

RESEARCHING HOME AND MIGRATION

QUESTIONS, METHODS, PROSPECTS

An international workshop within the ERC HOMInG Project
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University of Trento, Dpt. Sociology
5–6 June, 2017

Home, as a social setting, experience, or category, has raised increasing attention in a number of research domains, including migration and its consequences in and across societies. While several case studies have been done around this topic, systematic and comparative research still lags behind. Our workshop aims to address this gap by collecting methodological and substantive contributions, first, on the relevance of a home lens in migration/refugee studies, and beyond; second, on the ways in which extended mobility affects the material and affective bases of home – possibly resulting in a protracted lack of it, or in an ongoing search for it. Gender, class, legal status, ethnicity, life course position etc. are also key variables in the process. An apparently mundane and intimate topic, such home, emerges thus as a meaningful public, political and practical question.

PROGRAM

MONDAY 5 JUNE

9:00 - 9:15 - OPENING SESSION

Giuseppe Sciortino (University of Trento), Paolo Boccagni (University of Trento)

9:15-10:45 - **KEYNOTE 1**

Reconceptualizing Immigration as a Home-making Process: The Latinos in South Los Angeles Research Projects, by Pierrette Hondagneu-Sotelo (University of Southern California)

Chair: Francesca Decimo (University of Trento)

10:45-11:00 - *Coffee break*

11:00-12:30 - **PARALLEL SESSION A**

Session A.1 – Methods

Chair: Alejandro Miranda (University of Trento)

- **New methods to research home and belonging for transnational youth. Bridging the divide between arts and social sciences**, Elisabetta Zontini (University of Nottingham), Tracey Reynolds (University of Greenwich).
- **Finding homes beyond houses: An exploration of methodology in researching migrant experiences of home at the city-level**, Shannon Damery (Université de Liège).
- **Home-ing or the having/ doing of home: key findings from and reflections on a multi-sited ethnography of the making of home**, Caroline Blunt (UCLan).
- **Migration & me: an autoethnographic exploration of being British in Australia**, Sian Gouldstone (Goldsmiths College).

Session A.2 – Materiality

Chair: Sara Bonfanti (University of Trento)

- **Two flags on the chimney, or the double meaning of home in Belgium. On the exploration of thresholds in a context of superdiversity**, Els De Vos (University of Antwerp), Dirk Geldof (University of Antwerp).

- **Just What Is It That Makes Today's Homes So Different, So Appealing? Materializations of Home and Belonging among Muslims in the Netherlands**, Nathal Dessing (Leiden University).
- **Links & locations: Tracing the Materiality of Migratory Households in Hamburg**, Friedemann Neumann (Goethe University Frankfurt).
- **Material cultures, migrations, and identities: Researching home of Russian migrants communities in the UK**, Anna Pechurina (Leeds Beckett University).

12:30-13:30 - *Lunch*

13:30-15:00 - **PARALLEL SESSION B**

Session B.1 – Home as Mobile and Contingent

Chair: Aurora Massa (University of Trento)

- **Dynamic processes of dwelling: A mobility-centered perspective on home**, Lauren Wagner (Maastricht University), Simone Frangella.
- **Home, mobility and the city for Vietnamese migrants in London**, Annabelle Wilkins (University of Southampton).
- **Making home among young Romanian migrants in France and Italy**, Beatrice Scutaru (University of Padua).
- **Homes on the Move: The Mobilities and Homes of Transnational Artist Diasporas from the Baltic States**, Emma Duester (Goldsmiths University of London).

Session B.2 – Mechanisms of in/exclusion

Chair: Alejandro Miranda (University of Trento)

- **Home-making and the Romani minority: Implications for housing policies**, Silvia Cittadini (Scuola Superiore Sant'Anna, Pisa).
- **Capturing 'Home' at the Urban Periphery: Forging relationships through tenant engagement for the disengaged in a south Wales' housing association**, Thomas Lambourne (University of South Wales).
- **Feeling at Home. Muslim Meskhetians in the USA**, Ekaterine Pirtskhalava (Ivane Javakishvili Tbilisi State University).
- **On the way home. Precarious housing, evictions and practices of resistance**, Lucia Pissard (Ciac Onlus)

15:00-16:30 - **PARALLEL SESSION C**

Session C.1 – Family homes and intimacy

Chair: Sara Bonfanti (University of Trento)

- **Transnational Queer Homes: Understandings and Practices of Home**, Juan Anzola (University of

Nottingham).

- **“Transportable” Homes? Home Making Practices and Feeling-at-Home for Mobile Families in Switzerland and Beyond**, Flavia Cangià, Déborah Levitan, Tania Zittoun (University of Neuchâtel).
- **“My Home is in Ghana and in Calabria” What *intelligration* means**, Anna DiGiusto (Italian Society of Historian Women).

Session C.2 – Homing and displacement

Chair: Aurora Massa (University of Trento)

- **The politics of food and hospitality: how Syrian refugees in Belgium create a home in a hostile environment**, Robin Vandevordt (University of Antwerp).
- **Narratives of life and perception of 'home' for internally displaced persons from Kosovo and Metohija in collective centers in Belgrade**, Danijela Djordjevic (University of Belgrade).
- **Refugee Architectures: The Case of Hamburg**, Maja Momic (HafenCity University Hamburg).
- **The Displaced Home: fragmentary narratives and multi temporal experiences of displacement**, Tamara West (University of Manchester)

16:30-16:45 - *Coffee break*

16:45-18:30 – HOMING MEETS CRITICS

- **Home hunting among South Asians in Europe: the (in)conspicuousness of migrant Settlements**, Sara Bonfanti (University of Trento)
- **Putting homing in perspective. The Home/Non-Home continuum among Eritrean refugees in transit in Ethiopia**, Aurora Massa (University of Trento)
- **In and through practice: A strategy to examine the home-migration nexus**, Alejandro Miranda (University of Trento)

Chair: Cathrine Brun (Oxford Brookes University)

TUESDAY 6 JUNE

9:15-10:45 - **KEYNOTE 2**

Keynote 2: Mobility, informality and the material: conceiving home in unending displacement, by Cathrine Brun (Oxford Brookes University)

Chair: Giuseppe Sciortino (University of Trento)

10:45-11:00 - *Coffee break*

11:00-12:30 - **PARALLEL SESSION D**

Session D.1 – Home and forms of belonging

- **Everyday stories of home: Why citizenship matters**, Elin M. Doeland, Marta Bivand Erdal, Ebba Tellander (Peace Research Institute Oslo).
- **Is Agriculture a Catalyst of Citizenship in Okayama?**, Haruna M. Fukui (Okayama University).
- **Building home in everyday and faraway places: the experiences of children at school**, Giulia Storato (University of Padua)

Session D.2 – Livability

Chair: Alejandro Miranda (University of Trento)

- **Home and Happiness among Legal and Unauthorized Migrants in Metropolitan Boston and Los Angeles**, Enrico A. Marcelli (San Diego State University).
- **Migrant labourers and House: The issue of ‘livability’**, Prashant Bansode (Gokhale Institute of Politics and Economics).
- **Pathways towards Institutional Care Home: Housing mobility of Older Adults living in Institutional Care Homes in Kerala, India**, Nikhil P.N (University of Groningen).
- **Searching for home outside countries of origin: Changing immigration and housing in Japan**, Hirohisa Takenoshita (Sophia University, Japan).

12:30-13:30 – *Lunch*

13:30-15:00 - **PARALLEL SESSION E**

Session E.1 – Communal spaces

Chair: Aurora Massa (University of Trento)

- **Mobilizing, negotiating and building a common sense of “home” in a multicultural neighbourhood: the project of Via Padova 36**, Roberta Marzorati (Universidad Bernardo O'Higgins), Michela Sempredon (Università IUAV di Venezia).
- **Urban Home-Making And Difference: Towards A Progressive Sense Of Home In A Multicultural Condominium**, Adriano Cancellieri (University Iuav of Venice).
- **‘Home is in Bulgaria, not yet, not yet [here]’: Helping to make a place feel like home through participatory action research in North East Scotland**, Claire Needler (Swansea University), Rebecca Kay (University of Glasgow).

Session E.2 – Home for emigrants

Chair: Sara Bonfanti (University of Trento)

- **A place for newcomers? Inquiring arrival processes in the city of Brussels**, Chiara Basile (Politecnico di Torino, Vrije Universiteit Brussel).
- **A chi appartieni? - human mobility and mobile belongings**, Irene Pellegrini (University of Geneva).
- **Somewhere to go home to? Brazilian émigrés and the dynamics of *saudades***, Miriam Adelman (Universidade Federal do Paraná).

15:00-16:30 - PARALLEL SESSION F

Session F.1 – Feeling at home

Chair: Sara Bonfanti (University of Trento)

- **Home-making practices and “feeling at home” in parenthetical displacement: Swedish physicians working and dwelling in Western and postcolonial contexts**, Katarzyna Wolanik Boström (Umea University), Magnus Öhlander (Stockholm University).
- **“I never feel at home”: au pairs in the UK and the home/work dichotomy**, Nicky Busch (Birkbeck University of London).
- **My ESOL class is my home**, Silvia Perin (Birkbeck University of London).

Session F.2 – Home here and there

Chair: Alejandro Miranda (University of Trento)

- **Reconstructing home(s). Mental maps in researching migrants’ place attachment**, Agnieszka Trąbka (Jagiellonian University).
- **Home-ownership as an investment in the country of origin: perspectives from the urban background**, Anna Perraudin (CNRS).
- **Where I live and where my roots are: Everyday life of Peruvian dual citizens**, Stefania Yapo (Trento University).

HOMING: THE HOME-MIGRATION NEXUS

HOME AS A WINDOW ON MIGRANT BELONGING, INTEGRATION AND CIRCULATION



homing.soc.unitn.it

16:30-16:45 - *Coffee break*

16:45-17:30 – **WHAT NEXT?**

Pierrette Hondagneu-Sotelo (University of Southern California)

Cathrine Brun (Oxford Brookes University)

Giuseppe Sciortino (University of Trento)

Paolo Boccagni (University of Trento)

LIST OF ABSTRACTS

KEY-NOTES

BRUN CATHRINE, Oxford Brookes University

Mobility, informality and the material: conceiving home in unending displacement

Home and mobility have become powerful and extensive research themes in social sciences, with a large potential to influence policy and advance our thinking on what movement may mean at different scales. In this talk I explore what the concept and idea of ‘home’ can do and what it cannot do. I provide a critical reflection on home based in feminist and postmodern research and suggest that this critique may be helpful for further academic research on home and mobility. Based on my research into protracted refugee situations in the Middle East and long term internal displacement in Georgia and Sri Lanka, I focus on material dimensions of home and ownership, stability and security of tenure for refugees and migrants in urban areas, in partial counterpoint to much recent discussion on the subjective and affective dimensions of home and mobility. I juxtapose different discourses that bring together the role of informality, urbanisation and mobility to consider to what extent concepts and ideas of home can be useful for our understanding of what can be done to find solutions to long term displacement.

HONDAGNEU-SOTELO PIERRETTE, University of Southern California

Reconceptualizing Immigration as a Home-making Process: The Latinos in South Los Angeles Research Projects

There is no grand theory of immigration, but in American sociology, three paradigms have prevailed: assimilation, transnationalism and racialization/criminalization. Each one has its own merit, yet misses important dynamics. In this lecture, I will present empirical findings from a study of Latinos in South Los Angeles to help build a new framework of immigration as a home-making process. The Latinos in South LA study (LiSLA) is a team research project that includes 100 in-depth interviews with first and second-generation Latina/o immigrants, 19 interviews with civic leaders, as well as Census and demographic mapping of Watts, Vermont Square and the historic South Central Avenue neighborhoods. The presentation focuses attention on the significance of race, anti-Black racism, and generational differences among Latina/o immigrants in the immigrant-homemaking process, and suggests several concepts that highlight the significance of place and race in immigrant homemaking.

PANELS

ADELMAN MIRIAM, Federal University of Paraná (*E2*)

Somewhere to go home to? Brazilian émigrés and the dynamics of saudades

According to Maxine Margolis, key scholar on the Brazilian diaspora, the wave of Brazilian emigration beginning in the mid -1980s and early 1990s included a large population of working people leaving their country with plans to return. ‘Push’ factors were largely economic ones, as were the ‘pull factors’ of better opportunities in the industrialized nations

of North America, Europe and Japan. They dreamt of accumulating abroad the financial resources that would enable them a fresh start or a better niche in the labor market in their home country (Margolis 2013). Based on my own research, done in two different moments and contexts (Brazilian women living in Barcelona, 2009-2010; Brazilian men working with racehorses in England, 2016), I examine the ways in which my informants express their ties to their homeland. While those I spoke to on both occasions had left their country voluntarily, their desires to remain in the host country varied greatly, in virtue of a range of experiential and existential factors; gender, class, race were elements that factored into the equation in both surprising and predictable ways. In this paper, my reflections on the meaning of 'home' and 'world' to the Brazilian émigré women and men I spoke to are also informed by literature on gender and migration, and by post-colonial and cultural studies perspectives on how (im)migrants participate in the construction of new meanings of self and community.

ANZOLA JUAN, University of Nottingham (A2)

Transnational Queer Homes: Understandings and Practices of Home

This paper is part of a PhD research project looking at the ways in which transnational same-sex couples construe and experience migration, intimacy and home. A total of 13 couples participated (6 male and 5 female), and a variety of ethnographic techniques were adopted during fieldwork, including narrative interviews, participant observation, and the construction of narratives around material culture at the participants' home(s). I will discuss the different ways in which these couples construe and perform home. In doing so, I aim to illustrate the manifest differences and variations between 'imagining' home and 'practising' it. Central to this analysis will be the exploration of the contentious relationship between non-heterosexuality and concepts like home and domesticity. Likewise, I will indicate how transnational migration and mobility, in general, have impacted on the way these gay and lesbian couples idealise and experience home. Hence, I will initially focus on some of the definitions and meanings that participants attributed to 'home': home as a safe (queer) space, home as a site of dwelling and coupled-intimacy, or home as a site where one feels politically recognised by the local community. After that, I will refer to the participants' actual experiences and practices of home – how they attempt to materialise their idea of home by buying 'stuff', decorating, performing domesticity, and even preparing and eating particular foods, for example. The narratives around material culture at the couples' homes will be particularly useful here to reflect on the importance of materiality ('stuff', decorations and food) in transnational fields, and its role in signifying, reshaping and reproducing constructs and 'doings' around home and family.

BANSODE PRASHANT GOKHALE, Institute of Politics and Economics (D2)

Migrant labourers and House: The issue of 'livability'

There is certainly a difference between 'home' and 'house' and especially in international migration the issue of 'home' becomes extremely important. But in internal migration though the issue of 'home' i.e. belongingness is not in question or overarching but the living arrangements i.e. house. The 'house' is a temporal issue for the migrants but what is important is that whether it is 'livable'. If it is un-livable then, why they compromise on it? The migrants face vulnerabilities of living at source and therefore they migrate for earning livelihood but at destination sites the temporal 'house' is a precarious site of 'living'. From the perspective of labour especially in seasonal or circular migration it becomes the responsibility of the employer to provide decent living conditions—i.e. 'house' and the provisions for it. The present paper deals with the issues raised above. The paper is outcome of the study conducted by researcher on 'seasonal migrants and quality of life at destination and source'. The study was conducted at 12 factory sites with a

sample of 1689 households. A questionnaire schedule was designed to collect the data on quality of life and the researcher has noted important observations while at the field. The research points out that the 'house' at destination sites is non-livable and unsuitable for human living. Despite there is legal provision to provide suitable living arrangements to migrant labourers but the employers just provides bamboo sticks and ropes to construct huts called as kopee. When asked to migrant women that why do you compromise on living condition at destination site she replied 'we come to live here'.

BASILE CHIARA, Politecnico di Torino, Vrije Universiteit Brussel (E2)

A place for newcomers? Inquiring arrival processes in the city of Brussels

This contribution investigates how newcomer subjectivities are (re)constructed in the process of settling (physically and affectively) in a new city, by scrutinising the spatial, temporal and power configurations that emerge in the urban places within which arrival is enacted and negotiated. By building on theoretical stances that make a plea for relational and grounded approaches (Desmond, 2014; Glaeser, 2005; Lancione, 2016) to the manifoldness and complexity of urban social reality, the paper argues in favour of focussing on the unfolding affective interactions among subjects and contexts, so as to grasp the embodied and situated features of newcomers' place apprenticeship as well as the differential functioning of the local arrival machinery. The paper presents the empirical outcomes of a field enquiry based in the "cosmopolite" Brussels, carried on with migrants with very diverse mobility trajectories - forced movers, such as asylum seekers and free movers, such as expats (Favell, 2008). Through ethnographic attention to practices of arrival and through in-depth interviews about their strategies of emplacement, the aim is to investigate newcomers' lived experiences of how human and non-human affective resources and constraints are found, made and reassembled to produce a sense of home in the new city. It gains on the concept of attunement understood «not only as being with, but being with in a similar way» (Ahmed, 2014, p.16), to look for those provisional mechanisms inducing affinity (Haraway, 1991, p. 157) in the arrival context, claiming that those can work out as a processual way to navigate the local contingencies that work beyond - and eventually more affirmatively - than the normative «logic of appropriation, incorporation, and taxonomic identification» (ibidem). Thus, promoting an epistemological disruption of social and geographical determinism of migrants' categorisations by pursuing a grounded practical knowledge of arrival processes, the contribution sheds light on the multiple operating mechanisms - and on their unequal functioning - that configure the processual dynamics between newcomers and their place of settlement.

BLUNT CAROLINE, UNIlan (A1)

Home-ing or the having/ doing of home: key findings from and reflections on a multi-sited ethnography of the making of home

Whether in terms of the making of domestic homes, 'home' evoked vis-à-vis national belonging, elective home-making of cosmopolitans or hopeful and/ or desperate upheavals of home experienced by low skilled migrants and refugees, issues of home seem to have endured and become more pressing. Seen as enduring, home's appeal, visibility and urgency amidst or despite globalisation has been met with alarm and derision in some scholarship, revealing recourse to a naturalised ideology or ontology of 'home'; home as defined by closure and stasis. In this paper I reflect on the inspiration for a year-long multi-sited ethnography of the making of home, namely the daily life of a Kosovan family living in the South East of England as they sought to find and live somewhere. It was the difficulties they experienced, practically and affectively, in finding a place to live and a sense of hard-won achievement but also ongoing labours involved in doing so, that prompted an interest in home-making. One of twelve sites studied, the multi-sited

ethnographic methodology is outlined, highlighting the value of ‘perspicuous contrast’ to an understanding of home. Challenges of this methodology are critically reflected upon. That home was found to be constituted by stasis and change, having and doing characterised as home-ing is discussed in relation to more recent research which has focused on the de-naturalised home and processes of home making.

BONFANTI SARA, University of Trento (*HOMING MEETS CRITICS*)

Home hunting among South Asians in Europe: the (in)conspicuousness of migrant settlements

Based on the premise that home, a vernacular idea in practice, is a daily-lived experience of locality (Brah 1996), this presentation sets forth an incipient ethnographic design within the HOMInG project. “What makes some (ethnicized) migrant homes more or less visible in the landscape of European cities? Is such (un)conspicuousness a marker of relative homing, thus of place appropriation underscoring belonging and social integration for minority groups? To what extent might locals and migrants sustain homemaking practices in public and private oblivious to each other, in open confrontation or through mutual interaction?”

I plan to conduct fieldwork with a subset of South Asians in Western Europe, ‘modernly diasporic’ (Brown 2006) labor migrants with peculiar gender patterns (Kofman & Raghuram 2015). My reference groups will include Indo-Pakistani communities resettled in four European countries: Italy, the UK, the Netherlands and Spain. Considering these immigrant emplacements in metropolitan and mid-size urban milieus, I will explore different Indo-Pakistani migration trends, spanning times of arrival and length of stay, mobility reasons and household reconfiguration, local accommodation and future orientations. I will focus on three dimensions of domestic space: neighborhoods, private homes, and virtual homemaking, all being highly networked and imbued with symbolic meanings (Blunt & Dowling 2006). My ethnographic methods will comprise participant observation in local neighborhoods (with a concern for ‘communal homes’ such as places of worship), qualitative interviews (with civic and faith leaders), participatory social mapping and photo-voice. Benefiting from my previous research on Italo-Punjabi family homes, this study will confront the enacted national and religious rift between Indians and Pakistanis and the EU cross-country comparison of these groups’ accommodation vis-à-vis local ‘native’ residents. Analytically, I intend to apply a significant intersectional view, seeing what gender and age divides operate within and across migrant and native EU homes, linking life-course dynamics with multiple social boundaries (Yuval-Davis 2012) and accounting for a super-diverse ‘politics of home’ (Duyvendak 2011).

BOSTRÖM KATARZYNA WOLANIK, Umea University; **ÖHLANDER MAGNUS**, Stockholm University (*FI*)

Home-making practices and “feeling at home” in parenthetic displacement: Swedish physicians working and dwelling in Western and postcolonial contexts

The paper, based on two qualitative case studies of Swedish physicians working abroad, discusses the informants’ experiences of temporal dwelling in other countries as “parenthetic displacement”, which influenced both material practices and emotional aspects of home-making, including gender roles in the family, perceptions of the body and (not) feeling “at home” in a different culture. With 31 in-depth, narrative interviews with Swedish physicians as a point of departure, we discuss two case studies: 1. Physicians working for international help organizations (MSF/Doctors Without Borders, the Red Cross etc.) temporarily dwelling outside the Western context and 2. Physicians going to other Western clinics and research centers. In the interviews, the “parenthetic displacement” (planned and temporal) had a big impact on the practices of home-making. As the stay abroad was supposed to be “parenthetic” in the doctor’s and his/her family’s life course, a more traditional gender roles or practices of parenthood were seen as justifiable.

Dwelling in a politically, economically, culturally etc. different context was sometimes disturbing and eye-opening; especially in postcolonial contexts, where the Swedish doctors working for help organizations were (unwillingly) treated as “white” and more privileged subjects. Some expressed embarrassment at being regarded with undue respect, confined to hotels or finer (guarded) houses/apartments with a local housekeeper, which made it hard to feel at home in the local setting. Other doctors had dwelled in very simple circumstances e.g. in catastrophe areas. Some also felt perfectly “at home” there, forming strong affective bonds towards people and places, and found coming “home” to their high-standard Swedish lives troublesome. In the interviews, home-making in the parenthesis of displacement was always a source of reflexive learning about both global power relations and the self.

BUSCH NICKY, Birbeck University of London (*FI*)

“I never feel at home”: au pairs in the UK and the home/work dichotomy

Au pairs are an important source of childcare and domestic labour in the UK. A key aspect of au pair arrangements has involved ‘living in’, meaning the provision of accommodation, food and ‘pocket money’ in exchange for childcare and housework. This paper examines the ways in which ‘living in’ as an au pair has been differently constructed by au pair hosts, by au pair agencies and by au pairs themselves. I argue that the provision of accommodation, food and additional ‘extras’ is frequently discussed by au pair hosts – and by agencies – as a ‘perk’ that justifies what are often long hours of child care and domestic work for very low wages. For many au pairs, though, living in is not experienced as a ‘benefit in kind’, but as a penalty associated with this form of work. I argue that au pairs who have discussed ‘living in’ as a downside of au pairing do so because it has meant that their home is also effectively their place of work, and this has often resulted in being on call 24 hours a day, never being able to ‘be themselves’ in their home and having little control over important aspects of life such as diet, sleep, bathing habits etc. The paper draws on empirical research conducted at Birkbeck by Dr Nicky Busch and Dr Rosie Cox into the operation of the au pair scheme in the UK. It draws on analysis of 1,000 advertisements placed by employers and prospective employers of au pairs on the website gumtree.com, interviews with au pair hosts, with representatives of the British Au Pair Agencies Association and with au pairs.

CANCELLIERI ADRIANO, University Iuav of Venice (*FI*)

Urban home-making and difference: towards a progressive sense of home in a multicultural condominium

Following the rhetoric of globalisation and hyper-mobility, the ideas of placelessness and detachment from place seem to be the essential features of contemporary cities. This conceals the human necessity to constantly create new senses of home and new home-making practices. Starting from ethnographic research in a multicultural condominium (called Hotel House) in Italy the paper intends to address the main issues related to the growing presence of international migrants in

contemporary cities adopting a home-making approach. The home is considered not as an essence (to be defended or overcome) but as a fundamental plural and conflictual field of action that can support social exclusion but can also open new interconnections and possibilities of peoples’ and city’s empowerment. The case study of this multicultural high-rise is a clear example of how home-searching is a basic trait of human nature. Migrants produce ‘home’ both by imbuing domestic spaces with their own memory and meaning and by creating public and collective spaces characterised by ‘homely relations’, whereby they produce material and symbolic resources. The case study reveals the importance of having a part of the world where what you do has some effect and some weight (Jackson 1995). This is particularly relevant for populations, like migrants, whose ‘spatial rights’ (Cancellieri 2014) are usually denied and

considered ‘out of place’ (Cresswell 1996). This characteristic of ‘home-making’ puts the reflections about ‘home’ at the centre of the emotional and affective turn that have characterised humanities and social sciences since the mid-1990s (Thrift 2004; Davidson et al. 2005; Smith et al. 2009). The paper also reveals the ‘dark side of home’, because the social density of the home-making practices also favours strong forms of social control, particularly relevant for women and young people. In conclusion, the paper invites scholars to go beyond the celebration of mobility and nomadism against a bounded and regressive conception of ‘home’ (Massey 2003, 2005) for conducting research on the ambivalence and struggles related to home-making practices as a fundamental anthropological field. In contemporary cities, increasingly characterised by difference and diversity, the paper, in particular, suggests the need to do research on ‘progressive’ home-making practices that can play a role in empowering and interconnecting new and plural identities of people and cities (Massey 1994).

CANGIÀ FLAVIA, LEVITAN DÉBORAH, ZITTOUN TANIA, University of Neuchâtel (C1)

“Transportable” Homes? Home Making Practices and Feeling-at-Home for Mobile Families in Switzerland and Beyond

The international mobility of professionals represents an important component of current migratory flows. Some of these people, as a result of their career prospect, change country of residence very often with their families. The present study explores the home-making practices and narratives on what constitutes “home” for these families in repeated mobility. We define “home” through a socio-cultural psychological perspective, which views “home” as a spatial and symbolic process through which individuals make sense and experience the surrounding world, relate emotionally to others, and self-identify across space and time. We draw upon our ongoing qualitative research conducted with twenty-five mobile families who move repeatedly across different countries, and temporarily live in Switzerland. In particular, we use a combination of methods, including in-depth narrative interviews (mostly individually, two in couple and three with children), observation in these people’s houses, an online questionnaire on their migratory trajectories, and visual methods (use of photos, Google maps). Our research shows how the making of and feeling at “home” represents complex symbolic dynamics, which in the case of these families take place against a backdrop of repeated moves, and are negotiated, across time and space, within the family and among various overlapping proximal and distal spheres of experience.

CITTADINI SILVIA, Scuola Superiore Sant’Anna (B2)

Home-making and the Romani minority: Implications for housing policies

Home is a critical concept for the Romani minority. In the absence of a homeland to identify with, and living within a European context that still hesitates to fully consider it as part of the European culture and citizenship, the security of feeling like home is an unattainable or unstable comfort for many Romani individuals. Within this context, the house plays an important role, for its relevance in home-making processes and for its importance in the inclusion and empowerment of this minority. This article aims to investigate the relation between the home and the house and its implications for the Romani community. Departing from the concepts of home-making and “home as a critical value” and using the work of Pierre Bourdieu on habitus and housing, I argue the necessity of further recognising the role of culture in the design of the physical space of the house to facilitate home-making processes to Romani individuals. In this framework, the article critically analyses the discourses of the EU documents on housing and on the socioeconomic inclusion of the Romani community in order to assess whether the planned policies allow homemaking to the members of this minority. The hypothesis is that European institutions promote a naturalized idea of the house and do not

acknowledge enough the relevance of home-making in this context. The consequence is that, by promoting a fix idea of the house, home-making is most of the time prevented to Roma and in some cases even hindered.

DAMERY SHANNON, Université de Liège (A1)

Finding homes beyond houses: An exploration of methodology in researching migrant experiences of home at the city-level

This paper discusses the methodology used in a PhD project on young migrants' experiences of home, and highlights the methods that were most effective in revealing the ways in which they created homes in the city of Brussels. There is a movement in the social sciences to reevaluate notions of home and homelessness (Cieraad 2010, Blunt 2005, etc.), and this is particularly urgent in the case of migrant incorporation and homemaking. Now that the concept of home includes places, processes, and experiences that exist beyond the walls of a 'house,' it is necessary that the methods used to investigate this concept match the dynamic reality of what home may be. To gather the ethnographic data for this project, I spent time with participants in occupied buildings, group housing, and occasionally in private residences. It became clear that these places did not always satisfy people's need for home and belonging, and so I also met participants in the locations that did. I used a mix of semi-structured interviews and participant observation as I joined participants in art and language classes, performed with them in a music group, participated in protests, and spent time 'hanging out' with them on the street and in cafes. The necessity of 'following' participants to various destinations where they made themselves at home supported the argument that there are numerous homes in people's lives, and it is this investigation that the paper examines.

DE VOS ELS, GELDOLF DIRK, University of Antwerp (A2)

Two flags on the chimney, or the double meaning of home in Belgium. On the exploration of thresholds in a context of superdiversity

In the Belgian home culture, there is a clear distinction between frontstage and more back stage areas of the home, eg. the spaces intended to receive visitors and to represent the respectfulness of the family versus the more private spaces that remain 'hidden' to the eye of the visitor (De Vos, 2012). Although the thresholds are in constant negotiation and change over time, they are still structuring the home in a specific, recognizable way. However, nowadays we evolve towards a superdiverse society (Vertovec, 2007; Geldof, 2016). What happens when immigrants with different backgrounds and home cultures, now inhabit Belgian homes? How do they negotiate between the thresholds inscribed in their guest country, versus the ones in their home country? According to Paolo Boccagni and Andrea Mubi Brighenti (2015) so far little structuring research is done to reveal theoretical frameworks about these homing processes, although a lot of case studies exist on how immigrants settle in their home country and create a home. They argue that the concept of thresholds is useful, as it structures the transition from the urban experience of immigrants and their private space of the home. In this paper, we argue that thresholds are also conceptually structuring the interiors. They indicate the frontiers between the front stage and backstage spaces of the home. Based on 5 case-studies of newcomers in Antwerp, the main cities of Belgian Flanders, and some 30 cases of migrants homes in Belgium conducted by ILIV, this paper explores the installation of thresholds in the home of migrants and newcomers in Belgium.

DESSING NATHAL M., Leiden University (A2)

Just What Is It That Makes Today's Homes So Different, So Appealing? Materializations of Home and

Belonging among Muslims in the Netherlands

In this paper I use Richard Hamilton's collage of 1956, *What Is It That Makes Today's Homes So Different, So Appealing?*, as a playful starting point for a discussion of how Muslims in the Netherlands materialize home and belonging through their bodies, through things and through practices. Hamilton's popart collage visualizes the mass-produced plenty of American culture of that time: a living space with all kind of popular objects of desire, from a vacuum cleaner, a television, and a tape recorder to the idealized bodies of a muscular man and a naked woman on the sofa. In a similar way, I will make the transient and yearning aspect of home and belonging visible by focusing on one or two of the following three practices: cooking and cleaning, social engagement, and lifecycle rituals. On the basis of these examples, I will argue that homemaking and belonging are processual and relational by nature and that home is multi-placed. The paper will be based on fieldwork.

DI GIUSTO ANNA, Italian Society of Historian Women (C1)

"My Home is in Ghana and in Calabria". What intelligration means

Alassan is a 27-year old boy from Ghana, arrived in Italy in 2011. After shifting from one location to another (Libya, Sicily, Apulia), as a refugee Alassan settled and worked on a farm in Petillia Policastro (Crotone). The Italian family "unofficially" adopted him thus offering job security, family reunification, and endless future opportunities. The transformation of his idea of "family" and "home" is the focus of my case study. My research attempts to answer the following: What were the impact on the family in Ghana, the impact of the "adoptive" Italian family, and the shifts that have taken place for Alassan? Further, what are his new life perspectives? Is this "adoption" process a partial answer to the critical immigration issues in Italy and Europe today? This is a successful attempt to naturalize globalization, starting from the ancestral predisposition to the reception that people of the South of Italy have inherited from archetypal Greek ancestors and Basilian monasticism (Aria 2008). This phenomenon is now called intelligration: if integration and melting pot are hinged on an economic-centric subjectivity, based on the contractual relationship and focused on cultural assimilation in separated spaces; intelligration means that the other is invited to be part of a fabric which must be recovered (Ricca 2010). Alassan is called to translate himself into physical and symbolic spaces of the country landing (Sedda 2003). This research uses ethnographic data and other studies, as well as field research from Calabria (2011-15), to understand his plight.

DJORDJEVIC DANIJELA, University of Belgrade (C2)

Narratives of life and perception of 'home' for internally displaced persons from Kosovo and Metohija in collective centers in Belgrade

The conflict, which began in 1998 in Kosovo between Serbian security forces and Kosovar Albanian forces reached its culmination with NATO bombing of Yugoslavia in 1999. It caused a wave of migration of the non-Albanian population from Kosovo. The biggest share of expelled persons today in Serbia are ethnic Serbs, who are legally defined as IDPs. Thus, with such legal position they do not have refugee status and related refugee rights. Ethnic Serbs who still live in informal collective centers in Belgrade are the target group of the research. Informal status of the centers refers to the fact that those spaces do not have owners or do not have any legal agreement with Serbia's official institutions. Therefore, those people are excluded from the republican regulations and are left to themselves. The subject of the anthropologically rooted work focuses on the social and cultural perception of 'home' by the aforementioned group. Narrative structure of life stories collected through the on-field interviews is used as research method. The purpose was to problematize narrow definition of 'home' as a purely materialized residential building used by the Serbian

Government in defining migrant return policy. The research gives a broader view to the term, which includes the human and physical environment, as well as the political, economic and security situation. Therefore, through narratives of life by the displaced, it strives to show that ‘home’ has its own trends and changes entirely dependent on the context and on the meanings people attach to it.

DOELAND ELIN MARTINE, TELLANDER EBBA, BIVAND ERDAL MARTA, Peace Research Institute Oslo
(DI)

We explore intersections of home, belonging and formal citizenship status, drawing on 41 semi-structured interviews from Oslo, Norway. Through analyses of everyday stories of home, we trace how, when and why formal citizenship status matters for people’s sense of belonging, for feeling at home. Our innovative methodological approach involved recruiting based on citizenship status: i) citizens who always held Norwegian citizenship; ii) naturalized Norwegian citizens; iii) dual citizens; and iv) non-citizens who would qualify to naturalise. In interviews we used a passport as a tool to discuss experiencing citizenship. Across categories, we interviewed a diverse group, with and without immigrant backgrounds. We find a duality in how experiences of citizenship are articulated in relation to feeling at home, especially linked to whether feelings of home are precarious, or not. On the one hand, citizenship may be a mundane, taken-for-granted backdrop, relatively invisible in everyday stories of home. On the other hand, citizenship is the guarantee of safety, of having a place to belong, as a visible and explicit part of stories of home. This duality cuts across our citizenship categories, revealing everyday stories of home which provide nuance to the commonsensical notion that ‘identity cannot be legislated’ (Joppke 2008). We find that citizenship – and the passport document itself – matter for people’s sense of safety and recognition. Our findings demonstrate how, when and why citizenship matters for belonging and feeling at home, in ways that both align and contrast with assumptions in the contemporary civic turn in citizenship legislation in Europe.

DUESTER EMMA, Goldsmiths University of London (BI)

Homes on the Move: The Mobilities and Homes of Transnational Artist Diasporas from the Baltic States

Visual artists from Lithuania, Latvia and Estonia are scattered across the European Union (EU). Their transnational ties are multi-cross-cultural rather than only connecting between ‘home’ and ‘host’ countries. They are distinct from ethnic diasporas, as it is their art that holds them together rather than their nationality – it is about what they all ‘do’ in common. The main argument is that the notion of home can be complicated further, through using artists as an example of a transnational diaspora, as the meaning of home for them is about practice and social relations that span across the EU, and shows how the notion of home is not only homeland or about connecting based on ethnicity. Artist mobilities, and their subsequent placing of multiple homes and spatial conceptions of the meaning of home, are in contrast to traditional migration that is seen as going from A to B. Artists from Lithuania, Latvia and Estonia are crisscrossing the EU, having multi-directional routes and multi-cross-cultural connections. This has a direct effect on how and where they place homes as well as how they understand the meaning of home, which becomes something that is spatial and associated with their practice and the networks of people they form. In a multi-sited ethnographic study across Tallinn, Riga and Vilnius as well as other EU cities, this PhD research used a mixed methodology in order to create a multi-sited approach for studying travelling populations. This research used in-depth interviews with artists and semi-structured interviews with arts professionals; participant observation with two artists in Vienna, an art institution in Vilnius, and through following three artists remotely over three months; and a visual analysis of artworks.

FUKUI HARUNA M., Okayama University (*DI*)

“Is Agriculture a Catalyst of Citizenship in Okayama?”

On March 11, 2011, Northeastern region of Japan was struck by a major earthquake, followed by a devastating tsunami. The natural disaster took away lives of more than 15,800 people, and leaving over 2,500 people missing. The catastrophic event was exacerbated by the meltdown of Fukushima nuclear power plants that reported to have occurred as a result of the tsunami. Because of a sudden threat of radiation exposure, not only were people living in the district and its immediate vicinity required to evacuate, but many of those living in Kanto region, which is 200 to 300 kilometers away from Fukushima nuclear power plant, decided to leave for fear of their health and well-being. Of those who left, many arrived in western part of the country including Okayama. Okayama, on a whole, has been experiencing a steady decline of population with a rapid rise of aging population. With a purpose of reviving the region, the Ministry of Internal Affairs and Communications of Japan established a paid public internship program to draw young adults in metropolis to promote mostly agricultural based municipalities. Okayama now ranks within the top five prefectures with the largest number of such interns residing in the prefecture. Interestingly, Okayama is also seeing a steady increase of foreign born population in recent years. As a result, once a sleeping and still a rapidly aging Okayama is suddenly exposed to several new groups of residents including evacuees from North-eastern and Eastern Japan (often families with small children), newly enrolled young agricultural workers mostly from bigger cities, and foreigners from a wide variety of countries. The “homing” of new migrants and the resultant social changes are not free of challenges as more traditional values and customs come in conflict with the new ones. In this paper, using in-depth interviews, participant observation, I will explore how different groups refer to agriculture and produce as unifying narrative to claim their citizenship and creating a sense of community beyond the boundaries of origin, ethnicity, and age in Okayama. I will also explore how intermediating agencies such as local governments and non-profit organizations are contributing to the narratives of “homing” both at home and beyond.

GOULDSTONE SIAN, Goldsmiths College (*AI*)

Migration & me: an autoethnographic exploration of being British in Australia

This paper will examine the significance of autoethnographic methods in my research and it will reflect upon the first months of fieldwork for my project, which asks how and where home is encountered in the houses of British migrants in Australia. My research places an emphasis on the intuitive (Coleman, 2008) and the inventive (Lury & Wakeford, 2012) as I navigate visual, sensual and material migratory worlds. This paper explores the potential of the visual as both an intuitive and inventive approach to researching home as an autoethnographer. Autoethnography allows more than personal reflection upon the happening of the social (Lury & Wakeford, 2012), it places the researcher within the social world that they study. Putting the researcher into the research relates to Coleman’s method of intuition, which ‘...does not ‘uncover’ intimacies but invents ways of becoming intimate with objects of research.’ (2008:106). Since arriving in Australia in September 2016 I have found that my experiences and my personal narratives intertwine, reiterate and travel alongside those of my participants. So, I frame the experiences of my research participants (including myself) as an intimate and ongoing negotiation with home as it is understood and encountered, in the context of being British and living in Melbourne. These experiences often reflect cultural as well as personal narratives, they engage with spaces and places that reaffirm global or local practice. My paper will reflect on the implications of using visual artefacts to highlight these narratives, in the context of an autoethnographic approach to research.

LAMBOURNE THOMAS, University of South Wales (*B2*)

The role of tenant engagement is now pertinent to social housing landlords, housing associations and local authorities in the UK, as a way to encourage the active engagement of tenants in community development and support initiatives and to grow tenant wellbeing. For social housing providers, the ‘home’ and its deeper narrative for many marginalised groups is relatively unknown. The Well-Being of Future Generation’s (Wales) Act (2014) and the Social Services and Well-Being (Wales) Act (2014) both actively encourage authorities to think holistically and innovatively about supporting community wellbeing and sustainable development at different scales, and to foster diversity and inclusivity. This research takes as its focus, Merthyr Tydfil Housing Association (MTHA), based in Merthyr Tydfil, Wales; a town that has experienced deindustrialisation, peripheralisation, and some of the UK’s highest levels of socioeconomic deprivation. The research aims to explore the wider ameliorative role of tenant participation meetings and events outside of their regulatory agenda and boundary. It draws on a number of tenant engagement initiatives facilitated by MTHA, including committee meetings, youth group activities and career-support advice workshops. The research finds that, through tenants participating in these events, they utilise a neutral platform to provide stories about their everyday living experience, and share these with MTHA and the wider group. This is found to forge a two-way benefice, to provide tenant empowerment, and enable social landlords to support future tenant development, investment and support networks.

MARCELLI ENRICO, San Diego State University (*D2*)

Home and Happiness among Legal and Unauthorized Migrants in Metropolitan Boston and Los Angeles

Although time spent in work-related activities since the mid-1960s does not appear to have augmented adult happiness in the United States since the mid-1960s (Robinson 2015), and it is unknown how the estimated two-hour shift away from time engaged in paid work, household work and time spent with neighbors toward time spent at “home” or with others outside of work during the past decade may have (Robinson, Tracy and Lee 2015), evidence continues to suggest that those who feel time-pressured or lack a sense of control over their lives are more distressed and less happy (Pearlin and Bierman 2013; Robinson 2015). This paper develops a “life domain satisfaction” model of migrant happiness that is consistent with both the so-called “stress process model” (Pearlin et al. 1981) and “aspiration theory” (Easterlin 2001). Specifically, building on recent work suggesting much of the gendered life-cycle pattern of happiness among U.S. adults since the 1970s can be explained by satisfaction with one’s family life, finances and health (Marcelli and Easterlin 2010), we employ representative data ($n \approx 1000$) from metropolitan Boston and Los Angeles to estimate, first, how satisfaction in various life domains (e.g., family, place of residence, work, finances, friends, sex life, health) is associated with happiness among legal and unauthorized Brazilian, Dominican and Mexican migrants (Holmes and Marcelli 2012; Holmes and Marcelli 2014; Marcelli and Heer 1997; Marcelli et al. 2009a; Marcelli et al. 2009b; McConnell and Marcelli 2007). Having found that satisfaction with family life (the closest home-related life domain available in the data) has the strongest association with adult migrant happiness, we next investigate how various objective household-related factors separated

into six analytical categories may help understand variation in happiness: (1) economic resources, (2) demographic composition, (3) the division of labor by gender, (4) noise, and (5) smoking. Results provide valuable information regarding the relative importance of subjective and objective factors for understanding psychological distress and happiness among three vulnerable immigrant populations currently residing in the United States.

MARZORATI ROBERTA, Bernardo O'Higgins University; **SEMPREBON MICHELA**, University Iuav of Venice (EI)

Mobilizing, negotiating and building a common sense of “home” in a multicultural neighbourhood: the project of ViaPadova36

Neighborhoods with a high incidence of immigrant residents have often suffered from forms of stigmatization, associating them with unsafe and conflictual spaces. Such representations generally fail to capture the intense home-making processes unravelling in these areas and the sense of home and place attachment that people develop over time. The neighborhood of via Padova in Milan provides a good example in this sense: it has been highly stigmatized in the public discourse, it is home to different migrant groups as well as Italian residents, who have grown a strong attachment to the area while becoming active protagonists contributing, more or less intentionally, to overturning its negative representation.

In the context of via Padova, a social mix housing project (ViaPadova36) has been set up, which provides affordable housing to families of Italian and immigrant origins, university students, elderly people, vulnerable individuals and families and which aims to experiment a communal form of living. Specifically planned to be implemented in this very diverse area, in the effort to overturn its stigmatization, the ultimate goal of the project is to foster social cohesion in the building block and in the neighborhood. This presentation is based on interviews and participant observation in the building. Drawing from the findings, this paper will discuss the extent to which community development activities have been crucial in building a shared sense of home and in enhancing interaction between groups. The paper focuses specifically on three aspects related to the home experience: security, familiarity and control (Boccagni 2017). These aspects will be analysed in light of the project's objective to mobilize, negotiate and build a common sense of “home” in the context of majority-minority relations within the building and beyond.

MASSA AURORA, University of Trento (*HOMING MEETS CRITICS*)

Putting homing in perspective. The Home/Non-Home continuum among Eritrean refugees moving from Ethiopia to Europe

Based on the material I collected during the ethnography I conducted among Eritrean refugees in Ethiopia (the first step of their refugee careers), this paper offers preliminary reflections on the research I am carrying out on the ways of emplacing home among Eritrean communities in three EU countries. By understanding home as an emotional, symbolic and practical relationship with place – reproducible and changeable along biographical trajectories –, I show how migrants experience divergent home-like relationships with different places and I propose a plural conceptualization of home(s), thus identifying a continuum between home and non-home. For Eritrean migrants, Ethiopia represents a peculiar place of refuge. On the one hand, cultural and linguistic similarities with Eritrea foster feelings of familiarity; on the other hand, memories of the recent Ethiopian-Eritrean war, and their forced immobility, inspire a sense of transience. Eritreans who dwell in refugee camps, as well as in urban centres, consider Ethiopia as a transit space for

longer, desired journeys. Nevertheless, Ethiopia is also a place where many of them are stuck for years due to geopolitical restrictions on mobility. Through an analysis of home-making practices such in the camps and in towns, I shed light on the contrast between embryonic and pragmatic ways of homing and the rejection by refugees to feel like home in Ethiopia. Indeed, once relocated to Europe, some of them miss Ethiopia, showing how the condition of transit shape the feeling at home not only in the space, but also in time. My argument is that by adopting a trajectory approach these reflections can point at valuable investigative frames for the homing practices in (presumably) more desired and longer-term European settlements.

MIRANDA ALEJANDRO, University of Trento (*HOMING MEETS CRITICS*)

In and through practice: A strategy to examine the home-migration nexus

In contesting the apparently static character of home, recent work on domesticity and migration has highlighted the significance of practice for the study home-making as a dynamic relationship with place. How do we think about practice when addressing the home-migration nexus? This paper explores some of the implications of taking practice as unit of analysis for the study of home. Drawing on fieldwork conducted in different locations, as well as scholarly work on theories of practice (Schatzki 1996; Shove et al. 2012), this paper advances an analytical distinction to examine home in the context of migration. On the one hand, homing can be approached as an enactment; that is, the making of home as an unfolding act in specific time and space. On the other, home-making can be understood as a collection of enactments along multiple times and spaces that produce recurrent ways of homing. This distinction is described in relation to recent scholarship on how home is produced under conditions of displacement. It is suggested that this analytical approach can be useful for examining how the trajectories of materials, meanings and skills become articulated into home.

MOMIC MAJA, HafenCity University Hamburg (C2)

Refugee Architectures: The Case of Hamburg

If the notion of dwelling is defined by the German Federal Administrative Court as a ‘form of durable domesticity, individual housekeeping and freely chosen residence’, refugee accommodation contradicts the very idea of dwelling: it is envisioned and laid out as temporary, does not involve individual decision making over housekeeping or facilities and is not based on freely chosen residence. Yet, dwelling is a fundamental human need, arguing with Heidegger, it as a ‘way in which the mortals inhabit the earth’; thus, dwelling applies to the whole human life and can not be restricted or reduced merely to a place of residence (Heidegger 1952, Hasse 2012).

This paper explores the relation between negotiations around the planning and building of refugee accommodations in Hamburg (what do they (not) take into account) and the actual refugees’ dwelling as material and materialising practice (relational arrangements of actors, manifestation of everyday practices, reproduction, rituals, habits, appropriation, items, etc.), taking place within the accommodations and beyond (some tend to counteract the lack of living space and infrastructure within the camps by ‘outsourcing’ some dwelling functions across the city). The data is collected through the study of laws and policies, typological and morphological analysis of camps as well as semi-structured interviews with institutional actors, observation and participatory observation, go-alongs and informal conversations with refugees and social workers, mappings, etc. with the aim to (re-)construct refugee architectures in the broader sense (correlation between built environment and everyday life practices). I look forward to discussing with you in how far can dwelling be considered a fugitive and spatially fragmented practice.

NEEDLER CLAIRE, Swansea University; **KAY REBECCA**, University of Glasgow (E1)

‘Home is in Bulgaria, not yet, not yet [here]’: Helping to make a place feel like home through participatory action research in North East Scotland

This paper draws on the findings of a four-year ESRC-funded research project (Nov 2014–Nov 2017) exploring migration to and long-term settlement in Scotland of migrants from CEE/FSU. The project is framed by anthropological theorisations of social security, which pay attention to intersecting emotional and material aspects of migrants’ lives. Our analysis of the rich ethnographic data collected through interviews with over 200 migrants, in both urban and rural locations, has revealed the complex and intersecting emotional, social and material in/securities which are constantly (re)negotiated in order to ‘feel at home’ in a new place.

In a second, Participatory Action Research (PAR) phase of the research we have worked with migrants, host communities and other local stakeholders to develop practical, migrant-led initiatives addressing the questions:

- What makes a place feel like home?
- How can we make newcomers feel more at home?

Alongside a discussion of the original data which prompted this focus in our PAR activities, the paper will explore, and be accompanied by visual materials showcasing, the ways in which our community-based activities have mobilized ‘home’ as a way of bringing people together in the town of Peterhead, in North-East Scotland. This has been achieved through two key community initiatives: a language café and an interactive exhibition. We will discuss some of the methodological challenges involved in forging connections between academic research and such community initiatives that aim to bring positive changes to the lived realities of migrants and their experiences of ‘home’ in North-East Scotland.

NEUMANN FRIEDEMANN, Goethe University Frankfurt (A2)

Links & locations: Tracing the Materiality of Migratory Households in Hamburg

Households are complex constellations in which people interact with materiality in everyday life. Based on ethnographic research conducted in Hamburg 2016, this contribution focuses on how migrants locate themselves and negotiate via housing arrangements. Far from abstract conceptions of identity or cosmopolitanism, here, the significance of unremarkable links and breaks are the actual subject of discussion – the day by day handling of materiality and its challenges. Although often symbolically charged, domestic orders of things are not merely spheres of intentional and symbolic representations (of migration), rather they can be regarded as a tense field of more or less conflicting ›items‹, in which attempts to determine symbolic meaning are consistently subverted. Meant as ethnography of belonging, in this contribution I will show how relations of propinquity and distance occur along material practices of mobility, where the issue of upholding and establishing ties possesses substantial importance. These ties between people and things or among people in relation to objects are not simply determined by the arrangements in homes, yet by the everyday practices and perceptions intertwined with them. In this regard, things embody not only stability but also ›wayward‹ and irritating qualities. Here, the material must be seen in context of daily relations and (re)locations, in which also the issue of shortage and overflow appears in a new light.

NIKHIL P.N., University of Groningen (D2)

Pathways towards Institutional Care Home: Housing mobility of Older Adults living in Institutional Care Homes in Kerala, India

Place of residence is integral to a person’s sense of well-being. Change in residence is an importance aspect in a

person's life course. Change in place of residence in older adult life is difficult process compared to adult life. This study examines what are the different pathways experienced by older adults living in institutional care homes and how do the socio economic background, culture, gender and power relations get reflected in the autonomy and decision making processes in these pathways. This study included three different types of institutional care homes from different socio-economic backgrounds in the state of Kerala, India. In-depth Interviews, observations and photography are the methods were applied for data collection purpose. This qualitative study found that older adults' pathways towards institutional care homes are not linear in nature but include different types and series changes in place of residences. These pathways include homes, rented houses, hostels, religious centres, relatives and friend's home, work place and different types of institutional care homes. Involvement of International migration and return migration increase the complexity of the pathways. Reasons such as health issues, need for care, abuse, lack of facilities acted as push factors for change in place of residence. Whereas factors such as religious reasons, retirement and work free life, proximity of social network, quest for independency acted as pull factors in change in place of residence. Life course events alter social status, autonomy and power status in relations which also reflected in the decision making process. Often it is more than the older adults' perceived utility of place, it's the influenced persons' or institution's perceived utility get reflected in the relocation process of older adults.

PECHURINA ANNA, Leeds Beckett University (A2)

Material cultures, migrations, and identities: Researching home of Russian migrants communities in the UK.

The presentation is placed within the broad framework of study of migrant and diasporic cultures that examines how the experience of moving country affects strategies of home-making, culture-building and identity construction. Drawing on my previous research, which looked at constructions and meanings of 'home' among Russian-speaking migrants in the United Kingdom (Pechurina 2015), the presentation will discuss the complex connections between cultural identity, homemaking practices and a sense of belonging. Specifically, the paper outline the study's theoretical and methodological approach that understands home as 'multidimensional' and 'practiced' concept that enables to learn not only about migrants' material cultures but also about their ways and processes of maintaining cultural identity and a sense of belonging. In this context material objects are studied not just for their functional qualities, but also in terms of learning how they are thought of by their owners in ways that include the contextually specific meanings attached to objects. This is often achieved by identifying specific practices that help migrants feel connected to their community, practices through which they recreate the feeling of a 'home from home'. In addition, the processes of bestowing some objects with a 'diasporic' quality (i.e. objects that combine visible stereotypical and personal meanings), and of the ways these objects can be represented/used within and outside diasporic communities will be illustrated. Overall, the paper offers an exploration of cultural identity in immigration from a bottom-up perspective, and aims to contribute to the formation of theories of home and belonging in migration/diaspora settings.

PELLEGRINI IRENE, University of Genève (E2)

A chi appartieni? Home and Heimat between life and image

Dalla valigia di cartone al web is an ongoing social research carried out at the Institute of Sociological Research, University of Geneva where I work as postdoctoral researcher. We focus on exploring the shift from traditional migration to current forms of mobility that involve the Italians in Switzerland, and take inspiration from the theoretical frame of transnationalism and mobility (Cattacin 2014). In our qualitative study we aim to adopt a reflexive perspective that is particularly sensitive to the role of digital media in the social actors' moving process as well as in the design of

our research. In this in-process-live research design, a central thematic area is the meaning of Home for migrants in, at least, two different dimensions: as household, linked to a physical place, lived and structured on a daily basis and as Heimat in its sense of belonging and security, sometimes dreamed and imagined, an aspiration linked to some sort of nostalgia (Morley 1995: p.94). During the workshop in Trento we would be pleased to present some qualitative data (biographical interviews, digital visual data, etc) in the attempt to interpret how housing and dwelling could be individually and socially

experienced in a globalized society and after the “mobility turn” in social sciences (Urry 2000). We are particularly interested in discussing the methodological aspects of mobility research.

PERIN SILVIA, University of Geneva (*F1*)

My ESOL class is my home

What does home mean to ESOL (English for Speakers of Other Languages) learners? How do ESOL classes contribute to ‘feeling at home’ in the UK? This study explores how ESOL learners negotiate ‘home’ while attending community based classes in East London, and the extent to which these classes contribute to a sense of belonging. In a climate where free movement is often criticised by popular and political discourses and where learning English has moved from being a right to the onus of migrants, this study offers a space to explore some of the complexities of human behaviours, in this case negotiating ‘home’, in social contexts, or ESOL classes. In super-diverse London, the ESOL classroom calls to be seen as a diasporic space where transnationalism is at its core. It also provides a setting in which notions of language superiority, political pressures, race, gender and ethnicity may be questioned. The sense of home is observed and analysed with its links to the ESOL classroom as a space of participation and inclusion, where the feeling of home is negotiated between emotional ties and institutional pressures. Participants’ multiple belongings are given space and their narratives are collected in focus groups and semi-structured interviews where language is confirmed as one of the most important elements when settling in a new country. However, as the feeling of home is established as a complex and fluid concept, ESOL classes emerge as sites of positioning and transformation that support dealing with hybridity or creolisation.

PERRAUDIN ANNA, CNRS (*F2*)

Housing as an investment in the country of origin: perspectives from the urban background

This presentation aims to examine the multiple dimensions of the investments migrants make through homeownership in their country of origin, drawing on the results of my previous doctoral and postdoctoral researches on transnational migration in Latin America, and opening perspectives for further research. It draws on the hypothesis that the homes that migrants buy and/or build in their country of origin may not only correspond to a mid-term or long-term return project, or to the attempt to mark a presence in the specific location where migrants come from, as has already been shown in migration studies. They may also participate to an economic plan that is central to how migrants lead their migration project, as much as they reflect the political and economic fabric that frames the housing market and encourages the absorption of migrants’ savings into the housing sector. That economic rationality induces specific practices (such as renting the house during one’s absence) and choices of location. Where do migrants choose to buy houses in their country of origin, if not in the place they come from? What role do private and public actors (States, banks, property developers) play in this relocation? Does it involve a renegotiation of the family relations? In order to explore the array of practices and arrangements that characterize that pattern of homeownership in the country of origin, it is relevant to set the focus in the cities. Drawing on the literature about multi-located migrations and urban

background in the country of origin (Baby-Collin 2014; Lessault 2014; Dureau, Hily, et Rieffel 2009; Bonvalet et Dureau 2000; Calderón Bony 2010; Boccagni 2014; Schiller et Simsek-Çağlar 2011), I will present the findings of a preliminary fieldwork research conducted in Quito in 2015 amongst returned migrants from Spain (interviews, observations).

PIRTSKHALAVA EKATERINE, Ivane Javakhishvili Tbilisi State University (**B2**)

Feeling at Home - Muslim Meskhetians in the USA

This Study examines how the relocation to the U.S changed the perception of the Muslim Meskhetians about home and homeland. Muslim Meskhetians are unique group originated from the territory of Georgia, which has been subject to external rule and multiple forced displacements in the twentieth century. In 1944 as a result of Stalin's social policy, the Muslim population primordially comprised of the Turkish-speaking Meskhetians as "undesirable peoples" was deported from Georgia to the Soviet Union's Central Asian republics (From Georgia to Kyrgyzstan, Kazakhstan and Uzbekistan). After the ethnic conflict in Uzbekistan in 1989, a part of them was relocated to Russia, where they lived without citizenship rights for more than 20 years. In 2005 all Muslim Meskhetians from Krasnodar Cray, Russian Federation were granted refugee status by the U.S government and resettled in the United States. Guided by the previous studies on the cultural adaptation and identity maintenance, the given study was conducted to identify how this group has reshaped their lifestyle after resettlement in the United States. Based on the qualitative in-depth interviews with Muslim Meskhetians, in Pennsylvania and Illinois, the study demonstrates the changes and effects of the relocation on the Muslim Meskhetians' perceptions of belonging and feelings of home and homeland.

PISSARD LUCIA, Ciac Onlus, Parma

On the way home. Precarious housing, evictions and practices of resistance

In the presentation I will expose the results of a small research about precarious housing in Italy, about discriminations suffered by immigrants in finding an house and about actions that people often undertake to face this problem. I will speak shortly about evictions, housing right in Italian legal system and Italian housing movements at national level. Then I will focus on Parma, the city where I live and on the local group that fights for housing right, called Rete Diritti in Casa. I conducted a small ethnographic research based on participant observation and semi-structured interviews. The research has shown that even if the majority of people that are part of the Rete Diritti in Casa are immigrants, a crescent number of Italians are calling on them; that women have a very active role and are protagonist of the group, despite their different origins; that the issue of refugees coming out from reception centres is becoming really urgent. It is of fundamental importance to develop autonomy paths for refugees after they have to leave their reception programs and to create housing solutions to offset this need. Another point that should be further analysed is about the relations between housing movements and municipalities, and their reciprocal influences. The case of Parma shows that different kind of relations can be possible between movements and municipal institutions.

SCUTARU BEATRICE, University of Padova (**B1**)

Making home among young Romanian migrants in France and Italy

Drawing on biographical semi-directive interviews ("recits de vie"; Bertaux, 2016) with young Romanians who have

migrated to France and Italy since the 1990s, this talk will explore the making of “home” and belonging from a local and comparative perspective. This analysis is part of a bigger research project which analyses Romanian migrants’ experiences in Veneto and Pays-de-la-Loire (France). Here, I will use interviews with two categories of young Romanian migrants:

1) those who moved to the country of settlement as part of the family unit (all minors at the moment of migration);

2) those who migrated on their own either for work or study (all over 18 when they first migrated).

As noted by Nowicka, “home is something that one constructs” (2007, p. 77). I will therefore question how these migrants’ varied experiences – combining influences of the host country, the origin country, both of them or neither of them – play a role in the making of “home”. I will show the fluidity, the impermanence and shifting nature of home. “Home” is not fixed and stable, but a continuous process, an ongoing negotiation of transnational and local attachments, which can undergo dramatic change in the process of migration. It must therefore be considered not only as the relationship between place and space, but within and through time.

STORATO GIULIA, University of Trento (*D1*)

Building home in everyday and faraway places: the experiences of children at school

In this paper I discuss how children with different backgrounds build their sense of home, highlighting differences and similarities among them. The examples are taken from my PhD thesis developed with 74 children who attended primary school in the Veneto region. In my research home was conceptualised as a situated narrative of belonging, built through relationships, memories, experiences, practices, emotions that could be placed along different timescales and places. For this reason to evoke narratives about home, I adopted artefacts and places as starting points. They, thanks to their concrete and at the same time evocative power, helped me to situate the children’s narratives materially and geographically. Through a multi-level analysis of their tales, I identified two typologies of home, built differently by the children according to their gender, experiences of mobility and contexts of growth. The first one was “home as experiences and practices of the family”, where the family and its nearby and faraway places were depicted as important sources of belonging. Furthermore they talked also of their neighbourhood and peers, describing the second typology of “home as relationships and experiences of community”. At last, the children showed to have also important ties with the territory and its landscapes and traditions, narrating their lived or missed homeland. Within each figure of home/homeland, the children represented themselves differently or similarly, confirming or re-defining the boundaries of the dichotomies male/female, rural/urban and migrant/native.

TAKENOSHITA HIROHISA, Sophia University (*D2*)

Searching for home outside countries of origin: Changing immigration and housing in Japan

From the perspective of inequality and stratification, housing is one of the most important resources that people need to obtain in order to live in a society, regardless of whether people are immigrants or natives. However, immigrants have significant disadvantages in gaining access to housing when housing is provided under the market economy. Two important mechanisms such as poverty and discrimination generate immigrant’s disadvantages in access to housing, and this is also the case with immigrants in Japan. In Japan, many unskilled immigrants are hired by temporary employment agencies and labor contractors that dispatched these temporary workers to client firms. Because immigrants faced difficulties in finding housing by themselves, these agencies have provided housing for immigrants. It nevertheless means that they also lose housing if they lose a job. In addition, unskilled immigrants did not take their vulnerable

situation seriously because they perceived themselves as temporary migrants rather than permanent settlers. Conversely, the financial crisis that occurred during the late 2000s and the great earthquake in 2011 may have altered the landscape of immigration and integration among immigrants in Japan. While those who were temporary migrants returned to their country of origin during this period, others who decided to settle in Japan still remain. This selection mechanism may increase the share of immigrants who purchased mortgage or housing in Japan. By using the 2009 and 2016 surveys for immigrants in Shizuoka Prefecture with a larger concentration of immigrants, this study investigates changes and continuities concerning what shapes access to housing among immigrants in Japan.

TRABKA AGNIESZKA, Jagiellonian University (*FI*)

Reconstructing home(s). Mental maps in researching migrants' place attachment

People's relation to places they inhabit has always been considered important in social studies and it became even more prevalent in the contemporary "age of migration". At the same time our understanding of home have broaden from static and homogenous concept to a more processual one, evoking an array of emotions and experiences, both positive and negative. I agree with Per Gustafson's claim that in order to grasp the complex phenomenon of migrants' bonds with places, different types of attachment should be taken into account and, further, that "different forms of mobility enable people to maintain and develop bonds with multiple places" (2014: 45). Transnational studies have also demonstrated that one's home does not have to be in one place.

The paper is based on the mixed-method (mental maps, semi-structure interviews and Place Attachment Inventory) research of highly skilled migrants living in Kraków, Poland. To begin with, I will discuss usefulness of mental maps in researching home and place attachment. Then I will present preliminary results of the research. First of all, the migration does not necessarily lead to the disruption of bonds with places from the past. On the contrary, they remain the important part of migrants' identity and the nostalgia as well as difficulties in host country may contribute to idealizing past home places. Secondly, in line with the existing body of research, it is difficult to distinguish between spatial, physical aspect of home and the social one. It seems that often the latter prevails, especially among those who have experienced multiple moves in childhood or who have family history of migration. Finally, I have identified several patterns of attaching to a new place and reconstructing sense of home I will discuss in detail.

VANDEVOORDT ROBIN, University of Antwerp (*C2*)

The politics of food and hospitality: how Syrian refugees in Belgium create a home in a hostile environment.

While eating practices fulfil a central role in expressing collective identities, they potentially turn into sites of contention when individuals are forced to migrate. By drawing upon semi-structured interviews and informal observations with Syrian refugees in Belgium, this article describes the politics of food and hospitality through which wider socio-political subjectivities are renegotiated. More precisely, I argue that three sets of meanings are crucial to understand the symbolic importance of food and hospitality, and the conditions under which it feeds into a series of micro-political struggles: a) the power-infused relations between hosting and being hosted or between giving and receiving; b) a sense of individual autonomy and dignity; and c) the revitalisation of collective selves. By putting these three sets of meanings into practice, Syrian refugees create intimate bubbles of homeliness that are often subversive to the hostile environment in which they find themselves.

WAGNER LAUREN, FRANGELLA SIMONE, Maastricht University (*BI*)

Dynamic processes of dwelling: A mobility-centered perspective on home

We propose a theoretical shift in perspective on migration and home, by imagining housing, dwelling and processes of making home as always mobile and contingent, rather than as primarily materially or temporally fixed. In this sense, we argue for housing as a dynamic process, always dependent upon both affective states and available materialities, in order to be realized and actualized. By shifting to this perspective, we bring attention to how senses of presence and absence regarding homeland and belonging are constantly renewed and challenged through practices of homing in mobility.

Usually migration attaches feelings of vulnerability and nostalgia with an individual process of dislocating by crossing geographical and social borders, because of movement rather than the materiality and performance of making home. Also, the temporality involved on this mobility might provide different forms of building homes in tangible and intangible dimensions, therefore marking different tensions connecting senses of belonging, of building, and of relating to spaces of dwelling (and the interactions encompassing it, such as neighbourhood, commercial, or social ones). In this perspective, we instead take the migrant as the central figure, and examine how s/he is building homes in multiple locations, through management of temporal and spatial resources. Drawing this analysis from a collection of empirical work discussed in a panel in 2016, we suggest this polemic in order to reconcile how different experiences of making home across multiple forms of migratory trajectories (long-distance, circular, disruptive, temporary...) can relate to produce new understandings of home in migration.

WEST TAMARA, University of Manchester (C2)

The Displaced Home: fragmentary narratives and multi temporal experiences of displacement

This paper explores the temporalities, narratives, and absence/presences of bodies, memories and objects within the home in displacement and beyond it, across generations. It seeks to understand how performances of traumatic or incomplete memory narratives are woven and shared or at times left fragmentary, with immediate family and community histories characterised by unasked – or unanswered – questions. The images, stories and interactions involved in the sharing of memories of home, and the practices, presences and absences of displacement that inform them are made visible by exploring the example of occupied Displaced Persons (DP) Camps in post 2nd world war Germany. This draws upon both a completed research project and a subsequent autoethnographic revisiting of narratives of home and belonging. Here the complexities of nation, belonging and non-belonging are examined through several examples of family photographs from the DP camps, and the stories and conversations which accompanied them – or which in some cases did not. Here memories of displacement, home and childhood (and also of the subsequent revisiting and reframing of these over the years) are seen as being constantly negotiated from the perspective of the present through everyday actions, interactions, hopes and fears. Fragmented memory, absences and disconnections are presented as being integral to any narration and understanding of the shaping of ‘home’ as a construct within displacement.

WILKINS ANNABELLE, University of Southampton (B1)

Home, mobility and the city for Vietnamese migrants in London

This paper examines relationships between home, mobility and the city among Vietnamese migrants in London. It contributes to a growing body of work within geographies of home and migration (Blunt and Dowling 2006, Boccagni 2017, Brickell 2014; 2012) and scholarship on the city as a site of home for migrants (Blunt and Bonnerjee 2013). The paper is based upon semi-structured interviews with participants who migrated from Vietnam to London in diverse

circumstances, including individuals who came as refugees and others who migrated for work or education in recent years. The research also involved visual methods and ethnography in participants' homes, workplaces and public spaces. The paper begins by situating home as a multi-scalar, material and imaginative site of emotions, relationships and practices (Blunt and Dowling 2006). It then examines the mobilities and home-making practices of migrants at different scales, from everyday journeys around the city to experiences of housing precarity and forced migration, revealing how these multiple forms of (im)mobility enable and constrain migrant home-making. Finally, the paper addresses participants' future homes and mobilities, emphasising the fluidity of relationships between homes in multiple places. The paper draws upon the conceptual frameworks of precarity (Banki 2013, Lewis et al. 2015, Waite 2009) and the geopolitics of home (Brickell 2012) to theorise how immigration status, work and housing insecurity combine to influence migrants' experiences of home and belonging in the city.

YAPO STEFANIA, University of Trento (*F2*)

Where I live and where my roots are: everyday life of Peruvian dual citizens

In an ideal world, having a formal membership in two countries would allow people to freely elect their place of residence in accordance with their sentimental attachments, but real life is not as simple as that. The paper presents a nuanced notion of "home" as emerged from 50 in-depth interviews with Peruvian dual citizens living in Italy, Spain, the UK and Peru. To investigate if dual citizenship implies a dual home, the interviewees include dual citizens who have recently naturalized in the last two years and those who naturalized previously to see whether differences in time mark how individuals enjoy their status and elaborate their own concept of home. While the specific citizenship regimes of Italy and Spain allow Peruvians acquiring a second citizenship, the migratory process itself fosters new perspective on personal needs, achievements and possibilities. The country of origin stops being the "take-for-granted home", and its role is questioned in the light of new experiences. Moreover, the acquisition of full rights in an EU country endows Peruvians with a "strong" passport and enhances their possibilities to travel either within or outside Europe, or to re-settle somewhere else. As a consequence, a variety of moods and emotional dimensions are attached to each country involved in the migratory process. Thus, the layering of sentiments covers countries, cities, neighbourhoods, relatives, friendships, and society at large and is tightly related to the expectations that people have about themselves in the near and late future. The findings suggest that Peruvians distinguish between place of residence, place of origin, and place of transit (among the others) and that each of these places may take the resemblance of home across time, space and contingencies.

ZONTINI ELISABETTA, University of Nottingham; **REYNOLDS TRACEY**, University of Greenwich (*AI*)

New methods to research home and belonging for transnational youth. Bridging the divide between arts and social sciences.

Within migration studies a burgeoning literature has highlighted how contemporary migrants are increasingly embedded in transnational social fields (Levitt and Glick Shiller 2004). Such fields form a significant context for the everyday life of a growing number of young people in Europe and beyond (Haikkola 2011), yet little is known on how they understand their transnational family lives and what this means for their sense of home and belonging. In particular, how do we make sense of the transnational experiences and multiple layers of belonging in the lives of young transnational subjects? How do we understand migrants and their offspring's constructions of home and belonging? How do we capture the mundane and often taken for granted details of their experiences? How do we grapple and convey the emotional side of belonging and un-belonging and the meanings mobile people attach to home(s)?

This paper draws on recent studies we have conducted with transnational youth in the UK to reflect on the methodological challenges of examining their complex mobilities and home-related practices. The paper will consider the strengths and weaknesses of different approaches we have been working with, ranging from participatory theatre to narrative interviews with arts methods and material culture, to auto-ethnography. It will show how such approaches can complement and enrich traditional social scientific methods to provide new insights into the home-related views, practices and experience of migrants and their families. The paper argues that borrowing from the arts can allow us to explore better the embodied aspects of ‘feeling at home’ and ‘not at home’ as well as illuminate the emotions connected with such processes.

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