

REMAKING A HOME IN THE WAKE OF DISPLACEMENT

Presented By: Nina Hoang

01

THEORETICAL FRAMEWORKS

Sedentarist bias: One culture is rooted in a birth land, each nation has its “citizens” with one race and ethnicity (Malkki, 1995)

Coloniality of Being: Borders are created by the ongoing concept of colonialism and imperialism, casting people into “sub-human groups” (Maldonado-Torres, 2007)

Space vs. Place: The “space” is empty; movements intertwine to build shared places and create meaning (Fortier, 2000; Ingold, 2009)

Home-building: Build a new home through daily rituals (Hage, 1997)

STORIES OF AGENCY & RESISTANCE

02

01 GASTROPOLITICS

Syrian refugees serve
tea to local guests
“Indianized” pizzas
Kashmiri home gardens

02 EDUCATION

Afghan women
attended secret
schools under the
Taliban regime

03 ART

Palestinians use
“self-historicization”
to make art when
their home and
history were erased

DISCUSSION & SYNTHESIS

1. When refugees and migrants said they miss home, it is not the physical home but the sense of belonging and familiarity.
2. “Border Regimes” operate under necropolitics, Displaced subjects respond with resistance as “active experts” of their survival.
3. The border can never be “complete.” Social force of human movement that constantly bypasses and remakes the regime is unstoppable.

03

CONCLUSION

1. “Sedentarist bias” and borders are a social construct used to maintain global inequality.
2. We must move beyond “migration management” to support “active placement.”
3. Resistance is found in the simple acts of cooking, painting, and teaching. These are the ways home is “re-made” every day.

SCAN QR CODE FOR REFERENCES!

