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Traversing boundaries and borderlands

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Introduction: Boundaries and borderlands

Globalisation is about a world without borders, they say, where people, goods, services, capital and information move freely – yet, the number of border walls has tripled since the Cold War. Walls cannot be impenetrable, so is their real purpose to increase perceived safety and stabilise identity for those inside? Wouldn't different community relations and identities, then, produce different needs for real and virtual borders? Can static, defensive border walls turn into something more flexible and dynamic? Can they rhythmically change shape, like an intertidal zone, where separation and connection are corresponding states?

The last paragraph was written before the 9 October terrorist attack on a synagogue and a doner snack-bar in Halle, Germany. My shock was sharpened since I had been in Aotearoa New Zealand in March, when a terrorist killed over 50 people in two Christchurch mosques. I had already planned to reflect on Christchurch in this presentation, with a focus on the bridging effect the catastrophe had in New Zealand. Now, Halle made graphically visible how some of the worst aspects of our globalised world are connected. Christchurch and Halle are but two of countless incidents in which particular perceptions of strangeness activate xenophobia and resentment – for some to the extent that they believe they witness the "Great Replacement", propagated around 2011 by Renaud Camus and eagerly adapted by the extreme Right in 'White' countries.

The paralyzing effect of the Halle news soon transitioned into a resolve to explore, together with you, alternative models and histories of identity and relationship – to change perspectives of a shared post-Westphalian world on a limited planet. We may discover new aspects of an old topic, by asking: where do imperialist strategists, patriotism, indigenous resistance and diasporic politics clash and converge? Do different forms of identity and community relationships impact the need for real and virtual border walls? What factors strengthen or weaken fears and aspirations – on the part of both hosts and guests? How might Māori and Pacific concepts of plural identity, whanaungatanga (relationships) and vā (space-between) help think about conviviality in and with diasporas globally? What cosmopolitan traditions can Europe mobilise, as antidotes to nativism and xenophobia, to negotiate local and distant loyalties across boundaries?

A biographical note: in the early 1980s, I became a migrant myself under the impact of the first signs of climate change and the undeclared state of emergency in late 1970s Germany. Since then, I have spent approximately 26 years in Aotearoa New Zealand – principally as a Pākehā, a member of the dominant settler society. Being married to a Māori lawyer, though, allowed me to participate in constellations not many Pākehā have access to. Still, mine was the life of a

Comment [TE1]: Boundary:
A line which marks the limits of an area; a dividing line.
'a county boundary'
'the river marks the boundary between the two regions'
as modifier 'a boundary wall'

often boundaries A limit of something abstract, especially a subject or sphere of activity.
'a community without class or political boundaries'

Origin: Early 17th century: variant of dialect bounder, from bound + -er, perhaps on the pattern of liminary.

usually borderlands

Comment [TE2]: as of 2013, the US, Israel, Greece, Spain and India had a total of 6,000 kilometres of walls. Since 2001 (Jones, 2009; 2012), the purpose of new walls has been not so much to convert a front line into a *de facto* border as to address two threats: migrants and terrorists (the two sometimes overlap or blend together in

Comment [TE3]: Adele Matheson Mestad, a lawyer for the Norwegian state, told the court Breivik's ideology is especially dangerous right now because the large numbers of refugees entering Europe have given rise to an increase in right-wing activity on the continent. 13.04.16 Is Norwegian Mass Murderer Anders Breivik Still a Threat to Europe?

Comment [TE4]: While 9/11 may appear to have ratified the return of the wall as a physical object and political instrument (Jones, 2010), the speed with which walls sprang up suggests the existence of a latent tendency that predated 9/11, at least at the ideational level. The apparent security-seeking re

Comment [TE5]: principles which govern whanaungatanga practices such as aroha, manaakitanga, and āwhina (Hadfield 2004 "Am I allowed in there?", p.124, in ATLAANZ 2004 Building Bridges) The whanau dimension is actioned in our relationships through the interrelated principles of tika pono and aroha. Pelling & 2004 Breaking down the barriers and

Comment [TE6]: Cosmopolitans, she argues, can address this partiality not only by working to expand their own and others' imaginative understanding of distant others, but also by working with and developing current social relations in which members of global civil society engage with one another co-operatively. <10> Drawing on the example of the

Comment [TE7]: <https://www.bpb.de/geschichte/deutsche-geschichte/geschichte-der-raf/49296/staatliches-handeln>

privileged, white European migrant – so different from the lives of many who come to Europe now.

I have tried to keep the scripted text as short as possible. Following this introduction, different participants will read out four snapshot propositions to open a space for discussion. I will then offer a first interpretation, after which we will hopefully have 15 minutes of exchange. Obviously, we won't achieve much during that time, but I would love to continue the conversation with everyone interested – while we are here, and beyond.

Snapshot 1. Deadly border walls

Architect Teddy Cruz and political scientist Fonna Forman draw attention to the 'Political Equator' (Cruz, 2015): a corridor encircling the globe at 36-30°N, in which some of the most contested borders are located: US/Mexico, Spain/Morocco, Israel/Palestine, India/Pakistan, China/Taiwan, North/South Korea. We cannot unravel here what gave rise to these situations, but the 'Political Equator' signals the geographical dimension of fraught global South/North relationships. The map shows the global exchange of people, capital, information, material and goods between a "Functional Core" and a "Non-Integrating Gap".

Why do borders get so massive and dangerous in these spots? Between the so-called first and third worlds, the rich and poor, borders seem the deadliest: "Over 5000 migrant bodies were recovered in the desert lands of the United States and Mexico (Jones, 2012). Similarly 4000 migrants have died trying to cross the Straights of Gibraltar, known as the 'Moat of Fortress Europe'" (Dowler, 2015).

Cruz and Foreman's map incorporates aspects of Thomas P.M. Barnett's 2002 presentation, "New Map" Brief, on a slide headed "9/11 Reveals Our True Enemies". Barnett's thesis was that people in the "Non-Integrating Gap" are likely a "problem for the US", because they are "losing out to globalisation" and "not able to keep up". Where the trouble is, there the US military goes, so Barnett. But his movement is to remain unidirectional. Regardless, in May 2014, around 1,000 Sub-Saharan and Syrian migrants simultaneously rushed the razor wire fence around the Spanish enclave Melilla – a fraction of the 80,000 who were approaching by the middle of 2014 (there were three mass attempts of 1,000-2,000 people in May alone, see Paz, 2016: 2-3).

Snapshot 2. Invisible strangers

A stranger is strange only in a strange land. (Valentin, 1940)

In 2010, the International Organization for Migration (2017:2) projected 405 million migrants for 2050, probably too low now. Mass migration is a sign of failed politics – but also of failed concepts.

Lorenzo Rinelli starts a chapter in his *African migrants and Europe: managing the ultimate frontier* like this: "Imagine this space. Visualize the Mediterranean Basin like a vast blue plaque. Now, imagine the *dispositif* of migration control, freezing migrants' motions in an endless temporary limbo: a zone that is inside as well as outside the water. [...] The plan is to render undocumented people's existence 'invisible and inaudible'" (2016: 45). This is the first stage of a process of turning human individuals into monstrous strangers. Carolin Emcke (2016) describes the end of one such voyage in Clausnitz, where migrants were threatened by a resentful local mob on their arrival in darkness, in February 2016.

Comment [TE8]: The Political Equator traces an imaginary line along the U.S.-Mexico border and extends it directly across the world atlas, forming a corridor of global conflict between the latitudes of 30 and 36 degrees north. Along this imaginary border encircling the globe lie some of the world's most contested thresholds including the U.S.-Mexico border at Tijuana/San Diego, the most intensified portal for immigration from Latin America to the United States; the Strait of Gibraltar, where waves of migration flow from North Africa into Europe; and the Israeli-Palestinian border that divides the Middle East. This global border, forming a necklace through some of the most contested checkpoints in the world and emblematic of hemispheric divisions between wealth and poverty, is ultimately not a "flat line" but a critical threshold that bends, fragments and stretches in order to reveal other sites of conflict worldwide. Across the world, invisible trans-hemispheric sociopolitical, economic, <322> and environmental dynamics are manifested at regional and local scales. The Political Equator, then, has been my point of entry into many of these radical localities, distributed across the continents, arguing that some of the most relevant projects advancing socioeconomic inclusion will emerge from confronting the conflicts between geopolitical borders, natural resources, and marginalized communities. <324>

Comment [TE9]: It is the boundaries between the so-called first and third worlds, between the relatively rich and poor, secure and vulnerable, that are deadliest. Nevins p. 21 in Loyd et al. <89> The erection of walls is also symbolic of the reinforcement of divisions between the global North and South. Over 5000 migrant bodies were recovered in the desert lands of the United States and Mexico (Jones, 2012). Similarly 4000 migrants have died trying to cross the Straights of Gibraltar, known as the "Moat of Fortress Europe" (Bejarano, Morales ...)

Comment [TE10]: <https://youtu.be/R5-FN12C-1s>

Comment [TE11]: On one day in May, around 1,000 Sub-Saharan and Syrian migrants rushed this wall, seeking to cross.³ They devoted many months to preparing for their attack on the fence, including studying the movements of the guards and accumulating specialized gear, such as hooks to attach to their wrists and screws to stick to their shoes for a better grip.⁴ They coordinated D-day-style mass <2> attempts on the wall, seeking to overwhelm guards so that some might make it across uncaught, or to topple a ...

Comment [TE12]: Fremd ist der Fremde nur in der Fremde“ Karl Valentin, Die Fremden, 1940

Not only do these processes render individual migrants invisible; at the same time, history is ignored: Europe's technological and economic development has relied, for five hundred years, on the violent conquest and expropriation of land, resources and labour in many of the lands the migrants come from (Mignolo, 2011). In the 1970s in the UK, this phenomenon was expressed as "We're here because you were there." Plus, our way of life causes drought and rising water levels, which predominantly displace people in the Global South. There will be massive migration movements in the near future, and we need to learn more about generative relationships to deal with these challenges successfully.

Snapshot 3. Diaspora as enclosure

The walls separating the Small and Big Ghetto in 1940s Warsaw flanked streets in which only 'Aryans' walked – the Jewish population was forbidden by penalty of death to leave their quarters. What are the connections with medieval ghettos like in Frankfurt – were they as unilaterally imposed, or did the walls sometimes also serve the Jewish communities' needs? Certainly, in 2019, the enclosing technology of the Halle Synagogue saved 70 lives. But what are the connections with the Israel/Palestine wall? How does the latter define and confine local and global Palestinian diasporas?

Diaspora as enclosure, wherever it may be, implies at least some disconnect, some distrust and potential hostility between hosts and guests. Salman Rushdie portrays many migrants' lives as overwhelmed by the "sheer existential difficulty" of facing adaptation and making changes. This is often paired with "the sheer alienness and defensive hostility of the peoples amongst whom they find themselves" and makes migrants "retreat [...] behind the walls of the old culture they have both brought along and left behind" (Rushdie, 2002: 82).

Karl Valentin (1940) commented on locals' reactions to strangers in 1940s Munich: "Even the strangest strangers are no strangers to the locals. The local may not know the stranger, but he can tell at first sight that he is looking at a stranger". Prejudices precede rejection, like in Clausnitz, and potentially dehumanisation. Christchurch and Halle may stand at the end of trajectories determined by a refusal to include factual or potential neighbours in an Us.

We need a better understanding of the proliferating, diverse diasporic cultures, notions of community and identity models that draw lines between Us and Them. James Clifford recalls the, often violent, histories of what he terms *discrepant cosmopolitanisms* (Clifford, 1997: 36), a concept he hopes will avoid excessive emphasis on the local and particularist, while also steering clear of Eurocentric, universalist and capitalist cosmopolitan traditions.

Snapshot 4. Diaspora as opening

Walls turned sideways are bridges (Angela Davis)

Rushdie, a migrant, stresses the creative aspects of "cultural commingling": migrants who are severed from their roots and "often transplanted into a new language" (Rushdie, 2002: 82) have to learn new ways, face great questions, and make new connections.

In Aotearoa New Zealand, a country where migrants were still deported in Dawn Raids in the 1970s, this ability of immigrants – to make new connections and see different angles – is meanwhile widely recognised. In fact, the country sometimes feels like one gigantic diversity fest – to the advantage of the culture industries. However, there is a more earnest process going on, too, which became evident in Prime Minister, Jacinda Ardern's speech at the National

Comment [TE13]: From a different perspective, "we are here because you were there"
"We're here because you were there." The existence of a black population in Britain is the result of Britain's imperialist history.
Abstract
The existence of a black population in Britain is the result of Britain's imperialist history. The conquest of large parts of the world and their incorporation into a new world system dominated by Britain and other European nations not only created the economic basis of the capitalist system, but also set in motion massive movements of—and, indeed, constructions of—peoples. The creation of the African-American and African-Caribbean peoples are examples of this [...]

Comment [TE14]: Chłodna Street (looking West) from the intersection with Żelazna Street. The street was Aryan and above the street one can see a wooden bridge connecting Small and Big Ghetto. In the back the Chłodna 25 building.
https://commons.wikimedia.org/wiki/File:Bundesarchiv_Bild_1011-270-0298-14,_Polen,_Ghetto_Warschau,_Br%C3%BCcke.jpg

Comment [TE15]: As a migrant <81> myself, I have always tried to stress the creative aspects of such cultural commingling. The migrant, severed from his roots, often transplanted into a new language, always obliged to learn the ways of a new community, is forced to face the great questions of change and adaptation; but many migrants, faced with the sheer existential difficulty of making such changes, and also, often, with the sheer [...]

Comment [TE16]: Dem Einheimischen sind eigentlich die fremdesten Fremden nicht fremd. Der Einheimische kennt zwar den Fremden nicht, er erkennt aber am ersten Blick, dass es sich um einen Fremden handelt.

Comment [TE17]: We need a better comparative awareness of these and a growing number of other "diaspora cultures" (Mercer, 1988). As Stuart Hall has argued in a provocative series of articles (1987b, 1988a, 1990b), diasporic conjunctures invite a reconception—both theoretical and political—of familiar notions of ethnicity and identity. Unresolved historical dialogues between continuity and disruption, essence and positional[...] [...]

Comment [TE18]: Citing Angela Davis' admonition that walls turned sideways become bridges, Shabazz urges us to actively engage in the work of understanding the forces that have shaped carceral landscapes so as to more effectively contribute to such projects of transformation. Through its detailed examination of the evolution of the carceral landscape of Black Chicago, and the ways in which this changing landsc[...] [...]

Memorial Service for the Christchurch massacre on 29 March. She performed an inclusive national identity, acknowledging that nobody could confront the “vicious cycle of extremism breeding extremism” by themselves; the answer, she proposed, “lies in a simple concept that is not bound by domestic borders, that isn’t based on ethnicity, power base or even forms of governance. The answer lies in our humanity” (Ardern, 2019). – The Us in her statement included immigrant communities, but not the perpetrator.

This was not just astute international diplomacy. Ardern collaborated with leaders of the Christchurch Muslim and Ngāi Tahu communities in the aftermath of the tragedy, creating common ground and nurturing seeds of forgiveness. The *hau* (spirit) that was palpable in her contributions was “not hers alone”, but also that of “the various social forces she has come to embody. If there is in her a desire and a capacity for healing, it is because she conjures what is best and healing in New Zealand society.” (Hage, 2019)¹

During the following weeks, the nation came together in ways I never saw before. Political and community circles endorsed the values declared by Ardern, and the wall the terrorist wanted to erect between ‘his people’ (White settler society) and ‘primitive hordes’ (indigenous Māori, and Pacific and other immigrant peoples) turned into a bridge. The question is when, and under which conditions, strangers can begin to *feel* less like strangers.

Perspectives: Thresholds and borderlands: boundaries thought differently

Boundaries are separating lines and delimit territories, while the borderlands close to boundaries are ‘zones of transition’, like thresholds (W. Benjamin, 1999: 856 [M°, 26]), where regions overlap.² When I arrived in Aotearoa New Zealand in 1980, boundaries were clear: men in shorts and stockings like British colonials worked in banks, Māori in factories or on the roads. Only a few years earlier, the police went on dawn raids to deport Pacific Island overstayers.

Since then, these boundaries have been stretched enormously. Today, the same country (while still suffering from a subtler form of White privilege) seems advanced in its conviviality with present and former immigrants, certainly in comparison with current Germany. People’s reactions to the Christchurch terror, modelled by the Prime Minister, are a striking example. Some factors in this complex development are the ongoing appeal by Māori to Te Tiriti o Waitangi (Treaty of Waitangi), guaranteeing their tino rangatiratanga (self-determination) and partnership with tangata Tiriti (Treaty partners); the Waitangi Tribunal’s work; a strategic alliance of Māori and Pacific peoples (including other indigenous groups); and the relative openness of a sufficiently large group in settlers society.

The Waitangi Tribunal, set up to hear claims concerning breaches of Te Tiriti o Waitangi, the founding document of New Zealand. Over the decades, it significantly contributed to rewriting New Zealand history, diminishing the colonial forms of life I observed in the 1980s. Tribunal hearings provide an agonistic space, where competing and sometimes conflicting traditions can intersect. An “entanglement of hostility and hospitality” can take place, “an agonistic encounter” between different poles, of which none is superior and none to be annihilated or assimilated – the goal, rather, is the enhancement of pluralism in a multipolar world (Mouffe, 2013). In Aotearoa New Zealand, Māori and Pacific communities (and many Pākehā, Salmond, 2017: 2-3) insist on working through disagreement. This is a venerable tradition (manifest in the word *hoariri* in Māori; literally, angry friend), which is about relishing competing versions of what can and cannot be seen and said (Mitchell & Petrovic, 2018), as much as struggling with differences (Strakosch, 2016: 20). In such *kanohi ki te kanohi* (face-to-face) politics, constellations are challenged and kept moving (Hoskins, 2012: 93) – enabling new, and revitalising traditional, forms of *praxis* (Durie, 1999; Salmond, 2017).

Comment [TE19]: While love on its own leads us nowhere, a restorative politics is not complete without it being permeated by a deeply felt love, a love that can cross rather than erect cultural boundaries and that can heal rather than entrench divisions. It is in this regard that Jacinda Ardern’s restorative politics is so crucial. At a time when politicians are moved by a soulless pragmatism that transforms even their demonstrations of affect into flat affectless pronouncements. <...> [Anthropology students] learn that in those gifts and offerings resides a *hau* (pronounced ho). A concept that anthropologists have taken, appropriately enough for us here, from Māori culture. The *hau* is the spirit of the giver present in the gift. It is here that we get to the

Comment [TE20]: Jeder Fremde, der sich fremd fühlt, [ist] ein Fremder [...], und zwar so lange, wie er sich nicht mehr fremd fühlt. Karl Valentin, Die Fremden, 1940

Comment [TE21]: a *space of appearance* in Hannah Arendt’s terms (1998). Note, however, Mouffe’s (2013) critique of Arendt’s “agonism without antagonism”.

Comment [TE22]: It would be shortsighted to dismiss this cultural revival as primordial or marginal to modern politics. Social analysts such as Hobsbawm and Ranger (1983) have pointed to the reemergence of

Comment [TE23]: “entanglement of hostility and hospitality, Derrida coined the term ‘hostipitality’ <...> as the space where an agonistic encounter takes place between a diversity of poles which engage with each other without any one of them having the pretence of being the super...

Comment [TE24]: (some Pākehā communities included) - (Salmond, 2017 #4029) p. 2-3

Comment [TE25]: the polarization of partisan social identities is driving the public away from deliberative discursive ideals. In particular, the focus is on the concept of *reciprocity* (Gutmann and Thompson 1996),

Comment [TE26]: what can be seen and what cannot be seen, what can be said and what cannot be said. And politics is constructed in relation to that prescription. Ranciere 1998 The Cause of the Other, p. 28

Comment [TE27]: It is in fact the presence of both which creates the space of the political, ‘which is, in modern terms, the art of putting up with what cannot be reconciled, of tolerating the existence alongside the rich of the poor, who can no longer be thrown overboard’ (Ranciere

Concepts like *wā* (Māori: realm, time/space) and *vā* (Samoan and Tongan: space-between) have connective aspects preventing the separation between subject and object, self and world, that runs so deep in Western thinking.³ *Vā* holds “entities and things together in the **Unity-that-is-All**” and reveals an “individual person/creature/thing” in its *vā* relationships (Wendt, 1996).⁴ Tongan scholar, Epeli Hau’ofa developed this further in his “sea of islands”, shifting the perception of the Pacific from an ocean dividing the islands to a connective tissue and sometime super-highway of Pacific cosmopolitanism. *Wā*, similarly, emphasises the connection and unity of all things, be they “trees, rocks, birds, reptiles, fish, animals or human beings” (Salmond, 2003: 244). ‘Turning on the *vā*’ or activating *whanaungatanga* (Māori: relationship) allows **disagreement** to produce fertile exchanges, question boundaries, and eventually give rise to common ground.

Rinelli, Italian theorist of migration and author of *African migrants and Europe*, continues to compare Teresia Teaiwa and Hau’ofa’s (2008: 41) vision of Oceania with the divisive cracks European border control agencies cause in the vast blue plaque of the Mediterranean. Hau’ofa replaced stereotypes of Pacific Islands as small, isolated and underperforming nations with a vista of the Pacific as a vast, **connected oceanic territory** whose shared “culture history” is maintained in contemporary processes of world enlargement. A similarly determined, optimistic openness surfaces in the Māori proverb, “Nā tō rourou, nā taku rourou ka ora ai te iwi” (with your food basket and my food basket the people will thrive).

Such optimism is not naïve: these peoples know the unpredictability of real and historical tides. Their notions of Te Tai Tamahine and Te Ara o Hinekiri refer to an interconnected world rather than discrete territories, to opening up rather than closing in.⁵ The conceptual apparatus Māori and Pacific thought can offer is thus apt to support an articulation of shared spaces, where emancipatory and effective forms of **public imagination**, with equality and inclusion at the centre, can be generated (Clements, 2018).

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Comment [TE28]: Nina: “**Wa**” oder “**oa**”, aus Arabisch transkribiert heisst “**und**”.

Comment [TE29]: participants in an actual deliberation should prefer moderate disagreement to conflict-free discussion within homogeneous groups, and to conflict-driven discussion where differences are intractable. Esterling 2015: 529 Check for more, didn’t have time, same for: “This approach signals an explicit break with Habermas’ discourse of “consensus” as the regulative principle of deliberative democracy. Difference (i.e. lack of consensus), they argue, is a constitutive feature of any society characterized by multiculturalism and value pluralism. Thus a radical democracy is one that aims, not to eliminate, but to embrace and promote this tension as a productive political force that “forecloses any possibility of a final reconciliation, of any kind of rational consensus, of a fully inclusive ‘we’.”²³ <73>” Miller 2016 Activism vs. Antagonism

Comment [TE30]: One can see how Hau’ofa’s insights apply to the situation of Lampedusa as an island in the Mediterranean. Just like the wind cannot be stopped with one’s hand, the ocean cannot be divided by national borders; and poverty, climate change and political turmoil cannot be fenced out.

Comment [TE31]: sands on the foreshore line http://www.maori.org.nz/papapanui/arc-hives/viewthread.php?TOPIC_ID=2061

Hinekiri-kiri-a-Kaipaoe (The Maid-of-the-sands-prone-to-wander). http://www.ips.auckland.ac.nz/document/Volume_64_1955/Supplement%3A_Nga_Moteatea_Part_I_p_90-152/p1

Comment [TE32]: <...> vital to formulate new socio-political imaginaries that can inspire creative resistance as well as political actors motivated by serving the common good rather than sectional interests <...> it is critical to articulate social and communitarian spaces to generate forms of public imagination that are progressive, emancipatory, and effective against ruthless power and domineering politics. <...> there can be no compassionate politics that does not place equality and inclusion at its heart. This means a radical critique of the ways in which our social processes produce and reproduce patterns of hierarchy, power, and privilege. Clement 2018 Politics of compassion

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¹ “Ancestral power for both men and women came to rest *within* the body in the *mauri*, the immaterial abiding-place for the *mana* of the gods; and the *mauri* protected the *hau*, an individual's characteristic vitality or breath of life, just as the *wairua* or immaterial self protected its physical basis the body (*tinana*). In fact all things in the phenomenal world had a *tinana*, a *wairua*, a *mauri* and a *hau*, for in Maori cosmological theory the same fundamental forces gave form and energy to all matter, and *tupu* or cosmic generative power already contained the potentiality for all forms of life.” (Salmond, 2003: 238)

² For a discussion of universalist and exclusionist interpretations of borders, in terms of borderlands or boundaries, see Paz (2016: 21ff).

³ On the whole, as contemporary Australian philosopher, Andrew Benjamin argues, the “founding form of singularity exerts a pervasive hold on [Western] philosophy”. An important dimension, namely, the possibility that plural relations are primary, is left unthought (A. E. Benjamin, 2015: 1). Nevertheless, there is no need to think of relationality as a lost possibility – it can be recovered due to its “almost archaic presence” (2). Ontological plurality, says Benjamin, is the original mode of existence (3). Such thinking is much closer to Māori and Pacific cultures, where “the individual is understood as integrally woven into the collective fabric, based on *whakapapa* (kinship) and relationships” (Thornley, Ball, Signal, Lawson-Te Aho, & Rawson, 2015: 30). Kinship of this sort inevitably includes environmentally responsible relating – in thinking, planning and action.

⁴ In Western philosophy, *atmosphere* is, in Gernot Böhme’s sensory aesthetics, a “typical phenomenon of the in-between”, in which perception is “affective and merging participation” (Böhme & Engels-Schwarzpaul, 2017: 125, 19). Thinking through these concepts alongside non-European ones shifts notions of in- and outside, boundaries and relationships. Atmospheres can, for example, extend or shrink space experientially: even a small space can be perceived as expansive when a relaxed, open atmosphere prevails. This is relevant in the context of migration since atmospheres are “the shared reality of the perceiver and the perceived” (23). How this reality is conceived will, in turn, impact spatial practices. Understanding atmospheres can therefore help articulate ethical and practical positions, such as responses to climate change and the global displacement of people. It may also help soften the unavoidable collisions of people and ideologies under globalisation. Finally, it helps understand and critique how the “politics of fear and resentment” produce atmospheres of fear.

It is also important to explore how exchanges in an in-between space, a *Zwischenraum*,⁴ can produce a common world and shared ways of thinking (Julmi, 2015: 55–56). There are overlaps with Jewish-German philosopher Martin Buber’s *sphere of “between”* (Buber, 2002: 241). In such *Zwischenräume*, people with different perspectives articulate not only their differences but also shared interests, and elements from both (or all) of the adjoining sides are preserved, so that spaces and atmospheres emerge in which people can arrive and live.

⁵ In Ngāti Hei land, Te Tai Tamahine (the boy-girl tide) denotes a dynamic, unstable constellation, and Te Ara o Hinekiri (the line of the maid-of-the-sands-prone-to-wander) is the littoral zone, where boundaries are liquid and ephemeral, rhythmically shifting in both directions – thus connecting *and* separating whenua (land) and moana (sea).

In communities at risk, a closing-in movement often asserts identity to safeguard cultural survival (Hoskins, 2012: 95). Its opposite movement, an opening-out to engage with what was excluded, prevents orthodoxy and isolation (which diminish rather than open up space) and makes room for connections and explorative engagement (Somerville, 2011: 65). If the goal is to create “a world where many worlds fit” (Zapatista slogan, cited in Escobar, 2017: 5), an understanding of both in- and outward movements and adaptations is crucial.