

FruitPapaya - transcript

1

00:00:01,740 --> 00:00:10,710

BS Well thank you very much for sharing your, understanding

2

00:00:10,710 --> 00:00:14,550

of a border, I think I have the advantage of speaking after

3

00:00:14,550 --> 00:00:19,239

you because then I use that, to inspire my thoughts

4

00:00:19,500 --> 00:00:23,500

on what a border means, and in many ways I

5

00:00:23,500 --> 00:00:27,879

think that I, agree with you because a border to

6

00:00:27,879 --> 00:00:33,420

me is something that, well is many different things,

7

00:00:33,420 --> 00:00:39,390

but when we talk about state borders, state borders obviously

8

00:00:39,390 --> 00:00:45,229

divide and define. At the same time they separate one,

9

00:00:46,590 --> 00:00:52,700

political entity from another, and they also for that political

10

00:00:52,700 --> 00:01:02,479

entity they, determine to what extent the power executed, they

11

00:01:02,479 --> 00:01:05,849

put that into territory so to speak, so in a

12

00:01:05,849 --> 00:01:13,829

way it's a territorialisation of political power. On the other

13

00:01:13,829 --> 00:01:20,150

hand it's also, borders tell us something about where things

14

00:01:20,150 --> 00:01:23,290

end but they also tell us about where things begin.

15

00:01:24,045 --> 00:01:28,739

And that I think contributes to the fascinating aspect of

16

00:01:29,319 --> 00:01:34,959

borders, and you mentioned how you as a child remembered,

17

00:01:34,959 --> 00:01:38,549

having to show your passport when you went to different

18

00:01:38,549 --> 00:01:42,359

countries and I share that same experience and I have

19

00:01:42,359 --> 00:01:48,680

always been, puzzled by borders. Maybe that's why I ended

20

00:01:48,680 --> 00:01:51,859

up as a border scholar I don't know, but I

21

00:01:51,859 --> 00:01:56,760

remember the sensation of travelling I grew up in Denmark

22

00:01:56,760 --> 00:02:03,000

and, we would travel, to the south of Europe for holidays

23

00:02:03,000 --> 00:02:07,060

with my family and, thought it was so exciting to

24

00:02:07,060 --> 00:02:11,159

go to the bank with my dad and get traveller's

25

00:02:11,159 --> 00:02:15,460

checks which I guess don't exist anymore, or exchange money

26

00:02:15,729 --> 00:02:20,759

because we had to pass through Germany Holland Belgium France

27

00:02:21,129 --> 00:02:24,199

in order to reach our holiday destination. And I thought

28

00:02:24,199 --> 00:02:34,169

that was so fascinating how different spaces, have different currencies,

29

00:02:34,169 --> 00:02:38,139

rules and definitions. And I still find that puzzling And

30

00:02:38,139 --> 00:02:41,020

I still when I enter into a new or cross

31

00:02:41,080 --> 00:02:47,719

a border, enter into a new state, I still feel that

32

00:02:47,719 --> 00:02:52,569

something has changed. What that something is because as you

33

00:02:52,569 --> 00:02:56,469

also said we cannot see on the trees or on

34

00:02:56,469 --> 00:03:02,319

the sky or the sea or the landscape, that we

35

00:03:02,319 --> 00:03:06,280

are now in a new territory therefore I agree with

36

00:03:06,280 --> 00:03:11,090

you that a border is a construction quite often. So

37

00:03:11,090 --> 00:03:15,389

what is it that changes? What is it, when if

38

00:03:15,479 --> 00:03:19,199

we cannot see it physically on the trees on the

39

00:03:19,199 --> 00:03:21,719

birds or the sand on the beach and so on,

40

00:03:21,719 --> 00:03:24,050

we cannot see it then why is it that something

41

00:03:24,370 --> 00:03:27,719

feels different? That brings us to this sort of next

42

00:03:27,719 --> 00:03:30,689

understanding of a border as something that exists in one's

43

00:03:30,689 --> 00:03:36,300

mind. It must be a perception that I hold, that

44

00:03:37,069 --> 00:03:43,300

something is different, and therefore it is subjectively
different, to

45

00:03:43,300 --> 00:03:46,889

me, and I find that puzzling, and I find that

46

00:03:46,889 --> 00:03:52,599

super interesting, and I have dedicated my working life to

47

00:03:52,599 --> 00:03:58,439

explore what it is that makes it different. So, we

48

00:03:58,439 --> 00:04:05,509
can take from that notion, different identities that take shape

49

00:04:05,509 --> 00:04:11,800
within these borders. Now what has what has determined borders

50

00:04:11,800 --> 00:04:14,969
has shifted over time. We used to

51

00:04:14,969 --> 00:04:18,569
have borders in Europe which I studied the most that

52

00:04:18,569 --> 00:04:24,980
were determined by an absolute ruler's extension of power. So

53

00:04:25,129 --> 00:04:29,050
the borders of the Habsburg Empire for example were determined

54

00:04:29,050 --> 00:04:35,819
by what territories belonged to the ruler, or the emperor,

55

00:04:36,170 --> 00:04:41,439
were affiliated with the empire. Same in the German space

56

00:04:41,439 --> 00:04:46,660
where we had princes and dukes who ruled over a

57

00:04:46,660 --> 00:04:51,160
certain territory and thereby laid out the borders. In

58

00:04:51,160 --> 00:04:57,680
Denmark we had a kingdom, and so on. It was

59

00:04:57,680 --> 00:05:01,480
dynastic relations that more or less determined where this border

60

00:05:01,480 --> 00:05:04,069
should be laid down and you could fight over it

61
00:05:04,069 --> 00:05:09,959
and you could change these borders. Moving up through time

62
00:05:09,959 --> 00:05:16,660
we get new principles for defining borders, starting with the

63
00:05:16,660 --> 00:05:20,750
movement that comes out of 1848 and the idea that

64
00:05:21,449 --> 00:05:25,519
something else should determine this border, the principle of the

65
00:05:25,519 --> 00:05:30,819
nation, which is still with us I think to a

66
00:05:30,819 --> 00:05:35,930
large extent. That we see national identities or, the national

67
00:05:36,750 --> 00:05:39,519
loyalties as something which should form the basis of the

68
00:05:39,750 --> 00:05:45,610
border. And then of course following from that question is

69
00:05:46,079 --> 00:05:53,379
what makes a nation and what constitutes the legitimate nation?

70
00:05:53,379 --> 00:05:57,810
And that's a very super fascinating issue, which,

71
00:05:58,500 --> 00:06:05,310
I have studied a lot and thought about a lot

72

00:06:06,970 --> 00:06:12,899
and I've definitely not reached the conclusion of my ideas

73
00:06:13,040 --> 00:06:18,149
or made any significant progress probably [laughs], but I we

74
00:06:18,149 --> 00:06:24,639
can think about factors such as, a common language common

75
00:06:24,639 --> 00:06:29,379
ethnicity the idea that we share in a group common

76
00:06:29,379 --> 00:06:38,319
history, previously also very explicit notions of a physical
commonality that

77
00:06:38,319 --> 00:06:42,449
that we share blood, something which has thankfully gone out

78
00:06:42,449 --> 00:06:46,019
of fashion, at least on the surface, but which I

79
00:06:46,019 --> 00:06:49,720
think still lingers on in people's minds this idea that

80
00:06:50,100 --> 00:06:54,449
because you belong to a certain nation you are, even,

81
00:06:54,449 --> 00:06:57,949
perhaps, related, or those who are not in that nation

82
00:06:58,300 --> 00:07:03,560
have different blood or different ethnicity skin colour and so

83
00:07:03,560 --> 00:07:10,819
on. And I think it's fascinating to study these perceptions

84

00:07:10,819 --> 00:07:16,959

and how these perceptions change. For example is it necessary

85

00:07:16,959 --> 00:07:20,269

to be white in order to be Austrian?, for example.

86

00:07:20,269 --> 00:07:25,459

Most people would probably say absolutely not because in Austria

87

00:07:25,459 --> 00:07:31,819

we welcome people from different ethnicity or even races if

88

00:07:31,819 --> 00:07:35,209

that's a concept we want to work with, although I

89

00:07:36,060 --> 00:07:39,939

think they would also know deep within themselves that other

90

00:07:39,939 --> 00:07:45,040

people might possess a different opinion on this question, and

91

00:07:45,769 --> 00:07:50,160

therefore what constitutes a reality a social reality? That's
always

92

00:07:50,259 --> 00:07:54,360

a tricky question. And if you come from the school

93

00:07:54,360 --> 00:07:57,860

of social constructivism, which I do or, which I believe

94

00:07:57,860 --> 00:08:01,689

in, I believe that the world is or reality is

95

00:08:01,689 --> 00:08:08,829

something that is constructed by different ideas notions, ways of

96

00:08:08,829 --> 00:08:16,870

talking about things and therefore also changeable, and it's that

97

00:08:17,480 --> 00:08:24,240

change which to me is so fascinating, to study. Well

98

00:08:26,110 --> 00:08:36,649

that was sort of like the, first idea about this

99

00:08:37,019 --> 00:08:42,279

border as something that separates us or separates one territory

100

00:08:42,279 --> 00:08:44,529

from another and why it has become come to be

101

00:08:44,529 --> 00:08:48,480

seen like that. Perhaps I should say towards the end

102

00:08:49,080 --> 00:08:53,730

of that you know we've moved from dynastic borders to

103

00:08:53,730 --> 00:08:57,429

national borders. There was a lot of talk in border

104

00:08:57,429 --> 00:09:00,570

studies and amongst us people who study borders that now,

105

00:09:00,570 --> 00:09:05,200

you know social scientists also have this urge for the

106

00:09:05,200 --> 00:09:09,629

next big thing you know, just like fashionistas you know

107

00:09:09,629 --> 00:09:12,509

what's going to be the next hype that people talk

108

00:09:12,509 --> 00:09:18,610
about; and we just repeat this. And

109

00:09:18,610 --> 00:09:22,000
it was sort of like, people started talking about 'well

110

00:09:22,000 --> 00:09:24,049
now we've reached the end of borders, you know, we

111

00:09:24,049 --> 00:09:27,750
were moving to this borderless world', but I think the

112

00:09:27,750 --> 00:09:33,549
scholars were a bit more enthusiastic about this than the,

113

00:09:34,929 --> 00:09:39,639
citizens you know and I think what has come of

114

00:09:39,639 --> 00:09:43,779
that is the rigidity of borders, or of national borders

115

00:09:43,779 --> 00:09:51,220
and how the nation as the legitimate fact or the

116

00:09:51,220 --> 00:09:59,570
legitimizer for borders has remained unchallenged. We simply
don't have

117

00:09:59,570 --> 00:10:02,860
anything which, allows us to think about the organization of

118

00:10:02,860 --> 00:10:09,559
space radically differently than the nation. The nation remains
number

119

00:10:09,559 --> 00:10:19,580
one and that's really interesting but I think it's something

120
00:10:19,580 --> 00:10:25,370
which, perhaps will change perhaps with digitalisation of society
perhaps

121
00:10:25,370 --> 00:10:35,610
with the, increased role of global businesses, other loyalties
that

122
00:10:35,610 --> 00:10:39,580
the ways in which we identify ourselves might change in

123
00:10:39,580 --> 00:10:45,809
the future. What forms the basis of one's loyalty? Well

124
00:10:45,809 --> 00:10:48,750
is it the family? Is it the nation? Is it

125
00:10:48,830 --> 00:10:53,990
the territory? And as the boundaries of territory are moving

126
00:10:53,990 --> 00:10:58,750
into the digital space alongside the physical space that we're

127
00:10:58,750 --> 00:11:02,830
sitting here we're able to form communities with people who

128
00:11:02,830 --> 00:11:07,250
are not physically next to us. I think through online

129
00:11:08,070 --> 00:11:14,279
communities, I don't have any personal experience with this
myself

130
00:11:14,509 --> 00:11:18,590

because I think I'm just slightly too old to have

131

00:11:18,590 --> 00:11:24,509

actually, sort of participated in sort of online gaming communities

132

00:11:24,509 --> 00:11:28,570

but I know that children and young people today play

133

00:11:28,570 --> 00:11:32,129

computer games with people who are not physically next to

134

00:11:32,129 --> 00:11:36,669

them I know that there are forums for fans of

135

00:11:37,179 --> 00:11:43,809

different bands and different cultural groups that form new loyalties

136

00:11:44,169 --> 00:11:48,450

which cross borders and maybe those loyalties will be more

137

00:11:48,450 --> 00:11:54,039

important, in the future. We don't know. We also don't

138

00:11:54,039 --> 00:12:00,950

know what, migration will do to our societies and, I'm

139

00:12:00,950 --> 00:12:05,379

not only talking about you know the traditional migration where

140

00:12:05,379 --> 00:12:10,889

people move permanently from one place to another but this

141

00:12:10,889 --> 00:12:16,470

international, identity which develops that people go certain places spend

142

00:12:16,470 --> 00:12:20,840

a few years move on to somewhere else. And what

143

00:12:20,840 --> 00:12:24,509

are going to be the consequences on national loyalties of

144

00:12:24,509 --> 00:12:28,350

that new pattern? You're probably going to go on and

145

00:12:28,350 --> 00:12:33,090

study somewhere maybe work somewhere in another EU country If

146

00:12:33,090 --> 00:12:37,100

you're still able to, you know? Myself belonging to the

147

00:12:37,100 --> 00:12:42,080

Erasmus generation have also been, places even this idea that

148

00:12:42,080 --> 00:12:45,500

we talk about an Erasmus generation that's people who are

149

00:12:45,940 --> 00:12:50,519

just under 40. Well, maybe that's going to change things

150

00:12:50,629 --> 00:12:53,809

but maybe it won't, right? But then there's the role

151

00:12:53,809 --> 00:12:59,309

of corporations big businesses and how that influences borders,
and

152

00:12:59,309 --> 00:13:02,559

identity because can we imagine a scenario in the future

153

00:13:02,559 --> 00:13:09,029

where one's employer takes over the role that the state

154

00:13:09,029 --> 00:13:16,490

has hitherto assumed, for example you work for Google maybe Google

155

00:13:16,490 --> 00:13:19,909

takes care of your child's education, maybe Google takes care

156

00:13:19,909 --> 00:13:25,009

of your insurance, maybe Google wants to fill the role

157

00:13:25,009 --> 00:13:28,750

that the welfare state has done until now? Maybe that

158

00:13:28,750 --> 00:13:35,110

will create Google families Google communities of people who, have

159

00:13:35,110 --> 00:13:39,059

new loyalties. They don't need perhaps the nation state as

160

00:13:39,059 --> 00:13:41,269

much as they did in the past. Maybe that will

161

00:13:41,889 --> 00:13:44,399

challenge the notion of borders? Maybe we'll see many more

162

00:13:44,399 --> 00:13:48,860

enclaves and society. Yeah so that could be a

163

00:13:48,860 --> 00:13:53,879

challenge to this border as confining the space but one

164

00:13:53,879 --> 00:13:57,399

thing that the border also does which I think is

165

00:13:57,399 --> 00:14:00,409

interesting jumping all the way back to the beginning of

166

00:14:00,409 --> 00:14:06,059

my talk here, is that it also connects, right. The

167

00:14:06,389 --> 00:14:12,264

border also creates a space around which, the border zero

168

00:14:12,264 --> 00:14:16,570

is the reason for connections. This could be

169

00:14:16,769 --> 00:14:22,730

in economics for example. Lots of people organize themselves around

170

00:14:22,730 --> 00:14:27,879

the border, sometimes in efforts to overcome the obstacles that

171

00:14:27,879 --> 00:14:33,539

a border creates but sometimes also to purposely connect with

172

00:14:33,929 --> 00:14:40,559

people. So the idea that the border only is a

173

00:14:40,559 --> 00:14:46,629

periphery needs to be, only creates two peripheries. It actually

174

00:14:46,629 --> 00:14:51,600

also serves sometimes as a connector. The people on either

175

00:14:51,600 --> 00:14:56,169

side might purposely interact with the one on the other

176

00:14:56,169 --> 00:15:01,830

side and thereby the border creating, the notion of a

177

00:15:01,830 --> 00:15:06,919

borderscape or a borderland because we feel that because the

178

00:15:06,919 --> 00:15:09,389

border is there we might have something in common with

179

00:15:09,389 --> 00:15:14,419

the people on the other side. Or we might want to

180

00:15:14,419 --> 00:15:19,179

increase our interaction with people on the other side. Sometimes

181

00:15:19,179 --> 00:15:22,700

this is historically rooted, sometimes there have been connections a

182

00:15:22,700 --> 00:15:27,090

border has cut through this region and created two peripheries,

183

00:15:27,090 --> 00:15:31,480

but it doesn't necessarily have to be like that. I

184

00:15:31,480 --> 00:15:37,929

mean there are also examples where a border, take the

185

00:15:37,929 --> 00:15:43,200

Danish-Swedish border which is, a sea border. But the border

186

00:15:43,200 --> 00:15:47,450

being there obviously has created two separate spaces but there

187

00:15:47,450 --> 00:15:51,440

are also huge efforts to overcome it. We see this

188

00:15:51,440 --> 00:15:58,580

in infrastructure with big, it's a bridge being built to

189

00:15:59,200 --> 00:16:03,480

cross, from Copenhagen to Malmö. We see this also in

190

00:16:03,480 --> 00:16:08,570

the arts and in culture, television programs that have been

191

00:16:08,570 --> 00:16:14,340

co-produced by Danish television and Swedish television using
this border

192

00:16:14,340 --> 00:16:18,779

as a connector you know? There are these crime shows

193

00:16:18,779 --> 00:16:20,879

where you have a Danish police officer and a Swedish

194

00:16:20,879 --> 00:16:24,779

police officer, and they have become enormously popular and in

195

00:16:26,000 --> 00:16:30,539

these shows they create the idea that integration takes place

196

00:16:30,539 --> 00:16:33,570

at a level which is really high you know? That

197

00:16:33,850 --> 00:16:39,149

the languages can be spoken interchangeably which, according to
my

198

00:16:40,330 --> 00:16:45,090

experience is not always the case. But the border in

199

00:16:45,090 --> 00:16:53,399

that sense creates a new kind of community. Developing on

200

00:16:53,399 --> 00:16:58,970

that idea I guess we could also say that the

201

00:16:59,159 --> 00:17:12,599

border. The border as creator of a space, is probably also a

202

00:17:12,599 --> 00:17:18,390

space where you are more likely to reflect upon the

203

00:17:18,900 --> 00:17:26,140

nature of one's own, identity, than you would be if

204

00:17:26,140 --> 00:17:29,509

the border was completely absent. If you don't have any

205

00:17:29,509 --> 00:17:32,809

notion of the border being close to you and everybody

206

00:17:32,809 --> 00:17:40,589

around you is the same, then that creates a different

207

00:17:40,589 --> 00:17:45,019

understanding or lack of understanding of yourself versus the other.

208

00:17:45,440 --> 00:17:51,589

But then again I'm just speaking slowly because in my

209

00:17:51,589 --> 00:17:56,680

mind I can hear all kinds of counter-arguments to that

210

00:17:56,680 --> 00:17:59,900

statement, and I think in a way, we will then

211

00:17:59,900 --> 00:18:05,309

just create other borders right? You know borders are, inherently

212

00:18:05,309 --> 00:18:07,630

present everywhere you know? I'm sure that in a city

213

00:18:07,630 --> 00:18:11,740

like Vienna there is also borders between neighbourhoods. I'd imagine

214

00:18:11,740 --> 00:18:15,890

that if you are from the west of, town

215

00:18:15,890 --> 00:18:17,710

you probably don't like the ones who are from the

216

00:18:17,710 --> 00:18:20,279

east of town or maybe it's north or south or and,

217

00:18:21,470 --> 00:18:26,140

so humans have a tendency to group themselves and distinguish

218

00:18:26,140 --> 00:18:31,910

themselves, create these borders, and those are to people who

219

00:18:31,910 --> 00:18:38,339

are, natives of a place very visible very lucid to

220

00:18:38,339 --> 00:18:45,680

the ignorant outsider they might be totally invisible. Or other

221

00:18:46,150 --> 00:18:54,339

borders may appear in places where you thought, they may

222

00:18:54,339 --> 00:18:59,589

appear to the outsider, but to the insider they are

223

00:18:59,589 --> 00:19:09,450

invisible. So, yeah, now I've actually talked for twenty minutes [laughs]. I guess we also have the timer on

224

00:19:10,880 --> 00:19:10,924

here.