

Boccagni, P. (2017), *Migration and the Search for Home. Mapping Domestic Space in Migrants' Everyday Lives*, Palgrave Macmillan, New York, 136 pp.

Migration scholars have long been interested in the ways in which the 'home of birth' and the 'home of settlement' are reconfigured through migration and take up new meanings imbued with emotions, attachments and relations. If the conceptualisations and experiences of home are at the core of the vast migration literature, it is because of the need for migrants to (re)create and (re)negotiate their place in the receiving society in order to achieve a sense of feeling at home.

Migration and the Search for Home. Mapping Domestic Space in Migrants' Everyday Lives, set within the 'migration-home nexus', offers a sociological examination of migrants' understandings of home, or the lack thereof, in a context of transnational mobility. It challenges the readers to rethink the connections and disconnections between migration and home, in the sense that migratory trajectories do not necessarily entail home disruption. Rather, migration lends itself to experiences of home in the sense that transnational mobility and home complement each other and are mutually constitutive. Follow-

ing this holistic approach, the book argues that migration contributes to the creation of a sense of home through emotional and relational homing; it creates an experiential bridge between countries of origin and countries of settlement. Consequently, home is denaturalised and the focus shifts away from the traditional conceptualisations which tend to associate it with the country of origin. In the process, it becomes an open-ended movement characterised by migrants' handling their personal investment in both countries whilst constructing a new home. In this view, home *becomes* experiential through the amassing of contexts and relationships, rather than just *being* a stable entity.

Moreover, following the definition of home as an open-ended relationship with place, the author rejects theories which equate home with a physical location. As such, it becomes a personal and social experience, it is "both a material environment and a set of meaningful relationships, re-collections and aspirations to be emplaced, successfully or not, over space and time" (p. xxiv). It is characterised by security, familiarity and control. Nevertheless, we are reminded that security and warmth associated with the feeling of home has long been criticised by feminist scholars, who have argued that women are

often victims of domestic violence in the space of their homes.

Home is important to migrants' lives because it is the preservation of these very attachments (whether relational or material), which may enable them to achieve the 'good home' (p.xxiii), for which they decided to migrate in the first instance. However, the author goes a step further and enquires how home is lived both *in* and *through* migration and a sense of familiarity is accomplished. This view sees home as a constant movement, a process which leads to the renegotiation, construction and experience of home, subject to the change migrants witness in their geographical, cultural or virtual surroundings. Furthermore, the book underscores the importance of examining the concept of home through the angle of both social and geographical places, but also relationally, in terms of the attachments migrants develop with(in) it. Since home is lived by migrants in line with the social and cultural context they are a part of, the author argues for an intersectional approach, allowing for the significance of various social locations such as class, gender, age and ethnicity.

However, it feels that the book leaves some key questions unanswered. For example, it takes for granted the need to construct home anew. What about migrants who do not feel the need to establish a home? Paolo Boccagni is clear in that his focus has been on international labour migrants, and thus lifestyle migrants' home experiences are not depicted.

However, I am left wondering if and how the willingness to reconfigure aspects of the country of birth is brought into play by economic migrants whose political and economic disillusionment pushed them to migrate and start afresh in the first place. What is the role of the country of origin in this case and how is it interrelated with the receiving society in creating a sense of home?

Moreover, the politics of inclusion and exclusion are often acknowledged in relation to home creation throughout the book, and particularly in Chapter Five. In Paolo Boccagni's view, home refers to the interethnic boundaries created between migrants and the mainstream in the countries of settlement. In this respect, belonging and home seem to be conflated, as they both refer to boundaries and the recognition and non-recognition of particular groups of people by the powerful mainstream. Moreover, it is suggested that adopting a home lens in migration studies sheds light on the migrants' attachments and identification with places. This raises the following question: To what extent do the study of home and the study of belonging intersect, since both belonging and home seem to be validated by the dominant group? If home is attained through inclusion, how can belonging to the mainstream be reached? This is even more important particularly since the meanings attributed to home change over time, and so may do migrants' statuses, who may become documented, undocumented or naturalised overtime. The level of 'legality' may change their relation-

ships both politically with macro structures, but also at a meso level, in their daily interaction with the dominant group, and ultimately at a micro level with themselves, as they reconsider their place in society. Indeed, while the importance of time is acknowledged from a generational perspective, it does not consider how inclusion and exclusion may be experienced in the framework of migrants' legal status, particularly given the rise of far right wing parties across the globe.

This elegantly written book represents a pledge that home can be enacted through transnational migration, which is not lived as a rupture with the country of birth so often represented by the country of origin, but rather as a connection between an old and a new home. Home is a continuous process of negotiating relationships, a perpetual search, an ideal which is not always met.

Dr CLAUDIA PARASCHIVESCU
Department of Sociology
University of Leeds