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https://orcid.org/0000-0002-2191-0041 (2023) 'Don't forget the juicy fruits': Khat-chewing, diaspora and the glocal identities of British-Somali Youth. In: Leisure Studies Conference 2023: Re-creating Leisure, 11th-13th July 2023, Bournemouth University.

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'Don't forget the juicy fruits':
Khat-chewing, diaspora and the glocal identities of British-Somali Youth

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RESEARCH GROUP

Introduction

- Rationale for the study
- Research methods
- Diaspora, identity and khat-chewing
- Khat and diasporic consciousness
- Khat and glocalised identities



Rationale (Khat, identity and Somaliness)

Khat

- Catha edulis (shrub like narcotic)
- Grown in East Africa (Mirra Kenya; Herrere Ethiopia)
- Place contents into side of the mouth and chew
- Chewed in mafrish khat house (sessions 6 hours extreme days!)

(Alem, Kebede, & Kullgreen, 2007; Anderson & Carrier, 2009)

Khat-chewing

- Central part of Somali culture
- Staple of masculinity
- Used to form patriarchal and patrilineal hierarchies

(Beckerleg, 2008; Swain, 2017; Swain, Spracklen and Lashua, 2018; Swain, Lashua and Spracklen, 2021; Swain, 2021)



Rationale (Khat, identity and Somaliness)

- Khat and identity
 - Before Somali civil war khat heavily regulated (Fridays or wedding celebrations)
 - Since the civil war increase in khat use resistance towards legacy of Siad Barre
 - The vast majority of the male population chew khat every day
 - Same with younger Somali men
 - Khat use by women is still discouraged and, in many cases, hidden.
 - Khat used in the diaspora older Somali men use khat to maintain diasporic connection
- Khat, Somali youth and identity
 - Identity of migrant youth often marginalised ghettoised approach looking at first generation migrants. (Gilroy, 1993; Ratna, 2020)
 - Khat in the UK Banned/internal division (Swain, 2021)
 - Highlights questions
 - How do Somali youth use khat to negotiate their identity?
 - Internal politics of khat and understandings of Somaliness?

Research methods

- 18 months of ethnographic fieldwork
- 51 un-structured interviews
- Participant observations khat-chewing sessions/local community etc
- Ethical issues
 - Positionality (insider/outsider third space)
 - Legality of khat

Fletcher (2012); Fletcher and Swain (2016); Riches et al (2017)



Conceptualising diaspora and identity

- The global dispersal of a cultural community.
- Understandings of diaspora are diverse and open to interpretation.
- Particular type of ethnic category existing across the boundaries of nation-states instead of within them.
 - Offers an understanding of identity as syncretic and complex.
- However, perceptions of identity within the diaspora can be open to the spectre of essentialism and fixed notions of identity
 - Boundary creation and fixed notions of belonging.

(Fletcher, 2012; Brah, 1996; Ratna, 2020; Clifford, 1994; Gilroy, 1993)





Findings – Khat use and Somaliness

- Khat used to create a traditional sense of Somaliness
- Observed how sessions involved replicating khat use in Somaliland:
 - Sitting on the floor
 - Talking in Somali dialect
 - Stories about Somaliland
- Conceptualised how the *mafrish* came to symbolise a diapora space
 - Identities that promoted a connection with Somaliland
 - The idea of living in a country without conforming to its culture
- However, these identities were also questioned!



Findings – Khat, hybridity and identity

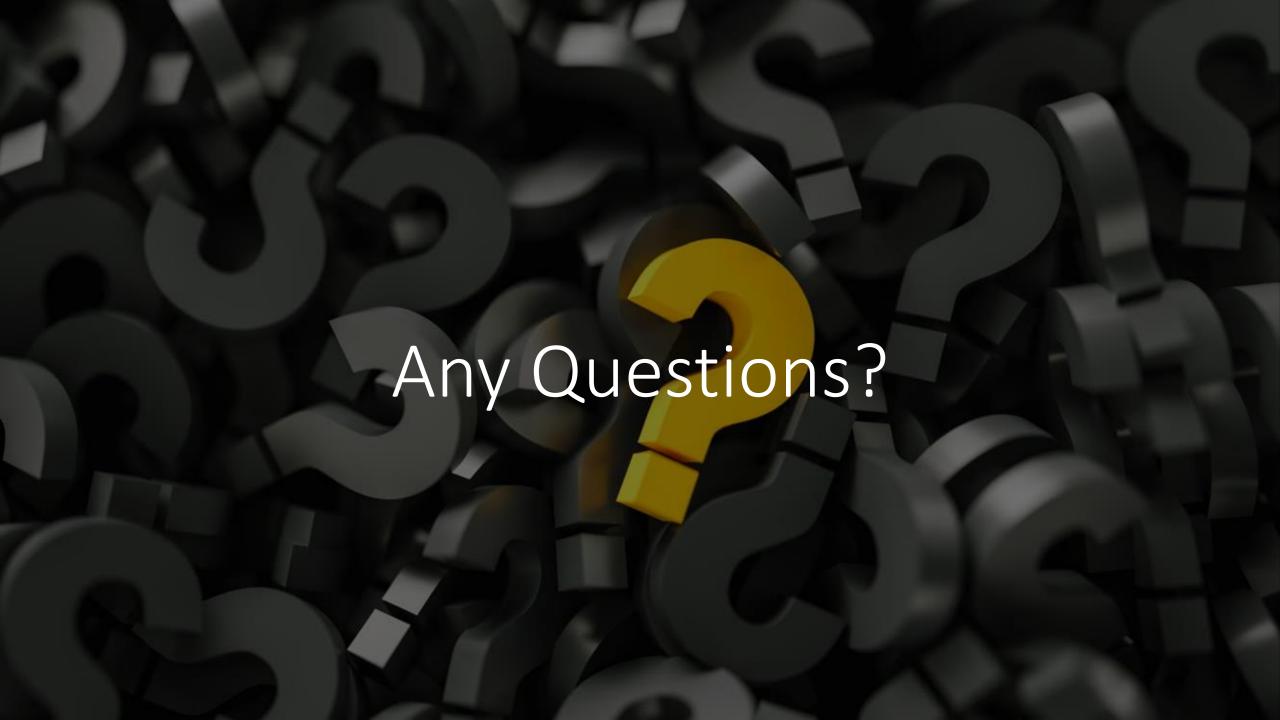
• However – young British-Somalis found their identities questioned by others in their communities.

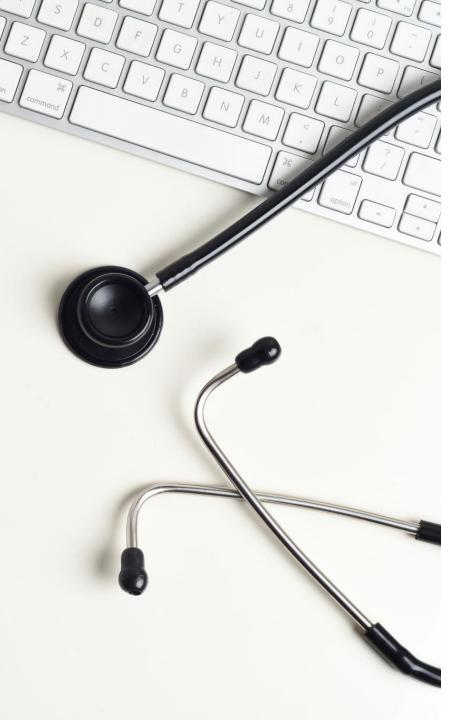
- Established khat users questioned how younger generation chewed
 - Juicy fruit chewing gum
 - Poor use of Somali language
 - Western music cultural influences (Watching sports)
 - Lack of knowledge of Somali politics and the clan system
 - Khat seen as being out of touch with the lives of certain 2nd generation migrants
- More syncretic understanding of Somaliness fusion with western influences
- Glocalised identities infusion of global (Somali) and local (British) cultural influences within youth mafrish
- However these glocalised identities marginaised leaving many young British-Somali men caught between cultures



Conclusion

- Diaspora, identity and khat-chewing
- Khat and diasporic consciousness
- Khat and glocalised identities





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