

Shell - transcript

1

00:00:00,200 --> 00:00:07,219

BS: It's not too easy to tell my story after

2

00:00:07,219 --> 00:00:14,019

you. Firstly I must say that I think that your,

3

00:00:14,019 --> 00:00:18,690

experience with the borders was from my perspective really short.

4

00:00:18,989 --> 00:00:25,329

Two weeks? [CS goes "Mhm"] and two years in fact also. My experience

5

00:00:25,329 --> 00:00:30,149

as I said earlier it is half of my life

6

00:00:30,960 --> 00:00:39,630

twentyfour years. I'm working as a social anthropologist and make

7

00:00:39,630 --> 00:00:48,710

my research on the border area. But before our dialogue

8

00:00:48,710 --> 00:00:53,960

I thought how my thinking about border

9

00:00:53,960 --> 00:01:00,899

has changed and there is a kind of social or

10

00:01:00,899 --> 00:01:07,650

anthropological theory Fredrik Barth, seventy years ago wrote that the

11

00:01:08,150 --> 00:01:14,269

border or boundary, has three meanings. The first meaning is

12

00:01:14,269 --> 00:01:21,590
a line on the ground. The second, this is the

13
00:01:21,590 --> 00:01:25,579
term or the phenomenon which let us to categorize people

14
00:01:25,579 --> 00:01:32,159
on different groups that the boundaries between groups of people

15
00:01:32,730 --> 00:01:41,290
And the third meaning is, something which limits categories in

16
00:01:41,290 --> 00:01:49,549
our minds. And for me, very often this kind of

17
00:01:49,549 --> 00:01:53,849
thinking about the boundary or the border was important when

18
00:01:54,459 --> 00:02:01,189
I'm trying to understand what's going on in my fieldwork.

19
00:02:01,189 --> 00:02:09,699
How to interpret the answers of my interviewees. And Fredrik

20
00:02:09,939 --> 00:02:15,099
Barth started and this is the scientific logic of the

21
00:02:16,009 --> 00:02:20,349
borderland studies started from the line on the ground and finished

22
00:02:20,349 --> 00:02:27,719
on the, mind category, border as a mind category. But

23
00:02:27,960 --> 00:02:35,409
my field experience, my research experience after these twentyfour years

24

00:02:36,020 --> 00:02:42,430

suggest to me that the most real and most important

25

00:02:42,430 --> 00:02:47,669

is the border as the kind of mind category as

26

00:02:47,669 --> 00:02:55,699

a kind of the category who, differentiates some elements, lets

27

00:02:55,699 --> 00:02:58,659

us to differentiate some elements in the world. And the

28

00:02:59,449 --> 00:03:03,000

difference between the group of people and the lines on

29

00:03:03,000 --> 00:03:08,919

the ground are only the consequences, out of that meaning

30

00:03:09,189 --> 00:03:18,050

and that kind of existence of the border, as a

31

00:03:18,050 --> 00:03:26,944

scientific category. This is the first and this is probably

32

00:03:26,944 --> 00:03:36,240

for me today the most important. In fact if I,

33

00:03:36,800 --> 00:03:40,259

should say something about my experience what the border means

34

00:03:40,259 --> 00:03:46,389

for me, it's not only this very, I started from

35

00:03:46,620 --> 00:03:53,389

the general idea but of course, I have awareness that

36

00:03:53,389 --> 00:03:56,580

I'm in some sense a witness of the border region

37

00:03:57,780 --> 00:04:06,449

especially of the appearance of some borders in mind and

38

00:04:06,729 --> 00:04:11,430

as well as some phenomena which are not connected with

39

00:04:11,430 --> 00:04:19,160

the appearance but rather with liquidation of such borders
fortunately

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00:04:19,750 --> 00:04:27,810

because before I started my sociological studies I lived five

41

00:04:27,810 --> 00:04:32,459

kilometres from the border the Polish-Soviet border. So it was

42

00:04:32,810 --> 00:04:39,079

also an important experience for me because a few years

43

00:04:39,079 --> 00:04:43,069

later I came back as a student and make my

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00:04:43,329 --> 00:04:47,899

first research. Of course the border as a state border

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00:04:47,899 --> 00:04:53,040

it wasn't the question it wasn't the topic, of my

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00:04:53,040 --> 00:04:56,949

thinking about borders because the first experience maybe it is

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00:04:56,949 --> 00:05:04,759

connected with the so-called national methodology. In Poland, our studies

48

00:05:04,759 --> 00:05:09,129

are more oriented on the borderland question not the border

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00:05:09,600 --> 00:05:15,860

question. So that is why I'm always thinking about the

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00:05:16,509 --> 00:05:22,069

borders or boundaries as categories between people not the state

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00:05:22,069 --> 00:05:26,319

about them and it was always important for me. I

52

00:05:26,319 --> 00:05:34,209

started to go deeper to the mind categories. And firstly

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00:05:34,250 --> 00:05:39,980

I found very strong borders between the people in small

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00:05:39,980 --> 00:05:46,519

villages the Polish and Ukrainian people who live in one

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00:05:46,949 --> 00:05:54,029

place since generations and thanks to the

56

00:05:54,670 --> 00:06:00,480

communist policy they feel far different to each other those

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00:06:00,480 --> 00:06:06,129

groups they built the boundaries between those groups, but in

58

00:06:06,129 --> 00:06:11,930

fact they have not many, how to say, cultural data

59

00:06:12,290 --> 00:06:19,839
to produce such borders. It was mostly their imagination And

60

00:06:19,839 --> 00:06:23,540
it takes probably two or even more because also

61

00:06:23,540 --> 00:06:27,670
the Second World War were important factor who influence on

62

00:06:27,670 --> 00:06:33,449
the difference between Poles and Ukrainians, and after those two

63

00:06:33,980 --> 00:06:41,199
or three generations those boundaries between people were very
very

64

00:06:41,370 --> 00:06:58,199
big very stable, very deep. I [don't?] know which one word will
be better in that case. And during my research and it

65

00:06:58,199 --> 00:07:02,560
was very good time for the researcher I think to

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00:07:02,560 --> 00:07:12,490
study ethnic relations, I might observe, how those peoples
started

67

00:07:12,490 --> 00:07:19,639
to interact started to build the common culture, started to

68

00:07:19,990 --> 00:07:31,889
talk and even get marriage. Twenty years ago first Polish-
Ukrainian

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00:07:31,889 --> 00:07:41,860
marriages were made in those communities it was impossible to,

70

00:07:42,360 --> 00:07:50,959
of course in 1980s 1970s there were such mixed marriages

71

00:07:50,959 --> 00:07:55,610
but such people should leave the village or have the

72

00:07:55,800 --> 00:08:05,430
big problem in the village. So my first research experience

73

00:08:05,430 --> 00:08:12,480
was some kind of liquidation of ethnic borders and those

74

00:08:12,480 --> 00:08:16,680
borders were important. Of course all those people live near

75

00:08:16,680 --> 00:08:21,420
the state borders, so the state border also in fact started

76

00:08:21,420 --> 00:08:29,360
to influence on the allies, why? Because earlier this Polish-Soviet

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00:08:29,360 --> 00:08:33,309
border means the end of the world. For the people

78

00:08:33,309 --> 00:08:36,000
from one side it was the end of the world

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00:08:36,000 --> 00:08:39,289
and on the other side it was the same situation.

80

00:08:39,289 --> 00:08:50,419
After nineteenninety the checkpoints started be open for the local

81

00:08:50,419 --> 00:08:54,340
people and they started to migrate. Maybe also in those

82

00:08:54,340 --> 00:09:00,629

mixed villages the situation changed under the influence of this

83

00:09:00,629 --> 00:09:05,330

trans-border migration, but on the other hand the people started

84

00:09:05,330 --> 00:09:10,840

to build new stereotypes. Not Polish-Ukrainian but the people from

85

00:09:10,840 --> 00:09:14,299

the other side of the border 'We don't like them',

86

00:09:14,850 --> 00:09:22,240

why? Because they have a different way of life because

87

00:09:22,240 --> 00:09:29,309

they cannot to understand, some small differences in everyday life.

88

00:09:29,450 --> 00:09:32,279

What was important Poles and Ukrainians on Polish side think

89

00:09:32,470 --> 00:09:35,679

the same about the Poles and Ukrainians on the Ukrainian

90

00:09:35,679 --> 00:09:41,169

side. The citizens of Ukraine despite

91

00:09:41,309 --> 00:09:48,129

Poles or Ukrainians were Russians, Russki. And it was the

92

00:09:48,129 --> 00:09:58,159

new stereotype. And, five years later, after the economic crisis

93

00:09:58,710 --> 00:10:04,659

probably which those crises are not well known in the

94

00:10:04,659 --> 00:10:13,519

Western Europe but after nineteen ninetynine, I mean at the beginning

95

00:10:13,519 --> 00:10:17,860

of the 21st century the people on the Polish side

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00:10:17,860 --> 00:10:23,250

felt that it is the economic problem, 'there are no

97

00:10:23,250 --> 00:10:29,350

people from Ukraine now and we cannot to make our

98

00:10:29,350 --> 00:10:32,980

trade with them'. And they started to change once again

99

00:10:32,980 --> 00:10:37,019

their attitudes towards the people on the other side of

100

00:10:37,019 --> 00:10:45,950

the border. So the whole time of my research it

101

00:10:45,950 --> 00:10:53,019

was a time of making borders, ethnic

102

00:10:53,019 --> 00:11:00,100

borders as well as state borders, weaker and weaker. And

103

00:11:00,320 --> 00:11:10,639

it was something different than your experience or maybe the

104

00:11:10,639 --> 00:11:15,379

first experience was very similar to that culture shock connected

105

00:11:15,379 --> 00:11:22,340

with the refugee crisis in Europe. But something changed very

106

00:11:22,340 --> 00:11:29,549

slowly, very slowly something changed there in those times.

Today,

107

00:11:31,129 --> 00:11:44,039

also we have the very new situation at my borderland

108

00:11:44,639 --> 00:11:48,440

and at the area of my research. Of course it

109

00:11:48,440 --> 00:11:55,649

is connected with the refugee crisis in Europe because, I

110

00:11:56,240 --> 00:12:01,610

always also tried to understand the border the boundary the

111

00:12:02,230 --> 00:12:06,870

borderland from the perspective of my interviewees, from the perspective

112

00:12:06,870 --> 00:12:10,799

of the people who live at the borderland. And they

113

00:12:12,000 --> 00:12:20,649

have in fact, twenty years of freedom to create own

114

00:12:20,649 --> 00:12:27,000

idea of what the border own boundary borderland means to

115

00:12:27,000 --> 00:12:38,429

them. I'm afraid today that some non-local national powers started

116

00:12:38,429 --> 00:12:44,850
to think that the question of the differences between people

117
00:12:45,159 --> 00:12:56,139
is good to, organize new social order. Because for me

118
00:12:56,139 --> 00:13:00,210
still I'm trying to talking about what the border means

119
00:13:03,179 --> 00:13:12,809
and basically from the sociologist perspective, the boundaries
are a

120
00:13:13,759 --> 00:13:17,190
category who is used to create social orders ethnic groups

121
00:13:17,429 --> 00:13:21,250
Every group is if we're thinking about the category of

122
00:13:21,250 --> 00:13:27,210
the group of people we create in fact this is a constructivist

123
00:13:27,210 --> 00:13:31,240
view, we create in fact the social order. So if

124
00:13:31,649 --> 00:13:36,360
it is possible to influence of the people imagination of

125
00:13:36,360 --> 00:13:42,429
the bordering of the social borders this is possible to

126
00:13:43,789 --> 00:13:51,879
create new kind of social order. And now my new

127
00:13:51,879 --> 00:14:02,190
research into it shows me, how it influence all on those

128

00:14:02,549 --> 00:14:10,370

local people and it's of course not direct influence in

129

00:14:10,370 --> 00:14:17,559

that meaning not everyone except, the politicians vision of the

130

00:14:18,139 --> 00:14:22,904

Polish group Ukrainian group refugees' group and so on, or

131

00:14:22,904 --> 00:14:31,570

even, I hope, because now I observe the strong local

132

00:14:32,299 --> 00:14:38,159

reaction on those meanings of borders. The Ukrainian people in

133

00:14:38,649 --> 00:14:45,039

Poland tried to show the fact, the very simple fact

134

00:14:45,039 --> 00:14:50,039

that the Ukrainians are the Polish citizens and they participate

135

00:14:50,649 --> 00:14:58,429

today, and their fathers participated earlier in the Polish independence,

136

00:14:58,779 --> 00:15:02,990

and this participation is important to understand the Polish independence.

137

00:15:03,129 --> 00:15:08,070

What is also very interesting for me some Polish neighbours

138

00:15:08,320 --> 00:15:18,080

of those people support them today and help them to

139

00:15:19,559 --> 00:15:28,129

organize some events connected with this, some events which show the importance

140
00:15:28,129 --> 00:15:35,250
of the Ukrainian minority in the Polish independence. Even in

141
00:15:35,250 --> 00:15:39,679
the, what is very funny for me even in some

142
00:15:40,340 --> 00:15:46,899
towns, which never were under that influence of the changing

143
00:15:47,090 --> 00:15:53,500
the ethnic borders. It was only the

144
00:15:53,500 --> 00:16:02,789
one case which was the exception on the borderland area

145
00:16:02,789 --> 00:16:07,720
because in one town, it was very hard to find

146
00:16:08,080 --> 00:16:12,419
some new kinds of communication between the Poles and Ukrainians.

147
00:16:12,769 --> 00:16:18,100
And in the region the situation ten years ago looks

148
00:16:18,100 --> 00:16:22,539
very well and the Ukrainian people the Polish people cooperate

149
00:16:22,539 --> 00:16:30,519
in many cultural events and so on. And only in

150
00:16:30,519 --> 00:16:36,230
one town there was a problem, and some nationalism attitudes

151

00:16:36,230 --> 00:16:41,129
were all the time very very strong on the both

152
00:16:41,129 --> 00:16:49,600
sides. After two-thousand-fifteen something changed. Because the
policy started to

153
00:16:49,600 --> 00:16:59,909
be more restricted towards Ukrainians, some Poles started to
think we cannot, how to say?

154
00:16:59,909 --> 00:17:03,799
We must do something. We must show that we do

155
00:17:03,799 --> 00:17:09,339
not agree on that kind of bordering the citizens of

156
00:17:09,339 --> 00:17:14,059
the one state and the inhabitants of the one town.

157
00:17:14,460 --> 00:17:19,730
And they changed their attitude and even in those very

158
00:17:20,130 --> 00:17:32,329
closed groups some positive attitudes appear today. And it's also

159
00:17:32,329 --> 00:17:35,990
interesting from my perspective. But generally as I said I

160
00:17:36,289 --> 00:17:40,230
think if we talk about borders the question of the

161
00:17:40,230 --> 00:17:45,230
borders, you said about the European Union as the institution

162
00:17:45,470 --> 00:17:50,910
I think what does it mean to Polish society? Austrian

163

00:17:50,910 --> 00:17:55,329

society on the European Union? Is that mean some institutions

164

00:17:55,670 --> 00:18:01,480

or is that mean some people? Or maybe some volunteers

165

00:18:01,480 --> 00:18:08,630

in Lesbos, in Austria in Hungary? Maybe some people who

166

00:18:08,630 --> 00:18:15,019

organize such Polish-Ukrainian events in Poland today? They are European

167

00:18:15,019 --> 00:18:20,720

Union, they are Polish society, they not need the institutions.

168

00:18:20,910 --> 00:18:29,230

Of course from some perspective, it's the perspective of inhabitants

169

00:18:29,230 --> 00:18:33,200

of our part of the world, it's a problem if

170

00:18:33,200 --> 00:18:39,000

we want to do something and we cannot think we

171

00:18:39,000 --> 00:18:45,480

haven't any help from the institutions but unfortunately, now I

172

00:18:45,900 --> 00:18:50,940

change the problem the border the borderland because I'm also

173

00:18:51,460 --> 00:18:55,170

interested in the meaning of the borderland what the borderland

174

00:18:55,170 --> 00:19:00,140
means in Poland. If we look from the perspective of
175
00:19:00,569 --> 00:19:10,640
people that meaning is small most intensive most complex most
176
00:19:10,640 --> 00:19:15,349
oriented on the culture, on intercultural relations. From the
perspective
177
00:19:15,349 --> 00:19:19,769
of the institution, it is the term which is very
178
00:19:19,769 --> 00:19:26,119
useful to get some fundraising for example. So this is
179
00:19:26,230 --> 00:19:29,910
the problem with institution I'm afraid, I've also thought that
180
00:19:29,910 --> 00:19:33,940
the problem with institution is the central European problem or
181
00:19:33,940 --> 00:19:40,104
maybe now it's the problem of the whole Europe.