

Session 32. The paper of transnational identities and community dynamics in the making of mobile borders /

Le rôle des identités transnationales et les dynamiques communautaires dans la fabrique des frontières mobiles (2)

Eric LECLERC, E.A. 2534 Ailleurs, Université de Rouen: L'incorporation de la frontière par les travailleurs mobiles de l'informatique indienne.

In a world where diasporas are growing, more and more scattered across the globe, it is impossible to delineate the extension of nations by a solid line and make them match with a contiguous territory. The proliferation of social networks, technical and economic expansion that accompanies diasporas, makes the spatial boundaries less and less relevant. However, we would interrogate ourselves in this communication about the reality of the disappearance of the border? In the mean time when we declare the end of the border, more and more, we use metaphors of the archipelago, of the enclave, which are closed forms, to describe the evolution of the global urban network and the new forms of location of economic activities. Do these metaphors reflect old habits of speech ? or do they mean the reappearance of the border in new ways?

To answer these questions we will use the example of the Indian IT professionals who is a professional diaspora. Present in most cities worldwide, it is a professional group that operates primarily within a context of dual mobility. That's firstly the mobility of men but also the mobility of firms. The second characteristic of the Indian IT professionals, is to work in an environment that knows no borders. The fruit of their work moves on electronic networks regardless of national boundaries. But to cross borders and to move temporarily to new countries, most of Indian IT professional use ethnic strategies. As a result, they carry with them their national or regional identity and they shift the boundaries by incorporating them. Firms in turn, rely on mobility by moving the Indian IT professional or by relocating their business in emerging markets. Do these enclaves of development, as they are often called, are they new forms of privatization of the border?

Haruka MIYAZAKI, Slavic Research Center, Hokkaido University: Mobile Border in the Nation-Making Process: Jewish Minority in Poland, 1905-1925.

Since the dissolution of the Soviet Union in 1991, a considerable number of studies have been conducted on the history of the nation-building process in Poland, including the age-old Polish-Jewish relations and national movements of the Jewish people in Poland. However, relatively little attention has been given to the influence of Polish national movements on Polish Zionism. This paper will discuss the issues related to the formation and competition of Polish and Jewish nationalisms in Russian-ruled Poland (Kongresówka) from the turn of the century to the interwar period.

This presentation is a case study of the processes of nation-building in Poland (especially Kongresówka) from the 1890s to the interwar period. It will focus on also the emergence of the Polish Zionism as a variation of that processes. By doing so, the paper will examine how the Polish and other nations' borders were determined, and how these borders were mobile and unstable during the processes.

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The social and political background to these processes, including the development of the Polish nationalistic ideology of “Wszeczpolacy,” is discussed in the first part. Also, the paper will explore the leading role of one of the most influential Polish national ideologists from Russian-ruled Poland, Roman Dmowski (1864-1939), in the formation of this ideology in the late 1890s. The second part, we will examine the thought of a Polish Zionist, Apolinary Hartglas (1883-1953) and his changing attitude toward the Polish national movement and the ideology of “Wszeczpolacy.”

Decha TANGSEefa, Faculty of Political Science, Thammasat University, Thailand: Learning, Longing and Lying: Youths’ Voices in a “Temporary Shelter Area” along the Thai-Burmese Border Zones.

This paper is part of a research that studies intertwining relations of three dimensions: identity, music and educational institution. The project focuses on how these dimensions affect young peoples’ conceptions and experiences of “home,” especially those of the Karen peoples. The young are parts of the peoples of exception in spaces of exception: those who have been forcibly displaced by violence from Burma and lived in areas where the Thai state names “temporary shelter areas” along the border zones. The study focuses on music as a vehicle of socialization by the old and as a cultural production of the young in a shelter area. It is based on an ethnographic research conducted between February 2008 to February 2010 in the highest educational institute in all shelter areas – the Leadership and Management Training College (LMTC). This paper addresses these entanglements through three categories of youth’s experiences in a shelter area: learning, longing and lying. While learning seemingly signifies socialization of youth by the old, hence situating the young within the present social matrix, longing connects the dots of the past with the lingering feelings of the present, no matter haunting or nurturing. Yet, it is lying that evinces how much youth’s psyches are caught in between various forces that wrought them: to be “good” members of their societies, to single-mindedly follow their dreams at the expense of friendship, or to follow their “basic instincts” on whatever cost. Weaving through these young Karens’ lives in the shelter area, the paper ends with a construction of conceptual discussion of “youth” and their “voices.”