



British Sociological Association Emotions Study Group

2024 Symposium: Emotions and Precarity: Conflict, Connection and Change

Virtual event via Zoom

Tues 25th and Wed 26th June 2024

Programme

Day 1: Tuesday, 25th June

1:00 – 10:10 PM: Joining

1:10 – 1:15 PM: Welcome Remarks

1:15 – 2:15 PM Panel 1 – Institutionalised Precarity : A Case for Emotions
Rachel Lewis & Georgie Akehurst (Chairs)

Laura Rennie, University of Portsmouth

‘In My Feelings’: Reflections on the Precarity of Black Doctoral Life

For many Black students, navigating doctoral study is a highly precarious journey fraught with various forms of epistemic conflict and axiological violence. The continued attempts to disassociate Black emotion with methodological reason has roots in colonial history where Black bodies were deemed subhuman, and thus their emotions rendered unworthy of respect. It is now necessary to reexamine the interplay between Black emotion and states of academic precarity within our ‘inclusive’ institutions that have, arguably, too long favoured anti-Black ways of being and doing.

As doctoral candidates, we are often encouraged to keep reflexive diaries throughout our stages as early career researchers although the extent to which the critical, and often intimate, reflections therein are valued as autoethnographic testimonies remains underexplored. We must now consider that our reflexive accounts sit within a wider sociological canon of ‘prison diaries’ so that the carcerality of Black doctoral life can be scrutinised through a decolonial lens.

Rather than situating human emotion as the prime object of academic study, the current paper argues that meaningful decolonial activity must embrace Black emotion as a legitimate conduit of methodological inquiry. In an intentional departure from normative approaches towards research dissemination, the current paper takes the form of a spoken-word diary entry to emphasise the role that Black emotion can take in shaping decolonial research. By connecting with our emotional subjectivities, this paper argues that we can change our methodological strategies to better understand the tensions between doctoral study and Black well-being.

Caitlin Knight, University of Roehampton London

“There is this Divide – the Nice Part and the Chaotic Part”: Examining University Students’ Journey to the Classroom Amidst Precarity

The contemporary student experience of Higher Education has been shaped by precarity and disturbance. Discussions around student wellbeing and engagement have become paramount as universities manoeuvre the challenges of a (post)pandemic landscape. One focus has been on the travel practices of students and the potential effect on learning, engagement, and wellbeing. The present research examines student geographies by focusing on their everyday travel practices to the classroom. It explores emotions, space and mobilities from a multidisciplinary approach utilising sociology, emotional geography and mobilities studies. These disciplinary connections make it possible to conceptualise the journey to the classroom as an emotional experience. Previous mobilities research has emphasised the significance of travel and travelling practices as well as the affective experience of these journeys. The field of emotional geography has also acknowledged the way emotions become produced by ‘spaces in-between’ and associated social encounters. This presentation reports on findings from a project with 17 undergraduate students in which they conceptualised their journey to the classroom as both a physical and emotional manifestation. Focus groups and interviews were employed along with the visual methods of autophotography (‘photo diaries’) and map drawing. This methodological approach meant journeys were explored in a more interpretive way that took into consideration the variety of circumstances students negotiated during their experience. In considering the emotional challenges faced by these students, this presentation aims to show their seemingly pragmatic responses to circumstances beyond their control as well as prompt discussion around strategies for supporting student wellbeing in the classroom.

Hande Güzel, University of Cambridge

Emotions on the Move: Immigrant Doctors in Turkey and Germany

Healthcare worker immigration has been increasing rapidly in the last several decades. This increase can be understood by tracing the flow of migration, mostly from the East to the West. While doctors from the Middle Eastern and Central Asian countries are migrating to Turkey, Turkish doctors are migrating to European countries such as Germany, and German doctors seek job opportunities in Nordic countries. This paper explores the emotions that immigrant doctors experience. While being a highly skilled immigrant is often deemed an easier experience, and immigrant doctors are assumed to be respected, this is not always the case. Despite being highly skilled, immigrant doctors, depending on the context, may live and work in precarious positions, hence challenging many of the assumptions that the literature has on highly skilled migration.

Within this framework, I bring together two of my latest projects together for this presentation, which focus on immigrant doctors in Turkey and Germany. Based on in-depth interviews with immigrant doctors living and working in these contexts, I will provide a map of the emotions they experience both in and outside of the clinic, including, but not limited to happiness, hatred, and loneliness. These emotions are intertwined with racism, sexism, and other forms of discrimination that characterise these doctors’ day-to-day lives, ultimately leaving them in a liminal space, where they question their belonging to both the receiving and sending countries.

2:15 – 2:30 PM: Break

2:30 – 3:30 PM: Panel 2 – Silenced Emotions: Social Exclusion and (In)Justice
Rachel Lewis, Alice Menzel (Chairs) & Eda Öztürk (Guest Chair)

Rae-Anne Cohen, King's College London

The Role of Emotions within Black Cultural Studies

Emotions lie at the heart of Black Cultural Studies, offering a nuanced perspective on the multifaceted lived experiences of Black individuals within the framework of racism and racialization. My PhD research, which focuses on the emotional landscapes of Black students at a prestigious London university, highlights the pivotal role emotions play in shaping and reflecting these experiences. By expanding the discourse of Black cultural studies to include emotions, this presentation seeks to illuminate how societal structures, power dynamics, and systemic inequalities intersect to influence the emotional lives of racially marginalized individuals. By integrating emotions into cultural studies, we gain a deeper understanding of the complexities inherent in Black experiences, fostering empathy and a more holistic comprehension of their lived realities. This approach asserts that emotional insights serve as a pathway to uncovering hidden narratives, advancing social justice, and fostering a more inclusive cultural dialogue.

Ashley Collar, University of Manchester

Survivor's Guilt as a Perceived Luxury: Moral Conflict and Emotions in the Practice of Commemoration

Survivors of terrorism have largely been excluded from sociological studies of memorialisation despite the traumatic lived experiences they carry with them. They have complex and diverse emotions in the context of commemoration, which may comprise their sense of identity and morality as they navigate such processes. Against this backdrop, this paper presents findings from doctoral interviews with survivors of the 2017 terrorist attack in Manchester, whereby it becomes clear that commemoration is a deeply moral and ethical matter for this group (Abbott 2020; Abbott and Burkitt 2023). Far from memorialising, commemoration presents a site for survivors to reconsider their newfound identity, or even resist their status as a "survivor" or "victim" of terrorism. As such, the act of commemoration is tightly entangled in a multitude of emotions including guilt, shame and absence, with the various forms of commemoration undertaken serving as a manifestation of these emotions. In some of these cases, this is the survivors' way of situating themselves within the wider landscape of the community (Crossley 2006). This paper adds to the current discourse on victimhood, allowing sociologists to consider the rich nuances of how survivors overcome adversity, characterised in a non-uniform, non-linear superficial way.

Jingxian Wang, University of Nottingham

China's "black children" (hei haizi) Beyond the One-Child Policy: The Emotional World, Identity, and Belonging of a Silenced Generation

This research explores a hidden generation's emotions and subjectivity that were far overlooked in scholarships on China's one-child policy (1979-2017). According to China's 2010 census, there were 13 million unregistered citizens, almost 1% of the country's population, of whom two-thirds were girls aged under 10 (Goodkind, 2011). A small literature on this phenomenon outlines the exclusion of these "black children" (hei haizi) from formal registration and related state welfare provision (Johnson, 2016); but no existing work has been able to examine the impacts of their exclusion or any aspects of their lived experiences. As a member of this silenced generation myself – denied documented family membership, moved from door to door like a parcel, and barred from calling my mother "mum" for nearly three decades – I have unprecedented access to China's community of "black children". Through qualitative interviews and narrative analysis, my research outlined how their existence was intentionally concealed

by their families, communities, and local state bureaucracies to avoid stringent punishment. In particular, the damage of their emotional identity, belonging, and recognition throughout the everyday difference from their siblings' lives. Narratives of the emotional abandoned, fear and looniness, blame and shame, ambivalence between love and resentment towards their families suggest how their human worth were judged as less "valuable" and how their now-adulthoods were grounded thereby. Emotions of being "black children" led to their (no) sense-making of the normalised exclusion from foster and biological families' parent-children's bonds, in which any forms of harms on them were considered morally innocent.

3:30 – 3:40 PM: Break

3:40 – 4:40 PM: Panel 3 – Researching Precarity, Emotionally : Methodological Innovations

Georgie Akehurst & Anna Gillions (Chairs)

Alison Briggs, University of Manchester

Centring the Emotions and Precarity of the Researcher During Times of Crisis: Researching Relationally and Care-fully Using Mobile Phone Methods with Food Insecure Mothers during the Covid-19 Pandemic

Emotion is 'central to the way people in social relations relate to one another; it is woven into the fabric of the interactions we are engaged in' (Burkitt, 2012: 459). Drawing on empirical research with five food insecure mothers in Stoke-on-Trent, UK, I reflect on the ways in which I care-fully employed mobile phone methods to continue gathering data during the Covid-19 pandemic. I suggest that one way to continue researching with vulnerable people during times of change and crisis is to take a relational approach sensitive to their needs and experiences. Researching relationally recognises that participants' lives are entangled within multiple relationships, places and spaces and emphasises care, empathy and sensitivity in relation to participant subjectivities. Researching during Covid-19 was challenging and I reflect on some of the anxieties and emotions I experienced, sharing aspects of the care- work undertaken with participants when I had not heard from them for a while. Researching this way requires time and patience, especially during times of change and crisis, when anxieties and tensions for both participants and researchers are heightened. In sharing challenges and the feelings I experienced trying to conduct research during this time, I foreground the emotions and precarity of the researcher during times of crisis. In so doing, I contribute to feminist scholarship on care, empathy, and compassion in qualitative enquiry (Tronto, 1993; Lawson, 2007; Hall, 2017; Budworth, 2023; King, 2023).

Mabel Encinas, London Metropolitan University

Anger as Empowerment

In this paper, I argue that anger can empower individuals and communities in search of social justice. From a black feminist approach and through poetic enquiry, I discuss how anger can lead to constructive action. Poetry has the potential of doing and showing embodiment and reflexivity, without dichotomies (Faulkner, 2019). This is to say that poetic enquiry offers access to feelings, emotions, and experiences rather than only or mostly to intellectual concepts. For this reason, poetry offers a way of knowing that uses metaphors and images as tools. In my analysis, I show how anger creates an alternative epistemology to understand the particular situation in which emotions are experienced, and more widely, and simultaneously to understand the world (Brady, 2004). In this paper, I have used poetry as a holistic perspective in which understanding and feelings are intrinsically linked. Thanks to poetic

enquiry it is possible to point out the ways in which the person who writes poetry, the 'poet', goes beyond the limits experienced, and creates theory that motivates action, that empowers. In terms of sampling, I selected poetry that expresses anger towards social inequalities created by patriarchy, racism, homophobia, poverty, economic inequality, and ablism, among others. In this paper, through the discussions of examples extracted from my research, I show how anger is processed to construct knowledge and understanding, as well as to create 'power within' that is transformed into 'power with' and 'power to do' (Batliwala, 2019). Finally, I discuss the methodological potential of poetic enquiry to study anger, as well as the potential of anger as a political emotion.

Thomas A Lowe, University of Groningen

A Picture is Worth a Thousand Words? Reflecting on How Older Adults Use Graphic Elicitation to Depict the Emotionality of Informal Dementia Caring Experiences

Graphic elicitation is an arts-based method whereby participants are asked to produce drawings as part of the data collection process. With its background in child psychology, graphic elicitation has been noted for its therapeutic and reflexive properties, as well as offering a different medium in which to explore a potentially sensitive topic. This article reflects upon the use of graphic elicitation with older adult informal carers in England. Conducted remotely at the height of the COVID-19 pandemic period, graphic elicitation was utilised alongside telephone interviews to explore the mobility experiences and perceptions of older adult informal dementia carers. The graphic elicitation activity comprised of asking participants to create three drawings depicting the following periods: life before caring, life as a carer now and possible futures, with or without caring. Reflecting on the use of graphic elicitation in this study, this article suggests that graphic elicitation offers a way to illustrate emotions that may otherwise prove difficult to articulate. Participants created drawings that depicted a range of emotions over the three time periods, emphasising both positive, negative and ambiguous emotional states depending on what they depicted. Furthermore, the drawing medium provided an opportunity to create visual metaphors to illustrate a less tangible feeling about a time in their lives. However, the research also emphasises the difficulties of using graphic elicitation with older adult informal dementia carers. In conclusion, graphic elicitation has great potential to contribute toward care research by offering a medium for emotional affordance and deep reflection.

4:40 – 4:50 PM: Closing

The symposium continues in the morning of Wednesday 26th June.

Day 2: Wednesday, 26th June

9:00 – 9:10 AM: Joining

9:10 – 9:15 AM: Welcome Remarks

9:15 – 10:15 AM: Panel 4 – Conflict and Struggles of Love, Care and Carework
Vrinda Chopra & Georgie Akehurst (Chairs)

Nathan Fretwell, Middlesex University

'It's a Tiger Instinct – That's my Baby!': Affective Practices of Care in Parents' Educational Activism

This paper presents findings from a qualitative study exploring parents' struggles over their children's education. Drawing on affective practice theory (Wetherell, 2012) and feminist care ethics (Fisher and Tronto 1990), we offer insights into the affective practices of care driving parents' educational activism. We detail how parents' activism is rooted in powerful feelings of responsibility for their own children as well as more altruistic concerns. Whilst ostensibly grounded in self-interest, we argue that parents' activism challenges the traditional binary between altruism and self-interest, indicating instead that they can be mutually constitutive of collective action; a complex form of affective practice we designate altruistic self-interest. Our analysis suggests parental activism can be a force for progressive educational change in which care for intimates and care for others coincide, but also that educational authorities could adopt a more care-full approach when making key decisions affecting children, families and communities.

Catalina Ganga-León, Universität Bremen

Emotion Work and Care Poverty in Aging Societies: Evidence from Caregivers in Chile

Although care for older adults presents emotional challenges, there is a lack of attention to this dimension. Such oversight exacerbates the precarious nature of caregiving, potentially resulting in care poverty (Kroger, 2022). Drawing from Hochschild's (1983) concept of emotion work and Tonkens' (2012) call for broader contextual considerations, this paper aims to understand how emotion work is experienced by caregivers of older adults in Chile, analyzing the factors contributing to care poverty and its emotional impacts.

Utilizing a qualitative approach, I conducted nine in-depth interviews with paid and unpaid caregivers, supplemented by emotional diaries from five participants. Data was analyzed from a constructivist grounded theory perspective (Charmaz, 2014). Findings reveal differences in emotion work between paid and unpaid caregivers. Paid caregivers experience emotions of affection and pity towards older adults, and often anger towards older adults' families, influenced by perceptions of abandonment and loneliness in old age. Family caregivers navigate more complex emotions tied to their relationship with the care-receiver. Both groups prioritize uplifting the older adult, sometimes at the expense of their own well-being, reflecting societal norms of altruistic caregiving. Therefore, emotion work in caregiving is shaped by societal views on aging, underscoring the need for policymakers to address cultural and material conditions affecting old age and reproducing the naturalization of care as a family responsibility. Addressing these issues is vital for developing effective strategies to support caregivers and enhance care quality of this demographic group.

Laura Smith, University of Liverpool

Everyday Peace: Care, Love and Emotions Re-imagined in the Neoliberal Context

This paper considers the interplay between the concept of Everyday Peace, and intimate practices of love and care, within the neoliberal society of the North of Ireland. Neoliberal principles have seeped into the very fabric of our intimate lives, relegating love and emotional care to selfless acts devoid of reciprocal expectations (Weigel, 2016). This paper will argue that the unique situation of ‘double transition’; (McCabe, 2013) in Ireland, both towards peace and simultaneously neoliberalism, has resulted in the perpetuation of a culture of ‘Mamapreneurialism’; (Wilson et al, 2015). I will argue that there is the continuation of a ‘militarised masculinised society’ (Cockburn, 1998, p.209) and thus an ‘Armed Patriarchy’ symbolising male power and control over women’s bodies (Gilmartin, 2019). I argue that practices of love and care have been exploited for the purposes of Everyday Peace, and women being conditioned to prioritise the needs of others over their own well-being, reinforcing traditional gender roles. Central to this discourse is the gendered nature of peace processes, wherein traditional stereotypes confine women to roles of caregivers and reconcilers. In light of these insights, this paper seeks to unravel the multifaceted influences of neoliberalism on Everyday Peace-making.

10:15 – 10:25 AM: Break

10:25 – 11:25 AM: Panel 5 – Productive Emotions? Emotions as Drivers of Conflict, Change and (Dis)Connection

Georgie Akehurst & Alice Menzel (Chairs)

Joseph McAulay, University of Oxford

Chasing Demons: Anger and Hate as Ur-political Emotions in Reactionary Populist Conspiracist Movements

Anger and hate have long been seen as the central emotions implicated in political contestation and crisis. Both emotions have essential functions in politics, allowing political constituencies to identify out-groups, blame them for perceived harm, and mobilise community action to frustrate or destroy them. However, despite the wide- spread recognition of the importance of anger and hate to politics, these emotions have been understudied in the context of one of the most radical and important political trends of the past twenty years: the growth and increasing dominance of Reactionary Populist Conspiracist Movements. Conspiracy theorists and the movements that surround them have come to occupy an increasingly large space in the political life of democracies across the world. Acting as a persistent and contentious opposition in some countries and even taking power and shaping state policies in others. This paper will aim to theorise how these movements use the emotions of hate and anger through a case study of the anti-lockdown and anti- climate change “Freedom movement” in the United Kingdom. The paper will demonstrate how anger and hate are simultaneously used to both constitute in and out-groups and motive political actions against perceived enemies. Moreover, borrowing from Sara Ahmed, the paper will show how hatred circulates between various “demonised” groups to create a perceived unity in the movement’s opponents. The paper concludes by reflecting on to what extent conspiracy movements, rather than being an irrational aberration of democratic politics, instead represent a development or radicalisation of latent political trends in democracy.

Laura Naegler, University of Liverpool

The Climate Emergency, Visceral Emotions and the TikTok Affect: Fast Track Journeys from Grief to Hope?

Amidst growing awareness of the emotional consequences of the climate emergency, understanding the range of affective responses to the unfolding global environmental crisis has become a prescient area of critical social science research. For young people in particular - who are likely to bear the brunt of deleterious physical and mental health issues stemming from ecological demise - a diverse range of emotional expressions have come to the fore on social media platforms, including anger, fear, desperation, guilt, and 'eco-grief'. Using TikTok as an example, we illuminate how the app is serving as an expressive space where visceral feelings about the climate emergency are conveyed and invoked. Drawing on thematic content analysis of 50 TikTok videos focussing on the climate crisis, we argue that the primary orientations of content creators are not geared toward scientific education, awareness raising or debunking processes of ideological mystification. Rather, for users/creators TikTok acts as an affective realm for transcendental emotions that elicit progressive environmental and political reflection. In the paper, we elucidate the ways in which affective couplets - grief and loss; fear and desperation and guilt and responsibility - act as heuristics for seizing attention and underscoring the magnitude and urgency of the climate emergency. Further, we show how rather than encouraging feelings of hopelessness, despair and paralysis, predominant forms of narrative sequencing in TikToks climax with positive calls for action, with the political mobilisation of logics of hope being used as a lever for calls for proactive transformation.

Suzanne Butler, Newcastle University

A Disruption to Poverty Paradigms: 'Emotionalism' and the Shaping of Women's Live

This study amplifies the voices of women who have grown up poor, to legitimise their experiences in the context of a profusion of literature, research, and rhetoric which endeavours to speak on their behalf. It is developed as a conceptual framework that situates women as emotional and agentic decision-makers within the overwhelmingly structural and causational context of extant poverty literature, and in opposition to pathologised and blame-laden popular discourse.

This conceptual framework is underpinned by a methodological framework to empirically test these ideas; through life-history narrative interviews and journalling, I have worked with a small group of women who have childhood histories of poverty. This study is ontologically and epistemologically orientated by Critical Realist and Standpoint Theory perspectives. These women have encountered the structural, material, and discursive actualities of poverty; however, the way they have experienced these differ. Moreover, as agentic but marginalised human beings, the nuances of these experiences should be foregrounded to develop understandings of how their encounters with poverty contribute to, or conflict with, poverty as a wider structural phenomenon beyond the narratives of blame and responsabilisation. Through this study I have developed the concept of what I term Emotionalism, which I propose as a practice, or praxis, and the act of emotional decision-making that shapes women's lives. By understanding the ways in which women are limited by, or leverage, their internal and external resources through emotional decision-making, we can move beyond current understandings of poverty as a constraining force and put policies and infrastructure in place to support this often-difficult struggle

11:25 – 11:35 AM: Break

**11:35 AM – 12:35 PM: Panel 6 – P/politicised Emotions : On Belonging and not Belonging
Georgie Akehurst & Vrinda Chopra (Chairs)**

Jamie Martin, University of Witwatersrand

Wounded Whiteness: A Critical Analysis of White Discourses of Vulnerability and Victimhood in South Africa

30 years after the formal end of racial apartheid in South Africa, whiteness remains hegemonic and dominant. White people own a disproportionate amount of land and wealth in the country, have a lower unemployment rate compared with Black South Africans, have greater access to social and cultural capital, and retain many unearned privileges and advantages sedimented throughout colonialism and apartheid. Despite this reality, which highlights ongoing Black precarity and vulnerability under a white supremacist social order, discourses of white vulnerability and victimhood are pervasive in South Africa. This paper will discuss preliminary findings in my doctoral research study on discourses of white in/vulnerability in South Africa. Feminist theorisations of vulnerability (Butler, 2004; Gilson, 2014), Ahmed's (2004) 'affective economies', Bauman's (2006) 'liquid fear', and Steyn's (2015) Critical Diversity Literacy (CDL) are used as an intersectional theoretical framework. Utilising critical discourse analysis, this paper analyses interview and focus group data from white South Africans collected over the past 5 years. This paper attempts to reveal the ways discourses of white vulnerability and victimhood have shaped and shifted over time in democratic South Africa, how fear is a mobilising affect for such discourses, and the effect such conceptions of vulnerability and whiteness have on white ways of being.

Mahim Pratap, University of Manchester

Nostalgia, Belonging and Militant Emigre Nationalism: Unpacking the Emotional Drivers of Hindutva's Diaspora Mobilization

Essentially, Hindu nationalism or the Hindutva movement is based on the idea that the Indian state and society should be "reorganised in a holistic and organic way along exclusively Hindu precepts" (Bhatt & Mukta, 2000).

Hindutva's relentless transnational spread, fuelled by strategic diaspora outreach across Europe, the US and Africa, is more than a mere consequence of migration. It represents a calculated ideological endeavour to sculpt a militant brand of emigre nationalism among Hindus grappling with a sense of disconnect from their roots (Bhatt, 2000).

My presentation will explore the emotional underpinnings of this phenomenon within the Indian diaspora in the UK. I'll examine how Hindutva ideologues leverage diaspora Hindus' longing for connection to an idealized, exclusionary Hindu homeland - built on narratives of a glorious ancient past. Stoking nostalgia around this mythologized homeland emerges as a potent rallying force, particularly through social media mobilisation of the diaspora. Hindu cyber-nationalism thus, exploits this nostalgia to launch a militant call for belonging within the diaspora.

I will also touch upon how Hindutva's emotive forces catalyse fissures within the South Asian diaspora in Britain - fracturing communal ties through the othering of South Asian Muslims

Chris Waugh, Manchester Metropolitan University

Solidarity Without You: Emotional Dynamics and Gendered Bullying in the British Left

This presentation investigates the emotional dynamics and instances of gendered bullying within left-wing social movements, with a specific focus on Momentum. Drawing on comprehensive fieldwork, it explores the lived experiences of sexism, misogyny, and gaslighting, as well as organisational responses to these issues. Despite Momentum's deliberate efforts to eschew patriarchal power structures and cultivate an inclusive movement culture, gendered bullying remains a significant concern.

Through qualitative analysis, the study reveals the paradox of progressive movements grappling with regressive gender dynamics. The persistence of gendered bullying within Momentum highlights the complexities and challenges in actualising the movement's egalitarian ideals. This presentation underscores the necessity for ongoing scrutiny and dialogue around gender relations in activist spaces, emphasising the emotional toll on those affected, the inadequacies in current organisational responses, and the ways in which politicised emotions are used to include and exclude.

In bringing these issues to the forefront, this research contributes to a deeper understanding of the intersections between gender, power, and activism. It calls for a more comprehensive approach to addressing gender violence and harassment in social movements, recognising both the strides made and the obstacles that remain. Ultimately, this study aims to foster more effective strategies for achieving true solidarity and inclusivity within the British left.

12:35 – 1:20 PM: Keynote 'On Our Land' Project
Anna Gillions (Chair)

Dr Marwan Darweish, Dr Aurelie Broeckerhoff, Dr Laura Sulin, Dr Mahmoud Solimon

Since 2017, as part of "On Our Land" project, 30 young Palestinians from Bedouin and farmer communities in the South Hebron Hills (SHH), also known as Masafer Yatta, occupied Palestinian territory (oPt), have trained in oral history methodology and video recording. The youth documented and recorded stories about various aspects of cultural heritage and the way of life of this community including pastoral and agricultural practices, storytelling, songs, arts and embroidery.

In 1980 Israel declared some of the areas as closed military zones; as a result, the imposition of severe restrictions on movement and forcible evictions have threatened the connection between Palestinians and their cultural heritage.

Collecting these oral history stories has demonstrated the value of cultural heritage protection as an important resource to support Palestinian social, political, and economic life in the context of precarity, conflict and change.

In our presentation we will show a clip from a film made by the youth that demonstrates the relationships and emotional connections forged between the youth and the interviewees. As a team we will reflect on the relationships we established with the people and the place. We will share different emotional connections we experienced while working on this project.

You can find out more about the 'On Our Land' project via their website

<http://onourland.coventry.ac.uk/>

1:20 – 1:30 PM: Closing Remarks