UNIVERSITY OF PADOVA

Department of Philosophy, Sociology, Education and Applied Psychology

Master's degree in Clinical, Social and Intercultural Psychology

Final dissertation

Crafted by Saudade: A Key Cultural Emotion in Brazilian Migrants' Experiences

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Academic Year 2024

*Para Sônia, minha mãe, cuja presença
sinto através da permanente saudade
que me habita.*

Acknowledgments

É preciso que a saudade desenhe tuas linhas perfeitas,
teu perfil exato e que, apenas, levemente, o vento
das horas ponha um frêmito em teus cabelos…

É preciso que a tua ausência trescale
sutilmente, no ar, a trevo machucado,
as folhas de alecrim desde há muito guardadas
não se sabe por quem nalgum móvel antigo…

Mas é preciso, também, que seja como abrir uma janela
e respirar-te, azul e luminosa, no ar.

É preciso a saudade para eu sentir
como sinto – em mim – a presença misteriosa da vida…
Mas quando surges és tão outra e múltipla e imprevista
que nunca te pareces com o teu retrato…
E eu tenho de fechar meus olhos para ver-te.

Mario Quintana

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Abstract

This thesis explores the cultural and emotional significance of saudade, a central emotion in Lusophone cultures, particularly among Brazilian migrants. Rooted in complex feelings, saudade plays an important role in shaping identity and emotional well-being for Brazilians living abroad. Using a mixed-methods approach, this research examines how saudade is experienced, the emotional states it evokes, and the coping strategies employed by migrants to manage these feelings. Data were collected through autobiographical narratives and surveys, with 35 Brazilian migrants across Europe and North America participating in the study. The findings reveal that saudade is a frequent and powerful emotion, triggered by everyday experiences, cultural differences, and separation from loved ones. Migrants employ various coping strategies to manage these feelings, ranging from maintaining social connections to reconnecting with Brazilian cultural elements. The analysis provides a deeper understanding of how saudade influences the acculturation process and impacts the emotional adaptation of Brazilian migrants in their host countries. In conclusion, this study contributes to broader discussions on identity, migration, and emotional adaptation, offering insights into the ways culture and emotion intersect in the migratory experience. Additionally, it emphasizes the importance of understanding them within the specific socio-cultural contexts in which they emerge.

Key words: Saudade, Cultural identity, Brazilian Migrants, Acculturation, Key-Emotion

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Introduction

Saudade, a term deeply ingrained in Lusophone cultures, embodies a complex combination of emotions, often described as a profound longing or melancholy for someone or something absent. This concept, while untranslatable in its full depth to other languages (reported as the seventh most difficult word to translate by Today Translations in 2008) sheds light on the cultural identity and emotional landscape of communities speaking Portuguese.

In Brazil, saudade is extensively celebrated through its artistic manifestations. In music, for example, while Portugal translates Saudade through Fado, Brazil does so through the rhythm of Bossa Nova, Sambas, MPB (Brazilian Popular Music) and Sertanejos. In literature, Clarice Lispector, Mário Quintana, and Machado de Assis are names of profound national relevance speaking about this feeling in their works. Moreover, the everyday language of Brazilians, enriched with expressions of saudade, and cultural observances like Dia da Saudade (Saudade's Day) (30 January), further illustrate the profound role this emotion plays in connecting individuals to their history, loved ones, and the collective memory of the nation.

The exploration of saudade, particularly in the context of Brazilian migrants offers the lens through which to examine the interplay between culture, emotion, and migration. With an estimated 4.5 million Brazilians living outside the country, according to the Ministry of Foreign Affairs in 2022, the global diaspora of Brazilian citizens underscores the importance of understanding the emotional ties that bind them to their homeland. Delving into saudade within these communities is not only an academic pursuit but also a crucial means to address broader questions of identity, belonging, and emotional well-being, reflecting the profound impact of migration on individuals and families dispersed across the globe.

The concept of saudade, as Silva (2012) articulates, is not just an emotion but a key Portuguese emotion that embodies a "linguistic picture" essential to understanding cultural significance. This suggests that saudade, far from being a marginal feeling devoid of practical function, is central to the Lusophone psyché, contributing to a collective

cultural identity – and perhaps a source of specific behavioral engagements based on the usual experience of this emotion.

It is important to mention that despite the cultural significance of saudade for Brazilians and other Lusophone cultures, its psychological impact remains underexplored. Existing studies, such as those by Neto and Mullet (2019, 2020, 2022) and Neto (2019, 2023), have primarily focused on saudade among Portuguese and African population, leaving a gap in our understanding of how this phenomenon occurs among Brazilians. This thesis sets out to explore the experience of saudade among Brazilian migrant, aiming to uncover how this key emotion is navigated and articulated within varying contexts of distance and belonging. In part, this study replicates the work of Neto & Mullet (2022), extending it with additional analyses that explore further dimensions of saudade.

Understanding the experience of this emotion can be crucial for reshaping the migratory journey of Brazilians. While it is often perceived as a painful feeling, this study provides insights into the connections between identity, belonging, connection, and adaptation. By exploring the participants' accounts, the research highlights how this emotional and cultural phenomenon plays a key role in shaping coping mechanisms and influencing the process of adjusting to new environments. The investigation into the intricate relationship between emotional expressions and cultural adaptation not only enhances our understanding of the psychological dynamics of migration but also underscores the value of culturally rooted feelings in fostering well-being in unfamiliar settings.

This thesis is organized into four main chapters, each addressing essential aspects of *saudade* in the experiences of Brazilian migrants. The first chapter, explores the theory of emotions, examining how *saudade* represents an emotion shaped by both biological and cultural forces, a conceptualization of *saudade* and the acculturation process that migrants are exposed to. The second chapter, *Methodology*, outlines the data collection and analysis procedures, detailing the mixed-methods approach. The third chapter, *Results*, presents both quantitative and qualitative findings, offering a comprehensive view of *saudade* through coding, co-occurrence and word-clouds analyses. Finally, the fourth chapter, *Discussion and Conclusion*, addresses the role of *saudade* in the acculturation process, discussing how it impacts identity negotiation and adaptation. This chapter emphasizes *saudade* as an emotional anchor that allowing Brazilian migrants

navigate the tension between preserving cultural identity and adapting to new environments, ultimately influencing their emotional well-being in foreign settings.

Chapter 1. Emotions, Saudade, and Migration: Theoretical Perspectives

1.1 Universalism and constructivism approaches in emotions

Understanding human emotions has long been a central focus in psychology, with different theories proposing ways to conceptualize and study these phenomena. Two prominent frameworks dominate the discourse: the universalist approach and the social constructivist/cultural-specific approach. These perspectives offer contrasting views on whether emotions are biologically hardwired and universally experienced or culturally constructed and context-dependent.

Universalist theories of emotions propose that certain emotions are universally experienced and expressed across all human cultures. This perspective suggests that these basic emotions are biologically rooted and have evolved to serve adaptive functions, facilitating survival and social communication. The foundation for the universalist approach to emotions can be traced back to Charles Darwin's work (1872), who proposed that emotional expressions are similar across species, indicating a shared evolutionary heritage. His mostly observational work laid the foundations for several other researchers to delve deeper empirically in the search for proof of this phenomena (Ekman, 1992; Izard, 1977; Levenson, 1994; Panksepp, 1998).

Paul Ekman (1992) is one of the leading proponents of the universalist theory of emotions. He identifies a set of basic emotions that are universally recognized: anger, disgust, fear, happiness, sadness, and surprise. According to Ekman, these emotions have evolved as adaptive responses to help our ancestors cope with recurring environmental challenges, such as threats, losses, and disputes. Moreover, each emotion is associated with a characteristic set of involuntary facial and body movements, neural and system activations, and autonomic nervous system responses.

The universalist theory of emotions has been widely debated and challenged over the past few decades (Averill, 1980; Barret, 2017; Lutz, 1986; Despret, 2004). While this theory has garnered significant support across various fields such as psychology, neuroscience,

and philosophy (e.g., Ekman, 1992; Damasio, 1994; Panksepp & Watt, 2011; Scarantino & Griffiths, 2011), it also faces substantial criticisms questioning both the criteria that define the "basicness" of emotions and the very concept of basic emotions (Ortony & Turner, 1990; Russell, 1994). Critics point to the lack of consensus among theorists about which emotions are truly basic and highlight methodological and linguistic issues that may distort our understanding and research on emotions (Fridlund, 1994; Russell, 1995). Cross-cultural studies reveal significant variations in the expression and identification of emotions, suggesting that the concepts of basic emotions might be profoundly influenced by cultural and linguistic factors (Wierzbicka, 1999; Crivelli et al., 2016).

When we think about the universality of emotions, we leave aside all the complexity of the human emotional experience. When we say that individuals live the same set of emotions, for example, we ignore not only the impact that social and cultural norms can have but we also disregard individual variability, where different people can express and interpret emotions in different ways (Despret, 2004). Furthermore, the universalist conception tends to oversimplify emotional experiences. This view can lead to an inadequate understanding of emotions, especially in intercultural contexts where emotional expressions may carry different meanings.

A series of studies have highlighted the significant importance of culture when we talk about emotion. Gendron, Roberson, van der Vyver e Barrett (2014) compared how participants from the United States and the Himba ethnic group in Namibia perceive emotions from facial expressions. The study involved two conditions: free-sorting, where participants sorted images of facial expressions without any cues, and anchored-sorting, where participants sorted images with emotion word cues. The results showed that in the free-sorting condition, the Himba participants did not display the presumed universal pattern of emotion perception, unlike their U.S. counterparts. However, when emotion word cues were provided, both groups showed a sorting pattern closer to the presumed universal pattern, though significant cultural variations remained. These findings suggest that perceptions of emotion are shaped by cultural and conceptual contexts.

Furthermore, research methodologies traditionally employed by researchers who advocate for the universal recognition of emotions have been perceived as limited. The study by Gendron et al. (2014) argue that the robust evidence supporting the universality

hypothesis is often a result of the conceptual contexts embedded in experimental methods. For example, classic experiments supporting universal emotions (Ekman, 1972; Ekman & Friesen, 1971; Ekman et al., 1972) involved matching facial expressions to emotion words or scenarios, inherently guiding participants towards certain responses. Gendron et al. (2014) highlight that when such conceptual cues are removed, the supposed universal patterns of emotion recognition diminish, particularly among non-Western participants. Russell (1994) also criticizes the methodology used in studies that support the universal recognition of emotions, particularly the reliance on posed expressions. He argues that the use of preselected photographs of posed expressions does not accurately reflect how emotions are naturally displayed in real-life situations. This methodological choice limits the ecological validity of the findings, as the artificial setup of the experiments, including forced-choice response formats, guides participants toward specific responses and inflates recognition rates. Russell (1994) emphasizes that real-life emotional expressions are more complex and varied, and the controlled design of these studies fails to capture this complexity. Consequently, the high recognition rates reported may not accurately represent how emotions are perceived and understood in everyday interactions.

Another point of important criticism in relation to universalism is based on language. Theories of universality of emotions were developed in English, based on what the language's lexicon allows and recognizes. Consequently, a taxonomy was created that is well-suited to the English-speaking context, which may inherently bias the classification of these emotions. Wierzbicka (1986) argues that if emotions such as disgust, fear, and shame are categorized and defined exclusively through English language constructs, they may not be accurately representative of universal human emotions. She provides the example of Polish, which does not have an exact word that corresponds to the word "disgust". The question asked is: "What if the psychologists working on the "fundamental human emotions" happened to be native speakers of Polish rather than English?" (Wierzbicka, 1986).

This aspect appears to be ethnocentric and, therefore, often exclusionary. When we study emotion from a point of view derived from language, we exclude or neglect other emotional codes that are very relevant in other cultures. There are numerous terms without a direct equivalent in English, such as "*tęsknota*" in Polish, "*kunta*" in Aboriginal Australian (Wierzbicka, 1986), "*amae*" in Japanese (Doi, 2004) and "*saudade*" in

Portuguese. These concepts encapsulate emotional experiences that are significant within their specific cultures but do not fit within the Western taxonomy of emotions. Thus, a systematic exclusion of emotional narratives is created, where the emotions of dominant societies receive more space and attention. By relying on Western-centric emotion terms, researchers may overlook or misinterpret the unique emotional experiences of non-Western cultures.

It is important to emphasize that the lack of a direct term for a particular emotion in a language does not mean that its speakers are incapable of feeling or expressing it. Wierzbicka (1986) argues that, although English speakers might not have a specific term to describe "tęsknota" or "saudade," this does not imply that they cannot experience such feelings. However, the absence of certain emotional terms in a culture's lexicon provides valuable insights into the priorities and values of that culture. The way emotions are linguistically encoded reflects the predominant experiences and concerns within a society.

Therefore, considering the criticisms of Ekman's universalist theory, it is essential to explore the other side of the theoretical debate on emotions, represented by the social constructivist perspective. This approach, advocated by researchers such as Lisa Feldman Barrett, James Averill, Catherine Lutz, James Russell, and Vinciane Despret, posits that emotions are not universal and innate but are socially and culturally constructed. Unlike the universalist view, the constructivist theory integrates diverse individual experiences and cultural contexts in understanding emotions, emphasizing the influence of social and cultural interactions in the formation and expression of emotions (Barrett, 2017; Averill, 1980; Lutz, 1986; Russell, 1994; Despret, 2004).

Lisa Feldman Barrett's theory of Constructed Emotion argues that emotions are not biologically hardwired but are constructed by our brains using a combination of sensory input and prior knowledge. More than reactive animals, her constructionist theory attests that we predict, construct and act, that means that we are architects of our reality and experience (Barrett, 2017). Adding to this perspective James Averill's work has emphasized the role of social norms and expectations in shaping emotional experiences, suggesting that emotions serve important social functions and are regulated by cultural rules (Averill, 1980).

Anthropological studies also have an important significance when we talk about Constructionist Theory of Emotions. Catherine Lutz (1982) has shown how different cultures have distinct emotional vocabularies and practices, illustrating that emotional experiences are deeply installed in cultural contexts. In her extensive work on Ifaluk Atoll revealed that the Ifaluk people categorize emotions primarily based on social interactions rather than internal feelings, which is a stark contrast to Western conceptions of emotional constructs (Lutz, 1982). This research emphasizes that emotions on Ifaluk are expressed and understood through a lens of relational dynamics and cultural expectations, which shape the emotional experiences of individuals within the community.

Building on this foundation, Vinciane Despret's theoretical positioning lies at the intersection of ethnopsychology and social constructivism in the study of emotions. Her work emphasizes that emotions are social and cultural constructs, arguing that they are not merely biological or psychological phenomena, but social strategies used to negotiate power relations and social interactions. By focusing on the work of ethnopsychologist Catherine Lutz, particularly her studies of the inhabitants of Ifaluk Island, Despret provides a concrete example of how emotions can be understood differently across cultures and how these understandings can challenge Western theories. Despret's reflexive approach, which includes comparing emotional ethnotheories across various cultures, illustrates the need for researchers to reconsider their own cultural conceptions when investigating other societies (Despret, 2011). This approach contributes to a richer and more diverse understanding of emotions, bringing not only the socio-cultural dimensions to this field, but also the political dimension. What tasks and implies the science of emotions in a less impartial and more responsible practice with ethical commitment to cultural equity, thus avoiding ethnocentrism and its consequences.

At the same time, Despret (2004) argues that adhering to this approach does not mean getting lost on a path of empty relativism. She emphasizes that although it is crucial to recognize and respect the cultural specificity of emotional expressions, this does not imply that all emotional experiences are completely incommensurable. Instead, a practical relativism is proposed that seeks to establish meaningful connections and translations between different cultural understandings of emotions. This involves creating measurement tools and equivalence dictionaries that allow for the comparison and

integration of diverse emotional experiences without erasing their unique cultural contexts (Despret, 2004). This approach helps in avoiding the pitfalls of universalism and relativism, promoting a deeper and more nuanced understanding of human emotions across cultures and engaging in productive and meaningful scientific inquiry.

Therefore, in order to be able to engage in such an approach, it is necessary to engage in studies of emotions individually. Searching for its metrics, effects, narratives and idiosyncrasies. By decanting each of the emotions into their own architectures, we move towards a practice that does not seek a *"one-fits-all"* science, but instead, a science that can move forward without the need to rely on power relations, just replicating what a scientific historical past systematically did. That said, this work aims to fragment some aspects of a key emotion in Portuguese-speaking culture: *saudade*. And from this fragmentation, reunify everything through a less universalist look, seeking to understand what the achievements and effects of this concept are for the builders of this culture.

1.2 Conceptualization of saudade

Saudade é um pouco como fome. Só passa quando se come a presença. Mas às vezes a saudade é tão profunda que a presença é pouco: quer-se absorver a outra pessoa toda. Essa vontade de um ser o outro para uma unificação inteira é um dos sentimentos mais urgentes que se tem na vida.

[*Saudade* is a bit like hunger. It only fades when you consume the presence. But sometimes *saudade* is so deep that presence alone is not enough: you want to absorb the other person entirely. This desire to become the other for a complete union is one of the most urgent feelings in life.]
Clarice Lispector

Saudade is a term that resonates profoundly within the heart and soul of Lusophone cultures, encapsulating a myriad of emotions that are central to their identity. The importance of the word-feeling-emotion can be witnessed in several ways. When we analyze everyday speeches, soap operas, music, poetry — culture gives us this information — but more than this, recent research demonstrates that: Neto and Mullet (2019) measured the frequency with which Portuguese individuals experience saudade, illustrating the prevalence of this emotion among participants. According to the findings, a large proportion of participants reported experiencing saudade frequently in their daily lives. Specifically, 38% of participants indicated that they experience saudade at least once a day. This data highlights saudade as a common and recurrent experience, reflecting its significance and pervasiveness within the Portuguese cultural context.

The etymology of "*saudade*" presents a tapestry as complex as the emotion itself. Its linguistic roots are often traced back to the Latin 'solitudo,' signifying 'solitude,' yet the word is thought to be shaped by the Portuguese 'saúde,' historically meaning 'health' and, by extension, 'salvation' (Machado, 1977). Diverging from this perspective, some scholars propose an origin from the Arabic 'saudah,' a term denoting melancholia, empathic suffering, and depression—concepts closely mirroring the emotional spectrum of saudade (Tobias 1997, as cited in Silveira, 2007). While entertaining the notion of an Arabic lineage as a 'possible heritage,' Tobias (1997) delves deeper into the conceptual evolution of saudade. He describes 'saudah' not as a perfect translation but as an emotional precursor, suggesting that saudade, both as a term and a sentiment, gradually infused the Portuguese language, culminating in the expression we recognize today.

Within the European Portuguese scenario, as outlined in the Dictionary of Contemporary Portuguese Language (Academia das Ciências de Lisboa, 2001), the term bifurcates into two main interpretations:

1. *recordação de alguma coisa que foi agradável, mas que está distante no tempo ou no espaço* [memory of something that was pleasant but is now distant in time or space][1];

2. *sentimento de tristeza pela morte de alguém ou perda de alguma coisa a que afetivamente se estava muito ligado* [feeling of sadness over someone's death or the loss of something to which one was emotionally attached];

On the other hand, the Dicionário Aurélio (Ferreira, 2008) in its brazilian edition describes saudade as:

Lembrança melancólica e, ao mesmo tempo, suave, de pessoa(s) ou coisa(s) distante(s) ou extinta(s) [Melancholy and, at the same time, soft memory of distant or extinct person(s) or thing(s)]

It is possible to notice that dictionary definitions do not reveal the full wealth of meanings covered by the term. It is fundamental that we go deeper if we dedicate ourselves to studying this feeling, and this means to elucidate perhaps the most relevant characteristic of this word: its ambiguity and ambivalence. Dom Duarte, the king of Portugal in the 15th century, analyzed saudade as a composite set of sadness, displeasure, and pleasure simultaneously (de Jesus, 2015). Neto and Mullet (2014) explored the concept through the lens of Prototype Theory, revealing its inherent multifaceted nature. Their research identified a wide pattern of prototypic features associated with *saudade*, ranging from emotions such as joy and sadness to behaviors like crying, and motivations such as the desire for closeness. This diversity underscores the complex emotional, cognitive, and motivational dimensions of *saudade*. Despite the identification of central features, Neto and Mullet (2014) found no direct correlation between a feature's centrality and its

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[1] All translations from Portuguese are my own.

perceived positivity or negativity, indicating that the core aspects of *saudade* can evoke a wide range of emotional responses.

Usually translated into English as "longing," "yearning," or "missing," "homesickness" and "nostalgia," and in Spanish as "añoranza", saudade embodies a concept that defies simple linguistic equivalence. Farrell (2006) demonstrates by NSM approach (Natural Semantic Metalanguage), that those translations fail to capture the depth of this emotion, thus consecrating it as inherently untranslatable — it would be necessary the combination of at least two terms to achieve the same conceptual content embedded in saudade (Farrell, 2006). Orico (1948) accurately captures this sentiment, stating:

> *"Nenhuma palavra traduz satisfatoriamente o amálgama de sentimentos que é a saudade. Seria preciso nos outros países a elaboração de um conceito que também amalgamasse um mundo de sentimentos em apenas um termo"* (p. 12) [No word satisfactorily translates the amalgam of feelings that is *saudade*. It would be necessary in other countries to develop a concept that also amalgamated a world of feelings into just one term] (translation mine).

However, Silva (2012) highlights that the experience of this emotion is not necessarily limited to Portuguese speakers, individuals from diverse cultural backgrounds can also experience this complex emotion. Nevertheless, having a distinct word to encapsulate the feeling of saudade is significant. What does this word in Portuguese reveals about Portuguese speakers? What they imagine about *saudade*? How this shape their life-experiences and vice-versa? In this work, I do not intent to investigate whether this feeling is exclusive to Lusophone cultures or not, instead I would like to understand what changes for the individual who has this emotion-word at his disposal. I propose to work on saudade in the Brazilian context as this is where there is still little research.

The Portuguese language offers a rich syntactic palette to express the varied nature of saudade, illustrating its deep cultural resonance and versatility in emotional expression. An individual can "*ter saudade*" [to have saudade], "*sentir saudade*" [to feel saudade], and "*estar com saudade*" [to be with saudade] as in the following examples captured in Brazilian music and literature:

*"**Ter saudade** até que é bom*

É melhor que caminhar vazio"

[To have saudade is good

It's better than walking empty]

(Caetano Veloso)

*"**Tô com saudade** de tu, meu desejo*

***Tô com saudade** do beijo e do mel*

Do teu olhar carinhoso

Do teu abraço gostoso

De passear no teu céu"

[I am with saudade from you, my desire

I am with saudade from your kiss and the honey

From your loving look

From your warm embrace

Walking in your sky]

(Dominguinhos)

E esse é o maior dos sofrimentos:

*não ter por quem **sentir saudades**,*

passar pela vida e não viver.

[And this is the greatest of sufferings:

not having anyone to feel saudade of,

go through life and not live.]

(Aguinaldo Silva)

This personification of saudade suggests an intimacy with the emotion, as if it were a companion. Furthermore, saudade can be quantified (*"muita saudade"* or "tanta saudade[1]"), allowing for the expression of its intensity and magnitude. The dynamic nature of saudade is captured in verbs, such as 'deixar saudades' [leave saudade], 'morrer de saudades' [die of saudade], and 'matar saudades' [to kill saudades], in the last example

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[1] Tem pena de mim! tem pena
De alma tão fraca! Como há de
Minh'alma, que é tão pequena,
Poder com tanta saudade?!
(Olavo Bilac, in "Poesias")

it implies action and agency, it pushes the individual towards activity that can make them stop experiencing it or reduce its intensity (Farrell, 2006):

> *Era tanta saudade*
> *É pra matar*
> *Eu fiquei até doente*
> *Eu fiquei até doente, menina*
> *Se eu não mato a saudade*
> *É, deixa estar*
> *A saudade mata a gente*
> [It was so much saudade
> It's to kill
> I even got sick
> I even got sick, girl
> If I don't kill saudade
> Yeah, let it be
> Saudade kills us]
> (Chico Buarque)

Descriptive phrases like 'cheio de saudades' (full of saudades), 'roído de saudades' (eaten up by saudades), and 'morto de saudades' (dead from saudades) convey the profound impact of saudade on one's emotional state. Additionally, the adjective 'saudoso'[1] further extends the linguistic expression of saudade, applicable to objects or actions that evoke or are imbued with saudade, such as in 'beijo saudoso' (a kiss full of saudade). Lastly, another interesting syntactic construction is "saudade gostosa" (pleasurable saudade), emphasizing the complex interplay of pleasure and pain within the experience of saudade. These syntactic variations of saudade in Portuguese not only showcase its linguistic richness but also underscore the emotion's complexity and significance within the cultural context, enabling a deeper exploration of its impact on the human experience. All examples come from cultural references from the Brazilian scene.

In concluding this exploration of saudade, it's imperative to acknowledge the role of discrete emotion terms in enhancing the clarity of emotion science, as posited by Izard (2010, as cited in Silva, 2012). Saudade, as a key word within Lusophone cultures, exemplifies the profound interconnection between language, emotion, and cultural

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[1] *Saudosa maloca, maloca querida*
Dim-dim donde nós passemos os dias feliz de nossas vidas
(Adoniran Barbosa)

identity. It serves as a cultural script, integrating the norms, values, and emotional expressions that are distinctive not only in Portuguese and Brazilian societies but also within the wider Lusophone world. From Angola to Mozambique, from Cape Verde to East Timor, saudade resonates with diverse interpretations and feelings, reflecting the rich emotional fabric of these varied communities. Understanding saudade, therefore, offers not only a window into the soul of these cultures but also a linguistic key to unlocking the deeper cultural psyché, where language and emotion intersect to shape collective and individual experiences.

The significance of saudade transcends its literal translation, functioning as a cultural artifact that reflects and shapes the lived experiences of those within its linguistic realm. As Silva (2012) elucidates, key words like *saudade* reveal much about what a culture holds dear, its social norms, and its collective identity. They encapsulate concepts and phenomena crucial for understanding how a community navigates the world, often lacking direct equivalents in other languages due to their unique cultural significance. Through its roles in offering cultural insight, contributing to linguistic identity, expressing emotional states, and dictating cultural scripts, *saudade* underscores the intricate ways in which language, thought, and emotion are interwoven.

By appreciating saudade as a key word, we grasp the depth of emotional experience and cultural expression inherent to Lusophone cultures. Moreover, understanding this emotion can be particularly enlightening in comprehending the experiences of Brazilian migrants, for whom saudade may play a essential role in navigating identity and belonging in new cultural contexts. Ultimately, saudade stands as a testament to the rich emotional lexicon that defines human connection and cultural heritage, inviting further reflection on the emotions that both distinguish and unite us across cultural divides. In conclusion, as a Brazilian deeply familiar with the nuances of feeling and expressing saudade, I echo Silveira's (2007) observation:

> *Nós, afortunados ou não pelo destino, temos esta única palavra para definir um mundo de sentimentos: a saudade.* [Whether by fortune or fate, we are endowed with this unique term, saudade, to encapsulate an entire spectrum of emotions].

1.3 Acculturation

When we think about Brazilian migrants, we quickly enter a scenario that is inevitably intertwined with the process of acculturation. This phenomenon, described by John W. Berry (1997) as the psychological and cultural changes that occur when individuals from different cultures come into continuous contact. Acculturation involves a complex interaction between adapting to the new cultural environment and preserving the original cultural identity. In this context, the emotion of saudade emerges as a significant element. With its deep cultural relevance, *saudade* finds a conducive space to manifest and persist among the challenging and transformative experiences of migrants. The emotional connection to their homeland and the relationships left behind can intensify this feeling, while it can profoundly influence the acculturation process of Brazilians abroad.

John W. Berry's theory of acculturation provides a comprehensive framework for understanding how individuals navigate the complexities of adapting to a new cultural environment. Berry (1997) posits that acculturation involves two primary dimensions: the degree to which individuals maintain their original cultural identity and the degree to which they seek to participate in the host culture. Within this framework, the concept of acculturative stress emerges. It refers to the reduction in health status—including psychological, somatic, and social aspects—that individuals may experience during the acculturation process. This type of stress arises from the challenges and demands encountered in adapting to a new culture. The intensity of acculturative stress can vary significantly among different groups and individuals, influenced by factors such as the nature of the host society, the type of acculturating group, and the demographic and social characteristics of individuals, including gender, age, education, attitudes, and cognitive style (Berry, Kim, Minde, & Mok, 1987).

Additionally, based on these dimensions, Berry (1997) identifies four acculturation strategies: assimilation, separation, integration, and marginalization. In a brief manner, *assimilation* occurs when individuals adopt the host culture while relinquishing their original culture. In contrast, *separation* happens when individuals maintain their original culture and avoid interactions with the host culture. *Integration*, considered the most adaptive strategy, involves individuals maintaining their original culture while also participating in the host culture. Finally, *marginalization* occurs when individuals neither

maintain their original culture nor engage with the host culture. Berry's model (1997) emphasizes the bidimensional nature of acculturation, where the interplay between cultural maintenance and participation shapes the acculturation outcomes for migrants.

Value and Maintain Native Culture

	YES	NO
YES	Integration	Assimilation
NO	Separation	Marginalization

Value and Maintain Host Culture

Figure 1. John W. Berry's Acculturation Model (1997), illustrating the four acculturation strategies — Integration, Assimilation, Separation, and Marginalization — based on the degree to which individuals value and maintain their native culture and adopt the host culture.

This theory is relevant because it provides a framework for understanding how individuals and groups adapt to new cultures. Berry's identification of the four acculturation strategies—assimilation, separation, integration, and marginalization— offers a lens through which to analyze the different ways of managing the duality between maintaining the culture of origin and adopting the culture of the host country. By examining these strategies, it is possible to focus on identifying and subsequently mitigating the challenges faced by immigrants and minorities, thereby enabling the creation of policies and interventions that promote better integration and well-being.

However, a central aspect of Berry's theory is the assumption of universality (Bhatia & Ram, 2001). Although there are substantial variations in the life circumstances of cultural groups that experience acculturation, the psychological processes that operate during acculturation are essentially the same for all groups (Berry, 1997). While this position dominates current research on acculturation and provides an important theoretical basis for much research in cross-cultural psychology, it also invites criticism.

Critiques of Berry's theory highlight several philosophical, methodological, and conceptual limitations (Bhatia & Ram, 2001; Chirkov, 2008; Schwartz, Unger, Zamboanga, & Szapocznik, 2010). The dominant positivistic and quantitative methodologies employed in acculturation research are said to fail in capturing the fluid and context-dependent changes that characterize the acculturation process (Chirkov, 2008). Standardized surveys and statistical analyses, while providing broad patterns and generalizations, are inadequate for understanding the evolving nature of acculturation. Instead, exploratory approaches that emphasize the meanings and experiences of individuals within their socio-cultural contexts are advocated (Chirkov, 2008).

Within this perspective, there is generally a conceptualization of culture as something static and generally reduced to nationality or ethnicity (Chirkov, 2008). Considering this, the distance and absence of the broad concept that involves culture (from an anthropological point of view) within the dominant and prevalent acculturation studies today becomes clear. Such models often fail to account for the historical, political, and social contexts that uniquely shape the acculturation experiences of non-Western, non-European immigrants (Bhatia & Ram, 2001). The processes of identity negotiation and adaptation are far more complex and fluid than the static models suggest, influenced by factors such as colonial histories, racial dynamics, and socio-economic conditions (Bhatia & Ram, 2001).

The oversimplification of acculturation strategies into four distinct types fails to account for the continuous negotiation and renegotiation of cultural identities that migrants experience. By pre-defining these four strategies, we restrict the range of possible responses, overlooking the complexity of human behavior and the multifaceted context of migration. When individuals encounter adaptive challenges, it implies that they might have made wrong or suboptimal choices (Chirkov, 2008), placing undue responsibility and potential blame on them. This perspective marginalizes the important role of social interactions in the construction of cultural identity. Acculturation is often not an individual choice, but a process mediated by social interactions with members of both the host culture and the home culture. Individuals may adopt different acculturation strategies depending on their social relationships, highlighting a complexity that transcends the four proposed strategies.

Thus, the perspective adopted in this work to think about the acculturation process operates on a more diverse, expanded, and context-sensitive terrain. It integrates both quantitative and qualitative data to capture the complexities that emerge when individual, cultural, and structural factors interact with each other. This approach seeks to delve deeper into understanding the lived experience and the meaning attributed in various situations. Through narrative, it allows knowledge to emerge without the prerogatives of a "one size fits all" model (Schwartz et al., 2010), enabling the perception and capture of nuances that are also constructed through language. As mentioned by Chirkov (2009):

> The ultimate goal of this study should be not the verification of the laws of immigration and acculturation but to gain a deep description of immigrants' experiences and the dynamics of their negotiation of their old and new identities, which should lead to the understanding of the meanings that immigrants construct for their functioning in a new society.

Through this approach, the study acknowledges that acculturation is not merely about the mechanical adaptation to a new culture but also about the continuous negotiation of identities and emotional connections. By exploring the concept of saudade, this research brings to light the profound emotional dimensions that accompany the acculturation process. Studying a key-cultural-emotion can provide insights into the adaptive processes of Brazilians living abroad. This perspective emphasizes that understanding experiences is crucial for mapping out the broader landscape of acculturation. By exploring how Brazilians express and manage saudade, we can gain a deeper understanding of the adaptive strategies they employ, the challenges they face, and the support they may need.

Chapter 2. Methodology

2.1 Participants:

The study involved 35 Brazilian migrants. The ages of the participants ranged from 24 to 47 years old. In terms of gender, 74.3% of the participants were women, and 25.7% were men. Regarding ethnicity, according to the IBGE classification (Instituto Brasileiro de Geografia e Estatística, 2022), 77.1% identified as White, 17.1% as Pardo[1], and 5.7% as Black. The duration of residence abroad varied among participants: 40% had been living abroad for more than 5 years, 37.1% for 2 to 5 years, and 22.9% for less than 2 years. When asked about their engagement in psychotherapy, 68.6% reported that they were currently undergoing or had undergone psychotherapy during their migration process, while 31.4% reported not engaging in psychotherapy. The participants resided in countries across Europe and North America. In the following table (*Table 1 – Description of Participants*), it is possible to have an overview of the demographic data of the interviewed participants, referred to by codes to ensure anonymity.

Table 1. Description of Participants

Participant code	Age	Gender	Race	Has Migrated Relative	Country of Residence	Years Abroad	Current Psychotherapy	Migration Motivation
P1	26	Female	White	Yes	Portugal	Less than 2 years	No	Improve quality of life
P2	29	Female	Black	Yes	Sweden	More than 5 years	Yes	Education
P3	39	Female	White	No	Austria	More than 5 years	Yes	Education
P4	26	Female	White	No	Italy	More than 5 years	Yes	Education

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[1] **"Pardo"** is an official racial category used by the IBGE (Brazilian Institute of Geography and Statistics) to describe individuals of mixed ethnicity, primarily those with a combination of European, African, and Indigenous heritage. This term is used in this thesis following the IBGE's official classification. However, there is legitimate controversy surrounding its usage, as many argue that it is imprecise and tends to dilute specific racial identities, while downplaying the inequalities faced by Black and Indigenous populations.

P5	44	Female	White	Yes	France	2 to 5 years	Yes	Love/Family reunion
P6	30	Male	White	No	Portugal	2 to 5 years	Yes	Improve quality of life
P7	30	Female	White	No	Bulgaria	More than 5 years	Yes	Education
P8	27	Female	White	No	USA	Less than 2 years	Yes	Love/Family reunion
P9	38	Female	White	Yes	Poland	More than 5 years	Yes	Security or political reasons
P10	30	Male	Pardo	No	Spain	More than 5 years	No	Other: dream realization
P11	32	Female	White	No	Italy / Ireland	More than 5 years	Yes	Education Love/Family reunion
P12	35	Female	White	No	England	Less than 2 years	Yes	Love/Family reunion
P13	32	Female	White	Yes	Canada (Montreal)	2 to 5 years	Yes	Improve quality of life
P14	26	Female	White	No	Portugal	2 to 5 years	Yes	Security or political reasons
P15	27	Female	White	No	Spain/France	More than 5 years	Yes	Education
P16	36	Female	White	Yes	Austria	Less than 2 years	Yes	Adventure and cultural experience
P17	39	Female	White	Yes	Canada	More than 5 years	Yes	Improve quality of life
P18	42	Female	Pardo	Yes	Ireland	2 to 5 years	Yes	Improve quality of life and Adventure and cultural experience
P19	25	Male	White	No	Italy	2 to 5 years	No	Education
P20	30	Female	White	No	Belgium	2 to 5 years	No	Employment opportunities
P21	26	Male	Pardo	No	Spain	2 to 5 years	No	Improve quality of life
P22	38	Male	Black	No	France	More than 5 years	No	Love/Family reunion
P23	24	Female	White	No	France	More than 5 years	Yes	Adventure and cultural experience

P24	30	Female	White	No	Spain	More than 5 years	Yes	Love/Family reunion
P25	27	Female	Pardo	No	Italy	2 to 5 years	Yes	Education
P26	28	Male	White	No	England	2 to 5 years	Yes	Education
P27	30	Male	White	No	Norway	Less than 2 years	No	Education
P28	47	Female	White	Yes	Italy	Less than 2 years	No	Adventure and cultural experience
P29	28	Female	White	No	Poland	2 to 5 years	No	Education
P30	35	Male	Pardo	Yes	Luxembourg	2 to 5 years	No	Adventure and cultural experience
P31	24	Female	White	No	Austria	Less than 2 years	No	Education
P32	31	Male	White	No	Spain	More than 5 years	Yes	Improve quality of life
P33	24	Female	White	No	USA	Less than 2 years	Yes	Employment opportunities
P34	39	Female	White	No	England	2 to 5 years	Yes	Improve quality of life
P35	24	Female	Pardo	Yes	Ireland	More than 5 years	Yes	Improve quality of life

2.2 Materials

The materials used in this study were the same as those employed by Neto & Mullet (2022) in the original study being replicated. These materials included *autobiographical narratives of saudade*, the *frequency of the experience of saudade*, and the *affective states associated with the experience of saudade*. Additionally, a demographic questionnaire was used to understand the participants' profiles.

Autobiographical narratives of saudade. Four open ended questions were asked: (a) "Could you tell me your migration story?", (b) "During this journey, could you describe in as much detail as possible an event where you have felt saudade", (c) "What do you do feel when you experience saudade?", (d) "What do you usually do when you experience saudade?". In the original study there was no question (a), being introduced in this study to better understand the participant's migratory context.

Frequency of the experience of saudade. Respondents were asked to express how often they experienced. Through a questionnaire they were asked to select one of the following seven options: at least once a day, three to four times a week, approximately twice a week, approximately once a week, once or twice a month, once every two months and once or twice a year.

Affective states associated with the experience of saudade. The Portuguese version (Simões, 1993) of the PANAS (Watson et al., 1988) was used, following the same methodology as Neto & Mullet (2022). It includes two sets of adjectives describing emotional states: ten positive adjectives (e.g., "interested") and ten negative adjectives (e.g., "afraid"). Participants were requested to specify the degree to which they experienced each of these feelings and emotions by reflecting on the recounted event related to the feeling of saudade. A five-point response scale was used that ranged from *Not at all or slightly* (1) to *Very much* (5).

2.3 Procedure

Participants were recruited through social media groups dedicated to Brazilian expatriates. Participation was voluntary, and interested individuals completed a registration form. After the registration form was submitted, participants were contacted to schedule an interview. The autobiographical interviews were conducted remotely via video call and lasted between 30 minutes and 1 hour. Prior to starting the interviews, participants were asked to provide their informed consent to participate in the study. Following the interview, participants completed a questionnaire with demographic information, *"Frequency of the experience of saudade"* and *"Affective states associated with the experience of saudade"*. No compensation was offered for participation.

2.4 ResearchWITH approach and ATLAS.ti for data analysis

The data were analyzed using both qualitative and quantitative methods. This choice aligns with the theoretical framework that has been explored so far. The aim of integrating both qualitative and quantitative data is to intentionally avoid the positivist reductionism that characterizes contemporary hegemonic science.

The "ResearchWITH" method described in the article "ResearchingWITH: Narratives and Crafts in Research in Psychology" by Marcia Moraes and Laura Cristina de Toledo Quadros (2020), is a qualitative research approach that emphasizes collaboration and interaction with the research subjects instead of treating them as passive objects of study. This methodology is based on ethical and political principles that aim to distribute power and knowledge more equitably between researchers and participants, recognizing the importance of the local context and the embodied experiences of the individuals involved. Within this methodology, narrative serves as an essential tool for collecting and understanding data. Employing storytelling and embracing participants' accounts are methodological and political choices that allow for capturing the depth and complexity of human experiences. This approach enables research subjects to actively participate in the construction of knowledge, sharing their experiences and perspectives in a meaningful way.

This methodology incorporates the concept of "Science in the Feminine" (Stengers, 1989), which involves creating bonds and respecting the interlocutor's time, emphasizing the importance of a dialogical process attentive to the singularities of the research field (Moraes & Quadros, 2020). This approach reflects a more careful and artisanal scientific practice, valuing the construction of situated and contextual knowledge. Additionally, this methodology distances itself from the depersonalization of knowledge, resonating with Despret's emphasis on the importance of preserving the human elements in the production of knowledge. Cited by Moraes & Quadros (2020), Despret (2004) states:

> "To 'de-passion' knowledge does not give us a more objective world, it just gives us a world 'without us'; and therefore, without 'them' – lines are traced so fast. And as long as this world appears as a world 'we don't care for', it also becomes an impoverished world, a world of minds without bodies, of bodies without minds, bodies without hearts, expectations, interests, a world of enthusiastic automata observing strange and mute creatures; in other words, a poorly articulated (and poorly articulating) world"

Furthermore, mutual transformation between researchers and participants is valued. By engaging with the research subjects, researchers accept the risk of being questioned and transformed by the participants' responses and experiences. This implies a continuous process of adjustment and realignment of research objectives and methods (Moraes & Quadros, 2020). Thus, the approach distances itself from the search for generalizations and universalizations, focusing on the singularities and particularities of individual experiences. This is fundamental for capturing the richness and diversity of human experiences, especially in contexts of exclusion and vulnerability.

By valuing narrative and collaboration, we allow the creation of knowledge that is more sensitive to the local realities and lived experiences of the participants. This approach not only enriches academic research but also contributes to social transformation by giving voice and visibility to often marginalized populations.

> "Choosing ResearchWITH as an ethical basis for research and narrative as methodology was not a romantic choice. We established a political stance in a developing country, a democracy that is not fully consolidated yet, because to narrate is to bring into existence

and, above all, to resist in order not to yield to the hegemonic rationality (Santos, 2016)."

(Moraes & Quadros, 2020).

This is an intentional choice that understands the research space as a political place. Seeking other ways of conducting research in the European context is also an act of resistance against Western rationality, which suppresses and renders invisible other ways of being, existing, thinking, and researching the world. It is possible to research from other epistemological bases, transforming the research into one with fewer laws and more refinement of the investigated argument. This gives voice to the participants as active subjects and builders of their realities. Thus, this is a research conducted about Brazilians, for Brazilians, and by Brazilians. Many voices intersect to resonate in the outcome of this work.

This choice aligns with what Adichie (2012)[1] says about the danger of *one* single story, which also applies to the field of research and science as a political practice, where important and systematic erasures can occur along the way. The methodological basis (Moraes & Quadros, 2020) chosen to support this work aligns with the previously explored idea that emotions and human experiences cannot fit into a one-size-fits-all approach, as it is assumed that this unit of measurement would not be able to address the idiosyncrasies of the *many* single stories and experiences.

For this qualitative analysis, ATLAS.ti was used, providing a robust platform for managing and organizing large volumes of data, such as narratives and interviews. This software facilitates detailed coding and thematic analysis, supporting the comprehensive exploration of qualitative information. The software's flexibility in creating codes and identifying recurring themes supports the methodology on which this work is anchored. Additionally, ATLAS.ti data visualization tools, such as co-occurrences and conceptual maps, help illustrate the connections and interactions between different elements of the narratives, reflecting the interactive and collaborative nature of the research.

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[1] Adichie, Chimamanda Ngozi. (2012). *Os perigos de uma história única*. Available at https://www.youtube.com/watch?v=ZUtLR1ZWtEY

Quantitative analysis was used to generate descriptive statistics and perform t-tests. As employed by Neto & Mullet (2022) in the original study being replicated, IBM SPSS statistical software was used in this research. The integration of quantitative analysis complements the qualitative methodology by enhancing the overall rigor and depth of the study.

Chapter 3. Results

The presentation of the research results follows the chronological order of the analyses conducted. This chapter presents both statistical and descriptive findings. Initially, the data obtained from the post-interview questionnaires are discussed. Following this, the coding process using ATLAS.ti software are presented, along with word-cloud analyses generated. Finally, the co-occurrences are analyzed, highlighting the frequency with which the codes assigned to the interviews appear in relation to each other.

3.1. Frequency of saudade

Graph 1 (frequency of saudade) shows that 28.6% of respondents expressed that they felt saudade at least once a day, 28.6% three to four times a week, 5.7% approximately twice a week, 17.1% approximately once a week, 11.4% once or twice a month, and 8.6% once every couple of months. No respondents indicated feeling saudade only once or twice a year.
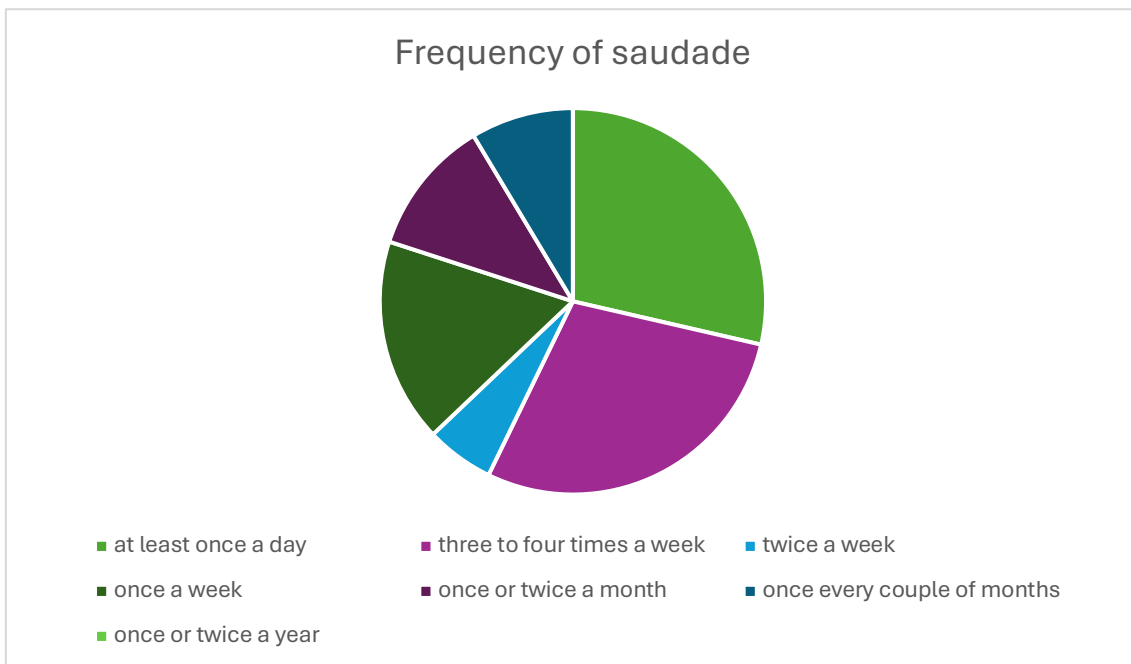
Graph 1. Frequency of Saudade in a pie chart graphic, divided in 7 categories.

Comparing this with the original study conducted with (non-migrants) Portuguese participants (Neto & Mullet, 2022), a significantly higher proportion of Brazilians reported feeling saudade daily and several times a week. In contrast, fewer Brazilians reported feeling saudade with intermediate frequency (twice a week or once a week) compared to the Portuguese. These differences may reflect either the distinct emotional and social experiences of Brazilian migrants, who possibly experience saudade more intensely and frequently due to their separation from their home country, or cultural differences in the comprehension and experience of saudade.

3.2 Affective states

The following table (*Table 2 — Means, standards deviations of scores in terms of valence associated with the saudade experience*) shows the average scores assigned to the twenty emotions experienced during episodes of saudade. When we look at the ten highest scores, we see that all of them correspond to emotions considered positive. The average scores were 3.254 for positive emotions and 1.760 for negative emotions. The difference was significant, $t(34) = 6.769$, $p < .001$.

Table 2. Means, standards deviations of scores in terms of valence associated with the saudade experience.

Emotion	Valence	M	SD
Interested	+	3.91	1.04
Inspired	+	3.4	1.218
Proud	+	3.37	1.239
Enthusiastic	+	3.26	1.291
Excited	+	3.2	1.279
Strong	+	3.17	1.15
Alert	+	3.17	1.317
Attentive	+	3.14	1.332
Active	+	3.06	1.187
Determined	+	2.86	1.396
Guilty	-	1.94	1.187
Jittery	-	1.94	1.259
Distressed	-	1.91	1.173
Scared	-	1.86	1.332
Nervous	-	1.8	1.106
Afraid	-	1.8	1.279
Upset	-	1.77	1.003
Ashamed	-	1.77	1.003
Irritable	-	1.54	1,12
Hostile	-	1.26	0.817

3.3 Codification

ATLAS.ti enabled the systematic organization and coding of participants' responses, facilitating the identification of emerging themes and patterns in the narratives about saudade among Brazilian migrants. The responses were meticulously coded, and categories were created to group similar concepts, allowing for an in-depth analysis of the reported experiences and coping strategies. This coding process helped transform raw data into meaningful insights, which are presented and discussed in the following sections.

a. Precipitating events:

The data collected in the interviews with Brazilian migrants revealed a variety of events that triggered feelings of saudade. These triggers reflect both cultural dissonance in their new environments and deep-rooted emotional connections to their past in Brazil. The *table 3 (Themes of the events that precipitate saudade)* below presents the coded themes from participants' narratives.

Table 3. Themes of the events that precipitate saudade

Theme	N
Daily life atmosphere	23
Differences in social/cultural codes	15
Family absence	12
Challenges in life	10
Festive dates	9
Loneliness	9
Unlived moments	9
Finitude	7
Climate	6
Friends' absence	5
Sense of belonging	4
Be itself	3
Farewell	2
Racism	1

One of the most frequently mentioned triggers was the atmosphere of daily life. Many participants noted that it was during everyday activities, such as preparing meals or

cleaning, that the absence of familiar elements from Brazil was most strongly felt. As one participant shared, "*It's in the daily routine where you feel saudade, during breakfast when you miss bread with butter, or at lunch when you long for rice and beans. It's in the moments when you sit down to eat, and you realize the TV isn't playing Globo Esporte or the RJTV news.*[1]" Another participant mentioned missing the mundane act of *washing sneakers in a sink*[2], while others, like one individual, expressed nostalgia for the way bathrooms are cleaned in Brazil, saying, "*I miss the way we wash bathrooms back home, throwing water everywhere because we have a drain*[3]."

The dissonance between social and cultural codes also emerged as a significant theme. Several migrants found the foreigner culture, in which they now live, to be colder and more distant compared to the warmth and openness of Brazilian interactions. As one participant remarked, "*In Brazil, we learned to hold hands, to help each other,*" while another pointed out the difference in social gestures, commenting, "*Here, when you try to give someone a hug or greet them, people wave from afar, and I think, how can this be?*"

The absence of family was another recurrent theme. Many interviewees expressed how much they missed their parents and close family members, emphasizing the emotional weight of being physically distant from those relationships. One participant, reflecting on their relationship with their parents, noted, "*I'm really close to my parents. I think I miss them the most.*"

Challenges faced by the migrants in their new settings also triggered *saudade*. Some recounted the difficulties of navigating new health systems or opening bank accounts, things that had been simple in Brazil but became sources of anxiety and frustration abroad. As one participant recounted, "*I found myself asking, how do I go to the hospital? How do I open a bank account? These are things that are so routine in Brazil.*"

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[1] *Rice and beans:* A staple of Brazilian cuisine is a daily dish in most households. *Globo Esporte and RJTV:* Popular TV programs on Brazil's largest network, TV Globo, often part of daily routines.
[2] In Brazilian homes, external laundry areas with concrete sinks (*tanques*) are commonly used for washing clothes and shoes.
[3] Brazilian bathrooms typically have floor drains, allowing for water to be splashed freely during cleaning, unlike in many other countries.

Festive dates, like Carnival, Christmas, and birthdays, frequently evoked strong feelings of *saudade*, as did moments of loneliness, where participants felt isolated from their social networks. Some interviewees expressed deep regret about missing important moments in the lives of their loved ones. One particularly poignant account involved a participant who had missed the first year of their nephew's life, lamenting, "*I wanted to be there, seeing videos of him growing up… it's something I lost.*"

The theme of finitude was also commonly mentioned. Participants spoke of their fear of not being able to see aging relatives before they passed away. A 38-years-old woman expressed this fear vividly: *"I spoke to her in my mind [her grandmother], I said, wait for me. Wait for me because I'm coming. And then it's this kind of saudade, that if I don't see my grandmother again while she's still alive… that's the hardest kind for me."*

Other triggers included the absence of friends, the impact of climate, especially in colder regions, and the broader sense of belonging. Some participants felt disconnected from their new environments, struggling with the idea of not being "someone" in their new countries. As one individual noted, "*There [Brazil], it's like I have a role, I am someone, but here, I'm absolutely nobody.*"

The desire to be oneself was also a recurring theme, with many participants expressing a sense of loss in being unable to fully express themselves in their native language or culture. As one participant explained, "*The first saudade I encountered was of being myself—being myself in my language, with my expressions, with my jokes, the way I communicate*".

Finally, participants recounted moments of *saudade* triggered by farewells, often feeling a deep sense of loss even while their loved ones were still physically present. One participant described an emotional farewell before leaving for their migration journey, saying, "*They were standing right in front of me, but I already felt the saudade, knowing they would be gone soon, and not knowing when I would see them again*".

Though mentioned by only one participant, the experience of *saudade* tied to racism holds particular significance within the context of this study. It is important to note that only two participants in the study identified as Black, which may account for the limited

mention of this theme. However, for the individual who did share this experience, the *saudade* of feeling accepted and safe in one's own cultural environment was sharply intensified by the experience of racial discrimination abroad. This participant, daughter from a Brazilian mother and a French father, migrated to France to study and live with her paternal family. Reflecting on her experience, she shared: "*Like, experiencing discrimination, racism inside your own home. Because in Brazil, that even happened to me, you know? Coming from a Black family, with people who have a real racial awareness and have gone through a lot. And arriving in a new place and going through this kind of situation within your own family was very painful. I've felt a lot of it, a lot of saudade, really.*"

b. Feelings associated with saudade

The following table presents the range of feelings associated with *saudade* as expressed by Brazilian migrants during the interviews. These feelings highlight the complex emotional landscape that *saudade* evokes, spanning a mix of positive and negative emotions.

A recurrent theme was the ambiguity of *saudade*, where participants struggled to classify it as entirely positive or negative. One participant described it as "*a melancholic happiness*". Similarly, others expressed how *saudade* evokes mixed emotions: "*It's something pleasant because the memory is always sweet. But it's something sad because it's in the past*", while another described it as "*something kind of bitter*", reinforcing the duality inherent to the emotion.

The second most frequent theme was physical sensation. Several participants described saudade as a constriction or weight in the heart, and they also mentioned physical sensations in the eyes, stomach, and throat. Another common sentiment was the idea of *saudade* being **ever-present**. Participants noted how it is a constant companion in their lives abroad, experienced in small, persistent ways throughout the day. "*I think saudade, for those who live like this, comes in small, daily homeopathic doses*", explained one participant. Another affirmed this, saying "*Today, I see that saudade practically walks with me*", indicating that *saudade* becomes a part of their everyday existence.

For some participants, saudade felt like an elusive loss, as one described: "*In the beginning, it was really hard, it was as if someone had stolen something from me, you know, and you look for it, look for it, but you can't find it.*" This metaphor of searching for something lost transcends mere nostalgia and taps into a more profound experience of loss and yearning.

The longing for safety emerged as a profound emotional response in the participants' descriptions. This feeling was frequently framed as a desire to return to a nurturing, familiar environment that provides both personal and cultural security. Particularly striking was the metaphor of the *mother's womb*, which was repeatedly evoked as a symbol of ultimate comfort and protection. One participant captured this sentiment vividly, explaining, "*It's like going back to the mother's womb, where you are safe in terms of your personality, where you are who you are with all your defects and qualities.*" Another participant echoed this stating, "*When I feel insecure, I want to go back to my mother's womb*".

Comfort was also associated with saudade, described as something that "*always permeates a cozy place. It's this soft little place where you say, 'let me stay here for a while, let me live here for a moment.*'" This highlights the comforting, almost nurturing side of saudade, offering individuals a psychological refuge. Other feelings emerged in participants' descriptions of saudade, adding further layers to this discussion. Guilt, happiness, emptiness, love, powerlessness and despair surfaced in certain narratives.

Table 4. Feelings associated with saudade with amount of evocation

Feelings	N
Ambiguity	18
Physical sensation	15
Always there	10
Nostalgia	8
Lost something	7
Emptiness	6
Sadness	6
Wanting to go back to a safe place	4
Guilt	4
Happiness	3
Comfort	2

Powerlessness	2
Love	2
Despair	2

c. Coping with saudade

The strategies used to manage saudade can be grouped into four key categories: *Reflective and Emotional Processing Activities, Maintaining Social Connections, Reconnecting with Brazilian Culture, and Distraction and Leisure Strategies* as shown in *Table 5*. These methods vary in their emotional depth and frequency, showcasing a combination of introspective actions and external connections.

Table 5. Most often coping strategies directly evoked, in 4 distinct categories

Strategy	N
1. Reflective and Emotional Processing Activities	**50**
Acceptance	15
Revival of a memory	16
Crying	9
Mental image	6
Smiling	3
Therapy	1
2. Maintaining Social Connections	**37**
Calling/Messaging	19
Search for Brazilian social connections	6
Verbal expression of feelings to someone	6
Search for general social connections	3
Planification of visiting Brazil/someone	2
Search for animal connections	1
3. Reconnecting with Brazilian Culture	**26**
Searching for Brazilian food	12
Searching for Brazilian songs	8
Searching for Brazilian references	4
Searching for Brazilian spaces	2
4. Distraction and Leisure Strategies	**14**
Search for analogous activities	4
Reading/writing	3
Distraction	2
Physical activity	2
Watching movies	1

| Drinking alcohol | 1 |
| Nature connection | 1 |

The most frequently employed category of coping strategies was Reflective and Emotional Processing Activities, with 50 occurrences. These strategies primarily involve internal mechanisms that allow participants to face their emotions head-on. One common approach was the revival of a memory, mentioned 16 times by participants. This process often involved re-experiencing specific cultural moments, such as watching Brazilian football matches or listening to music. One participant explained: "*Sometimes, when saudade is something more tangible, like a football game or a song, I play it on YouTube, something more specific, because Brazil has many peculiarities, there are some remarkable events that you can revisit on YouTube, so I try to minimally relive what makes me happy. I just stop and think about it.*"

Another powerful reflective strategy was the use of mental imagery, which was mentioned six times. Participants described how they used their imagination to recreate interactions with loved ones or familiar places. For instance, one participant said: "*My grandmother never visited my apartment. So, I mentally introduced my apartment to her, I imagined her visiting me, and me showing her around my house, how things were, what we used to do.*"

Acceptance of the inevitability of saudade also played a key role for some. One participant, for example, noted: "*I just sit with the emptiness and embrace it.*" This reflects a mindful approach to dealing with saudade. For others, crying became a natural and cathartic way to process their emotions, while therapy, though mentioned only once in interviews, provided a more structured method of emotional support, guiding participants through their feelings of saudade in a professional setting.

The second category of coping strategies, Maintaining Social Connections, was recorded 28 times. Staying in touch with friends and family was a crucial lifeline for many participants, especially through calling or messaging, which was mentioned 19 times. Some participants engaged in searching for Brazilian social connections: "*But I have a friend who's from Rio, a Brazilian. He's been here for six years now. So, he's already*

added some words from the Portuguese from Portugal language. But he hasn't lost his Rio accent at all. Sitting at a bar with him feels like the comfort of a soap opera, you know? It's having someone to listen to, and you understand everything that's coming out of their mouth, all the references are there."

Additionally, expressing emotions verbally was a significant form of relief for some participants, mentioned six times. One participant shared: "*When saudade comes, I let the person know how much I love them and miss them.*" By openly communicating their feelings, participants were able to lighten the emotional load of saudade, transforming it from a solitary experience into a shared one. Planning visits to Brazil was also a cope mechanism for two participants.

Another major strategy involved Reconnecting with Brazilian Culture, which occurred 26 times across various activities. Many participants sought comfort in familiar Brazilian music, with eight mentions, using it to evoke memories and emotions tied to their homeland. Additionally, participants sought out Brazilian food, including dishes like arroz com feijão, farofa, and chimarrão, which served as more than just sustenance—they were emotional anchors that brought a sense of home into their daily lives.

Some participants also mentioned reconnecting with Brazilian spaces or references. For example, one participant shared how they had incorporated Brazilian architecture into their new home, explaining: "*My polish architect studied Brazilian architecture to design my house, and that made me feel more connected.*"

Finally, Distraction and Leisure Strategies, mentioned 14 times, provided participants with temporary relief from the emotional weight of saudade. Among these strategies, searching for analogous activities was mentioned four times. This involved participating in activities that were reminiscent of home, one participant shared: " *"For example, when I'm missing Flamengo: there's not much I can do, I must wait for the next game, I have to… I think one of the ways I managed, for example, to deal with missing Flamengo was in 2019, when Flamengo won the Libertadores, and we went to play in the Club World Cup in Doha, Qatar, and I went there.".* Engaging in these activities allowed participants to maintain a sense of connection to Brazil, even from a distance. Other methods of distraction, such as watching movies or connecting with nature, were less common but

still played a role in momentarily diverting participants' attention from their feelings of saudade.

3.4 Word Frequencies

The word frequencies were analyzed across three themes: precipitating events, feelings associated with saudade, and coping strategies. To ensure clarity and relevance, all parts of speech that were not verbs, adjectives, or nouns were excluded from the analysis. Although the Portuguese Stop List in ATLAS.ti was utilized, the software's primary configuration in English limited its refinement, resulting in some categories of words not being fully filtered out. The results of this analysis are illustrated below.

a. Precipitating events
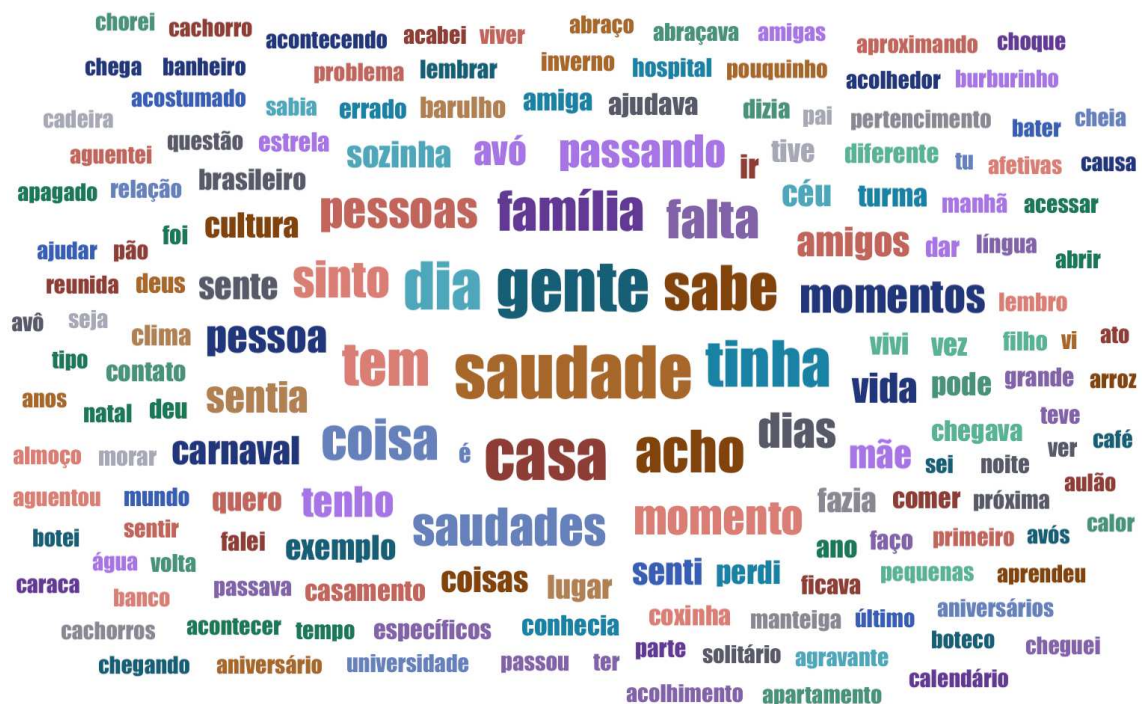
*Figure 2. **Word cloud 1** generated from responses about events triggering saudade. The most prominent words include "saudade", "people", "family", "home", "day", and "moment".*

Word cloud n.1 results in a significant use of certain words. The word 'saudade' was mentioned 25 times, making up 3.77% of the total words. This is followed by "gente" (people) (13 times, 1.96%), "casa" (home) (12 times, 1.81%), "dia" (day) (12 times, 1.81%), "família" (family) (8 times, 1.21%), "momento" (moment) (5 times, 0.75%), and "momentos" (moments) (5 times, 0.75%).

It is interesting to note the prevalence of these terms in the descriptions of events that trigger saudade. The frequent mention of 'saudade' confirms that this emotion is central to the participants' experiences. The words 'people' highlight the importance of social connections in the context of saudade. Meanwhile, 'day' and 'moment/moments' refer to everyday life and specific moments, indicating the contextual and temporal aspects of saudade. The terms 'family' and 'home' show that saudade is strongly tied to the absence of the family environment.

b. Feelings associated with saudade

*Figure 3. **Word cloud 2** generated from responses about events triggering saudade. The most prominent words include "saudade", "feel", "sad", "time", "chest".*

The most prominent words include "saudade" (16 times, 4.48%), "sinto" (feel) (10 times, 2.80%), "triste" (sad) (7 times, 1.96%), "tempo" (time) (6 times, 1.68%), and "peito" (chest) (7 times, 1.96%). These results indicate that saudade is a deeply felt emotion, often associated with a physical sensation in the chest and feelings of sadness. The word "time" was frequently used in the context of "at the same time," highlighting the ambiguous nature of saudade.

c. Coping strategies

*Figure 4. **Word cloud 3** generated from responses about coping strategies for saudade. The most prominent words include "tento" (try), "ligo" (call), "pessoas" (people), "música" (music), and "mensagem" (message).*

The most prominent words include "tento" (try) (8 times, 1.58%), "ligo" (call) (7 times, 1.38%), "pessoas" (people) (8 times, 1.58%), "música" (music) (7 times, 1.38%), and "mensagem" (message) (5 times, 0.99%). These results indicate that the primary strategies for coping with saudade involve active efforts to maintain connections and engage with familiar cultural elements. Calling friends and family, listening to music, and sending messages are actions in consequence of feeling saudade. Additionally, the word "pessoas" (people) highlights the importance of social connections, while "tento" (try) suggests a proactive approach to managing this emotion. The word "saudade" itself also appears prominently (9 times, 1,78%), indicating that this emotion remains central in their discourse about coping strategies.

3.5 Co-occurrence

The co-occurrence analysis tool in ATLAS.ti is a feature used to explore relationships between different themes or categories within qualitative data. This tool identifies instances where two or more codes appear together in the same segment of data, allowing researchers to detect patterns of interaction between various topics

a. Precipitating Events & Etnia

		Branco (a) 27 256	Pardo(a) 6 47	Preto (a) 2 21	Totais
● ◇ Precipitating events: Be itself	3	1,16% 1	4,76% 1	12,50% 1	2,61% 3
● ◇ Precipitating events: Challenges in life	10	10,47% 9	4,76% 1		8,70% 10
● ◇ Precipitating events: Climate	6	4,65% 4	4,76% 1	12,50% 1	5,22% 6
● ◇ Precipitating events: Daily life atmosphere	23	19,77% 17	23,81% 5	12,50% 1	20,00% 23
● ◇ Precipitating events: Differences in social/cultural codes	15	11,63% 10	14,29% 3	25,00% 2	13,04% 15
● ◇ Precipitating events: Family absence	12	9,30% 8	14,29% 3	12,50% 1	10,43% 12
● ◇ Precipitating events: Farewell	2	2,33% 2			1,74% 2
● ◇ Precipitating events: Festive Dates	9	10,47% 9			7,83% 9
● ◇ Precipitating events: Finitude	7	6,98% 6	4,76% 1		6,09% 7
● ◇ Precipitating events: Friends absence	5	2,33% 2	14,29% 3		4,35% 5
● ◇ Precipitating events: Loneliness	9	8,14% 7	4,76% 1	12,50% 1	7,83% 9
● ◇ Precipitating events: Racism	1			12,50% 1	0,87% 1
● ◇ Precipitating events: Sense of belonging	4	2,33% 2	9,52% 2		3,48% 4
● ◇ Precipitating events: Unlived moments	9	10,47% 9			7,83% 9
Totais		100 % 86	100 % 21	100 % 8	100 % 115

Co-occurrence graph 1. precipitating events that trigger saudade across different ethnic groups (White, Pardo, and Black).

The graph presents a co-occurrence analysis of precipitating events for saudade and ethnicity, focusing on how frequently these events are reported among participants categorized as White, Pardo, and Black. The chart analyzes the values by column, meaning the percentages represent the proportion of each precipitating event reported within each ethnic group.

It is important to note that the sample had a significantly higher number of White participants (n=27) compared to Black participants (n=2). This uneven distribution in the sample should be considered when interpreting the data, as the co-occurrence of precipitating events might be influenced by the smaller sample sizes for the Pardo and

Black categories. While the chart highlights some distinct patterns, these results must be interpreted with caution due to the sample size imbalance.

One of the most striking results from the analysis is that differences in social/cultural codes emerged as a significant precipitating event for Black participants (25%). The intersection of race and cultural difference often intensifies feelings of alienation, as Black migrants may encounter systemic racism and discrimination that complicates their possibility to integrate into the social fabric. These experiences can heighten their sense of cultural dissonance, as they face not only unfamiliar norms but also racial stereotypes and exclusionary practices that are often embedded in the host society. In contrast, White participants reported this event less frequently (11.63%), suggesting that they may experience fewer barriers to social integration, benefiting from racial privilege in navigating cultural differences.

On the other hand, daily life atmosphere was the most frequently reported precipitating event for White (19.77%) and Pardo (23.81%) participants. This suggests that the everyday environment, including routines, habits, and social interactions in the host country, starkly contrasts with what these migrants were accustomed to in Brazil, becoming a major source of saudade. For many, life in Brazil is characterized by a strong sense of community, informal social exchanges, and a relaxed, spontaneous rhythm that often revolves around personal relationships and collective gatherings. These aspects of Brazilian culture may be less present in the host countries, where daily interactions tend to be more formal, individualistic, or structured.

b. Feelings Associated with Saudade & Gender

		Homem	Mulher	Totais
		9 71	26 253	
● ◇ Feelings: Always there	10	9,52% 2	10,53% 8	10,31% 10
● ◇ Feelings: Ambiguity	18	19,05% 4	18,42% 14	18,56% 18
● ◇ Feelings: Comfort	3		3,95% 3	3,09% 3
● ◇ Feelings: Despair	1		1,32% 1	1,03% 1
● ◇ Feelings: Emptiness	6	9,52% 2	5,26% 4	6,19% 6
● ◇ Feelings: Good valence	5	4,76% 1	5,26% 4	5,15% 5
● ◇ Feelings: Guilt	3		3,95% 3	3,09% 3
● ◇ Feelings: Happiness	3		3,95% 3	3,09% 3
● ◇ Feelings: Lost something	7	19,05% 4	3,95% 3	7,22% 7
● ◇ Feelings: Love	2		2,63% 2	2,06% 2
● ◇ Feelings: Melody	1		1,32% 1	1,03% 1
● ◇ Feelings: Negative Valence	3		3,95% 3	3,09% 3
● ◇ Feelings: Nostalgia	8	9,52% 2	7,89% 6	8,25% 8
● ◇ Feelings: Physical sensation	15	23,81% 5	13,16% 10	15,46% 15
● ◇ Feelings: Powerlessness	2		2,63% 2	2,06% 2
● ◇ Feelings: Sadness	6		7,89% 6	6,19% 6
● ◇ Feelings: Wanting to go back to a safe place	4	4,76% 1	3,95% 3	4,12% 4
Totais		100 % 21	100 % 76	100 % 97

Co-occurrence graph 2. percentage distribution of feelings associated with saudade for men and women.

The co-occurrence graph between gender and feelings associated with saudade reveals notable differences in how men and women describe their emotions. First, the number of female participants (n=26) was significantly higher than the number of male participants (n=9), which should be considered when interpreting the results. An important observation is that men tend to use less varied vocabulary to describe their emotions, reporting fewer types of feelings compared to women. This pattern may reflect social norms that discourage men from expressing a full range of emotions, leading to a more limited description of their feelings.

One of the most frequent feelings reported by men is physical sensation (23.81%), which is far more prevalent among men than women (13.16%). This suggests that men tend to

externalize their emotions of saudade through physical responses rather than directly describing their emotional states.

Another significant finding is that the feeling of guilt appears exclusively in women (3.95%), indicating that women may experience greater feelings of responsibility or guilt related to being distant from loved ones. Gender expectations place greater emotional burden on women to maintain relationships and caregiving roles.

c. Coping Strategies & Time

		a) - 2 years 8 ⊙ 74	b) 2 to 5 years 13 ⊙ 111	c) + 5 years 14 ⊙ 138	Totais
● ◇ Coping strategies: Acceptance	⊙ 15	11,11% 3	14,63% 6	10,34% 6	11,90% 15
● ◇ Coping strategies: Calling/Messaging	⊙ 19	18,52% 5	9,76% 4	17,24% 10	15,08% 19
● ◇ Coping strategies: Crying	⊙ 9	11,11% 3	4,88% 2	6,90% 4	7,14% 9
● ◇ Coping strategies: Distraction	⊙ 2		4,88% 2		1,59% 2
● ◇ Coping strategies: Drinking Alcohol	⊙ 1			1,72% 1	0,79% 1
● ◇ Coping strategies: Mental image	⊙ 6	3,70% 1	4,88% 2	5,17% 3	4,76% 6
● ◇ Coping strategies: Nature connexion	⊙ 1	3,70% 1			0,79% 1
● ◇ Coping strategies: Physical Activity	⊙ 2	3,70% 1	2,44% 1		1,59% 2
● ◇ Coping strategies: Planification of visiting Brazil/someone	⊙ 2			3,45% 2	1,59% 2
● ◇ Coping strategies: Reading/Writing	⊙ 3			5,17% 3	2,38% 3
● ◇ Coping strategies: Revival of a memory	⊙ 15	3,70% 1	19,51% 8	10,34% 6	11,90% 15
● ◇ Coping strategies: Search for analogous activities	⊙ 4			6,90% 4	3,17% 4
● ◇ Coping strategies: Search for animal conexions	⊙ 1			1,72% 1	0,79% 1
● ◇ Coping strategies: Search for Brazilian food	⊙ 12	7,41% 2	12,20% 5	8,62% 5	9,52% 12
● ◇ Coping strategies: Search for Brazilian references	⊙ 4	3,70% 1	2,44% 1	3,45% 2	3,17% 4
● ◇ Coping strategies: Search for Brazilian social connections	⊙ 6	7,41% 2	4,88% 2	3,45% 2	4,76% 6
● ◇ Coping strategies: Search for Brazilian songs	⊙ 8	7,41% 2	4,88% 2	6,90% 4	6,35% 8
● ◇ Coping strategies: Search for Brazilian spaces	⊙ 2	3,70% 1		1,72% 1	1,59% 2
● ◇ Coping strategies: Search for general social connections	⊙ 3	3,70% 1	2,44% 1	1,72% 1	2,38% 3
● ◇ Coping strategies: Smiling	⊙ 3	3,70% 1	2,44% 1	1,72% 1	2,38% 3
● ◇ Coping strategies: Therapy	⊙ 1	3,70% 1			0,79% 1
● ◇ Coping strategies: Verbal expression of feelings to someone	⊙ 6	3,70% 1	9,76% 4	1,72% 1	4,76% 6
● ◇ Coping strategies: Watching movies	⊙ 1			1,72% 1	0,79% 1
Totais		100 % 27	100 % 41	100 % 58	100 % 126

Co-occurrence graph 3. distribution of coping strategies used by participants in relation to their time since migration.

The co-occurrence chart displays the relationship between coping strategies for saudade and the length of time participants have been living abroad. Several key patterns emerge that suggest a transition in how individuals cope with saudade over time.

One of the most notable findings is that crying is far more prevalent among those who have been abroad for less than two years (11.11%). This suggests that saudade is initially experienced in a more emotionally intense and painful way, likely reflecting the immediate impact of separation from home. During this period, migrants might feel more overwhelmed by the emotional weight of saudade, with fewer coping mechanisms established to manage these feelings.

As time passes, however, there is a clear shift toward acceptance and reliance on memories. Those who have been abroad for over two years increasingly adopt more reflective strategies. For example, the revival of a memory is especially prevalent in the 2 to 5 years group (19.51%). This indicates that after the initial period of emotional turbulence, individuals begin to be able to reconnect with their past. This strategy becomes less common after five years abroad, suggesting that it is particularly important in the intermediate phase, when migrants are adjusting to a new sense of stability while still deeply connected to their previous life in Brazil.

Calling/messaging stands out as a coping strategy used consistently across all time periods, though it sees a slight dip in the 2 to 5 years period. The prevalence of calling/messaging (17.24% for over five years, 18.52% for under two years) indicates that maintaining social connections remains a vital tool for managing saudade, though the decline in the intermediate phase could suggest that during this period, migrants are beginning to rely more on internal coping mechanisms, such as memories, rather than immediate social interactions.

In conclusion, there is a broader pattern of saudade that unfolds over time: the less time spent abroad, the more painful and raw the experience of saudade tends to be. As individuals spend more time abroad, they gradually move toward a state of acceptance, engaging more with memories of the past that may have been too painful to confront in the earlier stages of migration. Those who have been away the longest seem to adopt a more pragmatic approach to coping with saudade, balancing both social connections and reflective activities. This more practical outlook suggests that, over time, the emotional intensity of saudade tends to soften as individuals find ways to cope with their emotions in a more manageable and compassionate manner.

Chapter 4. Discussion and Conclusion

To structure the discussion of this thesis, I have chosen to highlight four main aspects that emerged from the analysis of the results. The first addresses *saudade* and its intertwining with identity, exploring how this emotion acts as a formative and reaffirming element of one's sense of belonging. The second focuses on the intersectional aspects of *saudade*, considering how factors such as race and gender influence the experience of this emotion. The third analyzes *saudade* as an active mechanism of cultural retention, investigating its role in preserving practices and traditions in migratory contexts. Finally, I reflect on *saudade* through the lens of my own experience as a researcher, migrant, and Brazilian, highlighting how my position affects and is affect by this research. Thus, this discussion offers a comprehensive reflection on the multiple roles that *saudade* plays in the migratory process.

4.1 Saudade: identity

> *Saudades só portugueses*
> *Conseguem senti-las bem*
> *Porque têm essa palavra*
> *Para dizer que a têm...*
>
> [Only the Portuguese[1]
> Can truly feel saudades
> Because they have the word
> To say they have it…]
> *Fernando Pessoa — Guardador de Rebanhos*

As expected, saudade is a deeply common and pervasive emotion among Brazilians living abroad. This is reflected not only in the quantitative data, which shows that more than 50% of participants reported feeling saudade at least once a day or three to four times a week, but also throughout the interviews, where participants frequently shared numerous examples of saudade and often linked being Brazilian with an inherent experience of this emotion. For many, saudade is an integral part of what it means to be Brazilian, particularly in the migratory context.

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[1] We could replace 'Portuguese' with 'Brazilians'.

Regarding the affective states associated with saudade, the emotions participants reported after being prompted to recall a saudade-related experience were predominantly positive, with feelings such as interest, inspiration, pride, and enthusiasm being the most common. This finding is particularly noteworthy, as despite saudade being described during interviews as a complex mix of both discomfort and comfort, the overall experience appears to be remembered and lived in a predominantly positive light. At the same time that saudade encompasses emotional ambiguity, the experience of it — along with its complexities — is perceived as both meaningful and valuable, suggesting that it is not merely an emotion to be endured but one that reflects their connection to home, loved ones, and identity. Even though it carries elements of pain, the experience is seen as worthwhile because it aligns with shared cultural values.

These results lead us to a discussion about cultural identities in the migratory context. If we assume that identity is not a fixed state but a continuous process of production, shaped by both past experiences and present contexts (Hall, 1990), reflecting on *saudade* becomes essential in recognizing it as a core element of this identity construction. This means that saudade should not be treated merely as an emotion to be resolved, but rather as an phenomena to be explored. Migration, as pointed out by several studies, represents a significant rupture in people's histories, deeply influencing the construction of their autobiographies and personal identities (as cited in Gómez-Estern & de la Mata Benítez, 2013). Diaspora emerges as an experience of discontinuity, where individuals and groups are forced to confront this rupture and reorganize their self-narratives. In this process, emotions play a central role, as they are materialized and experienced within the displacement movement (Escandell & Tapias, 2010).

In this context, nostalgia has been widely recognized as an important emotional tool for reconstructing identity and maintaining personal cohesion, as it helps individuals bridge the gap between their past and present (Gómez-Estern & de la Mata Benítez, 2013). Similarly, for Brazilian migrants, saudade — an emotion with functions similar to nostalgia — not only reaffirms identity by evoking cultural memories and connecting individuals to their past, but the very act of feeling saudade serves as an affirmation of identity in itself. Being connected with this emotion becomes an active process of constructing the *Brazilian-ness*. While nostalgia, as a shared emotion, does not carry specific cultural coding for a particular group, saudade is distinctly marked by this

characteristic within Lusophone cultures. This can be understood as a form of "identity performance" (Klein et al., 2007). When Brazilians affirm their experience of saudade, especially in this context, they are engaging in a process of both consolidating and performing their cultural identity. This identity negotiation happens in both personal and collective spheres, considering that, on one hand, it reinforces their sense of belonging within the Brazilian community, and on the other hand, it communicates the distinctiveness of this cultural emotion to non-Brazilians (Klein et al., 2007).

If we think about displaced groups, this trait becomes even more pronounced, as they are individuals who find themselves constantly needing to affirm and reaffirm who they are, where they come from, where they are, and the direction they are going. In this transit and movement, having a key emotional element available, which translates into a sense of belonging, can be a bridge to upholding their selfs and ensuring a sense of continuity. This need for performing their identity is further evidenced by the emotional responses of participants during the interviews. Many expressed pride when sharing their stories of saudade, and their emotions were clearly visible as they recounted memories of home and the experiences with their displacement. What became particularly evident was the value participants placed on having a space to discuss saudade openly, without the sense that it needed to be "fixed" or seen as a problem. The study attracted many voluntary participants, eager to engage in these conversations, with some even encouraging their migrant friends and family to join. This shows that the theme of saudade not only holds great significance for Brazilians but also fosters a collective space of shared experience.

4.2 Saudade: intersectionalities

O homem falava, mas continuava estático, preso, fixo no banco. Cochichava com Maria as palavras, sem entretanto virar para o lado dela. Ela sabia o que o homem dizia. Ele estava dizendo de dor, de prazer, de alegria, de filho, de vida, de morte, de despedida. Do burraco-saudade no peito dele...

/The man spoke, but remained still, trapped, fixed on the bench. Hollowed-saudade-ing the words, yet without turning towards her. She knew what the man was saying. He was speaking of pain, of pleasure, of

joy, of children, of life, of death, of farewells. Of the *hollow-saudade* in his

chest…]

Conceição Evaristo — Olhos d'Água

While saudade is a deeply rooted emotion in the Brazilian cultural identity, how it is felt, expressed, and coped with can vary significantly depending on a range of social factors. These include not only individual traits such as gender, race, and socioeconomic background but also the broader contextual elements of the migrant experience. By approaching saudade through the lens of intersectionality, we gain a deeper understanding of how these multiple and overlapping identities shape the emotional landscape of migrants. Intersectionality, a concept pioneered by Kimberlé Crenshaw (1989), recognizes that individuals' experiences are defined by the interconnectedness of social categories such as gender, race, and class, rather than by the sum of any single identity marker. In this context, saudade cannot be understood as a simple, singular emotion; it is influenced by the social positions that individuals occupy and the specific challenges they face due to these intersections.

In this study, an intersectional approach was applied, with a particular focus on gender and race. When examining gendered experiences, the narratives of emotions associated with saudade were a central point of focus. The results, derived from cross-referencing co-occurrence, revealed a notable difference: women tended to describe their emotions with greater richness, while men often relied on more physical manifestations to express these feelings.

From an early age, women are socialized to express emotions more openly and in greater detail than men. According to Grossman and Wood (1993), this socialization includes encouraging girls to label and communicate their emotions in a more articulate and complex manner. In the context of saudade, this translates into an enhanced ability to thoroughly describe the emotional spectrum that accompany this feeling, whether related to family, country, or culture. The women interviewed, when describing saudade, often resorted to elaborate narratives, rich in emotional details, with interviews that were even longer.

Leslie R. Brody (1999) complements Grossman and Wood's approach by suggesting that gender differences in emotional expression result from both socialization and biological and interactional factors. While there are some biological differences that may influence emotional responses, the ongoing interaction between social norms and gender expectations plays a significant role in how men and women express and regulate their emotions throughout life. Thus, because they are more often socialized in environments that value empathy, emotional expression, and interpersonal connections, women develop a greater ability to identify, describe, and share their emotions (Brody, 1999). In the context of saudade, this means that Brazilian migrant women have greater linguistic ability and emotional willingness to describe the depth and various aspects of their saudade.

To enrich this discussion of behaviors that arise from expectations seeking to confirm what is socially expected of an individual, we can also consider the concept of *emotional labor*, as postulated by Hochschild (1979). According to her, emotional labor work refers to the process in which people reference an ideal feeling standard constructed in social interaction and seek to manage and regulate their deep emotions to align with this expectation. As the author notes, emotional labor is more pronounced among subordinates than among superiors, among the dominated than among the dominant. Thus, from a gender perspective, it is more pronounced among women than among men (Hochschild, 1979).

Migrant women, who often assume the role of emotional mediators between Brazil and the destination country, face the challenge of not only managing their own feelings of saudade but also providing emotional support for family members who remained in Brazil. They do this by maintaining frequent and expressive communication with their loved ones while simultaneously serving as emotional anchors for other migrants in the host country. The greater emotional sophistication exhibited by women can be seen as a reflection of their everyday emotional labor, where they are responsible for articulating, moderating, and facilitating the emotions of others. When women express saudade, they often contextualize their emotions within a broader framework of relationships and responsibilities, which contributes to their ability to better articulate their experiences. This is crucial for them to navigate and balance their roles as daughters, mothers, sisters,

and wives, both in the ties they maintain with Brazil and in the new contexts in which they live.

On the other hand, men, who do not face the same social expectations of emotional management, tend to internalize their emotions or express them in a more pragmatic and concrete manner. For them, saudade may manifest as bodily sensations of discomfort (as mentioned in the interviews), suggesting a masculine socialization that devalues emotional verbalization and emphasizes physical control or a pragmatic approach to dealing with emotions.

When considering the intersectionality of gender in the context of migration, it becomes evident that migrant women are not merely passive participants in the experience of saudade, but active agents who use their emotional expressiveness as a powerful and essential tool to maintain connections, process loss, and navigate the emotional and identity complexities of living in two distinct worlds.

The other focus of this research was race. Analyzing the results, it was noted that the precipitating events of saudade vary significantly among racial groups, suggesting that the experience of saudade is largely shaped by social identity and the circumstances individuals face in their daily lives in the host country. White and pardo individuals seem to experience saudade more frequently in relation to events connected to the atmosphere of daily life. These triggers often involve a disconnection from elements of Brazilian everyday life, such as the weather, food, and ways of interacting with others. Black participants, however, tend to report more often that saudade is triggered by differences in social/cultural codes and racism. This suggests that for Black participants, saudade is not just a matter of disconnection from the homeland but may also be linked to a sense of social mismatch or cultural exclusion in the host country. This difference in experience can be interpreted as a consequence of the additional barriers faced by Black migrants, who, in addition to adapting to a new culture, often face discrimination rooted in structural, systemic, and institutional racism.

Whiteness is linked to privileges, where racialized groups like Black migrants are positioned below "the line of the human" (Fanon, 1967), experiencing everyday racism, serving as a constant reminder of Blackness as the "other" in white society, an outsider

or undesirable intruder (Kilomba, 2010). The higher prevalence of differences in social/cultural codes as a trigger for Black participants suggests that they face a more pronounced cultural dissonance compared to White individuals. Race is imagined within specific national boundaries, and nationality is often framed in terms of "race." Blackness and European identity, for instance, are reproduced as mutually exclusive categories: one is either Black or European, but not Black and European. This reinforces a dichotomy that makes Blackness incompatible with national belonging. Such racialized constructions further exacerbate the feeling of not belonging for Black migrants, as their identities are often positioned in opposition to the dominant national narrative (Kilomba, 2010).

For these individuals, *saudade* can be seen as a double movement: a longing to reconnect with Brazil and a desire to escape an environment that does not recognize or validate their racial identities. In this way, we understand and affirm that Black migrants face a double burden of adaptation: dealing with *saudade* for their culture of origin while also navigating racial power dynamics that often marginalize them in the host country, exacerbating the feeling of *otherness*. This was demonstrated in a study conducted with African migrants in Portugal, where discrimination was significantly correlated with *saudade*, sociocultural adaptation, and loneliness (Neto, 2023). These experiences reflect the psychic costs of racial inequality (Kilomba, 2010), which extend far beyond mere cultural or geographical disconnection. These psychic costs are deeply rooted in the enduring legacy of colonialism: known as *Banzo*, this form of suffering was already described in the past when Black individuals were systematically and massively kidnapped from their homelands to be enslaved in Latin America, particularly in Brazil.

Banzo was considered one of the main afflictions suffered by enslaved people, described as a "passion of the soul" to which they surrendered, and which often ended only with death. It was an entrenched sorrow caused by various sources of melancholia: "the *saudade* of their people and homeland; the love owed to someone; the ingratitude or treachery committed by another; or the deep reflection on the loss of freedom" (Oliveira Mendes, 2007 [1812], as cited in Oda, 2008). This deep, existential anguish mirrors the way modern forms of discrimination continue to trigger the same sense of isolation, dislocation, and desire for reconnection, highlighting the continuity of these emotional wounds over time.

It is essential, when delving into migratory experiences, to understand the socio-historical context that an individual brings with them. When considering acculturation processes, it is urgent to ask: 'Who is this migrant?' — and the answer to this question needs to be thorough, encompassing as many rich details as possible. Working with intersectionality means shifting the focus from individual understandings of culture to structural analyses that consider the power dynamics of race, class, gender, and immigrant status hierarchies (Viruell-Fuentes, Miranda, & Abdulrahim, 2012), and how these shape emotional experiences. In other words, rather than seeing saudade as purely a cultural experience, exploring its connections to racial inequalities and social exclusion becomes necessary.

Although the focus of this study is the experience of saudade, it is important to highlight that only two of the participants were Black. This fact alone reveals a significant issue that deserves attention. The underrepresentation of Black individuals may reflect the social and structural barriers that impact the participation of Black individuals in academic studies and research. This is one of the facets of academia's non-neutrality, which has systematically silenced voices and acted as a tool of violence against Black voices (Kilomba, 2010). Furthermore, the absence of those narratives in a study that addresses saudade limits the understanding of how these experiences are lived differently by racial groups. The diaspora could reveal layers of saudade associated with ancestry, resistance, and racism. Thus, the low presence of Black participants in this study points to the need for further investigations focused on how race, migration, and saudade intersect, and how these emotional experiences may vary according to historical and social contexts.

4.3 Saudade: cultural retention

> *Por mim, só, de tantas minúcias, não era o capaz de me alembrar, não sou de à parada pouca coisa; mas a saudade me alembra.*

> *[By myself, from so many little details, I wouldn't be able to remember; I'm not one to dwell on small things; but saudade makes me remember.]*
> *Guimarães Rosa – Grande Sertão Veredas*

Since the beginning, the question that guided my study has been: what does *saudade* lead individuals to do? Understanding this question allows us to reflect on this emotion without reducing it to the binaries of good/bad, right/wrong, or better/worse. By focusing on the effects of *saudade*, we are led to explore this experience in all its complexity and particularities. Throughout this study, this question has been answered in various ways, revealing the multiple layers and meanings that *saudade* can carry.

Upon reviewing all the interview transcripts, I affirm that *saudade* motivates actions aimed at recovering or recreating lost connections, shaping choices and behaviors. It promotes a search for traces of the past, whether through food, music, language, or objects that evoke memories of what was left behind. It acts as a force that sustains emotional bonds, leading individuals to maintain regular contact with family and friends, even across oceans. *Saudade* can lead to the recreation of rituals or cultural practices that reinforce identity: cooking traditional dishes, celebrating national holidays, or consuming cultural content from the homeland. This emotion stimulates the search for refuge in migrant communities, where shared culture can alleviate the feeling of alienation. More than a passive emotion, *saudade* inspires action: it shapes attitudes, preserves identities, strengthens connections, and serves as a constant reminder of one's origins, acting as a bridge between what was left behind and what is still carried in present life. In this sense, I invite you to think of this emotion not merely as a feeling of loss but as an active mechanism of cultural retention—a space of belonging that does not require physical concreteness or fixed permanence in time. Unlike a geographical or social place, *saudade* inhabits the realm of emotions and memories, creating a "place" within the individual that connects them to their roots and to what is meaningful in their life. This leads us to two important ideas: memory as resistance and the creation of a space between cultures.

Colonization and its legacies have long imposed hegemonic cultural norms on subjugated populations, often systematically erasing identities (Kilomba, 2010; Fanon, 1967). The process of migration, especially to Western countries, reflects a continuation of these colonial dynamics, where migrants are pressured to conform to the dominant culture (Berry, 1997). This pressure may manifest in the expectation that migrants adopt the cultural codes, values, and practices of the host society, thereby diminishing the influence of their own cultural heritage. However, saudade offers a narrative of resistance to these colonial forces. By evoking a deep emotional connection to the homeland, saudade

reminds migrants of their cultural roots and helps them resist the pressures of assimilation. The act of feeling saudade is intrinsically tied to cultural memory—to the songs, traditions, and customs that define each individual's sense of identity.

At this point, *saudade* can be seen as an active catalyst in the creation of the *Third Space* (Bhabha, 1994)—this space of cultural negotiation where essential identities are subverted, and the dynamics of domination between colonizers and colonized are contested. *Saudade*, by retaining and reintegrating elements of the culture of origin into the context of a new environment, operates as a mechanism that shifts cultural boundaries, creating a hybrid space (Bhabha, 1994). Here, *saudade* ceases to be merely an anchor to the past and transforms into a space of articulation between what was left behind and what is recreated in the present. This articulation occurs in a place between cultures—an intermediary space that allows for the constant negotiation and reinvention of identities. In this scenario, *saudade* acts as a force that enables migrants to inhabit two worlds simultaneously, without necessarily belonging exclusively to either, challenging power hierarchies and creating new forms of being, where identity is always hybrid and in a state of transformation.

This hybridization (Bhabha, 1994) also acts as a force of collective social transformation. By nurturing the preservation of cultural practices and traditions in the new migratory context, it challenges the assimilation expectations imposed by dominant cultures, creating spaces of plurality. *Saudade* allows migrant communities not only to resist the pressures of homogenization but also to actively contribute to the diversification and cultural enrichment of the host societies. This dynamic encourages an intercultural interaction that transforms the social fabric, introducing new narratives, practices, and aesthetics that eventually shape both individuals and their surroundings. In this sense, *saudade* can be seen as a catalyst for social change, facilitating coexistence between multiple cultures and creating a space of constant reinvention and cultural exchange.

This approach encourages us to question the Eurocentric norms that have historically dominated migration studies. These norms often relegate the importance of cultural retention and the emotional impact of cultural loss to the background. By focusing on *saudade*, we shift the conversation toward a more refined understanding of the migratory experience, recognizing the importance of emotional ties to the homeland and how these

bonds are shaped by histories of colonialism, exclusion, and marginalization. The preservation of each migrant's cultural practices should be recognized as an inalienable right, essential to human dignity. However, contemporary reality often contradicts this premise. We live in a time when xenophobic and nationalist movements are growing globally (Chechi, 2019), reinforcing the suppression of everything that constitutes the "*other*" (Kilomba, 2010). As such, it becomes necessary for the individual to seek protection within their most intimate and private layers: *their emotions*. This act of turning inward to preserve cultural identity becomes a form of resistance. It is through emotions that one finds the strength and the internal permission to pursue what the external environment does not offer, does not encourage, and often does not even allow.

4.4 Saudade: my own reflexivity

> *Porque metade de mim é partida*
> *Mas a outra metade é saudade...*
>
> *[Because half of me is departure*
> *But the other half is saudade…]*
> *Oswaldo Montenegro*

Scientific research cannot be neutral, and based on the epistemology that underpins this work, I recognize that my presence as a researcher is not a passive figure, but a constitutive part of the process. Donna Haraway (1988), with her concept of *"situated knowledges"*, reminds us that knowledge is never produced from a totalizing perspective but always from a particular and situated position. The act of investigation is, by its very nature, an exercise in positioning—ethical, social, and cultural. Thus, my research on saudade must necessarily be understood as shaped by my own experiences, affects, and subjectivities.

I see myself as a cisgender woman, Brazilian, migrant, white, middle-class, psychologist, heterosexual, and physically able, and these identities directly impact how I conduct the research and interact with participants. However, as Sara Ahmed (2017) points out, these identities are not static, and it is in the act of conducting research that their implications become visible and reconfigured. The context in which I am situated not only shapes my perceptions but also affects the type of connection I establish with participants.

Understanding this is crucial to avoid turning my experience into a lens that distorts others' narratives.

From this perspective of "*situated knowledge*," I recognize that the act of narrating stories—both mine and those of the participants—involves a constant dialogue between subjectivity and objectivity. Objectivity, far from being an elimination of subjectivities (Haraway, 1988), is achieved by consciously incorporating the different positions of power and knowledge that influence the scientific process. In my case, saudade is a theme that deeply affects me: I have been living abroad for six years, and for those six years, I have been collecting triggering events of saudade. Saudade provokes a sea of psychological and synesthetic reactions in me. Over these six years, I have been discovering and rediscovering what to do when I feel saudade. Being emotionally connected to the subject means that the interactions during the interviews were always mediated by this bond. As Jeanne Favret-Saada (1990) states in her concept of "being affected," fieldwork is not limited to distanced observation or empathy with participants, but involves an openness to being transformed by the affects and intensities that emerge in the process. In this sense, I was not only observing or listening to the participants' stories of saudade but was also constantly interpellated by narratives that resonated with my own migratory experiences.

My condition as an "insider" on this topic, as a migrant, brought me both benefits and challenges. On the one hand, this position facilitated a deep understanding of the cultural and emotional implications that surround the experience of saudade, something that an external researcher might not capture with the same sensitivity. This reinforces the importance of being situated, where the researcher is immersed in the cultural practices they study, creating a direct connection with the researched subjects. Moraes and Quadros (2020) emphasize the importance of a collaborative and artisanal approach to research, where the researcher and the researched mutually build the process. However, the proximity to the subject can also generate emotional tensions. During the interviews, I often found myself deeply moved by the stories, especially when participants narrated precipitating events of saudade that resonated with my own migratory experiences. These moments challenged me to practice active listening, even when my own emotions threatened to take over. I would often be honest with the participants when their narratives

touched upon my own experience, acknowledging how their stories intertwined with mine.

Interestingly, I noticed that when the events described were distant from my personal experience, the listening became more prolonged and careful. This suggests that the greater my distance from the participant's story, the more time I allowed for openness and curiosity toward that narrative. In the following questions, which did not evoke an emotional precipice in me, the relationship became balanced, and the duration of the interviews followed a more homogeneous pattern. This phenomenon illustrates the fluidity and partiality of knowledge, reinforcing the idea that objectivity should be understood as a dynamic process of negotiation between what we know and what we need to learn.

In addition to the emotional tensions, another factor that shaped my research was the demographics of the sample. The predominance of white interviewees is undoubtedly a reflection of my own social circle and the recruitment networks used, which raises important questions about exclusion and representativeness. What is absent from research is as relevant as what is present. The lack of racial diversity among participants is an indication of limitations, especially regarding the inclusion of voices from Black and racialized migrants.

Feminist science (Haraway, 1988) demands that we remain vigilant regarding the absences and exclusions that our practice may generate. Critical reflection on the "place from which I speak"—my privileges and limitations—is not only an ethical necessity but an imperative to expand the reach and depth of the research. If the goal is to understand saudade as a complex and multifaceted phenomenon, research methodologies must align with an approach that recognizes and includes the multiple ways of experiencing migration, especially marginalized experiences. Therefore, by situating my identity and my affects within the context of this research, I aim for a scientific practice that values both subjectivity and analytical rigor. I understand that my condition as an "insider" deeply shapes the way saudade narratives were constructed and interpreted, and I acknowledge that this positioning does not diminish the value of the research, but rather enriches it, bringing to light the tensions, emotions, and intersections that make scientific practice a human and relational construction.

4.5 Conclusion

This study delved deeply into the emotion of *saudade*, in the context of Brazilian migrants, revealing its role in identity formation, cultural retention, and emotional resilience. The research findings underscore that *saudade* is not a mere feeling of loss or longing but a dynamic emotion that actively shapes how individuals walk by their migratory experiences.

One of the most significant insights from this study is the understanding of *saudade* as a bridge between the past and present. It connects individuals to their homeland, not only through memories but also through everyday practices, rituals, and relationships. For many Brazilian migrants, the feeling serves as an emotional anchor, reaffirming their Brazilian identity in the face of cultural and geographical displacement. This emotion is remembered and experienced in a predominantly positive light, despite its inherent mix of pain and comfort. Participants often described *saudade* as both meaningful and valuable, reinforcing their ties to home, family, and their cultural roots. This highlights that *saudade*, while difficult to endure, is seen as an essential part of their identity and existence, aligning with shared cultural values.

This research adds to the ongoing conversation about migration and adjustment by emphasizing how emotions can operate as a form of resistance. In contrast to narratives that prioritize adaptation to the host culture, *saudade* enables migrants to maintain a sense of continuity with their origins. This is especially crucial in a globalized world where xenophobic and nationalist movements are on the rise, reinforcing a logic of suppression of cultural difference. By preserving cultural memories and practices, *saudade* becomes a source of psychological resilience for migrants, offering a space of belonging that does not require physical proximity to the homeland.

The study also revealed limitations that deserve further exploration. One significant limitation is the underrepresentation of Black participants in the sample. As noted, the absence of these voices limits the understanding of how *saudade* might be experienced differently across racial groups. The experience of *saudade* for Black Brazilian migrants could be layered with historical and ongoing experiences of racism, exclusion, and

marginalization, both in Brazil and in the host countries. This gap points to the need for future research that focuses on the intersection of race, migration, and *saudade*, especially in diasporic contexts where issues of race and identity are particularly pronounced.

Another limitation pertains to the lack of information about the participants' migration status, such as whether they had legal or undocumented status in their host countries. This could have significant implications for their experiences of *saudade* and their overall emotional and psychological well-being. Future studies could benefit from incorporating this data to examine how the legal status of migrants interacts with their emotional experiences and identity negotiation processes.

In terms of practical implications, this study highlights the importance of developing a sensitive understanding of the emotional idiosyncrasies of each culture, moving away from a "one-size-fits-all" approach. While *saudade* is a central aspect of the Brazilian migratory experience, it exemplifies the broader need to recognize that each culture possesses a unique constellation of emotions and emotional responses that cannot simply be fitted into standardized clinical models. Instead of attempting to integrate migrants' emotional experiences into a Western mental health framework, it is crucial to acknowledge the diversity of emotional landscapes and allow feelings to be explored in ways that are culturally specific. This approach requires a practice of active listening that is sensitive to how different cultures navigate emotions, avoiding the reduction of complex experiences to a singular, generalized lens. By doing so, professionals and researchers can offer more inclusive and effective interventions that respect and honor the subjectivity of migrants, ultimately fostering a deeper sense of well-being that is more closely aligned with their lived experiences.

Based on the data already collected, several new analytical directions can be explored to further deepen the findings of this research. First, conducting additional co-occurrence analysis by creating more comprehensive combinations of various variables, such as age, time of migration, gender, and emotional state, could help identify more complex patterns in the experience of *saudade*. Another valuable approach would be to analyze the affective state scores, focusing specifically on participants for whom *saudade* is experienced more negatively than positively. This would allow for a more detailed qualitative analysis of these individuals' interviews to better understand the factors that

intensify emotional distress. Furthermore, an in-depth exploration of the qualitative aspects of the interviews could be carried out by selecting a specific demographic category, such as participants from a particular continent, gender, or length of residence abroad.

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