

MIGRANTS' HOME-MAKING PRACTICE AS SELF IDEALISATION:

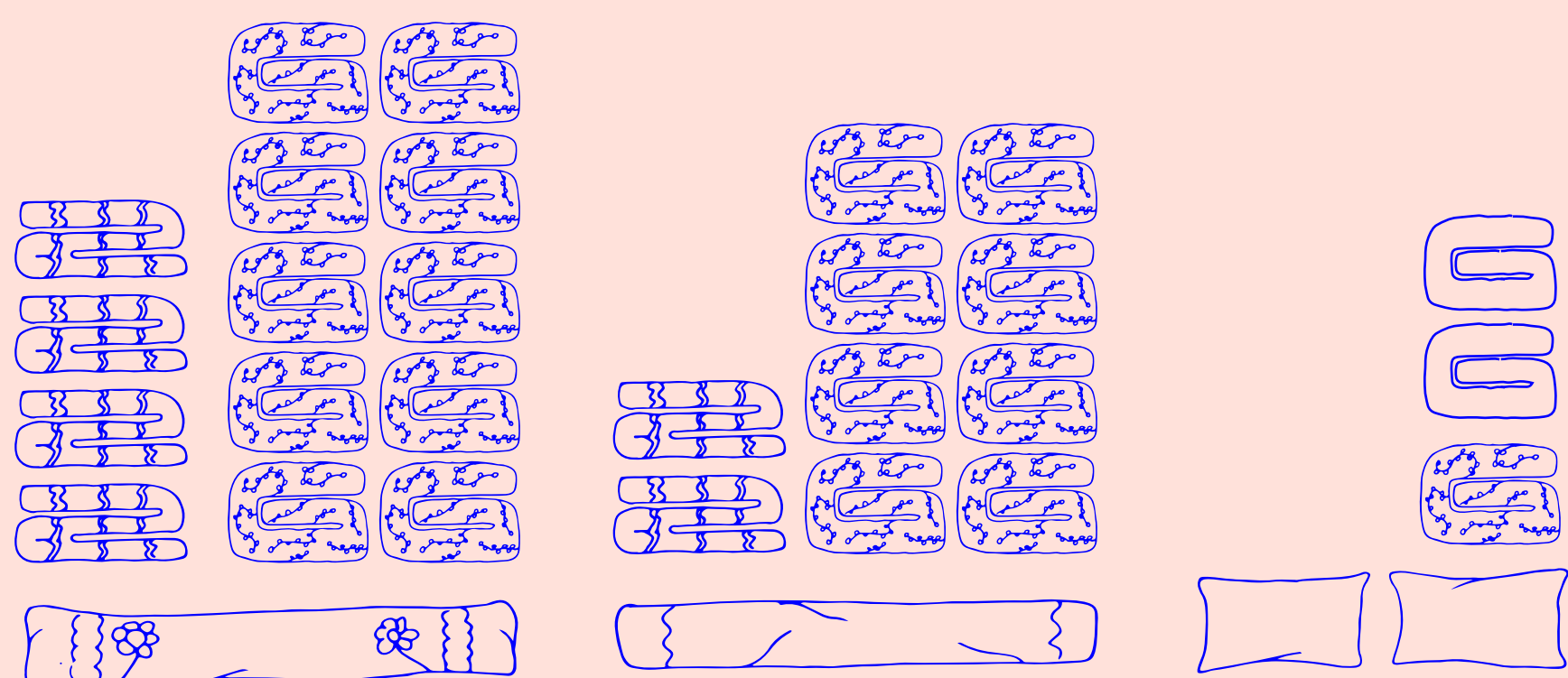
A STUDY ON THE DOWRY OBJECTS OF BALKAN MIGRANTS ACROSS TWO GENERATION IN THE UK

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OBJECTIVES

This research aim to understand **intersectional gender identities** change across **generations** in Kosovar-Albanian and Albanian immigrant/diasporic communities in the UK.

Through a spatial and material lens, this research delves into the life stories of first- and second-generation migrant women, exploring **how these identities are enacted in domestic settings**.



METHOD

> INTERVIEW

- in-depth, unstructured, open-ended interviews

20

First generation

20

Second generation

migrant women

from the Balkans in the UK.

- snowball technique

> OBJECT INTERVIEW

- Focus on a specific subject
- Understand how identities enact objects in everyday life

> PARTICIPATORY MAPPING

- Evoke memory
- Show where the objects are displayed/stored in the house

> DRAWING

- Bring one's story and objects together
- A type of recording that increases attention to the objects

> THEMATIC ANALYSIS

- Determining main codes, dividing them into sub-codes, and refining overarching themes

ETHICAL CONSIDERATION

Conducting research in the home, an intimate setting, requires a thorough ethical framework. An embodied feminist ethics of care offers a comprehensive approach, emphasizing relationality, reflexivity, transparency, respect, and empathy. By adhering to these principles, I will ensure that participants' narratives remain central in my research.

BACKGROUND

Initial studies by feminist geographers and others have shown a strong tie between domestic material culture and gender roles. The importance of domestic objects in migrant households has also been demonstrated. However, while literature on home has increased over the past two decades, few studies address generational differences in home-making in the migration context.

Therefore, I will focus on dowry practice, a unique gendered material transfer between generations. The dowry is a collective gift prepared by the bride's family, including furniture, ornaments, and textiles for the newlywed couple. Analyzing stories around dowries in migrant homes by examining which dowry objects continue to be transmitted between generations, which are discarded, and which new objects are incorporated provides a rich understanding of how intersectional gender identities change within the home, community, and broader society.



RESEARCH QUESTIONS

> How do intersectional gender identities change across generations in Kosovar-Albanian and Albanian immigrant/diasporic communities in the UK?

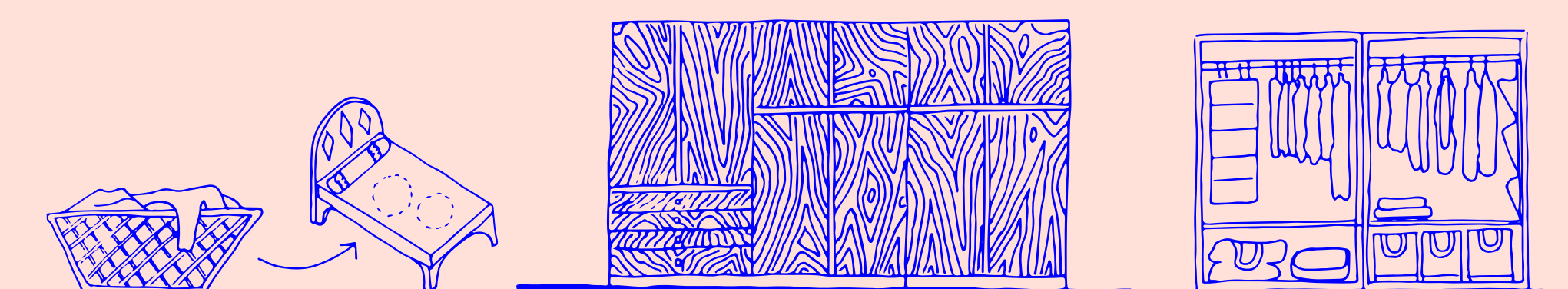
> How do dowry objects demonstrate changes in marriage and gender roles between first- and second-generation women in this community?

- Which dowry objects did the first generation immigrants leave behind, and how are these remembered? What did they carry with them on their journeys, and what do these objects mean to them now?

- What types of marriage and gender roles are intended to be transmitted by mothers to the next generation/daughters through dowry practices?

- How do daughters negotiate the meanings of the dowry objects they are given?

> How does drawing as a visual research method contribute to understanding the relationship between gender relations, domestic objects, and immigrant women?



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