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# **(Re)creating a Sense of Home:**

**Framing Conceptual and Performative  
Domains of Home for International Migrants  
to Lund and Malmö, Sweden**

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## Abstract

The study of *home* has historically been approached by numerous academic disciplines within the social sciences and humanities. However, increased international mobility and forced migration due to conflict in recent years has produced a renewed interest to understand the ways we conceptualize and (re)create home in foreign places. The present research aims to produce a theoretical framework that addresses the conceptual and performative domains of home for international migrants, informed in part by their lived experience in Lund/Malmö, Sweden. Building upon existing literature on home and migration, the thesis asks: What constituent elements need to be included to (re)create a sense of home? What practices of home do the migrants interviewed perform, and what role do they play in (re)creating home? When does the habitual place (of Lund/Malmö) become home?

In-depth, semi-structured interviews which included an open-ended drawing exercise were conducted with twelve participants residing in Lund or Malmö. The analysis of the empirical data collected demonstrated the effectiveness of the framework to constitute a *sense of home* (as defined by the framework) in the habitual place for six out of seven participants who answered affirmatively to establishing “home”. Additionally, a relationship between the domains and the performance of home was confirmed for all participants, and their role in (re)creating a sense of home was deemed integral. The question of when the habitual place becomes home remains unanswered from data analysis.

Further research is needed to confirm the usefulness of the theoretical framework to understand a sense of home for migrants in other settings. If additional findings hold consistent, platforms that facilitate collaboration between researchers on home and migration, and the architecture and planning fields are recommended to promote spaces and initiatives of cross-cultural sustainability within cities of immigration.

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# 1 Introduction

Behind this research endeavor are two driving motives. First, I seek to produce an appropriate theoretical framework from which to approach the conceptualization and (re)creation of *home* for international migrants. Secondly, I seek to understand from the migrant perspective, the conceptual elements and performance of home through their lived experiences during emplacement and resettlement.

Recent debates on the nature of home have been characterized by a series of dualities in the literature. One such set of oppositional interpretations of home, is stasis versus change. Classic notions of home have been presented in the literature which promote a fixed and stable concept. However, examining home within the context of the contemporary western world, characterized by instantaneous information exchange, mobility and changing normative cultural values, I question whether the conceptual construct and creation of home changes also. It appears that I am not the only researcher seeking to understand these relationships in recent years. The study of home has been prominent within the social science and humanities fields since the 1990's, however, research in this domain has increased considerably since the early 2000's (Blunt, 2005). This is no doubt an effect of the pressing 'refugee crisis' (Krzyżanowski, 2018, p. 97) currently facing key countries in western Europe, and more generally, that we are living in what Castles, de Haas and Miller describe as the "age of migration" (2014, p. 5).

## Context

Interest in the perception of making home and recent global migration flows are what brought me to Sweden, in 2017. Sweden has received more international refugees proportionally than any other European country in recent years (Park, 2015).

Alongside this statistic, Sweden also is tracking the longest integration period for some migrant groups of receiving countries in the world, of up to ten years (Koch, 2018), despite administering some of Europe's most liberal immigration policies and institutional support. Although it is not my intension to unravel these policy implications and outcomes in this thesis project, it does set it within an important

geographical context and timeframe in which to examine the lived experience of home for international migrants.

As a researcher at Lund University with these considerations in mind, it was my intention to take advantage of the situated context Sweden presents to pursue this line of enquiry. For this reason, the study has been carried out in the municipalities of Lund and Malmö, Sweden, both hosting large international populations in national comparison. Lund hosts Lund University, drawing students and professionals from all over the world in connection with Sweden's premier university and related research facilities, such as MAX IV Laboratory and the upcoming European Spallation Source. Malmö is widely known within Sweden, for its multicultural population which as of 2019, counts 135,000 of its 341,457 residents as having a foreign background (World Population Review, 2019). The participants chosen to take part in the study were volunteers contacted through governmental, semi-governmental and non-governmental organizations in Lund and Malmö, in February of 2019. These participants represent a broad cross-section of international migrants in Lund/Malmö, who were considered likely to be in process of (re)creating home. This approach to the study sample was intentional to capture a wide range of perspectives on home at one point in time, essentially capturing a moment in their home (re)creation process.

## **Relevance and Importance**

This research endeavor sits within more contemporary research on home in the social sciences and in conjunction with research in migration studies. Though knowledge from these academic disciplines are important for the consideration of the present study, such a broad approach to the subject of home has necessitated a distillation of themes for the thesis. The themes integral for this research endeavor are that of *place*, *practice* and *time*. How these three themes relate to the concept and performance of home will be laid out in the Literature Review chapter of the thesis. Many other themes relating to the concept of home have been put forth in the literature to date, however, I consider these three to be the most salient, especially as it regards international migrants. Therefore, my research will build upon current works, but will address a thin area of the literature regarding a theoretical framework from which to approach home. Besides generating new empirical data, in part from

utilizing an experiential technique during data collection, the present study presents a theoretical framework inspired from a selected group of works by Anne Buttimer (1978, 1985 and 1987).

## Research Questions

To meet the objectives stated at the outset of this Introduction, the following research questions have been formulated.

For the international migrants in Lund/Malmö, interviewed for the present study:

- 1) What constituent elements need to be included to (re)create a sense of home?
- 2) What practices of home do the migrants interviewed perform, and what role do they play in (re)creating home?
- 3) When does the habitual place become home?

## Overview of the Structure

Subsequent to this introduction to the thesis, are the following chapters:

2. **Literature Review.** The Literature Review will give the reader an idea of the main themes and conceptualizations relevant to the lived experience and performance of home for international migrants. It is designed to highlight works that discuss sense of place, performance of home, and temporal aspects of the home (re)creation process. This chapter is by no means an exhaustive resource on these facets of home in the literature to date, as the topic is currently studied from several disciplines within the social sciences and humanities.
3. **Theoretical Framework.** The Theoretical Framework chapter serves to describe the organizing structure for the analysis of the empirical data collected in the study. The content for its construction was found subsequent to the Literature Review and initial round of thematic coding. Therefore,

interview data aided in amending a proposed construct from the selected works of Anne Buttmer (1978, 1985 and 1987), put forth in this chapter.

4. **Methodology.** The Methodology chapter explains in detail the means, methods, and techniques used to collect the empirical data for the study. Data collection was facilitated through in-depth, semi-structured interviews and an open-ended drawing exercise carried out in Lund and Malmö, Sweden.
5. **Empirical Analysis.** This chapter of the thesis describes the philosophy and approach behind the analysis of the empirical data, in addition to the procedural mechanics of each stage of analysis. Utilized in the research design are a combination of thematic, narrative, and directed content analysis, and one stage involving frequency counts to produce absolute and relative sums related to data content.
6. **Findings.** The Findings chapter of the thesis relays the results of the empirical analysis in relation to the research questions and theoretical framework. It does not contain the interpretation and implications of these findings.
7. **Discussion of Findings.** This chapter provides a more in depth look at the findings produced through analysis of the empirical data. A discussion including interpretations of the findings, relationships revealed, relevance to the background literature, and methodological considerations for future studies are included.
8. **Conclusion.** The conclusion of the thesis contains the answer statement to the research questions and project goals. A summative reflection of the findings and considerations for future studies are included. Additionally, recommendations in relation to practical application of the research findings within the realm of landscape architecture and municipal planning are posed.
9. **Appendix.** The appendix hosts the remaining sets of participant drawings with the coded explanations of their contents, as well as the interview guide utilized in the study.

## 2 Literature Review

The existing literature on home from within the social sciences and humanities is extensive (Blunt & Dowling 2006, Fox 2016, Mallett 2004). Its long history of study has produced overlapping and often competing concepts. What a new researcher in this realm is faced with are a set of perplexing dualities (Blunt & Dowling, 2006) to navigate in order to approach their research goals. Therefore, I find it necessary to be selective about what I present here in the Literature Review chapter of the thesis. Essentially, what I include is as important as what I omit in order not to muddy the waters, so to speak. There is simply no way to do the subject of home full justice here. As presented by Mallett, the study of home “raises the question whether or not home is (a) place(s), (a) space(s), feeling(s), practices, and/or an active state of being in the world?” (2004, p. 62). A further point drawn out by Mallett that I strongly concur with, is that the literature to date often conflates the word “home” with other concepts such as house, family, haven, self, country of birth, the list does go on. For this reason, I proceed through the thesis with a careful eye on terminology. It is not that I disagree with the notion that some people do in fact equate their concept of home with these words, but I argue that not *all* do. In fact, a strategy of the current study is to let the participants that I engage with express the concept for themselves.

### *What's in a word?*

Having a background in landscape architecture and planning, perhaps the words I am most conscientious about using in the study are “house” and “home”. It may be helpful to look briefly at their etymology to understand how the consolidation of meaning between the two words came about. Mallett summarizes that the German word *heim* meaning “a building where people live”, can be traced according to its Indo-European meaning, something akin to “a place to lay one’s head” (ibid., p. 65). “Home” traced from the Anglo-Saxon word *ham* into English, however, is more akin to a village or estate. With this brought an ideation of homeland, and a moral prerogative to protect family members and their property. Hence, a tradition of a house on land of some size, sheltering a family became a familiar concept (Mallett, 2004). This connotation has been perpetuated in no small part by the real estate sector in the modern era, using

the word “home” to sell a house, promoting “home ownership” as an important life goal. People nowadays don’t buy a house, they buy a home, and all the promised fulfillment that goes with it. As someone who has designed neighborhoods, parks, open spaces, and planned community developments, I am of the opinion that the word “house” as synonymous with “home” is indeed a conflation in many cases, one which I will avoid in the body of the thesis.

Another set of words I would like to look at is “dwell” or “dwelling” and “habitual”. Fox effectively states that “[d]welling is both an activity and a location in which that activity takes place” (2016, p. 32). Over time, it likewise is another word associated with home that has undergone a transformation in meaning. The Old English *dwellan* meant “to mislead”, however, what has carried forward is from the Old Norse word *dvelja*, meaning “to stay or linger” (ibid.). Hence, home as a *place* where you dwell emerged, which implies a temporal factor and a performance. Martin Heidegger also points to dwelling as an activity that humans perform (1971, p. 1), and that a place needs to be set apart for them to do so. Although he has a slightly different take on the word dwelling, drawing out that dwelling and building are two separate activities. We build (houses, buildings, bridges, etc.), because we as dwellers (humans), dwell first. From this premise, it makes sense that the concept and practice of home may precede that which is built to accommodate it. Therefore, there is far more to consider within the concept of home than the built structures within which people dwell. From here, I would like to introduce the word “habitual” in the thesis. Firstly, because as Heidegger points out, it reflects “man’s everyday experience” (1971, p. 2) associated with dwelling which can be accomplished in “manifold ways” (ibid.), indicating a clarification of meaning separate from that of a built structure. Secondly, because I find it to be more reflective of modern vernacular than “dwelling”. Moving forward, I will be using it to describe the daily practices of living in a place, but more specifically to describe places that people habituate before it becomes a home to them.

From these basic definitions and clarifications on meaning and usage, come the main topics to be explored in the Literature Review related to home; place, practice, and time. For each of the three main sections that follow on home, I will be introducing them as a concept, with an added emphasis of what each means in relation to the home (re)creation process for migrant groups. Therefore, the concept may hold true

both from the perspective of the non-migrant and the migrant. It is my contention, despite some of the literature on home, that the core principles are likely to be the same for the non-migrant and the migrant, however, migrants are no doubt faced with a more complex and layered conception and practice of home.

## Place

### *What's in it for me?*

“Whatever else it might be, home is a place” (Fox, 2016, p. 15). From the definitions of the words *dwelling* and *habitual* explored above in connection to home, it is a given in the thesis that whatever home may be for the (migrant) individual, it needs a place to express itself. This is not without some tension presented in the literature, especially as it regards migrants (Ahmed 1999, Blunt & Dowling 2006, Brah 1996) who are faced with the task of renegotiating the conception of home upon resettlement. Yet, Butcher (2010) maintains that even for highly mobile (transnational) migrants a connection to a particular and physical place representing home is evident, even if the relationship between the individual and place(s) has changed.

When a person is inhabiting a place, that place will undoubtedly have some noteworthy characteristics to that person, producing a *sense* of what it means to be there (Fox, 2016), organizing their experience of it. Therefore, home is also the lived experience of a place involving the immersion of a self in a locality, which is defined through the senses (Brah, 1996). Reciprocally, “the locality intrudes into the senses: it defines what one smells, hears, touches, feels, remembers” (Ahmad 1999, p. 341). In essence, “being-at-home” suggests the individual and place “inhabit each other” (ibid.). These descriptions in relation to home are also parallel to what Edmund Bunkše calls “sensescapes” (2012, p. 10). From the eloquent descriptions above, it is clear that an individual experiences place at a physical level, and as Qian, Zhu and Liu (2011) and Blunt and Dowling (2006) suggest, a sense of place can occur at multiple scales.

As this relates to scales of home, another of Bunkše’s works discussed by Blunt and Dowling (2006), speak to home being experienced at a small worktable in a tiny apartment, where Bunkše was able to write nightly in Soviet-occupied Latvia. At another scope, Clare Cooper Marcus (2006) and Julie Botticello (2007) describe urban

neighborhood settings and their affiliated landmarks and destinations as being important to feeling at home in case studies. Paraphrasing from Kimberley Dovey, Marcus notes that at each scale home is experienced, the meaning of home gains in intensity and depth from a dialectical interaction between the place and its context at a larger scale (Marcus, 2006, p. 189). Butcher (2010), in her research with transnational migrants, relays larger landscape-scale associations to home. Her participants emphasized favored geographical land features that served as benchmarks in their conceptions of previous homes. Indeed, similar to Bunkše's desk in the interior landscape of his cramped apartment, natural landscape features can serve as mnemonics of individual and shared meaning and memories of home (Igoe, 2017).

### *Does home have a boundary?*

Whatever the elements present in the "home place" (to borrow the term from Massey, 1992) to be experienced, the boundaries or edges of such places, are also a contested subject in the literature. This is in fact to do with the nature of what the home place contains. Aside from the physicality of home, Blunt and Dowling (2006) maintain that home is both a place and a spatial imaginary, imbued with feelings and cultural meanings. And as Fox (2016) point out, conceptions of our home place are often additionally connected to linguistic, religious, friendship and familial ties.

As seen in the etymology of the word home, social relations, especially those involving nuclear family are strongly associated. Doreen Massey (1992) in a "A Place Called Home", stresses the dynamics of social relations that in her view, actually make up to a large extent the places we call home. These networks begin within households and extend beyond the boundaries of home places to other places of significance. However, these relations that exist in what is considered the home place, are particular to that location. In this construct, the boundaries of the home place are porous and malleable and always have been, preceding the modern age characterized by mobility (ibid.).

This is a challenge to historic views on the fixed or static concept of home which "focused on sedentary ways of life" (Mand, 2010, p. 275). Ahmed (1999) continues in this vein with the idea that there is no purified space of home at any scale. The familiar home place has always been influenced by that which is away, through encounters with the foreign "other" who has always lived within our boundaries of

home. (However, I point out that these encounters have exponentially increased in recent years, as these researchers were writing in the context prior to the current refugee crisis facing several western European countries.) Blunt and Dowling (2006) and Fox (2016) further explore this porosity in relation to the feelings and attitudes that move between the scales and boundaries of home, which in turn reinforce the significance people associate to these places.

In this light, it is important to recognize that for some, the edges of home might not be examined until one leaves or is considered an outsider to it by themselves or others. This is expressed by bell hooks, writing that “[h]ome is that place where one discovers new ways of seeing reality, frontiers of difference” (2000, p. 205). She is expressing the perspective that home affords to those who traverse its boundaries from the context of racial exclusion. In a real sense, one can see a parallel being extended to the international migrant who must traverse physical, cultural, political, linguistic, and temporal boundaries to ultimately (re)create home in another *habitual place*. For them, being the foreign “other” may necessitate their social and cultural boundaries extend beyond the new habitual place until it becomes the home place, or an additional home. The connection to a physical place, however, seems to be integral for home to be felt even at the early stages of resettlement. As seen in Butcher’s study, her participants expressed a need for home to be embedded in a place to some extent, to “manage unsettled feelings generated by displacement” (2010, p. 25).

## Practice

Some of the tensions illustrated above are often observed to be mitigated by the everyday practices of home in habitual places. These practices are considered to be part of the lived experience of home described by many researchers in the field. Mallett expresses their significance this way: “[h]ome...is not simply a person, thing or a place, but rather it relates to the activity performed by, with or in a person’s, things and places. Home is lived in the tension between the given and the chosen, then and now, here and there” (2004, p. 80). Similarly, Blunt and Dowling claim that “home is not a fixed and static location, but is rather produced and recast through a range of home-making practices that bind the material and imaginative geographies

of home closely together and exist over a range of scales” (2006, p. 228). In this passage, Blunt and Dowling are speaking to the situation of international migration, and that these practices of home are in many ways an active form of remembrance for the migrant who is transitioning to the new habitual place. Both of these passages also highlight the role home practices play in collapsing the boundaries of previous home places to the new, bringing what was once home, current again. This aspect related to the temporal factor of the home (re)creation process will be discussed further below in the section on time.

Pivotal to understanding the practical fundamentals of home practices for the thesis, have been the works of Anthias and Cederberg (2009), Gram-Hanssen and Bech-Danielsen (2012), Dudley (2011), Hoskins (2015), Kershen (2004), Law (2001), and Levin (2014). Most effectively, Kershen (2004) describes home practices as a sort of *lived scaffolding* that has historically enabled migrant groups to construct home in new habitual places. She describes that “these cultural tools play a more important role in the homebuilding and landscaping process than do bricks, mortar and manual labor” (ibid., p. 264). In her cited work, she examines the role three important home practices have played in the history of the Spitalfields just outside of London, that has hosted successive groups of migrants. She focuses on the practice of language, diet and religion. Likewise, I have also found these practices to be the most predominantly reviewed in migration literature on the (re)creation of home, indicating a common relevance for most groups.

### ***Language***

For the Huguenots, eastern European Jews, and Bangladeshi migrants studied by Kershen, all three used their native language as a “verbal building brick” (ibid., p. 265) initially as a protective construct within the Spitalfields, to bring their previous home near. Over time, however, the practice of English merged with native tongues within households. Additional language practice scenarios are described by Anthias and Cederberg (2009) and Gram-Hanssen and Bech-Danielsen (2012).

For Greek, Middle Eastern and Turkish food sector entrepreneurs in the UK, Anthias and Cederberg (2009) found that native language proved to be a powerful branding tool indicating genuineness to the local community. Likewise, it was used as a basis for employment within these ethnic businesses which represented a bond of trust

between migrant owner and employee, and as a means of communal expression to their co-ethnic customers. Native language expression was also described as an expectation within these migrant households, however, this too gave way to the practice of English over time, especially for children of the migrant business owners. Interviews with these children indicated varying levels of interest in maintaining native language practice in their households as the UK became home to them. Children reported they often answered their parents in English, instead of their native language. Therefore, this study suggests a re-conception of home developed over time, aided in part through an amended language practice.

Gram-Hanssen and Bech-Danielsen (2012) similarly found that language was a pivotal practice for families originating from Turkey, Iraq and Somalia arriving to Denmark. In their case study centered around a Danish social housing unit, the need to learn Danish as quickly as possible was highlighted in the study. For this group, *not* knowing Danish hindered a sense of feeling at home, intensifying emotions of foreignness and vulnerability. So here, the process of acquiring the language skills of the present habitual place was seen to provide a necessary “brick” to build home.

### *Diet*

A second home practice of noted importance in the literature is the production of ethnic meals. Blunt and Dowling (2006) note this practice carries a considerable amount of traditional significance forward into the new habitual place for migrants. Anthias and Cederberg (2009) also demonstrate that occupational practices around food, such as ethnic restaurants and grocery stores, can provide a path for some migrants to establish themselves within their new communities.

In a study by Levin (2014), the researcher describes the significance of cooking ethnic foods for a group of Israeli Jews in Morocco. For this group, the tradition of cooking classic ethnic meals was not only described as a central home practice, but was also noted in the materiality of their households. Cherished cooking utensils carried over by mothers were prominent in several houses, and in one, a large painting illustrating a participant’s mother in traditional dress preparing the famous Moroccan dish couscous was displayed.

A last example concerning food practices, is sensually described by Law (2001), who examined ethnic cooking as a home practice for migrant Filipino women living in

Hong Kong. Each Sunday, the phenomena of ‘Little Manila’ takes over the downtown, and the Filipino women who work every other day of the week share their traditional meals among friends. Law vividly describes the visual and olfactory components to this practice, and how for an afternoon, food brings the Philippines to Hong Kong. Law explains that this situated and collective practice creates a *sense* of home that is often lacking for these domestic workers. Quoting Bell and Valentine, Law states “[w]e are where we eat”, making an argument for the possibility of home to be bilocated through the production and consumption of ethnic foods in foreign places (ibid., p. 275).

### ***Religion***

The third practice reviewed here is religion, carried forward from migrant home places. Kershen’s (2004) work emphasizes that religion was a defining feature of the migrant experience in the Spitalfields, often directing the structure of their everyday lives. For all three groups, religious materialities were important enough to bring with them to incorporate into new households in England. These items, tied to their culture of origin, could cross over into the other two home practices. As an example, the Bible, Torah, Quran and other important prayer books brought over were written in native languages, and so perpetuated their usage in England. Similar to the study by Levin (2014), some of the instruments carried over were also for the purpose of cooking and serving religious meals (Kershen, 2004). Additionally, religious significance was tied to “house” structures through practice. For the Jewish group, using revered artifacts during weekly rituals to construct “home”, was central to the practice of their faith. Further, the presence of houses of worship in the community provided an expanded scale of home, grounding each group’s religious practice in the Spitalfields.

Looking again to the article by Levin (2014), she also makes particular note of the religious materialities within the houses of Israeli-Moroccans. These migrants similarly displayed religious instruments, however, an influence of the current habitual place is noted. For instance, the hamsa, which is a hand-shaped amulet believed to keep the “evil eye” away is very popular in North Africa, and was found in the houses of the Israeli-Moroccans. In addition, the practice of saint-worship was described by Levin as a “highly important cultural characteristic among Moroccan

Jews” (ibid., p. 65). These blended practices and symbols represent a departure from the ritualized religion of Judaism, indicating that these migrants have negotiated hybrid home practices that reflect Israel and Morocco.

As a last example, Janet Hoskins (2015) explores spirit possession minority religions originating from Vietnam. For a diaspora living in Orange County, California, the practice of Đạo Mẫu is a means to “bring Vietnam back inside themselves” (ibid., p. 24). Religious practice for the group interviewed mostly takes place in private residences, where members participate and embellish ceremonies with elaborate props and costume changes. The congregant spirit medium described his experiences during ceremonies to Hoskins by explaining, “[t]hese are spirits that can cross the oceans. When I feel them come into my body, it is as if Vietnam is dancing inside me. I do not feel homesick anymore, because I know they are still a part of me even here” (ibid., p. 29).

These home practices presented in the Literature Review are to illustrate by way of example, how migrants have (re)created home in new habitual places in a variety of scenarios. It is my assertion, strongly in line with Kershen (2004), that such practices are a necessary and perhaps even an underestimated tool of home (re)creation for any given group. For those that are non-migrants, but perhaps leaving a nuclear family household for the first time, such practices are likely to be utilized in a similar way as the migrant resettling internationally. The dynamic challenge for the migrant, however, is the adaptive process of practice negotiation which often results in new or hybrid practices that may reflect the culture of the new habitual place. The time it takes to accomplish this in addition to reconceptualizing home, is the next aspect of home I would like to present.

## **Time**

To me, one of the most compelling factors in the study of home is temporality. It is of intense interest to me as a researcher, the role time plays in the creation of a sense of home. Essentially, through the thesis I seek to understand what conceptions and practices of home may change, when they may change, and their dynamic relationship to place. It is for this reason that I have chosen to examine home through the lens of

international migration, as a means to track this process. This aspect to home does not appear to be as widely examined as others in the literature I have reviewed, in that it is not as consistently and specifically drawn out as a main focus. However, as seen in the sections above, time is mentioned in conjunction with home practices<sup>1</sup>, and below in terms of nostalgia or homesickness.

Looking to conceptualizations of home, Blunt and Dowling (2006) utilize another passage from Edmund Bunkše's autobiographical book *Geography and the Art of Life*, to illustrate the difficulty in returning to home places. After a long exile from his birth country of Latvia, Bunkše describes returning for the first time after many years.

“I found that it is impossible for me to go home. That is not an uncommon experience in this postmodern world, but it took a journey to my homeland to learn that my ideas about that land and its people were only illusions. ... I have found that a home is more than a national anthem, a beautiful city center, patches of beautiful rural and “natural” landscapes, a stormy, sometimes utterly calm sea and white, amber-bearing beaches, some festivals, a few friends and relatives. Nostalgia for a homeland cannot overcome the passage of time. The journey home was wrenching” (ibid, pp. 229-230).

Clearly from this passage, we see that something fundamental had changed for Bunkše regarding the conception of his original home place in relation to time. Another comparable example from Gram-Hanssen and Bech-Danielsen's (2012) case study in Denmark relays a Somali woman's experience realizing the connection to her home place had also changed. This study participant had hoped for several home-sick years to return to Somalia. Her husband had moved to Amsterdam because he did not feel at home in Denmark, and required her and their children to move once again to be with him. The woman had spent considerable effort to learn Danish, and upon arrival to Amsterdam and reunion with her husband, determined being in Amsterdam felt alien to her. She therefore made the decision to return to Denmark, with their children. At the end of her flight hearing the airline stewardess say, “Welcome home to Denmark” (ibid., p. 99), reported with tears feeling an enormous sense of coming

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<sup>1</sup> An early version of the Practice section with a consideration of temporality was prepared for a literature review in the autumn 2018, at the University of Sussex.

home. She, like Bunkše, had a realization that home no longer resided where expected, but was present in Denmark.

In consideration of the passage from Bunkše and the experience of the Somali woman returning to Denmark, I question the extent to which some migrants may be in sync with their awareness of where home is located for them. These two cases demonstrate that perhaps it is possible for migrants to discover as if by surprise, their conceptions of home have changed. Certainly at some point a comparison of “homes” may begin with the lived experiences of a new habitual place, as suggested previously by Ahmed (1999), but the question of *when* a new home occurs remains.

Returning to home practices, Brun describes the effects of *not* being able to perform the everyday practices of life for certain (forced) migrant groups coupled with indefinite waiting for situational improvement, as producing a sense of being “out of sync with time” (2015, p. 23). Thus, repressing what Blunt and Dowling (2006) framed as forms of active remembrance, when referring to practices of home. And conversely, by experiencing stable continuities in our lives, such as routinized home practices, we gain a sense of what to expect in a given place (Brun, 2015, p. 24) thereby bridging the past to the hoped for future. Dudley, likewise, stresses the importance of “repeated and active engagement in the present with objects and actions of the past” in her research with Karenni refugees (2011, p. 742). Although examining refugee scenarios, she maintains that through such practices both displaced and non-displaced persons can cultivate a “sense of spatiotemporal continuity of place and of emplacement” that produce a sense of home (ibid). In a similar vein, Gram-Hanssen and Bech-Danielsen (2012) found that length of time in the habitual place was crucial not only for how well their participants established their daily routines, but in producing memories that helped establish *home* in social housing settings.

Taking the literature reviewed for this thesis together, it is my assertion that an embodied approach to home (re)creation, involving well-established practices and/or new and hybrid practices, is essential to (re)creating a sense of home for international migrants. Recent literature also suggests that migrant welfare is connected to how soon such practices can take root in new habitual places, thus impacting migrant outcomes.

“Home is, therefore, more than a material object; it consists of imagination, routinised everyday practices, relationship networks, and representation imbued with personal and social meaning, cultural ideals, and values” (Butcher, 2010, pp. 24-25).

### 3 Theoretical Framework

What was noticeably absent from the literature reviewed for the thesis, was a theoretical framework from which to approach the multifaceted subject of home. As will be explained in more detail in the Empirical Analysis chapter, I did not arrive at the construction of a framework until after analysis of the empirical materials began. Emerging and recurrent themes expressed by the study participants sent me back into the literature on home searching for a construct that would bring the important factors of *place*, *practice* and *time* together. It was at this stage I found by way of snowballing through reference lists, a work by Anne Buttimer entitled “Home and Reach, and the Sense of Place (1978). After digesting its contents and related works written by Buttimer in the same general timeframe of her career, I realized I had found something of use to better understand the relationships I deemed important for my study. I will now describe their content and relevance to the (re)creation of home for international migrants, and how I adapted her proposed hypothesis to be used in the thesis.

In her articles “Home and Reach, and the Sense of Place” (1978) and further in “Farmers, Fishermen, Gypsies, Guests: Who Identifies?” (1985), Buttimer describes the concept of “home and reach” in relation to sense of place. She introduces this concept as a process that most life forms perform in the daily act of living, as essential as breathing in and out, most “need a *home* and horizons of *reach* outward from that home” (Buttimer, 1978, p. 19). This process unfolds in a variety of ways among life forms and can be imagined as a process that involves expansion and contraction, a reciprocal motion between self and other, inside to outside. For individuals, we may think in parallels of “rest and movement,... security and adventure” (ibid.), self-actualization and societal contribution, and “community building and social organization” (ibid.). Also, through this process a “zone of manipulable reach” may also be understood from the context of one’s past experiences, their “restorable reach”, and future aspirations, their “attainable reach” (Buttimer, 1985, p. 286). Buttimer further mentions three primary domains of “home and reach” for any individual which lie in one’s thought and imagination, one’s social affiliations, and the actual physicality of one’s location (Buttimer, 1978, p. 19).

An outcome of synchronization among these three domains within the habitual place of an individual could be thought of as *centeredness*. From here, Buttimer suggests one could hypothesize “that one’s sense of place is a function of how well it provides a *center* for one’s life interests” (ibid.). In essence, meaning how well the habitual place allows each of the three domains to manifest simultaneously in the life of the individual, and likewise how it will be influenced by past experiences and future aspirations (Buttimer, 1985). Oppositely, she posits the naturally proceeding question regarding the potential absence of one’s life interests in a locality and whether their connection to place may consequently lie elsewhere (Buttimer, 1978).

To my knowledge, Buttimer never officially put her suggested hypothesis to the test in repeated studies, although she did attempt to use this metaphor in a policy exercise relating to a group of relocated working-class families in Glasgow (Buttimer, 1985 & 1987). It is from this conceptual sketch that I would like to pick up the thread to investigate the lived experience of home among international migrants to the municipalities of Lund and Malmö, Sweden. In doing so, I will be taking some liberties with her initial concept to suit the purposes of my study. However, the motivating questions behind our work were largely similar: When does a place become a home, and how? Through what process? What needs to be included?

Differing from Buttimer somewhat, the sense of place I am seeking to understand in my study *is* that of home. In her 1985 work, Buttimer suggests that *home* within the “home and reach” construct is the context within which one finds their identity, and I do not necessarily take objection to this assertion. However, my study does not explicitly focus on individual identity development (which I maintain would involve additional considerations), but rather how one (re)creates a *sense of home* after international migration. Therefore, the aim of the present study is to not only develop a theoretical framework to approach *home*, but to understand what home means for the migrant themselves, and how they (re)create it over time. To this end, the general construction of Buttimer’s concept fit the aims of my study well, and I will next outline how it will be put to use in this context.

Because the concept of home is yielded through the exploration of the current study design, one might better conceive of home initially as the attachment to a habitual place that contains or centers one’s interests. Proceeding from this premise, I propose

that one's *sense of home* is a function of how well the habitual place provides a center/container for one's needs in this regard. Further, home is the place where one actualizes the domains (as I will define them) through daily or routine practices. Therefore, in my study the process of "**centering**" is operationalized through "**reach**", which is equated to practices that manifest the migrant's essential "elements of home" in an attempt to meet their needs and (re)create a sense of home.

My domains, or elements of home for migrants, are also directly related conceptually to Buttimer's initial works described above, and also with her article "A Social Topography of Home and Horizon: The Misfit, The Dutiful, and Longing for Home" (1987). In the latter, she outlines the three M's which she intended to utilize as a conceptual frame for her subsequent empirical and theoretically-oriented projects (ibid., p. 316). The three M's stand for *meaning*, *metaphor* and *milieu*. By meaning, Buttimer refers to vocational occupation and "the meaning derived from expressing one's talents" (ibid.). Through metaphor, she indicates a cognitive style through which one orients themselves epistemologically. Lastly, milieu denotes both the context from which one derives their own personal interests, and toward the context one chooses to engage, which may be mediated by public interests or society. This taken together with the aforementioned domains of thought and imagination, social affiliations and physicality of location, directly inspire my elements of home, or the four domains of home for international migrants.

In the present study, the four domains of home are Mentality, Meaning, Social Relations, and Physical Associations. **Mentality** connotes the personal values, traditions and attitudes associated to one's concept of home. **Meaning** signifies the meaning of one's chosen occupation and/or talents in relation to home. **Social Relations** refer to the relationships one nurtures with others within their current or former habitual place. These relationships may be with family members, significant others, friends, colleagues, community, organizations, etc. Lastly, **Physical Associations** refer to the associations one has to the physicality of one's habitual place. This connotes the interactions and connections one has with the materiality and composition of their habitual place, and points of relevance or interest within their locality, indicating proximity and scale. Place in this study is primarily meant to

denote the municipalities of Lund and Malmö, but may also include the county of Skåne, depending on explanations given by study participants during interviews.

This approach was chosen for two salient reasons. Firstly, as mentioned in the Literature Review, it would be an understatement to say that the study of home within the social sciences and humanities is a contested topic. There are numerous overlapping and often competing concepts vying for critical attention. It was therefore desirable to arrive at a framework that would add something of value to the ongoing debates without confuscating the topic further.

It was also necessary to arrive at a framework that made sense for the study participants and their varied backgrounds and experiences, making it possible to capture and analyze the relevant themes of such a diverse group. From this consideration also flows the acknowledgement that individuals will carry with them associations to the concept of home that are unique, and potentially emotionally charged. Or borrowing from Fox, that “personal attitude and a degree of determination are crucial to how they perceive and negotiate home” (2016, p. 18). Therefore, I argue it is important to let the participants express this concept for themselves, as a validation of their experiences in previous and current habitual places. Furthermore, gaining insight into how and when conceptions and practices of home *are* or *are not* changing help guide an understanding of the temporal process international migrants find themselves in. Indeed, what stays the same may be just as informative as what changes over time for the participants.

Therefore, from the theoretical framework outlined above, I do proceed with a set of expectations for the present study.

- 1) **Sense of home:** According to the theoretical framework, I propose that a *sense of home* is present when all four domains are expressed conceptually by study participants in relation to the current habitual place (of Lund/Malmö). I do not have an expectation as to how many participants will have established a sense of home in the current habitual place, but I do anticipate that those who have resided in Lund/Malmö, for longer periods of time will be more likely to express this relationship in their interview answers.
- 2) **Reach and Centering:** I also expect that performance of everyday practices of home will be described by most study participants, demonstrating *reach*.

Furthermore, I anticipate that reach will have some relationship to the four domains of home, constituting the process of *centering*. I do not have an expectation of how many practices will fall within or without the four domains of home, but I do anticipate that the longer a participant lives in the current habitual place, the more likely it is to accrue instances of reach.

## 4 Methodology

In line with the objectives of the present study, I chose to employ an intensive research methodology that yields data that gets closer to the mentalities and actions of my participants (Hoggart, Lees & Davies, 2014) related to their sense of home. Also, this type of methodology gives opportunity to approach the anticipated complexities and personal idiosyncrasies the concept of home can encompass, and provide a path of exploration suitable for the participant's expression of it. Further, an intensive study design provides the "camera" with which to take the still image of an often presupposed condition of the human experience. One's sense of home may not be reflected upon until one has to renegotiate that concept due to a major life event, such as international migration.

To gain this insight, I utilized in-depth, semi-structured interviews following a guide that served as a structure for the conversations. I also administered an open-ended drawing exercise after the conversational portion of the interview that served to capture more nuanced expressions of participants' sense of home in their previous country (or countries) and Sweden. This method of data collection often utilized with children and youth participants in psychological and sociological research (Greyson, 2013 and Literat, 2013), suits my goal to maximize the avenues of expression for the individual. Additionally, this method was useful to ease obstacles related to language barriers between myself and the study participants, as English was often a second or third language for some (Sampson & Gifford, 2009). Further, I wanted to be able to view the data gained through the interview process both critically and abstractly as promoted by Hoggart, Lees and Davies (2014), and the inclusion of participant drawings would aid in this endeavor.

As indicated above, and reflected in the background literature of this project, I will be utilizing other social science disciplines and their methodologies and considerations to handle the data generated during my research. I have also brought to bear my own education and practical knowledge of landscape architecture and planning to facilitate the methodology and analysis of this study. This seems fitting not only because human geography itself is an interdisciplinary field, but as mentioned early on, the

concept of home is approached from a number of disciplines within the social sciences and humanities.

Throughout the project introductions and interview process, I wanted to be sensitive to cultural differences and normative etiquette during my interactions with study participants given the wide range of ethnic backgrounds, which was integral to my investigation. I will explain more in the sections below how I handled these considerations.

## **Data Collection**

The empirical data contained in the study was taken from face-to-face interviews with international migrants to the Lund/Malmö, municipalities of Sweden.

### ***Composition of Sample***

The group of international migrants in the study include both men and women of a broad cultural mix. A total of five men and seven women took part in the study. This was an intentional strategy of the study design to capture a spectrum of home concepts and experiences. Twelve interviews were utilized in the study, although fourteen were conducted. Two interviews from women migrating from Asian countries were discarded for not meeting the criteria of permanent residency status in Sweden, despite having lived in Lund, for a significant period of time which was revealed during the interviews. Participants identified their previous “home” countries as the nations of Russia, Finland, Poland, Germany/Switzerland, Northern Ireland, Palestine, Syria, Brazil, Malawi, and the Republic of Congo. Four participants in the study had lived in more than one country prior to settling in Sweden, and four of the twelve participants also revealed refugee status during the course of interviews. All participants were non-minors, aged between 25 and 57, and had obtained at least a basic level of university education either from a prior country or from Sweden.

### ***Characteristics of Sample***

The study was conducted in the municipalities of Lund and Malmö, Sweden, taking advantage of the large international populations of both cities. Due to the duration of the study, and the intensive nature of the interviews yielding a rich data set, the sample was limited in number to the final twelve participants to keep the project

manageable as advocated by Ritchie and Lewis (2003). Interviews were conducted in both Lund and Malmö, with eight occurring in Lund, and four in Malmö. Participants were accepted on a volunteer basis after I had introduced the study objectives and parameters in person at selected organizations in either city. Introductions to my study were conducted at the International Citizen's Hub and Eos Cares in Lund, international church organizations in Lund and Malmö, and Ibn Rushd Studieförbund in Malmö, Sweden. Per the parameters of the study, all participants had to have permanent residency status in Sweden, and non-temporary housing accommodations for no less than six months. Consideration of their motive to migrate was not made a ground for selection, as all participants reflect intention to settle in Sweden, given their residency status. The duration of settled residency in either municipality ranges from eight months to fifteen years. Education and professional level work experience also varies among participants, ranging from completing an undergraduate degree to PhD studies, and from non-career positions to practicing physicians and high-level management positions. Although participants were interviewed individually, some were part of a nuclear family living together in domiciles in Lund or Malmö. Lastly, participants migrated from a range of previous residential types, from rural forestland to urban capital cities, with most hailing from national capitals. The participants are therefore considered to represent a broad cross-section of international migrants to the Lund/Malmö, area of Sweden. This approach fits well with the philosophy and motivations of the study to capture a "snap shot" of migrant experiences at a point in time during their home (re)creation process. Tables 4.1 and 4.2 reflect the background characteristics of the male and female participants, and Table 4.3 captures the salient factors and purpose behind the consideration of background characteristics in the study sample. It is important to note that these tables are not meant to indicate that a statistical type of analysis will be produced from this data, it is meant for the purposes of illustrating the overall diversity of the sample.

### ***Sample Size***

Given the success of accumulating a diverse group of participants according to study design intention, I did not have need to make a second attempt to compose another sample (Ritchie & Lewis, 2003). This was fortunate given the timeframe of the study. However, it could be argued that had time for completing the study not been a

limiting factor, the sample size would have been larger considering the background variation of the sample.

### ***Sample Frame***

Finding study participants was a stepped process that involved making several project introductions to governmental, semi-governmental and non-governmental (NGO) organizations over a period of two weeks in February, 2019. An initial visit to the International Citizen's Hub in Lund during drop-in hours was made to get leads for potential interviewees, as it was not appropriate for the municipal organization to give out personal information of migrant clients. The Hub directed me to Eos Cares, an integration NGO, which hosts very successful language cafés at their main location as well as the Public Library in Lund. Likewise, seeking advice from Lund University social science staff, I was encouraged to approach religious organizations that provide international services, outreach, and education such as the Lund Cathedral (Lunds Domkyrkoförsamling), Pentecostal International Lund (Pingstkyrkan Lund), Hillsong International and Ibn Rushd (Studieförbund) in Malmö.

Finding volunteer participants and support from staff at the Eos Cares organization proved to be invaluable to the study. After speaking with staff members and given instruction for how and when to make my introductions, I was able to approach potential interviewees in a structured but informal atmosphere and introduce my project and answer any questions about logistics on the spot. In most cases, Eos Cares provided their conference room to conduct interviews for my study. A total of six study participants were obtained from Eos Cares.

**Table 4.1 Male Background Information within Sample**

<b>Previous Country</b>	<b>Age</b>	<b>Education</b>	<b>Employed</b>	<b>Family Status</b>	<b>Multiple Migrations</b>	<b>Previous Residential Typology</b>	<b>Time Residing in Lund/Malmö</b>
Syria	38	Mid	Yes	Married with Children	No	Urban Capital	Lund – 1.5 yrs.
Syria	30	Low-Mid	No	Single	Yes	Urban Capital	Lund – 2.5 yrs.
Syria	28	Mid	No	Single	No	Urban Capital	Lund – 2.5 yrs.
Russia	25	High	Yes	Single	No	Urban Capital	Lund – 3.5 yrs.
Brazil	29	High	No	Single	No	Urban Capital	Lund – 2.5 yrs.

**Table 4.2 Female Background Information within Sample**

<b>Previous Country</b>	<b>Age</b>	<b>Education</b>	<b>Employed</b>	<b>Family Status</b>	<b>Multiple Migrations</b>	<b>Previous Residential Typology</b>	<b>Time Residing in Lund/Malmö</b>
Finland	37	High	Yes	Single	No	Rural	Malmö – 8.5 yrs.
Germany/ Switzerland	43	Mid	Yes	Single	Yes	Urban Capital	Malmö – 2.5 yrs.
Poland	57	High	No	Single with Children	Yes	Urban Capital	Lund – 8 mos.
Northern Ireland	35	High	Yes	Single	No	Urban Capital	Malmö – 4 yrs. 3 mos.
Palestine	34	Mid	Yes	Single within Family	Yes	Urban	Malmö – 4 yrs.
Malawi	32	High	Yes	Married with Children	No	Urban	Lund – 4.5 yrs.
Republic of Congo	36	Mid	Yes	Married with Children	No	Urban Capital	Lund – 15 yrs.

**Table 4.3 Salient factors and purpose related to background in sample**

Gender	Ensure consideration of gendered experiential differences related to home in sample
Age	Ensure consideration of developmental milestones in sample
Education	Ensure consideration of aptitude and exposure to university-level learning
Occupation	Ensure consideration of the value placed on remunerated employment in concept and performance of home
Cultural Origins	Ensure consideration of different values, traditions, and ways of social relating to concept and performance of home
Lifetime Migrations	Ensure consideration of multiple home place associations
Family Status	Ensure consideration of present kinship ties and support to the concept and performance of home
Previous Residential Typology	Ensure consideration of environmental typologies that could influence sense of home (re)creation

Through in person contact with ministerial staff at Lund Cathedral, Pentecostal International Lund, and Hillsong International Malmö, I was put in touch with potential interviewees via email. After staff had conveyed study parameters and received written consent from potential participants, I was given a list of names and contact information to follow-up with. This process yielded another five study participants.

Another in person meeting occurred at the semi-governmental organization of Ibn Rushd in Malmö, with the Executive Director, who likewise put me in touch with potential interviewees after gaining written consent. This yielded another participant for the study and completed the study group.

Overall, the process of gaining participants for the study went better than anticipated. I was met consistently with interest and positive support for my thesis concept and project goals from organizational staff and potential interviewees. This proved to set a positive and comfortable tone for those who participated in the study. Although not all who were contacted were able to make time for interviews, those who did proved to be engaged and responsive throughout scheduling and interviewing.

## The Interviews

### *Semi-structured*

In line with Bryman, I opted to conduct semi-structured interviews in order to “keep more of an open mind” about what was to emerge through the course of the interviews so there was a potential to gain insight into the “concepts and theories [that] can emerge out of the data” (2012, p. 55). My interview guide contained key questions that were phrased in a similar way in most interviews, but could be re-ordered depending on the content coming from my participants. Likewise, probing questions could be added if relevant and unexpected content was emerging (Ritchie & Lewis, 2003). This indeed proved useful for approaching the complex experiential subject matter of *home* and the theoretical framework used to analyze the data, however, my process was not completely inductive. The final theoretical framework was derived from a reciprocal process that began in an immersion of the current and historical debates on home, and then recurrently utilizing the underlying patterns that were emerging while initially coding interview transcripts (which will be discussed explicitly in the Empirical Analysis chapter). This process shed light on how to refine Buttimer’s proposed construct to accommodate international migrants, which was outside of her original scope. Further, I believe this approach helped to avoid a bias developing through the process of interviewing and analysis, or as stated by Hoggart, Lees and Davies, “It follows that the research act should be a deliberative and interpretative process that is renegotiated and reflected on before, during and after data ‘production’” (2014, p. 204).

The interviews were conducted over an almost month-long period between mid-February and mid-March, of 2019. Follow up interviews were not necessary, although an instance of transcription clarification was needed in one case to help understand a section of a recorded interview due to the difference of spoken English between myself and the participant. In this case, another brief meeting was held at Lund University with the participant to confirm and clarify transcription of their previous interview.

### *In-depth*

As previously mentioned, due to the complex nature of the data to be collected through the course of interviews, a face-to-face approach which allowed the

participant time to consider their answers seemed most appropriate. This of course begins with my assumption that my participants were willing and able to articulate their conceptions and practices of home given time to do so (Hoggart, Lees & Davies, 2014). Further, questions were phrased mostly in an open format to illicit a response that could reflect the participants' everyday lived experiences and conceptions related to their sense of home. Answers to direct questions would have fallen short in this regard, and therefore were mostly used to capture their background information. Furthermore, as stated above, I wanted to give the participants' answers the opportunity to guide (in part) the direction of the study over my own preconceived expectations of thematic categories.

An example of the approach used along these lines, was to ask the participants to describe elements relating to their conception of home in both their prior country, and Sweden. The "elements" were of the participants' own choosing, and could relate to whatever connection to home that had been forged in either place. This gave the participant time for consideration of these elements in relation to each "home" context, which proved to clarify the complexity of these elements through the course of the interview in combination with the other questions. A direct question about what makes a place a home would have produced another type of response that although could have indeed been informative, could have lacked personal experiential detail, values, and the critical element of change through time that was a priority of the study.

## **Interview Guide**

The intention of the verbal interview for this study was to promote a conversational interaction, or "the everyday activity of talk" (Hoggart, Lees & Davies, 2014, p. 205), between myself and my study participants, albeit one with a structure and goal in place. Therefore, the guide is meant to be used to direct the conversation without a sense of prescriptive measures that could lead to a sterile interaction. Using the guide as a questionnaire would likely produce this type of scenario, which would not only have been a mismatch between the personal nature of the subject matter under investigation, but would have limited the data collected.

The guide was structured around the overarching themes reflected in my research questions and not initially to the theoretical framework which emerged after data collection, as I wanted to allow the opportunity for a partially inductive process of analysis to emerge. Therefore, the thematic categories of *place*, *practice* and *time* were reflected throughout in connection to the participants' conceptualization and performance of home. As discussed in the Literature Review, the key concepts reflected in the research questions were inspired largely by the examination of works by Blunt and Dowling (2006) Butcher (2010), Kershen (2004), and Dudley (2011) and Mallet (2004).

Anticipating longer answers to the non-background questions, I limited the interview guide to ten questions concerning the above three core factors. This was tested with an initial interview to check for flow between the questions, how long a participant might need to consider their answer before and during their response, and if and how much additional probing might be required between questions. I also wanted to see if I might need to strategize a method for keeping participants on track if their responses got too far afield and potentially exhausted sufficient energy to give to the rest of the interview. This initial interview went well, and I was able to keep the data in the study. It also proved to be informative about timing between questions, and gave insight that the order of the questions might need to be flexible based on participant answers. Overall, the flow between questions went better than expected.

With informed consent given, I recorded all interview portions with audio to make sure I would have word-for-word transcriptions to refer to during my analysis. This was the most appropriate way to capture the narrative answers that consistently emerged from the questions posed during the interviews. It also proved to be invaluable when transcribing interviews as no two participants spoke with the same accent or dialect of English. Some passages had to be listened to several times to catch all of the relevant content in each response. To be sensitive to the participants' expression of their personal histories, I did not limit the time for the interviews. Each participant could speak for as long as they felt they needed, in order to answer the questions. The interviews typically lasted forty-five minutes to an hour and a half, and the transcribed content produced approximately fifty pages.

## The Interview Context

Working with such a diverse group, I wanted to make every effort possible to be sensitive to different modes of being and social relating while communicating and spending time with participants. I will presently describe some of these efforts. In instances where in-person scheduling was not possible, I consistently used email to correspond and schedule with participants rather than making phone calls to personal numbers. This might have been deemed inappropriate in interactions with male participants or married men who participated in the study. Likewise, I did not make attempts to shake hands with participants unless they did so first. This proved to be exceptionally hard for me as a native Texan from the United States. I was raised to make personal greetings that include handshakes or hugs when introduced, as it is considered rude to do otherwise. This had the effect of feeling like I was trying to control an autonomic reflex.

I also recommended to meet participants outside of their place of residence, which is more appropriate for persons coming from cultures that traditionally separate men and women during social interactions, such as those from Arabic speaking countries. However, there was another important reason to avoid interviewing participants in their residence, which is I didn't want to predispose them to equate "home" with their domicile. In essence, I didn't want them to feel compelled to equate their concept of home with their domicile because I asked for the interview to occur there. This may have in turn been reflected in their answers to my questions, and I wanted them to have a "neutral space" to consider their responses. Instead, I purposefully suggested quiet, mostly academic settings that were free from distractions as all participants had some level of university education, and such settings would therefore provide a measure of familiarity. However, two interviews were conducted in female participants' residences for scheduling and practical considerations, such as nursing a newborn infant in one case. Outside of the interviews that occurred at the two residences and at Eos Cares in Lund, the others were conducted at Lund University and Malmo University. This is a departure from the methods some researchers on home employ during in-depth interviews, which often take place in the participant's residence. In my opinion, this is a mistake unless it is the expressed intention to investigate the materiality of a domicile in relation to a participant's sense of home,

such as in the work of Levin (2014) and Miller (2006). As this was not the main focus of my investigation, I tried to avoid such scenarios.

At the outset of interviews before recording began, I made a point to relay that any and all answers that participants wanted to give would be considered acceptable, essentially that there were no “right” or “wrong” answers to questions. I encouraged them to relate to me whatever they thought relevant from their personal experience and perspective in regard to the topics covered. This seemed to put participants at ease, and all made efforts to describe their reflections the best they could from my estimation.

I soon became aware that participants needed time to consider their responses, and I found that waiting patiently without speaking was the most appropriate way to posture myself during this time. I also became aware that for almost all of the participants, the interview was a personal discovery exercise. Most of them remarked at least once during the interview that they had never thought so deeply about the concept of home before, and were learning something about themselves from our interaction. It would be remiss of me to fail to mention that I too, was learning about myself and my own international home recreation process during this time, and I will reflect more on this in the Empirical Analysis chapter of this thesis. This aspect of social science research is mentioned by numerous others, notably from Buttimer (1987), with her formulation of *meaning, metaphor and milieu*, initially meant to be a reflexive apparatus for evaluating her position in her own works. Hoggart, Lees and Davies also write on “the significance of the situated positioning of both researcher and researched” to affect research outcomes (2014, p. 204). This was in turn another reason to keep silent without noticeable agitation while I waited for participants to formulate and express their answers. In a few cases, I did make use of probing questions when unexpected content was emerging. At other times and also only occasionally, did participants need further explanation of questions posed. Also, on occasion there were instances when I utilized interpretive questions to confirm if I had understood a participant’s response in anticipation of the coding process to come (Harvard Sociology, 2019), or in rare instances for the purpose of steering a participant back round to the topic at hand.

### *The Drawing Exercise*

After the completion of the conversational portion of the interview, I administered an open-ended drawing exercise aimed at capturing a more nuanced level of expression from the study participants with regards to their sense of home in Lund/Malmö, and their previous country. Once again, I explained that they could choose to represent that conception and the elements that pertained to it, in whatever fashion they saw fit. The assignment was to produce two images, one from their previous country (or countries if relevant), and one in Lund or Malmö, Sweden (depending on which city the participant lived in). My intention was once again to put the participants at ease with the assignment, and give them agency to express themselves without the potential encumbrances of speaking a second or third language.

However, I admit to another motivation stemming from my education and practice in landscape architecture and planning. My training has taught me that sometimes a picture, drawing, or even a quick sketch can capture elements or insights that verbal and written descriptions can omit. During interactions with classmates, professors, co-workers, stakeholders or community focus groups, it is a commonplace practice within the architecture and planning fields to communicate in this way. This is uniquely in line with emerging research on participatory drawing in the social sciences which positions it within qualitative research as an “alternative and highly versatile way of knowing...” and that “[i]ts principal objective is to facilitate the expression of perspectives and narratives that were previously ‘overlooked, rejected, or silenced’” (Literat, 2013, p. 85). This approach also proves to be an empowering exercise for participants yielding a sense of agency and stake in the project or research. Similarly, Literat (2013) describes the potential of this technique to dissuade a hierarchical relationship between researcher and subject, which is more ethical in application. I have observed this consistently in my previous training and practice, and once again in the present study. Further, from a credibility strategy, this method of integrating visual materials with verbal reports is a useful form of data triangulation (Kearney & Hyle, 2003, p. 22).

In contrast to conversational interviews, participatory drawing is also a useful exercise to free the participant from the constraints of linear time and allow “representation of concepts, emotions, and information without the need to prioritize

certain elements along a temporal continuum” (Literat, 2013, p. 87). This was another intentional aspect of the research strategy, to have a contrast or foil between the interview parts, one which was geared to capture more of the process related aspects to (re)creating a sense of home, and one which might capture more of the compositional elements of their sense of home if possible. However, it must be noted that I did not intend for the data collected through the drawing exercise to take precedence over the conversational interview data, but rather compliment it.

To each interview, I brought 297 x 420mm art paper and an art kit containing graphite pencils, black ink pens, colored pencils, pastels, markers and acrylic paints, brushes and erasers. Without exception, each participant stated that they felt their drawing skills were not well-developed, and that they were unsure how to start. This initial anxiety when using participatory drawing during interviews from participants is also noted from Kearney and Hyle (2003). To ease this concern, I would use a scratch piece of art paper to show them how each of the drawing mediums could be used on the paper, and we would “doodle” a bit together to get them going. From there, they chose the medium(s) to work with to produce the two images asked for. At this point in the interview I would work quietly on my computer, or even excuse myself for a water break so participants didn’t feel they were being observed while drawing. I gave them however long they wanted to work on each drawing, which usually lasted around fifteen to twenty minutes a piece on average. By the time each participant was finished with their artwork, I observed they were quite engaged with their concept, and elicited eagerness to communicate its meaning to me verbally. (One participant was pleased enough to request a digital copy of his artwork for personal enjoyment and reflection.) This technique did indeed prove useful to capture an often deeper, more emotive level of communication from the participants which will be discussed further in the Discussion chapter of this thesis. I also audio-recorded this portion of the interview to make sure to avoid misinterpretation during analysis.

## 5 Empirical Analysis

### Approach

The present research is grounded in a hermeneutic philosophy and approach. This is largely due to two factors that are salient in this research endeavor. *First*, it would be inattentive not to mention anew that a significant part of the theoretical framework is inspired by Anne Buttimer's (1987) work, in which she outlines a hermeneutic apparatus she developed to position herself within her forthcoming works. *Secondly*, due to the nature of the present study and my status as an international migrant to Lund, Sweden, it is of paramount importance that I acknowledge and maintain an awareness of the preconceptions that I bring to the interpretation of the interview materials. Of course, all researchers are going to bring some preconceptions, some personal and experiential context with which to interpret the meaning of their textual materials, this is part of the hermeneutic circle (Hoggart, Lees & Davies, 2002). The other part of the circle is the back and forth movement between the textual materials in part to the whole, producing a researcher's interpretation of the text and ultimately the analysis of their study (ibid.). I acknowledge that there are a number of ways to promote an awareness of the preconceptions that I bring to this study, however, Buttimer's reflexive approach provided a well-conceived platform for part of this effort.

Before I move on to the mechanics of the analysis portion of this project, I will briefly describe the content of my "three M's" (meaning, metaphor and milieu) taken from Buttimer's work and how they relate to the topic under investigation. From training in landscape architecture and planning, I frame much of what I look at professionally and academically from a holistic, systems-based perspective, how one part affects the aggregate. At the same time, more from my training and practice as a designer, I am predisposed to consider the sensual experiences of people in places and their emotive responses to them. This is also in no small part due to my previous coursework in psychology, along with relations to nuclear family members who belong to the psychological profession. This constitutes my meaning domain, how I express my occupational talents. In terms of cognitive metaphor, I tend to take a contextualist

outlook with a usual bent towards producing a praxis end, meaning I usually take a problem solving approach to most occupational tasks (Buttimer, 1982). Lastly, as it relates to milieu, I admit to being a nascent Human Geographer less likely to be able to place myself among sage researchers in the field. However, I do acknowledge that my choice of research topics places me at the humanistic (maybe even behavioral) end of the geographical spectrum (Gold, 2009). These three M's taken together, signify a propensity to make connections between how an individual experiences and relates to a landscape (or place), and how this in turn can be interpreted and relational in a given societal context. I will elaborate more on my occupational positionality in the Conclusion chapter when making suggestions for applications of the research findings. I describe this here as a basis for understanding the direction of my research topic and selection of key concepts used within the analysis.

Additionally, I have made efforts to avert researcher bias, such as projecting my cultural norms and international migration experiences onto the empirical materials by consciously “bracketing” out (Goldblatt & Band-Weinstein, 2016, p. 108) my own voice to make myself available to the participants' lived experiences. Another useful reflexive resource for me has been to keep project notebooks to write down my reflections, ideas, and observations before and during data collection. Likewise, frequent internal dialogue about letting the study data “speak for itself” has been a helpful reminder during coding. These efforts proved constructive to track differences and similarities between my own migration experience and those of my study participants, as well as following up ideas that came from these interactions.

## **Method of Analysis**

To complete the empirical analysis of the interview materials, I used thematic and narrative analysis (Bryman 2012), then directed content analysis (Hsiu-Fang & Shannon, 2005) to make the connection to my theoretical framework that emerged after coding began. At a middle stage of analysis, I utilized the quantitative method of frequency counts to produce absolute and relative sums related to data content (Rose, 2001). The overall analysis process was realized through several successive passes over the transcribed material and drawings, but can be relayed in five stages which I will describe below.

### *1<sup>st</sup> Stage*

The aim of the introductory round of coding was classical in a qualitative analysis regard, in that I made a start by simply immersing myself in the interview materials (transcriptions and drawings) to gain “a sense of the whole” (Hsiu-Fang & Shannon, 2005, p. 1279). I then made an initial pass to highlight the key concepts of place and home practices, largely inspired from the works of Blunt and Dowling (2006), Brun (2015), Kershner (2004), Dudley (2011), and Mallett (2004). After a somewhat “messy” accumulation of key words, this initial stage of analysis produced codes that were distilled under thematic headings.

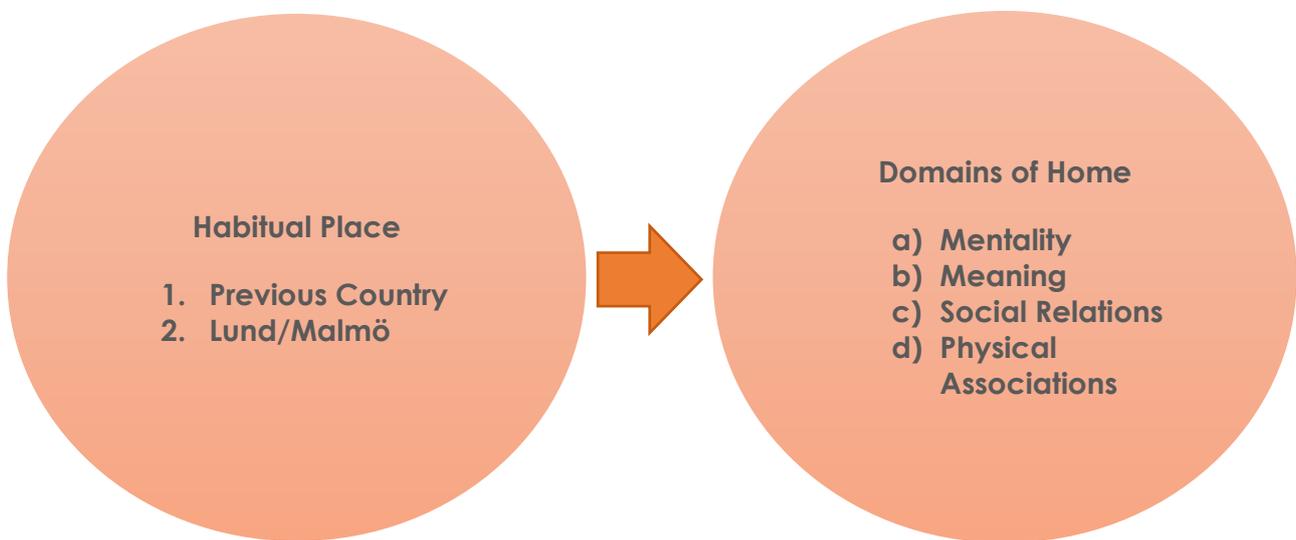
### *2<sup>nd</sup> Stage*

The next stage of analysis can be marked by a return to the literature on home, which produced new direction and insight into the empirical materials and vice versa, and a final selection of related works by Anne Buttimer was made to be used in the theoretical framework for the study. With this decision made, I was also aware that I would need to modify Buttimer’s concept to fit the aims of my study relevant to international migrants to Sweden. Once constructed, I then turned my attention once again to the transcribed interviews utilizing directed content analysis to focus the thematic headings further under this framework. According to Hsiu-Fang and Shannon, directed content analysis (or alternatively called deductive category application) is an approach guided by existing theory that equips the researcher with key concepts during coding (2005, p. 1281). This method of analysis enabled me to extend the theoretical framework to my study conceptually, and better understand the relationships between my original key concepts. This produced a sharper picture of these concepts; related to place are the **domains of home** (what I had originally termed “elements”) and **reach** (what I had originally termed “practices of home”), and the important temporal factor could be viewed from a process perspective now termed “**centering**”. Next, functional rationale for each category were determined. At this point, thematic categories became more defined with descriptive terms within each “domain” (largely taken from my original thematic coding) signifying the appropriate heading.

The aim of this round of analysis was to investigate if the study participants expressed each of the four domains of home in relationship to habitual place within

their interview answers. If this relationship existed, it would constitute the concept of a *sense of home* being present. I wanted to investigate if the participants expressed this relationship to Lund/Malmö, or additionally to their previous home place(s). The four domains of home as contained in the theoretical framework are; Mentality, Meaning, Social Relations and Physical Associations. Therefore, when an interview displayed a relationship to all four domains, I considered it to be constitutive of a sense of home. Figure 5.1 illustrates this relationship.

**Figure 5.1 Sense of home: relationship of habitual place to the domains of home**



In Box 5.1, I demonstrate how I used the verbal interview transcriptions to constitute the initial finding of a sense of home. The interview portion shows the four domains of home coded as **a)** Mentality, **b)** Meaning, **c)** Social Relations, and **d)** Physical Associations related to the participant's habitual place, which in this case was Lund, Sweden. Current habitual place is coded with a **2**. If a previous habitual place was being described with relation to one of the four domains it was coded with a **1**.

## Box 5.1 Participant AT – 4.5 years in Lund

**Do you feel that you have recreated home here in Lund?**

Yes.

**If you could think about establishing a home here for yourself as a process, where do you think you are in that process?**

*Well, I would say on a scale from one to ten, ten being the finish line, I would say I am somewhere around eight.*

**What makes it your home here?**

*Now, I have friends. **I have friends 2 c). I have a church 2 a).** I feel more established - I like, **I have an apartment 2 d)**, because at first, we were moving around. **So now, having settled into an apartment 2 d)**, and we try to make it a home. **Ya, and maybe the language 2 b).** And I would say, **getting into the job market 2 b).** So, it is starting to feel more like a home.*

### **2 Present Habitual Place**

- a) Mentality:** signifies values, traditions and attitudes related to home.
- b) Meaning:** meaning of occupation or talents/abilities related to home.
- c) Social Relations:** signifies relations with significant other, family members, friends or the community within the habitual place.
- d) Physical Associations:** signifies associations to materiality, composition, proximity or scale within the habitual place.

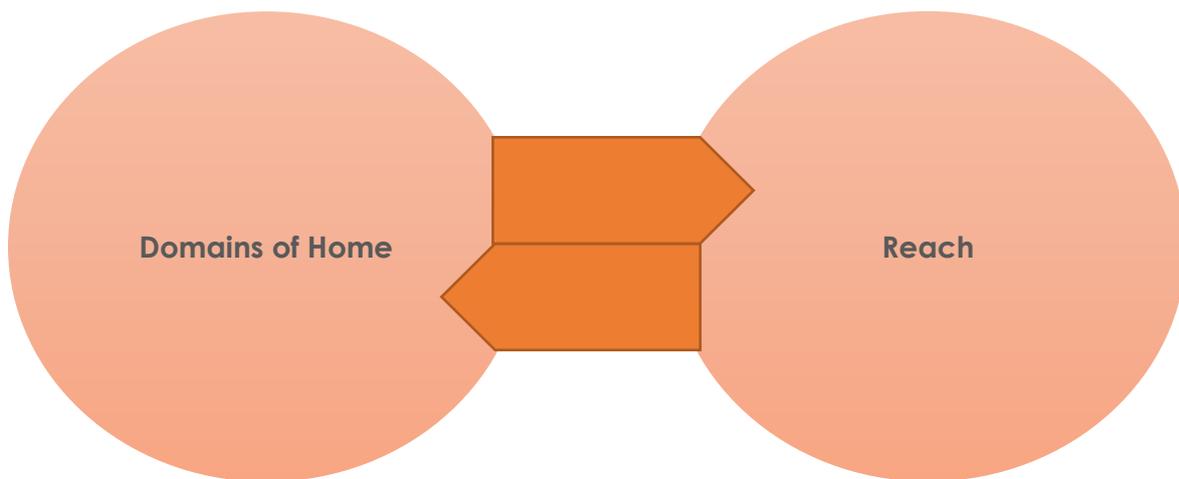
### *3<sup>rd</sup> Stage*

The third stage of analysis was similar to the second, in that I sought to investigate the relationship between the four domains of home to *reach* (termed regular “practices” or “activities” in the interview texts) of home performed by the study participants. Prior to composing the interview guide, I had planned to follow Kershen’s (2004) example and focus on the three primary practices of home, which

were language, diet and religion. However, after considering that she had investigated diasporic groups over a history of migration successions, I thought it best to allow for the potential of additional contemporary practices of home to emerge during data collection. This decision worked well with the theoretical framework, and I will discuss this topic further in the Discussion chapter of the thesis. Accordingly, in this stage, the goal was to examine if the reach of home performed by participants was related to the four domains of home. If the answers displayed this relationship, I considered this to reinforce the participant's concept of home and constitute the process of *centering*. I did not place the stipulation that all four domains of home needed to be expressed in the participant's answers concerning their performance of reach, as each participant experiences varied. Instances of descriptions of the performance of reach were designated with a capital "**R**" before the corresponding **a**), **b**), **c**) or **d**) related to one of the four domains of home during coding. It is important to note that the purpose for which each instance of reach is done, was the determining factor as to which domain it was ascribed to. Firstly, the participant needed to have said it was a regular practice that was associated with their concept of home. Secondly, they needed to have described for which purpose it was performed. For instance, the practice of outdoorings was described as being an important performance related to home for some. However, for some it was described as being important because it was something they did with friends and family as a bonding activity, for others it was described as being important in order to connect with the natural environment.

Next, in this stage of analysis I coded for a change in reach over time in the present habitual place with the lower case "**e**". The impetus to investigate and code for change in reach is inspired from the aforementioned works of Buttimer (1978), Brun (2015) and Dudley (2011). Figure 5.2 Illustrates the relationship between the domains of home and reach which constitute a process of centering.

**Figure 5.2 Centering Process**



In Box 5.2, I demonstrate how I used the verbal interview transcriptions to establish the connection between the domains of home to reach. The interview portion shows three of the four domains of home, Mentality, Meaning, and Social Relations, related to the participant's performance of reach. It also shows a change in reach being described in response to a different question other than those pertaining to home practices.

**Box 5.2 Participant PK – fifteen years in Lund**

**Do you do any of the same activities or practices here in Lund, as you did in your previous country?**

*Yes, the cooking I do, not all of it though, but some. Because there are a LOT of ingredients that you cannot find here! But at least some of it I can find. **We have a national dish called, in one language Saka Saka, in another language it is called Pongu R a**). And it's made of cassava root leaves. So, you kind of pound them, and then you have peanut butter without sugar, it's just pure peanut that is ground. And then you can add cabbage, eggplants, you can put lot of other stuff in it. And just fish in it or meat. Cause in our cooking we*

don't mix fish and meat. In West Africa you do that. When they cook they can make mixed fish and meat, but we don't do that, we choose either one or the other. So, I do find all the ingredients for that. And I like it, and my kids love it!

**And going to church, yes, I still go to church R a).** I was glad when I came. That was one of the things, I was like "Oh, will I find a church when I go to Sweden?" And so, when I was leaving my country, everybody had this thought of Sweden, "Ya, but that's where it's a Christian country!" Because we received a lot of missionaries from Sweden in my country, so they have the image of Sweden being a Christian country. They still have it up to date. So, I thought so too at that time, but when I came I saw things were not that way. But I was glad, cause my husband being a Christian too was already attending a church, the Pentecostal church in Malmö. So, that's where we went and **I kind of quickly joined a choir R b).** And we were **there regularly**, every Sunday. **And then in the middle of the week I would go for the choir practice.** And then after that we moved. We started attending the Pentecostal church in Lund. And there, it didn't take so long. **Then we were placed as leaders R b)(e), my husband and I for the international group**, which we have been since 8-9 years now. **And another activity we used to do, but that is connected to church. We used to go out to evangelize in my country, and we do that a number of times, also we used to do that here.**

Very interesting, **outside on the street meeting people, serving them coffee and just trying to engage them R a) c),** talk to them, tell them about Jesus. And we did some door to door as well.

**Have your practices or activities changed over time since your arrival here in Lund?**

**No, they haven't. They've been constant. Of course, the cooking isn't as regular as the church activities, because I only do the cooking when I feel for it R a)(e). But the church activities, they are there, I am engaged. And so, they have been constant I can say, they have not really changed.**

...

**Do you perceive that there are any challenges or barriers that are preventing you from fully feeling at home here?**

*Ya, ya, there are some barriers. But, I don't really pay much attention to them. One of them is like I mentioned before, that I will always be asked "Where are you from?" for example. Sometimes it makes me feel like ok, I am not – I don't have the freedom to do everything because somehow, some way you may be treated as not really belonging here. It happens, it's human nature.*

*And another barrier is just this being spontaneous. I miss it. Because the society is such a way that you cannot just bump into somebody without telling them, just be spontaneous. Ya. **And even actually not only on the other side, actually on my own side, I can feel like I have been affected somehow.** Because life is so busy, I mean it's running, running all the time. **I'm someone who loves to have people over, in my home, and I used to have it a lot R c)(e).** And I realized, my goodness, during these two years that I have been studying, I can count the number of people I have invited in my home since people do not do spontaneous visits. So, you have to invite them, and I realized I haven't had time even to invite people. And you feel like your whole life is just job, and the friends part just kind of being pushed to the side. So, that's a barrier, the intensity of life over here is different than home and it's proven in some of these spontaneous things that can really help, just bumping into these people.*

**R a) Mentality, R b) Meaning, R c) Social Relations, (e) Change over time**

Lastly, at the end of this stage of analysis is was a simple task to ascertain if a dominance was displayed in one domain of home over another within each interview, and across the study group as a whole. This was done by utilizing frequency counts, adding the number of times each participant described separate elements (not the same element repeatedly) associated with the domains of home, and while describing their performance of reach. Percentages related to the domains of home for the study group as a whole were derived from the individual interview sums in Excel. Tables

displaying overall findings, and charts displaying the summative results are included in the Findings chapter of the thesis.

#### *4<sup>th</sup> Stage*

After this refinement process through the previous stages, I became more aware that a significant portion of the interview content was being expressed in narrative form, and might better be considered in larger sections rather than trying to chop up content during analysis (Bryman, 2012). This was usually in response to questions that had a temporal dimension to them such as the differences in participants' concept of home between countries, their current reach, and about challenges to establishing their sense of home in Sweden. With this narrative analysis approach (ibid.), I observed that valuations were being expressed about the domains of home and reach in Sweden, and prior countries, which was an unexpected dimension to the data. The valuations with regard to the last question may not seem surprising, but identifying valuations laced throughout the interviews was. I then began a final round of coding to the interview transcriptions that highlighted the valuative categories of *positive*, *neutral* and *negative Attitude*. Here "Attitude" is noted with a capital "A" to distinguish it from the qualifying term "attitude" under the *Mentality* domain, which is meant to denote a participant's mindful feeling or disposition towards home being expressed, which may encompass connotations other than positive, neutral or negative. Codes for a positive Attitude were designated as **A - pos**, neutral Attitudes as **A - neu**, and negative attitudes as **A - neg**. This was the last round of coding I engaged in within the conversational materials, aimed at identifying an overall respondent Attitude to their current concept of home and centering process, which I will discuss further in the following chapter.

Box 5.3 demonstrates how I used the conversational interview transcriptions to establish the overall participant Attitude towards their centering process in either Lund or Malmö. Participants needed to have expressed a pervasive Attitude towards their centering process by using positive or negative descriptive terms while answering three or more non-background questions during the interview. If they did not use valuative terms, or answered an equal number of questions expressing both positive and negative terms, their overall interview Attitude was coded as neutral.

### Box 5.3 Participant NG – 3.5 years in Lund

#### **Do you feel you have recreated a home for yourself here in Lund?**

Yes, definitely. I would say I have found people with whom I am **way more comfortable (A-pos)** with than I was when I was back in Russia. Like, I found more people here, than over 22 years of my life in Russia. So, ya to a large extent, I have created that feeling and **I care deeply about my friends here (A-pos)**. And ya, they're basically my family here at this point. Like a very large one!

#### **If you could imagine a process of creating home for yourself, where do you think you are in that process currently?**

Mm, I would say I may not be fully there, but I definitely feel home around here. So, fairly close. Maybe getting a full time job and establishing some sort of family relationship here would complete the experience. From my perspective, I'm almost there.

#### **For you, what makes it your home here?**

I would say meeting my close friends and having deep conversations for hours is something that I find very, um, mentally **intimate (A-pos)**. I would describe it this way. And this definitely helps with this homey feeling. And the fact that there are quite a few people with whom I can do that, it definitely helps.

Based on the things that I do, I have certain routines. So, for example, I go to language cafés and I meet the same people there and I help new people learn Swedish, or English or Russian. And it also **feels really nice and rewarding (A-pos)**, so I definitely feel that I express myself **better (A-pos)** as a human being than I did in Russia.

#### **So, if I am hearing you correctly, and please correct if I am not, it sounds like some of your concepts of home for yourself involve your relationships with other people and being able to interact and do certain things with them? Also being able to express yourself with the languages that you speak?**

I would also say that it is very important for me to be able to help other people. Like, **I really enjoy (A-pos)** helping people with various things and I have a hard time saying no when someone asks me for help. So, when I can do that it definitely **makes me very happy (A-pos)**. And it turns out that people are quite responsive to the way I try to present it, and **they are appreciative (A-pos)** of it. And again, as opposed to my experience back home...

#### **So, some of these activities or practices that you have started to talk about that have been part of your process here, have they changed at all over time since your arrival in Lund?**

Yes, definitely. I definitely became way more social since I came here. I felt **more comfortable (A-pos)** speaking in English for some reason, and it sort of became my soul language at this point. I actually have trouble sometimes talking to my father when I have to because I have to translate and look up words in Russian. Because I can articulate something in English, but not in Russian.

But when it comes to how I changed, I definitely became less concerned with long-term goals and I became more interested in achieving... Basically, helping people makes me **very happy (A-pos)**, and I decided that I can draw **joy (A-pos)** from that as opposed to putting some kind of crazy goals in front of me. Like oh, I have to do the PhD, I have to do this, I have to do this! And I can take life a bit slower, and it also fits somewhat well with the way a lot of Swedish people see it. They often take a break between gymnasium and studies at the university.

**Overall, what factors have been most significant in forming your concept of home here?**

People that I have met. I think the community here, and other students shaped how I perceive social interactions with others. It definitely changed my perception of how I can do it – what are the things that are **nice and appropriate and good (A-pos)**, and what makes others **happy (A-pos)**. And how I can use that to also make myself **happy (A-pos)** to some extent.

So ya, I would say the community, and also just the fact that I found other people who have huge interests in the same things that I do. Which was not for example, the case back in Moscow, when I was studying physics. Most people really didn't care about it, they were just there because they wanted to get a diploma. And it was really upsetting because I wanted to discuss something and wanted to nerd out about something, and then basically people are basically like "Ya, well, I don't really care."

**How important have these activities or practices been in establishing your concept of home since coming to Lund?**

Definitely, they are extremely important. I felt that over the first year I changed a LOT as a person while I was here. And I often ask myself the question, "Did I become **better** as a result, as a person?"

And I definitely say "**yes**" (A-pos), to that. And that's pretty much why I want to stay here, because it just **feels right (A-pos)**.

**Do you perceive any barriers present that are preventing you from fully establishing your concept of home here? Or challenges?**

*Well challenges, maybe looking for jobs may be complicated because I am not a European Union citizen. Apart from maybe some legal barriers, let's put it this way, I won't say anything in particular. Otherwise, **I feel rather content with everything (A-pos).***

**(A-pos) positive Attitude**

It is a certainty that more variables could have been drawn out from the transcribed materials if time allowed for their examination, however, I chose to highlight those that have apparent relevance to the four domains of home and reach as proposed in the present study. That being said, from the data collected with the twelve participants, a saturation point was reached where it became obvious there was enough material to find dominant themes that related to the theoretical framework of the study, and to yield original findings. It is also important to mention that analyzing for participant Attitude was not part of the original research design, and therefore could have been handled in a different and more comprehensive manner if planned for.

***5<sup>th</sup> Stage***

The last stage of analysis was to do with the open-ended drawing exercise. The goal of this round of analysis was to thematically code the drawings according to the participants' explanation of their symbolic contents. According to Rose (2001), content analysis would not have been an appropriate method of analyzing the interview drawings because it ignores the voice of the image producer in the analysis. In qualitative analysis, it is important to rely on the participant's explanation of their artwork rather than risk misinterpretation during analysis (Kearney & Hyle, 2003 and Woodhouse, 2011). The exception to this approach would be if you are a trained professional who is an expert in interpreting imagery in participant artwork, as explained by Kearney and Hyle (2003). They point to an example in their study where a participant had drawn a flock of birds in flight. The researchers relay that it would have been easy to interpret the depiction as serene, but in fact the participant was scared to death of flying, therefore, the birds symbolized insecurity (ibid). As I am not

a trained artwork analyst, I relied on the verbal descriptions recorded during the interviews for the interpretation of the participants' drawings.

The goal of this final stage of analysis was to code the content of the drawings with whichever of the previously mentioned categories was expressed by the participant, and therefore compliment the analysis of the conversational interview data. Similar to Kearney and Hyle's work, the loose structure of the drawing exercise "encouraged participants to identify whatever components of their experiences" they thought important (2003, p. 20). Therefore, each set of drawings was unique and had to be treated as such. Some were coded for the four domains (**a, b, c or d**) related to their concept of home in their habitual place, others were coded for performance of reach, or a combination of the two. Those symbolic elements coded as a performance of reach were designated with a capital "**R**" before the corresponding **a), b), c) or d)** related to one of the four domains of home. Each drawing was additionally coded with a **1** for previous habitual place, or **2** for current habitual place. Finally, according to verbal descriptions given by the participants, a **positive, neutral or negative Attitude** valuation was ascribed to the drawings of the participants' current habitual place. An overview table of these finding is included in the Findings chapter of the thesis. However, each domain of home represented in a drawing is given the value of 1, instead of a cumulative value as in the findings table for the conversational interview. This is due to the mixture of symbolic, representational and abstract contents of the drawings, and that the exercise was intended to supplement the conversational interview data and not serve as a comprehensive tool for analysis.

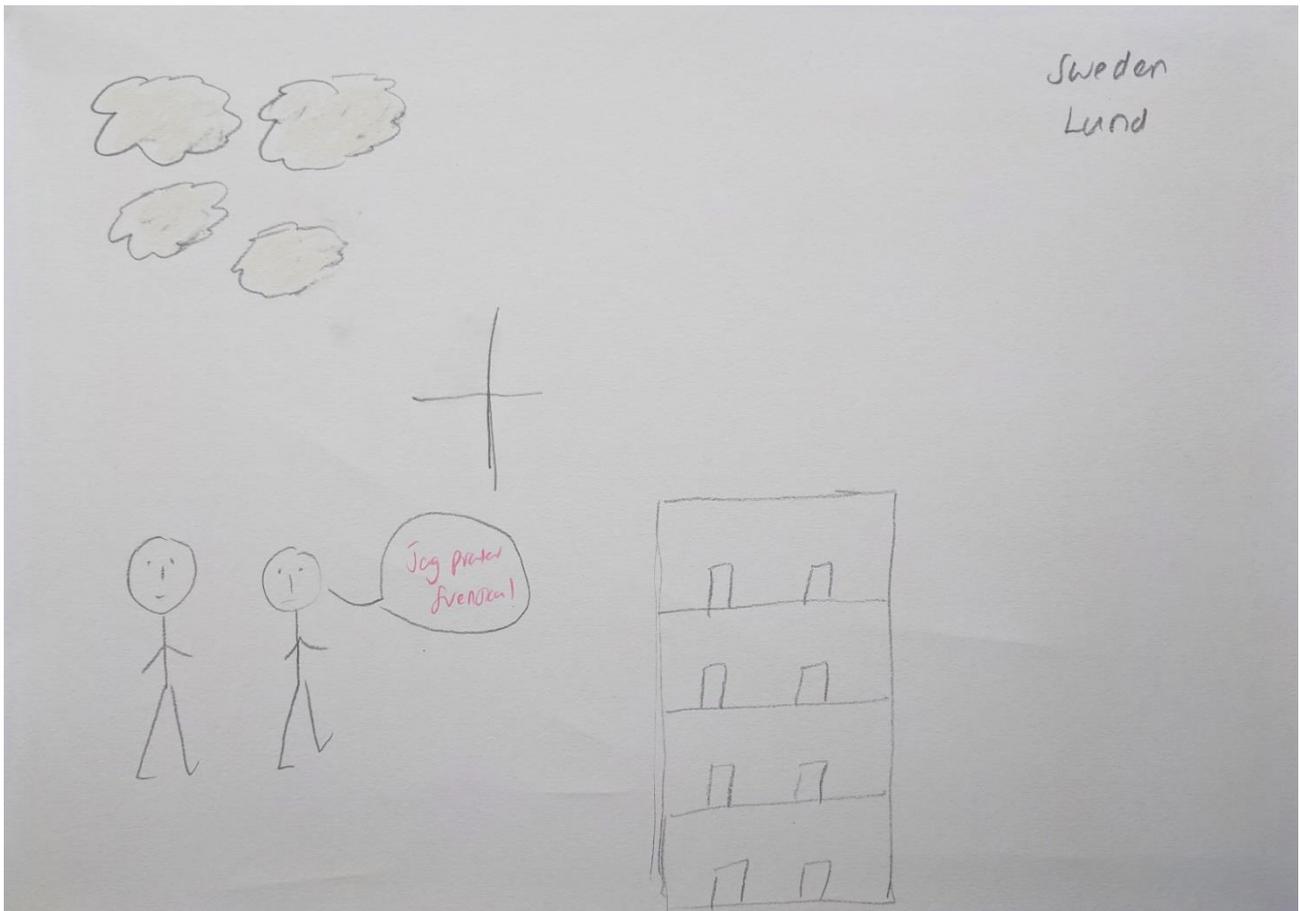
Figures 5.3, 5.4, 5.5 and 5.6 are examples of participant artwork coded according to the guidelines mentioned above.

**Figure 5.3 Participant AT**



This participant depicted the natural and architectural composition and proximity of her concept of home in Malawi, with the representations of the nearby lake, flower gardens, and house structure. These elements were coded as **1 d)** Physical Associations. The coming together as family and friends were coded for **1 c)** Social Relations. The symbol of the cross was described as a representation of the value of The Church in her concept of home there, and was coded as **1 a)** Mentality.

Figure 5.4 Participant AT – 4.5 years in Lund



The same participant as above described her current concept of home as less warm and colorful, and that seasonally the environment is covered in snow. The materiality and composition of her dwelling place is also different, and these two representations were coded as **2 d)** Physical Associations. She relayed having fewer family and friends in Lund, which was coded as **2 c)** Social Relations. I coded the depiction of her new practice of speaking the Swedish language with others as **R b) (e)** Meaning. The presence of the cross in this drawing also represents the value of The Church in her concept of home in Lund, and therefore was coded as **2 a)** Mentality. The participant did not use positive or negative valiative terms while describing this drawing, therefore I coded it as **A-neu**.

**Figure 5.5 Participant FF**



This participant illustrated several regular practices that he performed in his previous country of Brazil, that were part of his concept of home. The practices of swimming with family, playing sports with friends and community members, singing and dancing with friends, outdooring with family and friends were all coded as **1 R c) Social Relations**. The participant also depicted the natural and architectural features of his habitual place, which were coded as **1 d) Physical Associations**.

Figure 5.6 – Participant FF – 2.5 years in Lund



The same participant as above illustrated regular practices and elements that were connected to his concept of home in Lund. The practice of outdooring with friends was coded as **2 R c)** Social Relations. The symbols associated with the new practices of cycling and fika was described as a value of Swedish culture that he appreciated, and therefore was coded as **R a) (e)** Mentality. The depiction of the proximity to Copenhagen, the train station, and the iconic local buildings to the composition of Lund, were coded as **2 d)** Physical Associations. The participant expressed valiative descriptive words for his concept of home in Lund, while explaining the drawing that I coded as **A-pos**.

## 6 Findings

In this chapter, I will report the findings of the empirical analysis in relation to the research questions, and the theoretical framework that emerged during the initial stages of analysis. Interpretation of these findings and more specific examination of relationships revealed will follow in the Discussion chapter. As relayed in the Introduction, the research questions at the heart of this investigation were:

- 1) What constituent elements need to be included to (re)create a sense of home?
- 2) What practices of home do the migrants interviewed perform, and what role do they play in (re)creating home?
- 3) When does the habitual place (of Lund/Malmö) become home?

The theoretical framework inspired from the related works of Anne Buttner (1978, 1985 and 1987), proved useful to build an understanding of the relationships between the concepts contained in the research questions, and then to the empirical data. Utilizing the framework then in turn guided the direction of the remaining analysis to answer the research questions.

### Sense of Home

After familiarizing myself with all empirical data and an initial pass at thematic coding, I proceeded to the second stage of analysis, which was aimed at identifying a relationship between the four domains of home and habitual place. If this relationship existed, I considered it to constitute a *sense of home* being expressed. Study findings confirmed this relationship for six out of the twelve participants. However, seven participants answered that they had established a sense of home in Lund or Malmö. Accordingly, five participants answered that they had not established a sense of home in Lund or Malmö. As a comparison, three of the twelve participants displayed this relationship in their interview responses for their *previous* habitual place. Therefore, four of the study participants who had established a sense of home in Lund or Malmö, had *not* established a sense of home in their previous habitual place according to the theoretical definitions. I do not have results for a self-response to the establishment of

a sense of home in previous habitual places, as I did not ask for it. I consider this to be a flaw in my interview guide.

## Reach and Centering

The third stage of analysis was aimed at understanding the relationship of the four domains of home to *reach* (practices of home) performed by participants. If this relationship existed to one or more domains of home, I considered it to constitute the process of *centering* occurring for participants. I also wanted to understand if there was a change in reach in the current habitual place over time. Given the diversity of backgrounds and cultures of the study sample, I expected a change in reach to occur over time in response to the cultural, societal and geographical differences present in Skåne.

As predicted in the theoretical framework, study findings confirmed the relationship between the domains of home and reach performed by study participants in the current habitual place. For every participant that expressed two or more domains related to their concept of home, one or more practices within those domains were described as being performed on a regular basis in Lund/Malmö. Specifically, **one** participant who expressed all four domains pertaining to her concept of home in her answers, also performed practices pertaining to the four domains. **Five** participants who expressed all four domains pertaining to their concept of home in their answers, performed practices pertaining to three of those domains. Another **five** participants who expressed three domains pertaining to their concept of home, performed practices pertaining to three domains. Lastly, **one** participant who expressed two domains related to his concept of home, performed one practice pertaining to one of those domains (these results are displayed in Master Table 6.1 below). Therefore, every participant was considered to be in the process of *centering* in the current habitual place. Finally, all but one participant expressed a change of reach in current habitual place, much as expected at the outset of the study.

## Domain Prevalence

Concluding the third stage of analysis was an examination of the domain profiles of

the study group as a whole, and individual participants in the current habitual place. Figure 6.1 illustrates the general domain profile for the study group according to the conversational interview, and Figure 6.2 for the drawing exercise. Findings reveal overall, that Social Relations are the most significant *domain of home* for the study group. Figures 6.3 and 6.4 illustrate two examples of individual participant domain profiles according to the conversational interview. These figures are representative of the two most differing individual profiles of the study group. Each of the two participants had established a sense of home according to the theoretical definitions, and answered affirmatively to this question during the conversational interview. The profiles help to illustrate the significance that they place on each of the domains.

## **Attitude**

The fourth stage of analysis was aimed at identifying an overall participant *Attitude* towards their concept of home and centering process in the current habitual place. This project goal emerged during the middle stages of analysis in observation of positive and negative evaluative descriptive terms being used by the participants throughout most of the conversational interviews. Of the twelve interview participants, eight were considered to express a pervasive positive Attitude towards their concept of home and centering process in Lund or Malmö. Three were considered to express a neutral Attitude, and one participant was considered to express a pervasive negative Attitude. These findings lay outside of the motivation behind the research questions and theoretical framework, and therefore will require further study beyond this project to make substantial connections to the existing literature on home for international migrants. However, I will discuss this topic to the extent appropriate in the following chapter.

Figure 6.1 General domain profile according to conversational interview

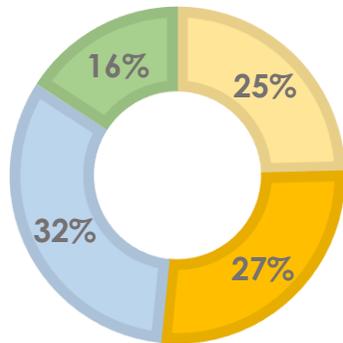


Figure 6.2 General domain profile according to drawing exercise

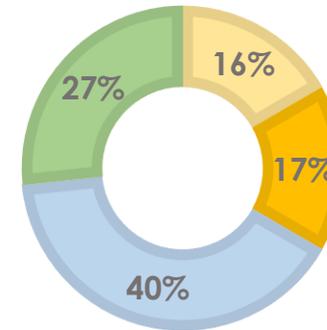


Figure 6.3 Participant AN domain profile according to conversational interview

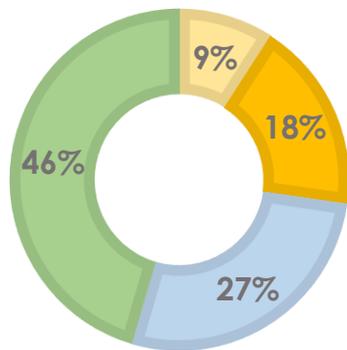
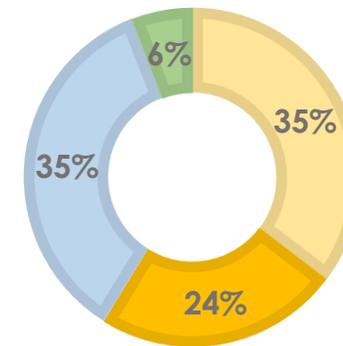


Figure 6.4 Participant PK domain profile according to conversational interview



Master Table 6.1 displays overall conversational interview findings. In the table, the color orange represents the current habitual place, and grey represents the previous habitual place for each participant. Starting from left to right: **participant designations** are in the first column, **conceptual domains of home** in the second, instances of **reach** associated to home domains in the third, participant **Attitude** in the fourth, **sense of home** affirmed by **participant** response and **theoretical framework** in the fifth, affirmation of **centering** process and presence or absence of **change** in reach in the sixth, and the last column represents **time in the current habitual place**. Sums displayed at the bottom of the table are from the current habitual place only.

### **Drawing Exercise**

The last stage of analysis was aimed towards producing supplementary findings that supported or contrasted the conversational interview findings through the thematic analysis of the participatory drawings. Participants were free to express whatever they chose related to their concept of home in their previous and current habitual places. Findings from this stage of analysis show some notable differences and similarities from the previous stages of analysis. Firstly, the drawing exercise did not produce the same findings with regard to participants' sense of home. As coded from participant explanations of their drawings, none of the twelve displayed a sense of home in their current habitual place according to the theoretical definitions. Secondly, only one of the twelve displayed a sense of home in their previous habitual place. However, eight out of twelve participants displayed content coded under two or more of the domains of home for current habitual place, and ten out of twelve for previous habitual place.

It was not anticipated that participants would necessarily depict and explain reach of home in their drawings, but four did so. As in the conversational interview findings, I am primarily interested in reach performed in Lund or Malmö. Of the four who displayed and explained content related to reach, it was not always directly tied to the same domain of home and in the same proportion as found in the conversational interview data. However, three of the four did convey reach that was tied to the same domain of home, and two did so in equal proportion as conveyed in the drawings of current habitual place.

Finally, seven of the twelve drawings were coded as expressing a positive Attitude towards their concept of home in the current habitual place. An additional four were coded as neutral, and one as negative according to their respective explanations. These findings were very similar to the conversational interview findings, with only one participant expressing a neutral Attitude rather than a positive one (as in the conversational interview) when discussing their current habitual place.

Master Table 6.2 displays the overall findings of the drawing exercise. Identical to table 6.1, the color orange represents the current habitual place, and grey represents the previous habitual place for each participant. Content within each column is the same, minus a column for time in the current habitual place. Again, sums at the bottom of the table are representative of the current habitual place only.

Table 6.1 Master Table displaying the categorization of conversational interview findings

Participants and Place	Domains of Home				Reach of Home				Attitude			Sense of Home		Centering		Time in CHP
	a)	b)	c)	d)	a)	b)	c)	d)	pos	neu	neg	Y P	Y T	Y	Change	
AH 1		x2				x2										
AH 2							e									2.5 yrs
AK 1		x2				x2										
AK 2		x2	x2			x2 e	x2 e									2.5 yrs
AN 1				x2				x2								
AN 2			x2	x3				x2								2.5 yrs
AT 1	x2				x2		x2									
AT 2		x2	x2			x2 e	e									4.5 yrs
AY 1	x2		x2		x2											
AY 2		x2	x2		x2	x2e	e									4 yrs
BO 1																
BO 2	x2	x2			x2	e										8 mos
EK 1				x3				x2								
EK 2				x3				x2 e								8.5 yrs
FF 1							x3									
FF 2	x2		x2				x2 e									2.5 yrs
NG 1	x2		x2													
NG 2	x2	x2	x2		e	x2 e	x2 e									3.5 yrs
PK 1	x2		x3		x2	x2	x2									
PK 2	x4		x3		x2 e	x3 e	x3 e									15 yrs
SF 1			x2	x4			x2									
SF 2			x3	x4			x3 e									4.25 yrs
YA 1	x2		x2													
YA 2	x2	x2				x2 e	x2 e									1.5 yrs
<b>Total</b>	<b>18</b>	<b>17</b>	<b>22</b>	<b>14</b>	<b>13</b>	<b>17</b>	<b>19</b>	<b>6</b>	<b>8</b>	<b>3</b>	<b>1</b>	<b>7</b>	<b>6</b>	<b>12</b>	<b>11</b>	

Table 6.2 Master Table displaying the categorization of drawing exercise findings

Participants and Place	Domains of Home				Reach of Home				Attitude			Sense of Home		Centering		
	a)	b)	c)	d)	a)	b)	c)	d)	pos	neu	neg	Y P	Y T	Y	Change	N
AH 1																
AH 2																
AK 1																
AK 2						e										
AN 1																
AN 2																
AT 1																
AT 2						e										
AY 1																
AY 2																
BO 1																
BO 2																
EK 1																
EK 2																
FF 1																
FF 2						e										
NG 1																
NG 2																
PK 1																
PK 2																
SF 1																
SF 2																
YA 1																
YA 2																
<b>Total</b>	<b>4</b>	<b>3</b>	<b>9</b>	<b>8</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>0</b>	<b>7</b>	<b>4</b>	<b>1</b>	<b>7</b>	<b>0</b>	<b>4</b>	<b>3</b>	<b>8</b>

## 7 Discussion of Findings

The research problem for this thesis project was to gain an understanding of the home (re)creation process for international migrants to the Lund and Malmö, municipalities of Sweden. To understand this process, it was also necessary to gain insight into what home means for these migrants, essentially what elements needed to be included in the habitual place. As described in previous chapters, the theoretical framework has provided a vehicle for pursuing this line of inquiry. In summary:

Empirical data analysis has confirmed that the four “domains” of home as defined in the theoretical framework constitute a *sense of home* for six of the twelve study participants, who were among seven that had responded affirmatively to establishing home in Lund/Malmö. For all participants, the relationship of the four domains of home to the performance of *reach* was also confirmed, therefore supporting the theoretical construct of *centering*.

Additionally, analysis revealed an unanticipated finding, that of a pervasive *positive or negative Attitude* for nine of the twelve study participants towards their concept of home and centering process in Lund or Malmö.

Finally, findings from the drawing exercise were not considered conclusive independently, but will be discussed in relation to the conversational interview findings below.

### Sense of Home

To establish a sense of home in the current habitual place according to the theoretical framework, each participant needed to have expressed all four domains of home in their interview responses. This was the case for half of the study participants. However, two or more of the four domains of home proved to be pervasive throughout the interview materials to some proportion for each participant. Additionally, *I did not find themes for the concept and practice of home that fell outside of the four domains of home in the interview materials*. Repeated studies utilizing this theoretical

framework should be carried out to see if these relationships hold consistent in other settings.

In regard to domain prevalence, an interesting finding was noted among some participants. For four participants, Physical Associations did not figure prominently in their conception of home according to interview data. This was the case for two who had established a sense of home in Lund/ Malmö, and for two who had not. One participant stated outright that “home is not something physical for me” (AK, personal communication, March 2, 2019). Another participant (BO), similarly stated that she placed very little importance on man-made materiality related to her concept of home in Sweden, but tremendously enjoyed the natural physicality of her surroundings. Similarly, other participants did not place a high importance on the Meaning domain in their conception of home. One such participant (SF), did not express that her high level career was at all related to her concept and performance of home, accordingly she was coded without this domain in her profile. Therefore, it is a reasonable argument to make that for some, the four domains of home may be one too many.

Another reasonable argument to make is that perhaps over time, one or another domain may be added to complete the four, thereby fulfilling a sense of home. This phenomena was described by one participant (PK), who has resided in Lund for fifteen years, and for another participant (AT) who has resided in Lund for 4.5 years. PK described her process as beginning at the end of how she would have anticipated, in that she is only now filling her integral career aspirations related to her concept of home in Lund. She began the creation of a nuclear family much earlier than desired, which took precedence over her education and subsequent career development. This process involving the same domains was reversed for AT, but at a quicker pace.

In relation to the time factor, it is interesting to also look at the findings for participants AN, BO and NG. All three of these participants had established a sense of home according to their answers and the theoretical framework, yet they had been living in their current habitual places for a relatively short time (2.5 years, eight months and 3.5 years, respectively). One could speculate on various reasons for this, utilizing concepts such as an optimal “cultural fit” (Butcher 2010 and Ward & Chang 1997) or adaptability (Lee & Ciftci, 2014), which are a bit outside of the scope of this

study. More research is merited to understand the temporal factor related to this phenomena, however, I will make a suggestion for this effort below in relation the findings on Attitude.

Lastly, as it relates to previous habitual place and a sense of home expressed, only three participants confirm this connection according to the theoretical framework. However, if one were to consider AY and SF's sense of home complete in themselves without the missing domain, then perhaps five participants could be considered to express a sense of home to previous habitual place. Even considering these two additional participants, these findings regarding a sense of home in previous habitual places are not as I anticipated from the outset of the study. I expected that most participants would express almost all of the domains in their interview answers if they were moving directly from country of origin to Sweden, as all but two participants were (AN, and AY). As noted in the Findings chapter, it was a flaw in my interview guide to omit a question specifically asking if a sense of home had been established in previous habitual places. This would likely have spurred more discussion around home in previous places, and in turn given more codable data. However, it is of interest to note that two participants (AH and NG) said they never felt at home in their birth country, and another participant (BO) said she was no longer feeling at home in her birth country because of a societal shift in values. These responses were given while answering other questions in the interview guide regarding a difference in the elements and practices of home between previous and current habitual places. Questions in the interview guide regarding previous habitual places were aimed at giving a basis for comparison to the (re)creation of home in Lund/Malmö. A revision of the interview guide to better capture a picture of home in previous habitual places is a research priority for future studies.

To the extent of my knowledge and the literature reviewed for this study, *the theoretical framework and the findings produced here provide a novel approach for understanding a sense of home for international migrants*. Unique to this model is a conception of the home place (Massey, 1992) which is not just associated to physicality, but also encompasses values and attitudes, meaning from personal expression, and social relations that are particular to that location, reflecting the personal experiences of migrants residing there.

## Reach and Centering

Findings from the analysis of the performance of home were much as expected from the outset of the study and by construct of the theoretical model. It quickly became apparent during the initial stages of analysis that participant reach was directly tied to the four domains of home. Study participants' expression of home was reciprocally related to their conception of it. These practices were a given, and mostly overlooked or taken for granted, often prompting me to give them a moment to think about these practices that were connected to their concept of home when questioned. This is reflected in Buttimer's words (which seemed prophetic in hindsight) when she states that "[t]he meanings of place to those who live in them have more to do with everyday living and doing rather than thinking so even to *discuss* place we have to freeze the dynamic process at an imaginary moment in order to take the still picture" (1978, p. 20). Therefore, in the case of the present study, my task was to ask the individual to stand still in their centering process for the duration of the interview to consider their sense of home thus far in Lund/Malmö. This proved to be a discovery exercise for most participants who mentioned that they had never thought about their performance of home prior to the interview.

The findings that not every participant performs reach in the exact proportion to the domains of home in the current habitual place does not fall outside of my expectations for the study. Most participant responses did resemble this proportion, however. For instance, those who practiced sports as a social activity often practiced other social activities, and reported that relationships with friends and family members were vital to their concept of home. Likewise, those who practiced outdoorism as a means to connect with nature, reported that the natural environment within their habitual place was an important element to their concept of home. As mentioned in the Empirical Analysis chapter, I made the decision to not ask only for practices examined in previous research (Kershen 2004, Anthias & Cederberg 2009, Dudley 2011, Law 2001, Levin 2014, Hoskins 2015), but to consider all practices related to home for participants. This indeed allowed for a more robust connection to the four domains of home and offered insight into the performance of home that could be considered more reflective of contemporary society. Some such practices coded were outdoorism (inclusive of hiking, backpacking, water adventure, etc.), urban exploration via cycling or walking, entertaining, and participating in language cafés. Further, all but one

participant (AH), said that their home practices were of high to critical importance since arriving to the current habitual place. One participant stated it this way, “I think it is always important, because it is part of myself” (BO, personal communication, February 27, 2019).

Returning to the findings of an inexact match between the domains of home and reach, there could be many reasons for this. One such explanation is participants simply might not have recalled these practices during the interview, or that situational opportunities had not yet arisen for their performance. It was interesting to note that similar to the findings for a sense of home, time did not play the role I had anticipated. Although expectations were met in that reach did change or evolve in the current habitual place over time for all but one participant (AN), I did also expect that the longer an individual lived in the current habitual place, they would perform more instances of reach. This appears to be the case for only one participant (PK), who has lived in Lund for fifteen years. Other participants who lived in Lund or Malmö, for significantly shorter periods of time, conversely expressed more instances of reach than I anticipated. Had time allowed it, a longitudinal study design with sequenced interviews would perhaps have been more useful to understand the role of reach to the domains of home, and how participant centering processes change and evolve over time.

As demonstrated in the Literature Review, the conceptualization of home related to the performance of home is not a new consideration. This aspect has been discussed by numerous researchers on home from the social science disciplines, such as in the works of Blunt and Dowling (2006), Kershen (2004), Anthias and Cederberg (2009), Dudley (2011), Law (2001), Levin (2014), and Hoskins (2015). The investigation of home practices related to *essential domains of home*, however, did not appear in any of the literature examined. This perspective of their function appears to be new information on the home (re)creation process for international migrants. Given that I have not discovered another domain-type model for approaching home in studies of international migrant groups, this is understandable.

However, as supported by the literature on boundaries of home (Massey, 1992 and Ahmed, 1999), some of the study participants did discuss current performance of reach that involved previous habitual places. This was expressed mostly within the

Social Relations domain, with adapted practices that allowed important social ties to remain intact despite long distances. A prioritization of social relationships indicates a willingness to evolve practices to keep important relationships vital.

## **Domain Prevalence**

From the interview materials analyzed, I did notice that some participants were displaying a dominance of one or more domains over others when considering both their conceptually expressed domains of home and their performance of reach. This gave an interesting dimension to the data, and also is worthy of more study. Example domain profiles were given in the Findings chapter of the two most differing participants of the group who had established a sense of home in Lund/Malmö. These differences noted, the study group as a whole expressed a prevalence in the Social Relations domain. This correlates with answers to the question regarding which factors had been most important related to participants' concept of home in Lund/Malmö. The emphasis on social relations in connection to home is also supported in the literature on home, such as Blunt and Dowling (2006), Botticello (2007) and more notably Doreen Massey (1992), writing in "A Place Called Home". She contends that the home place, is primarily composed of a network of social relations that exist within a particular location and that is unique to that location. Botticello, similarly states "that home making is primarily a social practice" employed in habitual places (2007, p. 9).

## **Attitude**

As relayed previously in the Analysis and Findings chapters of the thesis, an unanticipated finding emerged regarding a pervasive positive or negative Attitude expressed by participants in their interview. This was observed during the interview process itself, but became even more noticeable after the transcription of the recorded interviews. Due to time constraints for this project, I did not devise a secondary interview guide, identify an additional attitude evaluation method, and request another sequence of interviews to investigate this finding further. At present, I will discuss this finding primarily in relation to the others contained within this study.

Secondarily, I will attempt to make connections to some of the available literature on attitude and international migration.

In terms of the relationships pertaining to pervasive Attitude that exist within this study, there are two that I think merit consideration. Firstly, of the seven participants that answered “yes” to (re)creating home in the current habitual place, five were found to have a pervasive positive Attitude. The remaining three participants who displayed a pervasive positive Attitude lacked only one domain of home in their interview responses. This, taken together with the unexpected findings related to time to (re)create a sense of home and accrue reach in the current habitual place by some participants, may have some relevance for further study. In essence, a potential research question becomes: Does a pervasive positive Attitude have a connection to the time it takes to establish a sense of home for international migrants to Lund/Malmö?

Oppositely, the only participant to express two domains of home in connection with his concept of home and one instance of reach in the current habitual place (the lowest of the group), is also the only participant to express a pervasive negative Attitude throughout his interview answers.

It is beyond the scope of this project to speculate the reasons for the positive or negative Attitudes expressed by participants in relation to their concept of home and performance of reach in the current habitual place. Some interview answers give hints as to potential reasons, but as I did not pursue a line of investigation around this factor, this query must be reserved for future research endeavors. However, some research in the field of psychology may offer insight to guide this effort in part.

According to Oleś et al., a “[p]ositive orientation is the name given to what life satisfaction, self-esteem, and optimism have in common” (2013, p. 47). Caprara et al. adds, it is “a pervasive psychological mode of facing reality, framing events, and processing personal and interpersonal experiences over time and across life circumstances” (2012, p. 82). Also, as explained by Caprara et al., “[i]t has been reasoned that humans need a certain amount of POS” (positive orientation), “to cope with inevitable adversities, failures, and losses in life” (ibid., p. 77). Likewise, individual differences in POS may affect various domains of functioning, including social relations, and have been documented across a wide variety of cultures. Works

by these researchers conclude that a disposition of POS is a main predictor of how one perceives, copes and takes action to life events. Findings by Deiner, Napa Scollon, Oishi, Dzokoto and Suh (2000) also reveal that a positive disposition is influenced by cultural norms and practices, and therefore can have a top-down effect on outlook. Furthermore, Deiner et al. (2000) demonstrate that cultures that value a positive outlook tend to make positive evaluations of life circumstances, despite economic disadvantage. Therefore, a POS is demonstrated in the research to be both an individual disposition and a cultural value. This is relevant to the study of migration in that migrants are facing a major life event, often involving loss, that requires a framework to process the circumstances around it that unfold over time in the country of destination. It seems plausible that a trait for POS would aid in the home (re)creation process. Secondly, they may be carrying a culturally reinforced disposition towards positivity that aids them in their transition to the host society. Or conversely, migrants could be influenced by a host society that values a positive outlook, and thus gain an opportunity to acquire a useful coping mechanism. This is supported in the literature by Voicu and Vasile, who find that migrants from cultures of “life satisfaction” (a component of POS) carry that normative outlook with them to host countries and that this outlook stays with them over time (2013, p. 94). Additionally, they find that to an extent, a host culture of life satisfaction can influence the migrant’s outlook “as the life satisfaction of others becomes relevant to one’s own subjective evaluations” (ibid.).

Aspects of POS also merit further consideration in relation to studies that evaluate migrant life satisfaction to other variables, such as in Kogan, Shen and Siegert (2018). The researchers investigated migrant life satisfaction in connection to the quality of public goods, migrant reception, and income inequality present in host countries. However, similar to Voicu and Vasile (2013), the team found that migrant life satisfaction closely resembled the native-born population in host countries over time. Further, the researchers found that migrant life satisfaction was highest in the Nordic countries and Switzerland.

Whether inherent or acquired, I do not yet know if my study participants were expressing a positive (or negative) orientation in their interview responses. An aim of future research is to implement a methodology, perhaps similar to that utilized by

Deiner et al. (2000), who measured positivity in relation to five major life domains in conjunction with a revised interview guide. The goal is then to see if a positive orientation can be correlated to the temporal factor of the migrant home (re)creation process.

## **Drawing Exercise**

As described in the Findings chapter, the analysis from the drawing exercise did not produce findings that consistently mirrored the conversational interview findings. Most notably, only one participant (YA) displayed a sense of home, and that was to his previous habitual place. Additionally, participants displayed fewer domains of home overall in their drawings, but some drew and described depictions of reach which was unanticipated at the outset of the study. The limited content may have been in part due to being restricted to the size of the paper to express *home* in each habitual place, and what participants could think of at the time of the interview.

It was also noted that some participants (AY, FF, NG and PK) who had none to one code for Physical Associations in the conversational interview data, did express this domain in their drawings and explanations of its content related to home. Some of these physical attributes which showed up were specific landmarks and landscape features, not unlike those relayed in the works of Marcus (1997) and Igoe (2017), presented in the Literature Review. One explanation for these distinctions may be that experiential techniques, such as participant artwork, tap into more authentic deep-seated feelings, values and associations (Edgar, 1999). From this perspective, it may be expected that differences emerged from the conversational interview, reflecting the participants' "inner world" brought to the surface. In this way, the findings of the drawing exercise are seen to compliment the domain profiles of the participants taken from the conversational interview. For some others (AK, AN, EK, NG, SF and YA), the domains of home represented in their drawings and respective explanations reinforced the pattern of domains present in their conversation interview profiles.

Additionally, similar to the conversational interview data, are the findings regarding participant Attitude towards their concept of home and reach in the current habitual

place. This aspect was more in line with expectations in that participant drawings are often found to promote the expression of emotive content (Kearney & Hyle, 2003 and Literat, 2013). This was demonstrated in several drawings, but perhaps most powerfully in the set by participants AH and NG, who expressed a deeper dimension to their respective Attitudes than what was captured in the conversational interview data.

### ***Methodological Considerations***

In line with methodological expectations based in my own practice-based experience and from the literature (Literat, 2013), the drawing exercise did seem to promote participant engagement, empowerment and ease within the interview context.

Given that the findings from the drawing exercise are viewed as complimentary (and valid as a triangulation method), it could be argued that this last aspect of participant engagement and comfort may prove to be the most salient benefit from this methodology. The logic of putting migrant study participants at ease during an interview regarding their home (re)creation process needs little justification.

Furthermore, a technique that promotes participant engagement is beneficial to overcome the fatigue that can accompany long interviews and hopefully in producing rich empirical data.

In further consideration of this methodology, it is worth discussing that I could have put the drawing exercise first, before the conversational interview, as in the Kearney and Hyle (2003) study. The team administered a mostly unstructured drawing exercise to their participants, and then used the explanations given as a basis for subsequent interviews. Greyson (2013) also advocates for this sequence as the drawings can be used as an elicitation device that facilitates the telling of the participants' stories. This approach in the present study perhaps would have produced more questions that could have been added to the interview guide, thus resulting in a potential change to the direction of the study. Consequently, this likely would have added more time to an already lengthy interview process. At this time, I am uncertain whether I would advocate for this approach to generate interview questions for the present research, as I am aiming to understand a process in addition to a concept of home. However, the idea is of interest and needs to be weighed against the potential downsides of this approach. Namely, the Kearney and Hyle (2013) team noted that

beginning with the drawing exercise instead of talking, actually increased participant unease and for some, created anxiety concerning participation in their study. This would clearly negate the benefits I noted in the present study.

Lastly, and also in contrast to Kearney and Hyle (*ibid.*), I did not limit what the participants put on the page to express their concepts. Kearney and Hyle made the stipulation that participants try not to write in their drawings. I found no reason to place any such a stipulation on the drawing exercise, and as a result one participant (YA) produced a compelling diagram depicting the elements important to his concept of home, even hinting at his centering process in each habitual place. Such expressions would have been missing from the study had I placed any such limitations on the drawing exercise.

## 8 Conclusion

By utilizing data produced through in-depth and experiential qualitative methodologies, in conjunction with an adaptation of a key hypothesis on home, the thesis has demonstrated the effectiveness of a theoretical framework to understand the (re)creation of home for international migrants to Lund/Malmö, Sweden. In addition to reaching these project goals, the thesis specifically outlined four domains of home that were proven to be essential for constituting a sense of home for six out of seven participants who had answered affirmatively to (re)creating home in Lund/Malmö. These domains of home were also demonstrated to be directly related to the performance of home for all twelve participants interviewed, and were considered of paramount importance in their process of (re)creating a sense of home. The question of *when* the habitual place *becomes* home requires further study as findings produced here were not conclusive, although adaptive change in the performance of home was demonstrated to be related to time spent in Lund/Malmö, for all but one study participant.

### Summative Reflection

The qualitative research methodologies used were chosen based on a motive to get closer to the lived experiences and mentalities of my participants during their emplacement and resettlement. Organizations in Lund and Malmö, who aid the proportionally large migrant population during integration in each city were key to the success of the thesis project. Of note, were the efforts of the International Citizen's Hub and Eos Cares in Lund, for their staff support and supervised access to study participants. Once study participants were secured, the face-to-face interaction utilizing the interview guide provided the basis for an in-depth conversation which yielded a rich data set that went beyond expectations for the study. Likewise, the nature of the participant drawing exercise was a good match to the experiential nature of the research topic. This technique was also chosen to provide a measure of data triangulation, and draw out authentic expression of the conceptual domains of home from study participants. The drawing exercise proved useful not only to draw

out such authentic content, but importantly, to empower and engage the participants setting them at ease in their positionality during the interview. Although data from the drawing exercise did not produce an exact match in findings to the conversational interview, this technique exceeded already high expectations for its usefulness in that it also holds potential to be utilized more flexibly in future research endeavors based on the sequencing of its placement during interviews.

The analysis of the data generated in the study was also chosen to match the nature of the rich content, which necessitated several successive steps to process. One such step allowed for participant input to help guide the direction of the research at an initial stage of analysis. Subsequent stages yielded both expected and unexpected findings. In addition to findings mentioned previously, the research design allowed for the expression and basic analysis of a pervasive participant Attitude related to the (re)creation of home in Lund/Malmö. This finding added unexpected depth to the present research, and may indeed prove useful in future research projects connected to the temporal aspect of (re)creating a sense of home in habitual places.

Therefore, the present research has put forth a novel framework that can be utilized in further social science studies to promote understanding of the conceptualization and process of home (re)creation during emplacement and resettlement for migrants in other settings. Furthermore, the research methodologies utilized in the thesis have proven useful to gain insight into the lived experiences of migrants, providing an effective bottom-up approach to the study of home, which will likewise prove useful to the landscape architecture and planning professions. I would now like to make a few brief recommendations along these lines based on my previous education and practice.

## **Recommendations**

As mentioned in the Introduction to the thesis, the context in which the thesis resides historically is the present age of migration shaped by acute refugee displacement affecting key countries of immigration. Added to this, is a demographic shift in residential typology from countryside to urban centers, which is “quite simply, a steady and striking feature of our era” (Fox, 2016, pp. 28-29.) Moreover, “[t]hese facts suggest that an enormous amount of attention is needed in order to transform cities

into sustainable, safe places that people find pleasant to live in and comfortable to call home” (ibid., p. 29). Enter the Landscape Architect and Planner.

“Words have great power in creating place” (Tuan, 1980, p. 6). Tuan goes on to acknowledge that “people are constantly ‘making’ and ‘unmaking’ places by talking about them” (ibid.). In reading Tuan, I am reminded of the power behind the marketing machinery in landscape architecture and planning firms, directed in no small part by property owners and project stakeholders. Although persons habituating a place may perpetuate a reputation by endorsing or opposing it, a tremendous amount of work goes into presenting a place as desirable, and ultimately a place one would *want* to call home.

Aside from chosen materiality, color schemes, proposed monumentation and structure, landscape features, existing and proposed amenities involved in design efforts, a considerable amount of brainstorming goes into branding strategies involving rhetoric and storytelling to sell a “new” or existing place – the project. This was never more apparent to me than when working for a large landscape architecture and planning firm in Houston. The lack of zoning regulations in Houston, and the flat, largely featureless landscape allowed almost any conceptualization of place to be put forth for consideration. Our title of “place-makers” emboldened us for this task. In light of findings in the present research, however, I would design and plan for home places from a different starting point.

The prevalence of the Social Relations domain germane to the study group as a whole indicates significant relevance for planning and designing of communal relational spaces, and spaces of unscripted cultural encounter within cities. Starting from this premise would allow a prioritization of these spaces within the urban fabric. This is something that was noted as missing by one of the study participants (AH), who lamented the lack of such spaces within Lund, that would promote varying levels of social interaction in both fair and inclement weather. Migrants coming from cultures characterized by fluid sociability are most likely to be impacted by the lack of such designed spaces within cities. However, social engagement could be realized not just through the built environment, but through municipal and non-governmental programming that utilized new and existing spaces.

This aspect of programming also indicates a need to understand the performance of home by residents in a habitual place, both the migrant and non-migrant alike. It is worth emphasizing that the thesis demonstrated a robust correlation between the four domains of home and reach, pointing to its necessity in the home (re)creation process. Studies within human geography and other social science disciplines that incorporate an investigation of traditional and emerging practices of home will provide invaluable information to Landscape Architects and Planners. As resettlement of persons from foreign backgrounds increase within cities globally, so will the need to understand the ways they perform home, and thus engage and utilize designed spaces. This will require an ongoing effort. Even if displacement due to forced migration were to cease, which is incredibly unlikely, new forms of non-refugee mobility is shown to be steadily increasing (Castles, de Haas & Miller, 2014).

I, therefore, advocate for the implementation of cross-disciplinary research projects between the social science fields addressing home and migration, and the architecture and planning fields. In addition, research hubs that both researchers and practicing professionals could access and collaborate within, and support objectives of cross-cultural sustainability in space design and programming are considered integral to this effort. Speaking again from academic experience in landscape architecture and planning, I consider it implausible that additional coursework added to already overburdened curricula in many universities alone, will achieve this aim. I also believe that this important work should reside between the academic and professional world, to take advantage of the frontiers of exploration each has to offer in creating and sustaining the places we call home.

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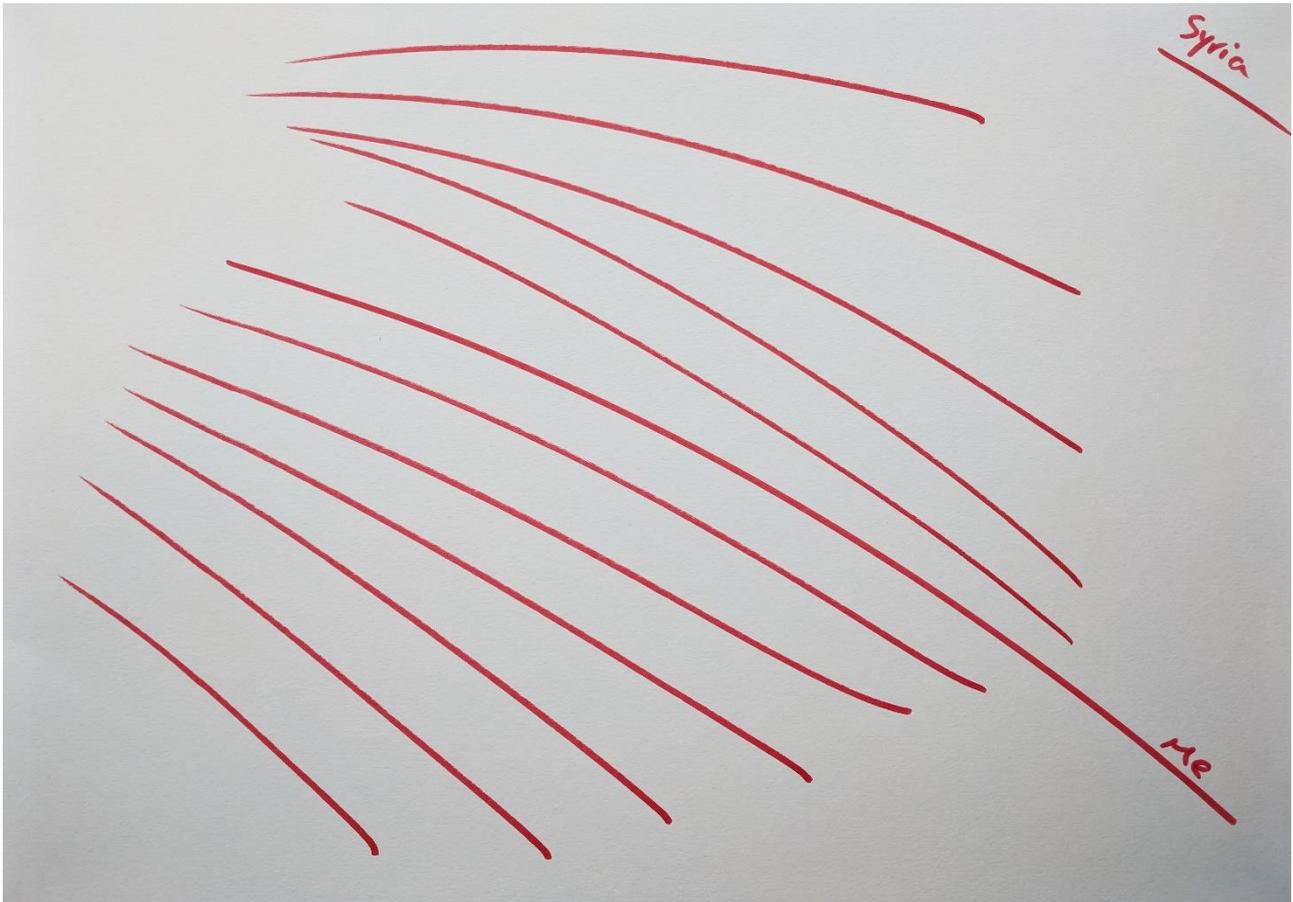
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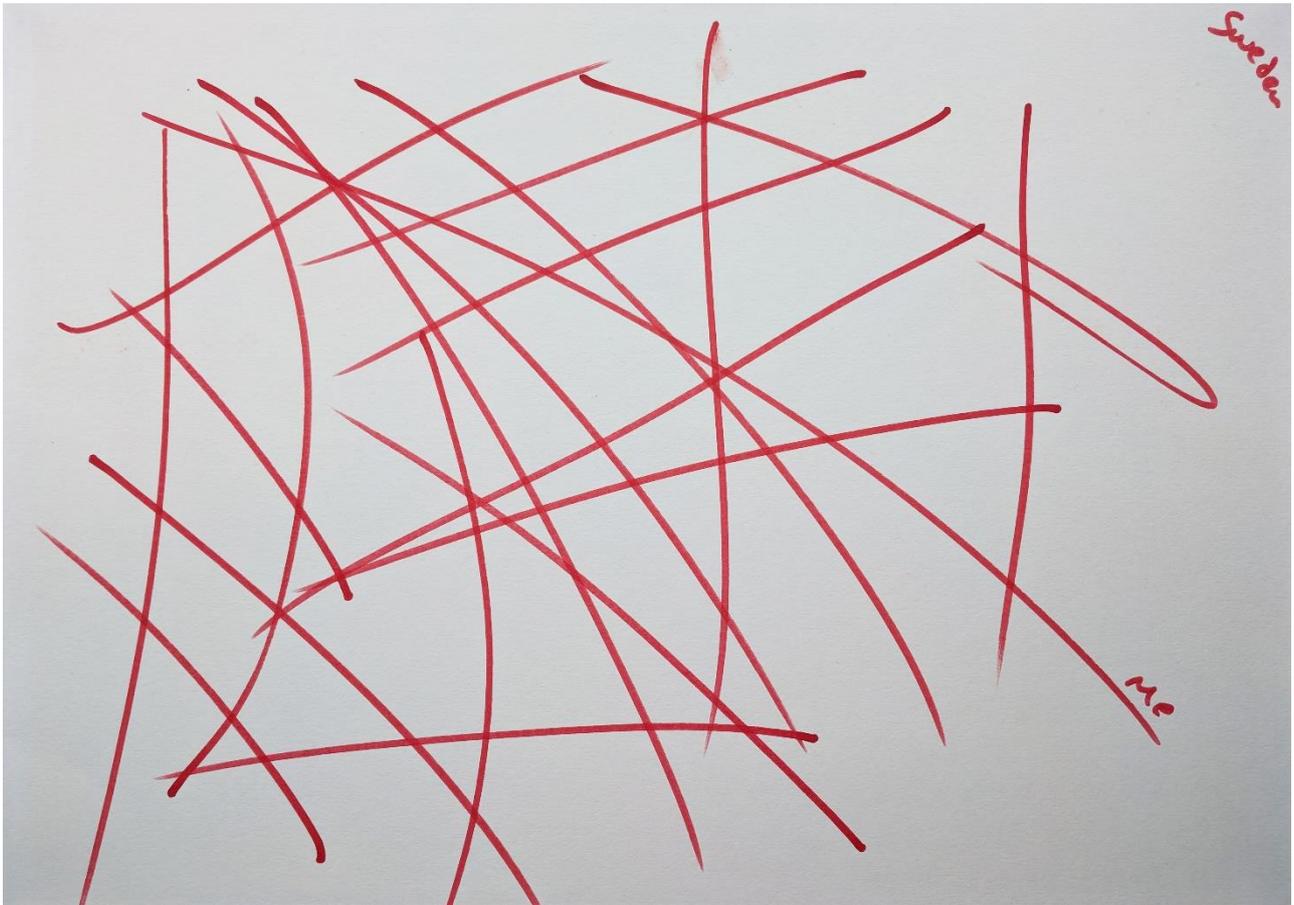
## 9 Appendix

**Figure 9.1 Participant AH**



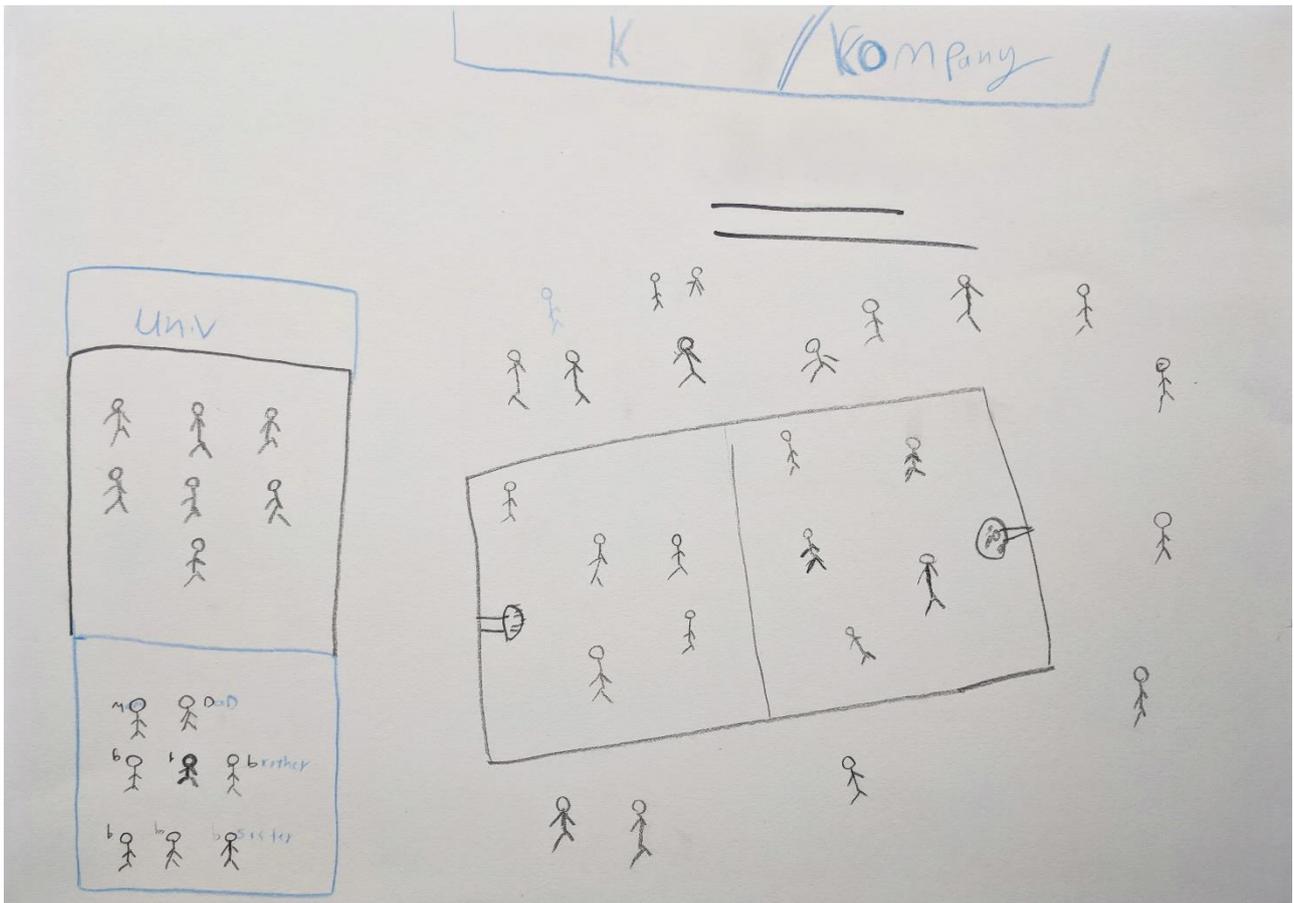
This participant represented his concept of home in Syria, in a more abstract manner than some of the other drawings, and his explanation was essential to understanding its meaning. He described that it was very easy for him to relate to others in his previous community, as it is a very social society and he felt that he was well-connected to it. This aspect was coded as **1 c)** Social Relations. He went on to discuss that he shared cultural values with his community that reinforced this connection, which was coded as **1 a)** Mentality. He expressed that he felt the people around him were all moving in the same direction in this regard.

**Figure 9.2 Participant AH – 2.5 years in Lund**



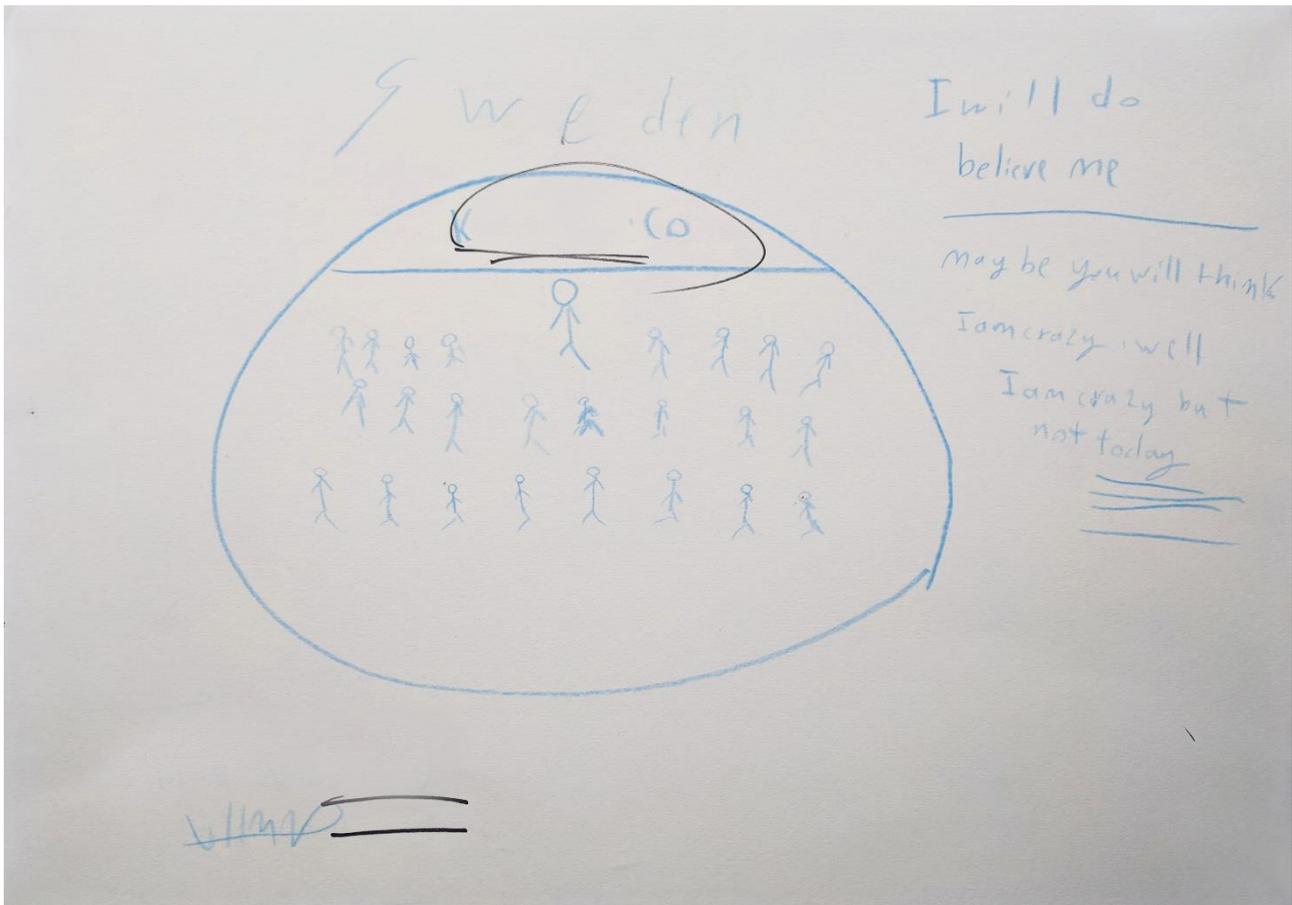
The same participant as above expressed his concept of home in Lund in an antithetical way from the drawing representing home in Syria. He relayed that it is much more complicated to connect with people in Lund, both socially and ideologically, which was coded as **2 c)** Social Relations and **2 a)** Mentality. These elements pertaining to his concept of home are still important to him, and he used negative valuative words describing his frustrations concerning this aspect, which I coded as **A-neg**. He further described feeling at odds with people around him in Lund.

Figure 9.3 Participant AK



This participant depicted elements and practices related to his concept of home in his previous country. In Syria, he played basketball for the university he attended which also provided the basis for many of his friendships. This was coded as both **1 b) Meaning**, and **1 c) Social Relations**, since he expressed that he was a talented basketball player and playing the sport was an important aspect of home. I also coded it as **1 R b) Meaning**, since it was a regular practice. The relationships to classmates and family members in Syria, were also coded as **1 c) Social Relations**.

Figure 9.4 Participant AK – 2.5 years in Lund



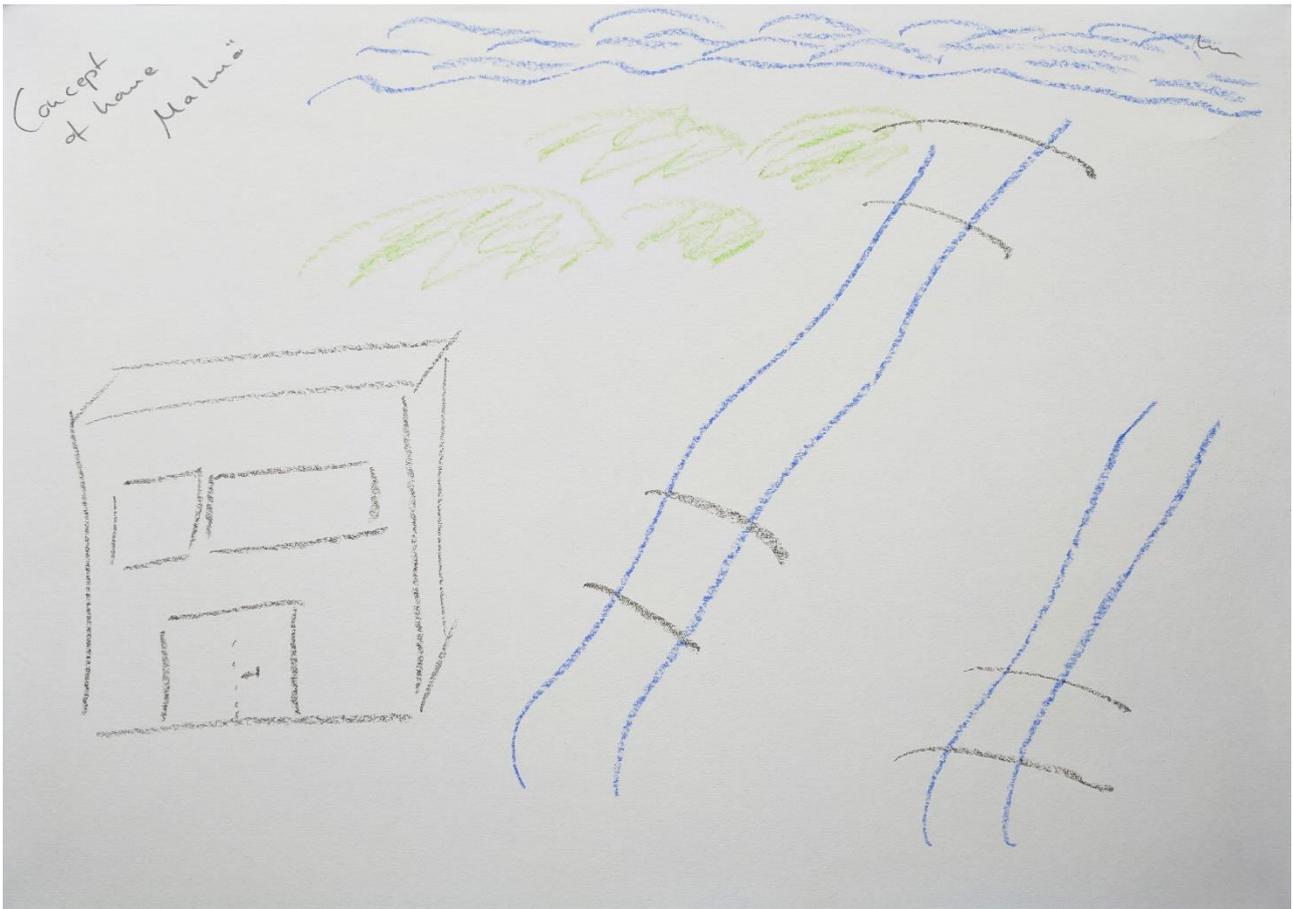
The same participant as above represented both an element and practice related to his concept of home in Lund. He relayed how he has relied on his ability and practice of basketball to provide friendships and give him a continuous outlet for his talent in Sweden. However, the practice has been modified since it is performed outside of a university team and is now mostly in a coaching capacity for Eos Cares in Lund. Therefore, the practice has been coded as **2 R b)(e)** Meaning and **2 R c)** Social Relations, since the use of the practice to form friendships has remained constant. The aspect related to the meaning of his talent to his concept of home is coded as **2 b)** Meaning, and the importance of his friendships he has formed through Eos Cares is coded as **2 c)** Social Relations. This participant also used positive valuatative terms describing his concept of home in Lund, which was coded as **A-pos**.

**Figure 9.5 Participant AN**



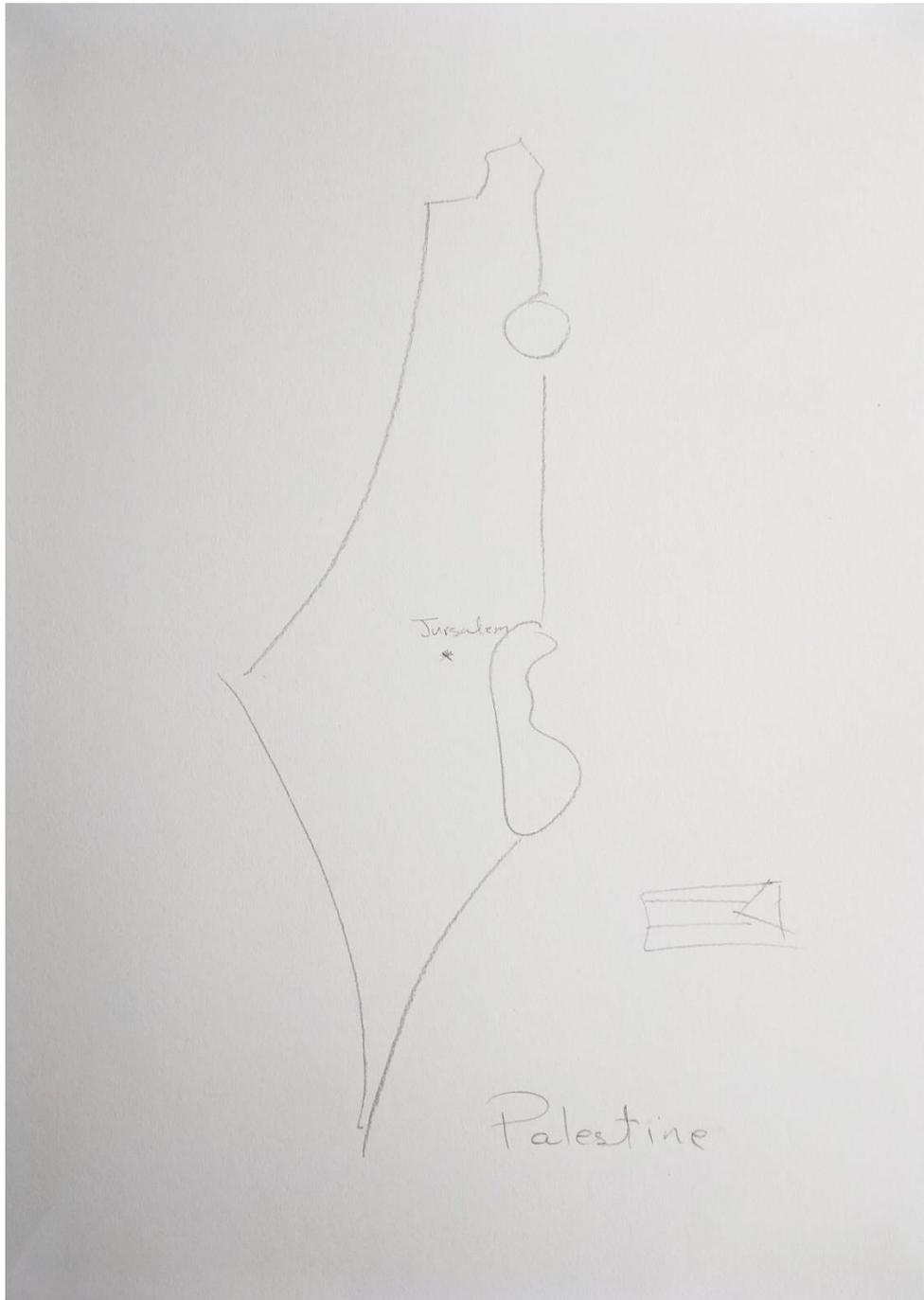
This participant illustrated several elements pertaining to her concept of home while living in Switzerland, over her native country of Germany. She characterized the materiality and composition of her previous apartment in an historical building with surrounding rose gardens, coded as **1 d)** Physical Associations. She further described the large river running nearby in town with a very large bridge over it, and the close proximity of France and Germany, which were both also coded as **1 d)** Physical Associations.

**Figure 9.6 Participant AN – 2.5 years in Malmö**



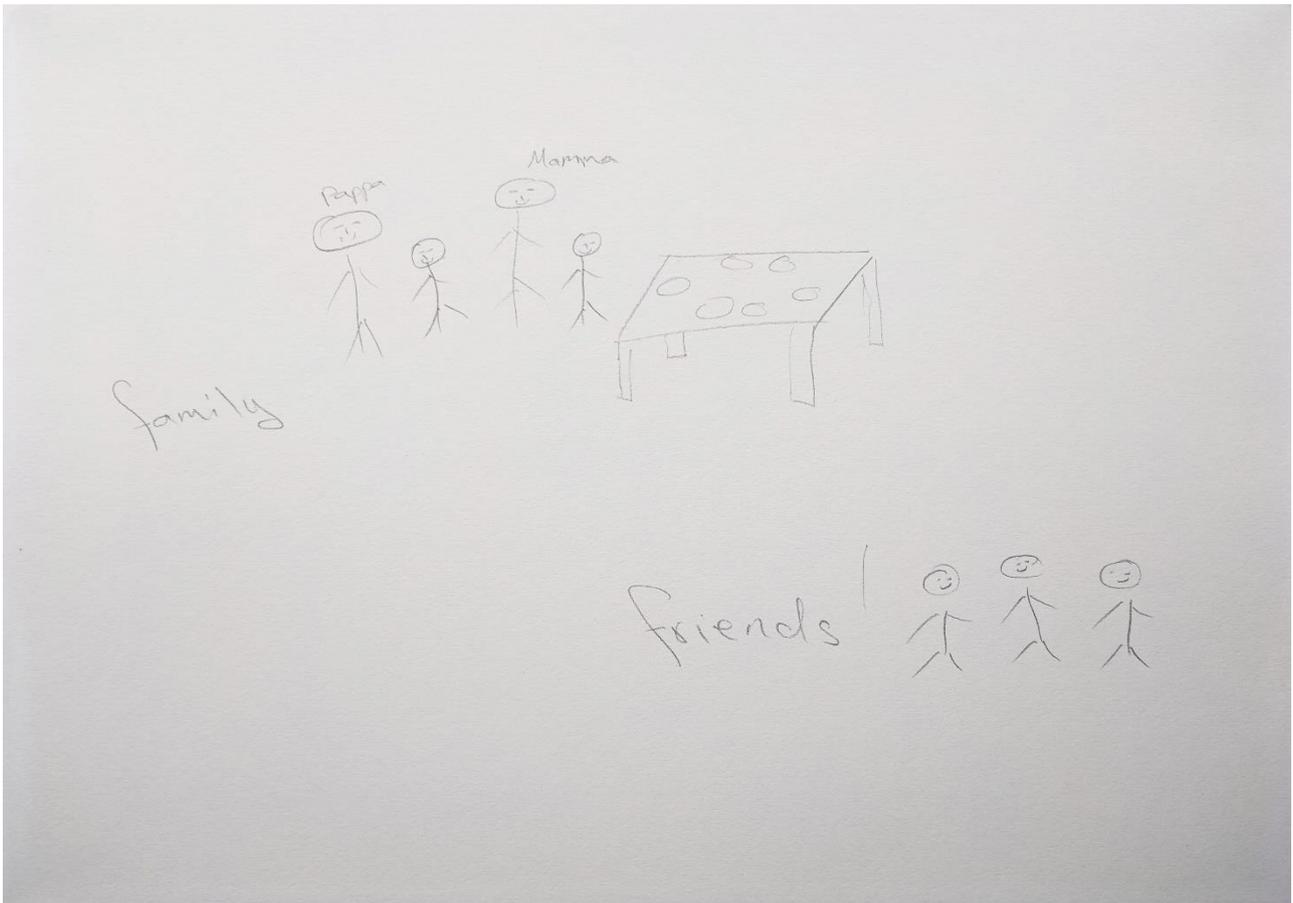
This is the same participant as above depicting elements pertaining to her concept of home in Malmö. The building is her apartment building which she described in terms of materiality and composition, being modern with large windows and architectural details, coded as **2 d)** Physical Associations. She also relayed the natural aspects to her habitual place which put her in proximity to an area of expansive lawns, the ocean and two prominent canals with bridges over them which were all also coded as **2 d)** Physical Associations. The participant did not use negative or positive valiative terms while describing the contents of her drawing, therefore it was coded as **A-neu**.

**Figure 9.7 Participant AY**



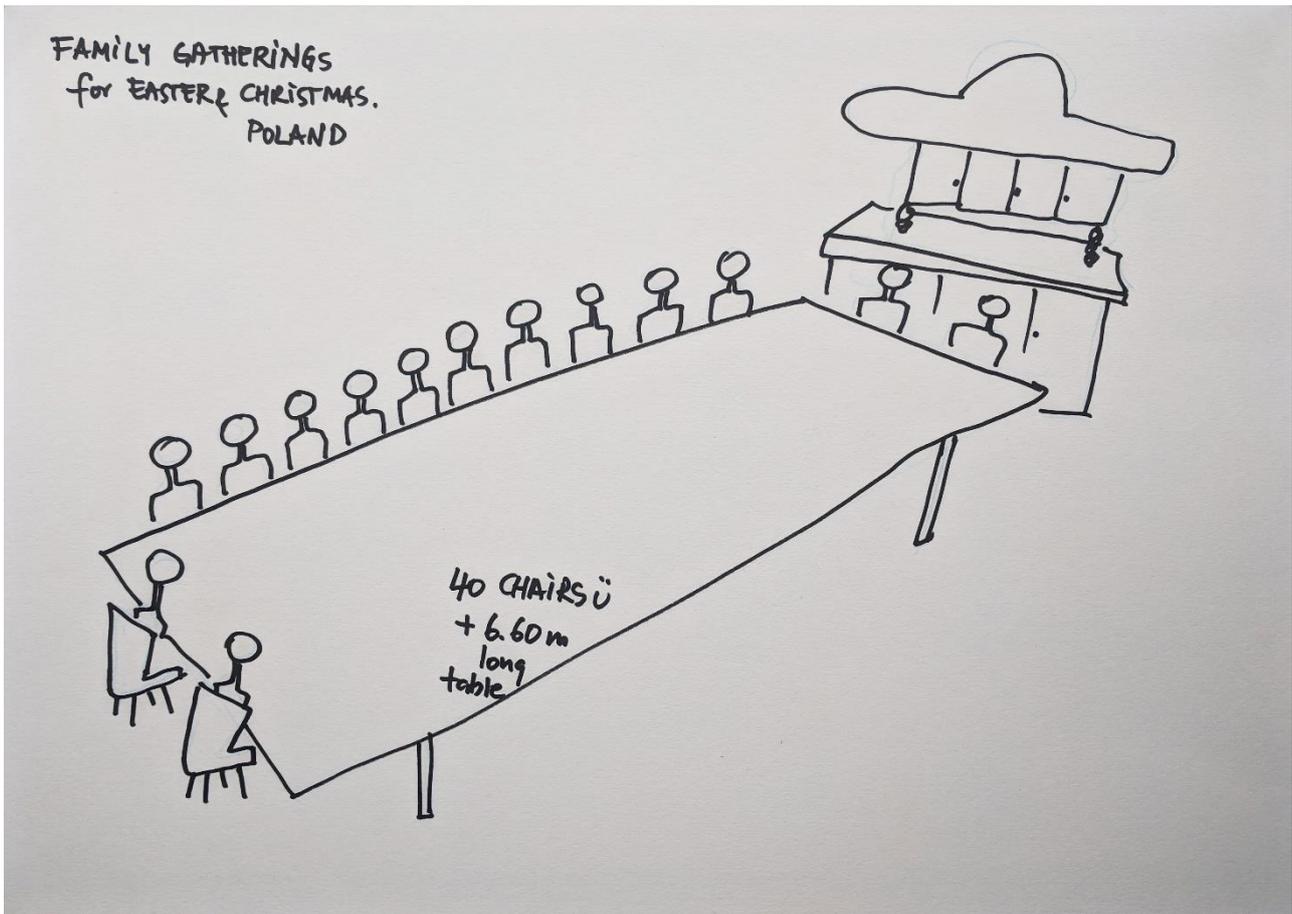
This participant used a depiction of a map to represent her concept of home in all of the previous countries she has lived in. This drawing represents an actual map of her birth country that her family has carried with them over several successive forced international migrations, and is displayed in their domicile. It has been coded as **1 a)** Mentality, because it was described as a valued symbol of her culture that made her feel safe, and **1 d)** Physical Associations, because it was part of her material connotation to home.

**Figure 9.8 Participant AY – four years in Malmö**



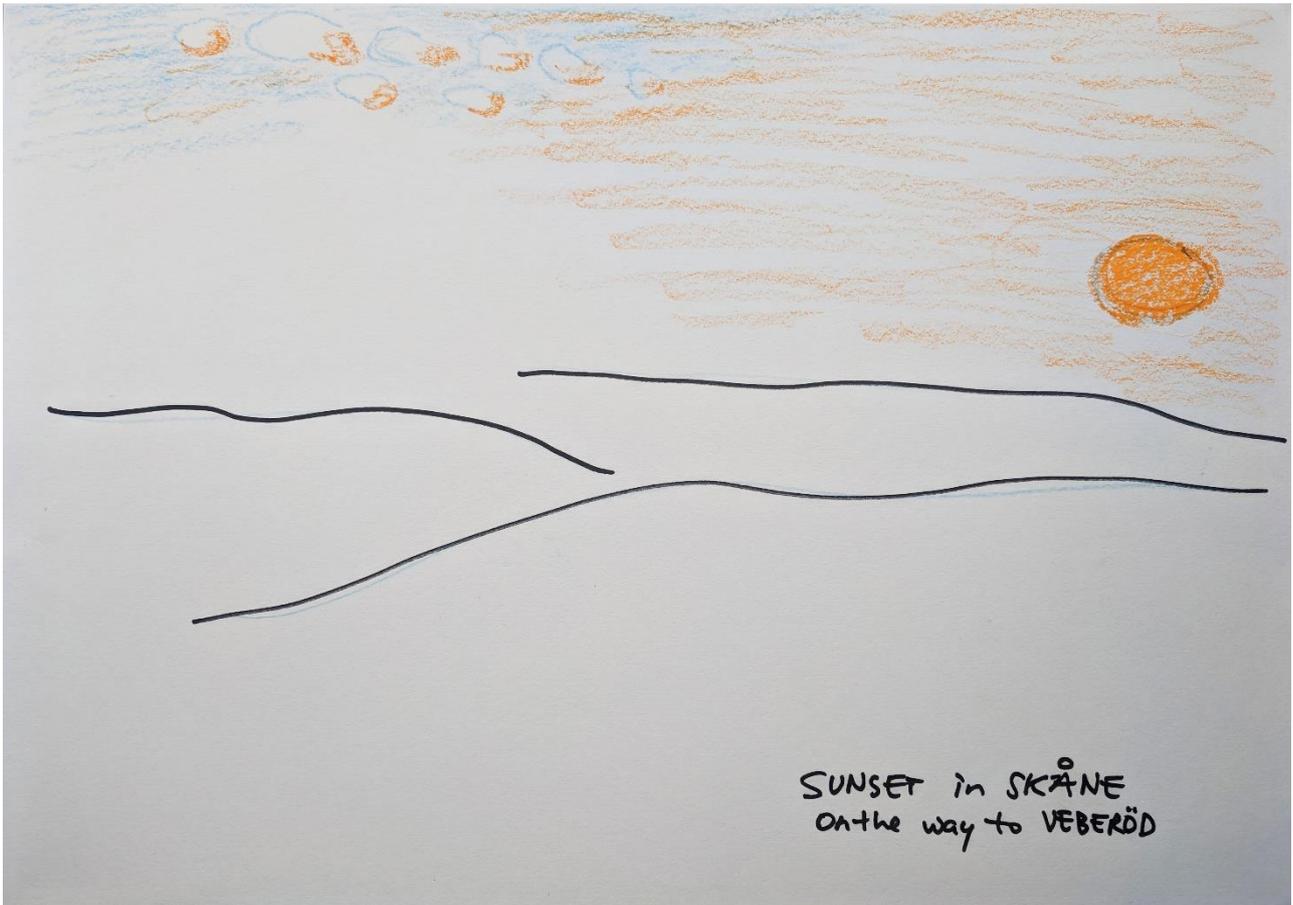
The same participant as above represented a different element and practice of home in Malmö. In this drawing she has illustrated scenes with her family and friends noting the importance of sharing happiness with the people in her life, which was coded as **2 c)** Social Relations. She explained the scene with her family also as an activity, in that they regularly get together for the evening meal prepared by their mother, and share their daily experiences with one another. Likewise, she described going out with friends to share food and socialize. Both of these social practices were coded as **2 R c)** Social Relations. This participant used positive valuatve terms while describing her concept of home in the drawing, and therefore was coded as **A-pos**.

Figure 9.9 Participant BO



This participant depicted elements and a practice related to her concept of home in her previous country. She expressed the priority of family to her concept of home, which was coded as **1 c)** Social Relations. She also described the practice of coming together as a family to share meals and socialize, especially at the holidays, which was coded as **1 R c)** Social Relations. This was so important that she had a custom table made to accommodate her large family so they could all eat in one room. The hutch behind the table was also counted as an important family heirloom, and therefore both of these elements in the drawing were coded as **1 d)** Physical Associations.

Figure 9.10 Participant BO – eight months in Lund



The same participant as above represented an element related to her concept of home in Lund. She expressed her appreciation of the landscape of Skåne, especially when she could see the gentle hills highlighted by the setting sun. This depiction was therefore coded as **2 d)** Physical Associations. She also used positive valiative terms while describing this drawing, which was coded as **A-pos**.

**Figure 9.11 Participant EK**



This participant illustrated several elements pertaining to her concept of home in her previous country. She described living in a very rural area of Finland, surrounded by forests, and that her family house was also on a working farm. She recounted the trees, farmland, animals, and the structure of the house, which were all coded as **1 d)** Physical Associations. She expressed being happy in her house surrounded by family members, which was coded as **1 c)** Social Relations.

Figure 9.12 Participant EK – 8.5 years in Malmö



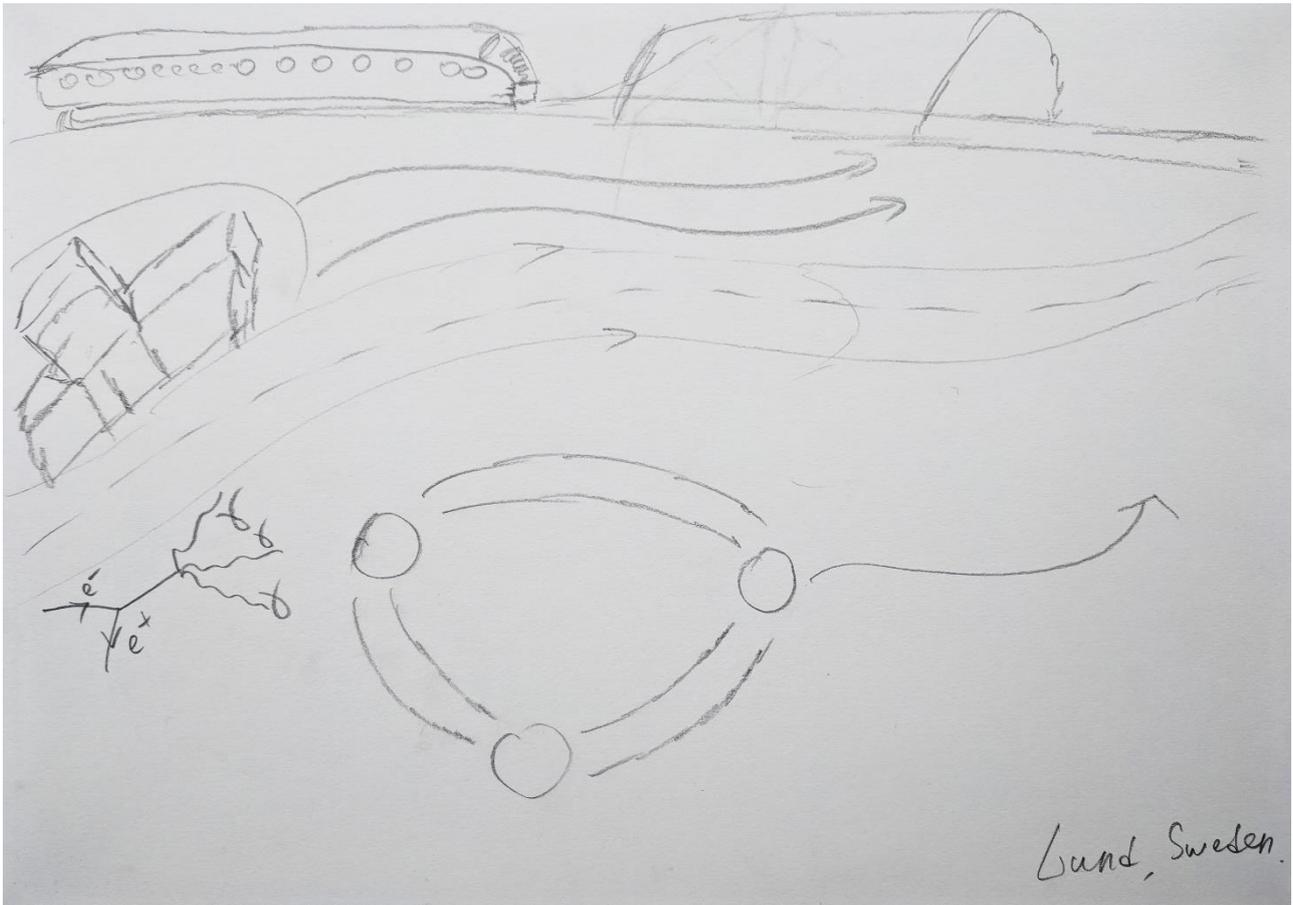
The same participant as above illustrated several elements pertaining to her concept of home in Malmö. She described the natural areas and parks in Malmö, and beyond in Skåne. She spoke about living close to the sea, which is something different for her, as well as living in a bigger city in an apartment. All of these elements were coded as **2 d) Physical Associations**. She also spoke of the friendships she has made there and being part of the greater international community of Malmö, which were coded as **2 c) Social Relations**. This participant used positive evaluative terms while relaying the contents of this drawing, which were coded as **A-pos**.

**Figure 9.13 Participant NG**



While explaining his concept of home in Russia, this participant described the materiality, composition and proximity of his apartment building and the adjacent park in his previous habitual place, which were both coded as **1 d)** Physical Associations. The symbol of the sword represented his fear of being recruited into the Russian army, and the barrier with a stop-type sign attached to it represented that he could not foresee being able to continue living in the society and political climate of Russia. The sun with octopus tentacles also represented his attitude towards the political regime in Russia. Essentially, that the future there was bright for everyone but him. These last three symbolic elements were coded as **1 a)** Mentality.

**Figure 9.14 Participant NG – 3.5 years in Lund**



This depiction from the same participant as above is of his concept of home in Lund. The circular image in the forefront is meant to indicate the importance of community, which was coded as **2 c)** Social Relations. The path adjacent to the symbol of the electron and positron is meant to denote a less likely, but more interesting path as the photon configuration rarely happens, signifying the combination of his academic pursuits and friendships formed at Lund University. These are coded as **2 b)** Meaning, and **2 c)** Social Relations, respectively. The structure of the white Lund University building is coded as **2 d)** Physical Associations also **2 a)** Mentality, as it, and the image of the train are meant to indicate valued elements of Swedish culture (innovation) that are moving in the same direction along with the other symbolic elements at a high speed. The participant used positive valutive terms while describing this drawing, which were coded as **A-pos**.

**Figure 9.15 Participant PK**



This participant expressed a couple of elements that were associated with her concept of home in her previous country. She explained that in The Congo there typically are not supermarkets where you buy your produce, but that you can either buy your fresh fruit from the woman in your neighborhood at her stand, or you can pick fruit from the trees yourself. She described these elements as part of the atmosphere of home, along with the noise of people out and about in the community. I coded these aspects as both **1 c) Social Relations**, and **1 d) Physical Associations**.

**Figure 9.16 Participant PK – fifteen years in Lund**



The same participant as above expressed that the most important aspect of her concept of home in Lund, is her family, which I coded as **2 c)** Social Relations. She did not talk specifically about the other elements of the drawing. She did say this was the place where her life happened with all of its laughter and crying, indicating the house structure, which I coded as **2 d)** Physical Associations. She did not use negative or positive valutive terms while describing this drawing, so I coded it as **A-neu**.

**Figure 9.17 Participant SF**



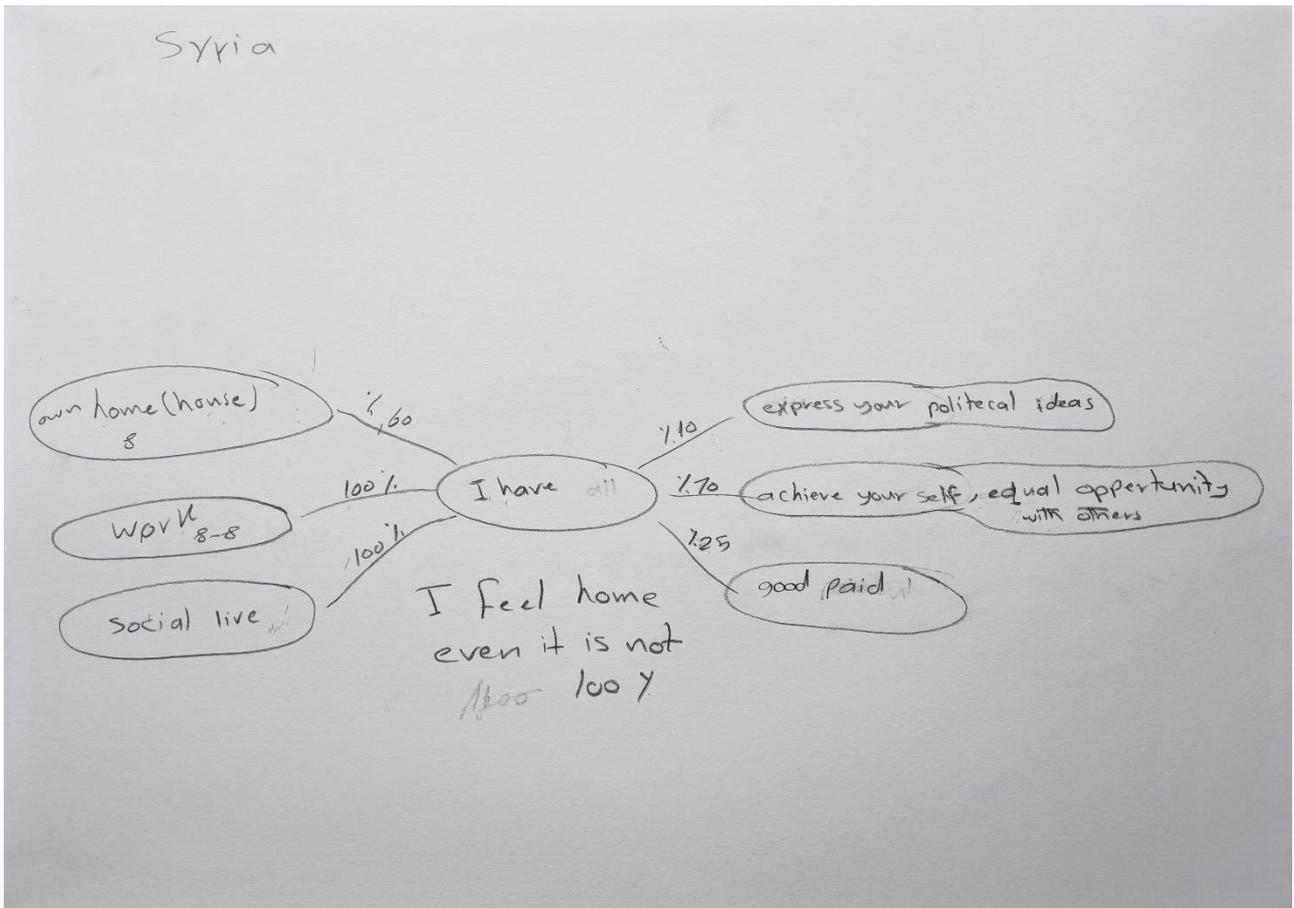
This participant depicted two important places related to her concept of home in her previous country. She drew a significant generational family home on the coast of Northern Ireland, and her own previous city of Belfast. She considers both places as home because of the people living in either location. Parents, a sibling, and a nephew live in the family home on the coast, surrounded by elements of natural beauty that are significant to her. These elements were coded as **1 c)** Social Relations and **1 d)** Physical Associations. The building at the top of the drawing represents an iconic building in the city of Belfast, that reminds her of home, and the people in front represent her important friendships there. These elements were also coded accordingly as **1 d)** Physical Associations, and **1 c)** Social Relations.

Figure 9.18 Participant SF – four years and three months in Malmö



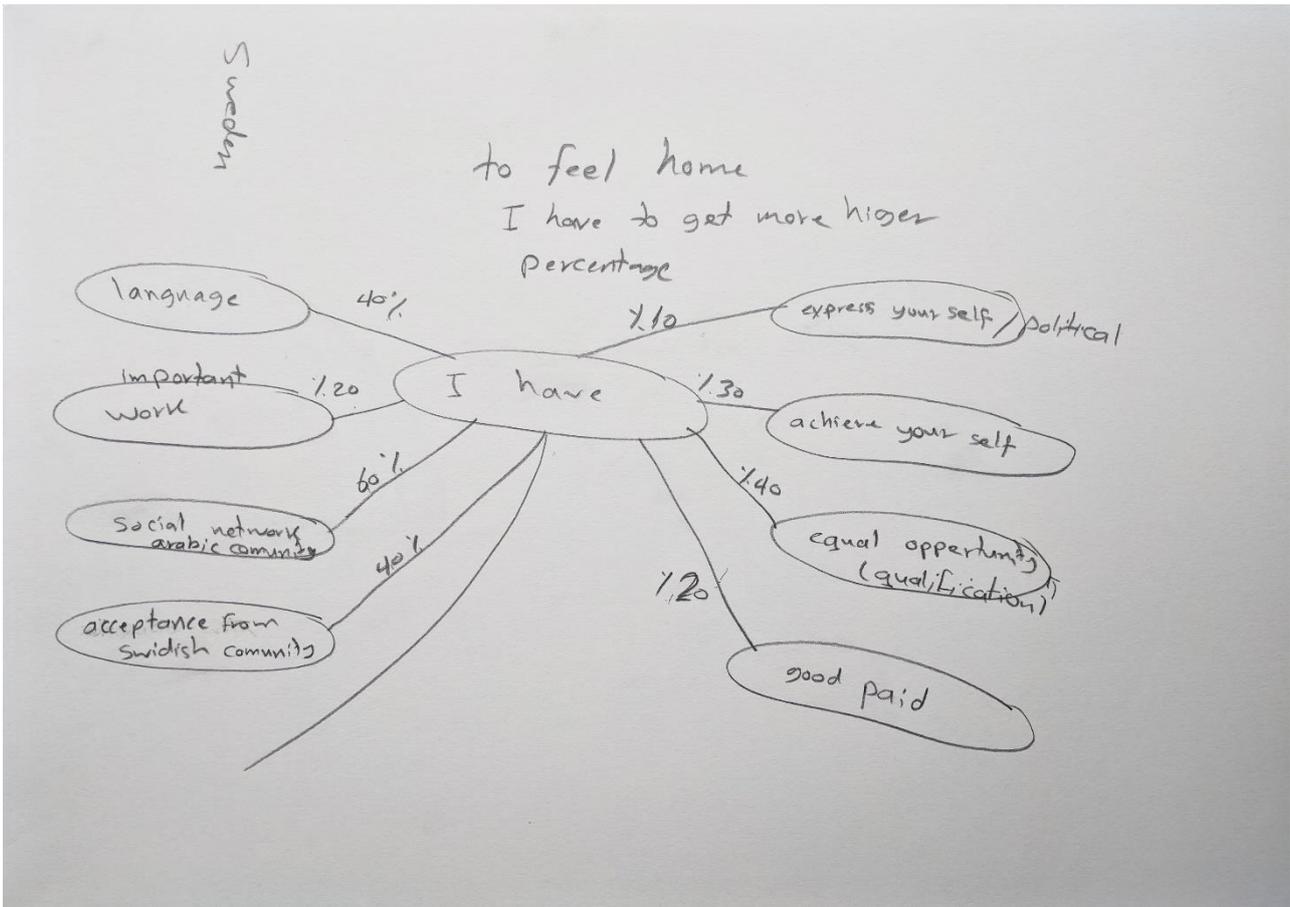
The same participant as above illustrated several elements pertaining to her concept of home in Malmö. She described the differences in architectural building styles present in the city, and its proximity to the sea. She also talked about the parks and natural open spaces that she appreciates in and near the city. All of these elements were coded as **2 d)** Physical Associations. She described the most significant element of her concept of home in Malmö, as her church, because it contains the people she deems as her family and who she misses when she is away (and vice versa). This aspect was coded as **2 c)** Social Relations. This participant used positive valutive terms throughout her explanation of this drawing, and therefore was coded as **A-pos**.

Figure 9.19 Participant YA



This participant represented several elements pertaining to his concept of home in Syria. He described the composition of his house, and that it was a work in progress. This element was coded as **1 d) Physical Associations**. The importance of work, remuneration, and being able to achieve personal goals were coded as **1 b) Meaning**. Being able to express political attitudes and ideas were coded as **1 a) Mentality**. The importance of a social life was coded as **1 c) Social Relations**. Of note in this depiction, is the indication of process with the percentages written, and perhaps even practice with the wording of “express” and “achieve”. However, this participant did not describe any certain practices associated with these elements in the drawing portion of the interview, and therefore were not coded as such.

Figure 9.20 Participant YA – 1.5 years in Lund



The same participant as above represented several elements pertaining to his concept of home in Lund. The importance of work and remuneration, being fluent in the Swedish language, achieving goals and improving qualifications were all coded as **2 b) Meaning**. Being free to express political attitudes and ideas was coded as **2 a) Mentality**. The importance of his social network and making inroads into the local Swedish community were coded as **2 c) Social Relations**. This participant did not use negative or positive valutive terms while describing the content of this representation, therefore it was coded as **A-neu**.

# Thesis Interview Guide

- 1) How long have you been in Lund/Malmö?
- 2) What country are you coming from? Do you still have a residence (domicile) there, or in another country?
- 3) Do you feel you have (re)created home here in Lund/Malmö?
- 4) Where do you feel you are in the process of establishing a sense of home in Lund/Malmö?
- 5) What makes it your home here? If asked for, examples might include(a):
  - Landscape
  - City
  - Neighborhood
  - Domicile
  - Family
  - Person(s)
  - Work(place)
  - Religious/Spiritual organization or place
- 6) In your previous country, did you do certain activities/practices on a regular (daily or almost daily) basis that were associated with your concept of home? If asked for, some examples might include:
  - Speak the national language
  - Practice a religion. If so, which one?
  - Grow, prepare, and/or cook traditional foods
  - Play a sport or game
  - Outdoorsing
- 7) If you do feel you have (re)created a home here, does it differ from any of the elements from your previous country?

- 8) Do you do (perform) any of the same activities/practices here in Lund/Malmö? If so, which ones?
- 9) Have these practices changed over time since your arrival? If so, how?
- 10) What factors have been significant in forming this concept/sense of home here?  
*(This was useful as a centering/focusing question, and to prioritize factors.)*
- 11) How important has it been to be able to perform the “home practices” since your residence began in Lund/Malmö?
- 12) Are there challenges/barriers present that are preventing you from establishing a sense of home in Lund/Malmö? If so, please describe?

## **Drawing Exercise**

Could you please draw a representation of your concept of home from your country of origin?

- This can be from any chosen time period you feel you had an established sense of home.
- Where is this person(s), dwelling, landscape, organization, etc.?
- What elements are present?

Could you please now draw a representation (no matter how complete) of your concept of home here in Lund/Malmö?

- This can also be from any time period since your migration.
- Where is this person(s), dwelling, landscape, organization, etc.?
- What elements are present?