

Frost, Nicola & Tom Selwyn (eds.) *Travelling towards home: mobilities and homemaking*. Oxford, New York: Berghahn Books, 2018.

This edited volume discusses questions of home and home-making in diverse contexts in the contemporary world. The editors, Nicola Frost and Tom Selwyn, argue that the growing refugee crisis, alongside a hardening of anti-immigrant feeling and deepening communal segregation, makes the issues of home and home-making extremely timely and important. Home is a fluid concept, and migrants' notions of home are not necessarily the same as the notions of those leading sedentary lives. Moreover, personal and family histories, everyday materialities, and economic and sociopolitical circumstances all affect notions of home-making.

The book consists of an introduction, afterword, and seven empirical chapters. In the introduction, the editors give a concise yet thorough summary of how the notions of home and home-making have been conceptualized in the literature. The empirical chapters discuss the theme in various different contexts, including young Asian queer men in London; rural-urban migrants in China; Jewish return migrants in Ukraine; old and new inhabitants in an 'old English' countryside village; Palestinian hip hop narratives; and diaspora Maluku in Sydney, Australia. The last empirical chapter is Colin Murray's reflections on his intellectual and emotional journey over the course of his more than forty-year career. The afterword is written by Tom Selwyn. All the authors have a connection to the United Kingdom.

The chapters approach home and home-making from various angles. Central concepts are, for example, nationalities and ethnicities, and the entanglements and potential contradictions between the public and private, time and space, as well as the intimate and global.

Most empirical chapters are based on ethnographic fieldwork, whereas the one on Palestinian hip hop narratives mainly analyses song lyrics. The authors provide not only rich

empirical insights but also a rich variety of theoretical approaches in their analyses. With their insightful ethnographic data, the authors manage to show how diverse and complex questions of home and homecoming are. The chapter on queer Asian men in London is particularly rich and manages to provide the kind of 'thick description' that engages the reader intensively. Similarly, the chapter on rural Chinese migrants in an urban context brings the reader close to the migrants' everyday lives in an engaging manner. Murray's chapter on his career provides an interesting personal account that illustrates well how one's professional and personal homes and homecomings often get intertwined. The chapter on making 'old England home' contains several black-and-white photographs that help the reader to understand the empirical context.

The book is fluently written and clearly carefully edited. Although the chapters address very different empirical phenomena, the volume is gratifyingly coherent. The editors have done a good job in focusing the chapters so that the diverse empirical cases end up providing a rich prism through which to elaborate on how diverse and uncertain notions of home and home-making can be in the contemporary world.

In the afterword, Tom Selwyn summarizes the theoretical lens that the book provides. It consists of four features: 'world systems'; questions of identity and self; symbolic uses of objects, including the human body; and discourses used in the street and media. Not all of the four features are explicit in all the chapters, but all the texts address them at least implicitly. The afterword is clear and concise, though perhaps it would have benefited from some deeper elaboration. Readers are provided with the key features and arguments, but they have to make broader theoretical connections themselves. Some more reflection from the editors on these questions would have been welcome. Moreover, it remains unclear how this book relates to current refugee crises, anti-immigrant sentiments, and deepening communal segregation, although the editors frame the significance of the book within these themes.

There are a great number of important texts about homes and home-making, but this well-written and engaging volume manages to provide both new and interesting empirical information as well as engaging analytical perspectives. The book is welcome reading for scholars studying migration, home-making, belonging, and identities. In addition, it is useful reading for courses on migration, multiculturalism, and belonging. The rich empirical data and the considered analytical approaches will certainly give food for thought for both researchers and students.

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