

# Edizioni



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Picture – Jalmari Sarla

“Home” hardly fits the anxiety-ridden, stressful world in which we operate today, where empathy for other people’s basic human rights is spun into hatred to feed into a political agenda; where everything is “unprecedented, unprecedented, unprecedented” and stability is more akin to a distant dream one can barely remember when facing the cold shower of reality that is the present.

Nowadays, searching for the meaning of “home” can feel disorienting. The feeling of being at home is certainly not evoked only from the domestic space that home is all too frequently overused to refer to. How can it be such, when so many have lost any comfort that could be found under that roof or lost the physical space entirely?

Just a few months ago, Tufts University doctoral student **Rümeysa Öztürk** was taken from Massachusetts on March 25 by U.S. Immigration and Customs Enforcement (ICE) agents, and deported to a Louisiana immigration detention center for six weeks. Previously, she had criticized the university’s response to Israel’s war in Gaza in an op-ed piece for student magazine *The Tufts Daily*. This dissent among students, like Öztürk, calls for the accountability of universities in the wake of Israel’s blatant disregard for international law and, in the words of Öztürk and her co-authors, “deliberate starvation and indiscriminate slaughter of Palestinian civilians”. While for others speaking up is not always an option, we refuse to shy away from discomfoting or seemingly ‘prohibited’ topics.

In a time where academic freedom is more and more in jeopardy, we will, as always, continue

to uphold students’ voices. In this issue, these recent events are explored by alum **Reetta Aalto**, who navigates dialogues on Russia and the USA with her US-born husband through the use of Hannah Arendt’s *Origins of Totalitarianism*. In *The Wound Called Home / Там, де болить дім* by **Yevheniia Kuznetsova**, she details the entire reorientation of one’s home when it is at the center of Russian imperialism. This not only tells the story of her own experience after February 24, 2022, but that of her family in the face of Soviet *dekulakization*. Generations of displacement upend the feeling of home entirely, and this blurriness is explained through **Tommaso Valastro’s** interview with Armenian activist **Arshak Makichyan**. For decades, Arshak’s family has been at the target of imperialist and autocratic ambitions.

For **Vera Boitcova**, as a queer performance artist and political activist from Russia, she faces the concept of home in a place where her identity is meant to be invisible. With their own experience as a feminist and queer activist, one of our writers – by the pseudonym of **N.** – undertakes their relation to home specifically as it relates to their birthplace, Istanbul, in light of the March 2025 protests. **Sara Harju** and **Juho Pitkänen** share intimate glimpses into the Balkans through their poetry on longing, belonging, place, and time. An entirely different experience of home is detailed through the research of **L. De Magistris** on the intersection of home, displacement, and belonging among deaf displaced people from Ukraine in Finland.

In this issue, home is neither static nor safe. It is questioned, fractured, and at times, rebuilt. Ultimately, home is not only a place, but a political act. 