, Care, and Belonging

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Abstract: *This essay offers a personal and philosophical reflection on migrant motherhood as an experience shaped by displacement, care, language, memory, and belonging. Written from the perspective of a migrant mother, it explores how motherhood is transformed when lived between countries, cultures, and symbolic worlds. Rather than understanding migration only as loss, rupture, or exile, the essay approaches migrant motherhood as a creative and ethical practice through which home, identity, and belonging are continuously reconstructed.*

Drawing on feminist philosophy, ethics of care, phenomenology, and postcolonial thought, the essay brings personal experience into dialogue with broader philosophical questions about embodiment, vulnerability, translation, and world-making. It argues that the migrant mother is not only a vulnerable or displaced subject, but also a translator of memory, a creator of belonging, and a maker of worlds. Through everyday acts of care, language, narration, and cultural transmission, migrant motherhood emerges as a philosophical space in which home is not simply inherited, but made and remade across borders.

Keywords: migrant motherhood; ethics of care; belonging; displacement; transnational identity.

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Introduction: Writing from the Border

To become a mother as a migrant is to discover that motherhood is never only a private experience. It is not simply a matter of birth, family, care, or domestic life. It is also a philosophical condition. It raises questions about home, language, memory, identity, responsibility, and belonging. As a migrant mother, I have often felt that I was not only raising a child, but also carrying, translating, and sometimes reinventing an entire world.

Migration transforms motherhood because it places the mother at a border. This border is not only geographical. It is linguistic, emotional, cultural, and symbolic. The migrant mother lives between the country left behind and the country in which she tries to build a new life. She remembers one world while preparing her child for another. She may give the child roots while feeling uprooted herself. She may be asked to create stability while still negotiating her own uncertainty.

This experience is marked by vulnerability, but it is not defined only by vulnerability. Migrant motherhood also involves strength, creativity, and ethical imagination. It is an experience of loss, but also of invention. It contains grief for what has been left behind, but also the daily labour of making a home where home is no longer obvious. Through ordinary gestures of care - speaking, feeding, comforting, remembering, explaining, and narrating - the migrant mother creates continuity after rupture.

This essay is written from that border. It approaches migrant motherhood not only as an abstract concept or sociological category, but as a lived and embodied experience. To migrate is to change one's relationship to language, memory, family, the body, and the future. To mother within migration is to experience these transformations with particular intensity, because the child becomes the place where past and future meet.

Drawing on feminist philosophy, ethics of care, phenomenology, and postcolonial thought, this essay brings personal experience into dialogue with broader philosophical questions about embodiment, vulnerability, translation, and belonging. It asks what it means to create home across borders, to transmit memory without imprisoning the child in the past, and to care in a world where one's own belonging may still feel uncertain.

The central argument of this essay is that migrant motherhood is not simply an experience of absence, exile, or lack. It is also a philosophical practice of world-making. The migrant mother is not only displaced; she is also a maker of home. She is not only vulnerable; she is also ethically powerful. She does not simply transmit an origin unchanged; she transforms it. Through care, language, memory, and love, she creates new forms of belonging across borders.

To write from the border, then, is to write from a place of tension, but also from a place of insight. The border reveals what fixed identities often hide: that home is fragile, that language is never neutral, that care is political, and that belonging is always made and remade. Migrant motherhood teaches that identity is not rooted only in where we come from, but also in what we are able to carry, protect, transform, and give to those who come after us.



Methodology

This essay uses a reflective phenomenological methodology, combining personal experience with feminist philosophical analysis. It examines migrant motherhood as a lived, embodied, and situated experience, interpreting themes such as home, language, care, vulnerability, birth, and belonging through feminist philosophy, ethics of care, phenomenology, and migration theory.

Migration and the Meaning of Home

Migration changes the meaning of home. Before migrating, home may appear to be something stable: a country, a language, a family house, a landscape, a set of familiar gestures. It may seem to be the place where one belongs without needing to explain oneself. Yet migration reveals that home is not only a place. It is also a relationship with memory, language, the body, and the people for whom one cares. In this sense, home is not simply inherited; it is continuously reconstructed through lived experience, orientation, and care (Ahmed, 2006; Arendt, 1951).

As a migrant mother, I have often experienced home as something divided. Part of it remains in the country I left: in the language of childhood, in family memories, in certain smells, in the sound of familiar streets, and in the emotional atmosphere of a place that continues to live inside me. Another part of home is in the country where I now live, where everyday life takes place, where my child grows, where routines are built, and where the future must be imagined. Home, therefore, is no longer one single place. It becomes a tension between what has been lost, what is remembered, and what is being created.

This experience can be understood through Hannah Arendt's reflections on displacement and belonging. For Arendt, exile is not simply the loss of a territory; it is also the loss of a shared world, a space in which one's words, gestures, and identity are recognised by others (Arendt, 1951). The migrant mother knows this loss in a concrete way. She may speak with an accent. She may need to translate herself. She may have to learn institutions, schools, medical systems, and social expectations that others take for granted. She may be competent, educated, and strong, yet still feel temporarily reduced by unfamiliar codes.

Motherhood makes this experience more intense. The migrant mother is not only trying to belong for herself. She is also trying to create belonging for her child. She must offer stability while she herself may still feel unstable. She must make the child feel at home in a world that she is still learning to inhabit. This creates a particular form of maternal responsibility: the responsibility not only to protect and nurture, but also to orient the child within a cultural world.

Sara Ahmed's idea of orientation is useful here. To be at home is not only to occupy a space; it is to know how to move within it. It is to know where things are, how people speak, what gestures mean, what is expected, and what is possible (Ahmed, 2006). Migration disorients the body because it interrupts these



ordinary forms of familiarity. The migrant mother must slowly reorient herself, while also helping her child move through the new world with greater confidence.

Yet this disorientation can also produce knowledge. The migrant mother learns that belonging is not natural, fixed, or automatic. It is made through daily acts of care and repetition: preparing food, speaking certain words, telling family stories, remembering the dead, keeping rituals alive, and explaining where she comes from. Through these gestures, she creates a home from fragments. She gathers memories from the past and places them beside the needs of the present. In this sense, home becomes less a possession than a practice.

This process is not without pain. There is often a quiet grief in migrant motherhood. The child may not fully know the mother's first home. The child may not understand the emotional depth of certain places, names, or memories. What was once immediate for the mother may become something that must be narrated, explained, or translated. The mother's origin becomes a story, and sometimes she may fear that the story is not enough. This reflects the broader condition of diasporic identity, in which belonging is shaped not by a simple return to origin, but by memory, narration, and transformation (Hall, 1990).

At the same time, the child may give the mother a new form of belonging. Through the child, the mother becomes attached to the new country in a different way. Schools, playgrounds, friendships, routines, doctors, teachers, and neighbours slowly become part of a new map of life. The mother may still feel foreign, but her child's life creates new roots. These roots do not erase the old ones. They complicate them. They make belonging plural.

To mother across borders is therefore to live with an unfinished idea of home. Home may be partly memory and partly invention, partly wound and partly promise. It may no longer be singular, but it can still be real. The migrant mother teaches that home is not merely a location. It is something made again and again through care, language, memory, and presence. In this sense, migration does not only take home away. It also reveals the deep labour through which home has always been created.

The Maternal Body in a Foreign Land

The maternal body in migration is never only a biological body. It is a body that carries a child, but also an accent, a history, a language, a class position, and a memory of elsewhere. To become, or to be, a mother in a foreign country is to experience the body as both intimate and exposed. The body is mine, but it is also read by others: by doctors, teachers, institutions, neighbours, bureaucratic offices, and sometimes by strangers who hear my accent before they listen to my words.

Simone de Beauvoir's reflections in *The Second Sex* are useful here because she shows that motherhood cannot be reduced to nature. Motherhood is always interpreted through society, culture, and history (de Beauvoir, 1949/2010). The migrant mother understands this with particular intensity. Her body may give birth, feed, comfort, and protect, but it must also negotiate norms of "good motherhood" that do not



always belong to her own cultural world. She may carry maternal models from the country she has left behind while being judged according to the expectations of the country in which she now lives.

Migrant motherhood therefore reveals a tension between biology and meaning. Some aspects of motherhood may be bodily and shared, but the social interpretation of motherhood is never universal. What counts as a competent, caring, respectable, or independent mother changes from one cultural context to another. The migrant mother often finds herself between these systems of judgement. She may feel that she must constantly prove that she is attentive enough, integrated enough, rational enough, informed enough, and emotionally stable enough.

Iris Marion Young's phenomenology of pregnant embodiment helps deepen this reflection. Young describes pregnancy as an experience in which the woman lives herself as both one and not-one, as a self whose body contains another life (Young, 2005). For the migrant mother, this bodily doubling can become even more complex. She may carry, give birth to, or raise a child who will perhaps belong more easily to the new country than she does. The child may grow into a language, a school system, and a cultural world that the mother herself had to learn later.

This creates a powerful emotional paradox. The child comes from the mother's body, yet may gradually become more at home in the new society than the mother herself. The mother gives life, but the child receives a different world. The mother transmits origin, but the child transforms it. In this sense, the maternal body becomes the first border the child crosses: from inside to outside, from mother to world, from one history into another.

Judith Butler's work on vulnerability and precarity is also important for understanding the migrant maternal body. Butler argues that vulnerability is not simply a private weakness, but is shaped by social and political conditions (Butler, 2004, 2009). The migrant mother's vulnerability is therefore not only emotional or personal. It may be produced by language barriers, economic insecurity, racism, isolation, uncertain legal status, or the absence of family support. Her body becomes vulnerable not because it is weak, but because it is placed within structures that may fail to recognise, support, or protect it.

This is why the maternal body in migration can feel so exposed. A medical appointment may become a linguistic performance. A school meeting may become a test of cultural competence. A bureaucratic form may become a reminder that one's life is being translated into categories that do not fully contain it. The migrant mother may know herself to be strong, educated, loving, and capable, yet still feel reduced by the gaze of systems that do not know her story.

At the same time, this body is not only a site of vulnerability. It is also a site of knowledge. The migrant maternal body learns how to endure, adapt, read signs, interpret silences, and move between worlds. It learns how to hold fear without allowing fear to become the only truth. It learns how to protect the child while also protecting memory. In this sense, vulnerability does not cancel agency; rather, it reveals how agency is lived through embodied dependence, exposure, and relation (Butler, 2004, 2009; Young, 2005).



To mother in a foreign land is therefore to live through the body as a border. The migrant mother's body carries loss and creation at the same time. It remembers the country left behind, but it also becomes the first home of a new life. It is marked by displacement, but also by the power to generate belonging. It is not simply a body that has moved. It is a body that thinks, remembers, translates, protects, and creates.

Motherhood as Translation

Migrant motherhood is, in many ways, a work of translation. This does not mean only the translation of words from one language into another. It also means the translation of memories, gestures, traditions, emotions, silences, and forms of love. The migrant mother translates a world that her child may never fully know directly. She becomes a living passage between one culture and another, between the country left behind and the country in which the child is growing.

Language is one of the first places where this translation becomes visible. A migrant mother may speak to her child in one language at home, while the child learns another language outside. The child may gradually become fluent in the language of the new country, sometimes even more fluent than the mother. This can create pride, but also a subtle wound. The mother may feel that part of her inner life cannot be fully transmitted. Some words carry memories, humour, tenderness, pain, and history that are difficult to reproduce in another language.

Julia Kristeva's reflections on foreignness are particularly useful here. In *Strangers to Ourselves*, Kristeva argues that the foreigner is not only someone outside us; foreignness also lives within the self (Kristeva, 1991). The migrant mother knows this inner foreignness intimately. She may feel foreign in the new country, but she may also become foreign to parts of herself. Words that once came naturally may become less used. New words may enter daily life. The mother tongue may remain emotionally powerful, but it may no longer be sufficient for every practical situation.

This creates a complex relationship with the idea of the "mother tongue". For a migrant mother, the mother tongue is not only a language. It is a form of intimacy. It is the language of childhood, of family memory, of early affection, of fear, anger, prayer, lullabies, and the body. Yet the child may receive this language partially, irregularly, or with resistance. The mother tongue may become, for the child, not the language of the whole world, but the language of the mother's world.

The migrant mother therefore does not simply preserve origin. She negotiates it. She may repeat family stories, cook traditional food, celebrate certain rituals, or use familiar expressions. But each act of transmission is also an act of transformation. What reaches the child is never the past exactly as it was. It is the past translated through migration, distance, memory, and the child's own experience. The mother does not hand down a pure origin; she gives the child a living relation to origin.

Paul Ricoeur's idea of narrative identity helps illuminate this process. Ricoeur argues that identity is not fixed once and for all, but is formed through the stories we tell about ourselves and through the way



memory is organised into narrative (Ricoeur, 1992, 2004). The migrant mother becomes a narrator of origins. She tells the child where they come from, who the grandparents were, what the old house looked like, what certain foods mean, why certain songs matter, why departure was necessary, and why memory should not disappear.

Yet narration is never neutral. The mother must decide what to tell and what to leave silent. She may protect the child from certain losses, conflicts, humiliations, or wounds. She may soften the story of migration so that it does not become only a story of pain. She may also idealise the past, because nostalgia often edits memory. In this sense, migrant motherhood is not only translation, but interpretation. The mother interprets the past for the child, and sometimes she also interprets the child's future to herself.

There is also grief in this task. The migrant mother may fear that her child will not understand the emotional depth of what has been left behind. A place that was once lived may become, for the child, only a holiday, a photograph, a story, or a name. The child can inherit a language, but not the exact childhood attached to that language. The child can visit the mother's country, but not inhabit it as the mother once did. This does not mean failure. It means that inheritance, especially in migration, is always partial, creative, and transformed.

Motherhood as translation also concerns the mother's relationship to the new society. The migrant mother often translates her child to institutions and institutions to her child. She learns how schools work, how doctors communicate, how rules are written, how other parents behave, and how childhood is imagined in the new country. She may have to explain the child's needs in a language that is not her first language. She may also have to explain her own cultural practices in ways that are understandable to others.

This double labour can be tiring. The migrant mother is asked to be emotionally present, practically competent, linguistically precise, and culturally flexible. She performs the ordinary labour of mothering and the additional labour of mediation. Yet this role also gives her a particular form of wisdom. She learns that no culture is complete in itself. She learns that identity is made through movement, relation, and dialogue.

To be a migrant mother is to know that something will always remain untranslatable. But it is also to know that love often works through imperfect translation. The child may not receive the mother's past exactly as it was, but they may receive its emotional truth: its tenderness, courage, wounds, and possibilities. In this sense, migrant motherhood turns translation into an act of care.

Care Across Borders: The Ethics of Migrant Motherhood

Care is often imagined as something private, domestic, and almost invisible. It happens in kitchens, bedrooms, school corridors, medical appointments, phone calls, and small daily gestures. Yet migrant motherhood reveals that care is never only private. It is ethical, political, and philosophical. To care as a migrant mother is not simply to look after a child. It is to protect a life while also negotiating borders, languages, institutions, memories, and uncertain forms of belonging.



Sara Ruddick's concept of "maternal thinking" is especially useful here. In *Maternal Thinking*, Ruddick argues that mothering produces a particular form of practical reason, shaped by the demands of preserving, nurturing, and guiding a child (Ruddick, 1989). Motherhood is therefore not only an emotional condition; it is also a way of thinking. The mother learns to anticipate danger, respond to vulnerability, sustain life, and help another person enter the world.

For the migrant mother, this maternal thinking becomes more complex. She must preserve the child's life, but also preserve fragments of memory. She must nurture the child, but also help the child move between cultures. She must guide the child, even when she herself is still learning the rules of the new society. There is a particular difficulty in being expected to provide orientation while still feeling disoriented. The migrant mother is often asked to be a compass in a landscape she has not fully mapped.

This is why migrant motherhood can be understood as an intensified ethics of care. Joan Tronto argues that care is not simply a private virtue, but a political practice that sustains human life and social worlds (Tronto, 1993, 2013). This is deeply relevant to migrant motherhood. The migrant mother's care supports not only the child, but also the continuity of language, memory, kinship, and belonging. Her daily acts of care keep together worlds that migration has separated.

To care across borders means to live with divided responsibilities. The migrant mother may care for a child in the country where she now lives, while also worrying about parents, siblings, relatives, or memories left elsewhere. Her emotional life may be stretched between places. She may be physically present in one country, but affectively tied to another. This creates a form of care that is geographically fragmented but emotionally continuous.

Care also challenges moral ideas based only on autonomy, independence, and individual choice. As Carol Gilligan suggests, ethical life is deeply shaped by relationships, responsiveness, and responsibility toward others (Gilligan, 1982). From this perspective, the migrant mother's ethical life cannot be understood only through self-sufficiency. It must be understood through relations: with the child, with the family left behind, with the new community, with institutions, and with the past.

As a migrant mother, care often means listening for what is not said. It means noticing when the child feels different, when a word wounds, when an accent becomes visible, when a memory needs to be told, or when silence protects too much. Care is not only practical work. It is interpretation. It is the capacity to read vulnerability before it becomes language.

Judith Butler's reflections on vulnerability and interdependence are important here. Butler argues that vulnerability is not simply an individual weakness, but is shaped by the social and material conditions that make life possible or precarious (Butler, 2004, 2009). The migrant mother knows this dependence very concretely. She knows that care needs structures: housing, healthcare, schools, legal protection, community, language access, and recognition. Love alone is never enough. A mother may be devoted, but devotion cannot replace justice.



This is a crucial point. Migrant motherhood should not be romanticised as heroic sacrifice. Too often, migrant mothers are praised for their strength while the conditions that make their lives difficult remain unchanged. To speak of the ethics of migrant motherhood is not to say that mothers should endure everything. It is to recognise that care must also be supported by political responsibility. A society that benefits from migrant labour, migrant families, and migrant children must also care for migrant mothers.

The ethics of migrant motherhood therefore moves in two directions. On one side, it describes the mother's responsibility toward the child. On the other, it reveals society's responsibility toward the mother. The migrant mother cares, but she also needs care. She gives recognition, but she also needs to be recognised. She creates belonging, but she also needs a world in which her own belonging is not constantly questioned.

This is where personal experience becomes philosophical. In everyday life, the migrant mother may not use the language of ethics, politics, or phenomenology. She may simply prepare breakfast, answer school emails, translate documents, comfort a child, call a relative far away, or explain why things are different here. Yet these gestures contain a philosophy of care. They show that human life is sustained not by abstract independence, but by relational labour.

Care across borders is also care across time. The migrant mother cares for the child's present, but also for the future the child will inhabit. She carries memories from the past and transforms them into resources for the next generation. She decides what to preserve, what to let go, and what to reinvent. Every act of transmission involves loss, but it also involves hope.

In this sense, migrant motherhood is an ethical practice of world-making. The migrant mother does not only respond to need; she creates conditions for life to continue. She builds bridges between languages, generations, and places. She teaches the child that belonging can be plural, that identity can be layered, and that care can survive displacement.

To care as a migrant mother is therefore to live an ethics of responsibility under conditions of uncertainty. It is to protect without fully possessing. It is to guide without always knowing the path. It is to transmit without being able to preserve everything. It is to love across borders, and to discover that care itself can become a form of philosophy.

Birth, Belonging, and the Politics of Reproduction

Birth is often imagined as an intimate event, belonging to the private sphere of the mother, the child, and the family. Yet, in the context of migration, birth is never only private. It becomes entangled with questions of borders, citizenship, legitimacy, language, class, race, and belonging. To give birth, or to raise a child, as a migrant mother is to discover that reproduction is also political.

Irene Gedalof's work on birth, belonging, and migrant mothers is central to this reflection. Gedalof argues that reproduction has often been under-theorised in migration studies, even though migrant women do not move only as workers, citizens, or strangers, but also as mothers, daughters, carers, and reproducers of



social worlds (Gedalof, 2009). This insight is important because migrant motherhood cannot be understood only as movement from one country to another. It also involves the reproduction of memory, identity, kinship, and belonging.

For the migrant mother, birth may create a strange and powerful paradox. The child may be born in the new country and may therefore appear to belong more naturally to that place than the mother does. The child may grow into the language, institutions, and gestures of the new society with an ease that the mother has had to acquire slowly, and sometimes painfully. The mother gives birth to a child who may become more “at home” than she is.

This experience can produce tenderness, pride, and also a subtle form of loss. The child’s belonging may feel like a gift, but also like a separation. The mother may look at the child and see both continuity and distance: continuity because the child comes from her body, her story, and her love; distance because the child’s world will not be exactly the same as hers. The child belongs to the mother, but also to a future that the mother cannot fully control.

Amy Reed-Sandoval’s work on maternity and migration helps frame this experience as a philosophical problem of justice, embodiment, and borders (Reed-Sandoval, 2020). Maternity is not simply a personal condition. It is shaped by immigration systems, healthcare access, social recognition, and political categories. A migrant mother may experience pregnancy, birth, or child-rearing under conditions of uncertainty, surveillance, or exclusion. Her capacity to mother is therefore influenced by structures that are larger than the family.

This matters because societies often speak of motherhood as if it were natural, universal, and timeless. Yet migrant motherhood reveals that motherhood is always situated. A mother’s ability to care for her child depends on whether she has access to healthcare, housing, legal security, education, community, and language. Love may be universal, but the conditions under which love can protect a child are not universal.

Adrienne Rich’s distinction between motherhood as experience and motherhood as institution is useful here (Rich, 1976). As experience, motherhood may be intimate, embodied, creative, and loving. As institution, however, motherhood can be regulated by social norms, gender expectations, nationalism, racism, and ideals of respectability. The migrant mother often lives between these two dimensions. Her personal experience of mothering may be rich and complex, while the social institution of motherhood may judge her according to external standards.

This judgement becomes visible when migrant mothers are reduced to stereotypes: too dependent, too traditional, too foreign, not integrated enough, or responsible for the cultural difference of their children. Such representations erase the migrant mother as a thinking and feeling subject. Against this reduction, a personal and philosophical account of migrant motherhood insists that she is not merely a demographic figure or a policy problem. She is a subject who gives birth not only to a child, but also to new meanings of home, continuity, and identity.



Birth, in this sense, becomes a border event. It joins and separates at the same time. It joins mother and child, past and future, body and world. But it also separates the child from the mother's body, the future from the past, and the child's belonging from the mother's original place. The migrant mother experiences this separation with particular intensity because migration has already taught her that belonging is fragile.

Yet birth is also a beginning. Hannah Arendt's concept of natality can enrich this reflection. For Arendt, birth is philosophically important because each new human being brings the possibility of beginning something new (Arendt, 1958). In migrant motherhood, this idea becomes deeply concrete. The child is not only born into the world; the child also helps create a new world for the mother. Through the child, the migrant mother may begin to belong differently.

This does not erase displacement. The mother may still carry the wound of departure. She may still feel foreign. She may still miss the world that shaped her. But the child introduces a new temporality. The mother no longer relates only to what has been lost; she also relates to what is becoming. The child becomes a future that asks the mother not only to remember, but also to imagine.

For me, migrant motherhood means living with the knowledge that my child may inherit both my roots and my displacement, both my language and my silence, both my memories and my transformations. It means accepting that I cannot give my child a pure origin. I can only give a living one. I can give stories, gestures, care, and the courage to belong in more than one way.

In this sense, the migrant mother is not only someone who gives birth across borders. She is someone who rethinks birth itself as a philosophical event. Through her, reproduction becomes more than the continuation of life. It becomes the creation of new forms of belonging.

Conclusion: Mothering as World-Making

Migrant motherhood reveals that belonging is never simply given. It is not guaranteed by birth, territory, citizenship, language, or origin. It is made, unmade, and remade through care. To mother as a migrant is to live inside this fragile and creative process: to carry a past that cannot be fully transmitted, to inhabit a present that may feel uncertain, and to prepare a child for a future that will not simply repeat the world from which the mother came.

The migrant mother knows that home is not a fixed place, but a relation. She knows that language is not only communication, but memory, intimacy, and inheritance. She knows that care is not merely domestic labour, but an ethical and political practice. She knows that birth is not only biological, but also existential and social. Through ordinary gestures — feeding, speaking, remembering, translating, protecting, and narrating — she creates continuity where migration has produced interruption.

This does not mean that migrant motherhood should be romanticised. The strength of migrant mothers must not become an excuse for social neglect. Care needs care. Mothers who sustain children, families,



languages, and communities across borders also need recognition, protection, justice, and support. A society that receives migrant children must also recognise the mothers who help them belong.

To write about migrant motherhood from a personal perspective is therefore not to remain outside philosophy. It is to begin from the place where philosophy becomes embodied: in the body that remembers, in the voice that translates, in the hands that care, and in the child who carries both continuity and change. The migrant mother lives at the border between loss and creation, memory and future, vulnerability and strength. From that border, she teaches us that belonging is not a possession, but a practice.

Migrant motherhood is the art of giving roots without denying movement. It is the courage to love across languages, across borders, and across histories. It is the work of making a world in which a child can belong in more than one way.



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