

The desire to migrate: constructing a theory of migration from multiplicity

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ABSTRACT

Migration, as part of reality, has highly particular and plural dimensions and viewpoints. If we consider the expectations of migrants themselves, we find one set of interpretations; if we examine it through the lens of the state, the media, or society, new perspectives and gazes emerge. This study aims to contribute new interpretations to the field of migration studies, framed first through a geographical lens, second through the perspective of multiplicity, and third through a critical social theory of the desire to migrate. Here, the desire to migrate is approached as an inherently political construct that drives strategies of both mobility and permanence. Thus, through a spatial perspective, this paper seeks to understand and advance the debate within the geographies of migration, overcoming traditional theoretical and methodological limitations.

KEYWORDS: desire; desire to migrate; strategies of mobility; permanence.

INTRODUCTION

Numerous clichés are used to describe mobility, ranging from common parlance to more reflexive academic spheres: “people move every day,” “we live in motion,” “there is a migration crisis,” and “there is a humanitarian crisis for migrants.” Generally, these expressions capture a highly complex phenomenon that manifests in society in myriad forms of prejudice.

Despite ongoing academic efforts, translating the lived migration experience of those who move spatially remains a challenge. While there are consensual differences among theories of mobility across space and time, as one of the leading figures in migration theory teaches us, the migrant experience moves us. It shifts our deepest boundaries (Sayad, 1998).

The proposal here is a reflexive exercise centered on the following question: Where else can we go with the approaches used to analyze migration? To this end, a theoretical effort is required, without overlooking that the practice (and praxis) of mobility constitutes the very foundation of the analytical developments derived from the human sciences. In the case of migration, praxis precedes theoretical discussion.

In previous works (Martins, 2018; Martins, 2019a; Martins, 2019b; Martins, 2022; Martins & Antunes de Assis, 2023), this theoretical effort aimed to demonstrate that the multiple dimensions of migration entail significant spatial, regional, and territorial transformations. In this regard, the present study seeks a clearer understanding of the multiple lines that weave movement together, imbricating the desire to migrate with strategies of mobility and permanence (Martins, 2019b).

Other important works, both within and outside geography, have already examined the desire to migrate. Although few have approached it within the parameters used here, the contributions of Collins and Carling (2019), Sirkeci and Esipova (2013), and Esipova, Srinivasan, and Ray (2016) stand out.

Desire is understood here in the sense of Deleuze and Guattari (1995, 2008a, 2008b, 2010a, 2010b), who develop their perspective in counterpoint to the idea of desire as a lack associated solely with a libidinal impulse. For these authors, the multiplicity of subjective and collective actions intensifies the marks—above all, spatial ones—through which desire traverses our choices, as well as the choices made despite us. In many situations, it becomes evident that the desire to migrate is far more complex than the rigid categories and classifications used to delimit migratory flows. This understanding is crucial for grasping the diversity of its constituent elements.

The text is divided into three parts: first, the theoretical premises that inform this debate; second, an analysis of how to identify desires and strategies within migration studies; and finally, a discussion of the praxes and/or strategies of mobility and permanence arising from the desire to migrate.

Methodology

Methodologically, this study incorporates foundational readings on the theory of desire across psychoanalysis, psychology, philosophy, and geography. Although deeply theoretical in nature, this article serves as a baseline framework for the research group Núcleo de Pesquisas Gentes e Cidades na/da Amazônia (NuGentes Amazônia), supporting its ongoing work in migration studies, migratory policies, and the core theories of population geography and the geographies of migration.

To map the foundations of migration theory, a comprehensive literature review was conducted using digital databases such as Google Scholar, Scopus, and Wiley, as well as print and digital bibliographies that cover these theoretical premises.

It is worth noting that this section focuses on conceptual grounding, which translates into a conceptual methodology. The aim here is not to classify premises or operationalize traditional migratory approaches, but rather to identify the epistemological contributions that allow us to reflect on and analyze the reality of contemporary migratory flows. In this specific case, the focus shifts from general theories of desire to the desire to migrate, understood as the production of space, driven by political strategies and potential pathways for both migrants and migration itself.

THEORETICAL AND METHODOLOGICAL PREMISES IN MIGRATION STUDIES

The theoretical trajectory of migration studies unfolds across multiple scales. Regrettably, Brazilian geography has largely underutilized or overlooked these multi-scalar perspectives. In contemporary international literature, authors such as Carling and Collins (2018), Collins and Carling (2021), Aslany et al. (2021), Bailey (2018), and Bernard et al. (2017) routinely blend quantitative and/or qualitative operationalizations. Implementing this mixed-methods approach remains a significant challenge within our academic domestic spheres.

Despite these circumstances, there is a substantial international trajectory of theoretical and methodological contributions to migration studies that

cannot be ignored and must be appropriately scaled within Brazil. This section highlights key frameworks that bridge the gap toward our central proposal.

The first cornerstone is based on classical and neoclassical migration theories by Ravenstein (1885, 1889), which focus on individual migration. Our critical framework, however, distinguishes the individual from subjective migration, the subject and their subjectivization process as per Sayad (1998), and from the notions of desire discussed below.

Ravenstein's "*Laws of Migration*" serve as a foundational reference point. Rees and Lomax (2020) synthesize these laws through specific spatial and temporal behaviors: the predominance of short-distance migratory movements, executed either "step-by-step"—meaning migrants move through consecutive, contiguous locations until reaching their final destination of permanence—or through a consolidated counter-stream that eventually generates an inversely proportional return migration back to the place of origin. These migratory flows follow a distinct spatial and temporal pattern, oriented primarily toward major urban centers. Furthermore, Ravenstein highlights a gendered differentiation in these dynamics: women are more likely to migrate short distances, whereas men are more likely to migrate long distances (Rees & Lomax, 2020; Benasse et al., 2020).

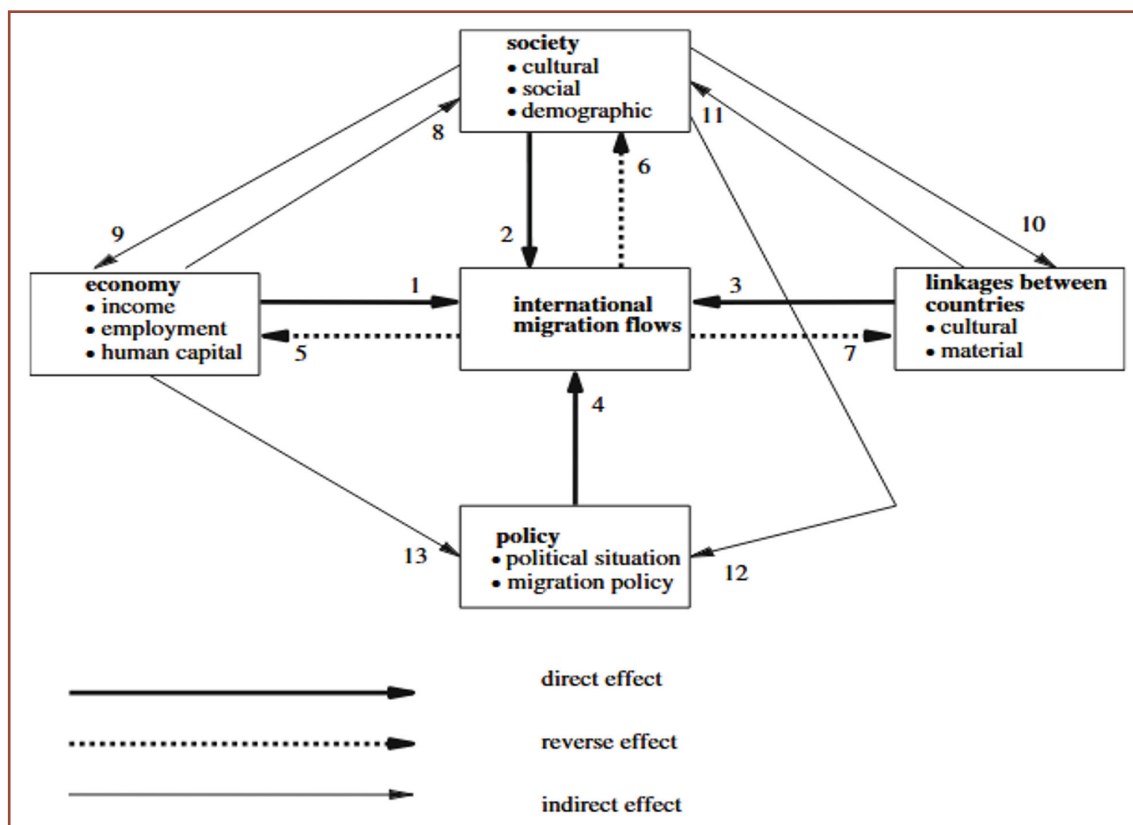
Scholars like Rowe et al. (2021) emphasize the enduring relevance of this classical lens in contemporary migration theory, provided proper theoretical and methodological caveats are applied, keeping in mind our previous assertion that migration theory does not precede the physical movement itself. Shifting local and global contexts exerts a powerful influence on spatial mobility, triggering significant ruptures in rationalist models (Sassen, 1996). Consequently, discarding classical and neoclassical approaches without integrating them into alternative frameworks poses an analytical risk. The value of integrating qualitative and quantitative analyses is well established internationally, yet it remains under-translated in population geography and the geographies of migration in Brazil.

Drawing on Douglas Massey et al. (1998), Jenissen (2007) identifies two major theoretical lineages within migration studies: theories that analyze the initiation of migratory flows, focusing on the structural conditions and mechanisms that motivate the act of moving; and theories that examine the continuity and contiguity of the ongoing mobility process. Jenissen underscores the need for rigorous spatial and temporal readings of the migratory phenomenon, arguing that migration network theory provides a gran-

ular view of past, present, and future processes constituted within a given stream (Jenissen, 2007).

Other complementary models—such as the capital-labor perspective, which underscores economic and labor relations as the primary drivers of migration decisions; rational choice theory, which maps spatial and temporal mobility patterns; and world-systems theory alongside migrant networks—form a standard paradigm of analysis. Researchers frequently deploy multiple approaches simultaneously to capture the complexity of migration. To synthesize these processes, Jenissen models these theoretical intersections through a structural representation of international migration:

Figure 1 – Theoretical framework for international migration, according to Jenissen (2007)



Source: Jenissen, 2007

In this systemic layout, the central box represents the specific migratory flow under analysis. The upper section encompasses societal variables (comprising cultural, social, and demographic relations), while the lower section charts political drivers (political stability and immigration policies). The left section delineates economic determinants (income, employability, human capital), and the right section represents the direct links established between

the place of origin and the destination country (cultural and material capital). The vectors, indicated by the arrows (direct, reverse, and indirect effects), illustrate how these distinct dimensions influence theoretical models depending on the researcher's analytical focus.

Hence, frameworks designed to understand migratory flows do not operate as closed or static systems, precisely because material reality is fluid. Distinct material processes entail distinct complexities, fostering theoretical lenses that can be combined and mixed based on dominant conditioning factors.

In Brazilian scholarship, Singer's (1998) contributions are vital, particularly his identification of the factors of stagnation and change that drive internal migration. Similarly, Rossini (1975) provides an essential foundation for understanding female mobility, though it is bounded by the historical and theoretical horizons of her time. More recently, Bomtempo (2021), Martins (2022), and Santos (2017) have examined the role of the state—both domestically and within a globalized framework—demonstrating how international and spatial networks dynamically shape new geographies of migration.

Furthermore, the influence of the French sociological school remains highly relevant for understanding the spread of structuralist thought within Brazil. When analyzing the concepts of desire and aspiration within mainstream migration literature (Collins & Carling, 2019; Sirkeci & Esipova, 2013; Esipova et al., 2016), the dominant tendency relies on Anglo-Saxon structuralist pillars, particularly Anthony Giddens' structuration theory (Giddens, 2000; Bakewell, 2010). Within structuration theory—and in direct contrast to Francophone structuralist approaches—action serves as the engine driving social structures.

Human action serves as the primary engine driving social structures. Conversely, the conceptual foundations of the approach proposed here stem from French structuralism and post-structuralism. In a previous study (Martins, 2024), I delineated the epistemic differences between French and Anglo-Saxon structuralism, which produce distinct definitions of agency and assemblage. While for Deleuze and Guattari structure precedes action, meaning that assemblages are responses generated by the productive structure of desire, for Anthony Giddens the opposite occurs: action precedes structure, giving rise to potential *agencies* that recurrently characterize Anglophone sociology. Nevertheless, both concepts can be understood as a triad: assemblages in a literal sense, assemblages that precede structure, and assemblages that result from structure as an amplified system (Martins, 2024).

In an earlier paper, we synthesized the most prevalent approaches used to study migratory processes within Brazilian geography (Martins, 2021), categorizing them into classical/neoclassical, historical, historical-materialist, sociological (French structuralist vs. Anglo-Saxon), diasporic, and territorial/migratory reflections, alongside the desire and aspiration to migrate. Beyond building a theoretical taxonomy, our primary concern is how conceptual practice operates, that is, how conceptual praxis relates to the praxis of migration.

Accordingly, this paper explores how to operationalize a theory of desire rooted in the French school—often categorized as post-structuralist—and transpose it onto the concrete praxis of migrating. To formulate this geography of desire, we must first map its critical premises, analyzing the psychoanalytic foundations from which its antithesis emerged, and perform the epistemic exercise of translating this framework into geographical thought.

FOUNDATIONAL FRAMEWORKS OF DESIRE: PSYCHOANALYSIS

To discuss desire within the humanities, particularly in philosophy and psychology, is to enter an arena that is far from consensual. Deleuze and Guattari (1995, 2008a, 2008b, 2010a, 2010b), Guattari (1987), and Deleuze (2010) propose a critique of the concept of crystallized desire, which they argue has been boxed in by the metaphysical matrix of thought. In doing so, they establish a harsh dialogue with psychoanalysis, specifically targeting Sigmund Freud's initial readings of desire. This leads them to a profound critique of psychoanalytic foundations and their very praxis: the *analytical setting* (the consulting room with the couch), the *preliminary interviews* (the contract and agreement between the analyst as the "subject supposed to know" and the patient), among other central elements. Through *schizoanalysis*, they propose not only new therapeutic processes but, above all, a political process for analyzing the world.

Desire underpins these critiques because it serves as the basis of Freud's theory of the unconscious. This does not imply that the conceptualization of desire within psychoanalytic development underwent a linear progression—even though Deleuze and Guattari argue that it regressed. However, it is well established that Freud (1972) himself reconsidered several of his core premises toward the end of his life.

In geography, the current epistemological epicenter lies in understanding the world and its social relations through space. The idea of the region constrains our analysis because the way we separate and construct research

criteria is itself a form of regionalization. From there, we analyze what we see in the present vis-à-vis the landscape—that which we observe and retain to represent, which is also inflected by libidinal discharges. That which affects us, producing sensations and feelings, constitutes the place, while that which is established by power relations constitutes the territory.

Freud divides the layers of subjectivity into topographies. By unpacking the Freudian topographies—first the conscious, preconscious, and unconscious, followed by the Id, Ego, and Superego—and by understanding our body as our primary territory, we can see that the manifestation of drives and the attachments that trigger behaviors, thoughts, defenses, and repressions are intimately bound up with space, embedded within the psychoanalytic meaning of desire.

First, this connection exists because the operation of the psychic apparatus responds to a dynamic between present occurrences and their relations to the past. This involves the category of time manifesting in the present, where such a manifestation is material, that is, it occupies matter through the body: space.

Another relevant process of desire involves the relationship between transference and resistance, which I consider fundamental for understanding the spatialities of the psychic apparatus. This dynamic unfolds within the analytical dyad and setting, where it is most observable and thus central to psychoanalysis. As Freud notes in *The Interpretation of Dreams* (1900–1901), the role of the psychoanalyst is not to interrupt free association with their own constraints, but rather to help uncover defense mechanisms to work through repression.

Furthermore, dreams are of paramount importance to Freud as manifestations of the unconscious and its functioning, operating alongside the barriers erected by defense mechanisms—transference and resistance are equally present in dream-work. The dream, in this manner, is the fulfillment of a desire constructed within the drive discharge of a psychic representative, because its analysis reveals a repressed desire.

Second, Freud says the unconscious is not bound by space and time, but space in geography can include the incomprehensible because it is an abstract category. In psychoanalysis, representations, mnemonic inscriptions, drives, and libidinal discharges significantly shape subjective space. The very definition of the representation of the thing, though considered timeless and a-spatial, produces spatialities when it creates; it is within this creation that a manifest inscription occurs, and if it is manifested, it is spatial. This means that

the elaboration of dream thoughts passes through psychic instances, and this elaboration inscribes. The unconscious and desire are thus linked, and this desire emerges as a topical event characterized by either illusion or excess.

Third, when analyzing the Ego as the core of individuality, developing greater autonomy involves considering subjectivities defined by spatial power relations. These territorialities are key to understanding how defense mechanisms, rooted in Freudian time construct, help us manage conflicts. We build territories with well-developed Egos at certain scales, but as needs and desires become more complex, we often push away the very protections we seek, trapping desire in the unconscious or in what is lacking.

In the same way, when the manifestations of the Id escape the Ego's control, they create spaces of alienation and new representations that we are often unable to perceive, producing alternate realities and diverse landscapes. The so-called latency period is crucial for constructing identities anchored either in our spatialities—producing territorialities of desire—or anchored in an elusive Ego that attaches itself to desires that are not our own.

Alongside the rapid dissemination of information, time-space compression, the transfer of knowledge, and its global reading, there is also a series of practices and integrations linking psychoanalysis to fields traditionally considered more rigid and conservative. The advancement of psychoanalysis itself has enabled innovations in neurology, neurophysiology, and neuropsychology. It has also deepened understanding of certain disorders and sparked new debates, including those centered on desire as psychoanalytic topographies traverse it.

DESIRE AS PRODUCTION:

A READING FROM GILLES DELEUZE AND FÉLIX GUATTARI

In contrast, the *core* of the Deleuzian-Guattarian critique is that desire remains shackled within psychoanalytic theory. By defining topographies and phases of sexuality, psychoanalysis strictly restricts desire to the realm of the sexual, the libido, and interpersonal dyads. In their volumes *Anti-Oedipus* and *A Thousand Plateaus* (from the *Capitalism and Schizophrenia* series), Deleuze and Guattari champion an entirely different perspective on desire.

For them—and this constitutes the most important of their premises—desire is production, which fundamentally distinguishes it from psychoanalysis, which treats desire as representation. Desire operates through what are called the passive syntheses of desiring-production: the connec-

tive, disjunctive, and conjunctive syntheses. These are intrinsically linked to the productive process; it is no coincidence that the factory system, or the capitalist mode of industrial production, has been so vital in cementing the structures of desire.

First, the connective synthesis operates when desire is a non-ordered assemblage within our body, free from any concern for alignment or hierarchy (plateaus). Second, the disjunctive synthesis occurs when the production of desire organizes, defines, or hierarchizes itself (rhizomes). Third, conjunctive synthesis is reached when desire articulates itself as a feeling, a process, a lack, or any element that transforms desire into actualized desire (deterritorialization/reterritorialization).

Pari passu, the authors argue that the production of desire goes beyond representation and lack (the psychoanalytic premises). Instead, it traverses the body—whose properties are initially misaligned—and cuts through territorial references materialized through social and, especially, spatial relations, thereby organizing the production of desire across multiple registers.

Only the category of multiplicity—employed as a substantive noun that transcends both the One and the multiple, thereby overcoming the predicative relationship between the singular and the plural—can account for desiring-production. In other words, desiring-production is pure multiplicity, that is, an affirmation irreducible to any unity (Deleuze & Guattari, 2010a, p. 62).

In short, desire is not merely a byproduct of the unconscious; it goes beyond our very existence, being inherent in it. This establishes its status within both the tangible/real and the intangible/immaterial. This stands in sharp contrast to psychoanalytic conceptualization, which relegates desire solely to the domain of the unconscious or to the geography of everyday life.

Desiring-production is present from the very beginning: it persists as long as there is social production and reproduction. Yet pre-capitalist social machines are inherent to desire in a very precise sense: they code desire and its flows (Deleuze & Guattari, 2010a, p. 185).

Desire is produced from material and immaterial multiplicity; it is never static. Throughout the authors' analysis, this multiple desire is captured or channeled through a subjective production that scales up to the collective level, meaning that, in various contexts, desire is not produced from our own intrinsic references but rather through other bodies (or machines). This suggests that most of our desires are not truly our own but are instead influenced by the Other to help us integrate into the material world we live in.

In this sense, the capitalist system *captures* our desires and constitutes our subjectivities based on its own material existence. Despite the deeply critical framework of their theory of desire, Deleuze and Guattari are frequently misread as uncritical or accused of over-romanticizing due to the *immateriality* of some of their formulations. However, the true triumph of this analysis lies in its critique of the multiple agents that transform desire—the war machines and spatiotemporal *molarities* that reinforce a desire we might broadly term *alienated desire*.

From the production of desire to the desire to migrate

Multiplicity and subjectivity are key elements for understanding the Deleuzian-Guattarian theory of desire. While in *Anti-Oedipus*, they clear the path for desire-as-production, *A Thousand Plateaus* delivers a conceptual maturation that directly addresses our analytical focus here: the strategies or micropolitics of desire (Guattari, 1987). Between the lines, Deleuze and Guattari outline capitalism as an engine inherently constituted by processes of deterritorialization and reterritorialization. Widely disseminated in Brazilian geography by Haesbaert (2011, 2021), these processes are crucial elements driving what we term *alienated desire*. This involves multiplicity and its spatial dimensions (rhizomes, plateaus, and deterritorialization), the power of language to assemble signified and signifier out of desire, and the cartographies of deterritorialization toward new territories—moving from war machines to potential molecularities made possible by subjectivities.

For these authors, neither desire nor its deterritorialization can be evaluated through the dualistic criteria of positive or negative—a polarization deeply rooted in modern science—because desire is inherently multiple. If desire is production, the moment we endow it with language and meaning, we *detrterritorialize* and produce a new territorialization. This dynamic applies directly to concepts, border crossings, and strategies of mobility and permanence (Martins, 2019, 2024). These productions and trajectories are reverberated by assemblages, that is, the collective production of actions stemming from desire.

Assemblages, which are distinct from agencies, constitute at times desires delegitimized by oppression and violence (defined by the authors as a war machine) and, at other times, potent forces for inherently political strategies known as *molecularities*.

To provide a practical example: a community leader may act as a representative of power who does not necessarily represent a marginalized society, as

countless relations of power and violence traverse their territory. Yet this role is subordinated to the state's "absent presence" toward the local population, which underscores the need to lead a strategic movement.

Relations of power and violence, or war machines, can be articulated by organized civil society, just as strategies that empower the plural, the different, and the diverse act as fronts of resistance against established spatial orders. It is precisely here that migratory flows serve as direct promoters of *molecularities*.

In the face of assemblages, desire is political, and the desire to migrate—as discussed in previous works (Martins, 2013, 2019a, 2019b)—fuels strategies of mobility and permanence. These strategies of mobility and permanence are never static, nor do they freeze new desires to migrate within space and time. Instead, they open up new socio-spatial relations of attachment, departure, and critical-political manifestation against the *criminalizing, violent, and xenophobic discourses produced by the desire of the Other*. These hostile discourses are constructed in opposition to migration, reverberating the migrant as a disruption to space—the "migrant-as-problem" trope (Martins, 2013).

ON THE DESIRE TO MIGRATE: SPATIAL READINGS

Migration involves countless layers of decision-making. Given my academic trajectory and the time, I have spent studying this phenomenon, I find it impossible not to be affected by the praxis of migration and by the sentiments and developments of these projects, which remain plural depending on nationality, racial/ethnic background, the borders crossed, and the transitoriness embedded in the journeys. This implies that migration does not stem from a happy blueprint of guaranteed achievements; on the contrary, it is born largely out of suffering, adversity, violence, and systematic attempts to enforce immobility.

These migratory projects and crossings are also deeply political. Migrants are not without mechanisms to fight prejudice, secure access to rights and citizenship, or demand spatial justice in their places of arrival. Securing these conditions fosters an important dialogue and, as documented by Martins (2019, 2021, 2024), constructs strategies of mobility and permanence.

Mobility strategies enable migrants to move spatially, territorially, and politically, thereby establishing them as political agents. They operate at the inception of movement and are directly linked to the unceasing production of the desire to migrate. This desire persists despite migrants' layered material needs, which are generally centered on the job search. This inter-

section often triggers epistemological confusion: labor is indeed one of the migratory assemblages, no less important than others, but it represents a demand that is routinely neglected and subjugated. Furthermore, migrants must confront the deeply exploitative and violent character embedded in precarious labor markets.

The mobility strategies triggered by the assemblages of the desire to migrate do not unfold in a vacuum; they are not immune to exploitation and subservience, which lead to extreme cases of violence and, frequently, the deaths of migrants across the globe. Precisely because these strategies emerge from both migrants and other dominant actors—such as the state, the market, the media, and civil society, they produce territories where migrant desires and molecularities are systematically concealed or suppressed.

Conversely, while strategies of mobility operate within the space of events and crossings, strategies of permanence represent mobilizations geared toward staying put. These include renting and organizing a home for one's family, establishing local networks in the place of arrival, actively participating in migrant associations, securing representation in collective assemblies, and demonstrating for expanded access to basic rights and public services.

Within the space-time of these migrant strategies of mobility and permanence, the counter-strategies of other public, private, social, and cultural agents coexist. These external actors are not necessarily aligned with or in favor of the desire to migrate, mobilize, or remain. In Brazil, since the late 2010s, the clash between these opposing strategies has become evident, marked by systemic policy gaps that enable the state and other institutional actors to reinforce the concealment and masking of legitimate demands.

In geographical literature, multiplicity and desire have been explored primarily by Anglophone theorists, such as Doreen Massey (2008) through her concepts of "power-geometries" and "*stories-so-far*," and Jørgen Carling (Carling *et al.*, 2018, 2021) via his "aspiration-ability model," which maps the aspirations to migrate in relation to variables like migration ability, involuntary immobility, and migratory aspirations. In Brazil, the works of Martins (2013, 2018, 2019, 2021, 2023, 2024) focus on reflecting how these strategies of mobility and permanence are tied to the production of the desire to migrate, mapping the complex assemblages that link migration, migrants, and the institutional actors involved.

Consequently, the desire to migrate cannot be reduced to a simple absence or to a function of "lack" in what the migrant might have been missing

in the place they left behind. Instead, it must be understood as a construct of their political tactics in space, articulated continuously from the initial crossing through to permanence and potential subsequent mobilities. Migrants face increasingly coercive attempts to enforce their immobility, alongside the illusory game of permanence, both of which are reinforced by a dominant discourse that frames the migrant as a transient, ephemeral figure in space. This institutional transience derails the development of consistent policies to improve social assistance and promote equal rights—especially material equality, a constitutional principle in countries like Brazil.

Migration should be treated neither as a crime nor as an inherent problem. Providing the necessary spatial conditions for mobility is vital to dismantle criminalizing and violent discourses and to eliminate the adversarial conditions that seek to delegitimize both this fundamental right and this structural desire.

FINAL CONSIDERATIONS

This paper presents an analytical effort to understand and propose more robust migration policies grounded in alternative theoretical frameworks. When assessing both classical and contemporary approaches within what we term the geography of migration, the analytical path ahead remains vast and highly productive.

Drawing on contemporary post-structuralist frameworks expands our understanding and reflection on migration praxis, shedding light on the profound anxieties embedded in this process—particularly for low-income and marginalized migrants, who endure the most severe forms of violence at both the local level, among those participating in the physical crossing, and at the institutional scale.

Two central understandings emerge from the framework presented here. First, the desire to migrate does not necessarily align with the rigid binaries of voluntariness and *involuntariness*. This intersection is more complex when examining the legal and conceptual differences between migrants and refugees. Instead, it involves the creation of new subjectivities that develop through mobility and permanence. Desire arises from political constructions and actions that do not exclude the forced displacements typical of most spatial mobility processes.

Second, based on the reading proposed here, the desire to migrate is never reducible to mere caprice. Rather, it embodies strategic political tactics that challenge established configurations—manifesting as lines of flight, at-

tempts to escape, and survival strategies centered on labor, family, and life itself, as well as in confrontation with death.

In this sense, the desire to migrate serves as a powerful analytical lens for understanding the complexity and multiplicity of migrants within the ongoing production of strategies of mobility and permanence. These strategies actively shape and perform power geometries in space, reconfiguring spatialities through the agency of migrants themselves. Ultimately, these dynamics operate across political, social, and cultural spectrums, offering a critical lens for challenging the war machines deployed against those who migrate and those who desire to mobilize and remain. ●

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