

(1) the extent to which Romani neighbourhoods in Western Europe can be classified as segregated areas; (2) differences and similarities between Romani migrant families' neighbourhoods of origins in Eastern Europe and their Western European destination neighbourhoods. In the second part, two case studies are compared, namely the 'Pata Rat' periphery settlement in Cluj-Napoca (Romania) and the 'Poderaccio village' in the outskirts of Florence (Italy). Drawing on archive research focusing on local policy-making vis-à-vis Roma, as well as on urban ethnographic fieldwork that I have been carrying out from 2007 to 2011, this part comparatively discusses the interplay of everyday prejudice, housing policies, local/national political economy, and Romani social activism. The comparison constitutes the ground on which to discuss, in the third part, the hypothesis of a distinctive Western European model of such neighbourhoods.

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**In search of a good life: Class, consumption and gated communities in lifestyle migration in Asia**

Much has been written about 'lifestyle migration' and flexible citizenship in the West, where mobile individuals have been characterised as relatively affluent individuals, international retirement migrants, second homeowners, or as residential tourists. In contrast, our ESRC/HK Research Grants Council funded project explores the emerging trend of lifestyle migration where people move from developed economies to less developed economies in East Asia (Malaysia, Thailand, China), for leisured or other non-permanent forms of migration. This paper considers some of our preliminary findings on cross-border lifestyle migration between Hong Kong and mainland China under the current 'one country, two systems' regime. One of the distinctive characteristics of lifestyle migration in China is the rapid expansion of residential tourism where flagship projects of high-end gated communities have been aggressively promoted by property developers. These mega-projects of exclusive housing compounds exemplify the ways in which the private sector, lifestyle migrants and local residents have imagined, produced and consumed cosmopolitan lifestyles, aesthetics and amenities in China's new urban landscapes.

Our ethnographic accounts also reveal the significance of class in shaping people's decision to migrate and their everyday experiences of lifestyle migration. For low-income households, flexible sojourning across the border is often a family strategy to cope with the problem of regional asymmetry in living standards and reflects their aspirations to get out of the poverty trap. For middle-income households, lifestyle migration has to be understood in the context of their broader experience of (global) mobility and their search for distinction through consumption and leisure.