**BORDERS and EMOTIONS**
CIBR conference, Queen’s University Belfast, Friday 28 May 2005

09.00–09.15 Liam O'Dowd: Welcome

09.15–09.45 Introduction by Maruška Svašek,
School of Anthropological Studies, Queen’s University Belfast:
*Borders and Emotions: some theoretical considerations*

09.45–10.15 Fariba Adelkhah,
Iranian Visiting Fellow in Middle East Centre, Saint Anthony’s College:
*Emotions without borders, borders of emotions: a study of diaspora networks and social recomposition in Iran*

10.15–10.45 Heidi Armbruster,
Centre for Transnational Studies, University of Southampton:
*Re-constructing the German-German Border: Emotion-Narrative-Memory*

11.00–11.30 Judit Molnár,
Marie Curie Visiting Fellow, School of Geography, Queen’s University Belfast:
*Emotions and inter-ethnic dynamics. Sympathy and antipathy in the Slovak-Hungarian, Ukrainian-Hungarian and Austrian-Hungarian borderlands*

11.30–12.00 Stef Jansen,
Department of Social Anthropology, University of Manchester:
*Border conflicts/conflict borders: Making 'Home' in shifting Bosnian geography*

12.00–12.30 Discussant: Karin Fierke

14.00–14.30 Dimitrina Mihaylova,
Centre on Migration, Policy and Society, University of Oxford:
*Social suffering in the Bulgarian-Greek borderland*

14.30–15.00 H.Nese Özgen,
Dept. of Sociology, Ege University, Izmir/Turkey:
*Mapping and picturing the Turkish border. Cognitive and emotional dimensions*

15.15–15.45 Katy Hayward,
School of Politics and International Studies, QUB:
*Community, city and state borders in the north-west of Ireland: the emotional dimensions of conflict and its resolution*

15.45–16.15 Hastings Donnan and Kirk Simpson,
School of Anthropological Studies, Queen’s University Belfast:
*Borders and bounded emotions: Silence and suffering among Northern Ireland Protestants*

16.15–16.45 Discussant: Liam O’Dowd

16.45–17.15 General discussion
ABSTRACTS

Borders and Emotions: Some Theoretical Considerations
Maruška Svašek
This conference aims to stimulate debate about issues that lie on the interface of border studies and emotion studies. Several questions are relevant, and some will be discussed in today’s papers. For example: When thinking about emotions, can ‘border regions’ be analytically separated from ‘non-border regions’, and theorised without simplification and overgeneralisation? In other words: are emotional dynamics in border regions influenced by processes that are characteristic of border zones? And what are emotions, and how are emotions experienced, expressed, managed, and framed in border areas? Which notions of emotivity underly, justify or criticize changing border policies? How do the geographical, economic, and political processes in particular border regions influence local emotional dynamics? And how do feeling and thinking bodies interact and respond to particular social and physical environments in border zones?
My aim in this paper is not to answer all these questions, but to very briefly and selectively look at some of the conceptual issues and theoretical debates in emotion studies and border studies, and at ways in which they are mutually relevant. A sole focus on theory, however, may easily result in counterproductive generalisations and abstractions, and I will therefore illustrate some of the arguments with examples from my own fieldwork in the Czech-German border area.

Emotions without borders, borders of emotions:
a study of diaspora networks and social recomposition in Iran
Fariba Adelkhah
Since the revolution of 1979 the economy in Iran has been rapidly informalized. This process has been accelerated by the restrictive measures imposed during the war against Iraq, the relaxed regulations on importation at the beginning of the 90’s, and by the drastic reduction in imports as a result of the austerity policy and the cash crisis.
This has resulted in a huge outbreak of fraud and smuggling which could have been compared to a ‘true social movement’, particularly in the border regions. One prominent feature has been the involvement of ethnic minorities as well as the Iranian diaspora in this social movement through the informal economy based mainly on cross border exchanges. Women have also played a significant role in this movement, and as a result, they have increased their access to the public arena. Without forgetting the fact that the areas such as the coastline and its vicinity in the Gulf, neglected up till then, have seen a surge of investment.
Through anthropological fieldwork I have examined the circulation of practises, values, beliefs and recomposing identities that pertain to several crosscutting fields: firstly, the circulation of goods across both sides of the border; secondly, the organisation of the Shiite community through which much of the commercial and financial transactions pass; and thirdly, the religious institutions and particularly the waqf (religious endowments) operating in this transnational economy.
The increasing dynamics of the emotional affinities through investments within the homeland, fuelled by the Iranian diaspora, affect not only the images or the definitions of the borders but also the relationships between Iranians and their homeland.

Re-constructing the German-German Border. Emotion-Narrative-Memory.
Heidi Armbruster
The proposed paper is based on a research project on ‘European Border Identities’ which included the study of six split border communities on what was formerly known as the Iron Curtain and has now become the eastern borderline between EU and non-EU (but acceding) member states. The study was conducted by an interdisciplinary European consortium of research teams and lasted for 3 years (2000-2003). The project aimed at exploring how people identified themselves and their borderland experiences in narrative and every-day conversation. Of particular interest was the question of how personal narratives would incorporate and conceptualise the macro-world of national border politics and policies.
The paper will focus on fieldwork I conducted on the former German-German border which was one of the six regions included in this project. It was the only border within this study that had already been removed for more than ten years, and disappeared as a physical and political construct. As is well known, however, it has not disappeared mentally and continues to work for many people as a symbolic boundary towards their new neighbours.
In this paper I wish to explore how far ‘emotion’ could be a useful concept to understand the continued presence of the border among the (former) east and west Germans I studied. Not only because people often became ‘emotional’ in interviews and conversations about the border, but also because they explained their past and present relationship to the border (and relatedly to the ‘other German’) as an embodied ‘feeling’ or inner state. Thus, I will look firstly at how the former border is, in many ways, reflexively reconstructed in narrative and at the emotional engagement with which this is done. Secondly, I will ask which questions this raises about internalized individual states on the one hand and the wider social, moral and political contexts that regulate and inform people’s emotional dynamics on the other. I will draw comparisons by focussing on generational but also east/west differences.

**Emotions and inter-ethnic dynamics: Sympathy/antipathy in the Slovak-Hungarian, Ukrainian-Hungarian and Austrian-Hungarian borderlands**

_Judit Molnár_

The Slovak-Hungarian, Ukrainian-Hungarian and Austrian-Hungarian borderlands have changed significantly during the last century, and are facing changes in the near future when Hungary will become a European Union member state. The paper analyses the demographic and ethnic characteristics of the three borderlands, and examines processes of ethnic preference and self evaluation in an attempt to answer the following questions: Is there any relationship between the demographic features and the ethnic comparison? Is that relationship characteristic for any of these pilot areas? Do these relationships cause any problem? What are the future perspectives of these kinds of areas?

The survey of ethnic preferences and self evaluation is a common procedure in the borderland studies. Following Éger György’s method, a modified Bogardus-scale, a similar survey was carried out in the three Hungarian borderlands. Nineteen nationalities or ethnic groups were used in the survey, and the respondents ranked the nationalities on a five scale system based on their feelings of sympathy or antipathy. The paper argues that this method helps to identify potential and existing inter-ethnic tensions, and that this can be of use to political actors and decision makers who attempt to stimulate and strengthen inter-ethnic cooperation. In this stage of the European enlargement, the regional cooperation plays a crucial role in the development and competitiveness of these areas. Thus, anything which improves and strengthens this cooperation is important and beneficial to the local inhabitants of these areas. The analysis also demonstrates that local trends in ethnic preferences are closely related to particular past experiences that have continued to evoke strong emotions of sympathy or antipathy.

**Border conflicts / conflict borders: making ‘home’ in shifting Bosnian geography**

_Stef Jansen_

The violent disintegration of Yugoslavia in the 1990s produced new inter-state borders as well as more or less official intra-state borders, imposing a nationalist format on a hybrid mix of population and land. This presentation proposes an ethnographic analysis of the contested meanings of these borders in a Bosniac-inhabited village in Northeast Bosnia-Herzegovina. In 1992, the village had been caught in the first waves of ‘ethnic cleansing’ of the Bosnian war. Many able-bodied men had disappeared and the entire remaining population had been ‘evacuated’ to Bosniac-controlled territory by Serbian (para)military units. The village had been thoroughly destroyed and the territory was incorporated in what is now the Serbian-controlled entity of Bosnia, _Republika Srpska_. However, by 2001, with assistance of foreign organisations, several dozen dwellings had been rebuilt and the village housed a changing number of returnees and semi-returnees.

In Yugoslav geography this village had been situated centrally and far removed from any state border, as the nearby River Drina was an inter-republican demarcation within one and the same state. In contrast, in the post-war context, it is located in a narrow corridor squeezed between the Drina, now an inter-state border with Serbia, and the Inter-Entity Boundary Line (IEBL) separating the two nationally defined parts of Bosnia. It is this peculiar situation that is addressed here, with a focus on the ways in which the village’s (semi-)inhabitants negotiated, used or resisted official international and national discourses of border-drawing in their everyday experience. In particular, in the volatile context of post-war Bosnia and against the background of loss and mourning, I explore how they constructed new senses of attachment/detachment to/from place through selective border-crossings.
Social Suffering and Political Protest: mapping emotions and power among Pomaks in post-socialist Bulgaria
Dimitrina Mihaylova
This paper examines the emotional dimension of the recent history of power relations in post-socialist Bulgaria focusing on the rural and mountainous region along the South Eastern border with Greece. Since the end of socialism, the withdrawal of the state from this border region has resulted in impoverishment, repeasantisation, remarginalisation and outmigration among Pomaks (Muslim Bulgarians). I analyse narratives, experience and performance of social suffering which have entered everyday life. A thorough understanding of such narratives on emotional experiences in everyday life can provide useful insight into the dialectic relationship between politics and emotion. This case-study also sheds light on particular culture-specific mechanisms adopted by people in dealing with the post-socialist transition in an active and empowering manner.

Mapping and picturing the Turkish border. Cognitive and emotional dimensions
H.Nese Ozgen
This paper analyses perceptions of the Turkish border in East and South East Turkey by young Turkish citizens. During a fieldwork project on border identity in two Turkish border towns, I asked about 100 pupils and college students to picture their towns and map the state borders. Although the maps produced by formal state organization or institutes, such as the army, civic services, and governmental services, normally construct images of borders as straightforward dividing lines between two neighbouring countries, the maps produced by the youngsters constructed complex multi-dimensional images. The paper examines cognitive and emotional dimensions of this mapping process, and will demonstrate – contrary to globalisation theory – that national borders are still playing an important role in the daily life of borderland inhabitants.

Community, city and state borders in the north-west of Ireland: the emotional dimensions of conflict and its resolution
Katy Hayward
Few places contain such multilevel borders of division than the north-west of Ireland, and fewer still exemplify the emotional power of such borders in political activity and social identification. The history of the border region of Derry/Donegal embodies a process by which ‘fiat’ territorial borders (i.e. those based on human cognitive activity) are imbued with emotional significance that is expressed in terms of an identity conflict (them/us). The process of defining the emotional significance of borders is shaped and sustained by political actors, as is the counter-process of conflict resolution. Using data collected from discourse analysis of media coverage and cultural material, in addition to interviews with politicians, senior policymakers and practitioners, this paper critically examines the conception of three types of borders by political actors in the region. These borders are (a) the state border between Northern Ireland and the Republic of Ireland (Derry/Donegal), (b) the internal border of east/west in the city of (London)Derry (Waterside/city side), and (c) the community (Protestant/Catholic) border on the city side between the Fountain area and the Bogside. This is part of ongoing research (EUBorderConf funded by the EU Fifth Framework Programme) on the impact of European integration on the resolution of border conflict in Ireland. The research presented in this paper concentrates on two particular dimensions of the emotive potential of these borders. First, the definition of conflict regarding the delineation and maintenance of these borders and, secondly, differing approaches to the resolution of these border conflicts. From this critical analysis of the emotional dimensions of the definition and maintenance of borders, this paper will draw informed conclusions as to the nature of border conflict and the potential for its resolution in this region.

Bounded emotions: Silence and suffering among Northern Ireland border Protestants
Hastings Donnan and Kirk Simpson
This paper will explore the ways in which emotion is publicly expressed by Protestants who live along the Irish border. It will focus particularly on their narrative accounts of violent death, threat and intimidation. Border Protestants stress the importance of ‘suffering in silence’, of containing their emotions in public, and of self-restraint. They draw a boundary of emotional ‘respectability’ beyond
which one should not transgress. Some of the factors that provide the context for this apparent public reserve are examined in the paper, which suggests that it is in part through their emotional boundedness and control that border Protestants articulate their identity as a ‘people who do not say much’, an oppositional identity that they construct in relation to local Catholics whom they stereotype as emotionally ‘open’ and effusive.