



*Countering containment and combatting migrant “immoralities”*

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Excluding immigrants and outsiders is evidently spatial, social and political. Underlying such boundary-defining exercises are narratives locating people along varied spatial-temporal trajectories. Depending on one’s origin, race or religion, such framings naturalize where people belong and the nature of their expectations for expansive or limited physical mobility. To regulate and legitimize Western campaigns to spatially exclude would-be migrants from the Global South, states and international organizations increasingly rely on narratives that place Africans and others outside a shared or universal future. Their self-realization depends on what is thought of as development at home, while modernized Europeans and Asians are able to flourish through global mobility. This talk argues that many migration and development initiatives, the collection of migration data and the language of humanitarianism further this agenda through a form of chronoscopy that seeks to identify those migrants who may move and correct their behaviour before they threaten themselves and those around them. Border controls then move to protect rather than segregate lives. The talk reflects – speculates, really – on what forms of resistance or countermoves might mean within an increasingly fragmented spatio-temporal imaginary in which every African who even considers moving is criminalized and stigmatized. It will argue that appeals to rights and welfare within existing norms of national sovereignty fail to address these fragmenting and moralizing narratives. Without an alternative narrative, these may achieve short-term wins for individual migrants or groups but are only likely to reinforce the cognitive divides fortifying contemporary migration controls.