International Symposium

_Homing:_

displacement, suspension, projections and achievements in making home on the move

Dept. of Sociology and Social Research, Trento, June 3-4 2019

HOMing – the home-migration nexus, an ERC-StG (678456, 2016-2021) based at the University of Trento, will host a mid-term symposium in Trento next June 3-4. The symposium will be on _Homing:_ displacement, suspension, projections and achievements in making home on the move. This event aims to open up the conversation between HOMing’s researchers, who will present their preliminary findings, and colleagues and practitioners interested in questions of home and migration across national and disciplinary borders. While the notion of home has been extensively studied from within, migrant and refugee life trajectories make for a major biographical, research and political field to study it from without: as a matter of disruptions, displacements and tentative replacements, rather than as a sedentary and “given” condition. Yet, the study of the processual, temporal and reversible side of the home experience – in a nutshell, homing – has to deal with a variety of substantive and methodological challenges. This symposium aims to address them through six sessions convened by a member of the HOMing + HOASI team [homing.soc.unitn.it].

Convenors: Paolo Boccagni, Sara Bonfanti, Alejandro Miranda-Nieto, Aurora Massa, Milena Belloni, Luis E. Pérez Murcia, Ilka Vari-Lavoisier, Daniela Giudici, Enrico Fravega

Discussants: Andrea Brighenti, Ester Gallo, Nicholas Harney, Pierrette Hondagneu-Sotelo, Mike Messner, Giuseppe Sciortino
Programme at a glance

Monday 3rd June

9.00: Registration

9.30 – 10.30: OPENING AND INTRODUCTORY REMARKS (Pierrette Hondagneu Sotelo, Paolo Boccagni, HOMInG Team)

10.45-12.30: SESSION 1: What moves and what stays put or behind. Revisiting the portability of home
Convenor: Paolo Boccagni
Chair and discussant: Nicholas Harney
Presenters: Emma Duester, Miquel Martorell, Isobel Ward, Plamena Stoyanova, Paolo Boccagni

12.30-13.30: Lunch Break

h 13.30-15.15 SESSION 2: HomING in unhomely contexts. Studies from the margins
Convenor: Aurora Massa
Chair and discussant: Giuseppe Sciortino
Presenters: Chiara Janssen, Yelis Erolova, Elise Reslinger, Hatice Pinar, Aurora Massa – Milena Belloni

15.30-17.15: SESSION 3: Home and Kinship on the Move. Forms of relatedness in times of mobility
Convenors: Sara Bonfanti, Ilka Vari-Lavoisier
Chair and discussant: Ester Gallo
Presenters: Olga Tkach, Karim Zafer, Angelie Marilla, Barbara Bertolani, Sara Bonfanti

h 17.30-19.15 SESSION 4: Home and the senses
Convenor: Alejandro Miranda-Nieto
Chair and discussant: Pierrette Hondagneu-Sotelo

19.30: SOCIAL DINNER

21.00 – 22.30 FILM SCREENING: Inside my Heart, by D. Kellner

Tuesday 4th June

h 9.30-11.15 SESSION 5: Architectures of displacement: material forms of refugee accommodation and its implications
Convenor: Daniela Giudici
Chair and discussant: Andrea Brighenti
Presenters: Marco Mogiani, Laura Ferrero, Giulia Storato – Giuliana Sanò – Francesco della Puppa, Fabiola Midulla, Andrea Mignogna

h 11.30-13.15: SESSION 6: Housing pathways and housing temporalities: homemaking practices through displacement and time
Convenor: Enrico Fravega
Chair and discussant: Alejandro Miranda-Nieto
Presenters: Livio Amigoni, Raffaella Greco, Karolina Nikielska, Anna Spiegel, Michael Thompson
h 13.15-14.15 Lunch Break

h 14.15-16.00 SESSION 7: *Lost homes? Investigating homing for refugees in Europe and their families back home*
Convenor: Milena Belloni, Luis E. Pérez Murcia
Chair and discussant: Giuseppe Sciortino

h 16-17: FINAL ROUNDTABLE AND CONCLUSIONS
Chair: Mike Messner
Participants: Giuseppe Sciortino, Pierrette Hondagneu-Sotelo, Nicholas Harney and Paolo Boccagni
1. What moves and what stays put or behind. Revisiting the portability of home

Convenor: Paolo Boccagni
Chair and discussant: Nicholas Harney

As much research shows, there are aspects of what used to be home that migrants or refugees can carry along with them, literally, metaphorically or virtually. Other aspects are left away in time and space, intentionally or not, but may still affect their life conditions and prospects. How the ones interact with the others, and what accounts for migrant (in)success in combining them, is the core question of this session, which welcomes theoretically driven and empirically based contributions from across social sciences.

Artist Diasporas: The Nature of Home and Belonging in Lives on the Move
Emma Duester, University of Roehampton

Artists’ mobilities across the European Union (EU) have changed since the end of the Soviet Union in 1991 and the EU27 accession in 2004. Rather than Eastern European migration that is predominantly seen as one-way, permanent, for economic reasons, and as going from Eastern to Western Europe, the circular, short-term mobilities of artists are, instead, multi-directional and create trans-local spaces that connect home, host and multiple other places. This lifestyle also means many have particular understandings of home and belonging, whereby home itself becomes mobile. This presentation will explore the nature of diasporic artistic practices by analysing a series of artworks by highly mobile artists from the Baltic States, who move regularly across multiple borders across the EU in order to maintain their position on the global art world. It investigates artists' reflections on migration and home and provides new ways of explaining and understanding notions of home and belonging using a cross-cultural perspective that highly mobile artists gain. These concepts are negotiated in their artworks using hybrid, cross-cultural comparisons. Relating to Brah's (1996) notion of a ‘homing desire’, it is argued there is a particular ‘homing aesthetics’ in artworks whereby artists comment on homeland, roots and belonging as well as highlighting comparisons between home, host and other cultures. This presentation draws upon interviews with artists and couples this with an analysis of artworks in order to show how their regular mobilities, or ‘lives in transit’, have affected their feelings of home and belonging.

At home in the school: Homing narratives of (im)mobile children in Barcelona
Miquel Martorell Faus, Universitat Autònoma de Barcelona, Emigra-CER Migracions

Walking through the playground, Karen challenges Amanda: “do you still remember the Honduran national anthem?” They start a conversation about their country, ridden with conflict and socio-political instability. This is home to them: the land they recently left. Rubén argues that, no matter how many more times he moves house, he will always carry with him a picture of his parents before they divorced. This is home to him: a household that barely existed. Like them, thousands of children affected by mobility in the Barcelona metropolitan area (re)construct their homes at multiple levels and through diverse strategies on a day-to-day basis. Be them children fleeing violence with their families, the sons and daughters of international migrants ‘returning’ to their so-called ‘home country’, or children suffering the consequences of the Spanish housing crisis, they all build (dis)attachment to significant places, people, objects, and activities. This presentation addresses the imaginaries of (im)mobility and the homing experiences of children (10-12 years old) in working-class, diverse neighbourhoods in Barcelona. Data were gathered through 10-month participant observation in two schools. In order to surpass adultcentric research, interviews with children incorporated child-oriented projective techniques, aimed at eliciting and representing the otherwise unobservable imaginaries and experiences. By privileging the point of view of children, schools – as key settings – and schooling – as central in their everyday life – stand out as elements of (dis)continuity in their life trajectories. The extent to which the school becomes a home and home manifests in the school is thoroughly examined in this presentation.
“This is a home, but it’s not my home”  
*Isobel Ward, King’s College London*

Displacement or movement does not simply lead to a loss of home but instead it triggers new forms of connection and a re-aligning of a sense of home. We continue acting in the world, and the displacement and re-emplacement (both of how we understand what is lost and what will come) then develops a new formulation of home, connection and belonging. Even the movements of family members, who do not live with us but who form part of our constellation of home, can change our own conditions and prospects. I draw on field work carried out for my PhD with diverse communities in London, and particularly interviews with refugees and migrants who have been resident in London for between 5 and 20 years, to discuss how a current ‘sense’ of home (rather than a physical home) is integrally entwined with past versions and future visions of not only the individual but also their family members. Through unpacking phrases like ‘this is a home, but it’s not my home’, I will extend a concept of “possession” to explore how participants attempt to take control of a sense of home, through changing life events and political flashpoints that enable or rupture a person’s personal sense of home, to craft for themselves a version of home that approximates ‘theirs’.

**The original identity and a new home in the foreigner country – interaction or rejection among the foreigners in Bulgaria?**  
*Plamena Slavova Stoyanova, Bulgarian Academy of Sciences*

In 2007 Bulgaria became a member of the EU and that makes it a more attractive destination for living and business possibilities. As a new member of the European family, the country cannot offer the high standard of life as other European members, but this fact actually made it even more interesting as a property market and business opportunities for corporations and firms. Many of these new business hire not only educated Bulgarians, but foreigners as well. Most of these employed Europeans, Asians, Americans and etc., or new owners of properties, are visiting Bulgaria for the first time in their life. They have to learn a lot about Bulgarian mentality and yet to became part of the life in a new country. Arriving in Bulgaria they invariably bring their own traditions, habits, and philosophy of life. Do these personal specifics help them with the new adaptation or on the contrary, they became obstacle for their integration? The present paper is analyzing the process of adaptation for foreigners in Bulgaria. The accent is upon the question, if the foreigners accept their new place for living as a real home. What part of the Bulgarian culture they learn and adopt? Are they curious about Bulgarian traditions and history? Do they change some aspect of their life according to their new country? And do they synchronize their original identity with the new knowledge and philosophy acquired in the foreign country? These are some of the questions that the present paper will try to answer.

**Revisiting the portability and circulation of home after 2.5 years of HOMInG**  
*Paolo Boccagni, University of Trento*

This paper revisits the international literature on the portability and circulation of home through migration, based on the ongoing large-scale and comparative fieldwork of ERC HOMInG. There is a fundamental question at the roots of migrants’ experience of home, which is often unacknowledged: as people move away from their countries of origin, what aspects of what used to be home for them are they interested, able, and allowed to carry along, and then reproduce? What resources, rights and opportunities do they have, in doing so? There is no necessarily romantic or pre-determined answer to these questions. What some, maybe most migrants experience as the "loss of home", others may perceive as an emancipatory step, or anyway a necessary transition. Under the current literature emphasis on mobilities and de-territorialization, however, there is a special merit in sorting out the relational, emotional and material aspects of the past home that migrants struggle to reproduce or recover, away from the countries of origin; and the factors that account for their being more or less motivated, interested and effective in this. My paper aims to sketch out a framework of the processes whereby selected aspects of home prior to migration -
potentially, up to all that exceeds the bricks and mortars of a dwelling - are carried along, or circulated, parallel to their life course and to the course of migration itself. What infrastructures, affordances, and social conditions do migrants need to make themselves at home again? How similar to the past ones need such homes be, materially and symbolically, and depending on what? Along these lines of theoretical reflection, my paper picks up insights emerging all across HOMInG’s fieldwork so far.
2. HomING in unhomely contexts. Studies from the margins

Convenor: Aurora Massa
Chair and discussant: Giuseppe Sciortino

Informal settlements, reception centres, ghettos and transit areas are common dwelling arrangements for migrants, refugees and asylum seekers, in Europe as well as elsewhere. This session aims at exploring how homing occurs in settings that, due to their material structures, location, symbolic values or the people one lives with, are considered “unhomely” by their inhabitants. What kind of practices and sense of home, familiarity and domesticity are developed there? The session is also interested in critically engaging with the notion of “unhomely” and the different factors which concur to its (emic) definitions.

‘Homing in ‘Unhomely Contexts’: home-making as a coping mechanism
Chiara Janssen, Maastricht School of Governance

The number of refugees that is living in refugee camps for medium- to long-term periods is constantly increasing and many people in exile find themselves in a “protracted refugee situation” (UNHCR, 2006, Chapter 5, p. 106). The Liberian refugees in my field-study were facing a similar reality and many had been living in a Ghanaian refugee camp for at least 10 years, some even more than 20 years. As long-term residence contributes to place identity, particularly in building sentimental attachment and a sense of home (Cuba & Hummon, 1993, p. 115), it would be expected that having lived in the camp for a considerable period of time, the Liberian refugees in Buduburam camp would have developed some attachment to their dwelling.

The Liberian refugee women in my study indeed attributed meaning to ‘home’ and continuously engaged in various home-making practices. However, despite all their home-making efforts, these women reported that they did not ‘feel at home’ and considered their dwelling ‘unhomely’. Nevertheless, the process of home-making was of integral importance to them, and functioned as a coping mechanism helping them to deal with their ‘protracted situation’. Providing in basic home needs, decorations, home set-up, and building meaningful relations inside the home, proved to be an important coping-mechanism in the “unhomely” context of the refugee camp.

By coping responses we refer to the things that people do, concrete efforts, to deal with the life-strains they encounter (Pearlin & Schooler, 1978, p. 5). For the Liberian refugees women in Buduburam these concrete efforts translated into home-making practices. However, as “unhomeliness” is a reality for many people in exile, it is worth exploring the importance of ‘home-making’ in exile (‘homing in unhomely contexts’) on a broader level and recognizing its integral role as a coping mechanism.

Bulgarian Case of Refugee Homing
Yelis Erolova, Bulgarian Institute of Ethnology and Folklore Studies

Between 2013-2016, with the increase of refugee inflow from the Middle East to Europe, and respectively to and through Bulgaria, asylum seekers have become a hot topic in a number of public debates and academic works, but the question of their homing has remained insufficiently explored in its entirety and multidimensionality. The paper draws attention to refugee cultural adjustment in terms of state and private accommodation during the initial period of several years’ stay in the country. In their daily and festive life, transformation of the accommodation places to a shared domestic environment has been observed in several contexts of common practices (such as religious holidays, etc.); specific national, ethnic, cultural customs (such as specific foods and drinks, eating patterns, etc.); and individual /family practices, related to the use of the space, household goods and personal belongings. The study also discusses the host communities’ attitudes towards asylum seekers / refugees and their different way of ‘homing’. The empirical materials have been collected as a result of ethnological research held among asylum seekers / refugees from Syria, Afghanistan, Iraq and Iran, and representatives of different local Bulgarian communities.
Preliminary findings regarding daily home-making practices of children, 6-12 years old, accompanied by their parents in Bretagne (France) during their asylum-seeking procedures

Elise Reslinger, Bath University

This presentation aims at sharing the preliminary findings of my PhD field work in Bretagne (France) regarding the daily home-making practices of children, 6-12 years old, accompanied by their parents during their asylum-seeking procedures. To frame this intervention, I propose to use the framework proposed by Brun et Fábos (2015, p.12). They define three types of “Home” and code them as “HOME,” “Home,” and “home.” “HOME” being the institutionalized side of the home-making, within which home is understood within a broader political and historical context. The second meaning of “Home” is more a symbolic and abstract one: “values, traditions, memories, and feelings of home” (Brun and Fábos 2015, p.5) and the last meaning of “home” encompasses the daily practices and interactions. This presentation will mostly focus on this last meaning of “home” through preliminary analysis of children daily practices to reflect on how “homing” occurs, or not, for children during a time of uncertainty, the asylum procedures.

Seeking normalcy at impossible homes: journey and exile experiences of female asylum seekers in Germany

Hatice Pinar Senoguz, University of Goettingen

This paper studies the homemaking practices among the female asylum seekers in a liminal state making their way to Germany. Here the home-making practices emerge as an everyday common strategy among the asylum seekers in tackling the lack of ontological security. Focusing on their journey and exile experiences, the paper accentuates home-making as a highly gendered endeavor that contributes to recreate “the normal situation”, as coined by Badiou (2007), in exceptional settings and places. Drawing on an ethnographic research and in-depth interviews with the female asylum seekers in an initial reception center (Erstaufnahmeeinrichtung) in the state of Lower Saxony, the paper reveals the tension between home and such spaces of exception, which are regarded by the women as “unhomely”, including the makeshift camps, collective shelters as well as the wilds where they had to transit, and hence, undermining the significance of their agency to overcome stringent conditions and recreate the normalcy. Tracking the everyday and the ordinary in these places, the paper discusses the methodological tensions about ethnological research on studying homemaking practices as an emotional and sensorial experience in these places and emic perspectives contesting these places as homely. It also seeks to answer the question to what extent making the everyday and ordinary endeavor of homemaking visible, also to the asylum seeking women themselves, could empower them.

Accumulated homelessness: analysing protracted displacement through Eritrean migrants’ trajectories

Aurora Massa, IRPPS-CNR
Milena Belloni, University of Trento

This paper explores the connection between homelessness and ongoing displacement drawing from ethnographic research in the everyday life of Eritrean migrants in different sites. It investigates how they repeatedly lose their home, not only in their country of origin, but also in different steps of their long and fragmented migratory trajectories. Bringing together debates on protracted displacement and homelessness, we suggest that contemporary refugees trajectories are characterised by a condition of “accumulated homelessness”. In particular, we point to the everyday micro-dynamics of displacement producing and reproducing secondary mobility. Building on the literature on home and migration (Boccagni 2016), we understand homelessness not only as shelterlessness. We use homelessness to indicate limited emotional, symbolic and practical attachment to a place, as well as the absence of security, familiarity and control. As we argue, it is important to look at displacement not only as the consequence of long journeys across international borders, of war violence and persecution. By using the lens of home, we show how protracted displacement is a rather subtle process of legal barriers,
bureaucratic dead ends and daily exclusion which hinder emplacement at different stages of the migration process
3. Home, Kinship and Sexuality on the Move. Forms of relatedness in times of mobility

Convenors: S. Bonfanti and I. Vari-Lavoisier
Chair and discussant: Ester Gallo

Kinship migration may involve the transfer of households, but also create a cultural idiom through which (factual or fictive) relatedness is un/made across moving social fields. This session invites to consider whether the use of kinship language within refugee/migratory experiences might articulate forms of relatedness otherwise invisible. Who’s a next of kin under conditions of mobility? Which duties and rights, deeds and reciprocities do kinfolk share when shifting roofs? Besides, although homes retain the imaginary of safe havens, everyday domestic violence is an appalling reality that may intersect transnational intimacies. What are then the possible interrelations between mobility, domesticity, and sexuality?

Student Tenancy in Russia: Building up Youth Welfare at the Crossroad of Migrancy, Informality and Familyhood

Olga Tkach, Centre for Independent Social Research (CISR), St. Petersburg, Russia

While there is a lot of research on international migration to Russia from CIS countries, mobility within Russia does not get enough scholarly attention. This paper is based on 28 in-depth interviews collected in 2017-2018, in St. Petersburg, the second largest Russian city, with young people who once moved there from various peripheral regions of Russia in order to get higher education. The issue of housing the new arrivals face is one of the major welfare-related challenges. It can be solved on the structural level, but the current system of education in Russia, influenced by the overall neoliberal trend, avoids social investment, such as development and improvement of housing services, although it is stated as a priority in the youth policy. According to unofficial statistics, in St. Petersburg in average 4000 up to 10000 nonresident students do not get access to dormitories. So the parental families have to opt for the rental housing market. They facilitate homemaking economically, organizationally and emotionally and therefore compensate the infrastructural lack and mitigate risks and vulnerabilities of the adult children.

As our research participants opted for private renting fully sponsored by their parents, I focus my analysis on the knot of mobility, familyhood and homemaking under such circumstances. The main research question addressed and to be answered is how do students and their families build up and maintain safety, familiarity and control of temporary accommodation as a site of welfare within tenancy relationships at the informal rental housing market?

New forms of relatedness in the life of Arab unaccompanied minor and youth refugees in Germany

Karim Zafer, University of Cologne

The paper is part of my dissertation project which deals with Arab unaccompanied minor and youth refugees in Germany. The ethnographic material presented here describe different forms of relatedness created by my research participants to help them overcome the physical absence of their natal family. These new forms include: (i) being related to peers, (ii) being related to a partner boy/girlfriend, and (iii) being related to the case manager/social worker.

The emotional and advisory supports are the main common aspects of these forms of relatedness, a role which was mainly undertaken by their natal family left behind. Hence, there is a need to find new actors to fulfil these specific roles. Those new actors are often addressed in a kinship language to mark the intensity of closeness and intimacy, and sometimes without using a kinship language. The results show that some forms of relatedness are stronger and more stable than others, and are described and invested to last for a long period, while other forms are less stable and circumscribed in time and space. The paper suggests that before claiming that using language of kinship to address other social actors articulates forms of fictive-kin or relatedness, it is crucial to examine in which ways their
use of kinship language, or not, differs from or corresponds to the sociocultural background of the research participants. For instance, in Arab-majority societies, using kinship language is common between non-kin persons for many reasons. These reasons could be to mark closeness, or as a sign of respect for elder persons, or for religious purposes.

Mothering at a Distance: Renegotiating ‘Home’ and Gender in Transnational Mothering Practices among Filipino Migrant Workers

Angelie Marilla, LAMC, Université Libre de Belgique

The phenomenon of transnational families in the context of migration allows migrant mothers to redefine motherhood by maintaining family intimacy despite distance, time difference and prolonged separation from their children. Using Boccagni (2011) home-migration nexus, this case study delves deeper into everyday practices of Filipino mothers in maintaining affective ties across borders. Ethnographic data shows that transnational mothering underpins the complexities of mothering at a distance and the idea of migrating women as embedded in the larger gender identity politics. While the phenomenon of working migrant mother challenges the family structure at a surface level, internal family dynamics cast the identity of the migrant mother within the deep-rooted borders of gender norms that keep Filipino women in a gendered place. The migrant mother performs and conforms to this by resorting to the nurturing practices available to them. For instance, aside from sending remittances, movement of material objects (often conceived as “motherly gifts”) from the country of destination to origin is prevalent. Aside from this material support, the migrant mother remains the nurturer by being actively “present” in the micro-level, household decision-making that they maintain through intensive transnational communication. They also seek indirect motherhood through “care chains” from their extended family (their sister or their mothers) as the solution to their absence. However, these symbolic transnational ties can also stir forms of ambivalence and can end up to what Boccagni calls the “myth of return.” Often, migrant mothers may opt to not return to the Philippines because they can successfully perform mothering at a distance.

Like brothers and sisters: redefining kin-networks in the case of Indian Punjabis in Italy

Barbara Bertolani, Independent scholar, Italy

The Punjabi language is much richer in words than Western languages to designate kinship ties, based on gender and generations. Each attribution corresponds to expectations, obligations and mutual duties. However, kinship is not to be intended as a static and material construct only, but rather as something dynamic and symbolic, as a set of relational categories which can be adapted to the varying social and cultural contexts and which correspond to emotional ties and also to specific roles between those who share a link. According to their needs linked to the migration process, subjects define, cultivate, update and break these bonds; this activity can be referred to as “kinship work”, of which the instrumental use of emotions is part (Taylor, 2013). This paper is based on data obtained through sociological and ethnographic fieldwork (about 20 semi-structured interviews and 10 life histories, carried out as part of different research conducted on the Punjabi community in Italy from 2003 to the present). It illustrates the ways in which kin-networks are re-defined or created through time among Punjabis, the criteria for fixing fictitious/factual transnational kinship ties and their internal functioning on the basis of differentiated reciprocity relationships. The paper also explores the changing roles of those networks, according to different phases and experiences in the migration process. In particular, I will analyze the differences between the kinship networks of the first-migrants in an initial phase of the migration process in Italy and the kinship ties following family reunions.

Aunties in the diaspora. The high and low tides of a symbolic relation among Hindustanis in Europe

Sara Bonfanti, University of Trento
Among South Asian minorities in the West, the expression ‘auntie’, first adopted as an encompassing sign of respect to (slightly) elder women, has transformed into an ambivalent, possibly sarcastic, way of addressing female peers. Within a sociolinguistic approach, the paper argues over the pragmatics of (un)doing kinship in times of mobility, discussing specific speech acts which emerge from the ethnographic narratives I collected across this composite diaspora in different European cities (Milan, London and Amsterdam) over the last two years. What nuances of affection or snub do 2nd generation Hindustani youths express when calling ‘aunts’ a set of women who might become significant others in their migration experiences? Which personal, community and local traits lie behind this idiolect for marking family relatedness, which deploys an array of alternative (and multilingual) biological terms for a sensitive cultural relation? From ironic to emotional, unassuming factual/fictive aunties arise as conspicuous characters in the home stories of my participants, revealing unheard facets of the link between mobility, sexuality and kinship.
4. Home and the senses

Convenor: Alejandro Miranda-Nieto
Chair and discussant: Pierrette Hondagneu-Sotelo

In its various guises, home is constituted and experienced through its sensory, material and affective dimensions. This session deals with the making of home through these dimensions, including sensory aspects of domestic and non-domestic environments, as well as private and public spaces.

A Culinary Quest: Peruvian Women Entrepreneurs in Southern California Negotiating Home and Belonging

Ann Cathrin Corrales-Overlid, University of Bergen

Peruvian cuisine is gaining increasing recognition globally. While famous Peruvian chefs have opened gourmet restaurants in several countries, migrants also contribute to expand the reach of the Peruvian Gastronomic Boom through culinary entrepreneurship. Food can be tied to the materiality and sociability of home-making, with the power to awaken memory and emotions through aroma, aesthetics and texture. Ethnic food spaces in a migrant context also represent materiality and spatiality of home, and constitute important arenas in which cultural symbols and practices from the homeland are reproduced as well as negotiated among co-nationals, and between migrants and the majority population. Gender and class privilege are also intersecting aspects in food and foodie culture (Cairns, Johnston, and Baumann 2010, 592, 609), particularly with relation to access to food and food spaces, as well as stereotypes of the masculine professional chef and the feminine domestic cook (Ibid., 594). The presentation focuses on 35 Peruvian women in Southern California. It explores how they negotiate home and belonging through culinary entrepreneurship and adopts an intersectional lens to understand how gender, race, ethnicity, class, legal status and business formality intersect in shaping these processes.

I contend that these women, through formal and informal culinary businesses, create ‘hybrid domestic places’ (Hondagneu-Sotelo 2017) in the public as well as ‘hybrid public places’ in the domestic realm, and highlight how ethnic food-spaces can be both unifying and contested sites. The data is based on ethnographic fieldwork in the Peruvian community and life history interviews.

Home and the senses for nomadic pastoral group in Anatolia

Ayşe Hilal Tuztaş Howzumlu, Yeditepe University

What does ‘home’ mean for a nomadic pastoral people live in nature? Where is ‘home’ for nomads who spend two third of a year on the roads? Should ‘home’ correspond to a stationary dwelling or everywhere they spend time at? In this husbandry-oriented lifestyle, the families migrate on predetermined routes in order to meet the needs of their animals. Every member of Yoruk groups participate in the vertical migration takes place on highlands of Taurus Mountain range located on the southern part of Anatolia. They ought to take all of their belongings with them at all times during the migration either with camels or recently with tractors. Depending on the chosen path, migration can last between 35 to 60 days and Yoruk spend every night at different ‘konalgas’. Konalgas’ are the resting place along the migration route and where Yoruk overnight by setting up their black tent, they call ‘home’. The geographical and beliefs plays an important role selecting these yurts where they set up tents. Yurt maintains representing ‘home’ even though Yoruk stays at different konalga. Yoruk uses narratives and stories while referring to the exact location of konalgas to somebody else. This article aims to explain the home making process of nomadic pastoral communities in Anatolia, meaning attributed to ‘home’, the areas picked in nature for setting up ‘home’ and their feeling and reflection towards their ‘home’ which they defined as mansion with 40 windows; in the light of information gathered during anthropological field research.

How can psychology contribute to the research on home and home-making in the migrant and non-migrant contexts?
Ekrem Düzen, University of Bielefeld
Meral Gezici Yalçın, Bolu Abant Izzet Baysal University
Home can be defined as a pervasive affect perpetually present in one’s cognitive-emotive processing. It has a shared cultural significance marked by variations of individual narratives branding the meaning of and practicing the affect as well as the idea of itself. Everyday practices within the house (a place where social reproduction takes place, economic and psychological needs are satisfied based on power relations between genders) and outside the house (participation in labor market, shopping, etc.) can hinder or reinforce the feeling at home. Home is mostly associated with comfort, security, routine and familiarity within dwelling, neighborhood and/or nation-state. Home is also associated with the needs and abilities of control and mastery. These connotations of home can also be re-scaled to the selfhood and the expression of agency. Often feeling or not feeling at home consist only of having or not having control over the materials and facilities people have to use, being or not being the master of their private spheres and intimate relationships, and able to govern the living space which they deem their own. Borrowing theoretical insights from psychology, our aim in this paper is to contribute to the literature on home by connecting social and individual relevancies of the concept of home. Thus, we intend to explore affective, cognitive, and behavioral co-existence of home and homing in order to broaden our understanding of home with its tangible and intangible components.

The 'little Russia' at the Bulgarian seaside

Mina Hristova, Bulgarian Academy of Science

In 2018 about 400,000 Russians have already obtained homes in Bulgaria. The proposed paper deals with Russian migrants who live permanently in the towns along the Bulgarian seaside. For several decades now many elderly and, now, younger people choose to move to Bulgaria for different reasons, cheaper lifestyle, better quality of foods, mentality close and yet different, and permanent residency in an EU country, among all. Based on ethnographic approach, the paper will investigate what 'home' means for these who have decided to leave all behind—mothers with children whose husband still live in Russia or whole families. In cities like Burgas, for example, there are traditional Days of the Russian culture and Days of the Russian cinema, as well as smaller local weekly meetings of the Russian community in the town. Many stores are now fully providing Russian goods for those who miss the “flavors” of home; a Russian private “school” is functioning to provide the children of around 12 000 immigrants with an additional Russian education while they go to Bulgarian schools. What does “home” mean for them, now when it is constructed in the spaces between here and there? What is enough to have in your apartment and in your town, so you feel at “home”?

Researching home through the senses: Methodological reflections on cases from three European cities

Alejandro Miranda-Nieto, University of Trento

The process of attaching a sense of home to a place is partly composed by, and experienced through, sensory dimensions. This paper discusses a number of methodological challenges involved in researching the sensory and affective facets of home in migratory contexts. By virtue of being involved in different forms of mobility, people’s sense of home evolves throughout their life course. What changes and what stays the same in their experiences of home is, in part, mediated through the senses. Recalling, re-creating and producing home-like experiences through smell, taste, sound or image are telling examples of how familiarity is produced to attach a sense of home to a place. Drawing from recent fieldwork in the cities of Madrid, Milan and Amsterdam, I examine a series of methodological issues emerging from the investigation of how home becomes calibrated through sensorial dimensions to produce predictability, intimacy and knowledgeability.
5. Architectures of displacement: material forms of refugee accommodation and its implications

Convenor: Daniela Giudici
Chair and discussant: Andrea Brighenti

The panel discusses diverse asylum seekers' housing arrangements in contemporary Europe (from institutional reception centres to abandoned buildings, emergency camps and so on). How do these material forms affect asylum seekers' lived experiences, as well as their relationships with the surrounding environment and social context? How do asylum seekers themselves shape, transform or resist the accommodations they are provided with? Which kind of emotional configurations and, possibly, political engagements can emerge within and around such dwellings?

Between settlement and mobility: Migrants’ spatial occupations in Patras

Marco Mogiani, University of Vienna

Drawing from ethnographical research in Patras (Greece), this paper explores the variegated and changing geographies of migrants’ informal presence in the port area, from the occupation of empty green spaces in the early 1990s to the re-appropriation of an abandoned industrial area since the relocation of the port in 2011. It does so in three ways. First, the paper will assess the development of migrant settlements vis-à-vis the dominant architecture of the European border and migration regime that regulates the spatio-temporal (im)mobility of migrants within and outside the EU. Second, it will look at the settlements as a multifarious response to the everyday necessities of migrants, simultaneously claiming their right to settle and their right to continue their journey towards Europe. Third, it will investigate the numerous entanglements, nuances, negotiations, and struggles that the process of spatial occupation has generated on the ground with and against local inhabitants and authorities. In conclusion, the paper argues that, through the occupation of those empty spaces and their transformation into their own – albeit temporary and precarious – living place, migrants have advanced powerful political requests and reclaimed their freedom of settlement and mobility, eschewing the intricate logics of detention, control, and in/exclusion performed through the European border and migration regime.

Gaining/regaining housing stability through a collective action: the implication at the individual level

Laura Ferrero, University of Turin

The proposal is based on an ongoing research based in Turin (Italy). The study is carried out in at “La Salette”, a former occupied house which has been interested by a progressive process of legalization. The building became a “collective temporary residence” (residenza temporanea collettiva) for migrants, and is now running out by an equipe which is formed by members of a social cooperative, architects and volunteers. In this presentation I will bring my attention to the effect of the fact that people found in this place a safe and legal shelter. To do this, I rely on interviews with migrants who inhabit this place, social workers and volunteers. Migrants reached this accommodation after having experienced institutional reception centers, informal settlements, ghettos and temporary housing solutions. To know how this new form of housing affects migrants’ lived experience, I concentrate on the immediate consequences of the stabilization in this house. What those migrants did after having found a sort of “housing stability”? In many cases this moment corresponds with the start/re-start of personal projects which are the only ways to gain, one day, a housing independence. I overturn the idea that “having a job is fundamental to find a house”, claiming that having a house is fundamental not only to find a job but also to develop any personal project in a certain city and in a certain country. This simply statement make it urgent to find alternative solutions for the “housing emergency".
Avant-garde urban architectures and interstitial housing arrangements for refugees. A case study in Trento
Giulia Storato, Franco Demarchi Foundation
Giuliana Sanò, University of Messina and Fondazione Alsos
Francesco Della Puppa, Ca’ Foscari University in Venice

In this contribution the results of an ethnographic research conducted in the Autonomous Province of Trento will be discussed. Started in April 2018, the research investigates the living conditions of refugees and asylum seekers outside the reception system and it explores the heterogeneous and fragmented world of pathways they undertake in search of work and accommodation. From the point of view of the housing arrangements, the investigation has shown how the individuals put in place different kind of tattics. Generally, among these, informal settlements seem to be the most common solution. However, what we would stress in this contribution it has to do with both the effects produced on migrants’ everyday life by the environments and by the material conditions of these settlements, and the forms of re-appropriation of these spaces exercised by the individuals. For instance, this is the case of the zone better known with the name “Le Albere”: a residential area placed in the city centre, close to the river, projected by a famous architect and realized in order to concentrate technology, sustainability and commercial activities. In the last years this place has become the “house” of many refugees excluded by the reception system. How does this place affect migrants’ everyday life? Why do they prefer to live in this area? How does their presence re-shape such space? These are the main questions to which this contribution intends to answer.

The invisible city. Informal homemaking practices between precarity and performativity: the case of the Selam Palace in Rome
Fabiola Midulla, University of Turin

Through a lens on the nexus between house/home and migration, and consequently experiences of «homing» (Boccagni 2017), I would like to propose an analysis that reads migrants’ homemaking practices not as an exclusively private or domestic matter. I will interpret the question of the private space, the home and its wider implications (a claim for appropriation, signification and rights’ recognition) as a deeply public and political issue, as well as an important arena of political action. I will present, specifically, the study of a squatted building in the periphery of Rome, The Salem Palace. The occupation took place in 2006 by mostly Eritrean and Ethiopian refugees and asylum seekers as a self-help system in opposition to the failure of the Italian reception system. In my opinion, a focus on informal dwelling practices provides a privileged insight into contemporary Italy’s migration management, example of a “legal method of creating illegality” (De Genova 2004), through the exemplification of the constant blurring of the micro and the macro social dimensions of it. Moreover, the fluidity of the two dimensions contributes to a privileged understanding over migrants’ subjectivity and subjectivation processes. I would, therefore, analyse migrants’ homemaking expressions as performative practices, “a way of acting from and against precarity” (Butler 2015:58), through which these individuals challenge and reshape power structures and relations, which sentence them to illegality and precarization, and enact innovative forms of citizenship and solidarity and new ways of claiming their presence in the public sphere.

The ashes of the Balkan Route
Andrea Mignogna, independent photoreporter, Italy

Between December 2016 and March 2017 I crossed the whole former humanitarian corridor that from Greece reached Germany, the so called Balkan Route. Three months journey across borders, capitals, official and unofficial refugees centers and governative offices. Through ten nations, from Slovenia to Greece on the western and central Balkans and then up until Germany crossing part of the eastern path. During my long and self-financed personal research, I focused on analyzing the effect of the closing of a Humanitarian Corridor by two main point of view: The governative one, with countless interview at the HUNHCR’s national offices and several governative officers; the real life, on-the-field experience of refugees, activists, NGOs and anarchists.
The whole experience is collected in two books, the first is a travel diary with all the information, interview and experiences lived; the second is a photographic volume.
In this specific case I would like to analyze all the different type of accommodation I visited, from the official Refugees temporary Center till the anarchist and neomunicipalism realities, bringing pictures and datas divided per nations (Slovenia, Croatia, Serbia, Fyrom, Greece, Bulgaria, Hungary, Austria and a bit of Germany).
6. Housing pathways and housing temporalities: homemaking practices through displacement and time

Convenor: Enrico Fravega
Chair and discussant: Alejandro Miranda-Nieto

“People are not paths, but they cannot avoid drawing them in space-time” (Hagerstrand, 1982). Migration involves the change of many different accommodations. The home-making practices associated with it allow (or prevent) the crisscrossing of both linear and cyclic temporalities as well as the connection of different types of home (i.e. the place where one is born, the place where relatives or parents are, the place where one can put his/her belongings, etc.). We invite papers dealing with these issues and the way the linkage between space and time affects belonging.

Dwellings in transit: the case of Ventimiglia
Livio Amigoni, Università degli Studi di Genova

In the past few years, ‘transit areas’ have increasingly become the landmarks of migrating populations seeking refuge in Europe. From railway stations and park in European cities to the squat and ‘Jungles’ in Calais; from the various paths and informal settlements on the Alps to the rivers banks of Ventimiglia. This article will discuss how in such places migrants resort to living in ‘makeshift camps’ and the state’s negative obligation under the right to respect for a home. In particular, it will show the case of Ventimiglia from the reintroduction of border controls in June 2015, passing through the various informal settlements and the opening of the Red Cross Camp, to the current situation. Drawings from ethnographic fieldwork at the French-Italian border, contrast between formal and informal housing arrangements, considering refugees’ own agency and the policies implemented by public authorities in a context of transit, will be illustrated. Afterwards, the class of resources needed to access different temporary housing arrangements and how the will of passing the border and the smuggling business affect the individual decision-making process it will be discussed. Finally, cases of cooperation between refugees and locals in the creation of safe temporary shelter vis-a-vis regular evictions and criminalisation will be explored. Taking the perspective of transit areas can give hints on factors in shelter-related decision-making transcending material conditions and intended policies.

Between waiting and homing
Raffaella Greco Tonegutti, Belgium’s Development Agency, Enabel

Undoubtedly time is a critical, yet uncertain factor in asylum proceedings. Since 2015 the time to process asylum requests in Belgium has significantly increased. Furthermore, as applications from Syrians were given priority, nationals from “safe countries” received more often negative responses for their asylum requests. These circumstances affected the lives of many individuals applying for asylum, for which the waiting time in reception centres got significantly longer than they initially expected. This paper describes and discusses individuals’ strategies to make a reception centre “home” in the indefinite situation of waiting in which they are forced during their asylum application. The research (February 2017 to May 2018), focuses on a reception centre ubicat in the city centre of Brussels hosting a mixed population in terms of composition (women alone, families with young children, men and young boys alone) and origins (nationals from more than 15 countries, with a high prevalence of Iraqis, Afghans and Palestinians, and different African nationals). Interviews with individuals living in the reception centre (residents) who accepted to relate their daily routine illustrate how they engage with the complex business of time passing, alternating between a sense of purposeful waiting – the response of the Consulat General aux Refugiés et Apatrides (CGRA) – and purposeless inertia – when all the fellow seekers receive their responses and you are the only one still on hold. The paper describes the relation between “waiting” and “homing”, and the “making homes” in precarious and uncertain circumstances.
The continuum of home: Home making in a context of multigenerational diasporic communities
Karolina Nikielska-Sekula, Universitetet i Sørøst-Norge

Building on the current scholarship on home making in a context of migration, and on empirical evidence from the research conducted by the author on Norwegian Turkish communities in Norway, this paper develops an analytical approach of home as a continuum. It attempts to embrace the multiple and seemingly contradictory meanings of home in a context of multigenerational diasporic communities. Firstly, it discusses the extant literature on the subject, presenting theoretical foundations of the notion of a continuum of home and conceptualising it. Secondly, it analyses the meanings of home of young Norwegians of Turkish descent through the lenses of this new analytical perspective. Additionally, it presents the relationship between the experiences of home(s) with regard to their multiple spatial and temporal dimensions and belonging to the new homeland. A continuum of home relates to a constant and uninterrupted process of creating and negotiating various dimensions of home ranging from places, items, practices of homing, social relationships that make home, and sensorial experiences of home. The strength of this notion lies in a possibility of approaching home in a context of mobility beyond the binary opposition: ancestral - new homeland, and with acknowledging continuity, rather than abruption in homing practises of migrants and their descendants. The notion of a continuum of home aims to facilitate analyses of aspects that lies in a primary focus of the session, namely "linear and cyclic temporalities" of home in a multi-sited and cross-generational perspective, and different types of home in a context of migration.

Mobility, Belonging and Home-making. The Transient Homes of Globally Mobile Professionals
Anna Spiegel, Universität Bielefeld

Today, mobility and transience have become a constitutive pattern of the highly skilled postmodern workforce. Yet, how mobile professionals negotiate the meaning of their homes and their sense of belonging in 'liquid times' (Bauman 2007) is still an underresearched research question. The purpose of this paper—based on ethnographic research on German and American expatriate managers conducted in China, Germany and the US—is thus to contribute to this research desideratum by examining how mobile professionals make sense of the transience of their current homes, how transience is reflected in their home-making practices, and how they use symbolic objects to create a sense of belonging to the various places in their mobile careers. It thus explores the relationship between home, mobility and temporality. The paper argues that for mobile professionals the home becomes a critical place where belonging is constantly negotiated not only because of new multi-local spatialities but also because of new transient temporalities. Due to the practice of extended work contracts, the everyday life of the mobile managers is characterised by a 'permanent provisionality', that is an incongruence of the initially imagined and the actual time horizons of their mobility. The paper shows how this 'permanent provisionality' is worked into the material and social textures of expatriate homes. ‘Permanent provisionality’ produces homes without emotional attachments (evacuation homes), homes which are only references to true, but distant homes (nostalgic homes), homes celebrating their transience (flexible homes), and homes that frantically try to ignore their transience (local homes). The 'transient home' thus oscillates between celebrating and avoiding cultural difference, between mobility and immobility.

Post-Brexit Anxieties in Minority Ethnic Communities
Michael Thompson, University of Leeds

This PhD project focuses on anxieties within minority ethnic communities rooted in the UK's decision to leave the European Union. While there is a long-established link between government agencies and austerity, we are witnessing a rise in immigration-related tensions in public space. Specific consideration will be given to German and Polish EU-national minorities, as their immigration status is directly affected by Brexit. Here, these groups represent the dualistic paradigms of power and employment, with Germany's stature and political power within the EU heavily criticised in the Brexit referendum campaign, and much of the anti-immigrant, anti-freedom of movement sentiment directed at Polish communities due to a perceived loss of British jobs. The extraordinary circumstances faced by these groups are
exemplified through the normalisation of ‘everyday bordering’ imposed by the 2014 Immigration Act and the concomitant ‘hostile environment’ policy regime. As ordinary citizens become responsible for immigration enforcement, we may see a rise in anxieties associated with public space. Participatory action research in the form of walking interviews and the Lego® Serious Play® methodologies will produce a counter-topography of anxiety-inducing experiences in collaboration with network partners embedded within the community. Grounding this methodology in a re-imagining of Lefebvre’s work, we can draw new conclusions from this intersection of migration, belonging and public space. By identifying anxieties experienced by minority ethnic communities in urban public space, we can design policy frameworks aimed at mitigating the potentially damaging effects of Brexit on community cohesion and minority integration strategies.
7. Lost homes? Investigating homing for refugees in Europe and their families back home

Convenors: Milena Belloni, Luis Eduardo Pérez Murcia
Chair and discussant: Giuseppe Sciortino

This session explores refugees’ experiences of home. Rather than assuming a “typical refugee experience” (Stein, 1981), it aims to investigate whether or not the legal, political and social position occupied by refugees in the new country of arrival towards their homeland has specific implications for their homemaking practices and feelings. To what extent does the impossibility to return home influence refugees’ connections with their families back home and their homemaking practices abroad? Are there specific challenges – compared with other migrants – to their daily homing practices and those of their families back home?

Making Home in a Shantytown Exploitation and Recycling in Puglia
Anna Di Giusto, Independent scholar

The present research is carried out Borgo Mezzanone, a shantytown in Puglia. It is a laboratory of weaving relationships among indigenous criminal systems, imported mafias, exploitation of human beings, economy, and politics (Mangano, 2018). Here the “caporalato” and the sex traffic set up a ghetto similar to the Libyan ones, with a brothel and squares for the drug deal. It stands next to a CARA (Reception Center for Asylum Seekers) protected by soldiers, but there is a daily flow from the shantytown thanks to four holes in the fence. The local mafia introduces drugs to the English-speaking part of the ghetto, dominated by the Black Axe, ‘ndrangheta and the Mexican Sinaloa cartel. Italian judiciary is investigating the illegal system in the shantytown and the lack of services by the cooperatives operating in the CARA (Palmisano, 2018). Even though there are no waste collection and water and sewer system, migrants built a church and a mosque, restaurants, and nightclubs, demonstrating an incredible ability to recycle garbage (Bauman, 2003). The lighting system is illegal because it is stolen from the road network. This research aims to testify how these refugees, despite the abandonment of the State and the presence of different mafias, are looking for habitual normality that can give them back the sense of human dignity (Sennett, 2018).

From Forced Migration to Mobility: Dreaming of Home within “rooted mobilities”
Sahizer Samuk Carignani, Derya Acuner, Yesim Tonga Uriarte, IMT, Lucca

This study, aims to explore refugees’ perceptions, approach and experiences of ‘home’ considering both the new country of arrival and the ‘homeland’. To this end, we employ a case study approach and analyze the stories of people who have been forced to leave their homelands and are rebuilding their life in Greece through an interactive art project Face Forward… into my home1 Stories of 26 refugees, coming from Syria, Iraq, Afghanistan, Iran, Congo (and more), accessible online are analyzed with thematic analysis in regard to their perceptions of home/homeland/family/return versus Greece/social family/becoming mobile. Our results indicate that the attachment to homeland continues for most of these refugees. We have found that there are three main phenomenon that come to the fore from the analysis: 1) Country was the word used the most in the narratives, meaning the home country 2) References to places back home were made: that some places in Greece reminded them of the calmness of life they had back home 3) Not all had peaceful coexistences and high hopes about families left behind: thinking about returning home was not always a rosy picture for a few (return could have meant conflictual relations and coping with a changed identity).

Theoretically we benefit from Cuzzocrea’s (2018) concept on “rooted mobilities” and we use the concept of “rooted migration”. Cuzzocrea (2018) uses rooted mobilities in order to show how young mobile

http://www.faceforward.gr/en/
people are still imaginatively attached to their homes in diverse ways (space wise, time wise, territory, locality etc.). Being inspired by her we use “rooted migration” to depict that a refugee’s home is a moment of inspiration, and one has always the feeling of similarity to his previous attachments, wherever one is and one has always the idea of return, just not knowing “when” and “how”.

**On homing of Syrian refugees in Turkey: Divided home feelings**

*Meral Gezici Yalçın, Bolu Abant Izzet Baysal University*

*Ekrem Düzen, University of Bielefeld*

Leaving home for a certain period of time may lead to a new sense of home. Prejudices, discriminations (real and perceived), and exclusionary practices in the host country undermine the migrant’s feeling at home in the new home environment, and can result with longing for the home they left behind. Research on home highlights the importance of the boundaries between public and private space in understanding home. In this paper, we will summarize the findings of a survey conducted in Mardin (Turkey), a city only a few kilometers to Syrian bord. A total of 913 Syrian respondents aged between 18 to 70 years participated in the study. Participants were presented to inquiries about their daily life activities (work, education, sport, entertainment, etc.). The queries focused on the places they go for socializing and degree of satisfaction with their everyday life on the street, in the neighborhood, and in the city. Emotions about safety, comfortability, being sheltered, alone or foreign were investigated. The queries also included whether they prefer to pursue their homeland culture or contact with the host country’s culture and whether they want to go back to their home in Syria or stay in the new home in Turkey. Based on the findings we can argue that it is not easy to regain feeling at home under the conditions where the new home environment is hostile and exclusionary. The new home environment of refugees can pave the way to not an integrated, but divided home feelings between private and public, as well as segregation in the neighbourhoods and losing the right to the city.

**Making home or staying ‘homeless’? Strategies and practices of refugees facing loss and uncertainty**

*Friedemann Neumann, University of Göttingen*

Wars, as the Syrian Civil War, for millions, mean a loss of home. The ways people are able to overcome the deprivation of their homely life-worlds differ significantly respective of individual and collective abilities as well as societal (social, legal, economic, etc.) conditions in transit and host countries. Here, the relevance of long and often impeding periods of time in ‘transition’ (for the Dublin Regulations or UN resettlement programs) is often overlooked.

In this paper, I will present three analytical types of homemaking practices and strategies of people during and after their asylum procedures. The empirical findings of this talk stem from ethnographic fieldwork in different German cities between 2016 and 2019. Homemaking, as an overcoming of loss, therefore, can be examined along I. translations of arrangements, II. translations of domestic and family practice, and also III. translations of individual skills and practices. Vivid case examples will provide insights into the specific (domestic) settings and the priorities of (im-) mobile people, moreover, the necessities (e.g., abilities, space available, and social & family ties on spot and abroad) processes of homing presuppose. Home, in this respect, is a specific setting in which, against a backdrop of loss and despite all obstacles and uncertainties, familiarity, significance, and (to some degree) security prevails.

**Between Choice and Compulsion: Examining Migration Categories through the Lens of Home**

*M. Belloni and L.E. Perez Murcia, University of Trento*

The sharp distinction between ‘forced’ and ‘voluntary’ migration has increasingly been criticised by contemporary migration scholarship (Van Hear, 2000; Bakewell, 2011; Crawley, 2018). However, research on home and migration tends to highlight the exceptional experience of losing home for those who flee following experiences of conflict (Korac, 2009; Taylor, 2015; Perez Murcia 2018). Drawing on
life history- interviews with an Eritrean refugee settled in the Netherlands and a Peruvian labour migrant settled in the UK, this paper explores whether and how the drivers of migration shape people’s experiences of home. In particular, we analyse how different journeys and labels have influenced the possibility of these research participants to recreate home in the new countries of settlement as well as connect with the home they left behind. As we argue, comparing different migrants’ experience home and the search for it has the potential to contribute to moving beyond crystallised boundaries between forced and voluntary migration, while showing the power of labels (Zetter, 1991) on migrants’ lives.