

Border scenery of Kłodzko Land

Interrogating border relations with people and space



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*To all those living in between, with or through the borders.
To all those excluded, struggling, experiencing violence.
To the values of freedom, diversity and equality.*

To the construction of our common home.

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Border scenery of Kłodzko Land is a theoretical-architectural project, exploring the relationship of a border, with people and space. Considering the contemporary, complex definition of a border, *situated everywhere and nowhere* (Balibar et al., 2002), the project is the passage from interdisciplinary discussion to architecturally defined space, in which we all live. It is an application of the designed analytical structure, aiming to grasp, understand, catalogue, and contextualize contemporary bordering processes and socio-spatial relations within a borderscape of Kłodzko Land. Finally, it is an imaginary of an entanglement within border sceneries, provoking the reflection and suggesting different scenarios. Based on the reviewed literature and emerging key questions, the project is divided into three main sections:

1. What is a border? (How does it materialize in architecturally defined space?)

Concepts and their definitions, revealed from reviewed literature is an attempt to name a border with spatial language, transferable to a material substance.

2. What does a border do? (Who does it concern?)

Practices, grasped from the literature and filtered, aim to highlight the actions of a border, and affected entities.

The discussion on the border's *concepts* and *practices* is simultaneously interrupted by the elaborated *fragments* – stories, situations, relationships, landscapes - extracted from various areas of Kłodzko Land, set in different timeframes. These *fragments* bring the selected categories of *concepts* and *practices* into life and complement the theoretical discussion of architecturally defined borderscape.

3. Border sceneries

The *fragments* of border scenery of Kłodzko Land, revealed in the methodological process, catalogued, and translated to universal language, are contextualized in space (*Atlas*) and set in the graph of relations (*Matrix*). Eventually, we project the border sceneries as an entanglement of these filtered elements. The border landscapes of production, exclusion or possibilities. The project proposes different scenarios as the possible reflection of our life with the borders.

The analytical structure, designed on a ground of reviewed literature is an integral part of the project and can be replicated and applied in other border sceneries. In contrary, *Atlas*, *Matrix* and *Border scenery imaginaries*, expanded upon with help of *fragments*, are the peculiar imaginary of Kłodzko Land borderscape, seen through the lens of designed analytical tool.

Scenario di confine della terra di Kłodzko

Interrogare le relazioni di confine con le persone e lo spazio

Lo scenario di confine della Terra di Kłodzko (PL) è il progetto teoretico-architettonico, che intreccia le relazioni di confine con le persone e lo spazio. Considerando la definizione contemporanea e complessa di un confine, *situato ovunque e da nessuna parte* (Balibar et al., 2002), è il passaggio dalla discussione interdisciplinare allo spazio definito architettonicamente, in cui tutti viviamo. Il progetto è un'applicazione della struttura analitica ideata, con l'obiettivo di cogliere, comprendere, catalogare e contestualizzare i processi confinanti contemporanei e le relazioni socio-spaziali all'interno del paesaggio di confine della terra di Kłodzko. Infine, è l'immaginario di un intreccio all'interno di scenari di confine, che provoca la riflessione e suggerisce scenari diversi. Basandosi approfondimento della letteratura e su questioni chiave emergenti, il progetto è diviso in tre sezioni principali:

1. Cos'è un confine? (Come si materializza nello spazio architettonicamente definito?)

Definizioni dei *concetti*, emersi approfondimento della letteratura, che sono un tentativo di nominare un confine con il linguaggio spaziale, trasferibile a una sostanza materiale.

2. Cosa fa un confine? (A chi/cosa si riferisce?)

Pratiche, tratte e filtrate dalla letteratura, che mirano a evidenziare le azioni di un confine e le entità coinvolte.

La discussione su *concetti* e *pratiche* di confine è intervallata continuamente da elaborati *frammenti* – storie, situazioni, relazioni, paesaggi – estratti da varie aree dell'area di Kłodzko e ambientati in diversi frangenti temporali. I *frammenti* appaiono come la contestualizzazione di categorie selezionate di *concetti* e *pratiche* e accompagnano la discussione teorica con un paesaggio di confine definito architettonicamente.

3. Scenari di confine

I *frammenti* dello scenario del confine della Terra di Kłodzko, esposti nel processo metodologico, catalogati e tradotti in un linguaggio universale, sono contestualizzati nello spazio (*Atlas*) e inseriti nel grafico delle relazioni (*Matrix*). Alla fine, abbiamo progettato gli scenari di confine come un intreccio di questi elementi filtrati. I paesaggi di confine della produzione, dell'esclusione o delle possibilità. Il progetto propone diversi scenari come un possibile riflesso della nostra vita in rapporto con i confini.

La struttura analitica, progettata sulla base dello approfondimento della letteratura, è parte integrante del progetto e può essere replicata e applicata in altri scenari di confine. Al contrario, *Atlas*, *Matrix* e *Immaginari di scenari di confine*, elaborati con il supporto dei *frammenti*, sono l'immaginario peculiare del paesaggio frontaliero della Terra di Kłodzko, visto attraverso le lenti dello strumento analitico progettato.

Sceneria granicy na Ziemi Kłodzkiej

Badania relacji granicy z ludźmi i przestrzenią

Sceneria granicy na Ziemi Kłodzkiej to projekt teoretyczno-architektoniczny, odkrywający relacje granicy z ludźmi i przestrzenią. Biorąc pod uwagę współczesną, kompleksową definicję granicy, usytuowanej *tu i uwdzie* (Balibar et al., 2002), projekt jest pomostem między interdyscyplinarną dyskusją a architektonicznie definiowalną przestrzenią, w której żyjemy. Jest to zastosowanie zaprojektowanej, analitycznej struktury, mającej na celu pojęcie, zrozumienie, katologizację i kontekstualizację współczesnych procesów i relacji socjo-przestrzennych w granicznej scenerii Ziemi Kłodzkiej. Finalnie, projekt jest wyobrażeniem powyższych zależności poplątania w scenerii granicy i prowokuje refleksję na temat różnych scenariuszy. Bazując na przeglądzie literatury i pytaniach, które pojawiły się w trakcie, projekt podzielony jest na trzy główne sekcje:

1. Co to jest granica? (Jak materializuje się ona w architektonicznie zdefiniowanej przestrzeni?)

Koncepty i ich definicje, wyłonione na podstawie literatury są próbą nazwania granicy, operując w języku przestrzennym, możliwym do przełożenia na namacalną materię.

2. Co robi granica? (Kogo dotyczy?)

Praktyki uchwycone i przefiltrowane podczas przeglądu literatury, mają na celu uwypuklić akcje granicy i dotknięte przez nią podmioty.

Dyskusja na temat *konceptów* i *praktyk* granic jest stale przerywana przez prezentację *fragmentów* – historii, sytuacji, relacji, krajobrazów – wyekstrahowanych z różnych obszarów Ziemi Kłodzkiej i osadzonych w odmiennych okresach czasowych. *Fragmenty* przywołują do życia wybrane kategorie *konceptów* i *praktyk* i uzupełniają teoretyczną dyskusję o architektonicznie definiowalny krajobraz granicy.

3. Scenerie granicy

Fragmenty scenerii granicznej Ziemi Kłodzkiej, wyłonione w efekcie metodologicznego procesu, skatalogowane i przetłumaczone na uniwersalny język, są osadzone w kontekście przestrzennym (*Atlas*) i usystematyzowane w diagramie relacji (*Matrix*). Ostatecznie, projektujemy scenerie granicy jako plątaninę tych przefiltrowanych elementów. Jako graniczne krajobrazy produkcji, wykluczenia lub możliwości. Projekt oferuje różne scenariusze jako możliwą refleksję na temat naszego życia z granicami.

Analityczna struktura pracy, zaprojektowana na podstawie omawianej literatury, jest integralną częścią projektu, może być powielona i zaaplikowana w kontekście innych scenerii granicznych. W przeciwieństwie do tego, *Atlas*, *Matrix* i *Wyobrażenia scenerii granicznych* są stworzone na podstawie przytoczonych *fragmentów* i stanowią unikatowe wyobrażenie Ziemi Kłodzkiej jako scenerii granicznej, widzianej przez pryzmat zaprojektowanego narzędzia.

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0. INTRODUCTION

0. Introduction

As we were born in regions characterized to a large extent by the border, we could describe our childhood experience as growing up in the border scenery. Western Poland, Pomerania and Silesia have been always places where the border was fluid and fickle. Throughout the ages, it has been an area where populations were on a constant move, the European powers clashed, the cultures and religions were mixing. Traces and repercussions of these forces are still present in the area, reflected in spatial and social layers, in architecture, urban structure, inhabitants' identity, culture and traditions. However, it is not only the afterglow from the past. The social powers forming our origin's borderscape in the past, remain ever active. Fortunately, we have lived the most of our life in a seemingly borderless space. Free to travel, not only around Europe, but to the majority of places on the Globe, with the 'European Union' label printed over the national emblems on the passports. Travelling, studying in foreign universities, working abroad, we are used to associate borders with open doors: interesting new experiences, possibilities and adventures. Furthermore, when it comes to EU, we hardly even mention words such as 'border', 'abroad' and 'foreign', while speaking about traveling.

However, it was not so long ago when the things looked different... We still vaguely remember the tiring and humiliating hours spent in line before crossing the national border. From the overheard conversations, we have in our minds the image of the past - the communist country where it was hard to imagine something more difficult than an escape. Gaining awareness, we gradually understood that borderless world is rather an illusion, and bordering forces are far from disappearing. Especially in recent years, a string of worrying events has emerged. The nationalist-populist parties exploiting people's fear, recent state of emergency during COVID-19 pandemics, Russian invasion of Ukraine and increasingly urgent climate crisis, they all put the border as one of the central points of the discussion. As architecture master thesis authors, we ask ourselves a question - are there any spatial structures that affect our life more than a border? How, as architects, can we shape the contemporary border scenery in which we all live?

0.1. Why a border?

0.2. Borderscape planning

0.3. Project

0.4. Methodology

0.5. Case study - Kłodzko Land

Fragment 00 - Kłodzko Land between the borders

0.1. Why a border?

Borders are the litmus papers of the local and global condition. Borders attract and provoke researchers from various disciplines, including architects and planners. Different visions of borders collide today. Unprecedented border proliferation touches more entities than ever before. How can we spot these processes?

De-bordering

The optimistic, utopian vision that the world seemed to aim at, deriving from prospects opened by globalization, accelerated by the expansion of the internet, seemed to be clinched by the downfall of East – West, Cold War division. ‘Space of flows’ seemed to replace ‘space of places’, deterritorialization was advancing. Welcomed enthusiastically in a public debate, it was summed up in the clearest way by Kenichi Ohmae, management consultant, one of the main proponents of *Borderless World*.

Re-bordering

Skeptical comments to *Borderless* euphoria (Ferguson and Mansbach, 2012) emerged in the public debate as the most recent re-bordering processes that accompanied territorial actions caused by e.g., refugee crisis after civil war in Syria, populist-nationalist movements, COVID-19 pandemics and, Russian aggression in Ukraine, to name a few. A massive swing of historical pendulum was signalized, moving the border discussion back to *territorial trap* (Agnew, 2018).

Borders proliferation

Borderless World was in fact never meant to exist. Borders are essential phenomena that always accompany socio-spatial relations. Looking back in the history, borders, changing their concepts, materiality, practices and subjectivity never disappeared. Nowadays, instead of disappearing, borders proliferate and appear across various scales, layers and objects, creating new border sceneries. How, as architects and planners can we shape their future?

"Like maps, borders are key elements of cartographic imagination that bring together the past, present and future."

(Wood, 1993)

The statement about borders proliferation binds contemporary, complex and complicated discussion about the topic. It has been already acknowledged by many scholars, including Agnew (1994), Balibar (2002), Mezzadra and Neilson (2013), Wilson and Donnan (2012), Astolfo and Boano (2018), Paasi (2022) and many more. The context of this discussion has been summed up explicitly by Balibar in his *Politics and the Other Scene* (2002) and named as ‘vacillating’ character of contemporary border. Balibar’s introduction to the topic, could be broadly concluded as ‘drivers to border proliferation’. By way of introduction, we rephrase it and mention additionally the most recent circumstances, summarized in a list of processes described below.

Relativization of the *port of entry*, meaning the revalorization of internal control, emergence of zones of transit and transitions, resulting in the extended process of ‘exit or entry’ decisions, that affects even whole populations for long periods. Syrian refugee camps located in Turkey and the infamous Australian, Israeli and British offshore processing camps in Papua New Guinea, Nauru and Rwanda (Barry, 2022) are only few recent examples.,

Behavior of public and private agents that has gone far beyond the control of administration, especially in the field of economy, monetary conversion, purchase and sale. It includes difficulties in tax heavens regulations (Dhesi, 2022), metaverse economy development, such as crypto-currencies and NFT markets (Kilzi, 2022),.

Natural-cultural processes that exceeded state control, mostly due to digital and technological development. Here, Balibar (2002) makes an example of freely border crossing radioactive cloud after the disaster in Chernobyl and the uncontrollable flow of information in internet, disease – as the AIDS transmission. We would add the most recent COVID – 19 pandemics.,

Development and digitalization of modern warfare, as Russian invasion of Ukraine, characterized with high usage of unmanned vehicles and long-distance range weapons, accompanied by digital war (Perelman, 2022),

Rising social inequalities and exclusion, reflected in ‘class struggle’ that exceed state territories and are rather settled under global control, occurring simultaneously in many places across the globe (Vally S and de Villiers S, 2020),

The inversion of power, formation of individuals and recognitions of new groups within three level hierarchy: national – regional – transnational. Multicultural communities, national diasporas, migrants’ ghettos are only a few to mention here.

The list of circumstances, guided by Balibar’s studies (2002) is probably already incomplete and needs to be constantly updated. However, it proves the inadequateness of classic border, in the sense of state frontiers, of performing their predestinated functions. Even though navigating in such complicated context means illustrating contemporary borders *everywhere* (Balibar et al., 2002) and it’s ‘cryptic’ (Paasi et al., 2022), we use it as a starting point to our studies, locating them in the global debate and define the preliminary fields of our research.

Despite the elaborated, scholar discussion about contemporary borders we still see the potential of further development of the studies, especially considering our socio-spatial, architectural and planning contribution. Following Gregory (1994), we are aware of the difficulties in cartographical, and in consequence architectural representation of contemporary borders spatiality, but we nevertheless pose the following questions: What is contemporary border? How does it materialize nowadays? What kind of forms does it use? Where can we locate it? Even though Balibar says that *borders are everywhere*, later he admits that they have to be located *here, or there, (...) always somewhere*. (Balibar et al., 2002) We try to spot these locations and examine border concepts and forms.

Concerned about the fact that border is the tool of power and can be read as dispositif, we search for the entities involved in the process. Inspired by Sack (1983), there are always individuals, groups or institutions that impose the certain practices on other bodies, exploiting border as a tool. As designers and planners, we consider humanistic approach as fundamental and therefore ask: What does a border do? What kind of subjectivity does it affect? Which kind of entities are involved in the process?

Regardless of the complicated nature of the border studies, design is still a powerful bordering tool (Mariotti, 2022). We treat the questions above as research on the conditions for border design. Consequently, on the pages of this volume, we examine the environment of such planning process, firstly theorizing a border concept (1.1.) and its practices (2.1.) and secondly stressing their relevance to materialized matter (1.2.) and border subjectivities (2.2.). We trace the relations between these elements and try to reply to the obvious planning question: How does the contemporary borderscape look like?

We apply this methodology (0.4.) to the case study of Kłodzko Land (0.5.) in order to show that border processes affect even province areas, seemingly located apart from the most boiling global events.

0.2. Borderscape planning

Borders, as the topic that attracts researchers from multiple disciplines, also catch the attention of designers. As a form of power, borders compose a whole set of multilayered elements, that us, architects and planners are interested in and can operate with.

Border concepts manifest in different typologies of punctual, linear, flat and volumetric materialities. Borders can act on subjectivity, performing different practices.

"How do we locate and conceptualize territory and borders in a world characterized by conflicting, yet coexisting, phenomena of globalization, populist-nationalist movements, and de/re-territorialization?"

(Paasi, 2022, pp. 1)

The set of these border constituting relations shape the whole scenery of border - Borderscape. As socio-spatial category, borderscapes are rather an empirical experience a territorial unit. The presented work is about experiencing, meeting and overlapping borderscapes, in order to understand how we can deal with their complex character. The actions of shaping and modifying the set of introduced relations and their entities, are referred to as 'Borderscape planning'.

Concerning borders inevitable, their definition becomes crucial. 'Borderscape planning' remains the only tool to define living with borders.

Aware of the complexity of the topic, described already briefly in the previous chapter, we were looking for the coherent approach to our studies. How shall we organize the studies on the contemporary border, bearing in mind its types, processes, materialities and subjects, that are inseparably interfused? From architectural point of view, these elements are determining the empirical experience of being in space, no matter if we speak about interiors and building objects, or larger, urban or territorial areas. As talking about the architecture or urban planning, doesn't mean referring only to the material matter, border studies exceed our physical understanding. According to different scholars, as Brambilla, Bocchi, Donnan, Eker, Grundy-Warr, Houtum, Laine, Rajaram, Tazzioli, Wilson, and many others, the concept of borderscape is useful to grasp the contemporary complexity related to the border studies. We explore their writings, in order to find the definition to the borderscape concept.

"Borderscapes are (...) local configurations of bordering processes connecting different communities, case-specific reflections of how notions of border and perceptions of identity are conditioned by the interplay of historical, socio-cultural, geographic and political narratives as well as by the experience of living at and with borders."

(Brambilla, Laine, and Bocchi, 2016)

"The border is a zone in between states where the territorial resolutions of being and the laws that prop them up collapse. It is a zone where the multiplicity and chaos of the universal and the discomfits and possibilities of the body intrude. We use the term borderscapes to indicate the complexity and vitality of, and at, the border."

(Rajaram and Grundy-Warr, 2008, pp. x)

Reading from these lines, the borderscape concept not only addresses our dilemma of grasping the complexity of the border topic, but also opens the set of tools for understanding and acting on the involved entities. Chiara Brambilla puts it explicitly in her article *Exploring the critical potential of the borderscapes concept* (2015).

"The borderscapes concept offers the opportunity for a critical questioning at multiple levels of investigation: it concerns an analysis of the 'normative dimension' of the border while considering that borders also involve struggles that consist of strategies of adaptation, contestation and resistance, challenging the top-down geopolitical control of borders; it interrogates the interaction of in/visibility, space and power that each border regime entails reflecting peculiar de-territorialized politics of b/ordering."

(Brambilla, 2014, pp. 16)

Moreover, borderscapes are truly multidimensional and cross disciplinary. They clarify the relationship of a border with social imaginaries, (Brambilla, Laine, and Bocchi, 2016) geography, politics and in our case planning. They give the possibility to *grasp the dynamic character of borders in space and time* (Brambilla, 2014), connecting the past, the present and the future. Borderscapes can be understood as a method, intersecting involved actors, the tensions between them, that is all arranged by a border (Mezzadra and Neilson, 2013). They are mobile constructions (Brambilla, Laine, and Bocchi, 2016) and show shifts and flows connected to a border. Borderscapes are able to be located in the proper space and contribute to the rise of novel cartography, that includes vitality, instead of spatiality only (Houtum and Eker, 2015). To put it simply, the borderscape concept is a tool to grasp the complicated, multilayered and cross disciplinary discussion on the contemporary border. However, for the purposes of our studies, the socio-spatial link that it provides, is particularly interesting. From definitions of Brambilla, Bocchi, Grundy-Warr, Laine, Rajaram and words about *experience of living and vitality of, and, at, the border*, we assume that the concept of borderscape refers to truly architectural categories of functionality and usability. It gives the opportunity to reply to the question: *How can we live with the border?*

Borderscape is not only an analytical tool, but also a substantial construct. The link between 'borderscape' and 'landscape' is not only lexical. Dutch scholars, Houtum, Eker and Spierings guide us in significant etymology of the two words.

"Scapes comes from the Dutch term 'Scheppen' (to create) and the past tense of 'Scheppen' which is 'Grenschapen' (was created), and the Dutch term 'Landschap', which means something like a created

land. This term was picked up in English and later was turned into landscape. Interestingly, recently, the Italian researcher Brambilla picked this up as well in her assessment of the critical potential of borderscapes." (2014)

(Houtum and Eker, 2015, pp. 101)

"What we want to draw attention to (...) is that with every spatial construction there are also boundaries marked. A 'Landschap' therefore always contains 'Grensschap', or, to match it with the existing English word, a borderscape."

(Houtum and Spierings, 2012, pp. 1)

Through these borderscape understandings, we arrive to more architectural, shapeable construct, that can be imagined as a product of planning action. Rajaram and Grundy-Warr merge the spatial – architectural or territorial layer with the social one, sourcing from Lefebvre's writings: (Lefebvre, 1991)

"Representational space" ("lived space") is "space as directly lived through its associated images and symbols, and hence the space of 'inhabitants' and 'users'" (Lefebvre 1991,39, original emphasis). (...) Lefebvre's notions of space are relevant to our thinking about landscapes and borderscapes, particularly as these conceptions hold out possibilities for counterhegemonic spatial and nonspatial practices together with alternative ways of visualizing space and society."

(Rajaram and Grundy-Warr, 2008, pp. xxiv)

Summing up the discussion on the 'borderscape', we see it both as an analytical tool and a manageable socio-spatial form. Moreover, following Wilson and Donnan, we use 'borderscape' and the titular 'border scenery' interchangeably.

"If all the world is a stage, then borders are its scenery, its 'mise en scène', its ordering of space and action, wherein actors and observers must work at making borders intelligible and manageable and must do so in order for the drama to proceed."

(Wilson T M and Donnan H, 2012, pp. 19)

Getting inspired by Vitruvius, whose notes on architecture often pertain to the topic of theatre design, (Rowland, Howe, and others, 2001) we read it less literally. We relate the designers' profession to screenwriting, where script defines scenery, in which actors act and the plot flows, different processes intertwine. In this volume, we trace the world borderscapes, recalling the case studies present in the analyzed literature and deepen them, using the case study of Kłodzko Land. We use this approach as the analytical method to touch on the complexity of the border studies, but also wonder about the substantial matter of the border scenery. Where do we locate the analyzed borderscape? How does it look like and what entities does it involve? How can we design it? We try to answer these questions in the following pages.

0.3. Project

Border scenery of Kłodzko Land

Interrogating border relations with people and space

In the contemporary world, constantly shaped by a numerous globalization process, border scenery stems from the geographical or state frontiers (0.1.). Borders, that are not necessarily the lines anymore, work at different scale and are entangled with territory, situations and entities. Frequently, the architectural or urban boundaries, located inside or crisscrossing the states are more visible than the frontiers. In the particular case of Kłodzko Land, the state border might be sometimes hard to notice. Today, the architectural mapping of the Polish-Czech frontier, would mean marking the short, white and red piles and some former border facilities (F06). However, after crossing this invisible line, the landscape looks different, though similar.

What is a border today?

concepts

How does it architecturally influence the places where we live?

materiality

How does it work?

practices

Who does it concern?

subjectivity

Therefore, trying to reflect this complexity and answer these questions, we review the writings of numerous scholars, images, cartographies and artworks. They operate in the fields of anthropology, sociology, philosophy, politics, economy any many more. The number of contemporary disciplines, concerned with studies of a border, perfectly demonstrates its multilayered character. Guided by this approach, we build an analytical tool to observe and visualize borderscape.

Our project is an attempt to research and imagine this complexity. We frame it within the *fragments*, focusing the attention on particular situations, spaces, and entities, entangled in the borders' actions. Interrogating the border scenery of Kłodzko Land, we spot border *concepts* and their *practices; materialities* and *subjects*. Eventually, we are able to answer the primary settled questions.

As the outcome, we propose to think of the borderscape as an entanglement. Sourcing from the venture through the borderscape of Kłodzko Land, we imagine different imaginaries of border scenery. The border landscapes of production, exclusion or possibilities. The project proposes these different scenarios as the reflection of our life with the borders.

0.4. Methodology

The publication is structured in a non-linear way, integrating the theory of borders and their existence in Kłodzko Land. We start our volume with analytical chapters *What is a border?* and *What does a border do?* The arguments of the first two chapters crisscross with border scenery's *fragments* of the selected case study. The *fragments*, described and shown in narrative form, are not developed in chronological or categorized way. They are meant to indicate our manner of understanding the theoretical argument, complement it, and gradually introduce the selected case - Kłodzko Land.

1. What is a border?

The chapter is divided into two sections that present different natures of the border - the genealogy of the *concept* and the *materiality*. The first part shows in chronological way the evolution of the border's concept and its appearance in history. The second one is a list of objects, that we consider as open work, without any particular organization, evolving in parallel with the publication.

2. What does a border do?

In this part we focus on the borders' *practices* and their *subjectivity*, presenting the most important processes observed in borderlands. The structure of this chapter is analogous to the previous one. The first subsection describes different terms and examples, while the second one is an open catalog of subjectivity, created simultaneously throughout the project development process.

3. Border scenery

The Atlas of fragments

It presents the *fragments'* translation into a coherent system, distinguishing and categorizing borderscape's elements into *concept*, *materiality*, *practices* and *subjectivity*. It sets the specific *fragments* in the universal language. It consists of three main parts - the Translation Table, the Map of *fragment* and the Diagram of Relations. Each *fragment* is analyzed in the same, analytical process and uses the same language of representation.

The Matrix

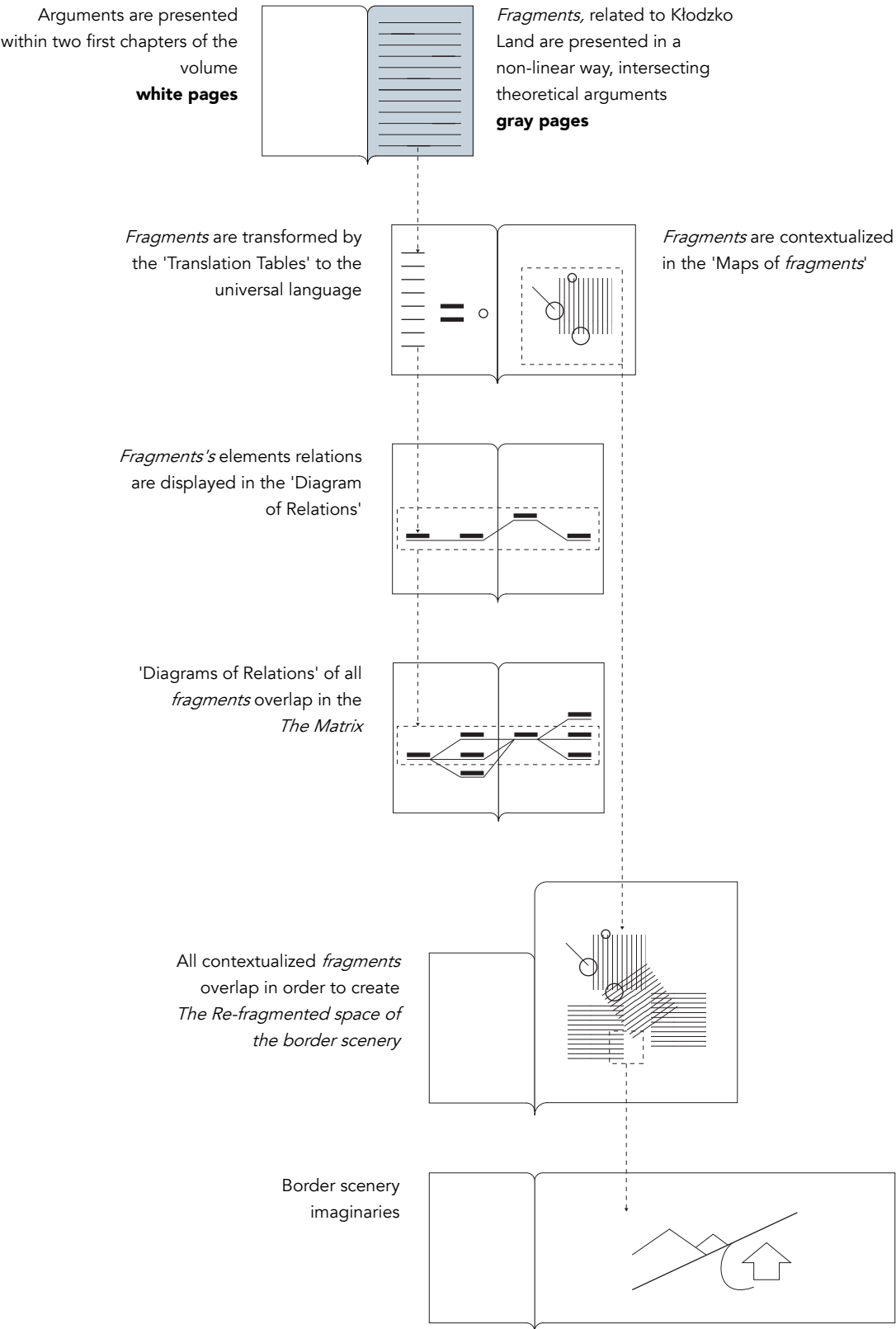
It is a juxtaposition of all 'Diagrams of Relations', created previously for each *fragment*. In *Matrix* all of the elements of Kłodzko Land's borderscape interact and appear as the entanglement.

The Re-fragmented space of the border scenery

The map contextualizes elements of borderscape in the area of Kłodzko Land. The drawing is a juxtaposition of the 'Maps of *fragments*'. It is a compound of previously fragmented borderscape of Kłodzko Land.

Border scenery imaginaries

This layer is a direct, empirical portrayal of Kłodzko Land borderscape's entanglement. The highlighted elements of borderscape, formerly fragmented and categorized, overlap and crisscross simultaneously showing the empirically perceptible borderscape.



0.5. Case study - Kłodzko Land

Choosing case study we focused on areas where recent processes - as de/re-bordering, border proliferation - and multi layering of border elements - in past and present - are clearly visible.

Kłodzko Land/Valley is a historical/geographical region in Central Europe, currently in southwestern Poland. For a long period it used to be a part of Czechia or Germany.

Kłodzko Land is a space that to a large extent has always been characterized by the borders. For ages, various border processes have been affecting the subjectivity of this land. The borders overlap, in time and space, leaving their testimonies and creating the unique borderscape of Kłodzko Land.

We look at different borders of Kłodzko Land, across time, naming, and defining their particular components. We chop them into fragments, to show their particularities. We contextualize them in space and materialize them. As a result, we show Kłodzko Land as the socio-spatial study on this unique borderscape.



KŁODZKO LAND BETWEEN THE BORDERS

Kłodzko Land (Polish: Ziemia Kłodzka, Czech: Kladsko/Hrabství kladské, German: Glatzer Ländchen/Grafschaft Glatz), named also as Kłodzko Valley, firstly mentioned in the 12th century as *provincia Kladzko* was always an important part of Czech's lands. Till 1459, the territory was called by many names, as *terra Glacensis* (1290), *provincia Kladzko*, *districtus* (1344), *Glacense dominum* (1348), *lande* (1378, 1431). In 1459 Holy Roman Emperor Frederick III raised it to the County of Kladsko, which for many years remained in the consciousness of its inhabitants. The County's area was determined by ecological elements, mainly mountain ranges, which for many years separated it from national territories of Czechia, Germany and Poland. (Herzig A, Ruchniewicz M, 2008). Analyzing its history we can observe influences from not only different nations but also religions and ethnic groups that left their mark in the culture and space of Kłodzko Land.

Kłodzko Land firstly appeared in the historical sources at the end of the twentieth century as a part of the Great Moravia under King Svatopluk I. In this period the other dynasty - Přemyslid family - was expanding its influence in Czech's territory, which reigned Kłodzko Valley from 995. Around 1080 the family was related to the Polish Piast dynasty - duke Władysław I Herman married Judith Přemyslovna and received Kłodzko as a Bohemian fief, until the peace treaty signed at Pentecost in 1137. From that moment till 1454 the territory was a part of the Kingdom of Bohemia.

As the County of Kladsko (from 1459) the region had its own administration, but was not sovereign. The area was a fief of the Czech's king. Despite this we can observe the inhabitant's sense of separateness and

independence, that remained in its regional identity till today. The first cartographic image of the county comes from 1625, drawn by George Aurelius in historical document *Glaciographia*. The map is showing the county's borders and administration boundaries named by the cities - Radków, Nowa Ruda, Bystrzyca Kłodzka, Kłodzko, Łądek.

In 1740 the County of Kladsko was invaded by the Prussian Army. It was occupied and finally in 1763 ceded by the Habsburg empress Maria Theresa to German Hohenzollern royal dynasty. During the eighteenth/nineteenth century the land was in crisis, affected by many wars and systems' changes under Prussian rule. During the Austrian-Prussian War the territory was a deployment zone for Prussian eve. From 1871 to 1945 Kłodzko's Land, named as *Glatzer Land* was part of Germany.

In October 1918 Czecho-Slovakia declared its independence. Until 1945 its governments repeatedly raised territorial claims to Kłodzko Land. At the end of World War II the land passed to Poland, but the conflict lasted two more years, and was finally defeated under the pressure of the USSR. In the 50's and 60's the area was commonly passed by illegal migrants fleeing the communist authorities.



F00.01 Borders' timeline map

KŁODZKO LAND BETWEEN THE BORDERS

Archive

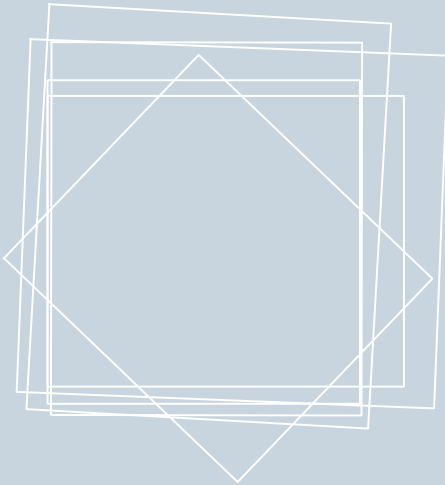
The documents presented in this section were chosen to give an overview of representation of the borders in Kłodzko Land in different time periods in history. Borders used to be always present in this area. They used to appear in the Kłodzko Land either as the parts of the different states borders or as the smaller territorial units' borders. The journey through Kłodzko Land's cartography shows the struggles of big European nations - Germany, Poland, Czech Republic and Austria, to control the territory. On the other hand, in some periods of time, Kłodzko Land had gained a certain level of independence, i.e. as County of Kłodzko (ger. *Grafschatz Glatz*). It starts from the first map of the County of Kladsko and follows the chronology, showing the most important moments in Kłodzko's history recorded on papers.

The archival journey can serve only to give a necessary introduction to the historical background of the area. It helps to locate Kłodzko Land in the historical context and global narrative. Looking from the cartographic point of view, many layers of border struggles are invisible. The majority of the border processes, their materiality and subjects need to be studied with the use of more accurate tools. It is the subject of the further chapters of this volume.

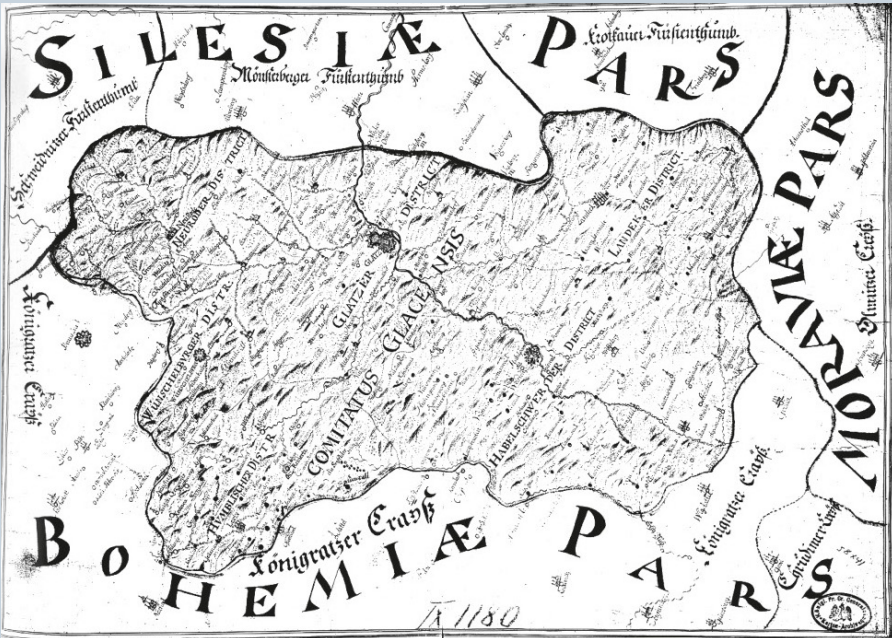
GER	Germany
AH	Austro - Hungary
BH	Bohemia
GC	Kłodzko County, lt. <i>Glacensis</i> , ger. <i>Grafschatz</i>
SD	Silesian Duchies
MO	Moravia
CZS	Czechoslovakia

Overlapping historical borders

The drawing on the page 31 represents selected historical borders, present in Kłodzko Land throughout the history. The lines are taken directly from archive cartographic data displayed in this chapter. Georeferenced, historical borders are overlapped, to present Kłodzko Land as the border struggles area.



01. GC / CZ 1625



Glaciographia. Aurelius, George.

02. [AH: GC / BH / SD](#) 1686



Comitatus Glatz. Scultetus, Jonas (1603-1664). ZZK 3 199

03. [AH: GC / BH / MO / SD](#) 1681



Comitatus Glatz. Pitt, Moses (1641-1697). ZZK 34 626

Since 1526, when Ferdinand I of Austria, from House of Habsburg was elected a King of Bohemia; Bohemia, Moravia and Silesia (three lands of current Czech Republic), including Kłodzko Land, had become the part of Austro - Hangurian Empire. This status, with some short brakes due to Prussians invasions hadn't changed until World War I.

04. [AH: GC / BH / MO / SD](#) 1747



La Comte de Glatz avec le Principauté d. Mvnsterberg. Mayer, Tobias (1723-1762). ZZK 8 763

05. [AH: GC / BH / MO / SD](#) 1760



Comitatus Glacensis novissimum compendium moderne ordine in hac formam red. F. B. Werner

06. AH: GC / BH / MO / SD 1790



Die souveraine Grafschaft Glatz : Nro 113. Reilly, Franz Johann Joseph von (1766-1820). ZZK 50 259

07. AH: GC / BH / MO / SD 1813



Charte von der Grafschaft Glatz. Seidel, Gotthold Emanuel Friedrich (1774 - 1838). ZZK 20 869

08. GER / CZS 1930



Brieger's Wegekarte der Grafschaft Glatz. ZZK 36 591

09. GER / PL 1945



Podział administracyjny ziem zachodnich. ZZK 5 744

Repository: Biblioteka Śląska, Katowice Poland <https://sbc.org.pl/dlibra>
Biblioteka Narodowa, Warszawa Poland <https://polona.pl/>

1. WHAT IS A BORDER?

1. What is a border?

1.1. Genealogy of the concept

The current cross-disciplinary discussion about geopolitical borders relates to its multilayer character. The numerous processes and impacts affect and constantly redefine borders. Just to name a few: globalization, migration flows, climate crisis and traditional military conflicts. It's noticed that a border affects many more entities than those that were previously thought as subject of politics or economy. According to Smith, the translation of ink-lines of certain thickness on paper into working territorial borders on the ground, has always been a complex process, where a number of issues are involved (Smith, 1995). In the current world, the number of these issues is greater than ever before. Etienne Balibar in his *Politics and the Other Scene* explains that *the idea of what constitutes a border is by definition absurd* and claims the impossibility of giving the simple answer to the question: *What is a border?* (Balibar et al., 2002). He explains that while studying the border, we need to complicate a discussion and it's mainly due to the unstable world that we live in. The notions of the border, *need to be complex*, he writes. Bearing in mind these arguments, we searched for a way to present border concepts in a complex, though coherent way.

Therefore, in this chapter we review the selected literature of researchers from many disciplines and try to reveal the primary border concepts. As architects, we observe the topic of a border through a spatial lens and look for the spatial terminology that researchers use to describe it. Continuous or broken lines, zones, areas, boundaries appear among others. We collect these spatial border concepts studying the selected literature and filter them, describing the five primary border concepts: the line, the pattern, the territory, a de-territorialized border, scattered objects. Even though, summing up the discussion on border concepts in five categories is a simplification, we try to source from the multilayer, cross-disciplinary literature in order to present the complex overview of the border typologies.

Studying the border concepts, we refer to the heritage of a border as socio-spatial phenomena. Researchers present different origins of a border. Smith refers it to naturally, ever existing divisions summarized as *bona fide* (Smith, 2022). Balibar dates it back to antiquity (Balibar et al., 2002) and Miller claims it is the European 'invention' that appeared first time to divide Sweden and Brandenburg in the seventeenth century (Miller, 2019). Despite these differences and other interferences, we observe the linear, chronological evolution of the border concepts perception in the analyzed studies and try to trace them on the timeline. Following the definition of the genealogy, *The line of development (...) from older forms* (Houghton and The Oxford English Dictionary, 1989) can be observed while studying the border history. Across the years, there are however some determining periods to be highlighted. The Great Discoveries starting from the fifteenth century, sovereignty driven movements started in the seventeenth century, the rise of positivist' philosophy in the nineteenth century, the World Wars in the twentieth century and the digitalization in the last decades are definitely the periods that are mentioned more often, due to their significance in the border concept development.

Consequently, thinking in planning, spatial categories, we observe the development of a border as the typology of form. It accompanies the historical, linear development of the border studies. In this case, Kandinsky's writings presented in *Point and Line to Plane* are useful for us to define the order of the selected border concepts. In his book, Kandinsky, as the art theoretician and painter, describes the three, primary, basic geometrical forms that are constitutive of a painting.

"The point digs itself into the plane and asserts itself for all time. Thus, it presents the briefest, constant, innermost assertion: short, fixed and quickly created."

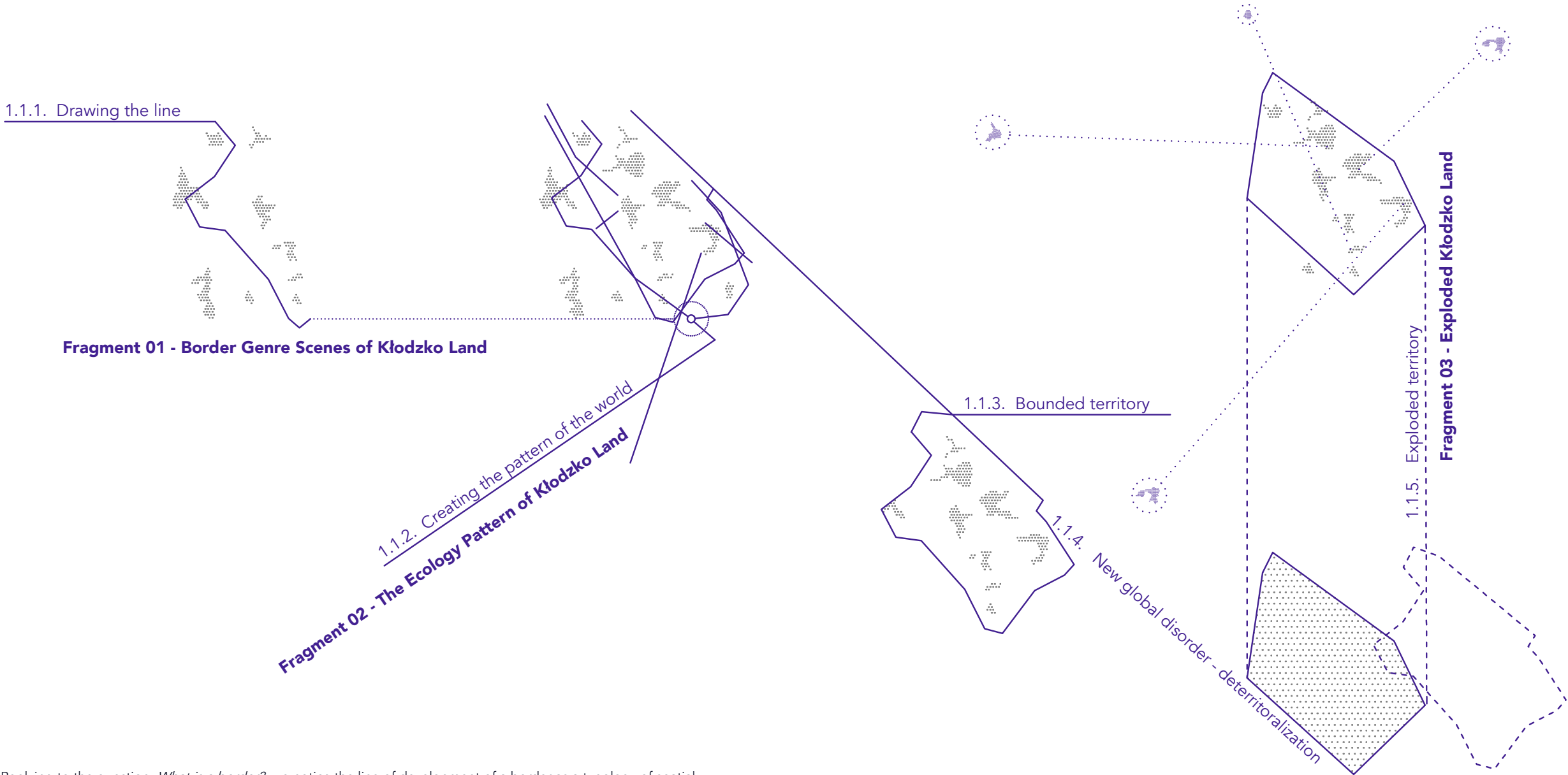
"The line is, therefore, the greatest antithesis to the pictorial proto-element-the point. Viewed in the strictest sense, it can be designated as a secondary element."

"The schematic BP (Basic Plane) is bounded by 2 horizontal and 2 vertical lines and is thereby set off as an individual thing in the realm of its surroundings."

(Kandinsky, 1947, pp. 32, 57, 115)

Kandinsky expands his studies on each of three forms, showing their configurations, variations and combinations, but the evolutionary link between each other is clear. A point is presented here as the primary, even intangible form, that through the evolution process drives us to *Basic Plane*, as the most complex form. We take Kandinsky's work as an inspiration and apply the typologically evolutionary approach to the studies on the border concepts. It means that, while operating within six categories of the border concepts, we order them, keeping in mind chronological and typological evolution. Describing our approach very briefly, as the primary stage of the border, *the line* is presented. Through the multiplication of elements constituting line, *the pattern* of lines can be marked. Under the certain circumstances, the pattern of lines can close, defining *the territory*. Finally, as the latest evolutionary stages, we present *de-territorialized border* and *scattered objects*. These two, evolutionarily most advanced border concepts, prove the latest border proliferation. While studying each of the border concepts categories, we follow this methodology and expand the topic of typological and chronological evolution.

Apart from the deepened spatial view on the border concepts, we study the social relationships with it. This topic is expanded in chapter 2.2 of the volume, referring to borders' *subjectivity*. However, already on this stage, we introduce the border case studies from around the world and the project area. They are meant to illustrate better the theoretical dispute on the border concept. Case studies that we conjure up are ordered in the volume as the part of the border concepts presentation, referring to selected concept as the prevailing one.



Replying to the question, *What is a border?*, we notice the line of development of a border as a typology of spatial form. We consider geographical *line* as a first one to spring in mind. The set of borderlines can be named *pattern*. The enclosing set of borders bounds the area, forming *territory*. In the result of modifications and variations, it can explode and deterritorialize, forming *exploded territory* and *detrterritorialized border*. The presentation of border concepts, framed within these five categories is shown as linear development. However, they all border concepts can overlap and work simultaneously within one borderscape. Deeping into the literature and border sceneries around the world and in Kłodzko Land, we extract the specific border concepts and study them in the following pages.

1.1.1. Drawing the line

Thinking about the order for the presentation of border concepts, we immediately selected the typology of a line as the first one to be discussed. As the literature review in this chapter shows, our subconscious choice could be explained by concrete reasons. They include classical frontier representations on the maps, the way it is viewed in the public discussion, our European origins and our own border crossing experiences.

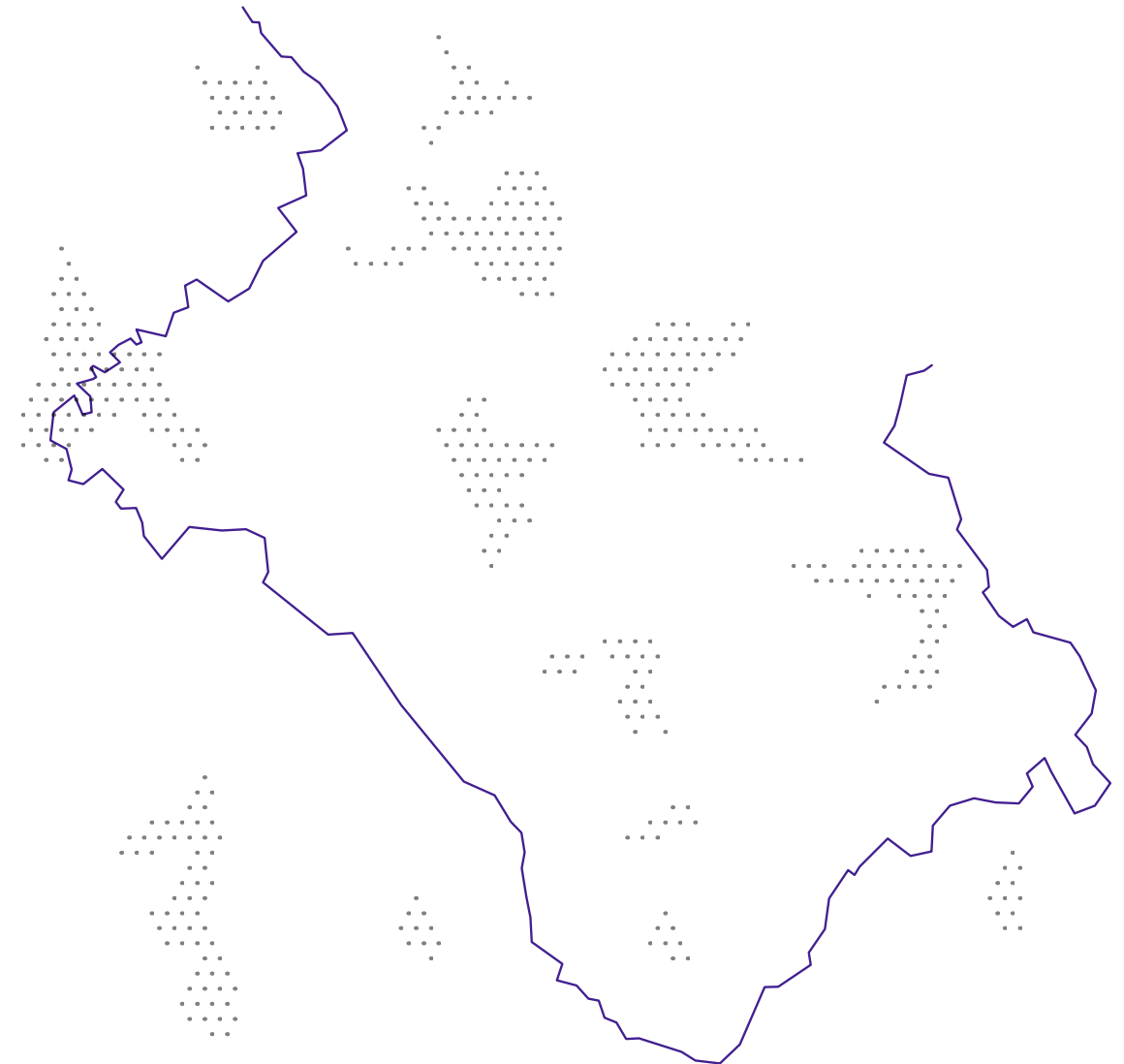
Placing the line as the first concept to be presented, we try to justify this choice, studying the border line origins in relation to the overall discussion on the subject. We present the origins and evolution of a frontier as a line, recalling selected literature, including Balibar, Smith, Schmitt and Miller. Even if different researchers date back the borderline's first appearance to different dates or events, there is an important milestone that all of them relate to. Broadly speaking it is colonialism, which begun with the Great Discoveries starting from the end of the fifteenth century. Later, the topic will come back many times on the pages of this volume. Using the examples from literature, we present the line as fundamental and primary to the discussion about border concepts. Titling this chapter *Genealogy of the border*, we are going to proceed with chronologically ordered literature review while presenting also the concept of a line.

By confronting the borderlines created by humans with those created by nature, we refer the discussion to the pre-human period. Here, Barry Smith's studies (1995) on the two linear border categories are useful. In his *On Drawing Lines on a Map*, he identifies *bona fide* and *fiat* objects that constitute borders. The former corresponds to delineations that are

boundaries *in the things themselves*, as rivers, mountain ranges, coastlines. The latter are formed by people on the basis of economic and political circumstances (Smith, 1995). Smith analyzes the early modern cartography with a particular attention to *fiat* boundaries that only partially involved the *bona fide* elements. *Bona fide* directly translated from Latin, means 'with a good faith', with sincerity, genuinely, commonly used as authentic and genuine. *Fiat* on the other hand stands for 'to sanction' (The Oxford English Dictionary, 1989a, 1989b).

The contradictory provenience of these two types of borders is clear. While the rest of this chapter refers to the boundaries that by Smith could be described as *fiat*, let us focus here on the *bona fide* borders. Therefore, we place it as the primary type of a frontier, that as its materiality uses natural elements, created in geological processes, millions of years ago. In order to illustrate the *bona fide* borderlines, we can recall the examples of Japan, New Zealand, the western border of Poland and Germany on the river Oder or the Italian northern border guided by Alpine Mountain peaks. Even though the elements of landscape that construct *bona fide* borders are in constant change, recently relatively fast due to the human activity on Earth (Leoni, 2017), their origin is much older than the rest of the frontiers analyzed in the following chapter. Consequently, also by its name, we consider *bona fide* borderlines as primary and almost ever existing.

Following the natural order of the *bona fide* borderlines, we can imagine the stable, indisputable system of divisions. This could be continued with the discussion on Schmitt's concept of *nomos*. Carl Schmitt was a German lawyer, dedicated to studies on political-spatial relations. *Nomos* is the crucial concept that he



developed. His *The nomos of the earth in the international law of the Jus Publicum Europaeum* from 1950 can be treated as the most explicit and most advanced of his writings. We are particularly interested in the *nomos* term as it expresses Schmitt's interest in political-spatial discipline and uses the division line – border as the key element. We briefly contextualize the origins of *nomos*, firstly because it operates with the linear division as the central element. Secondly, because, it searches for the spatial reflection of the non-tangible order, that we study in chapter 2. Moreover, while explaining the concept, Schmitt relates to colonialism understood in broad terms that we also refer to across this volume's pages.

Schmitt (2006) introduces *nomos* for the first time already in 1934 but explains it more precisely in the *The nomos of the earth in the international law of the Jus Publicum Europaeum* in 1950. In fact, he does not create the term, but rather restores the original meaning of the Greek *nomos*. Explaining the term, Schmitt is focused on the spatial understanding of it. He recalls Aristotle's works to trace the origins of the term to land-appropriation. He binds different political, social and religious forms of order within spatially located *nomos*.

"Nomos is the measure by which the land in a particular order is divided and situated; it is also the form of political, social, and religious order determined by this process. Here, measure, order, and form constitute a spatially concrete unity."

"'Nomos' comes from 'nemein' - a [Greek] word that means both 'to divide' and 'to pasture.' Thus, nomos is the immediate form in which the political and social order of a people becomes spatially visible."

(Schmitt and Ulmen, 2006, pp. 70)

Both the spatial connotations in describing the intangible political, social and religious order and also the particular stress on division are important to our topic of borders. According to Minca and Rowan who develop Schmitt's approach to the question of space, Schmitt was treating spatial divisions as clearly the most important element sustaining the World order (Minca and Rowan, 2015). On the pages of *The nomos of the earth in the international law of the Jus Publicum Europaeum*, Schmitt couldn't be clearer in highlighting the line as the most effective and natural division tool. Seeing it as primeval, he turns to the second meaning of the Greek *nomos* and refers to agriculture.

"(...) soil that is cleared and worked by human hands manifests firm lines, whereby definite divisions become apparent. Through the demarcation of fields, pastures, and forests, these lines are engraved and embedded. Through crop rotation and fallowing, they are even planted and nurtured. In these lines, the standards and rules of human cultivation of the earth become discernible."

(Schmitt and Ulmen, 2006, pp. 42)

Recalling these fragments from Schmitt, the division lines appear as a logical, instinctive consequence of essential human activity, crucial to the beginning of sedentary life that could be dated back to Neolithic Evolution (7500 BCE.). The division lines, creating this *nomos* appear nearly as natural as Smith's *bona fide*.

According to Schmitt, land-appropriation (ger. *Landnahme*) process uses lines (ger. *Land Teilungen*) as primary dividing devices. Schmitt distinguishes two major types of the appropriation processes: those operating within a given order – respecting actual *nomos*, or those against it – provoking violent actions. Speaking about order, he refers to spatial and legal categories that *nomos* constitutes. While speaking about land-appropriation within or against given order, he highlights the Great Discoveries period as the most significant. He stresses that the European explorations of new lands in the end of fifteenth century has initiated the production of New World's order, that was set against the previously existing one. Remarkably, European exploration and land-appropriation in the fifteenth century is considered as the basic event for the birth of European international law which legitimized further colonial violence. Eventually, the land-appropriation of New World has established the world's *nomos*, marked with the *global lines* and it was guided by European empires. The *nomos* that according to Schmitt has finished not until the end of nineteenth century (Schmitt and Ulmen, 2006).

Similar disputes can be observed in Todd Miller's *Borders of Empires: The Colonial Creation Story*, the chapter of his *Empire of Borders* (Miller, 2019). We recall Miller's visit on the Tanzanian and Kenyan border, as it confronts the topic of *nomos* following colonial lines and *nomos* existing before the Great Discoveries period. Miller interviews the representant of Maasai community right on the invisible border of these two countries. Despite the small border line markers, the border is completely invisible there, the gorgeous landscape, the grass, plants on both sides are the same, the elephants migrate through it, according to year periods, exactly as people used to do in the past. The interviewee, John Ole Tira, says that the land division used to be always the result of negotiations between people. These divisions lines used to be porous, movable and never fixed. This *nomos* worked in this way until 1884, when European powers, after months of negotiations at the Berlin Conference, decided to 'legally' establish the border through the Maasai land, dividing it between British Kenya and German Tanzania. Despite the invisibility of the border and almost two hundred years from the Berlin Conference, the line is considered by inhabitants, including another interviewee - Olol-Dapash, as a "violation of indigenous rights" and "product of colonial power, partitioning Africa, with their own political and economic interests." As Olol-Dapash concluded later, this act of violence against indigenous communities, who have been occupying their lands for ages, was not only the case of Maasai, but the *historic injustice perpetrated worldwide* (Miller, 2019).

Schmitt puts it in the global context and talks about *global lines*, dividing the newly discovered lands between European powers. He refers mostly to the Western and Southern Hemisphere, that were a subject of European explorations. *Partition del mar oceano* was a line, legally sanctioned by the Pope in Julius and established already in 1494. It divided the newly discovered territories between two catholic countries, Portugal and Spain (Schmitt and Ulmen, 2006). Later, the *amity lines* (lines of friendship) appeared in the second half of the sixteenth century, after the other two European powers – France and Great Britain, hurried up with the exploration of the New World. According to Schmitt, following the spatial division of new territories, the certain legal set of agreements, movement control and access, military actions was decided between European powers.



Arnoldo di Arnoldi, Universale descrizione del mondo, Siena 1634

Gregory describes the colonial process from the geographical and cartographic point of view, which for us is particularly interesting, since it is represented directly in the space. He refers to XV/XVI century printed trade maps, dominated by Italian publishers, printers and engravers. Arnoldo di Arnoldi, a skilled Flemish engraver, moved to Siena at the end of XVI century and created a multi sheet world map called *Universale descrizione del mondo* (Woodward, 2007). On the map we can find many notes containing names of rivers, mountains, lakes, but also some explanations – like the one that indicates that the continent was named for Amerigo Vespucci. All the elements of the map that we could recognize as lines, names, numbers, notes, but also blank spaces, are showing the power and relation between "European science and tradition" and "others without history".

The *global lines*, introduced previously with Schmitt's writings are in fact the definitive to geographical elements' names, present on this sixteenth century map. We could say that firstly global lines were established and later, following it, the new names for natural landscape were defined. Summing up the New World *nomos*, established by colonial powers, Gregory points out the most important line in the whole process. Referring to the map *Universale descrizione del mondo*, by di Arnoldi, he says that *the main line of the map is invisible, drawn between continents and demonstrates "colonizing" power* (Gregory, 1994).



A. Artaker. WORLD MAP, 2010

pencil drawing and frottages of historic silver coin on paper, 184 × 100 cm

"WORLD MAP was conceived for the exhibition The Potosí Principle. The focus of the exhibition is the city of Potosí in the Bolivian highlands, founded to exploit the rich silver deposits of the Cerro Rico (rich mountain), that was to be the basis for the first 'world currency' — the Spanish silver coin of eight real. The history of Potosí thus marks the beginning of the global age. At the same time it is the history of the colonial exploitation of the indigenous people who were forced to work in the silver mines. This history is understood as a principle that is still repeating itself today. With the WORLD MAP I want to depict the correlation between seafaring and cartography on the one hand and constant trade relations between Europe, Asia, the Americas and Africa with the silver peso as first 'world currency' on the other. The work is a 1:1 reproduction of a world map printed in 1600 by Arnoldo di Arnoldi in Siena."

(Artaker, 2016)

In the contemporary world, the *nomos* established by lines can be considered gone. Schmitt points out the legal and historical reasons describing the lines dissolution process. According to him, it is the development of universalist and positivists ideas and rise of new powers, especially US, concluded with Monroe Doctrine and intervention in WW II. According to Smith, these movements started the retreat from global linear thinking and lead to *global polices defined by deeper discriminations and nihilistic violence* (Minca and Rowan, 2015, pp.283).

The drivers of global linear thinking retreat can be related to the *globalization* process. The relations of globalization and borders are examined within Agnew's and Ferguson and Mansbach writings. Agnew in his *Globalization and Sovereignty*, refers to colonial period, while speaking about birth of globalization:

"Talk about 'globalization' is relatively new, dating back only to the late 1950s and early 1960s in languages such as English and French. But thinking globally is in fact much more deeply rooted in the experience of European imperialism and the associated beginnings of the European state system in the sixteenth century."

"From 1980 to 1995, however, the term was applied increasingly to the entire economic sphere in general and to the activities of multinational companies in particular."

"Not only a change of scale, then, but also a sense of the decomposition of a previous-state-based-order was now entailed by globalization."
(Agnew, 2018, pp. 17)

The role of globalization in the retreat from the state-border-order that Schmitt calls global linear thinking is clear from Agnew's quote. Referring to the economic understanding of globalization, Agnew highlights the most popular look on the topic that refers to trade, flow and transit. It gained popularity and spread among the vast public especially after the end of the Cold War and collapse of Iron Curtain at the end of the century (Ferguson and Mansbach, 2012). Following Paasi, who describes globalization as the *space of free flows* (Paasi, 2019), it can be confronted with the linear borders controlling these flows. It seems like the discussion about linear borders is currently dominated with the sovereignty and globalization, showed in opposition (Agnew, 2018). The example of the US – Mexico border relations and especially the surrounding political context that we recall in this chapter can serve as the manifestation of the sovereignty vs. globalization clash.

The line as a representation of the border, created in Europe by modern cartography and globalized by colonialism is still the first thought which comes to mind when we think about frontiers. The traditional image that gives us the idea of a clear-cut division between outside and inside, produces also the tensions and conflicts that we can observe throughout different times. Analyzing recent situations in the U.S., such as Donald J. Trump's 2016 campaign for presidency and COVID-19 pandemic policy, we can observe that the traditional border – line concept is still very much alive and affects various subjects in violent way.

Starting from 2016, the new "crisis" at the border refers to national-global relation, in which border is in the center of discussion. The question is how people can identify with the territory when there

is no more linear boundary around or is it possible to create community and security in borderless world? The success of Trump's campaign is linked by many scholars with the border crisis and his answer for it. The phrase "If you don't have borders, you don't have a country" (Guild, 2018) is essential to this logic. In that sense the border from being everywhere but nowhere, for many people became everything. All the implications related to the border, as immigration restrictions, border walls, trade arrangements were the focus points for the populist-nationalist campaign of Trump. The elections' results showed how much the emphasis on sovereignty and hard borders were seen as correct answer for the crisis. One of main points of Trump's policy was the realization of wall at the U.S. – Mexican border, which during pandemic got another excuse for creating the barrier with Mexican territory and strategy of blaming the disease on foreigners. In last years borders became vector of xenophobia and lawlessness not only in U.S. but in many other countries, showing the crisis of borderless world (Paasi 2022).

As we shown in the selected examples, demarcations of the line on paper is the complex performance, which involves various elements and affects different subjects. To understand better the shape and function of the linear boundary we propose to look on a story, which show us an image of border zone, where the line became the most important element of inhabitants' lives.

On June 23, 2020,
President Donald Trump
tours a section of the
border wall in San Luis,
Ariz. | AP Photo/Evan
Vucci



"This dividing line separates 'here' and 'there', 'this' and 'that', 'us' and 'them'. (...) the line is a legal diagram, instantaneously denoting a dichotomist political arrangement, as soon as the pen marks the paper in a stroke, representing the wall."

(Sumayya Vally & Sarah de Villiers, 2020, pp. 97)

"The traditional image of borders is still inscribed onto maps in which discrete sovereign territories are separated by lines and marked by different colors. This image has been produced by the modern history of the state, and we must always be aware of its complexities."

(Mezzandra & Neilson, 2013, pp. 3)

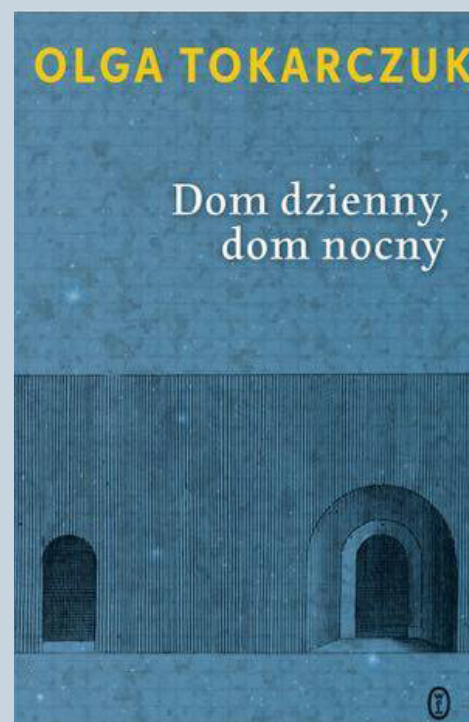
BORDER GENRE SCENES OF KŁODZKO LAND

The story by Olga Tokarczuk

The border

The Czech Republic borders our land and is visible from our house. In summer we can hear dogs barking and cocks crowing from that direction. On August nights we can hear the Czech combine harvesters roaring away, and on Saturdays the sound of a disco that's held in Sonov. The border is very old, and it has divided one state from another for centuries, without undergoing much change. The trees have got used to being on the border, as have the animals. But while the trees have come to terms with their location and have never stepped out of place, the foolish animals have no respect for the boundary. Each winter herds of deer sweep grandly southwards across it. The fox goes to and fro twice a day- just after sunrise he appears on the hillside, then goes back after five when everyone is watching the news. You could set your watch by the fox's comings and goings. We have often wandered across the border too, in search of mushrooms, or out of laziness, because we don't feel like cycling all the way to Tłumaczów, where there's an official border post. We can carry our bikes on our backs and soon be on the other side. The forest road that runs across the border near our house has been ploughed up to make it impassable to cars, but reemerges a few meters further down. We've got used to being watched day and night by the border guards - the lights of their night patrols, the thunder of their Mercedes, and the rumble of their motorbikes; dozens of men in uniform guard the weed choked strip of land where raspberries grow large and fragrant with no fear of being uprooted. It would be easier for us to believe they're guarding the raspberries.

fragment of Olga Tokarczuk's book
"House of Day, House of Night",
translated by Antonia Llyod-Jones

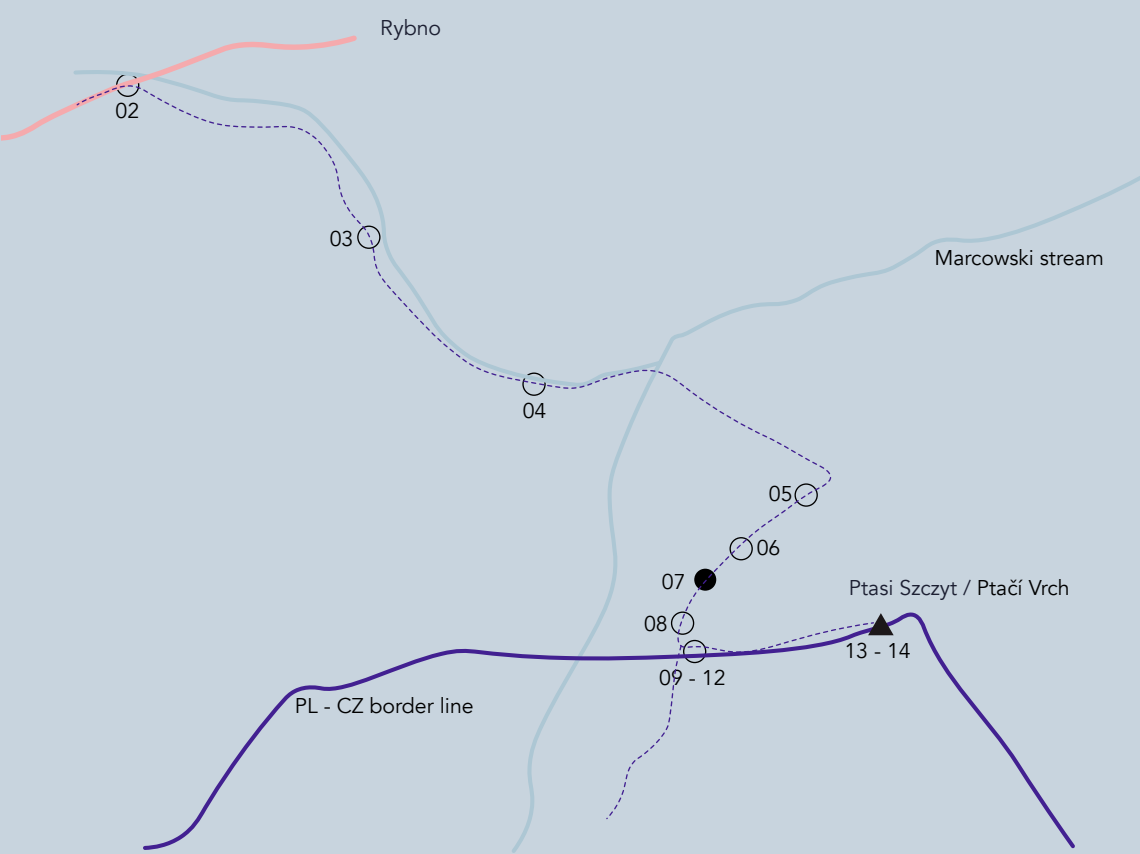
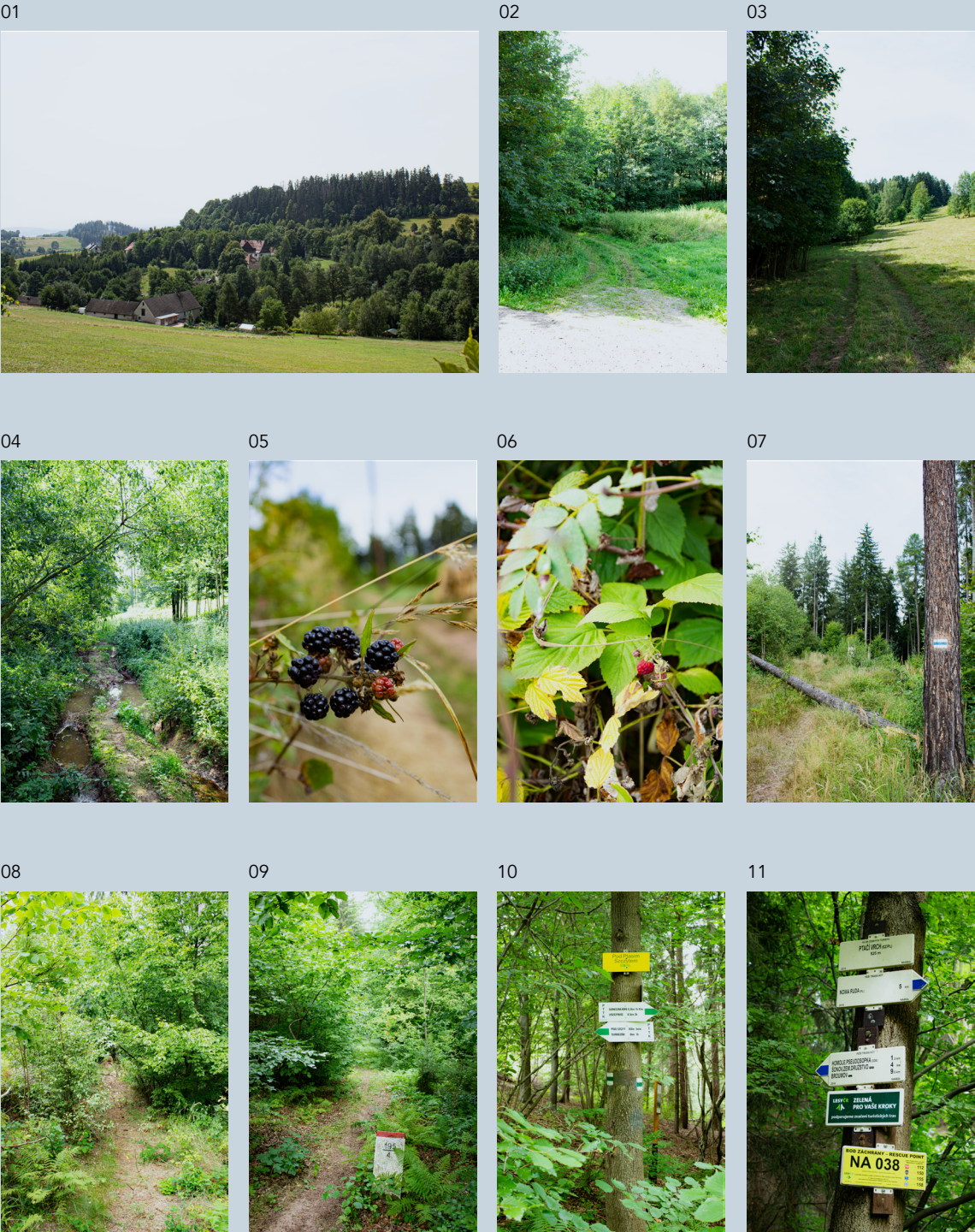


The book's cover design by manufaktura, 2015

"House of Day, House of Night" is a collection of short sketches and stories, located in the Kłodzko Valley area, close to the border between Poland and the Czech Republic. Olga Tokarczuk, the book's author, moved to the Kłodzko Valley in the 90's and from that moment the local elements of history and border topic are constantly visible in her work. In the book one can identify diverse situations, in which the border is playing the main role and shows different faces. In the quoted fragment the author is illustrating relations of the living bodies and the border. The controlling and oppressive role of the boundary that is almost invisible in the territory, but has existed for many years and organized the lives of plants, animals and people. The story is also showing acts of profanation of the border, which are crucial for deactivation of the border seen through apparatus lens (2.1.). The fox crossing the line twice a day and inhabitants ignoring check point controls while searching for mushrooms are the symbols of a process in which border is transforming to the object of the free use.

BORDER GENRE SCENES OF KŁODZKO LAND

In the footsteps of the story



F01.01 In the footsteps of the story

- 01. View of the Polish countryside - houses, lands and hill
- 02 - 04. Forest road
- 05 - 06. Raspberries
- 07. Down timber - cul de sac
- 08. Forest path
- 09 - 12. Polish - Czech Republic border signs
- 13 - 14. Ptasi Szczyt / Ptačí Vrch



BORDER GENRE SCENES OF KŁODZKO LAND

The story's scenes



Scene 01 elements:

- TREES USED TO THE BORDER
- BARKING DOGS
- CROWING COCKS
- HOUSE



Scene 02 elements:

- MUSHROOMS
- HERDS OF DEER
- PLOUGHED ROAD
- RASPBERRIES
- BORDER GUARDS

1.1.2. Creating the pattern of the world

As the second border concept we chose *the pattern*. In order to relate it to the evolutionary approach to border concept's presentation, we briefly introduce the meaning of the and relate it to our study's topic. We present the conceptual, compositional link in the evolutionary process of thinking about the border. Later, we rely on Christopher Alexander's writings, concerning them as crucial to contemporary understanding of pattern in architectural and hence spatial meaning.

After the brief conceptual introduction of the concept of pattern in relation to the border, we show the problematics of pattern-oriented discussion in the border studies field. We recall the debate on the world pattern, following Mezzadra and Neilson and previous introduction of the pattern concept. It could be summarized by describing the act of border pattern creation as a demarcation *method* (Mezzadra and Neilson, 2013). We look at different border patterns, putting particular stress on the difference between those natural and human-made, recalling the previously introduced *bona-fide* and *fiat* distinction. We come back to the colonial land-appropriation, relating the topic to the contemporary, post-colonial world and meta geographical patterns that traverse the world and create it. Again, describing the current problematics of the border patterns, we try to follow the chronological, cause-and-effect thinking. In this discussion, we wonder how the possible *border pattern* design could look like and on which drivers it could be founded.

Following our conclusions about border concepts revealed from the literature review on borders, we proceed with the presentation of *the pattern*, as the second primary border concept. Looking on the simplest definition of pattern, deriving from Collins English Dictionary, we already notice the direct link with the concept of *the line*.

"pattern - the repeated or regular way in which something happens or is done/ an arrangement of lines or shapes, especially a design in which the same shape is repeated at regular intervals over a surface."

(Definition from the Collins English Dictionary)

Thinking only in the composition categories, according to this definition, the border pattern arranges the line (and possibly other shapes) as a repeatable element. The definition above could be enough to serve as an explanation of choosing *the pattern* as the second element in the evolution of border concepts. According to Gleininger and Vrachliotis, such understanding of the pattern is putting it as a subcategory of ornament (Gleininger, 2012). Gleininger writes an important chapter analyzing the fundamental relations of pattern and ornament, stressing the progressing evolution of these two terms. In the case of our study it is particularly interesting to understand the origins of the contemporary meaning of 'pattern' and its switch from ornament's esthetical subcategory, to an independent meaningful term. Gleininger dates this process back to the beginning of the twentieth century when *the notion of pattern formation took production and life conditions*. Summarizing Gleininger's argument, the standardization of production, advancing in the beginning of the twentieth century, provoked the collapse of the symbolic and functional meaning of an ornament. The ornament's rejection in the architectural world was probably most explicit in Loos's *Ornament and Crime*, but it opened the new understanding of 'pattern'.



"(...) the same developments which vehemently rejected 'ornament' in favor of a rational 'pattern' theory essentially aligned themselves with the technocratic strategies of simplification and standardization introduced by industrial (architectural) production, and defined 'pattern' foremost as standard, type, and norm."

(Gleiniger, 2012, pp. 13)

While the standardized production was developing, the thousands of 'patterns' were suddenly needed in the process.

"Patterns for glass, patterns for plasterwork, patterns for ash trays, patterns for fixtures, patterns for paint, everything is waiting for a decision..."

(Gleiniger, 2012, pp. 15)

Deepening the meaning of 'pattern' as a more architectural, spatial category, we look at Christopher Alexander's *A Pattern Language*. The book, published in 1977, settles the contemporary meaning of 'pattern' in the architectural world and remains still actual, especially concerning the use of computer sciences in architecture and parametric design (Gleiniger, 2012).

"Each pattern describes a problem which occurs over and over again in our environment, and then describes the core of the solution to that problem, in such a way that you can use this solution a million times over, without ever doing it the same way twice. Each pattern is a three-part rule, which expresses a relation between a certain context, a problem and a solution."

(Alexander, Ishikawa, Silverstein 1977, pp. 10)

Alexander, Ishikawa and Silverstein present in their book an *extremely practical* set of 253 architectural patterns that are connected to each other. In fact, they call it the *pattern language*, as proposed patterns can be combined, mixed and multiplied in infinite configurations. Describing each pattern, they refer to the commonly known and repeatable problem in our environment and provide the architectural solution. On more than 1000 pages, we can find the answer to multi-scale design issues, such as: *distribution of towns* (1), *neighborhood boundary* (15), *house for a couple* (77) or the *flow through rooms* (131). We cite only few patterns defined in the book, in order to have a look on the variety of design topics touched. The book is written with relatively simple language and, as authors indicate, dedicated to use in *work with your neighbors, design a house for yourself, guide you in actual construction process* (Alexander, Ishikawa, and Silverstein, 1977, p.19-34). What if we imagine such patterns for border design? Analyzing the literature in this chapter, we try to understand how the *pattern* regarding border design could possibly look in Alexander's book.

Looking at the contemporary meaning of 'pattern' in the literature, we identify it as one of the border concepts. Following Alexander, we read *border pattern* as a solution to the border design problem. While talking about design problem, we refer to the borders' dispositions and functions differentiated in the chapter 2 of this volume. We understand *border pattern* as a solution, toolkit or as Mezzadra and Neilson are suggesting – a *method*. Hence, the *border pattern* is not only the compositional evolution of *the line*, which uses it as an element in a particular, repeatable way. It's also the method of applying border functionalities in a certain context. Mezzadra and Neilson

explain *border as a method* in the first chapter of their book, titled *Border as Method, or the Multiplication of Labor*. Firstly, they distinguish *the frontier* and *the border*:

"The distinction between the border and the frontier is undoubtedly important. The former has typically been considered a line, whereas the latter has been constructed as an open and expansive space."

Later, they continue with *the border as method* explanation:

"'Border as Method' deals with such instances of tricky conceptual overlapping and confusion through the punctual analysis of concrete borderscapes. In any case, as should be clear from the title of this book, for us the border is something more than a research object that can be subject to various methodological approaches or a semantic field whose multiple dimensions it is necessary to explore. Insofar as it serves at once to make divisions and establish connections, the border is an epistemological device, which is at work whenever a distinction between subject and object is established."

(Mezzadra and Neilson, 2013, pp. 16)

Using the terminology of our volume, we could relate Mezzadra and Neilson's *frontier* to the first border concept that we introduced – *the line*. On the other hand, *the border as method* is rather a device, tool, or a set of them – a toolkit. It is ordered, programmed, to perform a certain practice and acting on certain subjects. Referring to Alexander and Gleiniger, we could say that the border in this meaning is nothing else than a *pattern*, or a set of patterns, reacting to certain subjectivities, in a specific way. It can divide and connect, filter the flow, exclude and include, depending on what the subject is. We deepen the topic of these practices in the chapter 2 of our work.

Continuing the debate on the *border pattern*, we come back to Christopher Alexander and briefly review the topic of *border pattern planning*. We look at different approaches of *border pattern* definition, thinking about it always as the solution, method, that is going to reply to certain problems.

As a first *border pattern*, we examine again the virgin, natural borders, constituted by landscape forms, meaning not only previously introduced *bona fide* lines (Smith, 1995), created by linear natural forms as coastlines, rivers. As natural *border patterns*, we consider also the areas, sets of elements, performing a certain border practice. If we look at the Alps, or at any other mountain range, we will see the set of peaks and valleys, an area that spans over nearly 200 000 km². Crossing the Alps from Italy to Germany does not mean crossing two border lines but struggling over nearly 150 km with the same transport difficulties. Another example can be the specific characteristics of the flat land of Ukrainian steppe, described by Szczerek in his *Tatuaż z tryzubem* (Szczerek, 2015). The author inspires the reader to imagine that while standing on the field, somewhere close to Kyiv and looking towards east, the perfectly flat land, seemingly endless on the horizon, finishes only 5000 km away in Mongolia, at the feet of the Altai Mountains. Looking at these two examples, clearly, the forms of landscape perform a certain border disposition, practice, acting on subject, in this case human. It can be i.e., transit and blockade, passage and control, division and connection, border dispositions, practices of *border pattern*. Thinking about naturally existing borders, the complex work on landscape forms constituting borders has been done by Pessotto and Rebolino, in their *Bordoclima* (Pessotto F et al., 2022). Among others, they study the landscape forms as the constitutive elements of possible borders, calling them *calligraphies*. The different role that various landscape forms play in border processes is particularly interesting.

Let us return to the American example of border lines with the particular focus on the US states. Before moving to the contemporary shape of the States, we need to refer to the primary human-made *border pattern*. Schmitt (2006) recalled the borders in Europe as the

natural consequence of agriculture activities. Miller (2019), referred to borders as the result of negotiations between inhabitants. Now, also in case of US, we can speak about genuine, pre-colonial pattern. It means that before colonialism, indigenous people had already created a complex system of borders, borderlands and migratory routes (Hodge, 2019). However, thinking of North American *border pattern* before sixteenth century, we struggle to define them in a clear way, mostly due to cartographic aspects of map creation. To put it simply, based on different encounters, the boundaries of Native Americans can look different (Lewis, 1998). This statement could be confirmed by Miller, who dates back the rise of the border as a linear and concrete form to the European origins. In the same time, he confronts these stable borders with indigenous divisions - rather porous, movable and unclear lines (Miller, 2019). Referring to the language, as one of the mapping encounters, we can look at the map *Native languages and language families of North America*, created by Goddard in 1996. Another, more contemporary digital mapping of indigenous territories in North America is conducted by a private, non-profit company, called Native - Land. Based on individual testimonies, entries and mapping, the project aims to display the indigenous tribes' territories in North America (A Mellon Global South Humanities Lab 2022). Even if the representations of Native American tribes' territories from before the sixteenth century are rather unclear and differ from each other, the few common features for all of them are almost always visible at a first glance. Firstly, the shape of indigenous borderlines, in comparison to the current states' borders is much more organic and curvier. Secondly, the relation of the tribes' territories with the North America's geography is visible. As North America is characterized with meridian stripes geography configuration, also the distribution and extents of Native American tribes appear on map rather

vertically than horizontally oriented. Even if not very precisely defined, this system of indigenous delimitations can be called the Native American *border pattern*.

The vision of the Native American *border pattern* and natural *border pattern* can be contrasted with colonial divisions. As we wrote before about natural or geographically motivated patterns, after looking at Mitchel's *A map of the British and French dominions in North America (...)* from 1755, we can immediately notice a tremendous change. The eighteenth-century map, printed in London, was undertaken with the approbation and at the request of the lords' commissioners for trades and plantations, (Mitchel, 1755, pp. 217) and measuring 133 x 193 cm is considered one of the first such detailed maps of North America. In fact, the map reflects in a detailed way both settlements and geographical formations. However, the most eye-catching elements are the horizontal, colorful, thick lines, dividing North America into stripes. In this map the contrast between the natural pattern of rivers and the border pattern of colonial divisions is conspicuous. These arbitrary lines that in 1755 cut the North American continent, reflect to some extent the current US state borders. It's visible especially in the case of Tennessee, South and North Carolina, Georgia, Alabama and Mississippi.

The map of the United States shows extremely explicitly the differences between geographically inspired (*bona fide*) and completely human-driven (*fiat*) *border patterns*. As Smith demonstrates:

"Fiat boundaries are boundaries which exist only in virtue of the different sorts of demarcations effected cognitively by human beings. Such boundaries may lie entirely skew to all boundaries of the bona fide sort (as in the case of the boundaries of Utah and Wyoming). They may also, however (as in the case of Indiana and Pennsylvania), involve a combination of fiat and bona fide portions, or indeed they may be constructed entirely out of bona fide portions which however, because they are not themselves intrinsically connected, must be glued together out of heterogeneous portions in fiat fashion in order to yield a boundary that is topologically complete."

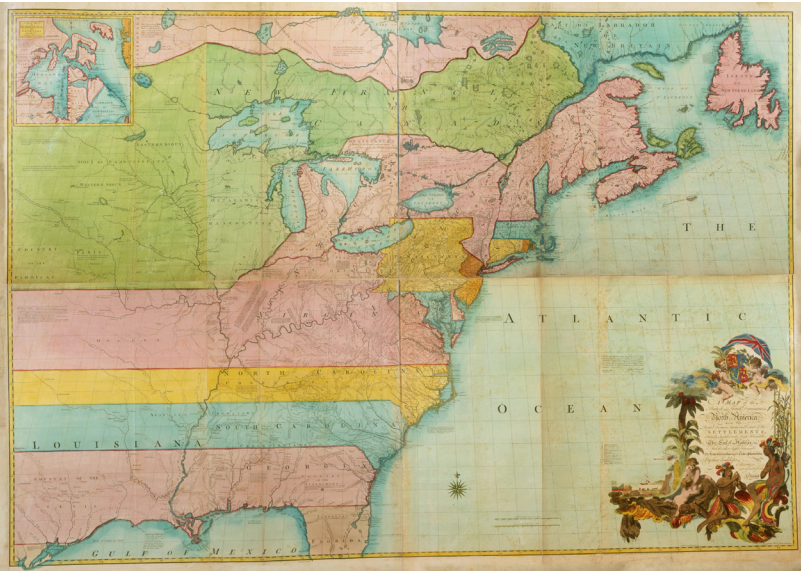
(Smith, 1995)

Looking at Indiana, we would add Kentucky, Ohio, West Virginia and Virginia and at least partially date their borders' origin back to Land Ordinance of 1784. Fragments of these states' borders are examples of quite rare *bona fide* borders dividing US territory. They were mostly inspired by the geographical forms of Ohio and Mississippi rivers and Appalachian Mountains and (even if not exactly in the same shape as today) described in the Land Ordinance of 1784, with Thomas Jefferson as the principal author. As a proponent of democracy, Jefferson was motivating American colonists to break ties with Europe and form a new nation. During the American Revolutionary War, he was the primary author of the Declaration of Independence. In 1787 Old Northwest, the first post-colonial territory, was organized. The map is the only document showing the new pattern of the Old Northwest' proto-states, and their names proposed by Jefferson. From ten names, just two endured, and not in the originally assigned locations. Anyway, we can read the Land Ordinance's land delineation as one of the first attempts to break with colonial, arbitrary divisions. The evolution of American border's pattern can be related to the geopolitical situation of the continent. Post colonial, territorial changes were later followed by such events as the United States independence proclamation and its rise as a global power, what was concluded with Monroe Doctrine in 1823.

The presented map was created by Thomas Jefferson as a proposal for the new organization of the first post-colonial territory in the period of the American Revolution.



D. Pursell. A Map of the United States of N.America in Bailey's Pocket Almanac. Philadelphia 1786



J. Mitchel., A map of the British and French dominions in North America, London 1755

"Thomas Jefferson famously called into being the states of the so-called Northwest Ordinance by drawing lines on a map.

A number of issues are involved in understanding the peculiar creative magic at work in such a performance. These have to do with the nature of Jefferson's politico-geographical authority and with the practical and legal problems of translating ink-lines of a certain thickness on paper into working territorial borders on the ground. "

(Smith, 1995)

The discussion on the origins of the *border patterns*, referred to natural and human-made provenience can be expanded also to border materiality, architecture, planning and art. Apparently, overlapping the history of art and architecture with the border pattern evolution in the US, shows similar tendencies. As the vernacular architecture was sourcing mostly from local materials and operating with a rather limited number of forms and antiquity was searching for nature-based patterns, in the *sixteenth and seventeenth-century Italy, the notion that nature was always imperfect in its products dominated thinking in the arts and justified the artist's license in departing from natural model* (Forty, 2000). The significant return to imitating nature dates back to romantic times and Goethe's fascination with nature in the end of eighteenth-century.

Presenting the fragment no.2 of our case study from Kłodzko Land, we focus on comparing the natural and human-made *border patterns*. In this way, we try to answer the question about border design and show how possible *border patterns* could look like in Alexander's design toolkit, if they were applied to Kłodzko Land.

THE ECOLOGY PATTERN OF KŁODZKO LAND

The fragment no. 2 presents important geographical elements of Kłodzko Land's border scenery. During the selection process we focused on natural, bona fide elements existing in the area, such as rivers and mountains. We created a representation of their elements and boundaries to show the origin and complexity of the natural pattern of the valley.

Following Gregory, inspired by modern geography, we created drawings in a way in which Foucault described natural history, which "is nothing more than the nomination of visible" with "surfaces and lines". The drawings show the "natural order" of the area through its visible elements, as Smith calls botany, geology, zoology and anthropology (Gregory, 1994). We propose to look at the “system of nature” and analyze its pattern as the base plan of the case study.

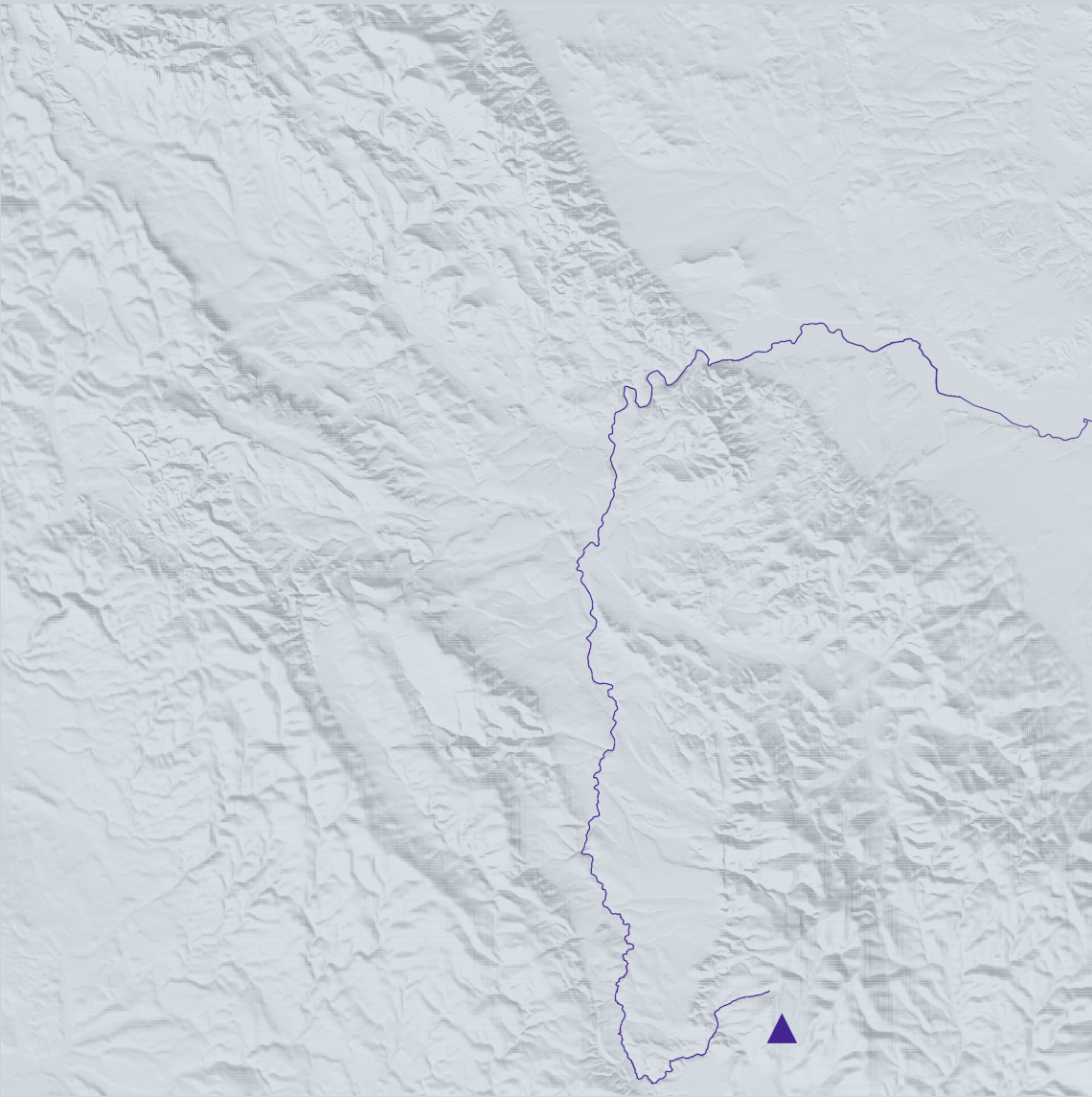
The distinctive geographical elements of Kłodzko Land:

Eastern Sudetes (pol. Wschodnie Sudety) - a system of mountain ranges and massifs within the Sudetes, from the Nysa Kłodzka Valley and the Kłodzka Pass to the Moravian Gate, mainly in the Czech Republic (north-west edge in Poland);

Three Seas Peak (pol. Trójmorski Wierch) - a peak in Śnieżnik Massif, in the eastern Sudetes range, in Kłodzko Valley in the Polish-Czech border area. The peak's name refers to the geographical location of the mountain in the triple point of the European watershed (North, Black and Baltic Sea). The point is one of six points in Europe where 3 different sea basins meet, by Oder's, Elbe's and Danube's river basins.

Eastern Neisse (pol. Nysa Kłodzka) - the left tributary of the Odra River, flows from the Śnieżnik Massif, through the Kłodzko Valley, then breaks through G. Bardzkie, and then flows the Silesian lowlands, flows out near Rybnik; length 182 km; retention reservoirs were created in Otmuchów and Głębinów to improve navigation on the Oder, as well as to

definitions from the Encyclopedia PWN



F02.01 The distinctive geographical elements of Kłodzko Land

- Eastern Neisse
- ▲ Three Seas Peak

THE ECOLOGY PATTERN OF KŁODZKO LAND

Mountain ranges

The Sudetes is a mountain range crossing the borders of contemporary Poland, the Czech Republic and Germany. While it is clearly limited from the northern and eastern side, with Sudeten Fault and Moravian Gate, from the southern and western side the border of the Sudetes is rather conventional. Although mountains are usually perceived as a barrier, it does not apply to the Sudetes. Due to its numerous decreases and poorly ripped ridge the barrier function of the Sudetes, between north and south is to large extent weakened, especially in comparison to the Alps and the Pyrenees (Potocki, 2009). Despite spanning over a relatively small area, taking in consideration its diverse geomorphological structure, Sudetes can be divided to many subcategories – mountains and valleys, called in professional nomenclature mesoregions. Kłodzko Land geographically includes Central and Eastern Sudetes parts, divided by the Kłodzko Valley.

Historically, due to their character, Sudetes were associated rather with connection than division. Especially speaking about the Moravian Gate and the Kłodzko Valley, they have been an important transit passages connecting northern and southern Europe since ages. Paths and trade roads used to pass through this area. Moreover, the inhabitants’ relationships through the mountains have been always relatively easy to establish. Throughout the history, it has been evolving into friendly or conflictive events, creating international heritage or destructive war power. Comparing to the Alps and the Pyrenees, inhabitants of the lands of Sudetes used to change relatively often. Hence, Sudetes with their ridges, peaks, basins, form a pattern of diverse materiality.

The mesoregions of Central - Eastern Sudetes:

- 01. STONE MOUNTAINS | GÓRY KAMIENNE | KAMENNÉ HORY
- 02. BROUMOVSKÁ VALLEY | BROUMOVSKÁ KOTLINA | BROUMOVSKÁ KOTLINA
- 03. NOWA RUDA BASIN | OBNIŽENIE NOWORUDZKIE
- 04. STOŁOWE MOUNTAINS | GÓRY STOŁOWE | STOLOVÉ HORY
- 05. OWL MOUNTAINS | GÓRY SOWIE
- 06. BARDZKIE MOUNTAINS | GÓRY BARDZKIE
- 07. KŁODZKO VALLEY | KOTLINA KŁODZKA | KLADSKÁ KOTLINA
- 08. BYSTRZYCKIE MOUNTAINS | GÓRY BYSTRZYCKIE | BYSTRĚCKÉ HORY
- 09. ORLICKÉ MOUNTAINS | GÓRY ORLICKIE | ORLICKÉ HORY
- 10. GOLDEN MOUNTAINS | GÓRY ŻŁOTE | RYCHLEBSKÉ HORY
- 11. SNIEŽNIK MOUNTAINS | MASYW ŚNIEŹNIKA | KRÁLICKÝ SNĚŽNÍK
- 12. HANUŠOVICE HIGHLANDS | HANUŠOVICKÁ VRCHOVINA



F02.02 Central - Eastern Sudetes

▲ peak

THE ECOLOGY PATTERN OF KŁODZKO LAND

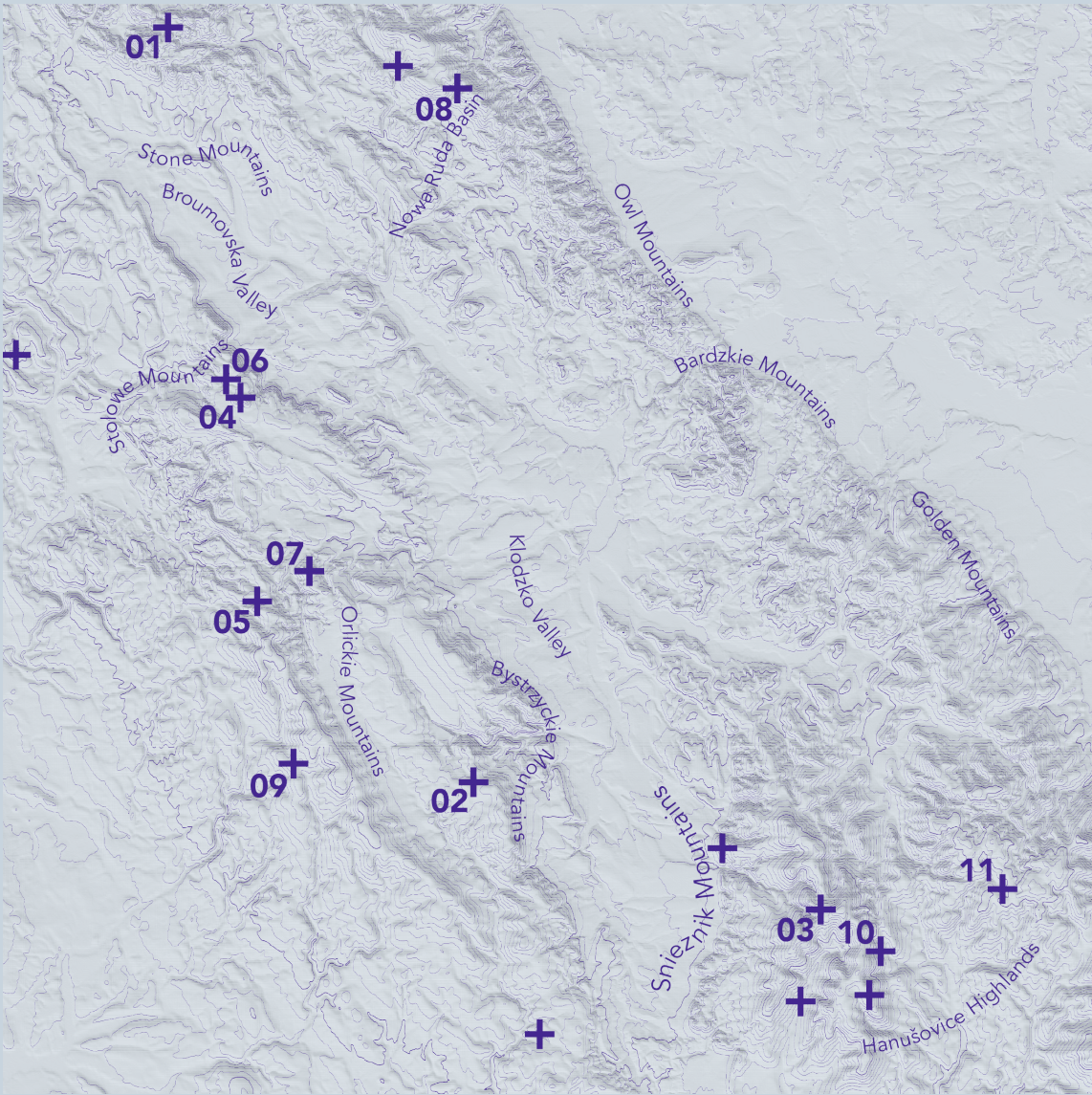
Sudeten Mounain Huts

Relationships, networking and contacts between inhabitants used to visualize in the mountain areas in particular material forms. One of the most interesting embodiments of such cross-mountain relationships are the Sudeten Mountain huts.

The origin of the Sudeten Mountain huts dates back to the infrastructure of primitive mountain huts called in German *das Baude*. They used to serve as a shelter, storage or a small manufacture for shepherds, miners and other agricultural workers. They could be understood also as watchhouses vital in protecting the goods, the land and the border. Starting from the twelfth century, tourism and hiking had started to gain popularity in Kłodzko Land. It had been boosted especially by the opening of the Teplice health resort, currently located on the Czech side of the border. Slowly, the original working huts had started to be transformed into tourist facilities. The Schlingel Hut, (ger. *Schlingelbaude*) is mentioned in the late sixteenth century for the first time. It has remained until today under the name *Shelter under the Łabski Peak*. First four huts in the Sudeten Mountains were constructed along two main roads connecting Poland and Czech Republic.

Motivated by different reasons, throughout the history, mountain huts used to be located close to the border or close to the mountain ridge. During less favorable periods of history, they served as checkpoints and watch houses to control the border movement, like during the Thirty Years’ War, which divided the Czech and Silesian inhabitants. Moreover, during the Cholera and Plague epidemics, they used to serve as isolation facilities. In peaceful times, they used to be located in the points connecting paths from two sides of the mountains and provided shelter for tourist crossing, with the great view obviously. The cross-border character of the shelters has always been essential to the Sudeten, without regard to tourists’ nationality, opening for paths on both sides of mountains.

Currently, the numerous mountain huts deriving from the original form can be found in the Sudeten. The peculiarities of simple, vernacular, original architecture of the working huts is still visible in the form, details and layouts of existing shelters. The architectural characteristics used to include stone plinth, log structure, steep roof angle (inclined 40-45 degrees), usually ground-floor rooms disposition, square shaped windows. The functional disposition of the interior space used to be organized around a large stove, a part of the main living and sleeping room. It was adjacent to other rooms of the building. The largest room and the small hay attic used to serve primarily as the sleeping space for the tourists (Suchodolski, 2018, 2019, 2021). Although the original huts have transformed, in most cases enlarged, changing also the materials and forms, some of the characteristic architectural elements remain visible. They represent the architectural style of Sudeten Mountains huts, that is common to many, still operating shelters, no matter on which side of the border.



F02.03 Central - Eastern Sudetes' huts

- +
 - 01
- huts
selected huts

THE ECOLOGY PATTERN OF KŁODZKO LAND

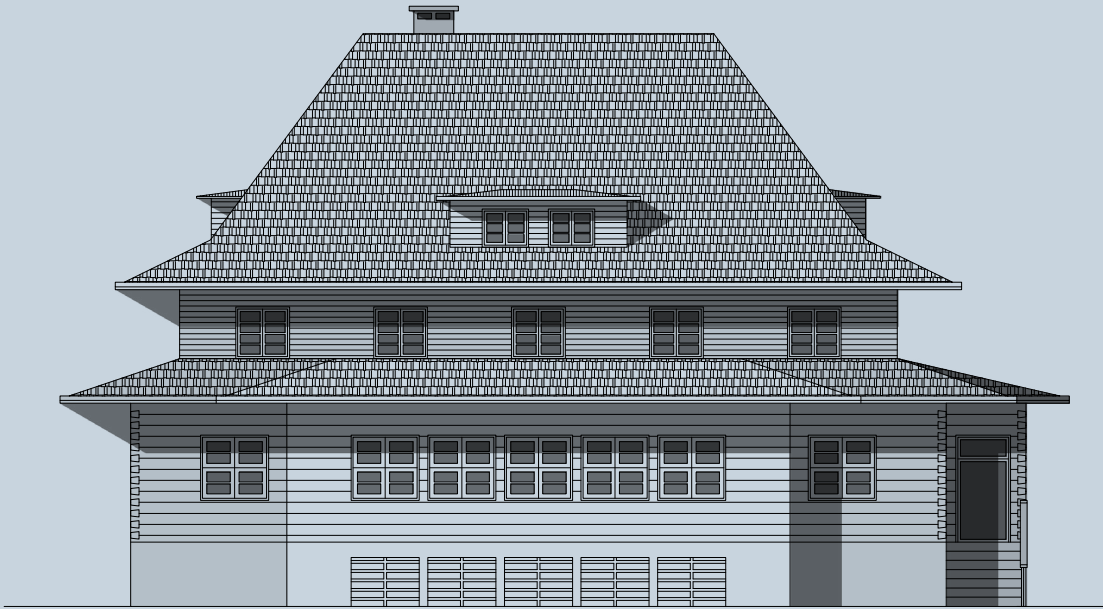
Sudeten Mounain Huts

Huts of Central - Eastern Sudetes:

- 01. SHELTER PTTK ANDRZEJÓWKA | STONE MOUNTAINS | GÓRY KAMIENNE | KAMENNÉ HORY
- 02. HOSTEL PTTK JAGODNA | BYSTRZYCKIE MOUNTAINS | GÓRY BYSTRZYCKIE | BYSTRČICKÉ HORY
- 03. SHELTER PTTK NA ŚNIEŻNIKU | MASYW ŚNIEŻNIKA | KRÁLICKÝ SNĚŽNÍK
- 04. SHELTER PTTK NA SZCZELIŃCU | STOŁOWE MOUNTAINS | GÓRY STOŁOWE | STOLOVÉ HORY
- 05. SHELTER ORLICA | ORLICKÉ MOUNTAINS | GÓRY ORLICKIE | ORLICKÉ HORY
- 06. SHELTER PTTK PASTERKA | STOŁOWE MOUNTAINS | GÓRY STOŁOWE | STOLOVÉ HORY
- 07. SHELTER PTTK POD MUFLONEM | ORLICKÉ MOUNTAINS | GÓRY ORLICKIE | ORLICKÉ HORY
- 08. SHELTER PTTK ZYGMUNTÓWKA | OWL MOUNTAINS | GÓRY SOWIE
- 09. KČT MASARYKOVA HUT | ORLICKÉ MOUNTAINS | GÓRY ORLICKIE | ORLICKÉ HORY
- 10. SNĚŽNÁ HUT | ŚNIEŻNIK MOUNTAINS | MASYW ŚNIEŻNIKA | KRÁLICKÝ SNĚŽNÍK
- 11. PAPRSEK COTTAGE | ŚNIEŻNIK MOUNTAINS | MASYW ŚNIEŻNIKA | KRÁLICKÝ SNĚŽNÍK

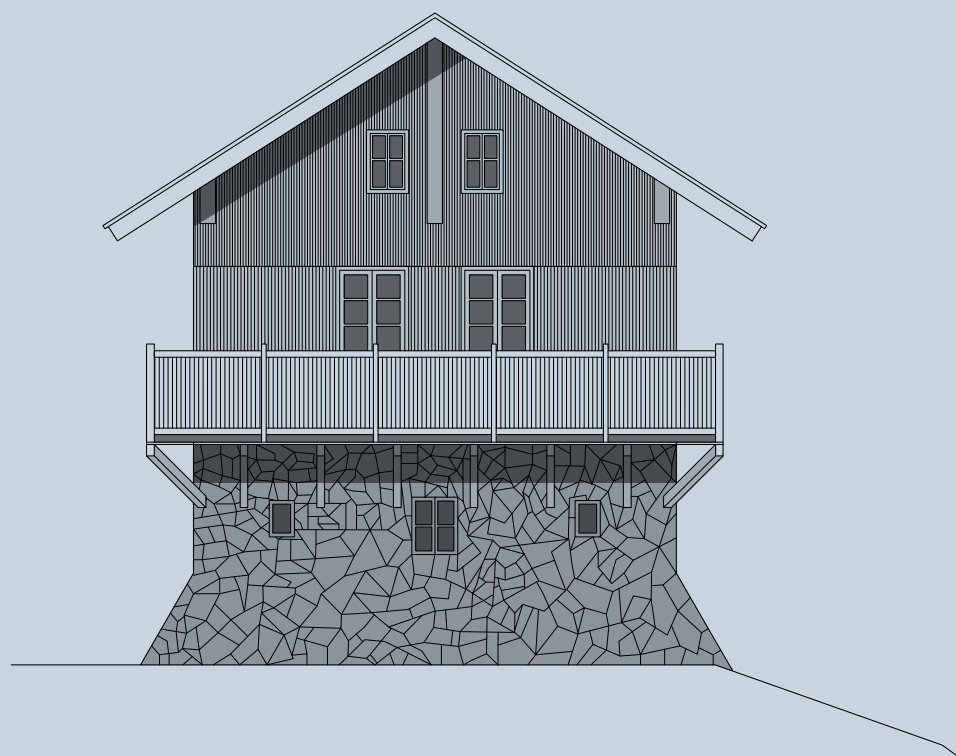
PTTK (pol. Polskie Towarzystwo Turystyczno - Krajoznawcze) - Polish Tourist and Sightseeing Society - non governmental tourist association operating in Poland, across the whole country. Established in 1873 focuses on education, sightseeing, tourism and mountaineering promotion. One of the main operation field is low-cost accommodation facilities located in the environmentally attractive areas in the country.

KČT (cz. Klub Českých Turistů) - Czech Tourists' Club - association of tourists, established in 1888, in Austro - Hungarian Empire; operates in Czech Republic. Club's main activities include magazine editing, tourism promotion, education, tourist accommodation facilities support and viewing towers developments.



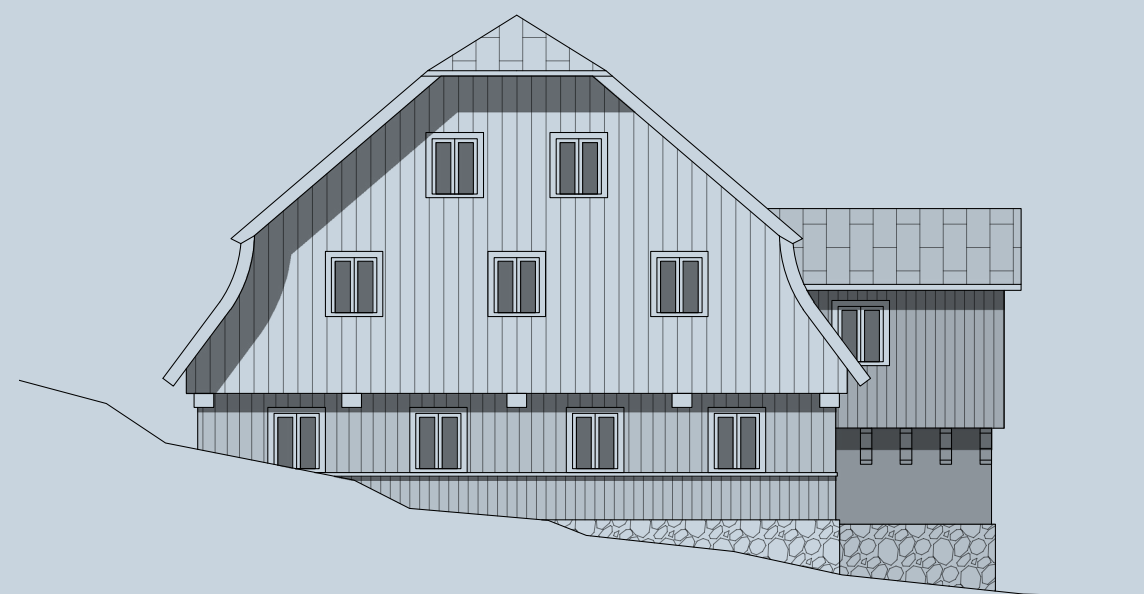
01. SHELTER PTTK ANDRZEJÓWKA | STONE MOUNTAINS 1933 POLAND

The mountain hut "Andrzejówka" is one of the oldest in Sudetes, located in Three Valley mountain pass. The building was built in 1933, from the beginning intended for tourists purposes. The hut's location is a meeting point for Eastern and Western Sudetes' routes, in Wałbrzych region.



02. SHELTER PTTK NA SZCZELIŃCU | STOŁOWE MOUNTAINS 1845 POLAND

One of the oldest shelter in Sudetes, built in Stołowe Mountains, from the beginning for tourists purposes. The building is located at an altitude of 905 m above sea level, in the north-west part of the Szczeliniec Wielki platform. The shelter was built thanks to the efforts of Franz Pablo - the first officially entitled tourist guide in Sudetes and the creator of the touristic path on Szczeliniec Wielki. The hut named at the beginning 'Schweizerai' was designed and constructed in the Tyrolean style.



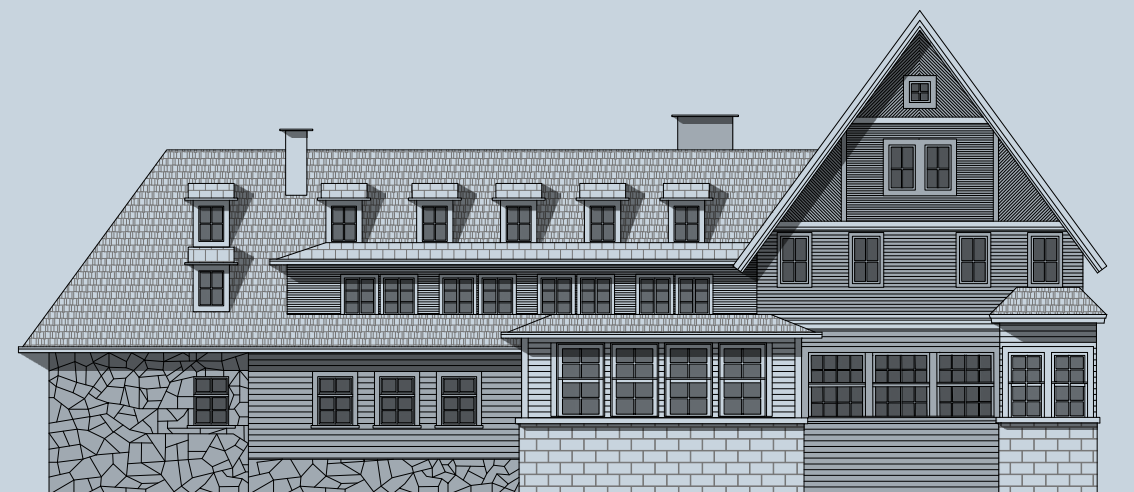
03. SHELTER ORLICA | ORLICKÉ MOUNTAINS 1878 POLAND

Built at the end of the nineteenth century as Sudeten inn (Gasthaus) in Prussian colony Grunwaldt (Zieleniec). The greatest touristic prosperity in colony took place in the interwar years. Unfortunately after World War II, due to restrictions in the border areas Zieleniec has been forsaken. Till 1956 the hut was a private property, without any touristic facilities. From 1958 the shelter is a part of PTTK association property.



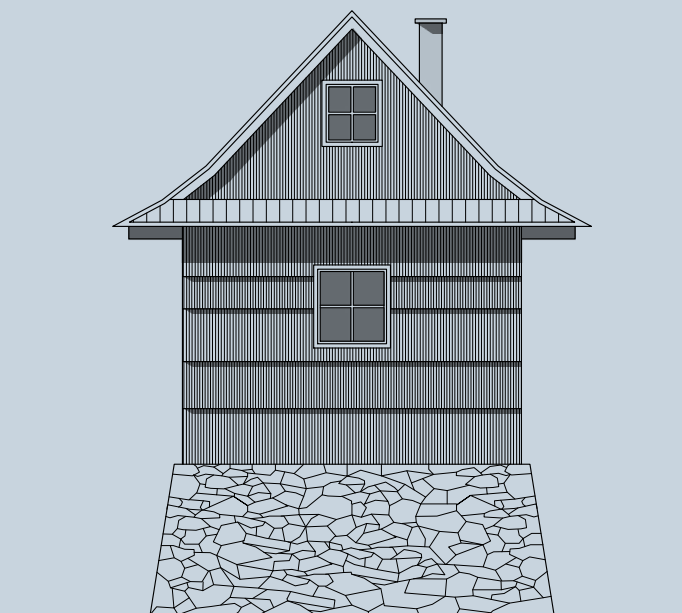
04. SHELTER PTTK PASTERKA | STOŁOWE MOUNTAINS 1926 POLAND

The building was constructed in 1926 as watchtower for border guards and transformed in a mountain shelter in 60's. The hut is located in Pasterka, at an altitude of 700 m above sea level, in the north-west part of Szczeliniec Wielki. The shelter is situated on the path connecting Stołowe Mountains from both sides - Polish and Czech.



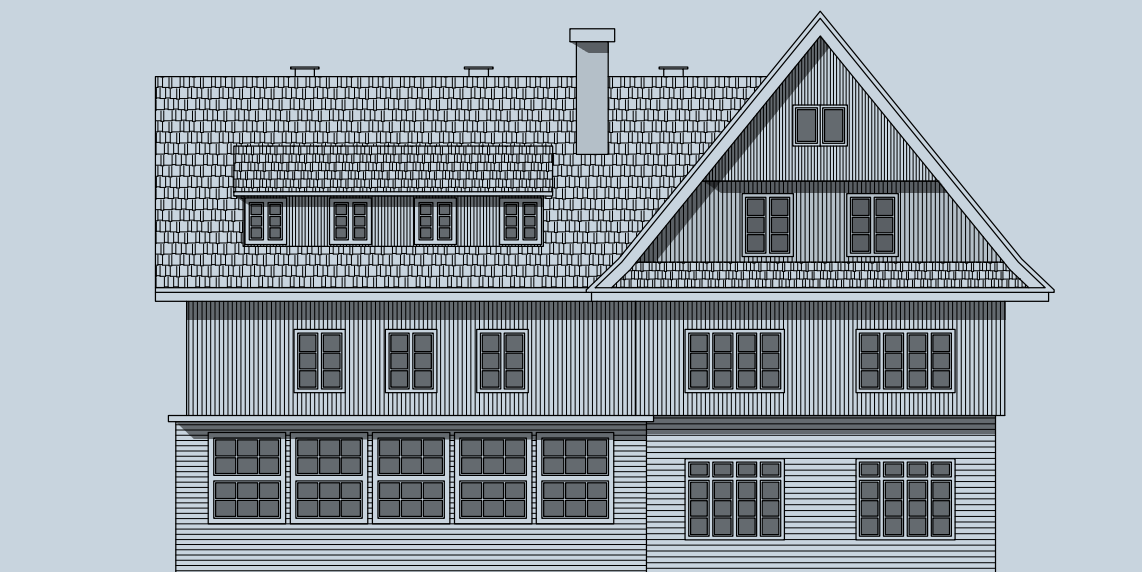
05. SHELTER PTTK POD MUFLONEM | ORLICKÉ MOUNTAINS 1850 POLAND

Created in the mid-nineteenth century as farm specializing in production of rye, whey and goat's milk, used for medicaments in Bad Reinerz (Duszniki Zdrój). The building was transformed many times, and in the end of XIX century became the tourist inn called 'Stille Liebe' (Silent Love). After World War II, in 1947 was converted into house of the Orbis travel agency and after adapted by PTTK in a mountain shelter.



06. SNĚŽNÁ HUT | ŠNIEŽNIK MOUNTAINS 1899 CZECH REPUBLIC

The hut was constructed at the end of the nineteenth century, located at an altitude of 1120 m above sea level, in the south part of Šniežnik Mountain. The original name of the chalet from 1899 was 'Schneebergbaude'. The owner of the building is LČR - Lesy České republiky.



07. PAPRSEK COTTAGE | ŠNIEŽNIK MOUNTAINS 1932 CZECH REPUBLIC

The building was constructed in 1932 by Moravian-Silesian Association. It is located in the southern slope of the Rychleb Mountains at an altitude of 1022 meters above sea level. The original name of the cottage was 'Schlesierhaus' (Silesian House). In May 1945 the mountain hut became the property of Czech state.

THE ECOLOGY PATTERN OF KŁODZKO LAND

Waterways

Studying the hydrological map of Kłodzko Land, one can observe that the dense pattern of mountain streams and rivers cuts off along an invisible belt. The watershed marked along the Sudeten Mountains ridge is in fact the main European watershed. It divides waterflows of Northern and Southern Europe - sea basins of the Northern (Baltic and Northern Sea) and Southern (Black Sea) European Seas (Potocki, 2009).

Nowadays, as the result of historical events, the watershed doesn't overlap precisely with the state borders. For this reason, there are three main rivers flowing into three different seas present in the territory of Kłodzko Land. Eastern Neisse, Orlice and Morava rivers all derive from springs in the highest parts of the Sudeten Mountains. They are tributaries of three main European rivers, Oder, Elbe and Danube, flowing later into three different seas – the Baltic Sea, the North Sea and the Black Sea. The essential point for these peculiarities is located on the watershed triple point – the Three Seas Peak. Theoretically, spilling the bottle of water on the top of Three Seas Peak means charging with water three European seas at the same time.

Consequently, since the 16th century BC, the Amber Road ran through the area of Kłodzko Land. It used to connect Northern European coastline, where amber was collected, with the Mediterranean countries. Since ancient times, northern amber from the Baltic and the North Sea has been used in the Mediterranean basin, replacing gradually the Sicilian one. It is estimated that in the exchange, the ancient Greeks' and Romans' knowledge and culture had been delivered to the Nordic Countries, contributing to the initiation of the bronze and iron age (de Navarro, 1925). Kłodzko Land, as a geomorphological gate, was an extremely important point in this exchange, allowing for a relatively easy transit. Symbolically, it is the place where the Northern and Southern Europe are divided, but at the same time, where - through trade - Sicily, North Africa and Greece were meeting Tallin and Gdańsk.

Primary rivers of Kłodzko Land:

01.

EASTERN NEISSE RIVER

SPRING: 50°09'53"N 16°47'20"E

MOUTH: 50°49'07"N 17°39'31"E - ODER
02.

ORLICE RIVER

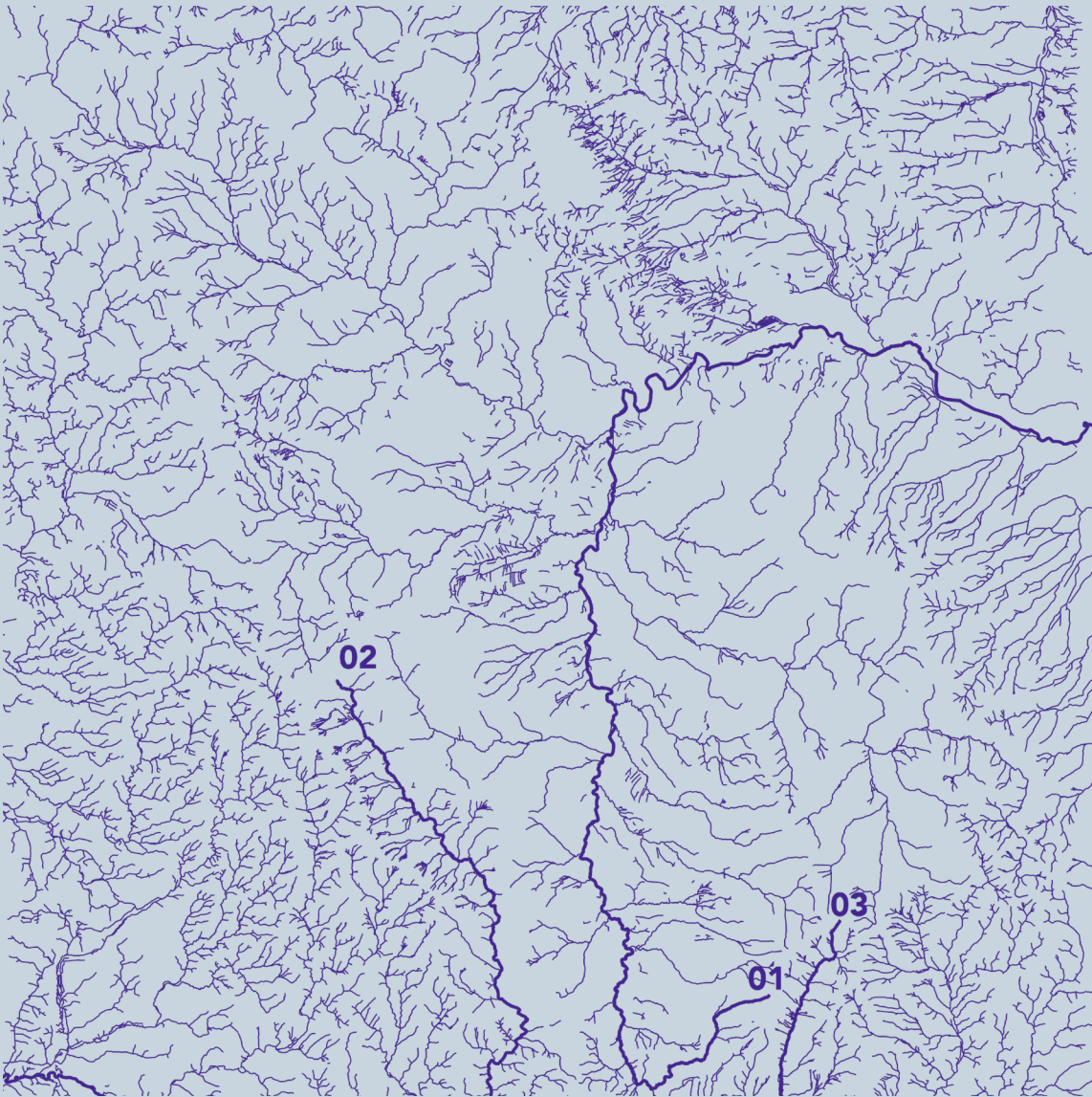
SPRING: 50°21'28,8"N 16°26'06,0"E - WILD ORLICE

MOUTH: 50°12'12,2"N 15°49'30,0"E - ELBE
03.

MORAVA RIVER

SPRING: 50°12'18"N 16°50'57"E - ŚNIEŻNIK I KRÁLICKÝ SNĚŽNÍK

MOUTH: 48°10'26"N 16°58'33"E - DANUBE



F02.04 Waterways

- Primary rivers
- Secondary rivers and mountain streams
- 01

Primary rivers' springs

THE ECOLOGY PATTERN OF KŁODZKO LAND

Waterways

In a *Watershed Model* of Paulina Ochoa Espejo, geographical features serve as a metaphor for a discussion on territory and borders.

"In a watershed, water - rainfall, snowmelt, filtered water - flows from ridges toward creeks, streams, and rivers; eventually, it drains into lakes, reservoirs, and then the World Ocean."
(Ochoa Espejo, 2022, p. 2)

Reading it straightforward, the *Watershed Model* of Kłodzko Land ecology pattern consists of the rivers flowing into three different European seas. Often, they leak through national state borders of Poland and the Czech Republic proving that ecology border pattern doesn't overlap with the political one. Only sometimes, the rivers constitute state frontiers as *bona fide* (Smith, 1995) bordering elements.

01.	Metuje river in the Nachod - Kudowa Zdrój border area (CZ/PL)	50.429392, 16.196885
02 - 03.	Dzika Orlica river in Orlické Záhoří - Mostowice border area (CZ/PL)	50.273802, 16.480937
04.	Dzika Orlica river in Bartošovice - Niemojów border area (CZ/PL)	50.164692, 16.560864



02



03



04



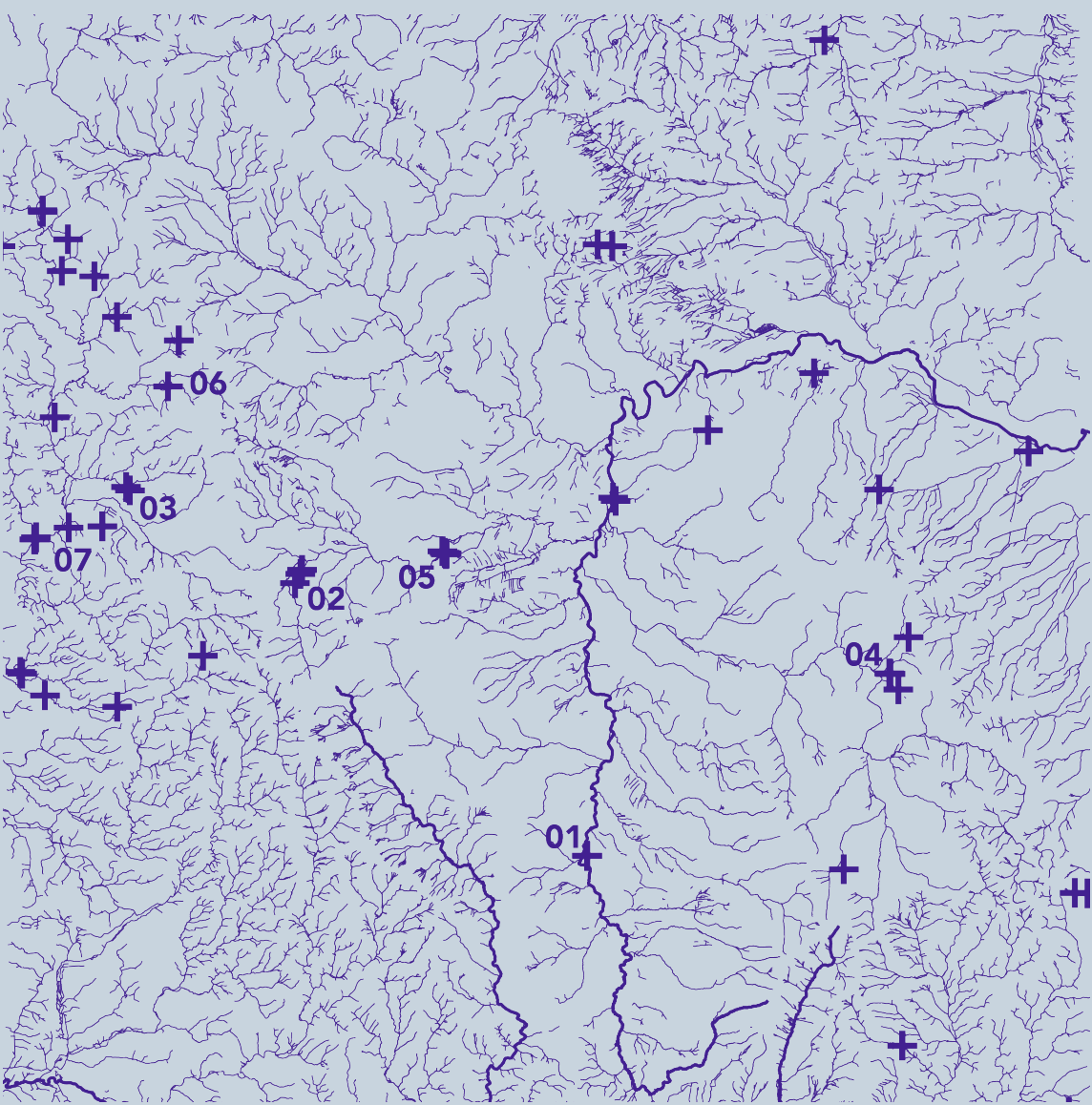
THE ECOLOGY PATTERN OF KŁODZKO LAND

Medicinal Water Pumps


Considering natural diversity, geomorphological structure and waterways of Kłodzko Land, the medicinal waters present in the land must be mentioned as an important factor. Even though the whole Sudeten Mountains are rich in mineral water springs, Kłodzko Land is characterized with a density of recognized medicinal water sources. Starting from the thirteenth century, first medicinal water springs had been recognized as working positively on the human body and the first pump rooms have been constructed (Potocki, 2009). Working continuously for centuries, despite changing state borders, they remain important architectural elements of the environmental pattern of Kłodzko Land. Medicinal water presence, contributed across the years not only to the touristic development by attracting visitors from the region and the rest of Europe, but also helped to preserve the natural character of the mountains and to prevent anthropogenic environmental degradation. On the Czech side of the border, nearly all of the mountain water reservoirs are used as drinkable water sources, while on the Polish border side dedicated spa towns are present. Starting from the medicinal water as a primary attraction, spa towns since ages have built their identity and economy on health-related activities and infrastructure, such as parks, sanatoriums and spa centers. Currently, five pump houses operate in the region and remain an essential tourist attraction.


The spa towns of Kłodzko Land:

- 01. DŁUGOPOLE ZDRÓJ | BAD LANGENAU
- 02. DUSZNIKI ZDRÓJ | BAD REINERZ | DUŠNÍKY
- 03. KUDOWA ZDRÓJ | BAD KUDOWA | LÁZNĚ KUDOVA
- 04. ŁĄDEK ZDRÓJ | BAD LANDECK | LANDEK
- 05. POLANICA ZDRÓJ | BAD ALTHEIDE | STARÝ BOR
- 06. STUDÁNKA POD BOREM
- 07. PRAMEN ŘEKY BĚLÁ



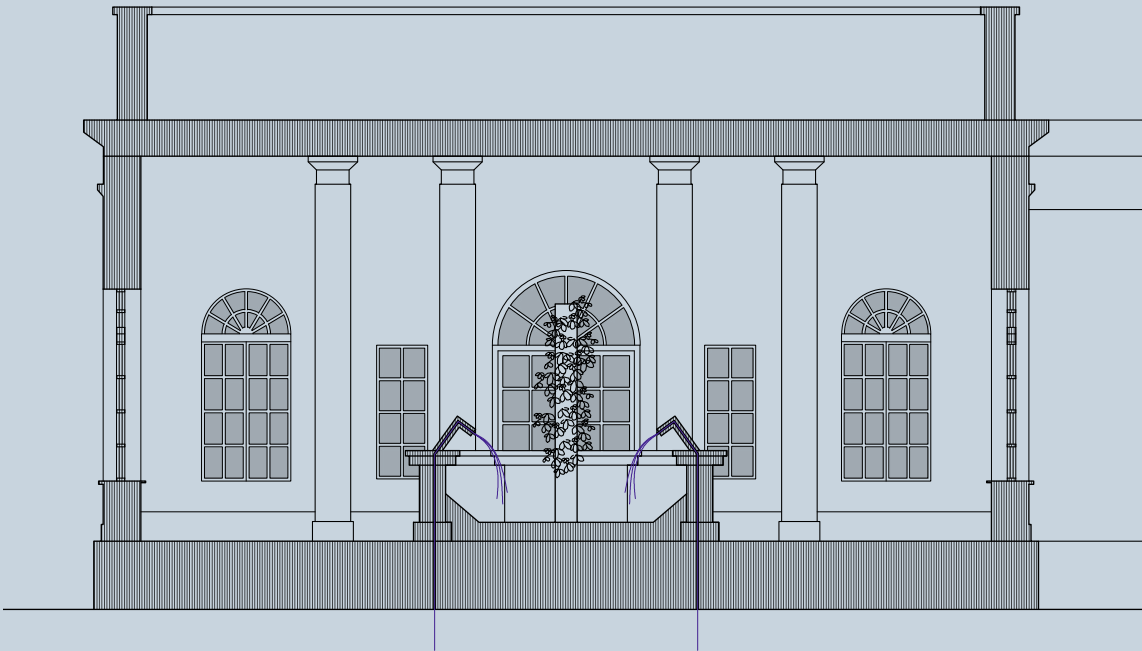
F02.05 Medicinal water

 medicinal water sources

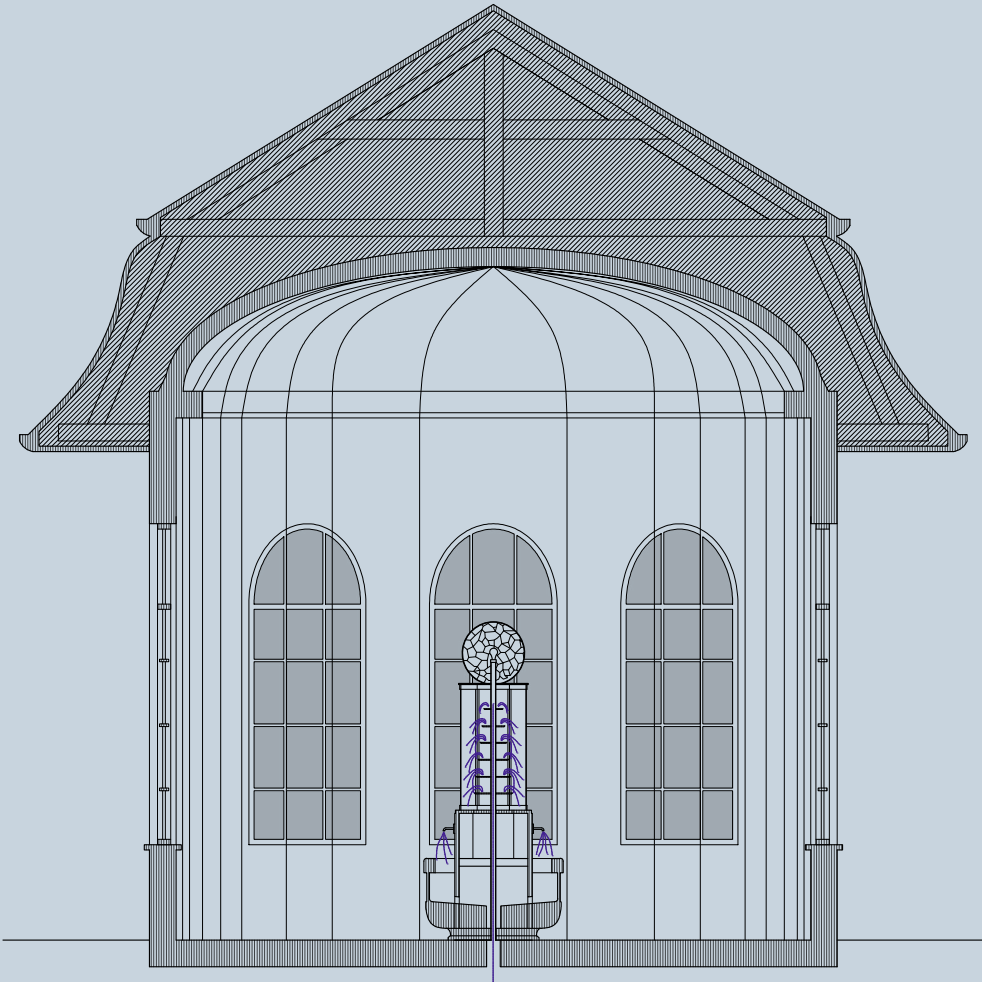
 01 medicinal water pumps

THE ECOLOGY PATTERN OF KŁODZKO LAND

Medicinal Water Pumps in Poland



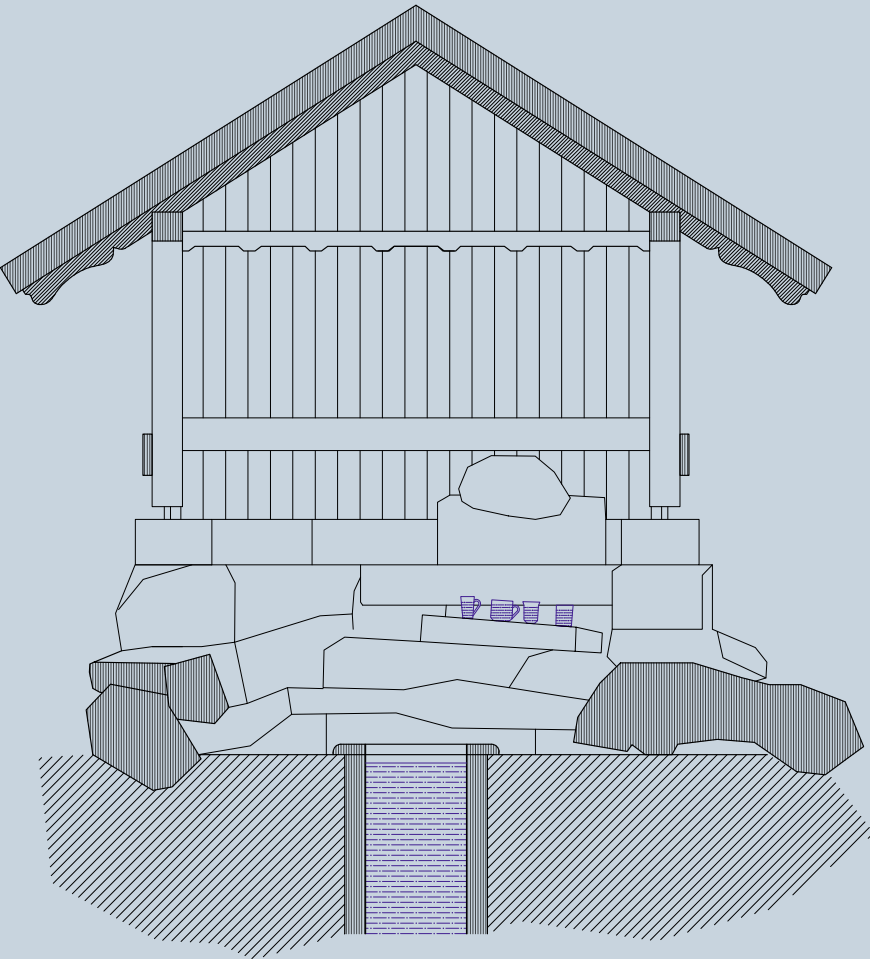
01. DUSZNIKI ZDRÓJ | BALTIC SEA WATERSHED POLAND



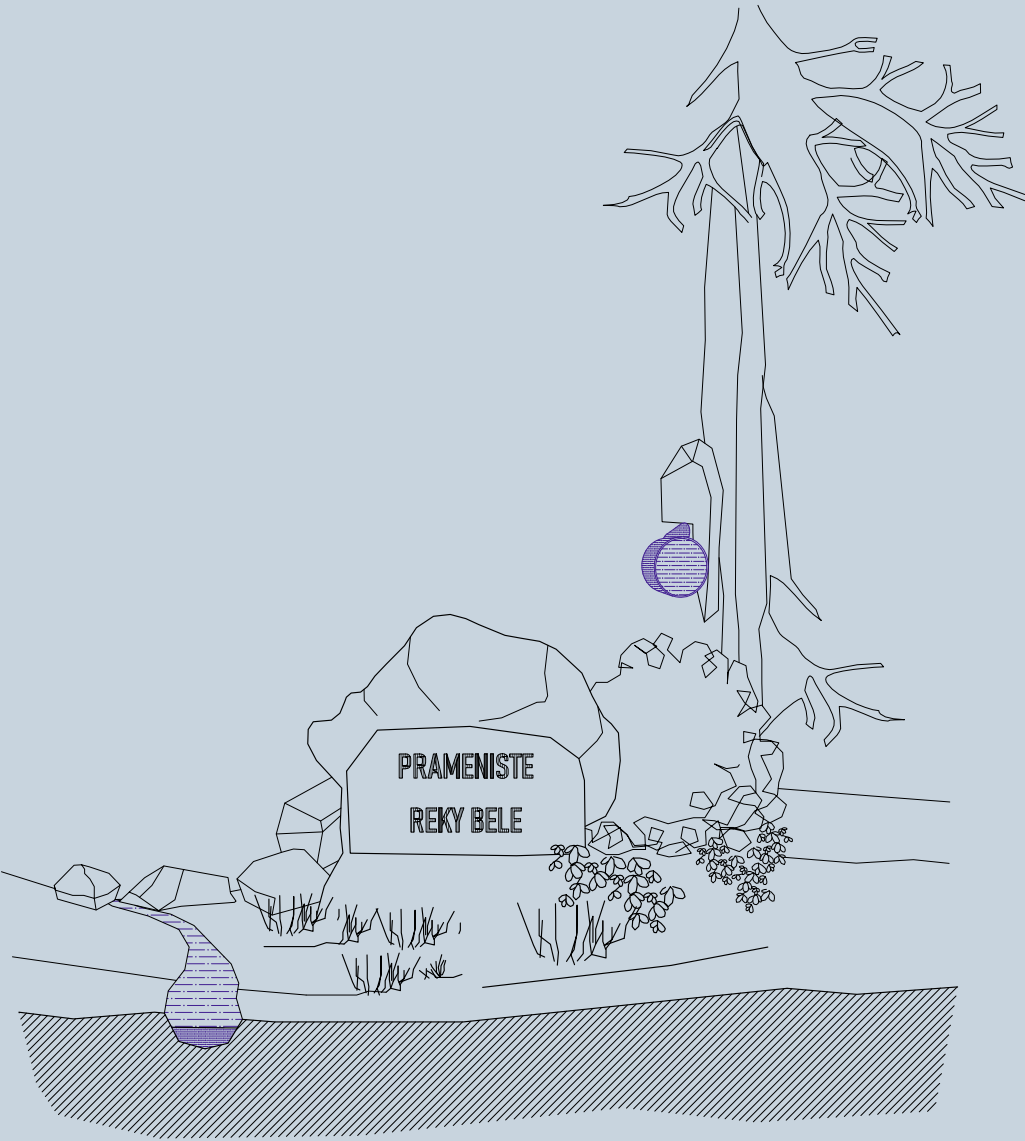
02. KUDOWA ZDRÓJ | NORTH SEA WATERSHED POLAND

THE ECOLOGY PATTERN OF KŁODZKO VALLEY

Medicinal Water Pumps in Czech Republic



06. STUDÁNKA POD BOREM | NORTHERN SEA WATERSHED, CZECH REPUBLIC



07. PRAMEN ŘEKY BĚLÁ | BALTIC SEA WATERSHED, CZECH REPUBLIC

THE ECOLOGY PATTERN OF KŁODZKO LAND

Medicinal Water Pumps in Poland and Czech Republic



DUSZYNI ZDRÓJ | BALTIC SEA WATERSHED | POLAND



STUDÁNKA POD BOREM | NORTHERN SEA WATERSHED | CZECH REPUBLIC

1.1.3. Bounded territory

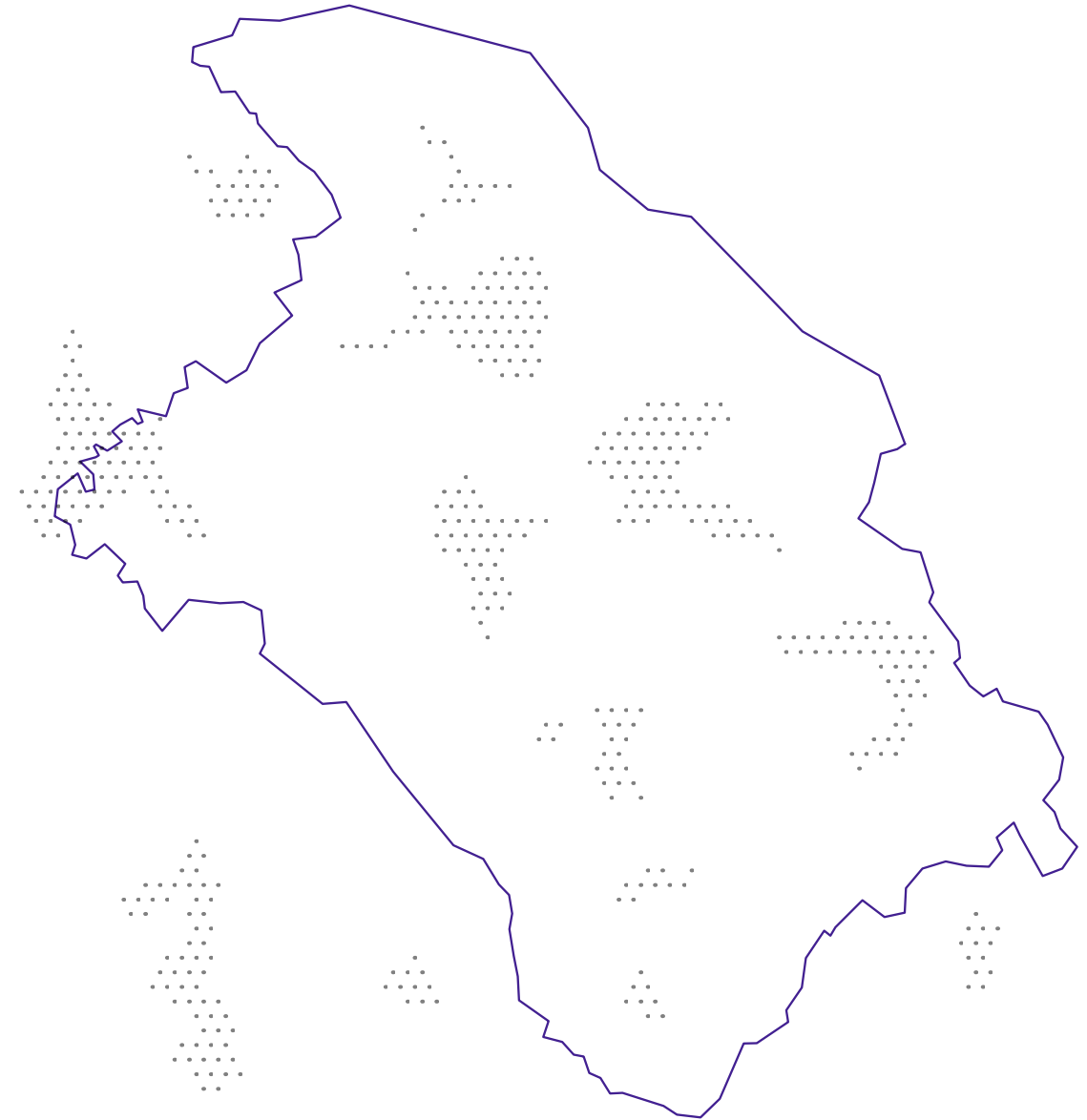
In this chapter we investigate the border concept of enclosure. Speaking about border as a bounding body, we link it with an enclosed, inner space – territory. As we prove later, citing the literature, a border is an inherent part of the idea of territory. Consequently, we entitle the enclosed border concept simply *territory*. A lot has been written about it. It includes the works of Agnew (1994, 2008), Delaney (2008), Elden (2005, 2013), Maier (2017), Sack (1983), Sassen (1991), and many more. Sourcing from their works, we show various approaches to the explanation of the ‘territory’, stressing its significance to our socio-spatial studies about border. According to the definitions of *territory*, based on reviewed literature, we highlight several main attributes, crucial to the discussion on territories: *sovereignty*, *state power* and *identity*. Studies on *territory* bring us to particular timeframes: colonialism, as the anticipation of the birth of nationalism; the importance of state frontiers to the development of nationalism itself and their impact on World Wars in the twentieth century. We look at the most common understanding of *territory*, the one related to the state and confront it with current tendencies to territorial studies, reflected in the ‘Europe of Regions’ concept and border aspect of regionalism. Chronologically described cases, show the development of *territory* as a border concept and explain the territorialization as the bordering process. Recalling Balibar:

Most of the areas, nations and regions that constitute Europe had become accustomed to thinking that they had borders, more or less ‘secure and recognized’, but they did not think they ‘were’ borders.
(Balibar et al., 2002, pp. 89)

We take Balibar’s note on territorial understanding of the border and try to treat areas, nations and regions as if they were a border concept.

There is probably not a better author to open the debate on ‘territory’ than Robert Sack, who was one of the first scholars studying human territoriality (Storey, 2020). He describes it as human behavior and relates it to the geographical space. Socio-spatial relation, that is also central to our studies about border, is clear in Sack’s writings. The most accurate definition of the territory, according to Sack, can be summed up in the following words:

“At this point let me define what I mean by territoriality explicitly: the attempt by an individual or group (x) to influence, affect, or control objects, people, and relationships (y) by delimiting and asserting control over a geographic area. This area is the territory.”
(Sack, 1983, pp. 56)



Sack, in his research on *territory*, determines the particular actions of human territoriality. He always refers them to the social layer, representing a person, a group, class or resources and distinguishing between *x* and *y*, where *x* performs territoriality actions over the *y*. Speaking about our volume, Sack's *x* and *y*, is represented by the *subjectivity* layer of our border studies. Storey, sums up Sack's understanding of territoriality, describing it as a *spatial expression of power* (Storey, 2020). In order to illustrate 'territory' in a more explicit way, following Sack's studies, we try to look at the most common set-ups of territorial power dependencies over space.

Elden in his genealogical research on *territory* in *The birth of territory* looks back at history and searches for the first appearance of the concept. Rather than looking exactly for 'territory', he suggests searching for the relations between space and power (Elden, 2013). The ontological research about space drives him to one of the first documented organized power structures – the Greek *polis*. It is significant that Elden's work, representing Western thought (Minca et al., 2015), connects the 'territory' with the state. In fact, the most present in a public debate and probably the most powerful understanding of territory is related to the concept of state, as 'homeland' of nationality. David Storey starts his research paper titled *Territory and territoriality: retrospect and prospect*, with the following phrase:

"The word 'territory' is commonly used to refer to an area of land claimed by a state, or to a 'homeland' associated with, or claimed by, a national grouping seeking self-determination."
(Storey, 2020, pp. 1)

Such understanding of territory can drive us back to Schmitt's *nomos* – the spatial order, even if the concepts of territory and nation,

from the first sight are not the central point of this thinking. However, citing Minca and Rowan (Minca and Rowan, 2015) describing Schmitt's *nomos*, Schmitt proposed something like a *spatial ontology of political order tied to the division of land*. In fact, referring to the *nomos* of the world, Schmitt suggests looking at Earth, as land divided by global lines, formed in a process of colonialization. The sovereign states areas located between the lines, as well as areas dependent on European powers, can be read as territories, as they fulfill all of the requirements of Sack's definition. The history of colonial territorialization that is essential to area studies dates to the beginning of colonialism when probably for the first time on such a big scale the distinction between the one and the other area was marked, in this case the colonizing 'West' and the colonized 'Rest' (Mezzadra and Neilson, 2013). The clear distinctions around the world areas are visible already in Mercator's Atlas from 1602, where colors represent Europe (pink), Asia and Americas (yellow) and Africa (green) are different (Mercator, 1602). Keeping in mind that the map is one of the first cartographic works representing 'the whole' of the world, the aims to enclosure, order and simplification, achieved thanks to bordering (Balibar and Williams 2002), are particularly visible here. We elaborate on this topic in the following chapters. However, Mercator's work can be read as an anticipation of the world, perceived as a set of areas, bounded by enclosing borders, something that Schmitt (2006) describes a few centuries later as the *nomos of the Earth*.

Schmitt's studies on *territory*, which he calls 'land-appropriation', drive us to the issues of sovereignty and nation. *Territory* and nation are bound by Schmitt before the WWII in the shape of *Grossraum* concept (literally from German: *greater space*). The theory that appeared for the first time in Schmitt's writings in 1928, but was developed fully after 1939 (Specter, 2017),

refers to the nation's space of life. Schmitt's argumentation on *Grossraum* can be seen as the most explicit articulation of *territory*, dedicated to the nation. According to Schmitt, three elements are essential for the realization of *Grossraum*. Firstly, it's a self-assertive power, a state, that guarantees the order and reserves the right of sovereignty to itself. Secondly, the idea, identity around which the *Grossraum* is organized. It can be understood as a mix of national traditions, history, mythology. Thirdly, it is the space – territory, where the actions of foreign bodies are banned (Minca and Rowan, 2015). Storey describes such understanding of territory by 'territorial state'. This was affirmed by Schmitt in his *The nomos of the earth in the international law of the Jus Publicum Europaeum* and called the old *nomos*, that according to an author, has finished with the World Wars (Storey, 2020). In such a political system, the Earth appears as a land divided by different lines, created by the sovereign state's territories or sovereign states' colonies.

Despite using the word 'greater' in his *Grossraum* (ger. *Greater Space*) concept, Schmitt disclaimed to refer it to any form of spatial expansion. Nevertheless, he partially used it to justify the Nazi expansion on Eastern European countries, in *The Großraum Order of International Law with Ban on Intervention for Spatially Foreign Powers*, published in 1938 (Minca and Rowan, 2015). In fact, the climax of 'state territory' perception of the world can be dated back to the World Wars. The end of World War I was the end of four multinational empires in Europe and the apogee of European nationalism. The year 1914 has been described by many scholars as a culminating point of imperialism and of the crisis of the pattern of the world. It was the moment of the conflict's apogee between European powers, that re-interpreted the border's concept and re-drew the maps (Mezzadra & Neilson, 2013). The attempts to change the world pattern, the

current *nomos* as Schmitt would say, originate back in colonialism and were reflected later in military actions. As no new lands could be discovered and conquered anymore, Eastern and Central European nations, devoid of colonies, instead of looking for overseas expansions, decided to expand on the continent. Such concepts as *Lebensraum* and *Grossraum* (even though Schmitt's significance to Nazi theory is still a point of discussion to many scholars), claimed that a certain territory is needed to provide the appropriate spaces for a nation. Political ideologies such as Bolshevism and Nazism reflected their territorial claims in the spatial studies perception, the Russianized Eastern/Southern Europe and Germanized Central Europe. The edge, dividing the powers' territories of influence, resonated in the public with nicknames, such as the Curzon Line during the war and the Iron Curtain afterwards. On the basis of these movements, a new type of nationalism emerged. Tribal nationalism, as it is also called, was visible in almost all nationalities in Central and Eastern Europe. It was diverse in significance, but similar in the level of violence. The main characteristic of the movement is the introverted aspect, which concentrates on national qualities in every individual soul.

"Politically speaking, tribal nationalism always insists that its own people is surrounded by "a world of enemies", "one against all", that a fundamental difference exists between this people and all others. It claims its people to be unique, individual, incompatible with all others, and denies theoretically the very possibility of a common mankind long before it is used to destroy the humanity of man."
(Arendt 1973, pp. 274)

The traumatic experiences of war, prolonged with the Cold War's territorial definitions have driven scholars to reexamine the way they thought about territorial state. As the consequence of the nationalists' movements was the World Wars, which changed the size and number of European map's boundaries from few "belts of mixed populations" to many states in conflict. New borders became the instruments to enclose nations and create their individual areas within states. The newly constructed order in Europe caused migrations and a phenomenon of stateless people emerged. "Nations of minorities" have been created and bendable areas where the internal and external elements were strongly marked. Rather than taking from Schmitt, who warned about the decline of sovereign states, we turn to Agnew's 'territorial trap'. He gives a different light on the notes on states' territoriality and suggests that thinking about *states as fixed units of sovereign space*, has led us to the *territorial trap* (Agnew, 1994). It doesn't mean that state as the entity controlling the space disappears, but we can read it rather as a suggestion to look on other territorial forms, as the states' territories are becoming increasingly porous, also due to the proliferation of other type of enclosures (Storey, 2020).

Setting the discussion about *territory* apart from states and their power, we arrive at a more contemporary understanding of the term - that Delaney calls *modern territory* (Delaney, 2008). As well as in the case of borders studies, Delaney expands the research on territories, outside the fixed, most common, state-oriented meaning. Current discussion on territories seems to increasingly notice the sovereignty of other entities such as inhabitants, economy, working class groups. There is a constant increase of areas of segregation, such as golf clubs or residential areas, in terms of economical segregation; racial segregation in West Bank in Israel or the most recent sanitary

segregation, connected to the vaccination against COVID-19. There are plenty of territories that function within, inside or outside the state border limited territories. Sometimes they operate with same or even more powerful mechanisms of control. Delaney spots and theorizes these territorial actions. He suggests looking on micro-space contexts, as these territories operate always in the same logic.

No matter if the territorial processes are driven by the state, by an individual or a social group, the set of practices that it performs on certain subjects, described previously in Sack's studies as *y*, remain similar. Following Maier, who says that *The space of Empire is restless and contested at its perimeter*, we confirm that border remains the essential part of every territory. Agnew suggests that territorial actions demand *demarcation of the territory within which the state exercises its power* (Agnew, 1994). The border is recognized as essential to the production of the area, reflecting the claim that every nation must have a 'safe' space divided from the 'outside' (Paasi et al., 2022). However, it does not mean that the border practices are performed only at territories' perimeter. Oppressive, excluding / including mechanisms, essential to the territory production, remain in action also after crossing the territory's edge. That's why, we name *territory* as the border concept.

Looking within the European context, the interesting case of territory studies that is detached from the concept of state, is definitely the regionalism. Many scholars suggest that defining identities could be performed rather by finding similarities than differences. The proposal to erase or weaken the exclusion / inclusion factor in territory definition, drives us to interesting encounters. Paasi associates it with identifying form of territoriality by real, ecological connections between people, law and territory – ecological relationships and calls this approach 'post-national' (Paasi et al., 2022). 'Ecology' in this case refers to people's *habitus* – the social world around them. John Agnew (2008) puts it in the similar manner, stressing that territorial spaces, marked with borders, should be studied as a 'dwelling' rather than as the national spaces (Agnew, 2008). At the same time the 'dwelling' is composed by very different factors than the 'nation', building its identity on its ecology – to operate in Paasi's terminology, rather than on exclusion of the rest. The approach is focused on the direct human perspective, daily encounters and psychological perception (Fall, 2020).

Despite noticing the dangers of regionalism as the further development of territory studies that can lead to similar exclusive results, Paasi points out that regionalism is a chance to construct the 'factual' identities, based on non-territorial factors, such as activism, civil society. He points out nationalism in opposition as a major territorial ideology (Paasi, 2001). There are several things that are crucial for the tolerant, democratic, diverse and inclusive character of the new regional areas in Europe. Firstly, it is the spatial identity deconstruction, the assumption that areas are more diverse and open and that their edge is an essential element in this sense. Secondly, it is identity building, based on unity, inclusion, society and integration.

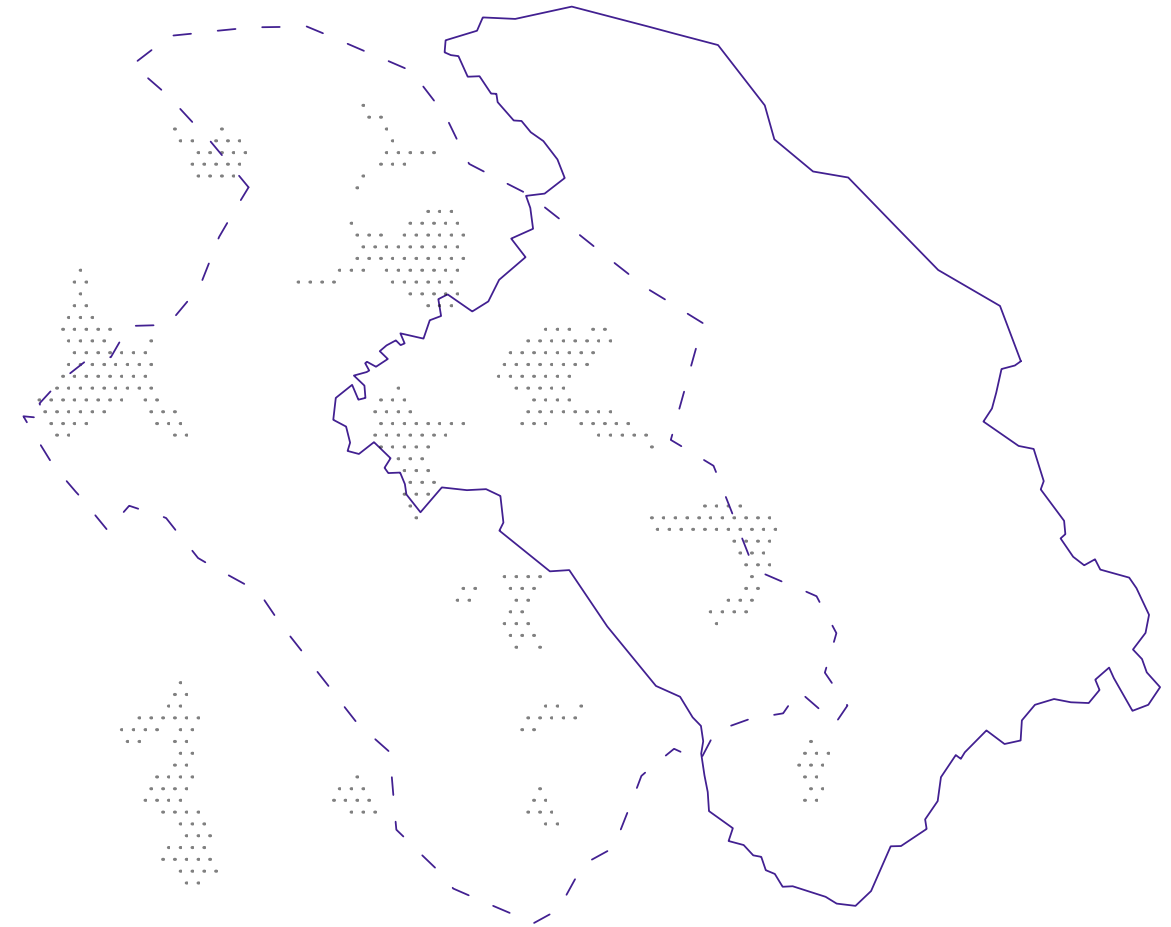
The most important lesson to be learned from Paasi, is that when working in the extremely difficult European context it is not enough to establish cross-borders regions institutionally and provide them with economical, legal and spatial tools. The challenge of regionalism is rather to build much deeper ties, based on similarities instead of exclusion. Hence, regionalism gives a possibility to produce areas with new qualities, in a non violent process. The operations of such regions' borders are definitive in this challenge.

1.1.4. New global disorder - deterritorialization

The last two border concepts, titled *de-territorialized border* and *exploded territories* emerged as a reflection on the spatial evolution of the border and were distinguished as topics coming from reviewed literature. In comparison to previous topics of *line*, *pattern* and *territory*, the discussion on the two last concepts is to a higher extent influenced by the latest globalization processes. They appear and constantly evolve parallel to each other. In order to set the discussion in contemporary context, we firstly look back at the drivers to recent proliferation of borders. They guide us in spotting the hardly locatable spatial emergence of the last two border concepts that we mention.

Balibar sums it up in the chapter *The Vacillation of Borders* of his book *Politics and Other Scene* (2002). They all could be framed within the extremely vast term of *globalization*. However, Balibar lists the processes particularly important to the border evolution. According to Balibar, the current, 'vacillating' character of borders can be associated with: relativization of the *port of entry*, meaning the revalorization of internal control, emergence of zones of transit and transitions; behavior of public and private agents that has gone far beyond the control of administration, especially in the field of economy, monetary conversion, purchase and sale; natural-cultural processes that exceeded state control, mostly due to digital and technological development; development and digitalization of modern warfare, rising social inequalities and exclusion, reflected in 'class struggle' that exceed state territories and are rather settled under global control; the inversion of power, formation of individuals and recognitions of new groups within three levels of a hierarchy: national – regional – transnational; inability to concentrate capital and political power in a single place (Balibar et al., 2002).

De-territorialized border comes as one of possible answers to some of the Balibar's 'cryptic' notes on contemporary *border that is everywhere* (Paasi et al., 2022). The concept of border not affiliated with territory is intangible and physically difficult to spot. We search for it, referring to the fields mentioned before by Balibar. If the territoriality is the management and control of space (Sack, 1983), using border as an integrated part of this process, where can we locate a border of de-territorialized entities? Sourcing from the studies concluded in previous chapter on territory, we study the groups that perform territorial actions in order to define the primary non-territorial boundaries that bind them. Following Paulina Ochoa Espejo (2022) we highlight legal drivers of this process. Thanks to Mezzadra and Neilson (2013), Basch, Schiller and Blanc (2020), we mention de-territorialized migrant workers. In the end, we arrive to European context, stressing social processes within European Union, and study identity affiliation rather than space affiliation. Consequently, in this chapter, we attempt to reveal social, economic and legal borders of de-territorialized constructs.



As far as the concept of de-territorialized borders is concerned, firstly, it might seem hazy and unclear. It reflects exactly the intangible characteristics of this border concept, difficult or impossible to spot directly in a substantial matter. Paulina Ochoa Espejo comes out with the proposal to systematize the borders in relation to law, people and territory, the three elements that can define sovereign states (Ochoa Espejo, 2022) She identifies broadly three different approaches in studying contemporary borders. She studies the combinations of these elements and refers to borders as products of three possible pairs. The first one is related to the nation and territory, second to the people and the law, third one to the law and territory. In this chapter, the law and the people relation that defines borders is particularly interesting for us, mostly because it ignores territory, the space, in the whole mechanism of border production. In this approach, *the people ground the law, and the law the people*. In this case, the shift of borders is tolerated, as long as people grab the law with them. In order to illustrate it, Ochoa Espejo makes the explicit example of maritime law and ships carrying the law and flag.

The essential point of the de-territorialized border concept is that it is not located on the perimeter of states anymore – they are *vacillating* and shifting (Balibar et al., 2002).

Mezzadra and Neilson in their book *Border as Method, or, the Multiplication of Labor*, in the chapter entitled *Fabrica Mundi* analyze the relation between geographical and cognitive borders. They assume that borders are predominantly understood as geographical structures and geographical borders are always the first ones to come to mind. (Mezzadra and Neilson, 2013) A cognitive border can be understood on the other hand as all of the constructs that act with the usual border practices, following *border as method* concept, but are not essentially geographically defined.

In order to describe the current discrepancy of the geographical and cognitive borders, Mezzadra and Neilson recall an incredibly explicit story from Amitav Ghosh's novel *The shadow of lines* (Ghosh, 2010). We allow ourselves to cite the fragment of Mezzadra and Neilson's book, since it is extremely precise in explaining what we mean by de-territorialized border:

"Consider the following episode from 'The Shadow Lines'. A family argument occurs when the narrator's grandmother, who grew up in Dhaka, decides she will travel there to visit family after many years in Calcutta. The year is 1964, and the narrator recalls the old woman's anxiety about the trip: 'For instance, one evening when we were sitting out in the garden, she wanted to know whether she would be able to see the border between India and East Pakistan from the plane. When my father laughed and said, why, did she really think the border was a long black line with green on one side and scarlet on the other, like it was in a school atlas, she was not so much offended as puzzled'" (Ghosh 1998, 185). Explaining herself, the old lady asks if she might be able to see trenches, soldiers, or barren strips of land. If the border has no defining features, she surmises, people would not know it is there, and all the violence of Partition would have been in vain. Her son replies by explaining that the trip to Dhaka is not like flying over the Himalayas into China. The border "isn't on the frontier," he says, "it's right inside the airport" (186)" (Mezzadra and Neilson, 2013, pp. 28)

Mezzadra and Neilson connect de-territorialization of border especially with relation to the capital and labor. In the following chapters we recall in detail some of the case studies from their book *Border as Method, or,*

the Multiplication of Labor (2013). Broadly speaking, they mention particular occupational groups - financial traders and care service workers, that are bounded by *chains*. The multi-layer *chains* are visible especially in the economic situation, working class affiliation, job characteristics. Focusing on financial traders from across the world and care service workers originating from Philippines, Mezzadra and Neilson stress the transnational space of their work – Hong Kong.

Basch, Schiller and Blanc in their ethnographic and anthropological research entitled *Nations unbound: Transnational projects, postcolonial predicaments, and deterritorialized nation-states*, refer to transnationality as the key concepts of deterritorialized nations (Basch, Schiller, and Blanc, 2020). They associate transnational migration with four main premises, formulated in the chapter *A Framework for the Study of Transnationalism*. The characteristics of transnational migration could be summarized within several main premises. For our studies, those are critical to understand. While the actual form of de-territorialized border remains invisible, all ties binding the entities 'located' inside it remains the only possibility to spot it. Considering transnational migrants as binded by de-territorialized border, we look at transnationality characteristics. First feature of transnationality that comes out from the chapter titled *A Framework for the Study of Transnationalism* and needs to be highlighted, is the tight, enduring relation of transnational migrants with their home countries. Even though transnational workers spend most of their life physically in the place of work, due to advances in technology, they are able to *have a foot in two countries* simultaneously, sometimes even in terms of mentality and identity more connected to the place of origin. Here, the authors stress the development of communication tools, air transport, including low fare flights, international money transfers,

rapid freight shipments as the primary utilities. Even though maintaining contact with home was possible for migrants also in the past, *current transnationalism marks a new type of migrant experience, reflecting an increased and more pervasive global penetration of capital*. Secondly, the broad topic of social relations is mentioned by the authors. Instead of referring to the spatial units, the connections with people, expressed in the share of ideas and objects are the decisive factors. Using Rouse's term of 'transnational migrants circuits', Basch, Schiller and Blanc refer to various settlements in United States, inhabited by Mexican migrants. The places that, due to constant circulation of people, money, goods and information are strongly connected and woven into one community spread across different sites, all located within the US territory. Thirdly, the categories of race, ethnicity and nation are taken into consideration, as they are the key elements of state power and domination. The authors problematize this topic and ask in which manner they emerge in the transnationality concept. The direct meaning of the terms is taken into consideration, but more importantly, the historical, economic and social implications of these categories can play a bigger role in forming the boundaries of transnational communities.

The transnationalism premises are supported with two elaborated case studies. Both refer to migrants of post-colonial states, Vincentians, Grenadians and Haitians, living their life between United State and home countries. Haiti has been one of the first countries which gained independence after the dramatic revolution, in which Haitian slaves defeated French forces on the island. Haitians, free to move, started to migrate in '60s and '70s, primarily to United States, especially to big cities, including New York.

"(...) once settled in the United States, Haitians began to build a multi-stranded social field that connected them intimately to home. (...) Haitian immigrants of all class backgrounds have lived their lives across borders, creating a new kind of space defined not by geography or by the legalities of political borders, but by social relations. For more than two decades, however, the political repression in Haiti has made it difficult for Haitian immigrants to develop organized transnational activities, and political activities have been particularly restricted."

(Basch et al. 2020, pp. 193)

Authors stress the slow process of Haitian transnational *social field* development.

The term is particularly interesting for us, because it reflects territorial features (1.1.3.), stripped off their spatial affiliation. *Social field* represents the set of social, economic and legal connections binding the transnational, Haitian workers. Following the case study, we can mention i.e., belonging to the official Haitian organizations in US (especially The Haitian

Neighborhood Service Center - HNSC, founded in Manhattan, affiliated with Democratic Party and representing Haitian community); common political goals concerning situation in home country; the economic status in US, no matter on the original class provenience, family transnational relations, reflected in the financial and freight transfers to home country, as well as personal visits.

Continuing the discourse on de-territorialized border, we connect the transnational migrant topic with the Anssi Paasi's research on *Europe as a Social Process and Discourse* (2001). In the age of growing flows of refugees and migrants, Paasi looks on the concept of place through a more cosmopolitan lens, non-bounded with the location. We read his research on the drivers to regions and places creation, as the attempt to answer to a question *How can we all live together, not divided by territorial borders?* Paasi critically examines the European Union and its *social fields*, as Basch, Schiller and Blanc could say. Apart from definition of European Union as the political organization of sovereign states, he searches for non-state territory affiliated meanings. He sees EU as an institution, reflected in economic and cultural integration of states. Paasi highlights the 'Europe of regions' concept as on of the EU's flagship projects, aiming to further integration of members and progressing cross-border cooperation. In fact, Euro regions, established usually through the state borders, gain in importance, and increasingly reinforce EU members' cross-borders ties. (Böhm, Opióła, 2019). Examining critically this concept, as the one that could be in opposition to spatially defined state-territories, Paasi mentions *what makes regions*. He reflects on the social and cultural practices that usually construct territories, talks about symbolic shaping, identity building and institutional legitimization. Despite the existence of national states, thanks to democratic societies, cosmopolitan cities and migration, we should be ready in Europe to welcome new forms of de-territorialized groups, non-national, transnational or post national, and take into consideration new boundaries that bind them and divide from others. Thinking from the planning point of view, the incredibly challenging issue emerges here. How will we shape the borders between these de-territorialized communities?

DE/RE - TERRITORIALIZATION OF HAITIAN AMERICANS

The Haitian immigrants' history in the US starts in the eighteenth century, when the French colony of Saint-Domingue was the richest in the Caribbean, producing a sugar cane on a massive scale. Since 1791 slaves have been revolting against the European planters and finally in 1804 won their independence, proclaiming the Republic of Haiti. During the Haitian Revolution (1791-1804) and after it, many wealthy colonists and freemen left Haiti, and emigrated mostly to the United States, particularly to the New Orlean region and French Empire settlements, which in modern days are Chicago and Detroit. In 20th century many other situations as US occupation (1915-1934), Duvalier regime (1960s-1970s) or overthrow of Jean-Bertrand Aristide induced the Haitians to emigration. Between 1972 and 1977 many migrants came to South Florida and settled near by the Miami's Little Haiti (known before as Lemon City). The biggest and latest wave of migration started in the late 20th century, when Haitian middle class, professionals and students emigrated, many to Miami and New York. Between 1959 and 1993 over 300 000 Haitians obtained US permanent visa. Over 1 300 000 arrived with non immigrant, tourists visas, but remained in US anyway.

From the beginning of the independence of Republic of Haiti the debate on possession of French citizenship was an important part of the Haitian politics. French and Haitian intellectuals for a long time were discussing about a concept of the nation as a community of blood, were the blood became a definitive element for Haitian identity and citizenship (Shiller, Fouron, 2001).

"By the 1990s, poor and middle-class people in Haiti were routinely referring to blood ties to explain the long-distance nationalism of the diaspora. The fervor with which many individuals spoke about the links between those living in Haiti and those who had emigrated and lived abroad matched the intensity of the most fiery political leader.

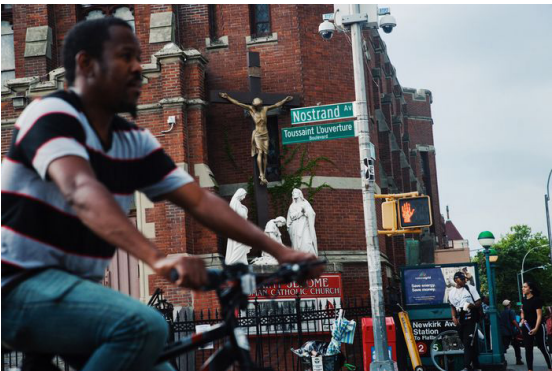
Haiti has become a transnational space that extends beyond territorial boundaries, encompassing persons of Haitian ancestry wherever they are located and whatever legal citizenship they may hold."

(Shiller, Fouron, 2001, pp. 123)

In the beginning of the Haitian migration history in US, migrants used to share their life between the two countries simultaneously, keeping up the ties with their home country. Territoriality processes were progressing gradually and recently such territorial constructs as Little Haiti has been recognized.



In 1990, demonstrators protested a ban on blood donations from people of Haitian and sub-Saharan African origin. An alleged comment by Trump about Haiti and aids has revived the stigma. Photograph by Richard Elkins / AP



The cultural district - Little Haiti - in New York, Brooklyn, the second largest community of Haitian-Americans in the United States outside of Florida. Photographs by Sangsuk Sylvia Kang for THE WALL STREET JOURNAL

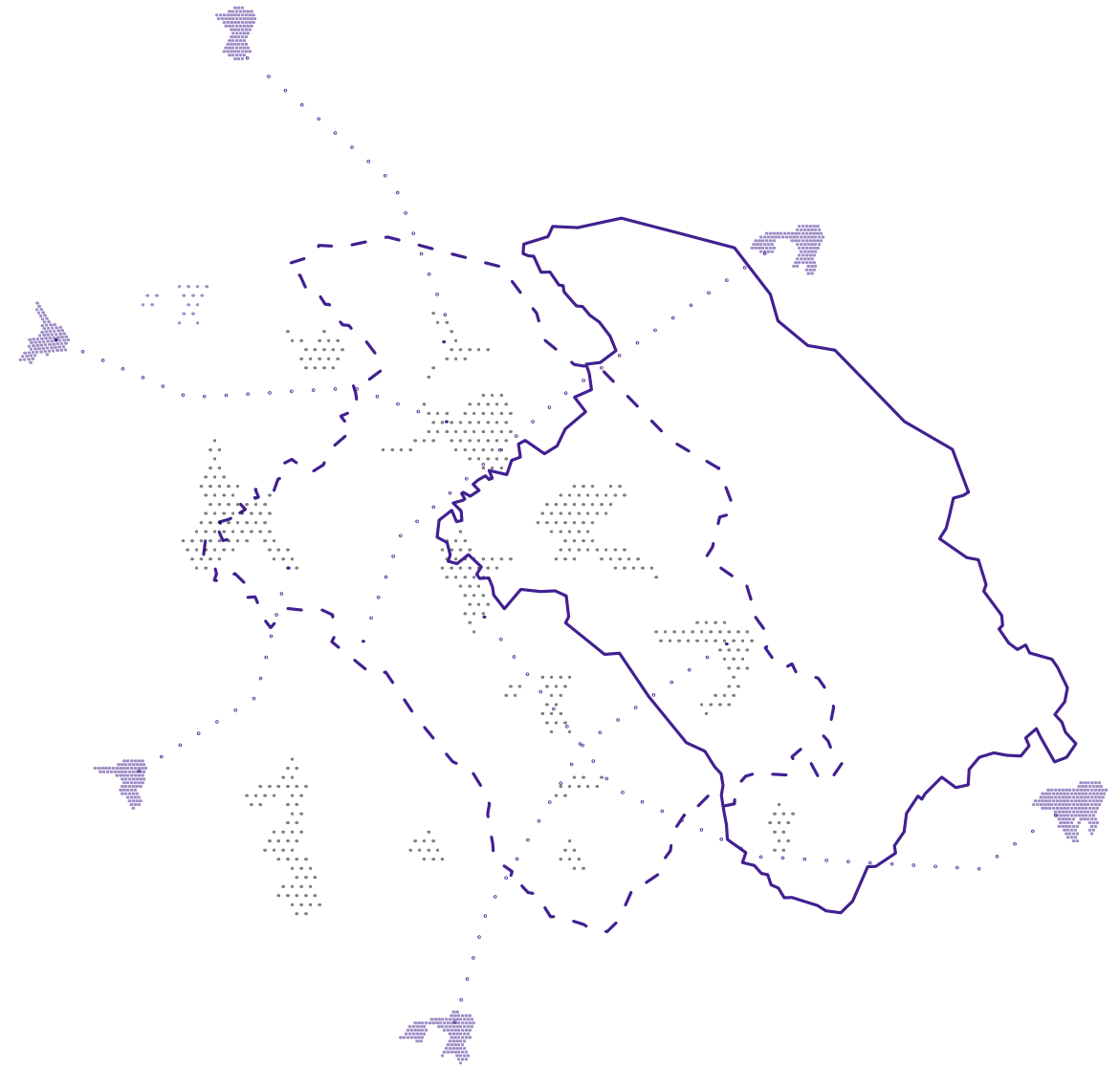
1.1.5. Exploded territory

Facing contemporary, complex dynamics of bordering processes, introduced already in the part *Why the border?* (0.1.) and recalled in the previous chapter (1.1.4.), we identify the border concept of *exploded territory*. In this chapter, we are going to describe the inapparent, particular category of territory which is spread into smaller territorial units. We start with theoretical foundations that introduce this border concept, looking at it especially from the typological, spatial point of view, studying mostly the writings of Barry Smith (1995). In order to illustrate it better, we support our disquisition with selected examples and study them in reference to current tendencies of de/re-territorialization.

Smith, in his research *On drawing lines on a map* (1995) introduces the figure of *scattered objects*. We treat it as a starting point and inspiration to distinguishing the border concept of *exploded territory*. Operating always within the discussion about *fiat* and *bona fide* types of borders, he explains *scattered objects* as delineated or carved out (by fiat) within the interiors of larger *bona fide* wholes. Describing the *scattered objects*, he clearly sources from Richard Cartwright's philosophical research on the structure of space. Cartwright, in his work analyses the continuity of the regions of space, deliberating on spread entities, within a bigger form – a 'receptacle' (Cartwright, 1975). Since Cartwright's work is highly typological, Smith locates it in the context of geographical borders. He mentions however not only strictly geographical scattered structures such as Hawaii islands, but also, political-spatial formations, such as city-states located within the Holy Roman Empire or social and natural constructs, e.g. the Polish nobility, the constellation of Orion and cat *species*.

Moreover, as the second theoretical premise to *exploded territories*, we refer to micro-territories, discussed by David Delaney in his *Territory, a short introduction* (2008). Delaney puts a particular stress on understanding territories as a strictly defined relation of power and space, but simultaneously expands the term much further beyond the limits of state territories. He mainly refers to such concepts as private propriety, identity affiliation and social enclaves, and thus sets the discourse in contemporary environment. Following Smith and Delaney, we read *scattered objects* as pieces of a fragmented territory, supported with some form of continuity. Nevertheless, we expand the understanding of internally located scattered pieces, with the assumption that continuity of *exploded territories* can run through more than one receptacle, for instance diaspora communities that are spread within several countries. Enclaves and exclaves - the border enclosures, exploded territory pieces are located inside, outside or on the perimeter of proper territories. Following the previously introduced definitions of territory (1.1.3.), the socio-spatial relation, explained with the help of Robert Sack's elaborated work (1983), constitutes the crucial line of discussion on exploded territory. We refer again to the assumption that every territorial process needs spatial divisive articulation, reflected in a border. (1.1.3.) Beginning with Sack followed by Delaney, we look at how social powers create territories.

"Not every enclosed space is a territory. What makes an enclosed space a territory is, first, that it signifies, and second, that the meanings it carries or conveys refer to or implicate social power."
(Delaney, 2008)



Reversing Delaney's note, in the following lines, we are going to examine various social powers that enclose space or social groups enclosed inside space. Searching for *exploded territories* we are going to refer especially to the social groups located beyond the strictly defined state territorial borders. They are among others national diaspora groups, connected mostly with migration, ethnic, racial and national minorities. Moreover, new social forms are emerging beyond the three level hierarchy of national – regional – transnational (Balibar et al., 2002). We can see non-national, transnational or post national-formations (Paasi, 2019). Despite the progressing development of the contemporary world of flows, supported with globalization, in contrast to de-territorialization processes (1.1.4.), we can still notice the territorial tendencies connected with these social powers. In regard to these groups, we are going to examine several territorial processes, shaping the form of exploded territory.

James Sidaway in his article *Enclave space: a new metageography of development?* (2007) associates social territorialization with the economic development and locates his review in Southeast Asia, sub-Saharan Africa and the Gulf. He recalls territorial enclaves' proliferation that accompanied the rapid process of uneven development. In the case of Africa and Southeast Asia, territorial enclaves are built on the foundations of colonialism and derived as the result of progressing globalization. Colonialism and slavery are spatially reflected in areas involved in extraction industry. They have progressively evolved into unevenly developed, clearly defined territorial enclaves. In the case of Southeast Asia, the technology zones and global maritime ports are centers of national power and are juxtaposed with ethnic-minority reserves. However, the case of Gulf countries is probably the most explicit, since also the economic development there was extremely

rapid. Socio-spatial segregation, physically present with the forms of *qaser* (palaces and villas); *sha'beya* (family houses neighborhoods); quarters for female workers; zones for migrant workers - *makasin al uzzab*; residential zones for foreign professionals; high-tech centers, such as Media City and Internet City in Dubai (Sidaway, 2007). They are not only divided by easily perceptible physical urban borders (though not necessarily fences), but the division is accompanied by legal organization.

"Other cities in the region, of course, have free-trade zones and high-tech clusters, but only Dubai has allowed each enclave to operate under regulatory and legal bubble-domes tailored to the specific needs of foreign capital and expat professionals. Thus, press censorship ... is largely suspended inside Media City, while internet access (regulated for content elsewhere) is absolutely unfettered inside Internet City." (Davis, 2006)

Enclaves, recalled by Sidaway are not only bounded territories, but they constitute a set of nationally, ethnically, economically divided social groups. Territories that they occupy are spread through the Gulf countries and are continuous in repeating the same features within their perimeters. Consequently, they act like an exploded territory of the rich inhabiting *qaser*, migrant workers closed within *makasin al uzzab* and so on.

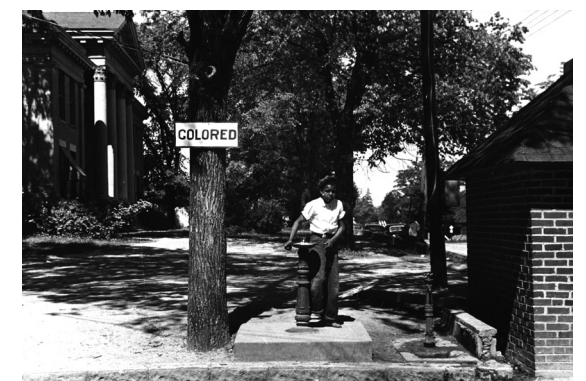
One of the most explicit and the most violent examples of exploded territories, sanctioned officially by law is recalled by David Delaney, who refers to Jim Crow racial segregation established at the beginning of the nineteenth century in the Southern United States. Delaney calls it the *territorialization of race, or territorialization of power based on race* (Delaney, 2008). Jim Crow laws, legally introduced the direct, territorial segregation



J. Delano., Street scene near bus station in Durham, North Carolina, 1940 May



J. Delano., At the bus station in Durham, North Carolina, 1940 May



J. Delano., Drinking fountain on the county courthouse lawn, Halifax, North Carolina, 1938 April

based on race within public institutions, public transport, restaurants, education, public services, parks, places of work and many more (Tischauer, 2012). The legally bordered, exploded territory based on racial premises was created in nearly every area where the interaction between white and 'Negro' people could possibly occur. We recall Jim Crow laws as a commonly known case which was however replicated in many other places, e.g. in Nazi Germany, Jordan, Israel and Fiji.

When exploring exploded territories from the perspective of social powers, sociological and anthropological scholars suggest defining less obvious, yet powerful boundaries within our societies. Lyman, Scott and Goffman present typology of a fine-grained micro-territoriality of social life (Delaney, 2008). They all see territoriality as a primary human and animal behavior. While Lyman and Scott, on the base of social premises, define *public territories* and *home territories*, *interactional territories* and *free territories* (Lyman, Scott, 1967) Goffman distinguishes *Personal Space*, *the Stall* and *The Stealth* (Goffman, 2017). We are not going to elaborate on each element of these typologies but it is enough to say that they are all set in a rather theoretical discussion on the relations of power – seen as control of access and the right to privacy in space. Secondly, they all refer to certain social groups that use boundaries as a territoriality tool. Considering our studies on exploded territory, it is worthy to stress that not every micro-territory can be considered in this category. Delaney in his book, recalls examples of gangs' zones of influence and Chippewa tribe homeland as micro-territories. We would not treat them as exploded territory however, since they are separate enclaves, individual, one of a kind, spatial objects and are deprived with certain continuity. On the other hand, militarized zones or telecommunication centers, located within the state and dedicated for particular authorized personnel are legally

and socially equal objects forming the network of exploded territory.

The most explicit example of exploded territory refers to *Palisraelestine*, as Delaney calls the mosaic of Israeli and Palestine controlled territories (Delaney, 2008). The term used by the author seems appropriate to reflect the extremely complicated matter of territoriality in the location. Referring to *Palisraelestine*, we deal with exploded territories, geographically spread and visible on many layers, including social, economic, ethnic, religious. In order to illustrate the complexity of the topic and demonstrate the extent of territorial explosion, we recall only several division categories, formed by the Israeli Territorial System of Control. Primary territorial division of the land may be referred to the *Green Line*, that marks West Bank and Gaza strip since 1949 Armistice Agreement. Another key component of the Territorial System of Control is the system of the so-called refugee camps for displaced Palestinians. Even though primarily the camps were introduced as a temporary solution, some of them have existed for more than 50 years and became controlled neighborhoods. Moreover, thinking about Palestinian exploded territory, we cannot forget about refugee diasporas located in Jordan, Lebanon and Syria. The Israeli camps for displaced Palestinians can be juxtaposed with exclusive Jewish settlements that still play a big role in the delineation of primarily established Green Line. Currently, there are around 140 Israeli settlements located within West Bank. Nonetheless, the most territorially confusing act was signed by both the Israeli and the Palestinians in 1995 and is known as Oslo Accords. It developed further territorial division of West Bank and Gaza, defining A, B and C zones, depending on the level of security control. The mapping of these zones' boundaries (Bornstein, 2002), juxtaposed with Israeli settlements, seems like almost equal distribution of fine-grinded

different elements within the whole West Bank territory. Consequently, there is probably not a better place than *Palisraelestine* to show how territorial processes are accompanied with bordering. Currently the total length of the wall located in West Bank exceeds 600 km (Delaney, 2008) while the Green Line, separating West Bank from the rest of Israel is around 350 km long. Even the age of progressing border wall constructions, *Palisraelestine* remains the banner example of bordering, in our case connected with exploded territory concept.

Despite the sociologically complex matter of the *exploded territory* border concept, we are going to contextualize it in our case study area (F03) on a base of clearly spatial premises. We refer *exploded territory* to directly exploded, excavated pieces of Kłodzko Land. Processed and displaced, they serve as a building material for architectural and infrastructural objects, spread across the whole Europe.

EXPLODED KŁODZKO LAND

Quarries

Reading the exploded territory in a straightforward way, we continue the tale about Kłodzko Land’s geography. Kłodzko Land is a region extremely diverse in geological and landscape terms (Marek, 2014). For ages it used to be a field of mining activities, focused on extracting precious minerals. We look at pieces of soil, ground and rocks, extracted from industrial quarries in Kłodzko Land. The sandstones, marbles, limestones, melaphyres, gneisses, volcanic rocks, extracted there, after the displacement and processing, become the building matter. We spot it in architectural elements spread across the local and European landscape. Metaphorically, they are exploded Kłodzko Land territory, located here and there, marking the inapparent borders.

based on: *Selected Quarries of the Kłodzko Region and Their Geotourist Development* by A. Marek (Marek, 2014)

Quarries in Kłodzko Land:

Volcanic rocks:

- 01. CZARNE URWISKO
- 02. SZARY KAMIEŃ
- 03. LUTYNIA

Sandstones:

- 04. DŁUGOPOLE GÓRNE

Marble and limestones:

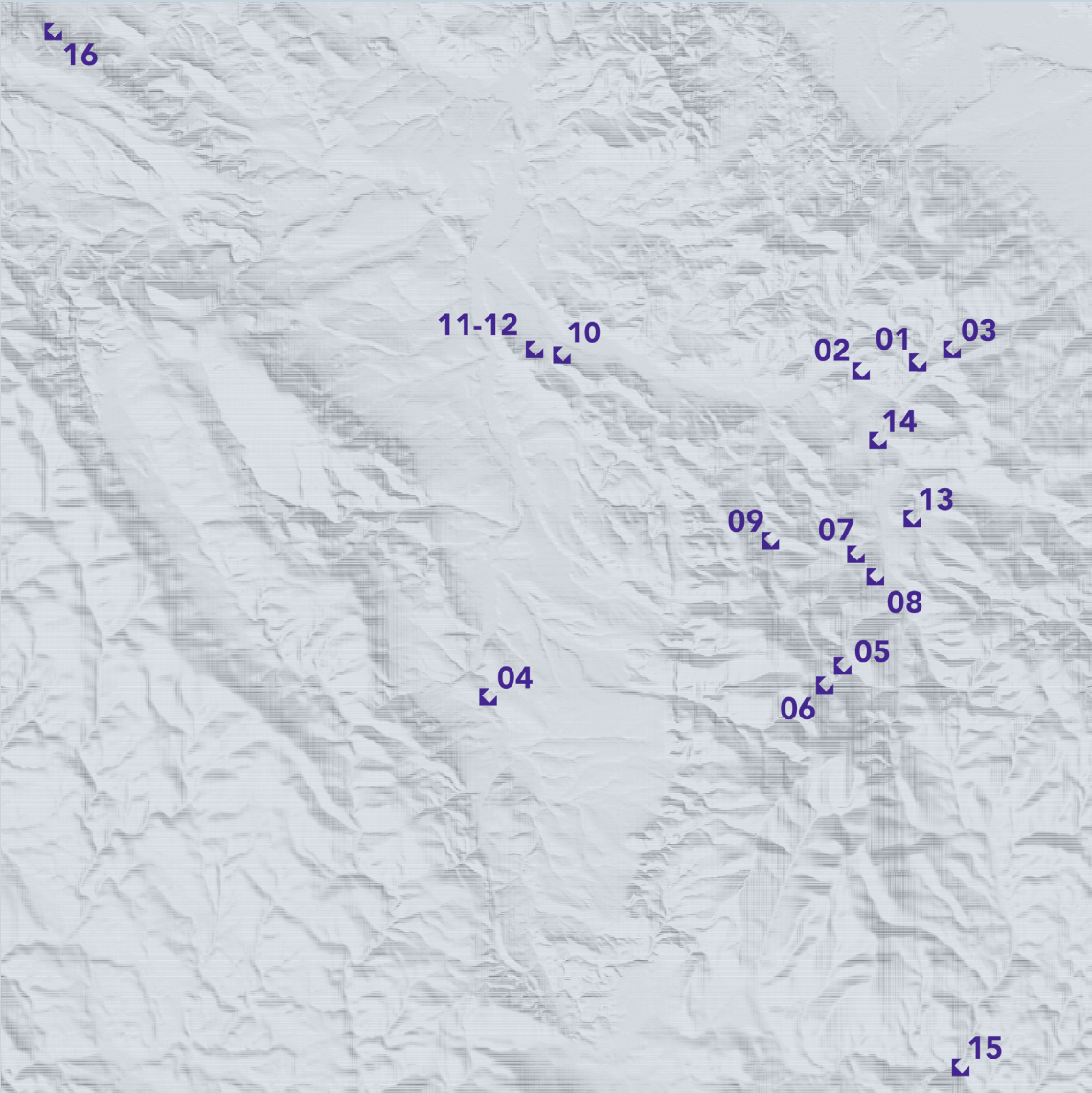
- 05. KLETNO I
- 06. KLETNO II
- 07. MARRIENNENBRUCH
- 08. WHITE JULIANNA
- 09. WOLMSDORF 'ROGÓŻKA'
- 10. OŁDRZYCHOWICE KŁODZKIE
- 11. ŻELAZNO 'WAPNIARKA'
- 12. ŻELAZNO I

Gneisses:


- 13. STRONIE ŚLĄSKIE
- 14. SIEDLICA
- 15. HANUŠOVICE

Melaphyres:

- 16. TŁUMACZÓW



F03.01 Quarries in Kłodzko Land

 Quarries

EXPLODED KŁODZKO LAND

Objects built of the Kłodzko Land's substance

Sandstones from Długopole Górne:

- 01. CHURCH'S TOWER ŚW. JERZEGO IN DŁUGOPOLE GÓRNE
- 02. TUNNEL IN BYSTRZYCA KŁODZKA
- 03. HIGH SCHOOL IN BYSTRZYCA KŁODZKA
- 04. POST OFFICE IN DŁUGOPOLE ZDRÓJ
- 05. EVANGELIC CHURCH IN DŁUGOPOLE ZDRÓJ
- 06. ARKADY KUBICKIEGO IN WARSAW
- 07. PRESIDENTIAL PALACE IN WARSAW

Sandstones from Radków:

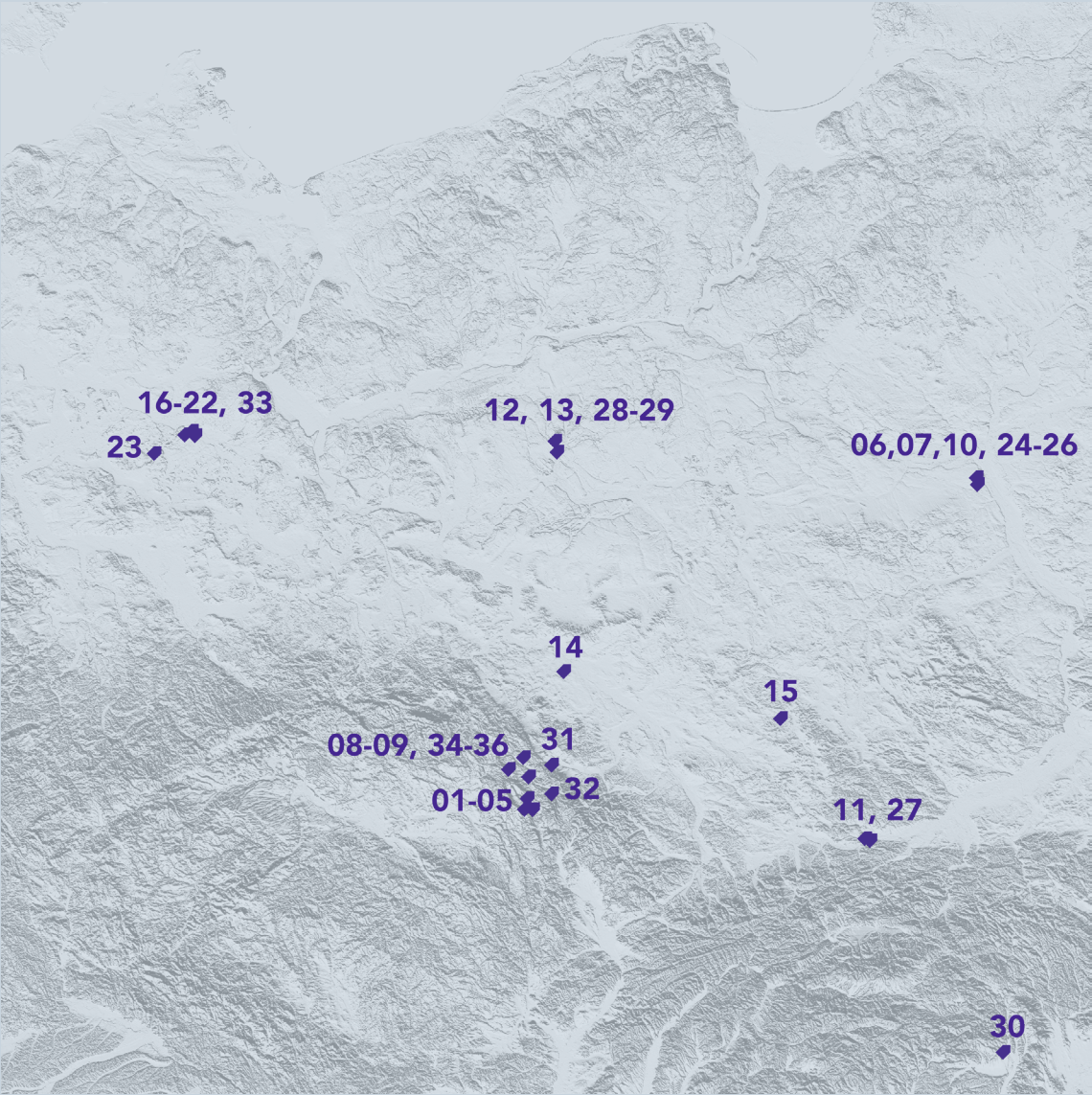
- 08. BASILICA CHURCH IN WAMBIERZYCE
- 09. BRIDGE IN KŁODZKO
- 10. ROYAL CASTLE IN WARSAW
- 11. JULIUSZ SŁOWACKI THEATER IN KRAKÓW
- 12. COLLEGIUM MAIUS IN POZNAŃ
- 13. COLLEGIUM MINUS IN POZNAŃ
- 14. SAINT KAROL CHURCH IN WROCŁAW
- 15. JASNA GÓRA MONASTERY IN CZĘSTOCHOWA
- 16. CATHEDRAL IN BERLIN
- 17. CATHEDRAL IN BERLIN
- 18. ROYAL LIBRARY IN BERLIN
- 19. MINISTRY OF CULTURE IN BERLIN
- 20. HERKULES BRIDGE IN BERLIN
- 21. EMPEROR WILHELM'S CHURCH IN BERLIN
- 22. TOWN HALL IN BERLIN
- 23. SANSSOUCI'S COMPLEX IN POTSDAM

Sandstones from Szczytna "Zamek":

- 24. MINISTRY OF AGRICULTURE IN WARSAW
- 25. MINISTRY OF COMMUNICATIONS IN WARSAW
- 26. PLAC KONSTYTUCJI IN WARSAW
- 27. WAWEL CASTLE IN KRAKÓW
- 28. COLLEGIUM HISTORICUM OF ADAM MICKIEWICZ UNIVERISTY IN POZNAŃ
- 29. DZIAŁYŃSCY PALACE IN POZNAŃ
- 30. CATHEDRAL IN KOŠICE

Marbles and limestones from Mariennenbruch:

- 31. MARIANNA ORAŃSKA'S PALACE IN KAMIENIEC ZĄBKOWSKI
- 32. WOJCIECH THERMAL BATHS IN ŁĄDEK ZDRÓJ
- 33. TECHNISCHE HOCHSCHULE IN BERLIN
- 34. Rural community center in Krajanów
- 35. Viaduct "Galeria P. Odjazdowa" in Nowa Ruda
- 36. Architectural details in Nowa Ruda



F03.02 Objects built of the Kłodzko Land's substance

Objects

EXPLODED KŁODZKO LAND

Sandstones from Długopole Górne (04)



- 01. Church's Tower św. Jerzego in Długopole Dolne
- 02. Tunnel in Długopole Zdrój
- 03. High school in Bystrzyca Kłodzka
- 04. Post office in Długopole Zdrój
- 05. Evangelic church in Długopole Zdrój
- 06. Arkady Kubickiego in Warsaw
- 07. Presidential Palace in Warsaw

01



02



04

03



05



EXPLODED KŁODZKO LAND

Marbles and limestones from Mariennenbruch (07)



- 31. Marianna Orańska's Palace in Kamieniec Ząbkowski. Photograph by Albin Marciniak
- 32. Wojciech thermal baths in Łądek Zdrój
- 33. Technische Hochschule in Berlin. Photograph by Hermann Rückwardt

31



32



33



EXPLODED KŁODZKO LAND

Melaphyres from Tłumaczów (16)



- 34. Rural community center in Krajanów
- 35. Viaduct "Galeria P. Odjazdowa" in Nowa Ruda
- 36. Architectural details in Nowa Ruda

34



35



36



EXPLODED KŁODZKO LAND

Volcanic rocks from Czarne Urwisko (01)



Volcanic rocks from Lutynia (03)



EXPLODED KŁODZKO LAND

Marble and limestones from Kletno I (05)



Marble and limestones from Kletno II (06)



EXPLODED KŁODZKO LAND

Marble and limestones from Źelazno "Wapniarka" (11)



Marble and limestones from Źelazno I (12)



EXPLODED KŁODZKO LAND

Gneisses from Hanušovice (15)



EXPLODED KŁODZKO LAND

Rocks from the quarries

While many of the historical quarries remain the only witnesses of these actions, some are still working and prosperous. Looking at pieces of extracted Kłodzko Land, we present the geological diversity of area’s ecology system. Below, there is a list of exploded soil pieces with the name of quarries where they have been extracted.



Hanušovice



Želazno I



Želazno I



Želazno "Wapiennik"



Długopole



Lutynia



Lutynia



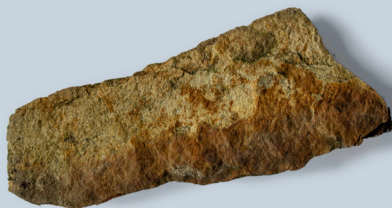
Czarne Urwisko



Mariennenbruch



Mariennenbruch



Mariennenbruch



Kletno I



Kletno I



Tłumaczów



Kletno II

1.2 Materiality of the border

Kłodzko Land, as many regions in Europe, is a borderscape where we can observe borders in different concepts and analyze their visible aspects. The region has a multifarious and complex system of borders consisting of spatial elements. The material substance of borders is considered in both – natural and artificial layers, studied in different scales and levels of detail, arranged in order to create, order, separate, connect, control, exclude and oppress living bodies in the territory.

Investigating the fragments of Kłodzko Land we created a catalog of materiality of the borders. We collected all spatial elements appearing in the fragments and presented them in two graphs. The graphs were designed as connecting points between the chapters *What is a border?* and *What does the border do?* exploring the concepts and practices of the studied elements. The first graph shows the categorization of the material substance by type and presents the geographical location, altitude above sea level, states. The second graph illustrates the character of elements by highlighting the concepts and practices present in cases. As a basis for this graph, we used lists of concepts and practices presented in previous and following chapters. Both graphs illustrate analytically the particular entanglement of border scenery of Kłodzko, involving the vast range of material elements.

Analyzing all fragments' elements and their character we created a complex catalog of the relations between concept, materiality and practices, which served us to create the *Atlas of fragments* and the *Matrix*.








The material elements can belong to more than one of the presented concepts or practices. The connections between materiality, concepts and practices derive from fragments and are translated and simplified into a graph. Moreover, the elements not always directly constitute concepts, but at times only indicate them and the border remains intangible.

The materiality of the border line in fragment 01 is not very visible in the area but emerges in symbols as ploughed roads or check points. Following the graph structure, we analyze the practices. Referring to the fragment 01 we recognized the elements' function and main role - same as in the US–Mexico fence – to separate, control and oppress. Studying the fragment 02, we can observe many natural elements that in our studies were mostly classified as patterns. Their practices are principally highlighted as *partage* – to connect and to separate. Fragment 03 focuses on exploded territory and the spread of material elements, typologically bound together. Here, creation, connection and division are prevalent as borders' functions. Looking at fragments 04 and 05, we focus on the inhabitants of the area and analyze the settlements as the material reflection of the borders. In this case, the borders' practices are more sensible to human entities and involve exclusion, order and oppression. Fragment 06, as the closest to conventional perception of a border as a line, analyzes the current cross-border cooperation, transits and flows. Its materiality refers to the territorial and non-territorial border concepts, operating as connection / division, with different levels of flow control.

graph 1 - materiality catalog

fragment	the fragment's elements	geographical location	altitude above sea level (m)	state	the translated elements	the elements' symbols
01	hillside (Ptasi Szczyt, Ptačí Vrch)	50.571732, 16.430213	535	Poland, Czech Republic		
02	Stone Mountains (Waligóra) Owl Mountains (Wielka Sowa) Bystrzyckie Mountains (Anielska Kopa) Stołowe Mountains (Szczeliniec Wielki) Bardzkie Mountains (Szeroka Góra) Orlické Mountains (Velká Deštná) Golden Mountains (Smrk) Śnieżnik Mountains (Śnieżnik)	50.681320, 16.277948 50.680411, 16.485503 50.339208, 16.528293 50.484129, 16.343412 50.452803, 16.757106 50.302604, 16.398121 50.229939, 17.033993 50.207557, 16.847345	936 1015 871 919 765 1115 1127 1423	Poland, Czech Republic Poland Poland Poland Poland Czech Republic, Poland Czech Republic, Poland Poland, Czech Republic	mountain range	▲▲
01, 06	Tłumaczów - Otovice	50.550798, 16.410469	384	Poland, Czech Republic		
06	Mała Czeremna - Malá Čermná Kudowa Zdrój - Náchod Brzozowie - Česká Čermná Brzozowie - Česká Čermná Kocioł - Olešnice v Orlických horách Zielone Ludowe - Olešnice v Orlických horách Orlica - Vrchmezi - vrchol Mostowice - Orlické Záhoří Niemojów - Bartosovice Lesica - Klášterec nad Orlicí Kamieńczyk - Mladkov-Petrovičky Boboszków - Dolní Lipka (railway) Boboszków - Dolní Lipka	50.448058, 16.233776 50.429716, 16.197575 50.408135, 16.222352 50.411474, 16.229039 50.382130, 16.303516 50.377921, 16.362645 50.354465, 16.362417 50.273914, 16.480990 50.164692, 16.560864 50.142081, 16.579470 50.116047, 16.629950 50.099098, 16.691161 50.096715, 16.704876	378 352 490 460 520 788 1047 662 551 534 707 536 537	Poland, Czech Republic Poland, Czech Republic Poland, Czech Republic Poland, Czech Republic Poland, Czech Republic Poland, Czech Republic Poland, Czech Republic Poland, Czech Republic Poland, Czech Republic Poland, Czech Republic Poland, Czech Republic Poland, Czech Republic Poland, Czech Republic	check point	○
01	ploughed up forest road	50.582039, 16.445132	502	Poland	cul-de-sac	●
02	Moravian Gate	50.096437, 16.704829	533	Czech Republic, Poland	gate	
02	Kłodzko Valley Broumovská Valley Nowa Ruda Basin	50.206594, 16.674463 50.584318, 16.338566 50.579984, 16.501571	429 383 410	Poland, Czech Republic Czech Republic Poland	valley	▼
02	Shelter PTTK Andrzejówka Hostel PTTK Jagodna Shelter Na Śnieżniku Shelter PTTK na Szczelińcu Shelter Orlica Shelter PTTK Pasterka Shelter PTTK Pod Muflonem Shelter PTTK Zygmuntówka KČT Masarykova Hut Sněžná Hut Paprszek Cottage	50.685116, 16.277940 50.277218, 16.537374 50.208545, 16.831828 50.485645, 16.339447 50.339079, 16.384597 50.495784, 16.327114 50.391779, 16.397837 50.652243, 16.523669 50.326155, 16.386204 50.198104, 16.850673 50.210286, 16.990535	805 811 1218 895 874 699 726 756 1012 1195 1000	Poland Poland Poland Poland Poland Poland Poland Poland Czech Republic Czech Republic Czech Republic	shelter	↑
02	Eastern Neisse Orlice River Morava River stream spring tributary	50.147794, 16.781136 50.146615, 16.786219 50.205101, 16.849091 - - -	912 946 1374 - - -	Poland Czech Republic Czech Republic - - -	river	●—
02	Three Seas Peak	50.156858, 16.790489	1133	Poland, Czech Republic	mountain peak	▲
02	Długopole Zdrój Duszniki Zdrój Kudowa Zdrój Łądek Zdrój Polanica Zdrój Studánka pod Borem Pramen řeky Belá	50.245175, 16.631740 50.392725, 16.383994 50.442959, 16.244249 50.343792, 16.888796 50.408517, 16.511816 50.490962, 16.279366 50.348581, 16.357016	372 529 387 454 375 540 962	Poland Poland Poland Poland Poland Czech Republic Czech Republic	medicinal water spring	T
03	Volcanic rocks - Czarne Urwisko Volcanic rocks - Szary Kamień Volcanic rocks - Lutynia Sandstones - Długopole Górne Marbles and limestones - Kletno I Marbles and limestones - Kletno II Marbles and limestones - Mariannenbruch Marbles and limestones - White Julianna Marbles and limestones - Wolmsdorf 'Rogóżka' Marbles and limestones - Oldrzychowice Kłodzkie Marbles and limestones - Żelazno 'Wapniarka' Marbles and limestones - Żelazno I Gneisses - Stronie Śląskie Gneisses - Siedlica	50.357408, 16.892488 50.353501, 16.860202 50.361299, 16.912553 50.228694, 16.636853 50.239941, 16.846869 50.237610, 16.843658 50.283486, 16.859259 50.278758, 16.865539 50.287812, 16.811125 50.358970, 16.677383 50.360279, 16.670795 50.351363, 16.664908 50.296405, 16.888936 50.325950, 16.870334	569 432 649 401 745 833 552 663 637 345 411 413 509 479	Poland Poland Poland Poland Poland Poland Poland Poland Poland Poland Poland Poland Poland Poland	quarry	⌚

graph 1 - materiality catalog

fragment	the fragment's elements	geographical location	altitude above sea level (m)	state	the translated elements	the elements' symbols
03	Church's tower św. Jerzego in Długopole Dolne	50.259872, 16.641422	358	Poland	building substance	
	Tunnel in Długopole Zdrój	50.239672, 16.636528	381	Poland		
	High school in Bystrzyca Kłodzka	50.300501, 16.652613	367	Poland		
	Post office in Długopole Zdrój	50.246250, 16.632284	368	Poland		
	Evangelic church in Długopole Zdrój	50.243988, 16.632682	377	Poland		
	Arkady Kubickiego in Warsaw	52.248064, 21.016105	96	Poland		
	Presidential Palace in Warsaw	52.243308, 21.016674	112	Poland		
	Basilica church in Wambierzyce	50.490881, 16.455031	373	Poland		
	Bridge in Kłodzko	50.438758, 16.655446	306	Poland		
	Royal Castle in Warsaw	52.248100, 21.015255	96	Poland		
	Juliusz Słowacki Theater in Kraków	50.064103, 19.943054	219	Poland		
	Collegium Maius in Poznań	52.409721, 16.918928	77	Poland		
	Collegium Minus in Poznań	52.408223, 16.915646	78	Poland		
	Saint Karol church in Wrocław	51.093286, 17.010392	122	Poland		
	Jasna Góra Monastery in Częstochowa	50.812731, 19.097016	288	Poland		
	Cathedral in Berlin	52.519113, 13.401056	39	Germany		
	Royal Library in Berlin	52.517588, 13.391708	39	Germany		
	Ministry of Culture in Berlin	52.530948, 13.399404	41	Germany		
	Herkules bridge in Berlin	52.505893, 13.351908	36	Germany		
	Emperor Wilhelm's church in Berlin	52.504870, 13.335060	39	Germany		
	Town hall in Berlin	52.518076, 13.411096	38	Germany		
	Sanssouci's complex in Potsdam	52.404290, 13.038441	50	Germany		
	Ministry of Agriculture in Warsaw	52.227901, 21.015711	116	Poland		
	Ministry of Communications in Warsaw	52.224047, 21.004637	119	Poland		
	Plac Konstytucji in Warsaw	52.222208, 21.015961	118	Poland		
	Wawel Castle in Kraków	50.054235, 19.935487	216	Poland		
	Collegium Historicum of Adam Mickiewicz Univeristy in Poznań	52.466637, 16.920969	90	Poland		
	Działyński Palace in Poznań	52.408653, 16.932519	68	Poland		
	Cathedral in Košice	48.720502, 21.257925	213	Slovakia		
	Marianna Orańska's Palace in Kamieniec Ząbkowski	50.521343, 16.881203	269	Poland		
	Wojciech thermal baths in Łądek Zdrój	50.343961, 16.888800	454	Poland		
	Technische Hochschule in Berlin	52.512662, 13.326901	44	Germany		
04	Ullersdorf - Oldrzychowice Kłodzkie	50.358788, 16.708049	346	Poland	railway station	
	Kunzendorf - Trzebieszowice	50.343777, 16.776521	371	Poland		
04	Winkeldorf - Kąty Bystrzyckie	50.314046, 16.830902	534	Poland	settlement	
	Plomnitz - Pławница	50.415101, 16.608563	308	Poland		
	Mariendorf - Marianówka	50.277347, 16.685047	378	Poland		
	Kieslingswalde - Idzików I	50.275422, 16.721422	469	Poland		
	Kieslingswalde - Idzików II	50.267353, 16.748489	523	Poland		
	Neu Waltersdorf - Nowy Waliszów	50.312755, 16.743070	496	Poland		
	Kunzendorf - Trzebieszowice I	50.348628, 16.759427	361	Poland		
	Kunzendorf - Trzebieszowice II	50.345703, 16.782780	370	Poland		
	Kunzendorf - Trzebieszowice III	50.345982, 16.785392	376	Poland		
	Niederhannsdorf - Jaskowa Dolna	50.413852, 16.697173	316	Poland		
	Glatz - Kłodzko	50.415101, 16.608563	308	Poland		
	Kamnitz - Kamieniec	50.455884, 16.546490	391	Poland		
05	Ottendorf - Ottovice	50.565676, 16.355726	369	Czech Republic	settlement	
	Orkany, Nowa Ruda	50.616902, 16.496600	501	Poland		
	Rolna, Nowa Ruda	50.606516, 16.495190	422	Poland		
	Olimpijska, Jugów	50.633406, 16.512835	498	Poland		
	Zdrojowisko, Jugów	50.634862, 16.505615	517	Poland		
	Zagórze, Nowa Ruda	50.534494, 16.554651	451	Poland		
	Przygórze, Nowa Ruda	50.606648, 16.560158	486	Poland		
	Górnica, Nowa Ruda	50.594576, 16.517326	408	Poland		
	Waryńskiego, Słupiec	50.543189, 16.558079	422	Poland		
	Piastowskie, Nowa Ruda	50.582515, 16.495506	397	Poland		
	Krańcowa, Nowa Ruda	50.583083, 16.496978	392	Poland		
	XXX-lecia, Słupiec	50.549084, 16.551663	422	Poland		
05	Akacjowa, Słupiec	50.543013, 16.550804	421	Poland	mineshaft	
	Wojska Polskiego, Słupiec	50.551985, 16.545210	442	Poland		
	Kunegunda mineshaft	50.622691, 16.488113	490	Poland		
	Drogosław ventilation shaft	50.602218, 16.506805	408	Poland		
	Anna minescaft	50.599270, 16.518776	419	Poland		
	Lech mineshaft	50.596260, 16.520868	433	Poland		
	Piast mineshaft	50.591577, 16.522941	436	Poland		
	Vorwärts mineshaft	50.620281, 16.559997	499	Poland		
	Eliza mineshaft	50.556879, 16.557485	446	Poland		
	KWK Nowa Ruda new mineshaft I	50.538363, 16.569566	455	Poland		
	KWK Nowa Ruda new mineshaft II	50.539610, 16.568322	457	Poland		
	Jan mineshaft	50.538976, 16.567710	454	Poland		
06	Sophie mineshaft	50.537435, 16.578535	454	Poland	partnership	
	Alexander mineshaft	50.528857, 16.575290	430	Poland		
	Thieftbau mineshaft	50.526353, 16.508380	357	Poland		
	Marianna mineshaft	50.577241, 16.576915	495	Poland		
	Bystrzyca Kłodzka (PL) - Orlické Záhřní (CZ)	-	-	Poland, Czech Republic		
	Polanica Zdrój (PL) - Česká Skalice (CZ)	-	-	Poland, Czech Republic		
	Duszniki Zdrój (PL) - Deštné v Orlických horách (CZ)	-	-	Poland, Czech Republic		
	Kudowa Zdrój (PL) - Náchod (CZ)	-	-	Poland, Czech Republic	partnership	
	Lewin Kłodzki (PL) - Olešnice v Orlických horách (CZ)	-	-	Poland, Czech Republic		

graph 2 - materiality relations

the translated elements	concept					practices					
	line	pattern	territory	de-territorialized border	exploded territory	creation	order	partage	exclusion/inclusion	flow control	oppression
mountain range	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
check point	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
cul-de-sac	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
gate	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
valley	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
shelter	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
river	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
mountain peak	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
medical water spring	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
quarry	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
building substance	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
mineshaft	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
settlement	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
railway station	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
partnership	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>

2. WHAT DOES A BORDER DO?

2. What does a border do?

2.1. Practices

Taking into consideration the complexity of the contemporary borderscape, what was expressed with the premises described in the beginning of this volume (0.1.) - we look for a method to continue with our studies on practices and the subjectivity of the border. Definitely, referring to the primary question *What does the border do?*, we deal with the more social part, compared to the more spatial first chapter on the border concept and materiality. Thus, in order to find the answer, we have to source from humanities. Following the scholars of humane sciences, such as politics, sociology, anthropology and philosophy, we define the spine of discussion on practices and subjectivity of the border. However, while studying the socio-spatial relations within the borderscapes, the establishment of the link between social and more spatial categories remains critical. In order to face these issues, we build the narration about the border practices and subjectivity around the concept of *dispositif*, or *apparatus* in English translation. In the following lines, we refer to the selected literature, primary from Foucault (1980, 2005) and Agamben (2009), and secondary, scholars who interpret their writings, including Astolfo, Boano (2018), Frost (2019), Lahiji (2013). We answer the question: why is *dispositif*, or *apparatus* important for two, most social categories of our studies on border? Consequently, we explain our understanding of border as *dispositif* (2.2.) and finally talk briefly about the organization of this chapter (2.1.).

Let us firstly dwell on the origins of *dispositif* and recall a few definitions of this concept. Agamben, in his *What is an apparatus' and other essays* traces the line of development of understanding of the term and points to its origin in Greek *oikonomia* (Agamben, 2009). While *oikos* means 'home', *oikonomia* is explained by Aristotle as 'household management' and occasionally used more broadly as 'management' (Lord and others, 2013) According to Agamben (2009), the term *dispositio* appears for the first time as a Latin translation of *oikonomia*, conducted by 'Latin Fathers', theologians, including Clement of Alexandria in the second century AD. It was mainly used for the purpose of the explanation of the Christian threefold divine figure, where the God is articulated by *being and praxis, the nature of essence, on the one hand, and the operation through which He administers and governs the created world, on other*. Agamben explains that *dispositio*, put firstly in this way by Christian theologians was later developed by key Western philosophers, including Hegel (*positivity*), Heidegger (*Gestell*) and finally Foucault (*dispositif*). He traces the line of connection between all of them:

"What is common to all of these terms is that they refer back to this 'oikonomia', that is, to a set of practices, bodies of knowledge, measures and institutions that aim to manage, govern, control, and orient – in a way that purports to be useful – the behaviors, gestures, and thoughts of human beings."
(Agamben 2009, pp. 12)

Dispositif is one of the key elements of Foucault's thoughts and is used first time in his *Discipline and Punish* from 1975. (Frost 2019) However, Foucault explains in most explicit way, in a famous interview from 1977, cited numerously, closing the definition of apparatus (*dispositif*) in three points. Let us recall their fragments:

"What I'm trying to pick out with this term is, firstly, a thoroughly heterogeneous ensemble consisting of discourses, institutions, architectural forms, regulatory decisions, laws, administrative measures, scientific statements, philosophical, moral and philanthropic propositions – in short, the said as much as the unsaid. Secondly, what I am trying to identify in this apparatus is precisely the nature of the connection that can exist between these heterogeneous elements. Thirdly, I understand by the term "apparatus" [dispositif] a sort of – shall we say – formation which has as its major function at a given historical moment that of responding to an urgent need."

"(...) what I am trying to identify in this apparatus is precisely the nature of the connections that can exist between these heterogeneous elements. Thus, a particular discourse can figure at one time as the programme of an institution, and at another it can function as a means of justifying or making a practice which itself remains silent, or as a secondary re-interpretation of this practice, opening out for it a new field of rationality. In short, between these elements, whether discursive or non-discursive, there is a sort of interplay of shifts of position and modifications of function which can also vary very widely."

"(...) I understand by the term "apparatus"

a sort of – shall we say formation which has as its major function at a given historical moment that of responding to an urgent need. The apparatus thus has dominant strategic function. "
(Foucault, 1980, pp. 194-228)

Agamben, who works on development of Foucaultian *dispositif*, summarize this statement in following lines:

"[apparatus] is a heterogenous set that includes virtually anything, linguistic and nonlinguistic, under same heading: discourses, institutions, buildings, laws, police measures, philosophical propositions, and so on. The apparatus itself is the network that is established between these elements."

"The apparatus always has a concrete strategic function and is always located in a power relation."

"As such, it appears at the intersection of power and relations of knowledge."
(Agamben 2009, pp. 2-3)

According to these definitions, *dispositif* is described as a means of power, management, governmentality. As Agamben puts it, *dispositif* is literally anything that has in some way a capacity to capture, orient, determine, intercept, model, control, or secure the gestures behaviors, opinions, or discourses of living beings. (Agamben 2009) How does it link with our studies on the border?

Following the path already established by Astolfo, Boano (2018), Lahiji (2013), Mezzadra and Neilson (2013), and many more, we see the opportunity to link social and spatial discussion on border, using the concept of *dispositif*. The important connection of these layers comes with the understanding of the border as a *dispositif*. Probably the following lines from Mezzadra and Neilson can establish visible connection with previously quoted definitions of *dispositif*:

"Borders, on one hand, are becoming finely tuned instruments for managing, calibrating, and governing global passages of people, money, and things. On the other hand, they are spaces in which the transformations of sovereign power and the ambivalent nexus of politics and violence are never far from view."
(Mezzadra and Neilson, 2013, pp. 2-3)

Astolfo and Boano, already applied the *dispositif* filter in the understanding of the border in their *Rethinking Urban Borders with Agamben: Diapositives and Paradigms* (Astolfo, Boano, 2018). On the other hand, Nadir Lahiji, deliberated on the *architectural dispositif* and subjectification focusing directly on the material layer (Lahiji, 2013). Both works, prove that looking on the border through such lens can provide the important link between the spatial, architectural, urban and planning fields. Consequently, treating the border as *dispositif* can be helpful to reply to the key questions of this chapter: *What does the border do?* and *Who does it affect* (2.2.)?

Arriving at the key topic of this chapter, we use *dispositif* to guide the discussion on border practices. The functions, or as we call – *practices*, appear already in the definitions provided by Foucault and summarized by Agamben. Describing *dispositif*, the latter one highlights *the strategic function of dispositif*,

while the first one stresses the relations, functions and practices within the network of involved entities. Treating the border as *dispositif*, sourcing from Agamben, we could already, directly recall its practices. It would be management, control, capture, orienting, modeling, securing and so on (Agamben, 2009). However, even if elaborated in a more detailed way, we would see such list as unprecise and slightly too general for our studies. In order to define the practices of border as *dispositif*, we refer to the literature dealing with borders, and to the case study presented in the form of *fragments*, spread on the pages of this volume. In other words, we look on different borderscapes and distinguish from them the practices of the borders. Sourcing from them, we revealed the comprehensive list of border practices, that we grouped and closed within six categories: *creation, order, partage de la raison, flow control, exclusion/inclusion, oppression*. The organizational process of grouping the practices is expressed in the Translation Tables, located in the Atlas of Fragments (3.1.). However, the substantive premises to the ‘translation’ is provided in the following pages, describing each of border practices’ category.

In contrary to the organization of the first chapter, titled *What is a border?* the order of the following presentation is conducted in a neither linear, nor a chronological way. Border practices can mix, combine and happen simultaneously, depending on particular cases. Probably, the Matrixes, displayed in the chapter 3 are the clearest evidence of these complex relations. However, the order of border practices presentation is not aleatory. Ontologically, we start from *creative* disposition of a border, that is followed with the *ordering* one. Secondly, we elaborate on division and connection, expressed in the chapter *partage de la raison*, two functions that are commonly associated with the border as a frontier. We complement these studies with the discussion on *exclusion* and *inclusion*, as more connected to the social layer. Later we refer to focus on contemporary issues of mobility and the shifting border and express it with the topic of *flow control*. As the direct link to the next chapter referring to subjectivity, we highlight the violent actions of the border and close the chapter with the topic of *oppression*.

2.1.1. Creation

Fragment 04 - Displaced Population of Kłodzko Land

2.1.2. Order

2.1.3. *Partage de la raison*

2.1.4. Exclusion / inclusion

Fragment 05 - Extruction Industry in Kłodzko Land

2.1.5. Flow control

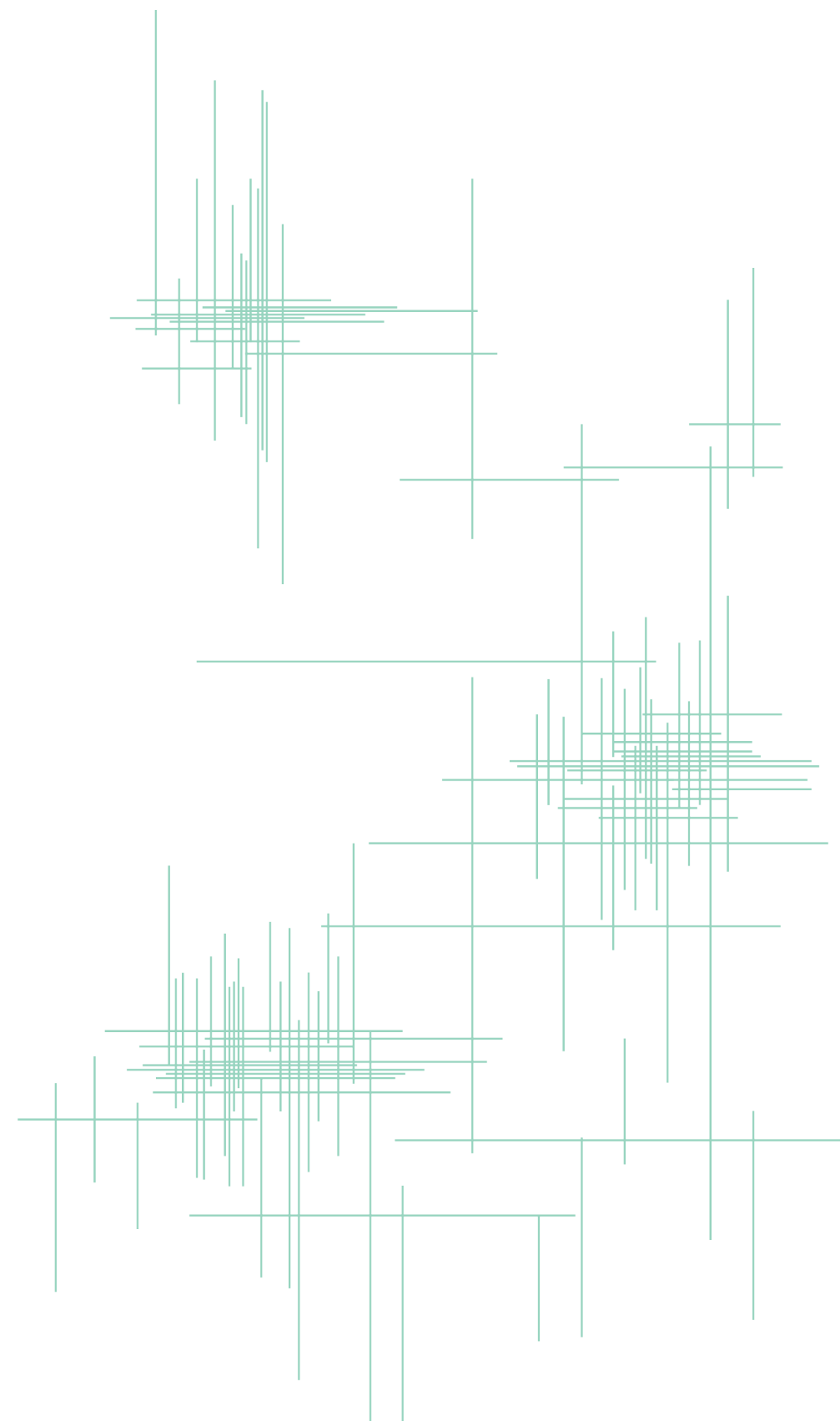
2.1.6. Oppression

Fragment 06 - Cross-border Cooperation in Kłodzko Land

2.1.1. Creation

Looking at a border through a *dispositif* lens, we first take into consideration its capacity to model, produce and shape - the apparatus's functions highlighted already by Agamben (2009). Inspired by Mezzadra and Neilson, we read it as the peculiar production process, that border *dispositif* can perform, acting on certain subjects, such as people, lands, flora and fauna. Following Mezzadra and Neilson, these creative processes could be closed within the concept of *Fabrica Mundi* (Mezzadra and Neilson, 2013). It refers both to social and spatial layers, depending on the subjectivity that it touches. Consequently, in this chapter we call them world-shaping and life-shaping border practices. The first category refers to geographical borders, *which are usually the first ones to spring in mind* (Mezzadra and Neilson, 2013). In this case, we follow the classic border perception, focused on the discussion about land-appropriation, territory and property. Hence, to large extent, we come back to topics, touched already while studying border concepts of *line, pattern* and *territory* (1.1.1.-1.1.3.). The second category regards to cognitive borders and experience of living with them. It opens the possibilities of interpretation of the border practices in more contemporary perception, that is not strictly connected to the land anymore. We believe that while studying both of them, we can reply more coherently to the question: *What does a border create?* And explain our argumentation on the practice of creation. Throughout the whole discussion on the border performing creation, there is a constantly returning doubt: Is a border the result of creation? Or is the creation act a border's disposition? In this chapter, studying a border through a *dispositif* lens, we are going to focus on explaining it as a creative, world and life-shaping apparatus.

Starting from the theoretical premises, numerous scholars, including i.e., Balibar, Mezzadra and Neilson, Schmitt, stress that border should be understood not only as a product of certain subjects, but rather as a creatively operating device. The one could say that border serves to mark out already existing forms, based on their relations or 'natural order' and only confirm 'naturally' divided territories. In fact, *bona fide* borders, recalled by Smith (1995), the borders formed as a result of negotiations of directly involved entities (Miller, 2019), or the lands divided between extensive agriculture landlords, on the basis of their needs (Schmitt and Ulmen, 2006) can appear as such products. However, all of the recalled scholars agree that borders, apart from being only the legal confirmation of certain divisions, can also create them. Balibar gives an important explanation for this phenomenon. Studying the contemporary border, he argues that as the consequence of the complexity of involved groups and relations, the border is becoming the creative element, gaining the function of *complexity reduction* (Balibar et al., 2002). He demonstrates the border as the act of simplification, that is not only marking the existing divisions but rather simplifying them and creating new formations. Smith, puts it in a similar manner, saying that *the peculiar creative magic* is involved in a border marking performance (Smith, 1995). Also Schmitt and Miller, confront 'original', almost ever existing, though movable and porous land divisions, with the arbitrary set borderlines, that created completely new territorial and social reality. They both refer to the beginning of colonialism,



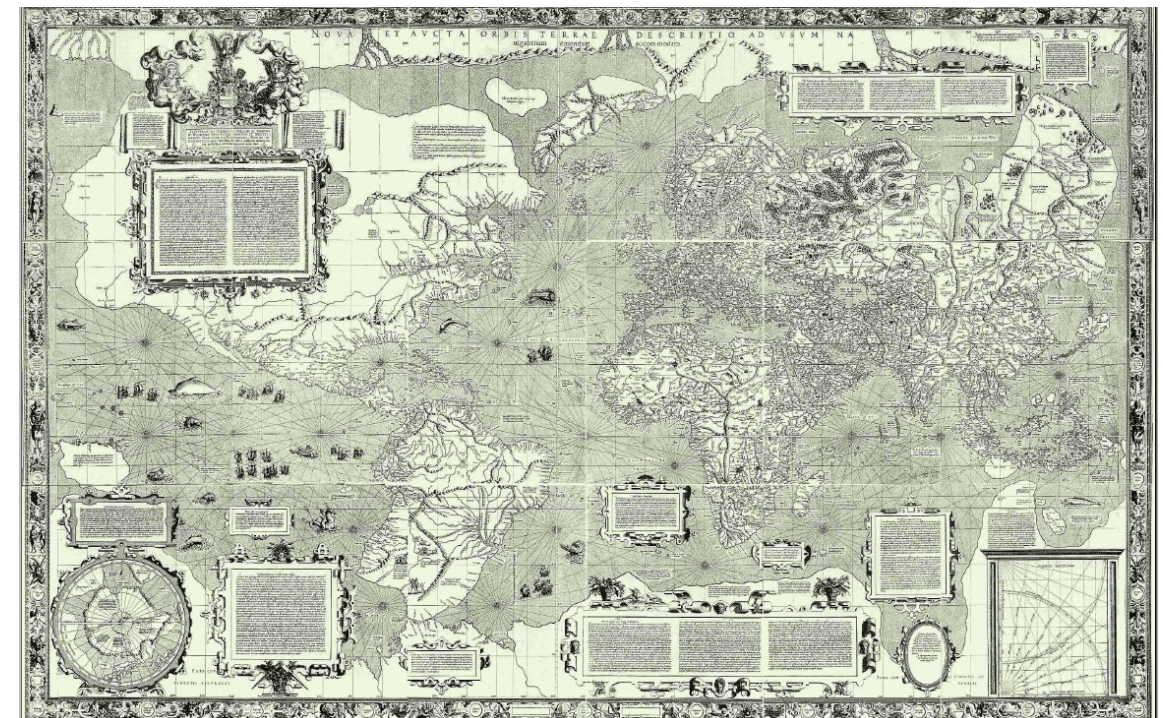
describing the border's creative disposition. The first rationale about a border that creates, and shapes the world and life, geographically and socially, can be dated back to the beginnings of colonialism. We explain it with the example of current cartographers' work. We already touched on the topic of arbitrary border production, performed by great European powers in the sixteenth century, and stressed its importance in border evolution, studying literature from Schmitt, Gregory, Miller, and others. Now, we are going to focus on the results of these border processes and the particular creative actions that they performed. Following Mezzadra and Neilson, we introduce the concept of *Fabrica Mundi*, which can serve as the starting point for the understanding of a border as a creative *dispositif* and an important line of narration for this chapter. The *Fabrica Mundi* concept can be depicted well, settled in reference to the cartography where borders work as an essential tool, especially considering the beginnings of colonialism. The term is mostly known from the sixteenth century Mercator's Atlas, titled *Atlas sive Cosmographicae Meditationes de Fabrica Mundi et Fabricati Figura*. It could be translated in English as something like: 'Atlas or Cosmographical Meditations on the *Fabrica* of the World and the *Fabrica's* Figure'. Intentionally, we didn't translate *Fabrica*, that is definitive to the articulation of the whole title. Following Mezzadra and Neilson, Latin *Fabrica*, can be read both as a *product* as itself and the *act of production*. However, taking into consideration the times when the Atlas was created, so the renaissance, that was focused on the powerful role of *homo faber*, we can rather suspect that *Fabrica* should be focused on 'act' instead of 'a product' (Mezzadra and Neilson, 2013). Hence, the Mercator's Atlas can be read as an 'act of world production', where from cartographical point of view, the border is an essential device of creation.

In fact, sixteenth century Mercator's Atlas, rather than being the representation of the World, was a cartographical tool of European colonizers, setting the order of the freshly discovered lands, using border *dispositif*. There are few premises that are evidentiary to this statement. As highlighted before by Schmitt, we deal with the global lines – borders, drawn firstly by Portugal, Spain (*Partition del mar oceano*), then France and United Kingdom (*amity lines*), and later by other colonial countries, that established the creation of new overseas territories. Moreover, due to cartography, Mercator's distortion, we cannot even say that the Atlas was an accurate representation of the World's geography. Again, it was rather favoring colonial division of 'West and the Rest'. 'Western World' – occupying mostly the northern part of the Globe, due to Mercator's Representation seems to be bigger in relation to the Rest, located mostly in the central part, along the equator. Jerry Brotton goes even further in this direction and in his *Trading Territories* (2019), stresses Mercator's ability to "combine geographical skills with management and political implications of his works." (Brotton 2019) Mezzadra and Neilson, following Brotton, calls Mercator a *good merchant*, who played a crucial role in the colonial world shaping, while marking the borders in his Atlas (Mezzadra and Neilson, 2013).

The reasoning for the productive disposition of borders, put in reference to cartography can be settled in the general discussion conducted by Derek Gregory's *Geographical Imaginations* and chapter *Geography and the world-as-exhibition* (Gregory, 1994). Gregory studies the history of cartography and makes a clear distinction between the times when it used to produce reality rather than represent it. He implies that cartography and in general geography, can be understood as empirical knowledge, that reflects the truth, only from Cook's times. It is around 1769 when Cook firstly entered the



Mercator, Gerhard, 1602, Atlas sive cosmographicae meditationes de fabrica mundi et fabricati figura, 1602, Duisburg, Die digitale Landesbibliothek Oberösterreich



Mercator, Gerhard, 1569, Nova et aucta orbis terrae descriptio ad usum navigantium emendate accommodata: illustriss... principi... Wilhelmo Duci juliae, Clivorum et Monti Opus hoc... eius auspiciis inchoatum... / Gerardus Mercator dedicabat, 1569, Duisburg, Bibliothèque nationale de France

Pacific and started to empirically document the overseas lands. In comparison, there are no documented travels of Mercator outside Europe (Britannica, 2022). Gregory links empirical geography with the birth of natural history that is the closest discipline to Foucaultian *representation*. Citing Foucaultian *The order of things*, (Foucault, 2005) Gregory compares Renaissance realities with the times when 'natural history' was born.

"In Renaissance Europe, Foucault argues, the episteme was structured by resemblance, a way of thinking and being in the world in which there was no gap between 'words' and 'things'; no difference in principle between signs on parchment and signs in nature. The world was known through a ramifying network of signatures, each one providing a glimpse into the design of the perfect whole. Foucault claims that a space opened between the two: as 'words' were dissociated from 'things' so resemblance yielded to 'representation'. And it was within that gap that the discourse of natural history was constituted as a part of a project to navigate the passage between the two or, as Foucault puts it 'to bring language as close as possible to the observing gaze, and the things observed as close as possible to words.'"

(Gregory, 1994)

At the same time, we can understand that previously, in Mercator's times, the means of communication, so the cartography instead of reflecting the reality, was rather reality as itself. Thus, Mercator, using the map with marked lands and colorful borders had an incredibly powerful tool for world-shaping. Consequently, the borders, drawn and legally sanctioned, were an important world-shaping device, in terms of territory marking, setting the areas of influence and so on. Gregory concludes it, saying

"that maps are powerful devices for creating knowledge and trapping people in their grid lines on one hand, and, on the other hand, the awareness that they are mere representations with uncertain capacity to reflect or control historical, political, or geographical processes" (Gregory, 1994). We can directly refer to Mercator's and Di Arnoldi's works.

Even though cartography and geography disciplines shifted towards the natural history, that has focused on depicting the reality instead of creating it, the world-shaping role of the border didn't disappear. Once started in colonial times, borders remained the decisive device to create the territories and areas of influence, expanding its subjectification capabilities.

Considering the European context, creative disposition of a border is clearly visible in the case of Central and Eastern Europe. The area where our primary case study is located, has been touched numerous times by border demarcations. For centuries, Kłodzko Land has been a place, where arbitrary settled borders were affecting the life of inhabitants. In the case of Kłodzko Land, such processes have been repeated numerous in history, which has been evidenced in the 0.3. chapter of this volume, but their climax can be dated to around II WW context. Looking at the border planning processes, that anticipated and followed II WW, we can observe a similar methodology as described before in the examples from early colonialism.

Firstly, following Schmitt, the two World Wars can be understood as the crisis of the previously introduced colonial pattern of the world, traced around the world with borders set mostly in Western European countries (Schmitt and Ulmen, 2006). As the effect of new lands exhaustion, there were set of attempts to change, and rethink the order - *nomos* of the world. This tendency is visualized quite

clearly in the *Lebensraum* concept (Mezzadra and Neilson, 2013) and the German Third Reich claims to the extension on the whole area of Central and Eastern Europe, until Ural Mountains. Secondly, looking at the Potsdam Agreement of Victorious Countries on 9th June 1945, set up the new pattern of Europe, changing significantly the one established before it. Both events represent the clear use of borders as world creating dispositive, that has not so much to do with registering and marking out apparat. Obviously, both events had significant influence on entities. Not focusing on II WW as itself, we rather wanted to study the effect of the direct shift of USSR, Polish and German borders after the war, according to the Potsdam Agreement decisions. The decisions, being the part of post-war area studies, set up the new order of the world, in Europe, Soviet and Western influence areas, divided by Iron Curtain. Moreover, they caused mass, forced displacements, conducted as organized, official operations, leading to national cleansing of Central Eastern Europe. All of these events can be framed within the label of New World production, New *Fabrica Mundi*, or as Schmitt puts it, New *nomos* of the World.

"We suggest that the birth of area studies after World War II was far from limited to focusing on "targets" to be immediately destroyed. Rather, area studies played a crucial role in a new production of the world, a new Fabrica Mundi, or the invention of what we have called a new pattern of the world. How the dream of nationalism turned into a nightmare for linguistic, national, and religious minorities in the historically heterogeneous territories of Central and Eastern Europe."

(Mezzadra and Neilson, 2013, pp. 42)

It would not be enough to say that both, colonial and around WW II border creations tremendously affected populations. They completely changed the reality of inhabitants, causing violence, displacement, and divisions. Borders, lines, patterns and areas, decided by the few, shaped the life of millions of people. In case of colonialism, these changes and processes have continuously affected the inhabitants of Americas, Africa and Asia for centuries. When it comes to WW II demarcations, their afterglow is still visible after nearly century and there is nothing to indicate yet their disappearance. The complex history of Kłodzko Land focuses in lens the different influences of the borders described previously as *Fabrica Mundi*. In order to explain the life shaping role of a border, we get closer to the latter case of WW II and look at our case study area – Kłodzko Land. We demonstrate the historical background of the bordering processes and bring testimonies of former and current inhabitants of this area. We conclude it with the presentation of the material witness of these processes, the birth and development of German settlements in the area (ger. *Ostsiedlung*) and their degradation after WW II.

DISPLACED POPULATION OF KŁODZKO LAND

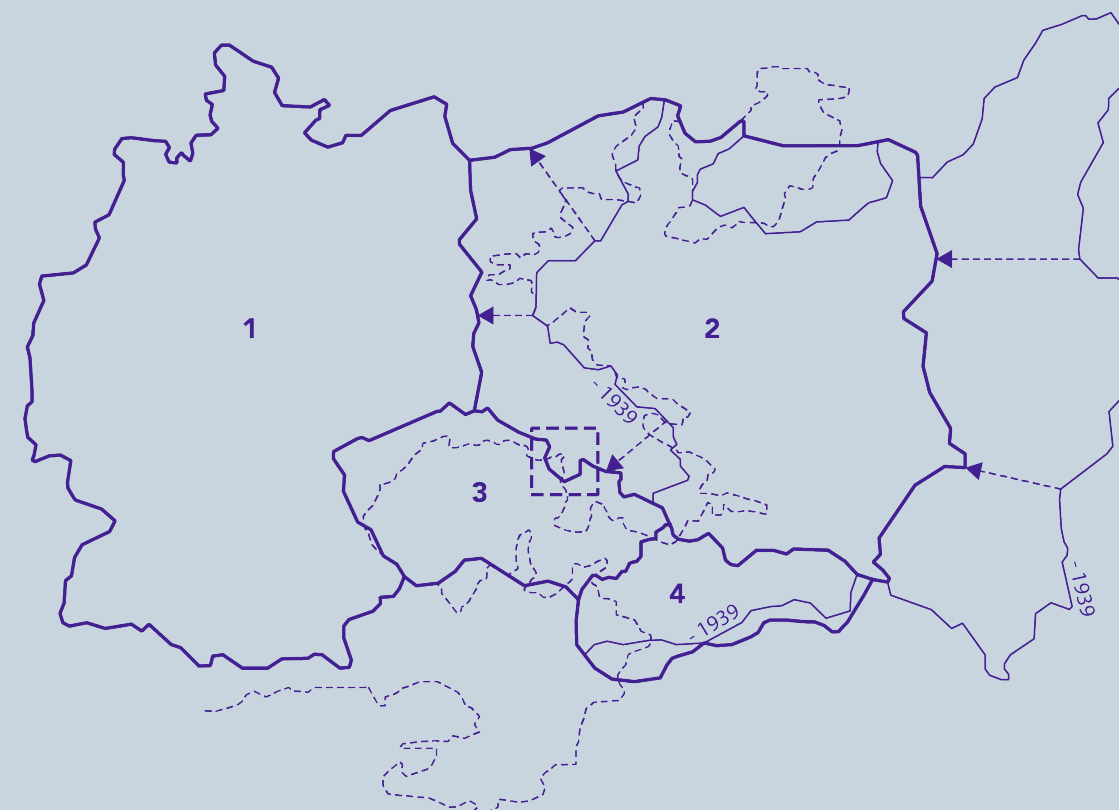
Historical background and inhabitants' testimonies

It's estimated that after II WW, due to Potsdam Agreement, 3.5 million Germans were resettled from the eastern territories of the Third Reich (Pomerania, East Prussia, Silesia) to the Soviet and British occupation zones. While Red Army and the war front were advancing in 1945, inhabitants of Silesia had started to flee towards the west. Many, including prof. Gunter Scholze, were looking for a safe place, moving and wandering all over Silesia. Bad Kudowa, (Kudowa Zdrój) was a place where many refugees found shelter and later fled through the Czechoslovakia border, to safer places (Matuszyk and Scholze, 2005).

While the displacement process was involving millions of people, frequently, the original inhabitants of Kłodzko Valley waiting for the transports to the West, shared the place of life with freshly coming Poles. Even though German inhabitants of Kłodzko Valley left their homeland sooner or later almost entirely, there is a huge heritage of their presence left behind. Firstly, new inhabitants have been trying to obliterate it, settling their own roots and looking for their own identity. It changed during the decades and turned to research about historical traces of previous inhabitants, finding in those regionalities, locally inspired traditions, not referring to the perception defined by national origins (Koćwin, 1998).

On contrary, always according to the Potsdam Agreement, during years 1944 – 46, Polish People's Republic in cooperation with USSR, organized the population transfers from the eastern parts of pre-war Poland, located on the east of the Curzon Line (*Kresy*). *Kresy* macroregion where displaced Poles used to live, was an extremely heterogenous area, inhabited by Poles, Ukrainians and Jews. (Doboszewska 2010) The action officially called 'repatriation' (coming back to *patria* – homeland), was shown by communist propaganda as voluntary transfers to the Recovered Territories (*Ziemia Odzyskane*). During these years, according to official reports, pre-war eastern territories of Third Reich (Pomerania, East Prussia, Silesia) were populated by roughly 4.5 million Poles, while 1.7 due to 'repatriation' transfers from East of pre-war Poland (Olechnowicz, 1947). In fact, in contrary to the official name of the transfer action, the process was rather not voluntary but forced directly or indirectly and recalled later by post – communist Polish commentators as expulsion, and deportation, depending on the context (Kochanowski, 2001).

On the following pages, we present the testimonies of Kłodzko Land's former and current inhabitants, involved in the displacement processes after II WW. We start from Gunter Scholze's repory, Germans were expelled from Kłodzko Land in 1946 to Western Germany. On the other hand, Krystyna Szafrńska in her testimony and Olga Tokarczuk in her narrative story describe the displacement of Polish incomers from *Kresy* area – The Eastern part of pre-WWII Poland. We complement this double perspective with another story of Renata Czaplińska born in Kłodzko Land, in Skrzynka (ger. *Heinzendorf*), in 1935 and remained in the area till today. She was a direct witness of WWII period events and participates actively in local heritage preservation, creating exhibitivie rural homestead – *Gottwaldówka*. She binds the two sides of displacement stories, German and Polish. Her open-air museum was a direct inspiration to the material reflection on social processes connected with the creative role of the border in Kłodzko Land.



F04.01 Borders' displacement due to Potsdam Agreement

- borders before II WW
- borders after II WW
- - - simplified border of German settlements' (ger. *Ostsiedlung*) range

DISPLACED POPULATION OF KŁODZKO LAND

A report by Prof. Gunter Scholze - original text

Also, geboren bin ich im Januar 1941. Und zwar am 12. Januar, als grade die Rote Armee ihren großen Vorstoß Richtung Westen unternahm⁴⁶. Und eine Woche später schon, nämlich am 19. Januar, musste unsere Familie, das heißt, meine Mutter mit ihren Kindern, Oppeln verlassen.

Also, ich kann mich noch entsinnen, dass es in Oppeln unterm Fenster im Gleichschritt Soldaten vorbeimarschierte, also bevor die Russen einmarschierten, mir dröhnendem Gleichschritt, was ich etwas unheimlich fand.

Und dann, nachdem die russische Armee die meisten aus – und Kudova war überfüllt von lüchtlungen, die natürlich möglichst in den Westen vorrückten, das war ganz an der Grenze, und die – durch Kudova zogen auch die russisch, äh, die deutschen Soldaten rüber nach Tschechien (...)

Und dann hat mein Vater die Entscheidung getroffen, nach Peilau, das heißt jetzt Piława, zu gehen, ein ganz kleines Örtchen, wo auch eine Tante von ihm einen Bauernhof hatte. Und dann sind wir nach Pilawa gegangen am Ende Mai, 30. Mai. Und dann waren wir auf einem Bauernhof, bei dem sich grade ein Umschwung vollzog, nämlich der ehemalige Besitzer war im Krieg an der russischen Front und meldete sich nicht mehr und diese entsprechende Dame, die da jetzt die Verwaltung hatte, die musste jetzt die Verwaltung des Hofes abgeben an die ehemaligen Bediensteten, die dort gearbeitet hatten. Das war ein Mann namens Ludwig und eine Frau namens Marianne, ich weiß das noch zufällig, und die waren beide polnischer Herkunft. Die wurden jetzt zu den Besitzern erklärt und die Verwaltung des Hofes übertragen. Und sie war jetzt, musste sich zurückziehen in ein Zimmer, musste den

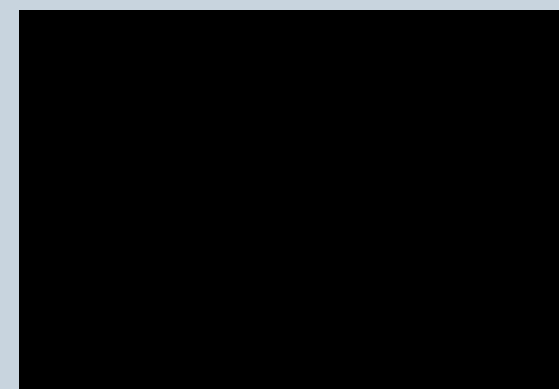
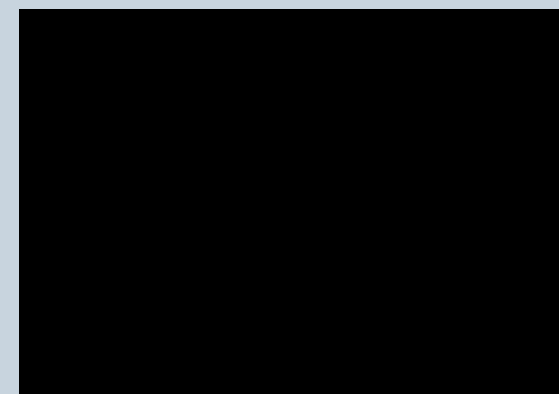
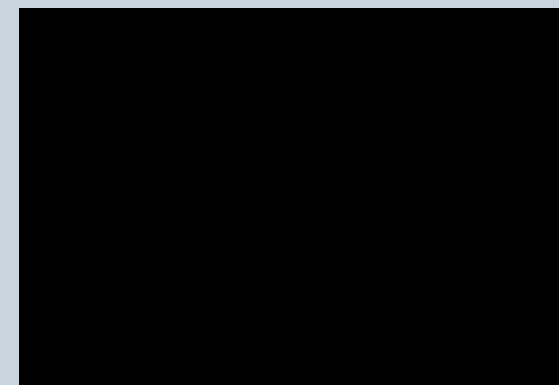
Schlüssel, den Schlüssel abgeben. Und auf diesem Hof hat mein Vater dann geholfen zu arbeiten und zwar hat dieser Ludwig ihn fleißig auch zur Planung eingesetzt, denn mein Vater hatte als junger Mann auch eine landwirtschaftliche Ausbildung erhalten, der konnte auch so was, obwohl er beim Arbeitsamt war.

Und dann kam allerdings die Warnung, dass wir bald ausreisen müssten und dann kam am Gründonnerstag 1946 bekamen wir die Nachricht, dass wir am nächsten Tag auf dem Bahnhof uns einzufinden hätten und dass wir dann abtransportiert würden und so war es dann auch. (...) Und dann wurden wir über, per Gleis in das Münsterland gebracht. Das Münsterland gehörte zur britisch besetzten Zone.

Und außerdem kamen aus dem Westen die Vertriebenen rüber, riesige Ströme in den Zügen, das war organisiert worden zwischen den Siegermächten, wie das läuft, alle Regionen mussten Vertriebene aufnehmen aus dem Osten und dann mussten deswegen mussten auch alle Bauern mussten jetzt Ausgebombte und Flüchtlinge aufnehmen. Und jetzt müssen Sie sich vorstellen, dass im Münsterland, überall da wo früher Ställe, Kuhställe waren, jetzt überall Flüchtlingsfamilien lebten. (...) Sie sprachen damals noch Platt, also münsterländisches Platt, das tun die jetzt inzwischen nicht mehr, und wir sprachen Hochdeutsch mit einem schlesischen Akzent, mit einer schlesischen Färbung. Und das waren, wir waren wirklich Fremde einander.

Neulich traf ich meine beiden alte Schulfreunde und fragte ihn, sagt mal, was ist eigentlich eure Heimat? Dann sagte der eine, der aus Tecklenburg kommt, also aus Westfalen, ja, Tecklenburg. Der andere kommt aber von der

Weichsel, aus Tischau. Und der sagte, nein, das Münsterland ist nicht meine Heimat. Er wüsste es eigentlich nicht. Und dann sagte ich, das ist auch mein Gefühl. Ich bin im Münsterland aufgewachsen, aber ich hab nicht das Gefühl, dass das meine Heimat ist, obwohl ich da als Kind immer gelebt habe. Wie kommt das? Dass wir zwei, die da aus dem Osten kamen, nicht das Gefühl haben, das ist eigentlich nicht, wo wir aufgewachsen sind, unsere Heimat. Das liegt an der, also wenn man mich gefragt hat, ist denn Schlesien Deine Heimat?, dann hätt ich gesagt nein, das kenn ich gar nicht. Wenn ich jetzt gefragt werde, was ist Deine Heimat, dann sag ich, ja, ich bin in Schlesien geboren, im Münsterland aufgewachsen und fühl mich im Ruhrgebiet wohl. Mehr kann ich nicht sagen. Und woran liegt das? Das liegt daran, dass das Wort Heimat in der Familie besetzt war mit dem Osten. Für meine Eltern war ganz klar, wenn die „Heimat“ hörten, war das Schlesien. Und wenn das Wort „Heimat“ ausgesprochen wurde in der Familie, dann war Schlesien gemeint. Das war aber mir unbekannt, weil ich da ja nur vier, fünf Jahre als Kind war, davon wusste ich eigentlich nichts. Und ringsrum im Münsterland, wo wir aufwuchsen, wuchsen wir in einer fremden Umgebung auf.



Resettlement in 1946-47.
Photographs from permanent exhibition
in Museum of Kłodzko Land in Kłodzko

The fragment of Wir hatten Glück!
(Matuszyk and Scholze, 2005)

DISPLACED POPULATION OF KŁODZKO LAND

A report by Prof. Gunter Scholze - english translation

So I was born in January 1941. Namely on January 12, when just the Red Army undertook its great thrust west. And just a week later, namely on January 19th, our family, that is, my mother with her children left Opole.

So I can still remember that soldiers marched past in step under the window in Oppeln, so before the Russians marched in, me booming step, which I found a little creepy.

And then, after the Russian army made most of - and Kudova was overflowing with refugees, who of course, if possible, were advancing west, that was right on the border, and they - through Kudova, the Russian, uh, the German soldiers also moved over to the Czech Republic.

Then we went to Pilawa at the end of May, May 30th. Now in charge of the administration who now had to hand over the management of the farm to the former servants who worked there. It was a man named Ludwig and a woman named Marianne, I happen to remember that, and they were both of Polish descent. They have now been declared the owners and entrusted with the management of the farm. And on this farm my father then helped to work and he did This Ludwig also used him diligently for planning, because my father had also received agricultural training as a young man.

And then came the warning that we would soon have to leave the country and then came on Maundy Thursday 1946 we got the message that we would be at the train station the next day had to show up and that we would then

be taken away and all that then it was. (...) we were brought to Münsterland by rail. The Münsterland was part of the British-occupied zone.

And what's more, the expellees came over from the West, huge streams on the trains, it was organized between the victorious powers. (...) And now you have to imagine that in Münsterland, wherever there used to be stables and cowsheds, refugee families now lived everywhere. At that time they still spoke Platt, that is Munsterland Platt, they don't do that anymore, and we spoke High German with a Silesian accent, with a Silesian tint. And the were, we really were strangers to each other. Unfortunately you have afterward had the idea of dividing the denominations and now fell in Münsterland the boundary between denominations coincides with the boundary between natives and displaced persons.

If I am asked now, what my homeland is, then I say yes, I was born in Silesia, grew up in Münsterland and I feel at home in the Ruhr area. I can not say more. And why that? This is because the word Heimat in the family was occupied with the east. It was very clear to my parents that when they heard "home", it was real Silesia. And when the word "Heimat" was pronounced in the Family, then Silesia was meant. But I didn't know that because I since I was only four or five years old as a child, I didn't really know anything about it. And all around in Münsterland, where we grew up, we grew up in a foreign environment.

Testimony of Krystyna Szafrńska - original text

W [19]45, bo wtedyśmy uciekali, wtedy transporty były, myśmy wszyscy uciekali, bośmy się po prostu bali. Baliśmy, żeby tam, tak mówili: „Co, chcecie Polski, Polska będzie tu jak mi włosy wyrosną” [pokazuje na dłoń], po ukraińsku mówili, „żadnej Polski nie będzie”. No a myśmy jechali w nieznane, myśmy nie wiedzieli, czy jest ta Polska, ale transporty byli, i śmy wsiadali do tych transportów i jechali. (...) No tak że później my-śmy już niby, transport już przyjechał, już mieliśmy zamiar tutaj jechać na zachód, ale no dwa tygodnie śmy czekali na, po prostu transport był, ale nie było tej lokomotywy, żeby ciągnęła nas, i śmy dwa tygodnie na... czekali na, na, na dworcu. Później pojechali-śmy, wyjechaliśmy stamtąd, z Nadwórnej, no tośmy jechali ze trzy tygodnie, bo co parę metrów jechali i stawali. I to takie było, że nawet człowiek nie mógł sobie talerza zupy zgotować, bo co zaczęli już gotować, matka już w tym, na tym piecyku żelaznym gotowała, odjazd zagwizdał, odjazd, no to wylewało się to wszystko i dalejśmy jechali.

(Doboszewska, 2010)



Resettlement of Poles after 1945.
Photograph from Zakład Narodowy im. Ossolińskich



An official of the State Repatriation Office in Lower Silesia
assigns new farms to displaced people from Eastern Poland.
Photograph from Zakład Narodowy im. Ossolińskich

Testimony of Krystyna Szafrńska - english translation

In 1945, we fled then, then they were a transport, we ran away, because we were simply afraid. We were afraid that they would say: "What, you want Poland, Poland will be here when my hair grows" [points to his hands], in Ukraine they said, "There will be no Poland". No, we were going into the unknown, we did not know if it was Poland, but there were transports, and we got into those transports and went. (...) Do not take that later we would have already arrived, the transport had already arrived, we were already waiting here, go west, but not two weeks for us to grind on, the transport was just there, but there was no locomotive to keep us going, and we were two weeks on ... waiting at, at the station.

DISPLACED POPULATION OF KŁODZKO LAND

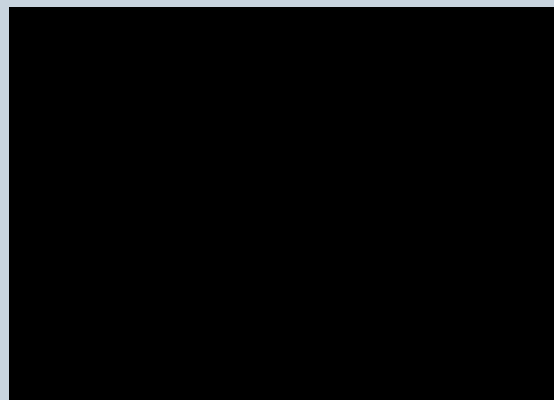
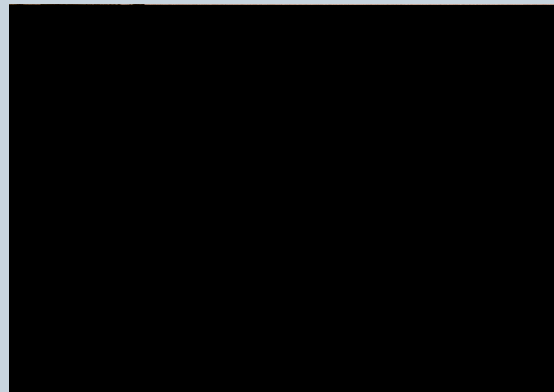
To the Lord God from the Poles

They were amazed that it was all so badly organized, but what did they expect? The war had only just ended, and, as they made their two-month train journey across a devastated by war, the piles of rubble they passed were still smoking. The train stood for weeks on end in sidings overgrown with grass, where cows grazed between the tracks. so, they lit bonfires and the women made potato soup. No one knew where they were going. (...) He (train driver) said there were whole villages waiting for them at the other end, empty stone houses with furniture and fittings beyond their wildest dreams, and that they could have the lot they'd just go in and it'd all be theirs. (...) The worst thing was that the trains had no destination, no final aim; all they could be sure of was that they were heading west.

(...) The whole place was so empty and alien that someone even let out a sob, as memories of those gold-green plains they had it behind went through their heads-it was safe there, God's own land. (...) At last, they saw a few cottages scattered along the valley below. The jeep stopped and the official in jackboots got out of it with a cigarette between his lips. He read the names from a list and pointed: Chrobak here, Wangeluk here, Bobol there. (...) They began to unload their eiderdowns and pots from the cart. Bobol was the first to enter the hallway. It was dark inside, with an arched ceiling, and the familiar smell of cows. Shuffling in the silence, they went on into the main room and stood facing the windows, so at first, they couldn't see anything because the light was in their eyes. The official lit a cigarette and said something in German. That was when they noticed the two women - one old and grey, the other younger, with a child on her arm; another child was huddling up to the older woman. (...) They spent the whole summer living together.

In autumn the official came back for the German women and told them to get ready to leave. (...) After the Germans had vanished over the hills the official came back to tell them that their village was no longer called Einsiedler, but had been given a new, Polish name - now it was Pietno. Bobol also found out that the old woman had cursed him.

fragment of Olga Tokarczuk's book
"House of Day, House of Night",
translated by Antonia Lloyd-Jones



Resettlement in 1946-47.

Photographs from permanent exhibition
in Museum of Kłodzko Land in Kłodzko

Gottwaldówka by Renata Czaplińska

The story and activities of Renata Czaplińska, born in 1935 in Skrzynka (ger. *Heinzendorf*) provide a substantial connection between expelled German inhabitants of Kłodzko Land and new, Polish incomers. She grew up in the heterogenous environment of pre-WWII Silesia, speaking both Polish and German, including also particular Kłodzko dialect. After the War, there was a time when Mrs. Czaplińska was considering moving out to Germany (Kasprzak, 2005) as many of her neighbors were forced to do it. She says that *A War has never anything good to bring with it* and describes the WWII period as very painful. Relatively, the War events didn't affect Kłodzko Land heavily. On the other hand, events that followed the new border demarcation changed the environment in which Czaplińska has grown up tremendously. She described that incomers treated the existing local heritage with unusual arrogance and destructive power. They didn't know the local traditions, technologies and culture, the elements that from centuries accompanied and were very helpful in the everyday life of Kłodzko Land inhabitants. Despite the fact that before WWII, the area was a part of Nazi Germany, traditions and culture were rather heterogenous, connected more with people and the land, than a nation. After the War, the particular mix of Czech, German and Polish identities, that could be described simply by Kłodzko Land's identity, was replaced by aggressively operating Polish national propaganda. The slogan: *With historical justice, Poland regained Kłodzko* (pl. *Sprawiedliwością dziejową Polska odzyskała Kłodzko*), engraved in May 1945 on the wall of Kłodzko City Hall, describes it at its best. The common arrogance and lack of knowledge of Polish incomers, heated up by communist propaganda that aimed to unify heterogenous identities under the one socialist label, is reflected not only in the disappearance of local traditions but also in architecture and urban structure. Renata Czaplińska, as the witness of these processes, tries to maintain the forgotten traditions, culture and architecture of Kłodzko Land, realizing her open-air museum project – *Gottwaldówka*.



Wall of the Kłodzko City Hall with the slogan: *With historical justice, Poland regained Kłodzko*

DISPLACED POPULATION OF KŁODZKO LAND

Gottwaldówka by Renata Czaplińska

Despite the doubts, Renata Czaplińska decided to remain in her family house until 1953 (Perzyński, 2004). She was one of the few pre-WWII inhabitants who decided to stay in Kłodzko Land. Later, she moved to Łądek Zdrój and worked as an accountant. In 1982 she bought the old house in Skowronki, where she lived with her children. At the beginning of the 2000's, Czaplińska bought the nineteenth century, peasant homestead and called it *Gottwaldówka*, from the name of pre-war owner. Step-by-step, she managed to restore the buildings and fill them with original furnishings and amenities. Nowadays, *Gottwaldówka* has become the real open-air museum and the curated testimony of old inhabitants, traditions and culture of Kłodzko Land. In *Gottwaldówka*, there are permanent exhibitions showing the rural household, temporary exhibitions on various topics, a kitchen offering traditionally prepared snacks and drinks, library with an archive.

Describing her idea about the open-air museum *Gottwaldówka*, Renata Czaplińska says:

"My idea was to show not only the old interiors of rural houses, but also the entire farm, with buildings characteristic for this region, and equipment used on the farm. (...) As in the past, we bake [the yeast dough cakes] with what was on the farm - blueberries, rhubarb or cheese - according to the recipes of great-grandmothers."

"Some people don't like the fact that I try to recreate and preserve the culture and traditions of the Kłodzko region from before 1945 – she tells with grief - but that's part of the history of this region. If it is not recorded, it will go away irrevocably with people who remember it. But I also have many allies who support me and are satisfied with what I do. The more so because now, in common Europe, such places can be very interesting."

(Kasprzak, 2005)

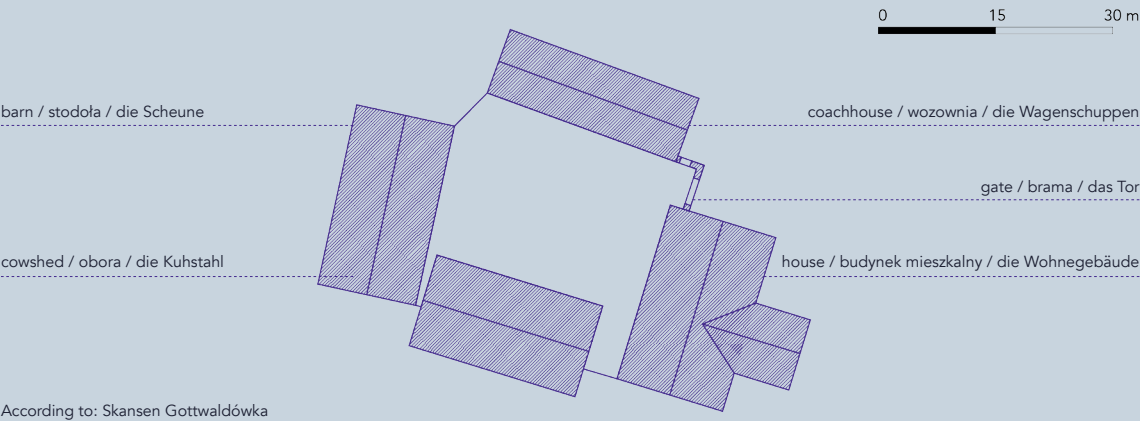


DISPLACED POPULATION OF KŁODZKO LAND

Typical German settlements (ger. *Ostsiedlung*) in Kłodzko Land

Since the twelfth century German peasants and townspeople were coming to the areas east of the Elbe and Odra to populate the borderlands ' wilderness. New settlements were created by lokators as the *Waldehufendorfer* (forest villages), along roads or rivers. The typical farmstead was built in German or Frankish style, composed by farmhouse, byre, barn and tools' shed.

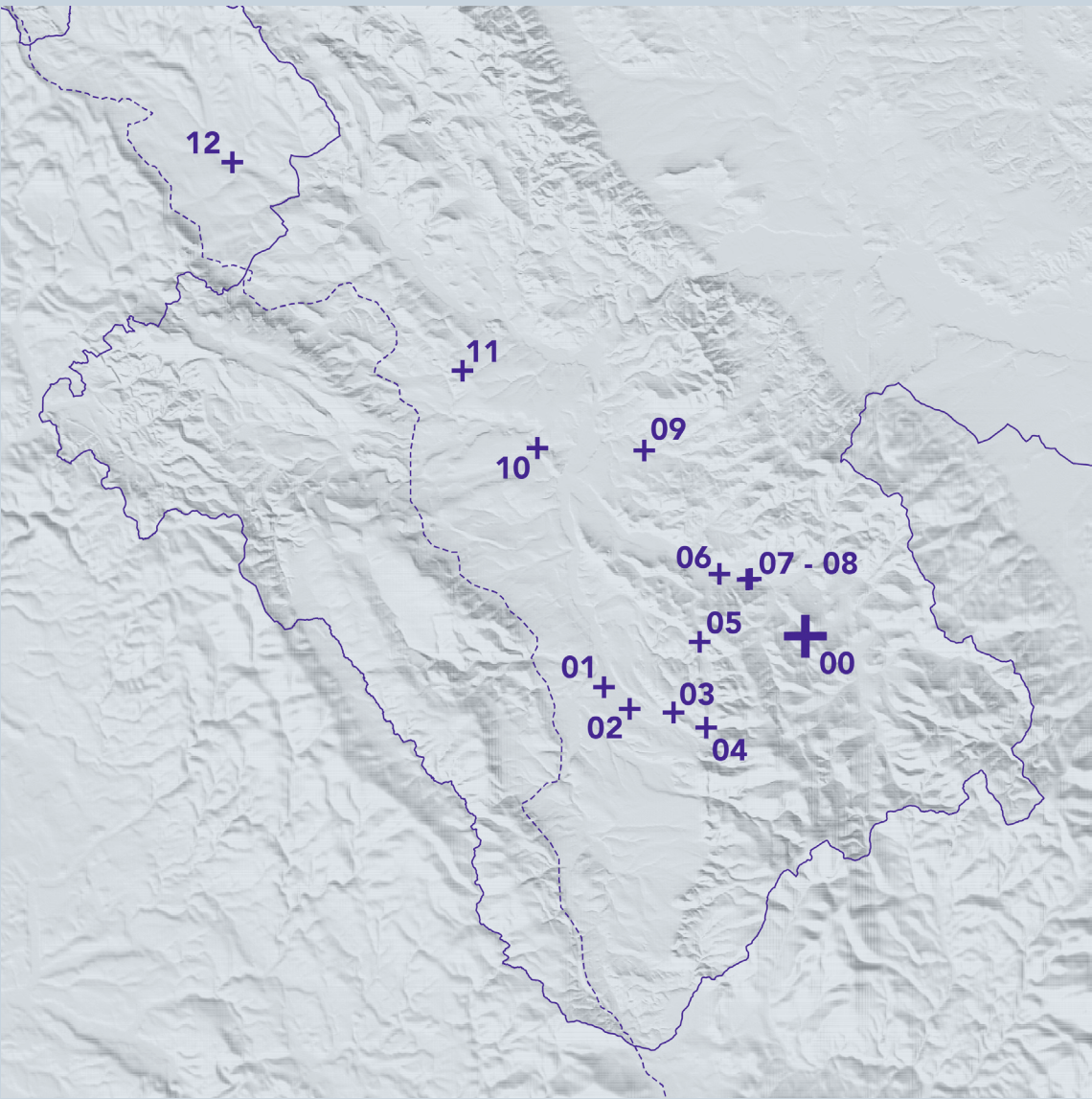
The biggest migration of German lokators to Kłodzko Land started from the mid-thirteenth century. In next years dozen of villages were established, which till II WW were inhabited by German peasants and artisans. After 1945, due to massive resettlements many farmsteads were abandoned and fell into ruin.



00. WINKELDORF - KĄTY BYSTRZYCKIE *GOTTWALDÓWKA*

Typical German settlements in Kłodzko Land:

- 01. PLOMNITZ - PŁAWNICA
- 02. MARIENDORF - MARIANÓWKA
- 03. KIESLINGSWALDE - IDZIKÓW I
- 04. KIESLINGSWALDE - IDZIKÓW II
- 05. NEU WALTERSDORF - NOWY WALISZÓW
- 06. KUNZENDORF - TRZEBIESZOWICE I
- 07. KUNZENDORF - TRZEBIESZOWICE II
- 08. KUNZENDORF - TRZEBIESZOWICE III
- 09. NIEDERHANNSDORF - JASZKOWA DOLNA
- 10. GLATZ - KŁODZKO
- 11. KAMNITZ - KAMIENIEC
- 12. OTTENDORF - OTTOVICE



F04.02 Typical German settlements (ger. *Ostsiedlung*) in Kłodzko Land

- borders before WWII
- borders after WWII
- + typical German settlements

DISPLACED POPULATION OF KŁODZKO LAND

Typical German settlements (ger. *Ostsiedlung*) in Kłodzko Land



01. THAT PLOMNITZ - PŁAWNICA



02. MARIENDORF - MARIANÓWKA



07. KUNZENDORF - TRZEBIESZOWICE II



08. KUNZENDORF - TRZEBIESZOWICE III



03. KIESLINGSWALDE - IDZIKÓW I



04. KIESLINGSWALDE - IDZIKÓW II



09. NIEDERHANNSDORF - JASZKOWA DOLNA



10. GLATZ - KŁODZKO



05. NEU WALTERSDORF - NOWY WALISZÓW



06. KUNZENDORF - TRZEBIESZOWICE I



11. KAMNITZ - KAMIENIEC



12. OTTENDORF - OTTOVICE

2.1.2. Order

Continuing with our studies on a border as a *dispositif*, its ordering role emerges as one of the primaries. In this chapter, we deepen the topics already introduced in the volume, but look at them from a slightly different point of view. Starting from the theoretical studies on *dispositif*, through the actual definitions of the order, we search for the connections with a border, studying the literature, provided by Schmitt and Gregory. After this introduction, we confront the ordering role of a border with contemporary conditions, referring to the topics framed within an extremely vast term of globalization. Treating the last phrases of this chapter as an introduction to further studies on border dispositions, we anticipate decoding the relation of a between border and contemporary globalization processes.

Coming back to the theoretical discussion on a *dispositif*, based on the writings of Foucault and Agamben, we recall the definition of an ‘apparatus’ as: literally anything that has in some way a capacity to capture, orient, determine, intercept, model, control, or secure the gestures behaviors, opinions, or discourses of living beings (Agamben, 2009). In reference to different functions of a border, ticked off from reviewed literature, we assume that Agamben’s explicit articulation of *dispositif* can be concluded with general ‘ordering capacity’, that is particularly visible in Schmitt’s and Gregory’s writings. Moreover, one of the most elaborated Foucaultian volumes that use *dispositif* as a primary element is titled *The Order of Things* (Foucault, 2005). Since the term ‘order’ is extremely vast and may seem vague, a specification is needed. Apparently, the architectural understanding of the term appears to be close to our understanding of an ‘order’ as a disposition of a border. Looking at a

dictionary definition of an ‘order’ (L. *ordinem*), such meanings as ‘series, rank, grade, system, assemblage, disposal, integer, sequence, arrangement’ appear. In relation to different contexts, they involve different Things, entities, or following Agamben, subjects. Hence, ‘order’ is a:

"Disposition of things in which one thing, or each of a number of things, duly succeeds another. (...) Formal disposition or array; regular, methodological, or harmonious arrangement in the position of the things contained in any space or area or composing any group or body. (...) In wider sense: The condition in which everything is in proper place and performs its proper functions. (...) Form, shape (as resulting from arrangement)."

(The Oxford English Dictionary, 1989c)



The architectural, landscape and urban planning definitions of an 'order' start mostly from the antique heritage of the word and consider classical Greek and Roman *system or assemblage of parts subject to certain uniform established proportions, regulated by the office which each part has to perform* (The Oxford English Dictionary, 1989c); *a series of architectural elements (arches, shelves, etc.), the system according to which [these] elements are harmonized mutually, constituting in this way an 'order'* (Pevsner et al., 2019). Wider definitions can relate to a group of alliances or directly a governing power authorizing ordinances and regulations (Evert, 2010). Louis I. Kahn, who studied deeply the classical heritage, contextualizes 'order' in the contemporary environment. As a starting point, compared to the classical architecture, Kahn notices that nowadays, the proliferation of elements that have to be considered in the process of a design. As previously, we had a limited number of *traditional forms*, such as columns, pilasters, ledges, etc., composed e.g., within Corinthian or Doric orders, currently, we deal with constantly and rapidly extending group of architectural, infrastructural and mechanical elements that need to be considered in the design process. In this complicated design environment, Kahn searches for the integrity, that Greek and Roman's builders achieved in their buildings and that remained in our times in a form of 'order'. Looking for integrity, Kahn studies 'order' in relation to design (Kahn, 1955). The most explicit outcome of his work comes with the poem *Order is* (1960), that thanks to its universality, can be read not only as an architectural manifesto, but also in regard to any spatial studies. Few lines are particularly interesting to our discussion on a border and borderscape design:

*"Order is
Design is form-making in order
(...)
The same order created the elephant and created man
They are different designs
Begun from different aspirations
Shaped from different circumstances
(...)
Order is intangible
It is a level of creative consciousness forever becoming higher in level
The higher the order the more diversity in design
Order supports integration"*
(Kahn, 1960)

Following Kahn, who extends the 'order' to the use of contemporary architectural and infrastructural elements, we go further and enter a border into this discussion. If we treat a border as an ordering tool, what does the 'order' mean? What the 'integrity' and 'integration' mean in this light? The direct relation between an order and a border is provided by Carl Schmitt in his *The Nomos of the Earth in the International Law of the Jus Publicum Europaeum*. We already introduced Schmitt's concept of *nomos* in the chapter *Drawing the line* (1.1.1.). According to Minca and Rowan, Schmitt's *nomos* can be read directly as 'spatial order' (Minca and Rowan, 2015). The spatial *nomos* is, however the result of different, multilayered forces, including, legislative, political and geographical ones. Schmitt's explanations of *nomos* relate mostly to the concept of sovereign states or the states' influences, that are not central to our discussion on ordering the disposition of a border. Despite the focus on sovereignty power, Schmitt's work gives an important light on the role of a border in an ordering process. Schmitt explains sovereignty as a 'borderline concept', placing the space either outside or inside the legal order. Border is in his concept the fundamental tool that guarantees a certain legal state's inner conditions and spatially defines them. Referring to the colonial border's proliferation, that had started in the sixteenth century, Schmitt introduces the concept of global order – global *nomos*, where borders are articulated with global lines, established by European powers (Schmitt and Ulmen, 2006). In this case, the global space appears as the finite patchwork, the lands cut by the number of borderlines. In the case of the state, the inner order, can be read as internal integrity. In global terms, we deal with a complete composition of enclosed territories – the global order of sovereign states, or areas dependent on these states. A similar vision of colonial global patchwork is delineated by Gregory, using Timothy Mitchell's metaphor

of 'world as exhibition' (Mitchell, 1989). The concept of treating the world as a picture or exhibition that one can experience and observe derives from the nineteenth century perception of the world, that already seemed to be completely 'enframed'. In fact, wiser because of history, we already know that the lack of new areas to be enclosed provoked the terrible clash within this complete world picture in the first half of the twentieth century. Nevertheless, already in the nineteenth century the colonial enframing processes might have seemed to be finished. In other words, it could already appear as a complete picture.

"To think of the picture in this way implies both a setting of the world in place before oneself, as an object over and against viewing subject, and a making of the world intelligible as a systemic order through a process of 'enframing'."
(Gregory, 1994)

Gregory is clear in explanations of what 'enframing' means. He refers to the birth of the 'world as a picture' to a colonial bordering process, when the world started to be seen as a differentiated, integrated, hierarchically ordered *whole*. If the world is treated as the conquered picture, enframing can be read as guidelines, and measured for it. Enframing is fundamental to grasping the *whole* because it produces a structure and a system. An even more explicit example of enframing is provided by Gregory with an example of France. He stresses that the present *France as a coherent* is associated with *emboldening of its outlines* (Gregory, 1994). In the times when the future territories of great European countries such as Germany or Italy were only an unclear composition of smaller entities, France already existed on the maps as a coherent entity, thanks to the binding outline. The outline that divided the inner, French order from the rest's disorder, as we could say, was inspired by Schmitt. As the enframing process

is completed by the end of the nineteenth century, we deal with the finite picture of the world, where every part of the land is integrated and ordered. Both in Kahn's and Gregory's writings the integrity that can be achieved through order is rather far away from such categories as unity or equality, that nowadays 'integration' is associated with. It refers rather to implementation and recognition within a certain system, structure, or hierarchy.

Schmitt, already in his *The Nomos of the Earth in the International Law of the Jus Publicum Europaeum* notices the collapse of the global order established by the colonial powers. He relates it to i.e., the United States as a globally acting power and the development of technology. Schmitt confronts it mostly with the classical spatial divisions' capacity to produce and control a spatial order – *nomos*. He cautions against such *world deprived of any forms of 'global linear thinking'* (Minca and Rowan, 2015), becoming the proponent of the global order produced by spatial borders. Looking at the situation, more than 70 years after Schmitt's statement, we can admit that the globalization tendencies, firstly referred to US actions and technology development, have become only more significant. Schmitt, who passed away in 1985 didn't have a chance to be fully involved into his warnings such phenomena as the power of internet and metaverse, the birth of transnationalism or 'place of flows' concepts. As we anticipated already studying Balibar's writings in the chapter 0.1 of this volume, the premises noticed already by Schmitt, haven't caused a switch to a borderless world or retreat from 'global linear thinking'. In the contrary, we deal with the proliferation of border dispositions, both considering classical spatial divisions and the new forms of order, supported by technology. Ferguson and Mansbach examine these new borders in relation to globalization processes asking: *Globalization. The Return of Borders to a Borderless World?* (Ferguson and

Mansbach, 2012). Busily documented reports from different parts of the world, examined in relation to precisely introduced globalization premises, appear as the extremely complex pattern of involvements and dependencies. Such tendencies as deterritorialization, denationalization, glocalization are noticed by the authors and seem to break with the order seen through a classic state-focused perception. They sum it up in the chapter *The Global Versus the Local*. In this case, we speak about economical, ethnic, social class, religious and many more kinds of boundaries, rather than about state's ones. The change in perception of global order, briefly introduced with the premises delineated by Ferguson and Mansbach, can be concluded with Elden's words:

"The space is no longer that of a single country (or later, nation), but that of the world as a whole. The abstract space is extended to the globe, which is understood as a geometrical object. Conceived in this way it can be divided or ordered as a whole."
(Elden, 2005)

In fact, taking into consideration the extremely vast number of globalization processes, the contemporary ordering role of borders seems to be extremely difficult to grasp. The comparison of the nineteenth-century picture of the world and the contemporary one appears as the confrontation of Malevich's and Pollock's paintings. But can we speak then about global disorder? We believe that by focusing on particular roles of the contemporary border in relation to specific case studies, we can get closer to a point and understand tendencies of ordering the disposition of borders. We examine them in the following chapters.

2.1.3. *Partage de la raison*

Following the conclusions, reached in the previous chapters, we can conclude that in the globalized, post-colonial, post-cold war world, speaking about borders means dealing with the topic much broader than state frontiers. Borders deterritorialize, appear not only on margins, proliferate. Lines are multiple, weaker or stronger; patterns overlap; areas blend. Considering this complicated environment, grasping bordering processes becomes more difficult than ever before. The number of issues influencing and influenced by a concept of a border has already been presented on the first pages of this volume (0.1.) and could be generalized by the overused term of globalization. Since the 'globalization' is extremely vast and cryptic, we rather avoid starting the discussion from this point of view. There has been a lot already written on this matter, in reference to borders. It includes the works of Agnew (2018), Ferguson and Mansbach (2012), Sassen (1991), Walia (2021), Vincenzo (2021), and many more. On the other hand, trying to answer the primary question: *What does the border do?* we proceed with presentation of border dispositions. We rather treat the globalization and its processes as a background of analyzed cases and orient the discussion on a border, focusing always on its actions and subjects. Anyway, this and the following three chapters (2.1.3. – 2.1.6.) refer mostly to a border, contextualized within the contemporary globalized world and can help in navigating in its complexity.

In this chapter, we focus on two actions that are constitutive to a border, either we speak about state frontiers or less clearly defined boundaries. Following mostly writings of Iveković and Mezzadra and Neilson, we grouped division and connection capability of a border

within one category and called it *Partage de la raison*. The concept of *Partage*, developed by Iveković needs at least a short explanation, so this is what we start with. Grounded in the theory, we recall the case study about the workers' groups in Hong Kong, analyzed by Mezzadra and Neilson that refers to division and connection performed by borders. Finally, in fragment F05, we adapt the concept of *Partage de la raison* to our case study environment – Kłodzko Land and look at the workers of the extraction industry. In the selected studies, we follow our socio-spatial approach to a border and focus especially on its practice – here division/connection and their subjects.

Before, we were debating about borders that can be both representations of the truth or creative dispositive as themselves. We talked about borders that produce the global and local order. This time, we suggest studying another primary disposition of the borders, their capacity to disconnect, separate and divide. Division is usually the first one to spring in mind when we think about state frontiers. It's generally associated with any kind of barriers, boundaries and appears as their primary role. Seemingly in opposition, we have connective capabilities of any boundaries, that allow entities to unite and create closer relations. In order to describe this contradictory affiliation, we refer to the concept of *partage de la raison* (or *partage* of reason), that describes two actions, constitutive to border, division and connection (Mezzadra and Neilson, 2013). Oriented by socio-spatial perception, Rada Iveković writings, focused on the anthropocentric view, can serve as a useful introduction to the topic and provide important tools to analyze it. Iveković (2010) suggests looking on a correspondence between spatial borders and borders in mind. We could



relate this distinction to the geographical and cognitive borders, mentioned by Mezzadra and Neilson (2013). Thanks to the important expansion of border studies, beyond the strictly spatial or geographical perception, it's possible to look at a topic through more anthropocentric lens. Iveković's *Partage* is an example of such an attempt and becomes a useful tool to examine the ambiguous nature of contemporary borders. Despite its definitional character, it's oriented rather on the border functions than a concept. Moreover, it's already located in a globalized environment.

"Borders are 'partage' to start with: certainly, this French term means both dividing and uniting. Such translation evolves within the context of 'partage' of reason, which is another way to state the political; the 'partage' is itself not a result of globalization but is, more generally, an existential condition of shared life as well as a characteristic of the functioning of reason, thought and mind. I use the French word 'partage' to refer to the dichotomy or rather to the in-com-possible aspect, because it has two opposites but complementary – you could say 'in-com-possible' – meanings."
(Iveković, 2010)

Hence, rather than defining a border as a *partage*, we read the concept of Iveković as a useful tool to describe dichotomy of the border disposition – connection and division. Following Iveković, we agree that as in all dichotomies, one cannot exist without another, as male/female, black/white, light/dark (Iveković, 2010). By looking at the border in modernity, we conclude that it doesn't lie always in between two parts of these dichotomies and appears as a thick line. The border rather crisscrosses the two (or more) bodies, runs through them, marks the boundaries inside and outside, everywhere the part of dichotomies appears. It creates a unique

landscape for each of these situations, a unique borderscape. Coming back to Iveković's *partage de la raison*, defining *la raison* – the reason is particularly interesting for our case studies. It provides the vector, trace, that interweaves the two materials in dichotomic affiliation, and settles to already woven borders in different relations. As Iveković mentions, the ambiguous nature of the border, that can be studied using *partage de la raison*, is particularly visible while looking on border dwellers, crossers, migrants (Iveković, 2010). In all of these, labor is the constitutive element, the reason that braces the multiple actions.

Starting from an extremely explicit study followed by Mezzadra and Neilson in *Border as Method, Multiplication of Labor* (2013), we want to examine the connective and divisive capabilities of the border crisscrossed by labor, treating it as the reason. Firstly, operating always in a linear nomenclature, that is however not necessarily revealed in linear materiality (see pattern and area concepts), they recall the *chain* metaphor, starting from Karl Marx's *The proletarians have nothing to lose but their chains. They have a world to win. Working men of all countries, unite!* The *chain* metaphor is used by authors, to roughly speaking, visualize the border as dividing and uniting dispositive. Following *partage de la raison* concept, they show the ambiguous border capabilities on many layers, starting from the migration point of view, through mind borders, to physical visualization of those. Firstly, Mezzadra and Neilson study the example of migrant workers from two sectors, care workers and financial traders as two examples, showing also the multiplicity of labor in a globalized world. They show as a starting point that the labor class is nowadays split to many, different professions, and understanding it through Marx's lens is harder than ever before. So that, two professions of care workers and financial traders *occupy seemingly opposite ends of the world labor*

spectrum in terms of gender, earnings, and the relative assignment of bodily and cognitive tasks. But they are materially and symbolically linked within the global multiplication of labor.

Secondly, Mezzadra and Neilson take the borderscape of Hong Kong, as one of the examples of 'global cities' (Sassen, 1991) where the case study of care workers and financial traders is explicitly visible. However, they stress that the issue is not limited to those, as we are going to prove on an example of peripheral Kłodzko Valley. The authors place Hong Kong as a working destination for both groups of migrant workers. In the case of care workers in Hong Kong, we speak mostly about women, arriving from Philippines. Here, Mezzadra and Neilson speak about border that once crossed by care workers, allows them to break with patriarchate origins, provides financial independence and broadens their perspectives, finding themselves in the situation of new context. The labor sector is characterized by the feminization of migration and emancipation of labor, missing in original Philippines. When it comes to financial traders, they are specifically selected, specialized workers from all over the world. Their characteristics, as 24/7 workers, close to workaholism, work under stress, fast decision making and detachment from actual family and social life; it all finds asylum in the strictly defined financial sector.

Although seemingly very different, the two types of employees have a lot in common. Coming back to the *chain* metaphor, they are both bound by employers and it's more about *chain* – border disposition than capital as Marx was suggesting for the working class. In the case of care workers, there are specific visa policies, certain fragility of position connected with high competition, fear of coming back to previous living conditions. Speaking about financial traders, we deal with very specific employment conditions defining economical and social status and relations with 'other' society members. *Chains*, even though very different in both situations, bind employees to employers effectively.

Sketchily summarized case study from Mezzadra and Neilson's book is explicitly reflected in the Chris Dwyer's article for BBC (Dwyer, 2016). Dwyer provides self-speaking pictures of women, probably domestic helpers, mostly from Filipina and Indonesia, meeting on their free day, Sunday, in front of the HSBC building at public plaza to celebrate lunch together.

Summary of Chapter Four *Figures of labor* from *Border as Method, or, the Multiplication of Labor* (2013) by Mezzadra and Neilson.

More than 300,000 domestic helpers congregate in urban areas like these (Credit: Radharc Images/Alamy)



EXTRACTION INDUSTRY IN KŁODZKO LAND

Exploring border as *partage de la raison* we look at one of the most significant labor groups in the Kłodzko region, extractive industry workers. Inspired by Mezzadra and Neilson, we deepen the topic of labor in relation to borders. Again, it's not linear and appears simultaneously on many layers: physical and spatial; sociological and economical. However, concerning Kłodzko Valley, it's worthy to start with locating our studies in the historical framework, focusing on coal transition as the essential, though continuous milestone.

Since the end of the sixteenth century, regardless of political borders and world order, Kłodzko Valley borderland has been an important area for the extraction industry (Herzig and Ruchniewicz, 2008). The region, characterized by diverse geological structure has been an important location for excavation of raw materials, both during pre-war German and after-war Polish periods, and continuously in Czech Republic. Especially starting from the sixteenth century, numerous quarries and mines begin to operate in the region. Such materials as coal, gold, uranium had been excavated in mines, while numerous stones, including basalt, sandstone, marble, limestone, melafir and gneiss had been extracted (Marek, 2014). Coal mining is the most expressive for our studies. Until the end of the twentieth century, when the last mine stopped to operate in the region, the particular social, economic and spatial boundaries had been formed. The extraction industry shaped the landscape on both sides of the border, provoked economical dependencies and formed a very particular social group of mine workers. The specific, hazardous profession was obligatory provided with social insurance even before Bismarck times. Social benefits for miners were expanding within years, while in communist Poland, it exceeded to a relatively unprecedented scale (Przybyłka, 2018). Taking into consideration the territories of Wałbrzych (German: *Waldenburg*) subregion (including also Kłodzko Valley), employment in the mining industry peaked at the beginning of the twentieth century, with around 29 000 workers and around 50 coal mines. It decreased to 18 500 employees and 5 consolidated mines in 1989, while the roughly estimated number of people labor depended on the coal industry is 65 000 (almost 10% of all inhabitants). Speaking in Mezzadra and Neilson nomenclature, the mining labor *chains* had been binding with one another, almost every tenth person in the region.

Boundaries, connected with coal mining, characterized by *partage* functions, including both division and connection, reacted on Kłodzko Valley borderscape on many layers. Concerning society, it created a significant, homogenous, exclusive social group of mine workers, related to heavy industries, including whole families, and contributing to intangible cultural heritage forms. Spatially, it acted significantly on the landscape, causing anthropogenic changes, brownfields, degraded areas. Economically, it closed the whole region to one-sector-focused dependency and defined energy policy for areas much bigger than the region. These tendencies started to be particularly visible during transition process, that started in the end of the twentieth century. Driven by geological difficulties, low competitiveness, lack of investments, Wałbrzych subregion and Kłodzko Valley experienced an utter collapse in the mining industry. Moreover, the process was accelerated by systemic changes – a switch to capitalist economy at the end of 90', both in Poland and Czech Republic, causing a tremendous and long-lasting crisis for the region (Jaroszewska, 2019).

Studying coal transition and referring to miners as bound working groups, we perceive coal transition as a border crossing act. Following studies of Lower Silesia voivodeship (Departament Gospodarki et al., 2021), the transition is not finished yet, as there are still entities that struggle with the effect of the mining industry collapse. Even though mines don't operate anymore, the boundaries of the extraction industry are still visible. Despite significant social aspects such as demographical shrinkage, unemployment and exclusion, we focus on mentioning the spatial characteristics. Anthropogenic landscape changes, excavations, brownfields, polluted soil, landslides, depopulated working-class districts, post-industrial heritage, urban shrinkage, are just few elements that are current evidence of the powerful boundary of the extraction industry. The coal transition policy, formed by EU (Coal Regions in Transitions) and followed by local authorities (Just Transition Funds – original: *Fundusz Sprawiedliwej Transformacji*) - binds all these aspects with sustainable energy principles. Understanding it in border methodology, the policy can be read as debordering process, that aims to unbind the entities still enclosed in the extraction industry *chain*.

EXTRACTION INDUSTRY IN KŁODZKO LAND

Archive

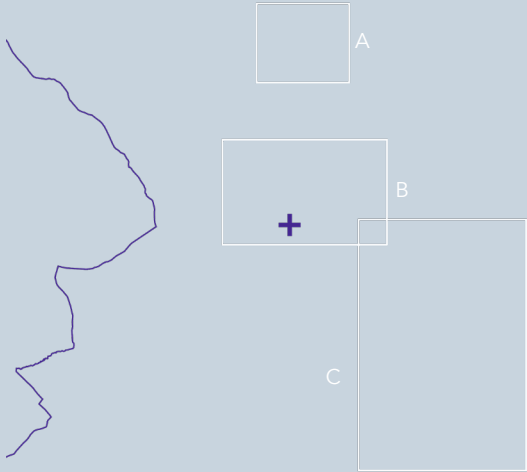
Studying extraction industry activities in Kłodzko Land, bordering processes are visible in the clearest way in Nowa Ruda region. Nowa Ruda region is located in the northwest part of Kłodzko Land and for ages has been a place where coal extraction and processing have been present. These activities were intensified especially in the second half of twentieth century, thanks to communist government policy, placing heavy industry as the key investment area. Together with mines located in Wałbrzych (ger. Waldenburg) region, the Lower Silesia coal industry area had been one of the most important heavy industry hubs of communist Poland.

The extraction industry processes, across the ages, have marked significant material and social boundaries in the region, making Nowa Ruda region more similar to other extraction areas located in a different part of the world, rather than a part of Kłodzko Land. According to the political and economic transition in 1990's, within few years, all of the coal extraction in Nowa Ruda region was definitely ceased, making the architecture, infrastructure and labor power useless. Boundaries have changed their meaning. Previously they were characterized by vivid, operating and constantly evolving material and social features. After the rapid, weakly planned transition, extraction industry boundaries marked the areas of abandonment, degradation in material terms and unemployment and dissociation in social terms.

An example of underground corridors is quite significant to mark the boundaries of extraction activity. Even though, all of the coal mines and extraction industry related activities are definitely closed nowadays, their boundaries are still visible in the region. Corridors, previously served for extraction and transport purposes. Nowadays, they still exist and are filled with water, in order to prevent land mining damages. The mines’ corridors are still located under inhabitants’ houses, changing the water ecosystem of the region and causing damage from time to time.

Mines' tunnels cartographies

The drawing represents the position of selected cartography materials, in relation to the current state border between Poland and Czech Republic. The location of Nowa Ruda is marked.



A. Waclaw Mine galleries plan, 1935

Waclaw Mine (ger. Wenceslaus) established by Germans, is located close to villages Jugów (ger. Hausdorf) and Ludwikowice (ger. Ludwigsdorf). It had been closed in 1930, after the mining disaster, in which 151 miners had died (Borzęcki and Bodlak, 2014). Some on-ground mining and Nazi military industry infrastructure is still present and operate currently as the open-air museum space.

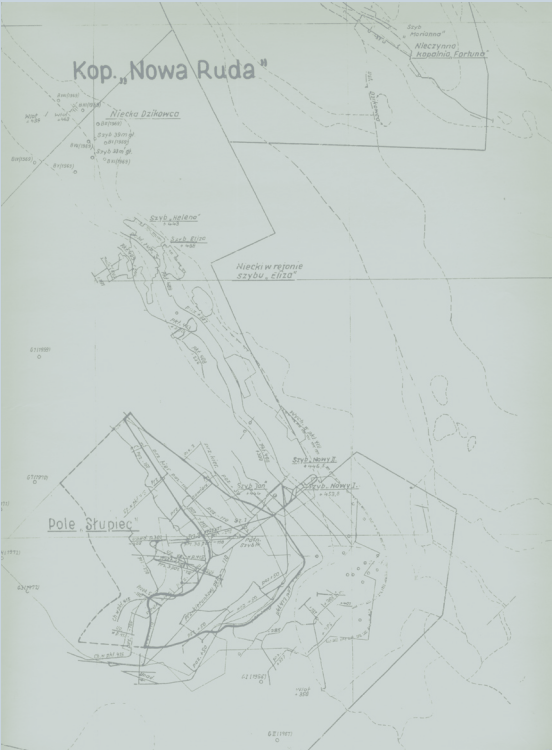
B. Piast Minepit, 1979

The beginnings of mining activities in Nowa Ruda date back to the eighteen century but the highest activity can be noticed after the II WW, operating as KWK Nowa Ruda. The closing process has begun in 1994. Currently, the Mining Museum is present on the former Piast mining pit, located close to Lech mineshaft. The map shows the flooded mining corridors. Currently, all of the extracted tunnels, located on different heights, even 500 m below the ground level, are filled with water (Chudy, 2022).



C. Minepit Słupiec simplified map, 1990

The extraction at Słupiec mine pit dates back to the seventeenth century and gold mining. However, the intensive coal extraction related industry started in the eighteenth century close Jan mineshaft. Later, after II WW the mine was incorporated into KWK Nowa Ruda structure and operated together until its closure in 1990's (Brygier and Dudziak, 2010). The on-ground infrastructure remained in the area.



KWK (pol. Kopalnia Węgla Kamiennego) - Coal Mine

EXTRACTION INDUSTRY IN KŁODZKO LAND

Coal mines in Nowa Ruda region

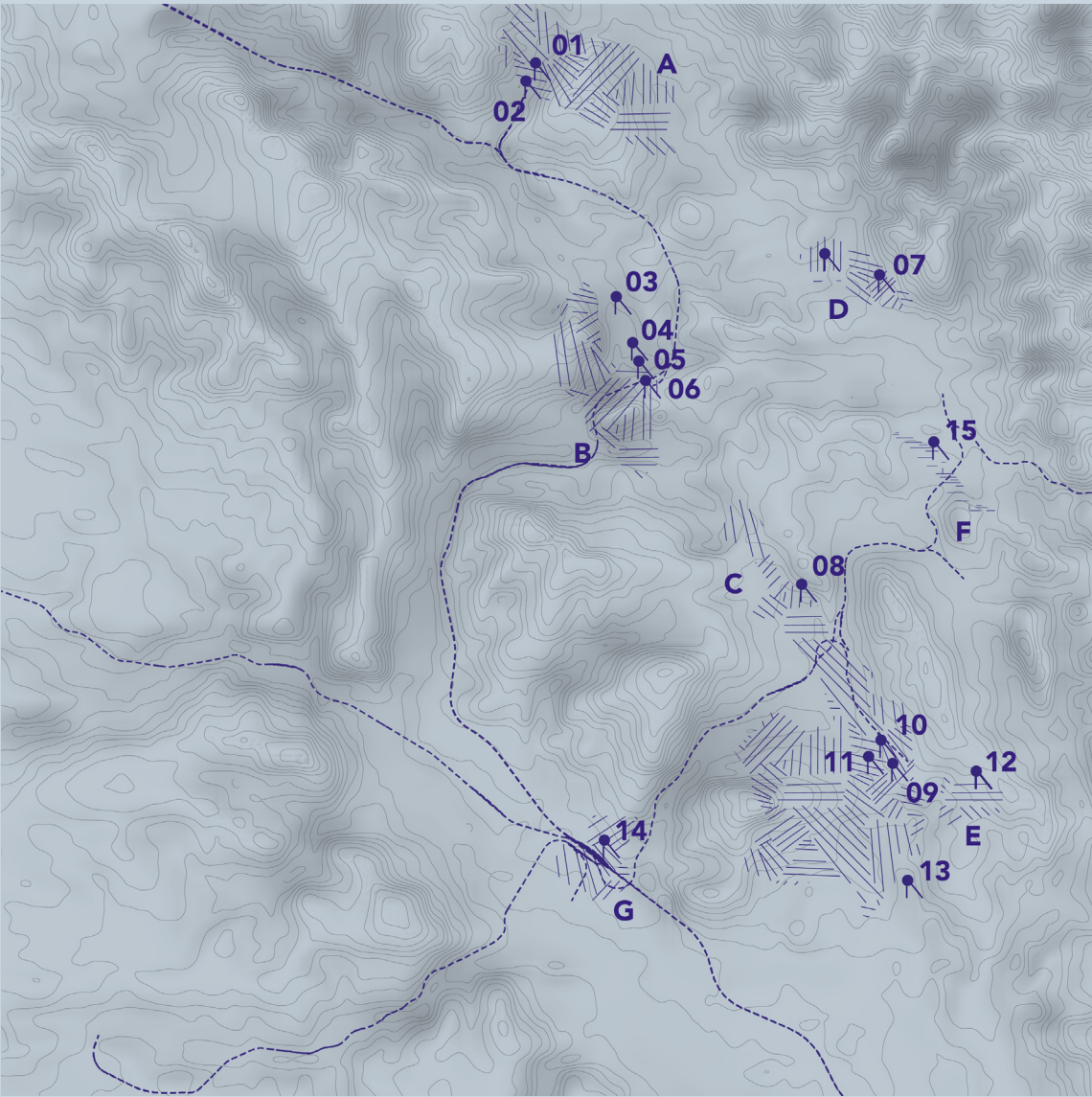
Depending on underground coal sources’ availability, the shape and extents of mining activity were changing. Mines infrastructure has been always characterized by the temporality, opening and closing of extraction poles. Following it, the on-ground infrastructure and architecture of the mining industry were also fluid. It includes, i.e. the mines architecture, as mine shafts; logistic infrastructure, railway system, coal processing infrastructure, as smelter plants, coke plants. Moreover, the industrial activities directly affected the soil and landscape of the area, forming slag heaps and goaves, polluting soil and creating brownfields. Starting from the seventeenth century (Brygier and Dudziak, 2010), the whole landscape of Nowa Ruda has been changed, due to extraction industry needs, binding it with border limited by industrial activities. Even after around 30 years from the mines closure, a lot of extraction industry architecture and infrastructure is present in the area. Some of these facilities has been transformed into other, cultural or industrial function, but the majority of them is abandoned and subjected to the degradation process. Slowly, ecological succession is blurring the boundaries previously marked by industry activities.

The mineshafts:

- 01. WALTER | WALTHER
- 02. KUNEGUNDA | KUNEGUNDE
- 03. VENTILATION SCHAFT DROGOSŁAW | KUNZENDORF
- 04. ANNA | ANNE
- 05. LECH
- 06. PIAST
- 07. VORWÄRTS
- 08. ELIZA | ELISE
- 09. NEW MINESCHAFT I
- 10. NEW MINESCHAFT II
- 11. JAN
- 12. SOPHIE
- 13. ALEXANDER
- 14. THIEFBAU
- 15. MARIANNA | MARIANNE

The minepits:

- A. WACŁAW MINE | WENCESLAUS MINE
- B. PIAST MINEPIT | RUBENGRUBE
- C. SŁUPIEC MINEPIT
- D. RUDOLF | RUDOLPHGRUBE
- E. FRISCHAUF GRUBE
- F. FORTUNA | FORTUNA UND GLÜCKAUF CARL
- G. HEDDI



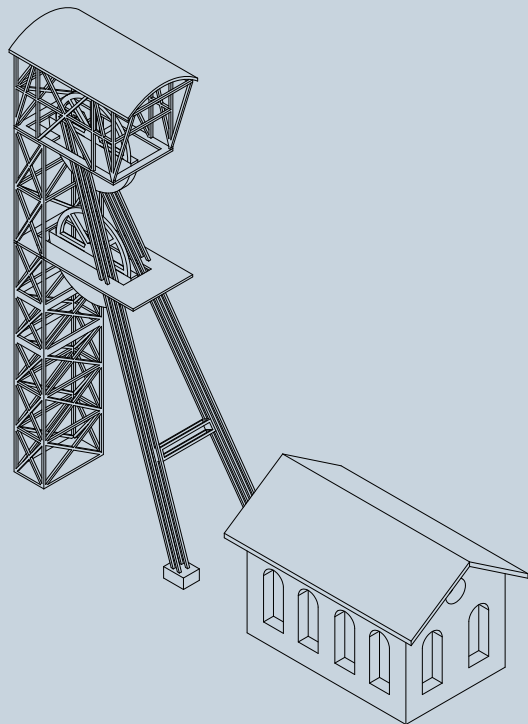
F05.01 Coal Mines in Nowa Ruda region

- Mineshafts
- Minepits
- Railway

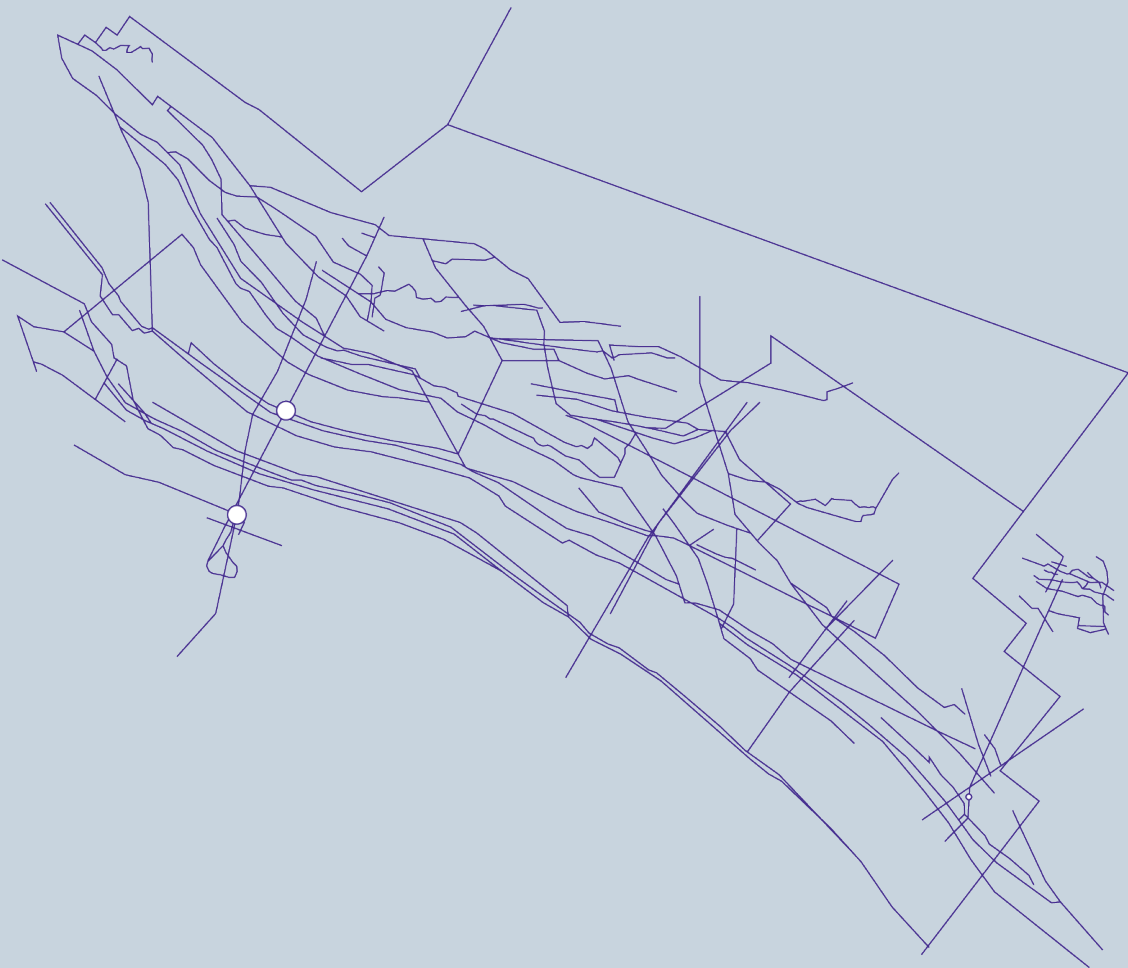
EXTRACTION INDUSTRY IN KŁODZKO LAND

Coal mines' patterns

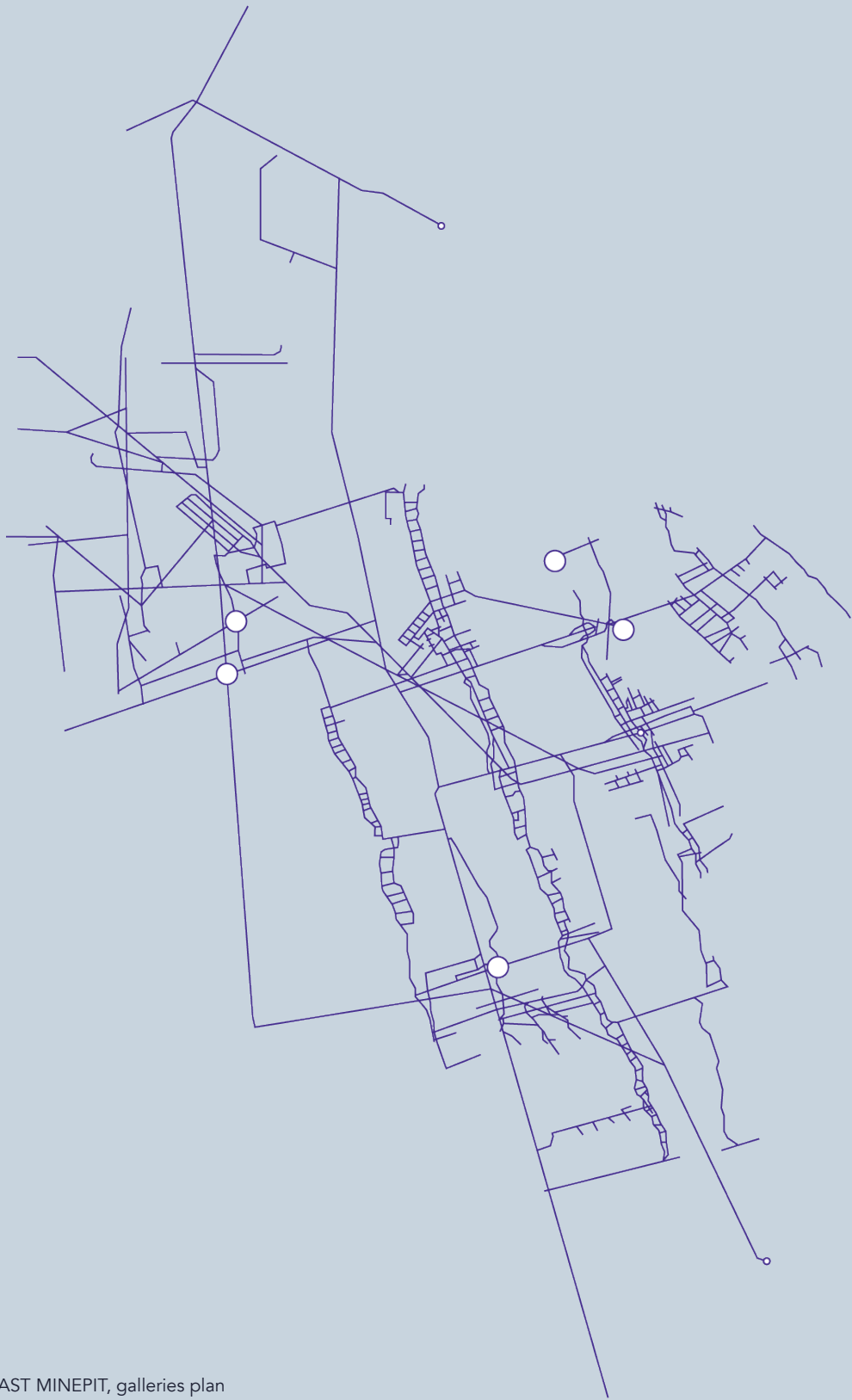
Coal mine patterns consist of underground mining tunnels and on-ground mining industrial facilities, most remarkably, mine shafts. While all mining activities in the proximity of Nowa Ruda have been suspended in the '90s, most of the underground tunnels are filled with water. In this way, further landslides are prevented. The corridors of Tourist Coal Mine in Nowa Ruda are one of the few to be explored today. The engine room of mine shaft 'Lech' remains the representative element of the mining landscape and is nowadays legally protected. Both, on-ground and underground mining facilities can be considered as a part of the mining industry pattern and a material representation of de-territorialized boundary of the mining working group. They used to be places where miners worked and spend most of their time. Remarkably, today, the crew of Tourist Coal Mine in Nowa Ruda is to a large extent formed by the previous mines' workers or their relatives. Moreover, in the proximity of the mine, within the area marked by the mining tunnel pattern, in Nowa Ruda and Słupiec, a lot of former miners and mining industry workers, especially within the older generation, can still be found.



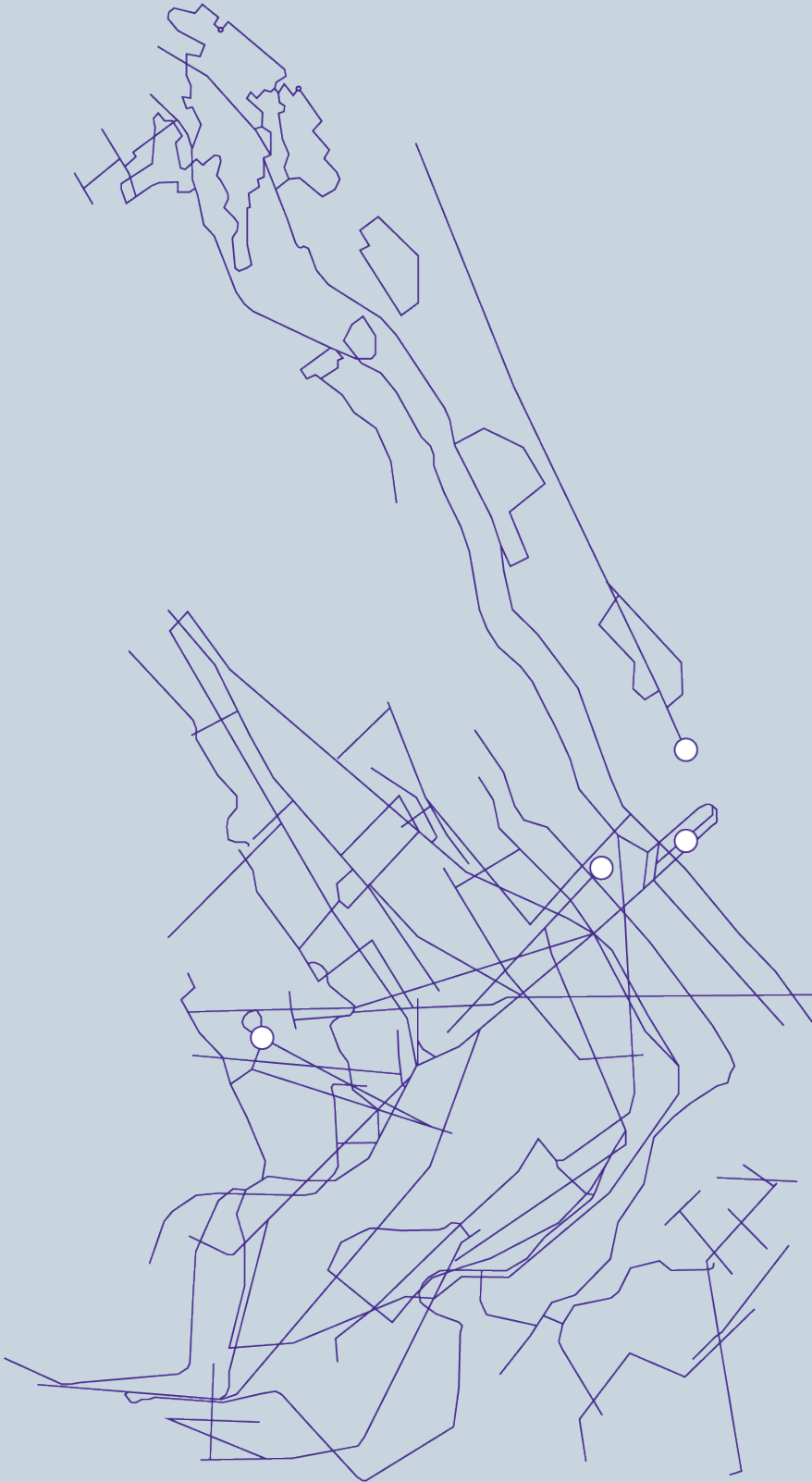
05. MINE SHAFT LECH, the engine room drawing



A. WACŁAW MINE, galleries plan



B. PIAST MINEPIT, galleries plan



C. SŁUPIEC MINEPIT, galleries plan

EXTRACTION INDUSTRY IN KŁODZKO LAND

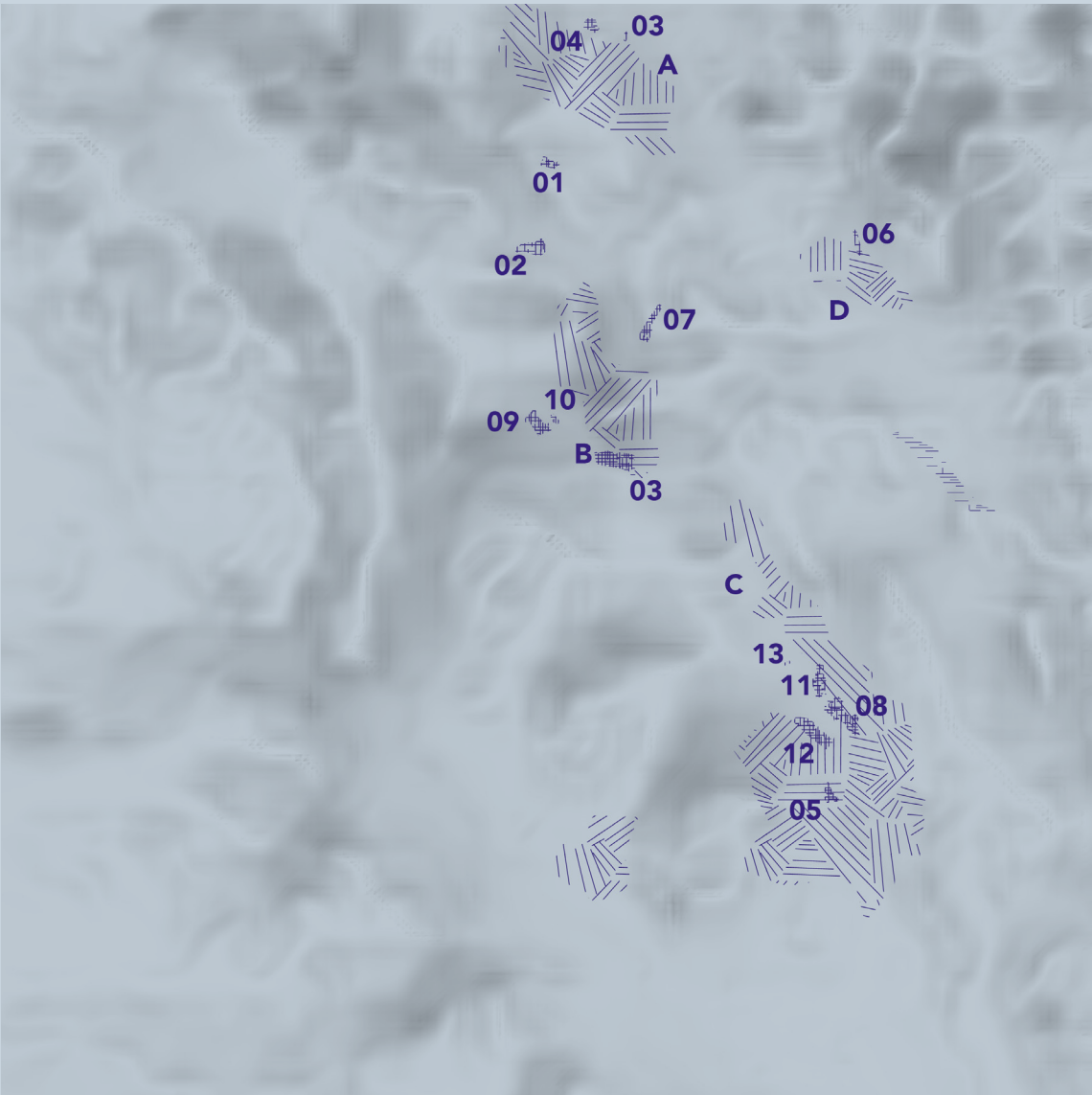
Mining companies settlements

Apart from the objects directly related to mining and processing heavy industry activities, the boundary is also present in the social layer. While these activities were growing and evolving, labor power was constantly needed. As the number of mines employees raised, the particular labor group of miners has been shaped. According to A. Przybyłka, during the communist period in Poland after II WW, as the key interest of the party, it was characterized by certain features. Education level, working competencies, financial position, privileges, was common to nearly all of the members of a working-class group, including also workers from other heavy industry branches, as i.e. shipyard industry (Przybyłka, 2018). Following a mostly patriarchal family model, men working as miners were constituting economic support. Therefore, the characteristics of the miners’ labor group can be extended to whole families, considering the group as much larger.


Due to its specificity, the labor group of miners was in many extents detached from the other inhabitants of the area, i.e. agriculture workers. As far as nearly all of the previously mentioned layers are concerned, the characteristics of miners were significantly different than in terms of other labor groups. To name few of them, the different working hours, specific working environment, particular traditions and miners’ culture, relatively good financial status, privileges including state granted holidays, supplements, health service and so on. Miners and their families have been in much extent separated from the other social groups with invisible boundary, creating the strictly connected, exclusive labor group.

After the economic and political transition in the 1990s, the boundary between miners and the rest of society is still visible. However, it changed its characteristics significantly. Due to a relatively rapid and unsuccessful transition (Jaroszevska, 2019), miners’ labor group’s position in society has decreased significantly. People working in the heavy industry lost their jobs, not taking a new one for many years, the pensions offered by the state were not as high as the salaries and the majority of the former privileges were lost. The decrease in the economic and social status of miners after the transition was tremendous and even the effects of it are still visible after 30 years. The shrinkage of industrial cities, such as Nowa Ruda was massive during this time. According to GUS – Central Statistical Office (pol. Generalny Urząd Statystyczny), in 1946, the municipality of Nowa Ruda had slightly more than 11 thousand inhabitants; until 1990, so the year of transition decisions, it peaked at 27 thousand; to decrease to 21 thousand in 2020.

The following intangible characteristics of the miners’ labor group can be materialized studying the working settlements in Nowa Ruda region. Since the beginning of mining activities in the region in the nineteenth century the number of inhabitants was significantly growing. While it was stable before, achieving always no more than a thousand inhabitants, it raised to almost 7 thousand in 1807 (Mazurski, 1996).



F05.02 Mining companies settlements

 Mining companies settlements

 Minepits

EXTRACTION INDUSTRY IN KŁODZKO LAND

Mining companies settlements

The minepits:

- A.

WACŁAW MINE | WENCESLAUS MINE
- B.

PIAST MINEPIT | RUBENGRUBE
- C.

SŁUPIEC MINEPIT
- D.

RUDOLF | RUDOLPHGRUBE

New settlements (ger. Siedlung), dedicated to extraction industry workers were characterized by a particular urban structure. Not many of the pre-II WW settlements remained in their original shape till today, however Orkany (ger. Gebersdorf) can serve as an example. It raised as the settlement of several townhouses for Drogosław (ger. Kunzendorf) mine workers in the end of the nineteenth century (Staff, 1994). Small on family houses are placed in a row, along the two main streets, forming prolonged trangle, leaving the inner and outer spaces of the settlement for the gardens. Triangle’s corner served as the settlement entrance, serving as a public space, currently hosting the grocery shop. As located relatively far away from existing villages and urban structure it was meant to function as an independent settlement and provide a calm, relaxed space for miners. Concerning this, the boundary of the miners’ labor group is expressed not only with the architectural and urban forms but also with the distance from the other inhabitants. Surrounded by idyllic landscape, fields and forests, with its designed outlooks and gardens, it’s similar to ideas of working-class settlements by Ebenezer Howard and other German settlements realized in this period, such as Gieschewald in Upper Silesia. Later, after II WW it changed its characteristics dedicated to the working class and degraded.

The settlements built before 1945:

01.

ORKANY (GER. *GEBERSDORF*), NOWA RUDA
02.

ROLNA, NOWA RUDA
03.

OLIMPIJSKA, JUGÓW
04.

ZDROJOWISKO, JUGÓW
05.

ZAGÓRZE, NOWA RUDA
06.

PRZYGÓRZE, NOWA RUDA

The settlements dedicated to miners, built after II WW are characterized by a much bigger scale and are typical residential districts built in Poland in this period. They are related mostly to the growth of KWK Nowa Ruda, that included former separated mine in Słupiec. Until the eighteenth century Słupiec (ger. Schlegel) had been a small village. It raised significantly during the industrial development and later after II WW after the construction of residential districts, so-called Old Blocks and SM Górnik. Today, two settlements, dedicated mostly to extraction industry workers, constitute the majority of Słupiec area.

The district so called Old Blocks (pol. Stare Bloki) in Słupiec was built in 1950’s as the residential district dedicated for KWK Nowa Ruda miners. It consists of several, mostly three stories multi-family buildings, located along streets of Akacjowa, Spacerowa, Topolowa, Kombatantów. Each building is provided with two staircases and finished with four sloped roof. There are semi-public green areas present in between the buildings. The district was complemented with the House of Miner (pol. Dom Górnika), realizing the cultural and community function, services, shops and later a school.

Contrary to the Old Blocks, the newer settlement of housing was built later in the north-east part of the town. The origin of SM Górnik (eng. Co-op Miner), due to its characteristics as built in prefabricated concrete plates can be assumed to be around 1970’s. The district consists of several five and ten stories of multi-family buildings, always on the square plan, placed in different configurations. Moreover, few, five stories, prolonged buildings are located in the eastern part of the district. In between, the vast public green areas are present. They are filled with small architecture, as benches, playgrounds, etc. The garages and parking lots are located mostly along the streets and on the perimeter of the district, leaving the inner space for pedestrian dedicated. In comparison to the older settlements, the urban fabric of the district is rather chaotic and deprived of services and schools.

The settlements built after 1945:

07.

GÓRNICZA, NOWA RUDA
08.

WARYŃSKIEGO, SŁUPIEC
09.

PIASTOWSKIE, NOWA RUDA
10.

KRAŃCOWA, NOWA RUDA
11.

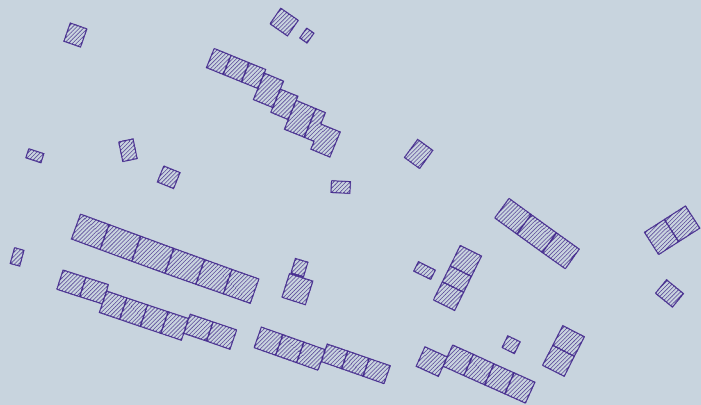
XXX-LECIA, SŁUPIEC
12.

AKACJOWA, SŁUPIEC
13.

WOJSKA POLSKIEGO, SŁUPIEC

01. ORKANY (GER. *GEBERSDORF*), NOWA RUDA

0 40 80 m

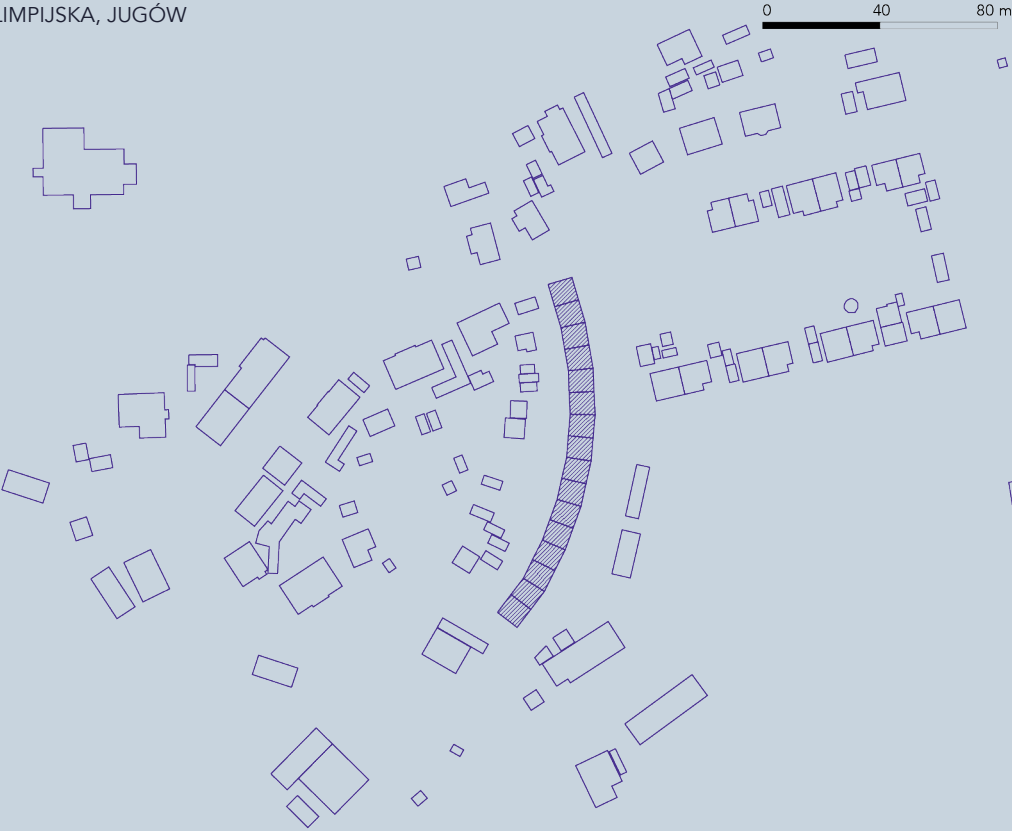


02. ROLNA, NOWA RUDA

0 40 80 m



03. OLIMPIJSKA, JUGÓW

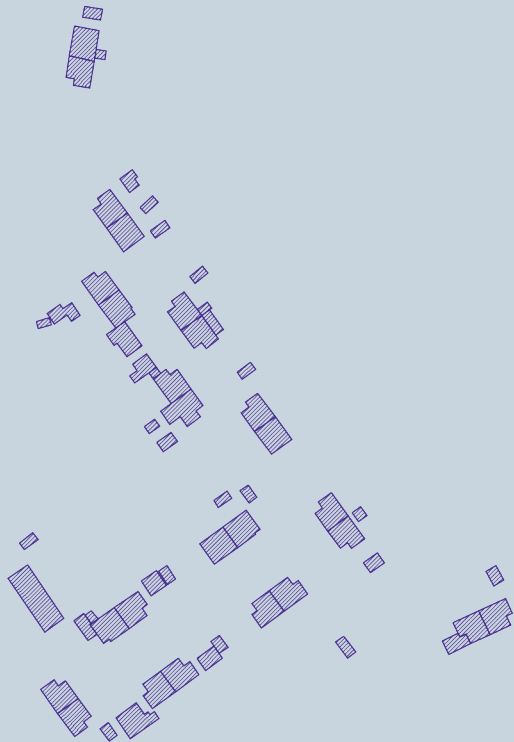


04. ZDROJOWISKO, JUGÓW



05. ZAGÓRZE, NOWA RUDA

0 40 80 m

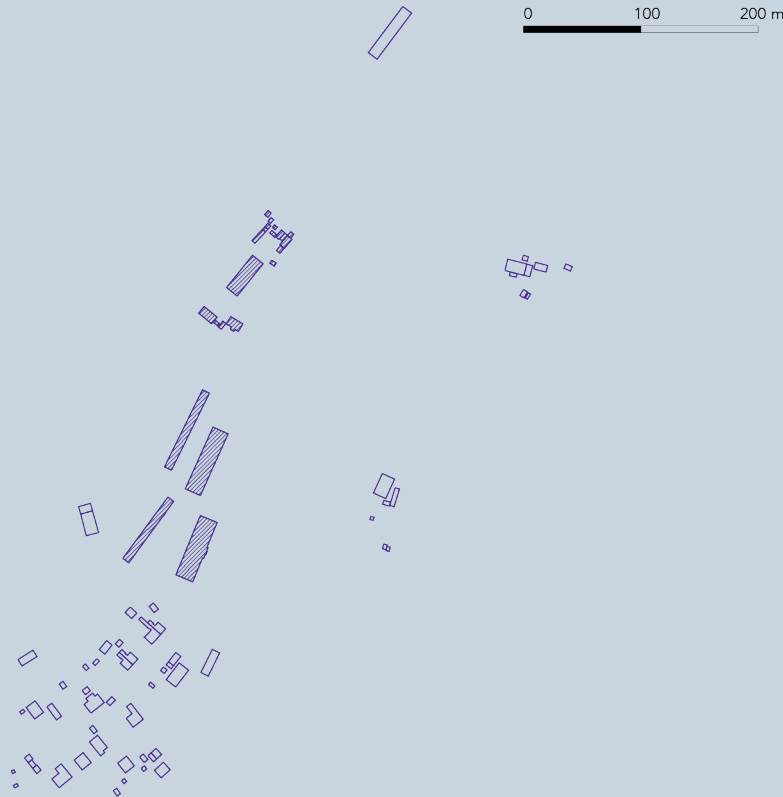


06. PRZYGÓRZE, NOWA RUDA

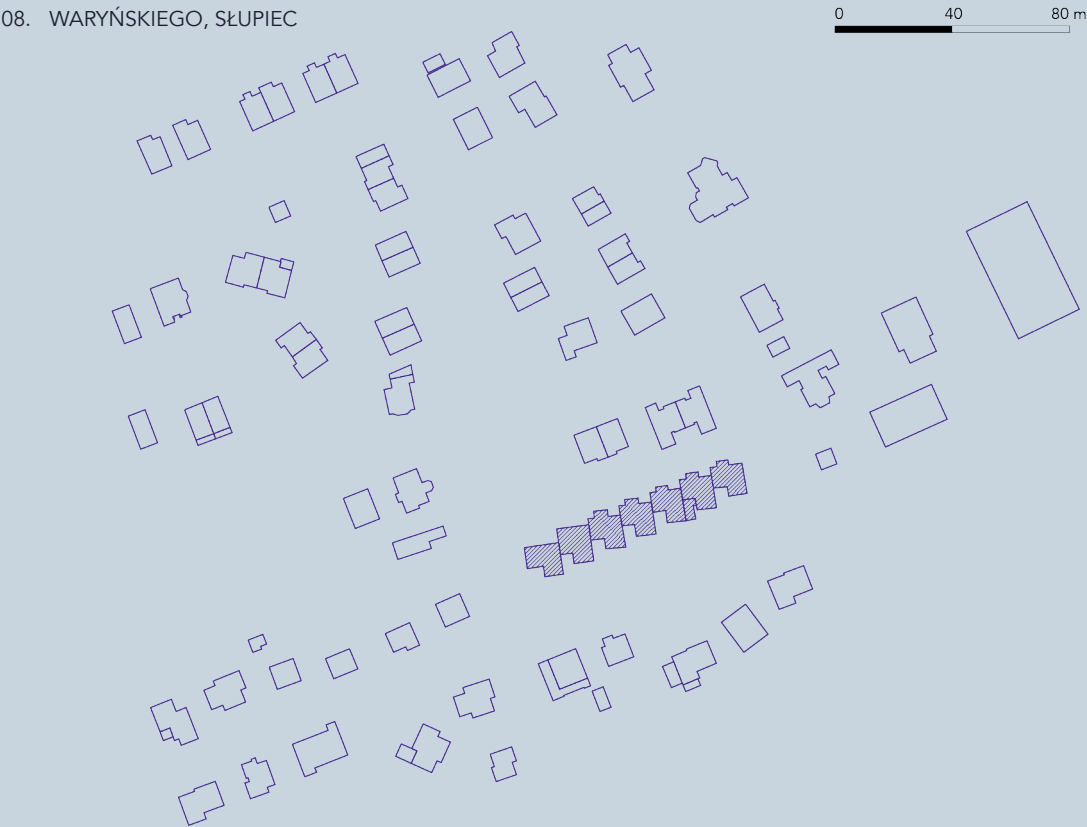
0 100 200 m



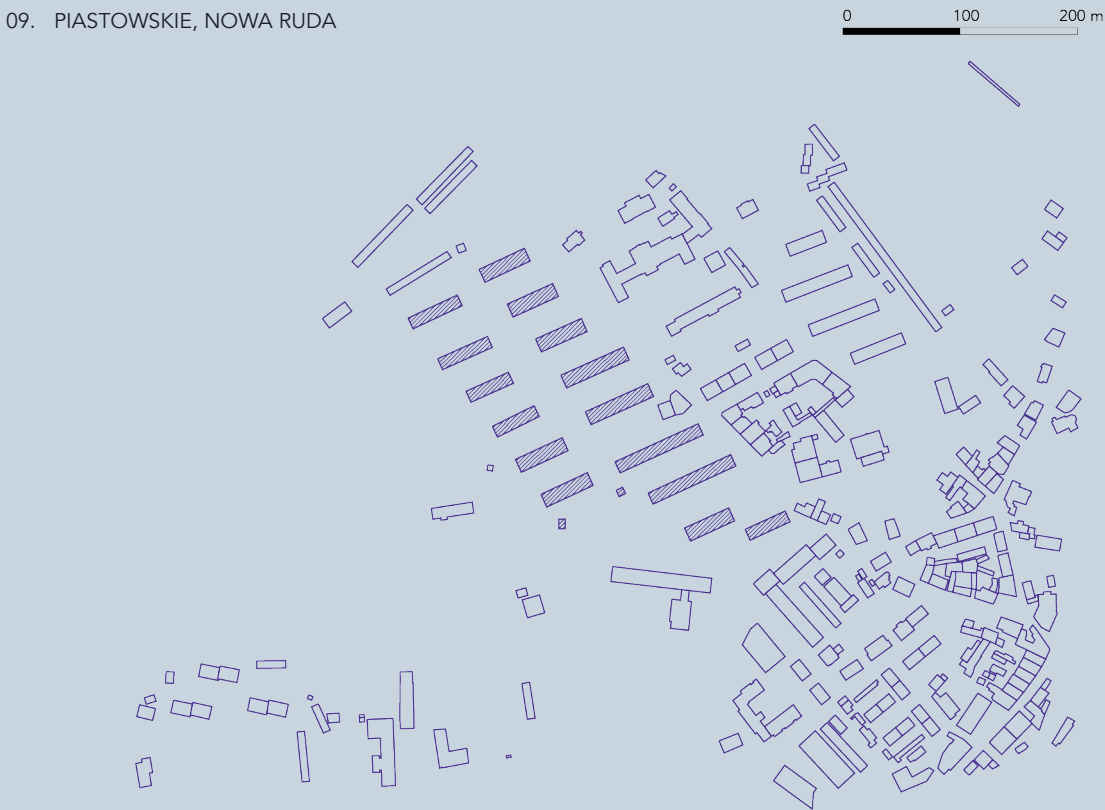
07. GÓRNICZA, NOWA RUDA



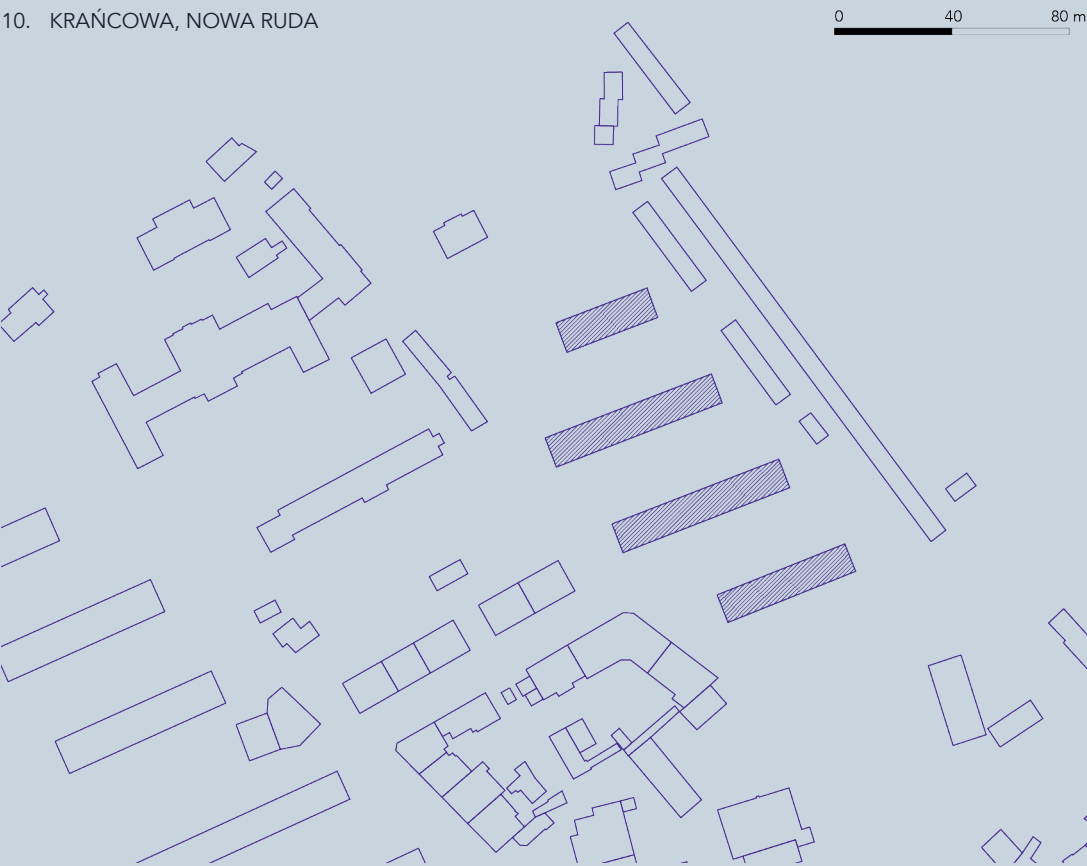
08. WARYŃSKIEGO, SŁUPIEC



09. PIASTOWSKIE, NOWA RUDA



10. KRAŃCOWA, NOWA RUDA



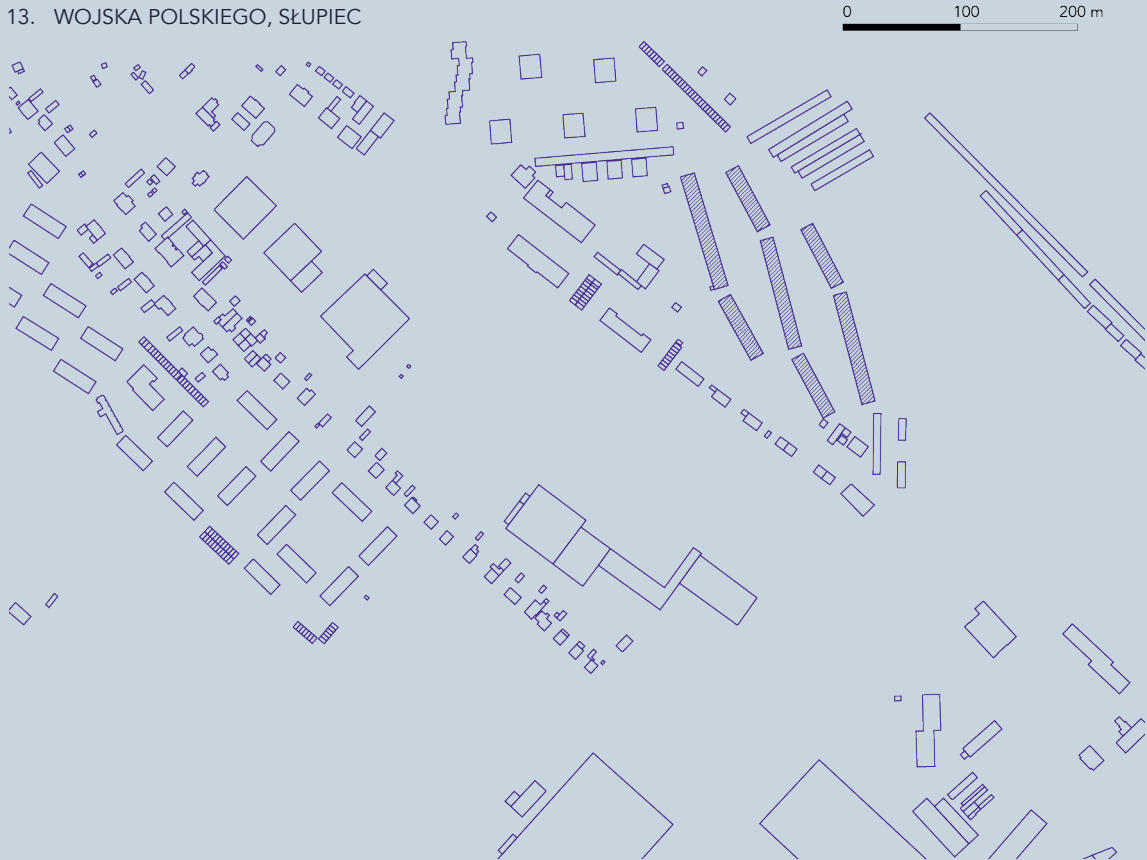
11. XXX-LECIA, SŁUPIEC



12. AKACJOWA, SŁUPIEC



13. WOJSKA POLSKIEGO, SŁUPIEC



Fading borders

"Fading Borders is a curatorial project which engages with this topic by bringing together two complementary projects – Away and Shrinking Cities in Romania, each one tackling the issue from a different viewpoint."

AWAY

In the Fading Borders exhibition, Teleleu brings forward 18 stories of individuals or families from the Romanian immigrant communities - only a few of the dozens of stories they have listened to since they started to travel through Europe.

In November 2013, journalist Elena Stancu and photographer Cosmin Bumbuț moved into a campervan and began to lay the foundations of Teleleu. In January 2019, Teleleu began a large-scale project on the Romanian diaspora in Europe called „Away”. Romania is the EU country with most citizens living abroad – 14,6% (source: Politico, 2019)–and they wanted to understand why millions of Romanians have left to work abroad and what this migration has meant for their families and their adoptive countries. An estimated 3,4 to 5 million Romanians have emigrated abroad. Statistics published by the Romanian media vary because some are working unofficially, so the numbers are mainly approximations.

So far, they have been to Spain, Germany, and Portugal, where they have documented Romanian immigrants. They have written a series of feature stories in the strawberry fields in southern Spain and the vegetable greenhouses in Knoblauchsland, Germany; they have documented the lives of Romanians working in tourism in Portugal, in German hospitals and Spanish restaurants.



credits: floornature.com



Palos de la Frontera, Spain
Romanian workers bringcrates of strawberries to the lorry.



Loulé, Portugal
Ghiță, 20, came to Portugal from Poienile de sub Munte, Romania, with his parents six years ago. He works at Auto Vasile Pneus, the wheel service shop of another Romanian from the same village.



Aninoasa, Romania
Pop-up shop by the former mine’s canteen.
Photo: Tudor Constantinescu



Sulina, Romania
Fishermen off-duty.
Photo: Tudor Constantinescu

SHRINKING CITIES

Shrinking Cities is an international phenomenon (theorized more than a decade ago by German researchers) that affects a large category of cities, generating serious population loss and a corresponding loss of meaning. Indeed urban shrinkage can be about an ending. But the end implied by urban shrinkage is not absolute.

Instead, it pertains to the logic of a system where growth and decline coexist and where the volatile margins between them become carriers of an exchange of experience. Shrinkage is equally about a beginning, a positive metamorphosis of non-growth, which implies flexibility, rediscovery of existing resources, cooperation, information exchange, and, according to its researchers, alternative planning methods that go beyond the conventional and sometimes even beyond the act of building.

Started in 2009, the ongoing project Shrinking Cities in Romania was motivated, on the one hand, to provide a clear picture of the current state of Romanian cities and, on the other hand, to demonstrate the extent to which the phenomenon is overlooked in the Romanian public discourse by the exclusive focus on growth processes.

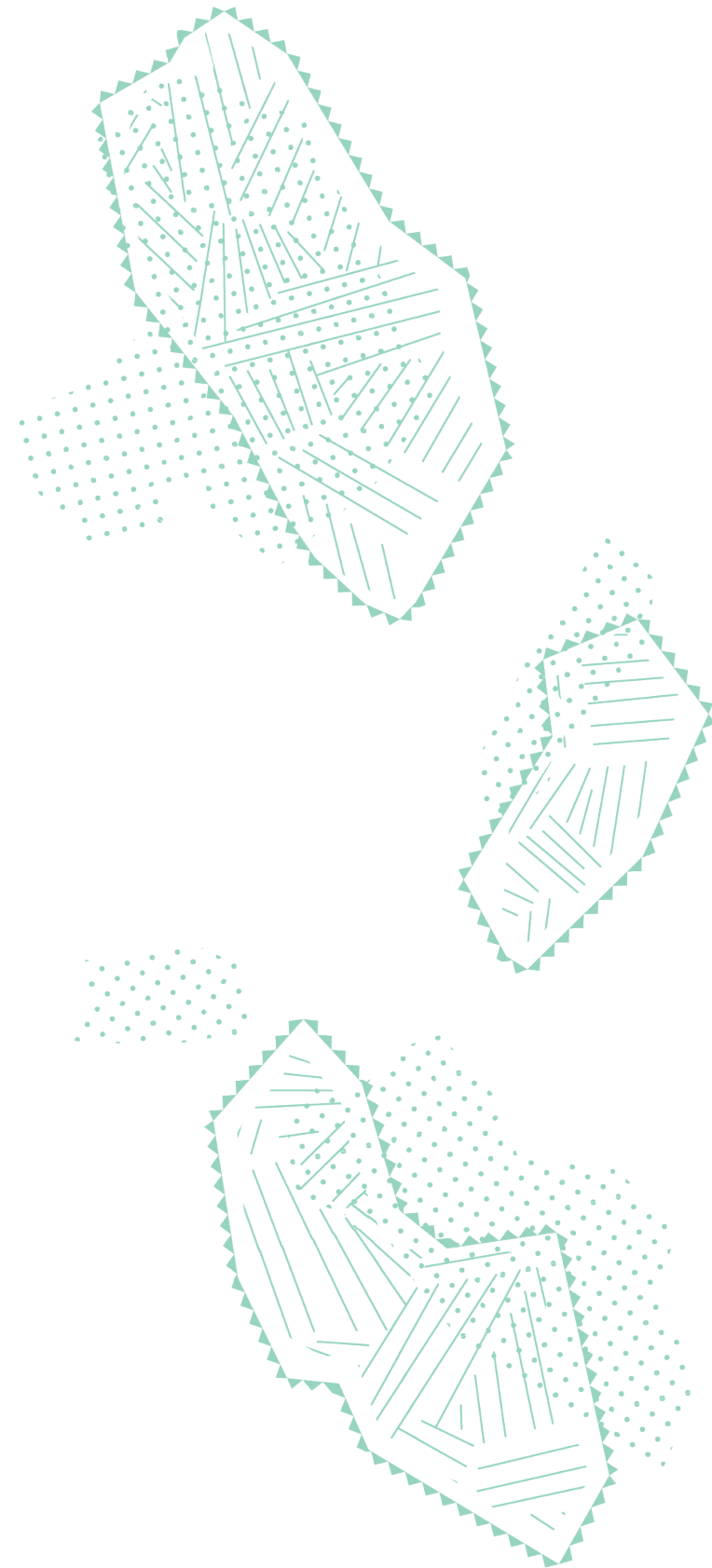
2.1.4. Exclusion / inclusion

Following the discussion on the border's dichotomic capability of dividing and connecting, expressed with the *Partage* concept, we continue our discussion with another ambiguous category. In the next paragraphs, we analyze the *unstable line between 'the inside' and 'outside', between inclusion and exclusion* (Mezzadra and Neilson, 2013), expressed by borders. Taking into consideration that spotting a contemporary border as a continuous, territorially defined figure is rather misleading, we treat a border rather as reification of certain in/exclusive drivers. Firstly, we relate the in/exclusion performance of a border to the brief notes on identity. Showing it rather as a social cognitive division than a geographical one, we consider it as an uttering struggle against globalization processes. Secondly, continuing with our social focus, we demonstrate border's in/exclusion production referring to labor power, particularly migrants and asylum seekers, as currently one of the most boiling topics. We aim to explore the contemporary complex drivers of clearly one of the most powerful dispositions of a border as an in/exclusive device, and rather understand its premises than simply denunciate it. Hence, this chapter can be read as a passage from the perception of the geographical border as an exclusive device, to a more complex environment, where cultural and social (identity), and political-juridical and economic (labor) tensions are definitive. Consequently, we can understand that contemporary in/exclusive borders rather crisscross states' territories and appear *here and there*, touching the involved entities.

The recognition of an identity lies in the very beginning of in/exclusion performance. Either territorialized or not, socially it names 'us'

and the 'others', excludes 'the rest' from 'us'. Explaining, *what does a border mean*, Anna Krasteva numbers identity as one of the five most important answers. *Identities. They are always defined by the interplay of belonging and exclusion, sameness and otherness, 'Us' and 'Others'*, she concludes (Brambilla et al., 2016). The spatial articulation of identities is central to our discussion because it plays an important role in border production. Boundaries, or borders, spatially articulate the exclusion of 'rest' from 'us'. Schmitt use to say about inner 'order' that excludes the outer 'disorder' (Schmitt and Ulmen, 2006). In fact, the territorialized national identities are probably their most powerful spatial expression, and we could see the climax of such identities' territorial articulations, starting from the nineteenth century. Storey, stresses that territory and identity are closely related and definitive for the concept of a nation (Storey, 2020). Mezzadra and Neilson date however the identity territorialization, expressed by the nationalization of territory to colonial times, analyzing it more in terms of area studies than strictly being connected to a figure of state.

"Long before the nationalization of territory and state that determined the generalization of the linear border within European space (the opening up of frontier spaces remained for many years characteristic of colonial expansion outside of Europe), early modern maps had already anticipated the connection between boundary lines, the territorialization of identity, and even civilizational thought. They established a cognitive border that anticipated later divides between the "West and the Rest."" (Mezzadra and Neilson, 2013, pp. 34)



Again, the exclusion of the ‘rest’ that follows identity is clear. As Mezzadra and Neilson extended the identity territorialization beyond the strictly national affiliation, Paasi (2001) does it even further and puts it in the context of a globalized world, following its definition as ‘package of flows’ (Brysk, 2002). He describes bounding or bordering processes as identity-based actions, meant to construct the boundaries, in order to raise the sense of control of space, building territorial sovereignty (Paasi, 2001). As Paasi relates in his studies rather to a ‘space of flows’ than a place, we can understand why these boundaries appear everywhere where the need for control is needed. The control, or regulation, that we describe in more detail in the next chapter titled *Flow control* (2.1.5), aims to follow involved entities, rather than being fixed to the concrete place. There are numerous scholars that follow the discussion on contemporary borders in this manner, including Mezzadra and Neilson (2013), de Genova (2013), Basch, Schiller and Blanc (2020), and many others. Let’s recall few explicit sentences here.

"We claim that borders are equally devices of inclusion that select and filter people and different forms of circulation in ways no less violent than those deployed in exclusionary measures (...) By showing how borders establish multiple points of control along key lines and geographies of wealth and power, we see inclusion existing in a continuum with exclusion, rather than in opposition to it."

"We argue that the growth of migration detention facilities across the globe serves less as a means of excluding migrants than of regulating the time and speed of their movements into labor markets."
(Mezzadra and Neilson, 2013, pp. 7)

"There is nothing about the Border Spectacle that requires its choreography of images to be so literally affiliated to the geography of border enforcement, however. In strict legal terms, 'the border' encompasses a much more variegated spectrum of spaces, and inevitably also includes the airports (or seaports) where migrants undergo inspection by immigration authorities commonly as documented migrants or travelers first, with visas that later may be overstayed or violated."
(de Genova, 2013, pp. 1183)

The same as Mezzadra and Neilson, de Genova relates his studies to migrants and labor. He claims that border constitutes the reification of *fetishized* migrant’s ‘illegality’, that is mostly originated from political-legal and economic premises. Politically-legally, ‘illegality’, the endless discussion about ‘dubious’ character of asylum seekers is often related more to political interests than actual legal status. Economically, *"in spite of their [migrants] apparent figuration as strictly politico-legal subjects, however, all migrants like all human life, generally are finally apprehensible from the standpoint of capital as always-already at least potentially the embodiment of labor-power, the commodifiable human capacity for labor."*

"The state mediates the capital labor relation through tactical deployments of law, policy and policing in a manner that ensures the relegation of diverse formations of transnational human mobility to a variegated juridical spectrum of 'legalities' and 'illegalities'. The 'illegality' of 'undesirable' migrants, then, supplies a crucial feature of their distinctive, if disavowed, desirability as labor for capital."
(de Genova, 2013, pp. 1184)

A good example of these words can be a case of German ‘welcome culture’ to Syrian asylum seekers in 2015 and its change within the next few years. The famous Merkel’s “Wir schaffen das” (“We can do this”) opened a way for Germany to tens of thousands of Syrian migrants, starting from the end of August 2015. Soon after, Merkel’s decision divided the nation, initiating especially after New Year’s Eve 2015/16 event of migrants’ assault on women, at Cologne’s railway station (Hasselbach, 2020). Even though Merkel officially has never withheld her words, the German and in general EU policy according to migrants has changed dramatically during the proceeding years. Probably the clearest emanation can be the so-called ‘EU-Turkey deal’, limiting the Syrian asylum seekers’ transit through a Balkan corridor by the closing Turkish-EU border, clinched with 6 billion Euro transfer from EU to Turkey (Wallis, 2020). Even though, the transfer is officially presented by the EU as humanitarian aid, clearly it became the fee for holding thousands of Syrians away from EU borders (Bathke, 2019). It’s not a secret that facing demographical problems, Germany, struggles dramatically with the hunt for labor (Kinkartz, 2022). However, the political cost of accepting the Syrian labor power seems to turn out too high. The mechanism of political pressure on the ‘illegality’ status of migrants can be observed also in the recent change in Danish

migration policy. Denmark accepted thousands of Syrian asylum seekers, starting from 2015, in 2019, the government informed them that their residence permits will not be renewed. As the Danish public debate and official policy become dramatically more hostile toward Syrian migrants in recent years, Rahima Abdullah, decided to become a pro-migrant activist. Shortly after appearing in media, she obtained a residency permit (Strzyżyńska, 2022). In case of migrants, the political-legal and economic driven ‘illegality’ production is then central to further borderscape operation of inclusion or exclusion; it lies in its very roots.

"(...) reality of migrant 'illegality' as asocial, political and juridical fact pervasively and perniciously assists in the objectification of 'irregular' migrant workers. However, these mass-mediated operations of discursive separation producing people as 'illegal' in utter isolation and disregard for the legal production of 'illegality' itself systematically disorient and disarticulate the scene and the obscene with the superficial and incomplete language of 'inclusion' and 'exclusion'."
(de Genova, 2013, pp. 1186)



These migrants in March 2020 were caught in the argument between Turkey and the EU, infomigrants. net (Wallis 2020), Photo: picture alliance/NurPhoto/N. Economou

Despite the very complex characteristics of contemporary border, considering general public debate, especially referring to questions of identity, politics, law and labor, touched on this topic as the central drivers of in/exclusion, easily locatable state borders remain in the center of attention. It was already numerously noticed that such cultural, social and economic factors don't overlap with the imaginary lines delineated once on the map, which was expressed most explicitly by Agnew and his *Territorial Trap* (Agnew, 1994). Apparently, despite of this fact, the fixation on state borders became central to a public debate on sovereignty, identity and political-juridical control. Especially considering right-wing populists' movements in Europe (Hungary, Greece, Italy, Poland) and the conservatist party in US, we can say that *borders became everything*. Looking at the US conservatist's party presidential campaign in 2022, borders are considered essential to the existence of state, as following Trump's line, they manifest its capability to legally and politically exclude the unwanted 'rest' (Paasi et al., 2022). Also in Poland, such organized events as 'Różaniec do granic' ('Rosary to borders') gathered thousands of participants. Cryptically described by organizers, prayer on a Polish border, aimed: *to turn our heads for a moment from what is overwhelming us in the reality of our country, politics and what is happening beyond our western and eastern border and turn our hearts and thoughts to God*. Remarkably, the event has been organized in the day of the anniversary of Lepanto battle in 1571, where the Christian fleet defeated the Ottoman Empire. The statement, officially claimed by the organizers: *it was absolutely not our goal to build walls around Poland. On the contrary, we want to tear down the walls (...)*, (KAI, 2017) in the light of the Polish Catholic Church's xenophobic and homophobic rhetoric, seems rather cynical.



President Donald Trump walks down the steps before a speech near a section of the U.S.-Mexico border wall, Tuesday, Jan. 12, 2021, in Alamo, Texas, eu.caller.com, Photo: Delcia Lopez / The Monitor via Associated Press



Prayers on the Polish state border, october 2017
tvp.info, Photo: arch.PAP/Artur Reszko

In each of recalled cases, US, Polish, German our Danish, border capability to exclude the currently unwanted *human bodies*, information, capital is essential. No matter if we deal with geographical borders or cognitive boundaries, the exclusive control of these flows provokes developed apparatus of oppression. We develop these topics in the following two chapters.

2.1.5. Flow control

In the previous two chapters we have introduced dichotomic dispositions of a contemporary border - division/connection (2.1.3.) and exclusion/inclusion (2.1.4.). Provided examples were mostly addressed to cognitive or mind borders, as Mezzadra and Neilson (2013) and Iveković (2010) name them. Considering the globalized world as the *whole* (Elden, 2005), for a while, we left apart a state focused perception, coming out from the *Territorial Trap* (Agnew, 1994). Now, within the last two chapters relating to borders' dispositions, we aim to confront the states' attempts of ordering and their use of borders in this process. We organized these practices into two categories, flow control (2.1.5.) and oppression (2.1.6.). In other words, if the discussion about the contemporary global order (2.1.2.) seemed to leave the impression of chaos and disorder, these two chapters are going to present states' attempts in changing this status. As the first one relates directly to the globalization processes numbered in the first pages of this volume (0.1.), the latter one sticks directly to the involved subjects. It anticipates studies on subjectification performed by border, that we explain in chapter 2.2.

We start with a brief explanation of the importance of the term 'flow' in the globalization processes, and develop this approach, by studying the concept of 'space of flows' (Castells, 1985). As Castells seems to refer his studies to the global perception (Sokol, van Egeraat, and Williams, 2008), we confront it with the states' actions. According to Paasi (2001) and Smith (2022), we examine them within the European context, studying especially European Union's inner and outer borders, as the flow control tools.

Firstly, let us come back to the Ferguson and Mansbach (2012), who study borders proliferation in the globalized context. Not getting deep into the conceptualization of the term, busily studied by the authors, we recall the definition that is extremely important to our studies:

"Globalization is a package of transnational flows of people, production, investment information, ideas, and authority (not new, but stronger and faster)"
(Brysk, 2002)

Seemingly obvious statement on globalization is very useful to grasp a lot of issues complicating contemporary border studies, numbered previously by Balibar (2002). *Port of entry* relativization, emerging in the extended zones of transit, technological development of control services, and digitalization of modern warfare, are just a few examples of states' responses to modern global flows. As Ferguson and Mansbach are stressing *States have always struggled to control the cross-border flow of ideas, goods, and people* (Ferguson and Mansbach, 2012).

Nowadays, as the global flows of people, production, etc. constantly evolve, the states' attempts to control, catch them up and anticipate proliferate. Consequently, border's practices of flow control are gaining new tools, becoming more technologically and digitally advanced, frequently finespun, though more noticeable. Did we imagine few years ago that our cross-border and inner state movement could depend on the qr code on the phone proving COVID-19 vaccination?



Reorientation of the discussion from the geographical border, towards the subjects and their flows helps in spotting these attempts to control the passages, transits, flows. Looking directly at the flow control action, we can be more successful in catching the borders operating in this matter. Coming back to the example of so-called Green Pass regarding COVID-19 vaccination, in the case of Italy, it used to be checked both already in the foreign countries' airports as inside the country while entering e.g., the bakery. Rereading Castells (1985), we suggest focusing on spaces – borderscapes created by flows, instead of spaces – borderscapes created by places – territories. In this way, the states' flow controlling borders are noticeable outside strictly defined territories. This idea is well depicted by Castells' concept of 'space of flows', that challenges the 'space of places'. It can be also called 'fast geography', that allows to perceive previously mentioned de-bordering and re-bordering processes through more dynamic lens (Paasi, 2001). It liberates the perception of border from the fixed state territory and associates it on the other hand with flows. It doesn't mean however, that such tendency cannot be materialized in space anymore. In contrary, for our studies, spatial processes that follow flows of entities are particularly interesting. Although reading Castells, there are multiple possibilities of interpretation of his theory, we want to focus on few particular key points.

"The starting point of Castells's theorization is a suggestion that prevailing spatial forms are inextricably linked with dominant social organization of societies. In other words, if a new social organization sets in, new spatial form will follow."

(Sokol et al., 2008, pp. 1135)

Hence, in the case of Castells's 'space of flows' concept, we deal with the new spatial logic,

driven by the dynamics of flows instead of territorial definitions. Despite the fact that Castell in his research relates mostly to the flow of knowledge, technology and capital (Castells, 1985), we expand it to our socio-spatial studies and confront a social layer that follows the other flows. Sokol, Van Egeraat and Williams (2008) examine e.g., the case of Dublin and the flows within its three main zones (center, suburbs and Greater Dublin, to roughly name them), in the field of employment and operating business. Moreover, they put Dublin into the bigger, global context, describing it as a rising business hub, compared to London or New York. Not getting deeper into these studies, for us it's particularly interesting how the capital and knowledge flow accompanied by social implies the spatial distribution (Sokol et al., 2008). In the case of Dublin, we can speak about multiple boundaries that define these flows. Firstly, the boundary of the financial center of Dublin, where most of the KIBS (Knowledge Intensive Business Services) are located. Secondly, the boundary of the city as the global hub in comparison to Irish province. The case study of Dublin could be easily related to the other two global cities that we already mentioned in this volume, Hong Kong (2.1.3.) and New York (1.1.4.). Apart from the economic, cultural or ethnic dynamics involved, in all of the cases, the governing powers remain the important factor. In the case of Haitian transnational workers, we mentioned US state attempts to control blood transfers on one hand, and legalized Haitian organizations from another hand. Speaking about the Dublin case, the establishment of Dublin's IFSC (Informational Financial Services Centre) through government intervention is definitive.

Looking at a border as the element controlling flows or defined by them, interesting conclusions emerge. Firstly, we deal with various kinds of flows, involving different subjects. In the case of economic flow we consider capital and goods; for knowledge flow,

it's technology and know-how; finally social flows relate primarily to the movement of human bodies, and so on. Referring back to the Brysk's definition of globalization, nowadays we deal with a 'package' of various flows. Are these flows equally open or close in the case of all categories? Mezzadra and Neilson (2013) give here an important notion. They assume that the free flow of capital and goods, while the flow of people / workers is still relatively controlled. They stress that while the products of labor, goods and capital flow are more open, the labor power flow is becoming more and more closed. Mezzadra and Neilson show this distinction even more, working on labor power. They highlight the border as the crucial element of forming, controlling and organizing working power, that can be predominantly characterized by the *living bodies*.

"Central to any consideration of current global processes is the fact that the world has become more open to flows of goods and capital but more closed to the circulation of human bodies."

(Mezzadra and Neilson, 2013, pp. 19)

These words can be depicted well by studying the context of the European border through the lens of flows. European Union, according to Paasi, provides the most recent and powerful expression of the European politics of scale in the age of globalization (Paasi, 2001). Institution of the EU, that rose from a free flow of capital principles and operates successfully in this field, at the same time can be considered as limiting human flow significantly.

On one hand, considering inner EU borders in the perception of EU citizens, especially in the Schengen zone, we deal with seemingly equally free flows of capital, goods and human bodies. Other forms of divisions, regional, urban or non-territorial are becoming more noticeable than state borders. They rather cross the

territorial borders of the countries instead of being stuck to EU member states' borders. The boundaries of global cities such as previously mentioned Dublin or Berlin, Milan, Paris are often more visible than state's borders. The urban districts, marked with social, economic or labor invisible line, such as the financial hubs of London, Dublin or Warsaw; or diasporas dominated urban areas, such as Quartier Asiatique in Paris. The regional boundaries defined by identity, ethnicity or geography, such as Tirol on the Austrian / Italian border, or Silesia on Polish / Czech border. Such projects as 'Europe of Regions' emerge and appear as a cross-border (considering EU members' state borders), de-bordering tool, aiming to further integration of member countries. They are just few examples of boundaries, often much more spatially visible than Schengen states' borders. Looking at these examples, we notice that property, infrastructure, urban composition and architecture are not stuck to the state territory, but rather bounded by other factors, such as identity, economic status, labor. Paasi concludes the topic in his *Europe as a Social Process Discourse: Considerations of Place, Boundaries and Identity* (2001), critically commenting on inner EU borders' replacement with other forms of divisions.

On the other hand, we have to break this idyllic view of the borderless European Union and come back again to Mezzadra and Neilson's focus on particular *human bodies* and labor flows. Are these flows equally open and borderless for all of the entities? Instead of simply denying it, we recall few examples. Let's have a look at Poland, that joined the European Union in 2004, opening cross-border trade and goods flows. In 2007, after joining Schengen Zone, the *human bodies* flow has become practically uncontrolled too. We illustrate it in the fragment F06, studying the changes o Kłodzko Land checkpoints. However, coming back to Mezzadra and Neilson's focus on labor,

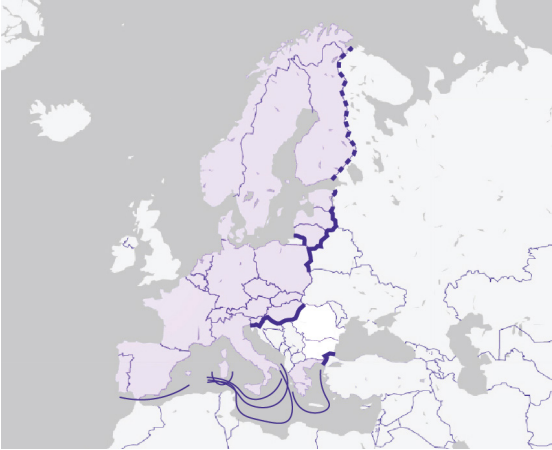
the German labor market has opened for Polish citizens only in 2011 (Przepiórka, 2010). Before, it used to be limited by the special permits, issued every time by the German authorities. Putting the discussion in more general context, we can observe in the EU, that while goods, trade and capital flows are relatively free, the factors connected to labor remain prerogatives of single EU members. We can number taxes, residency and health care system that lay in single countries' authorities' competencies. While those are complicated, though unified for EU citizens, in case of non-EU migrants the situation looks much different. Looking through a flow lens, we can assume that its origin is usually definitive for the presence of borders both speaking about inner and outer ones. In other words, considering visa policies, working permits and residency procedures, they are much different for e.g., citizens of US Balkan non-EU countries, as Serbia or Albania, not even mentioning Syrian and African refugees. Even if Schengen Visa advertises itself as access to the *largest free travel area in the world*, it's limited by the number of specific requirements, such as proofs of round-trip reservation, financial means, insurance, proof of accommodation. Moreover, the procedure and requirements for citizens UK, US, Canada and Australia are much different than for other states (Schengen Visa Information, 2022). The tax, healthcare, working permit and residency policies are following and are even more complicated, as dependent on specific member countries' authorities. The rights of EU citizens, UK, US, Canada and Australia incomers and other countries' citizens differ tremendously, even after crossing the EU border.

"A migrant's 'irregular' presence within a country means that, despite being physically inside that nation state, he or she remains outside that country in terms of access to social and political rights and welfare support. For this reason, it

can be claimed that the legal status of migrants represents a whole new national border within the European region. This new border is not restricted to a particular territory, but rather to a body of individuals."
(Cuttitta, 2007)

Recently, the most noticeable spatial appearance of these unequal border control of the flows can be related to the EU outer walls. They can be compared with the inner EU borders, that we present in fragment F06 of this volume. Since the Syrian refugee crisis in 2015, we deal with unprecedented proliferation of border walls located on the outer perimeter of the Schengen zone.

The process of human flow bordering exposes especially comparing the flow of EU citizens with non-EU migrations. Moreover, even considering only inner situation in the EU, we can assume that while the flow of capital and goods is open between states, taxes, residency and health care systems, just to stress few, are still associated with single citizens being the assets controlled by specific states. Following the Syrian refugee crisis, the length of physical barriers constructed on EU borders has tripled, especially Bulgaria, Greece, Hungary and Slovenia. Moreover, so-called 'maritime walls', defined by maritime flow control operations, bounded the coasts of Italy, Spain and Greece (Wallis, 2018). On the onset of recent tensions with Belarus and Russia, the total length of border fortification built or being under construction, exceeds already 1800 km (Chołodowski and Święcicki, 2022), covering almost the whole EU's eastern outline. Remarkably, the Polish, Hungarian, Slovakian and Romanian borders with Ukraine and Finnish-Russian border remain the last unfenced parts. The status of the latter, 1300 km length, Finish-Russian border is considered to change soon, as the Finnish parliament gave the



Fortified Europe

- Schengen zone
- border walls and fences
- 'maritime walls', maritime refugee control missions
- Finnish-Russian border

green light to the construction of the 'stronger fence', (Kauranen and Richardson, 2022) reacting to Belarussian and Russian various hybrid threats. Affirmed officially by the EU authorities, the wall construction seems to be an extremely pricy strategy for responding to the emergency situations, refugee crisis (Bathke, 2022) and recent Belarussian and Russian hybrid aggression.

However, the walls' efficiency in solving these problems is frankly speaking discussable (Smith, 2022) and replies rather more effectively to the inner politics of the state.

Only by looking at the walls, the *human bodies* flow from African, Turkish and Russian directions are much more controlled than from the Ukrainian one. While Poland welcomed warmly more than 2 million Ukrainian refugees just a few weeks after the Russian invasion of Ukraine, it continued the pushbacks of refugees and wall construction on the Belarussian border. On the other hand, comparing *human bodies* flow and goods flow, concerning recent EU-Russian tensions, Mezzadra and Nailon's



Polish border guards patrol along the fence on the Polish-Belarussian border near the village of Nowdział, June 30, 2022., hrw.org
Photo: Artur Widak/NurPhoto via AP

words about inequalities of different kinds of flow control, resonate loudly. While the debate on suspension of Schengen visas for Russian citizens proceed in many EU countries, (Papiernik, 2022) the import of Russian originating goods freely flows through the Polish-Belarussian border, even despite the civil blockades of the border (Brzuszkiewicz, 2022).



Polish military police stay on guard at the Poland/Belarus border near Kuznica, Poland, the smoke of refugees' campfires in a background, aljazeera.com
Photo: Irek Dorozanski/DWOT/Reuters

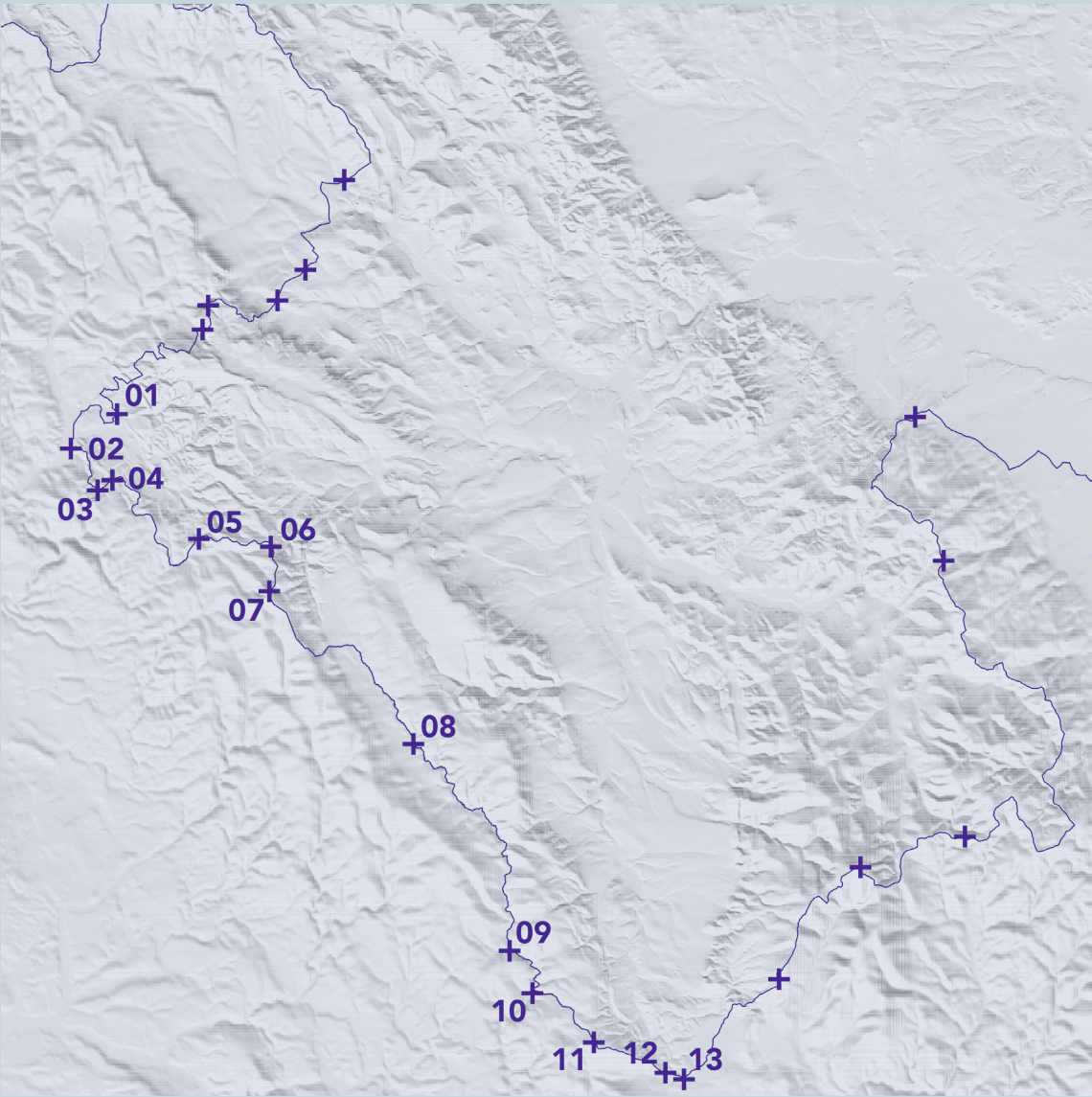
CROSS-BORDER COOPERATION IN KŁODZKO LAND

Check points

Barely sixty years ago, the Schengen Area was merely a utopian notion. With these words, Valerio Vincenzo starts his beautiful photographic journey through the inner EU borders, in the article remarkably titled *Borderline: frontiers of peace* (Valerio Vincenzo, 2021). The agreement allowing the free transit of *human bodies*, across the state borders, established firstly in 1985 can be considered one of the most noticeable remarks of today’s European integration. In the case of Poland and Czech Republic, that joined it on 21 December 2007, it’s still a relatively new phenomenon. Even though before transitioning in the ‘90s, both countries have been a part of the East Bloc, the flow between them was highly controlled. Such campaigns, advertised by communist governments as ‘The Borders of Friendship’ in the years 1972-89, have ended up rather unsuccessfully (Keck-Szajbel, 2013). We can say, that until the accession to the EU in 2004, the cross-border cooperation between Poland and Czech Republic, especially on the local level, was scant. This was reflected in the spatial level in the elaborated apparatus of border control. The checkpoints, watchtowers, fences, some of them have disappeared only after 2007. Nowadays, the tendency to open new cross-border transits is progressing. Thanks to cooperation within Euroregion, many of cross-border roads, passages and paths have been established (Euroregion Glacensis, 2021). Only the short border posts and information signs are aware about crossing the border. In the following pages, we present the transition of former state border control architecture and its disappearance after 2007. The journey from communist’s *borders of friendship* to an EU’s *frontiers of peace*.

Check points on Polish - Czech border :

- 01. MAŁA CZEREMNA (PL) - MALÁ ČERMNÁ (CZ)
- 02. KUDOWA ZDRÓJ (PL) - NÁCHOD (CZ)
- 03. BRZOSZOWIE (PL) - ČESKÁ ČERMNÁ (CZ)
- 04. BRZOSZOWIE (PL) - ČESKÁ ČERMNÁ (CZ)
- 05. KOCIOŁ (PL) - OLEŠNICE V ORLICKÝCH HORÁCH (CZ)
- 06. ZIELONE LUDOWE (PL) - OLEŠNICE V ORLICKÝCH HORÁCH (CZ)
- 07. ORLICA (PL) - VRCHMEZÍ - VRCHOL (CZ)
- 08. MOSTOWICE (PL) - ORLICKÉ ZÁHOŘÍ (CZ)
- 09. NIEMOJÓW (PL) - BARTOŠOVICE (CZ)
- 10. LESICA (PL) - KLÁŠTEREC NAD ORLICÍ (CZ)
- 11. KAMIEŃCZYK (PL) - MLADKOV-PETROVIČKY (CZ)
- 12. BOBOSZÓW (PL) - DOLNÍ LIPKA (RAILWAY) (CZ)
- 13. BOBOSZÓW (PL) - DOLNÍ LIPKA (CZ)



F06.01 Check points on Polish-Czech border

+ check points

CROSS-BORDER COOPERATION IN KŁODZKO LAND

Check points before Schengen



01. MAŁA CZEREMNA (PL) - MALÁ ČERNÁ (CZ)
06.2006
Photograph by PM - Own work, Public domain,
<https://commons.wikimedia.org/w/index.php?curid=2469679>



02. KUDOWA ZDRÓJ (PL) - NÁCHOD (CZ)
20.12.2007
Photograph by Termit | wroclaw.dolny.slask.pl
<https://polska-org.pl/689625,foto.html?idEntity=525594>



09. NIEMOJÓW (PL) - BARTOŠOVICE (CZ)
12.2006
Photograph by Cristo4
<https://polska-org.pl/630572,foto.html?idEntity=519111>



11. KAMIEŃCZYK (PL) - MLADKOV-PETROVIČKY (CZ)
09.2010
Photograph by wk
<https://polska-org.pl/891420,foto.html?idEntity=551227>



03. BRZÓZOWIE (PL) - ČESKÁ ČERNÁ (CZ)
09.2007
Photograph by jaxan
<https://polska-org.pl/911439,foto.html>



08. MOSTOWICE (PL) - ORLICKÉ ZÁHOŘÍ (CZ)
11.2008
Photograph by ITI at pl.wikipedia
<https://commons.wikimedia.org/w/index.php?curid=5189427> NIEMOJÓW - BARTOŠOVICE



12. BOBOSZÓW (PL) - DOLNÍ LIPKA (CZ) (RAILWAY)
03.2022
Photograph by Podróżuj z Kolejami Dolnośląskimi
<https://podrozujzkd.com.pl/zwiedzajzkd/trasa-3-miedzylesie-boboszow-kamieniczek-miedzylesie-184-km-55-h/>



13. BOBOSZÓW (PL) - DOLNÍ LIPKA (CZ)
05.2007
Photograph by klapador
<https://polska-org.pl/639663,foto.html?idEntity=541742>

CROSS-BORDER COOPERATION IN KŁODZKO LAND

Check points nowadays



01. MAŁA CZEREMNA (PL) - MALÁ ČERMNÁ (CZ)



08. MOSTOWICE (PL) - ORLICKÉ ZÁHOŘÍ (CZ)



02. KUDOWA ZDRÓJ (PL) - NÁCHOD (CZ)



09. NIEMOJÓW (PL) - BARTOŠOVICE (CZ)



03. BRZOZOWIE (PL) - ČESKÁ ČERMNÁ (CZ)



13. BOBOSZÓW (PL) - DOLNÍ LIPKA (CZ)



CROSS-BORDER COOPERATION IN KŁODZKO LAND

Euroregion Glacensis

Established in 1996, Glacensis Euroregion is the biggest Euroregion area located on the border of Poland and Czech Republic. It consists of two units, especially dedicated to work of local governments, on two sides of the border. On the Polish side, it's Wałbrzych subregion, on the Czech one, Hradec, Pardubice and Olomouc.

Glacensis Euroregion works in the base of European Charter of Cross-Border Regions and is financially supported by European Union. It is working on both sides of the border and focuses on development of cooperation of both parts of the Euroregion. The Glacensis support is directed especially to: cross-border construction and adaptation of infrastructure, cooperation in preventing natural disasters, development of tourism and creation of new border crossings, cooperation in the field of education, culture and sport, cooperation in the humanitarian and social sphere, cooperation in the field of economy and trade, preservation and improvement of the environment, community collaboration, in particular the sector non-profit and local governments.

Referring to the previous debate on regionalism, the local governments, NGO's and private sector directed projects are particularly interesting for our studies. Apart from institutional and territorial definition of Euroregion, that can be read as initialization of regions (Paasi 2001), we perceive bottom – up projects as more interesting concept considering modern area making based on regionalism. Microproject Fund (pol.: Fundusz Mikroprojektów / cz.: Fond mikroprojektů) is one of essential programs supported by Euroregion Glacensis. It is addressed especially to small and local enterprises (covering 85% of project value, contributing up to 30 000 €), working in the

disciplines of local communities' cooperation, cultural relations development, economy and social initiatives. During 25 years of program functioning, the contribution of roughly 23 million € was directed to around 1500 different microprojects. Below, we present most interesting projects in terms of regional identity building and diverse and sustainable regional cross border area making, located from Kłodzko (PL) and Hradec (CZ) counties.

Heritage

Bystrzyca Kłodzka and Orlické Záhoří working in the partnership, aim to raise standards of tourist and socio-cultural offer, obtaining funds from external sources, mainly with Euroregion Glacensis support. The actions focus on historical buildings revitalization, including '4 Historical Towers' project. Moreover, intangible heritage is cultivated, through cross-border meetings with local personalities and authorities; competitions, historical reconstructions, ecc. Such project as "Traditions in the Wild Valley of Orlica" focused on supporting further cooperation, learning and understanding local communities by meetings are realized with Microproject program support.



Lecture about local based writer - Karol Čapek

Education

On November 18-22, 2019, a one-week intensive Polish language course took place for project managers from the Regional Development Agency in Bohuslavice near Nové Město nad Metují. The aim of the course was overcoming the language barrier during meetings with project partners.

Natural resources accessibility

Infrastructure

The roads are not only used for local travel between communes but are also the main routes used by people visiting the Orlickie Mountains. The project implementation will contribute to increase of the endogenous potential area, improvement of the availability of natural and cultural resources of Orlickie Mountains and parts of the Kłodzko Region.

Hiking. Czech – Polish ridge trail

The marketing project focused on promotion of cross – border hiking path, passing through 2 countries and 4 regions. Accessibility information, mobile app, website, marketing campaign and on-trail facilities are focus of the project.

Cross-country skiing

Thanks to the cooperation of communes of Bystrzyca Kłodzka and Orlické Záhoří a project called "Meet the Sudetes on Skis" was implemented, under which the purchase of new snow groomer was made, a car park was built and illumination for ski stadium was provided. It allowed a nightlife cross-country skiing. At the Spalona Cross-Country Skiing Station, in the Bystrzyckie Mountains, there are about 40 km of cross-country ski running paths.

Mountain cycling. Single Track Glacensis

The Bystrzyca Kłodzka commune is a partner in several projects dedicated to bicycle routes on both sides of the border.



Velka Destna Tower, image credits: zieleniec.pl



Orlica Tower, images credits: Euroregion Glacensis



The Nový Hrádek-Lewin Kłodzki region

"The Nový Hrádek-Lewin Kłodzki region is situated in the foothills of the Orlické Mountains. Community It is true that Lewin Kłodzki and the town of Nový Hrádek adjacent to each other, but still separated by a border country. It used to be one common area that has been administratively divided in the past, which broke off all contacts commercial and social. There are many natural and cultural attractions that have been physically cross-border this year connected by constructed bicycle paths."

based on Euroregion Glacensis materials
(Euroregion Glacensis 2020, 2021)

CROSS-BORDER COOPERATION IN KŁODZKO LAND

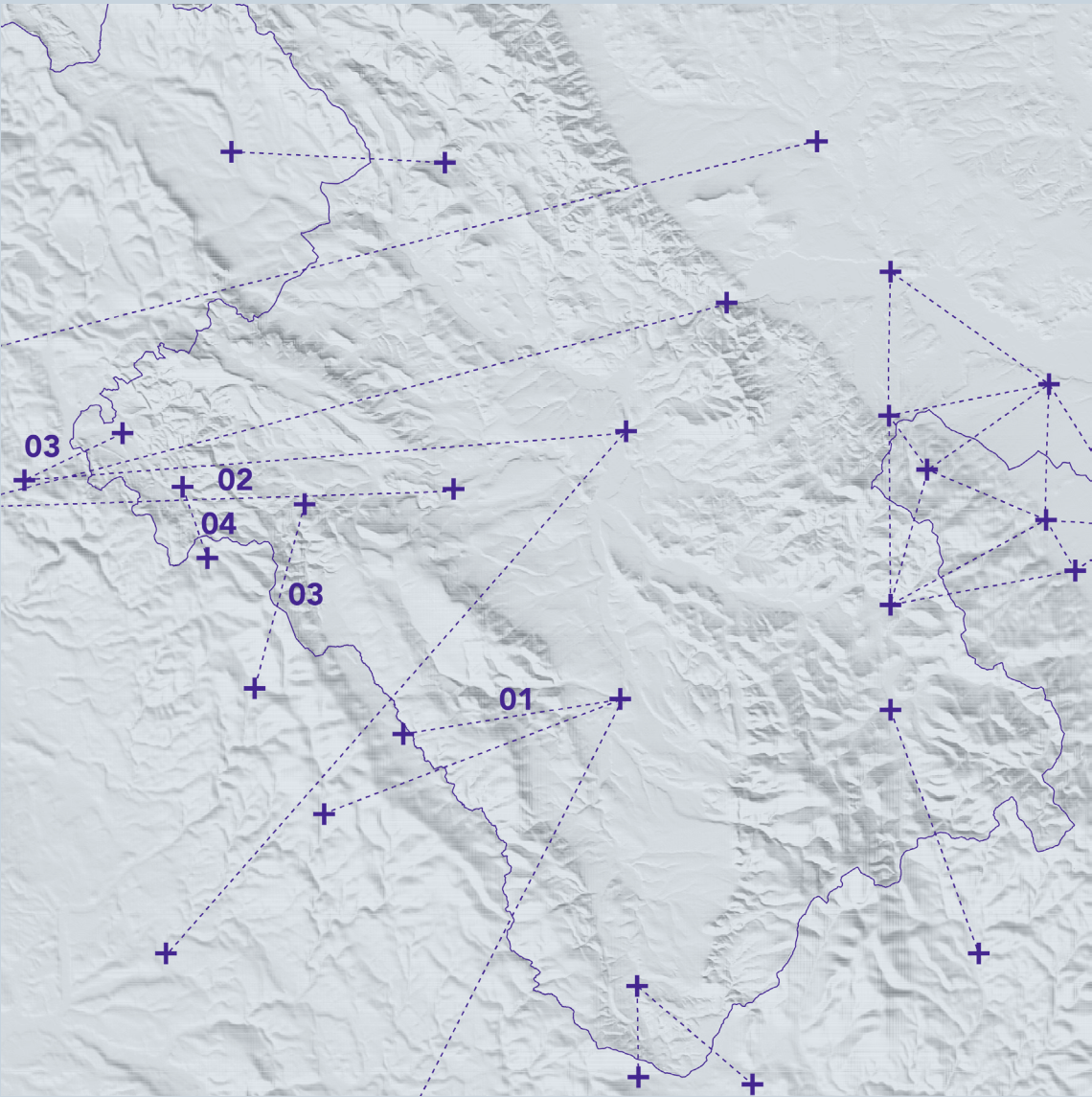
Partnerships

Cross-borders cooperation (CBC) remains at the center of attention of EU structure, and it’s supported by a range of tools, including Euroregions, INTERREG, etc. It’s focused on the removal of multilayer borders’ barriers and integration. In the age of borders’ proliferation, the efficiency of this policy in the overall re/debordering context of Europe is rather dubious, but in case of single EU members and the state frontiers, these actions become substantial. Despite a relatively low level of cross-border cooperation between Poland and Czech Republic (Böhm and Opiola, 2019), it’s constantly progressing. Considering Glacensis Euroregion, cooperation in the fields of economy, environment, crises and natural disasters, culture, education, tourism and technics is involved (Böhm and Opiola, 2019). As the area is currently deprived from a more significant industrial activity, the touristic and cultural sector related actions are prevailing- the strategic direction of development of the area on both sides of the border.

The *Sister City* or *Twin City* partnership between Czech and Polish municipalities work on enhancing these cross-border ties. The most noticeable results of such cooperation are projects with mutual benefit, cultural and knowledge exchanges. While usually it refers to the agreements between two cities, in some cases, the broader accords are noticed (Otmuchów, Paczków, Złoty Stok, Bernartice, Javorník, Łądek Zdrój, Uhelná, Bílá Voda, Vlčice partnership, on the Eastern edge of the map on the right page). The partnership can be considered both a substantial and symbolic act of integration. It’s particularly significant considering Kłodzko Land context, where most of the current inhabitants of the Polish side of the border appeared only after WW II. Considering the strict flow control in the communist period, the local cooperation in the area is still fresh, though decisive for a future life in the Kłodzko Land’s border scenery. On this page, we map the *Sister Cities* of Kłodzko Land, showing how these mutual, multilayered cooperations cross the national borders.

Partnerships in Kłodzko Land:

- 01. BYSTRZYCA KŁODZKA (PL) - ORLICKÉ ZÁHOŘÍ (CZ)
- 02. POLANICA ZDRÓJ (PL) - ČESKÁ SKALICE (CZ)
- 03. DUSZNIKI ZDRÓJ (PL) - DEŠTNÉ V ORLICKÝCH HORÁCH (CZ)
- 04. KUDOWA ZDRÓJ (PL) - NÁCHOD (CZ)
- 05. LEWIN KŁODZKI (PL) - OLEŠNICE V ORLICKÝCH HORÁCH (CZ)



F06.02 Partnerships in Kłodzko Land

+ partner - towns in Euroregion Glacensis

2.1.6. Oppression

Concluding the discussion on a border as a *dispositif*, we want to focus especially on *human bodies*. We argument that oppression of people is inextricably connected with most of actions performed by a border. It could have been already spotted in multiple case studies that we recalled in this volume. This time, aiming towards the *subjectivity* chapter, we want to put a particular stress on this disposition, as probably most sensible for human subjects. With the recalled definitions, we firstly try to understand what the oppression means and explain this border's function as a systemic violent performance. Later, sourcing mostly from previously described case studies, we highlight oppressive borders' practices, either territorialized or non-territorialized.

Firstly, let's have a look what oppression precisely means and why it's connected with borders' practices, already mentioned before.

"- prolonged cruel or unjust treatment or exercise of authority."
(The Oxford English Dictionary, 1989c)

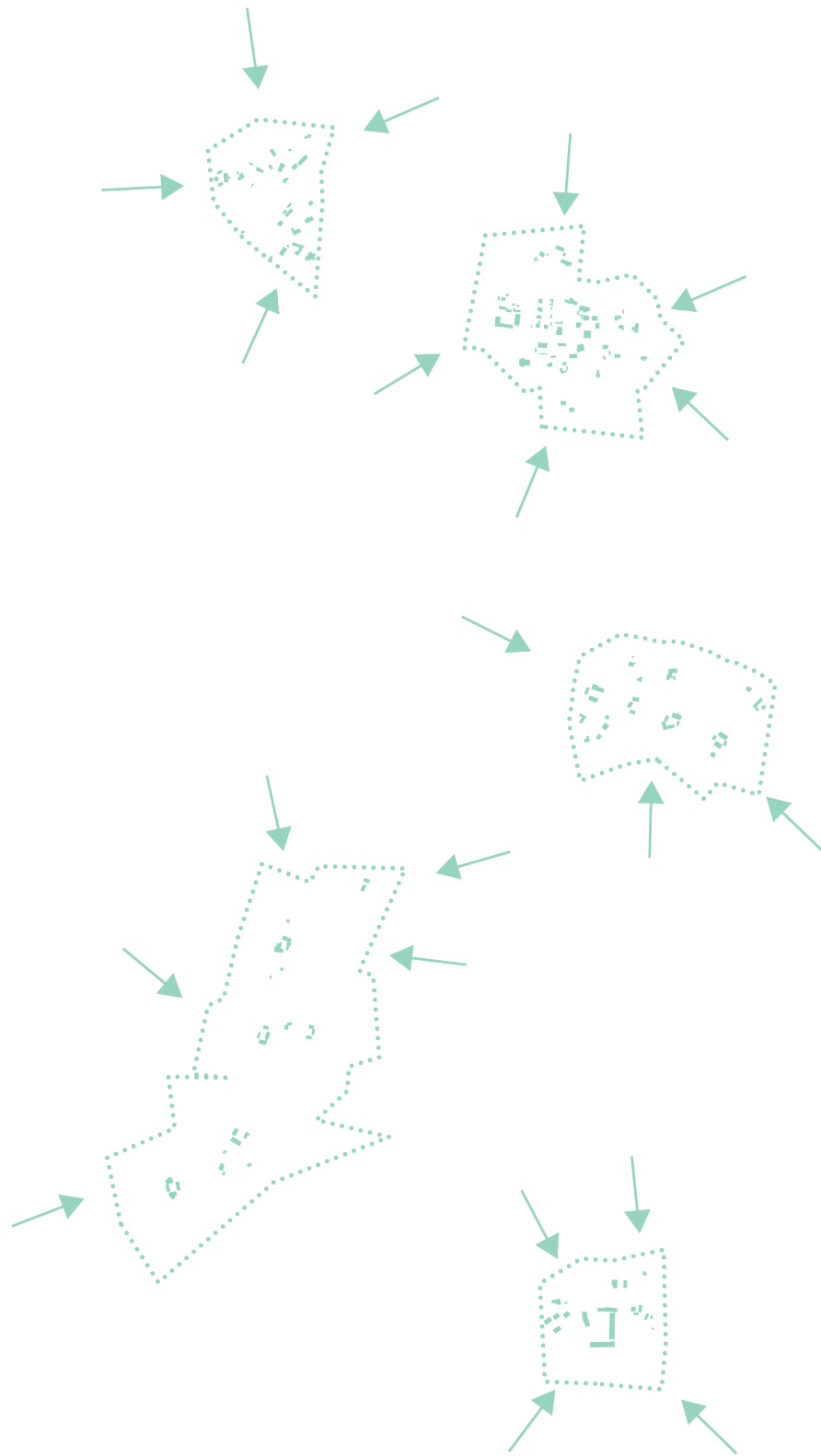
"- a situation in which people are governed in an unfair and cruel way and prevented from having opportunities and freedom"
(Cambridge Dictionary, 2022)

Deeping into the prime factors of these definitions, we firstly have a violent action that constitute *oppression*. It's *cruel, unjust, unfair* situation or exercise. Secondly, remarkably, those are *governed* or exercised by a certain *authority*. We argue that a border is a *dispositif* of oppression, meaning that by its use, authorities or governing forms can provoke

cruel, unjust or unfair treatment of certain subjects, especially people. As almost every day we can find the news about borders' violence, there has been already a lot said and written in the topic. Mezzadra and Neilson, that we already cited numerously in this volume, conclude borders' violence in such sentences:

"Violence undeniably shapes lives and relations that are played out on and across borders worldwide. Think of the often-unreported deaths of migrants challenging borders in the deserts between Mexico and the United States or in the choppy waters of the Mediterranean Sea."
(Mezzadra and Neilson, 2013, pp. viii)

Instead of immediately looking into the specific situations, as deaths of migrants, challenging borders continuously, we propose to see the borders as a systemic tool of oppression. Todd Miller puts the oppression of borders into the broader context and connects them with capital and power inequalities (Miller, 2019). He relies on Jeff Halper's work, who studies especially the *Palisraelestine* (following the name by Delaney, 2008) context and in first chapter of his book titled: *War against the people* (2015). Halper in his study *Enforcing Hegemony: Securocratic Wars in Global Battlespace*, relates mostly to states' violent actions focused on capital distribution and its management. In our discussion, we would rather avoid being fixed strictly to the countries division, as we noticed before numerous times that contemporary borders often crisscross them. Halper relates capital's global governing power to the so-called West, or the countries of the Global North. We see it rather too chopped and incomplete in our context of contemporary borders that are often deterritorialized. Not denying Halper's



statement, we notice same violent mechanisms of capital control also within the structures of specific countries or between them, see e.g., Russian oligarchs or Polish nobility (Smith, 1995) in eighteenth century. Nevertheless, the capital inequalities focus remains for us very interesting in case of borders oppression. Halper (2015) describes contemporary struggles around capital distribution as Global Battlespace. In this context, we see the borders as the important weapon. We are used to think about inequal, unfair or cruel treatment in context of ethnicity, religion, race or origin. However, the unequal treatment, that comes often indirectly from economic capital, remains relatively underestimated in the context of borders. Not denying the oppressive power of such motivations as racism, religious, ethnic or origins discrimination, we rather see capital inequalities at a very base of contemporary borders oppression. While the oppression due to ethnicity, religion, race or origin constantly continues, in case of contemporary borders, the violence motivated in capital is prevailing. Borders oppression motivated in capital inequality is connected with the labor boundaries of *human bodies*, considered as embodied capital (Mezzadra and Neilson, 2013). Capital remains one of the decisive factors in defining migrants' illegality (see 2.1.4.). It resonates in a multilayered Global Caste System production (Miller, 2019). It lies in the center of *endocolonialism* (Halper, 2015) and its oppressive borders. It affects the urban borders, emerging in gated communities and toll ways (Astolfo and Boano, 2018). Those are just few examples. We argue that in most of the cases, where borders appear as an oppressive device, it is connected with unequal capital distribution.

State borders, being legally sanctioned, work as a systemic oppression device. As far as e.g., the discussion on human right to movement is concerned, it's still bound by territorial states perception (European Court of Human Rights,

2022). The citizenship, defined by the country of origin or family background, resonates in the unequal treatment, control and filtering performed by the borders. Considering capital inequalities, the boundaries set indirectly or directly by them are legally functioning.

Even though numerous organizations reporting border violence exist, including i.e., Borders in Globalization Review, Human Rights Watch, Grupa Granica, and many others; a lot of the border's oppression remain unnoticed to the vast global media. Especially concerning the contemporary proliferation of state borders' practices and the continuous development of non-territorial boundaries, they are difficult to spot, much less to publicize.

"What media outlets were reporting at the time was only a fraction of the cumulative violence committed by a global border regime that most of the time goes unchecked."

(Miller, 2019, pp. 152)

2.2. Subjectivity of the practices

According to the discussion on borders' practices, the topic of entities, involved and affected by different bordering processes, emerged already multiple times. In the previous chapters, such forms of borders' subjectivity as workers groups, migrants, displaced nations, citizens of colonized countries, and many others, have been mentioned. Presenting a border as a *dispositif* in our discussion in chapter 2., we follow this line also while presenting the topic of borders' subjectivity. As previously, looking at the writings of Agamben and his *What is an Apparatus? And other essays* (2005), we concern a subjectification as inseparably connected to the operations of *dispositif*. In other words, if the border is *dispositif*, no matter on the kind of practice (creation, order, *partage*, ex/inclusion, flow control or oppression, according to our categorization), it takes as a target particular subject. Agamben puts it in this way:

"The term 'apparatus' designates that in which, and through which, one realizes a pure activity of governance devoid of any foundation in being. This is the reason why apparatuses must always imply a process of subjectification, that is to say, they must produce their subject."

(...) It would probably not be wrong to define the extreme phase of capitalist development in which we live as a massive accumulation and proliferation of apparatuses."

(...) The boundless growth of apparatuses in our time corresponds to the equally extreme proliferation in process of subjectification."

(Agamben, 2009, pp. 11, 15)

Agamben (2009) not only inseparably connects the practice of apparatus with its subjectivity, but also contextualizes it in the contemporary environment. Following scholars from disciplines, highlighting especially the writings of Agnew, (1994) and Balibar (2002), we mentioned a lot of times the proliferation of contemporary border. If we treat it as apparatus, reading Agamben (2009), we understand that this multiplication of practices is necessarily accompanied by the elaborated bunch of entities. Consequently, in our studies on subjectivity, we go much further from the frontier perception and studies on nationalities, ethnicity or race. We gave a glimpse of these groups while presenting illustrative case studies from all over the world, in the previous chapters. We spoke about the borders' subjectivity groups of

In contrary, concerning our case study area – Kłodzko Land borderscape, we rarely mention them, focusing rather on the role of people in society, their social and economic status. Moreover, looking at an architecturally defined border scape, we extend the definition of subjectification from clearly human-oriented perception. We notice the elements of the environment and ecology system, such as i.e., animals, plants, soil as the equally significant subjects of borders' practices, concerning our architecturally defined space. Especially referring to the unstable, numerous-times-changing social layer of Kłodzko Land, we believe that with such extension, we render our studies more universal and resilient.

Looking at the carefully selected, extracted *fragments* of Kłodzko Land - stories, situations and relations, we searched for the borders' *concept* and their *practices*. While previously, in

chapter 1.2., we have displayed border *concepts* and their material reflection in space, this time we focus on *practices* and *subjectivity*, two elements essential to the figure of *dispositif*, constituting the core of argumentation in chapter 2. On the following page, we display the graph, showing the subjectivity elements, revealed from selected *fragments* of Kłodzko Land. Following the words of Agamben (2009), the particular subjects, translated to the more universal figures are cataloged and assigned to specific *practices* of the border. The graph can be read in both ways, vertical and horizontal, replying to two primary questions, in reference to presented *fragments*. Vertically, what does a border do and to whom? Horizontally, in which way the specific subjects are affected by a border?

As far as Kłodzko Land borderscape is concerned, briefly concluding *graph 1 – subjectivity catalog and relations*, clearly the *partage* practice of the borders is prevalent. Connection and division are the most noticeable borders' operations. The rest of the *practices*: *creation*, *order*, *flow control* and *oppression* are equally significant in analyzed *fragments*. Concerning subjectivity groups, we put a particular stress on a social aspect, and this is visible, while *inhabitants* appear in almost all of the borders' actions. The rest of the elements, remaining mostly in the fields of ecology system of the area are selectively affected by the borders. Generally, these conclusions reflect the characteristics of Kłodzko Land borderscape, where the borders are becoming less obvious, though still present. Currently, rather not violent, they affect the subjects from the range of different fields, while, due to our approach, the focus on inhabitants, hence the issue of *living within the borders*, is highlighted.

graph 1 - subjectivity catalog and relations

fragment	the fragment's elements	translated elements	the elements' symbols	practices					
				creation	order	partage	exclusion/inclusion	flow control	oppression
01	lands house	goods		<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
01	dogs cocks herds of deer fox	animals		<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
02	sheep	inhabitants		<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
01	harvesters								
02	shepherds miners agriculture workers								
03	building users								
05	inhabitants not employed in heavy industry								
06									
01, 02	guards	guards		<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
01	trees raspberries	plants		<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
01	mushrooms	mushrooms		<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
02, 03	visitors	tourists		<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
03	basalt sandstones marbles limestones gneisses	raw materials		<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
05	hard coal uranium gold stones water								
03	quarries' workers transport workers architects and constructors construction workers								
04	pre-WW II inhabitants	pre-WW II inhabitants		<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
04	incomers	incomers		<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
05	communist government capitalist government	state power		<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
05	miners labor group miners' families	miners social group		<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
05	polluted soil degraded areas excavations slug heaps	landscape		<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
06	partnerships' cities	local governments		<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>

3. BORDER SCENERY

If all the world is a stage, then borders are its scenery, its mise en sce`ne, its ordering of space and action, wherein actors and observers must work at making borders intelligible and manageable, and must do so in order for the drama to proceed.

3. Border scenery

3.1. The Atlas of fragments

The Atlas of *fragments* is both the conclusion of previous theoretical studies and the passage to the following borderscape imaginaries. Firstly, thanks to its analytical structure, it allows to grasp all *fragments*, previously presented as separate stories and situations from different time periods and places. As translated and displayed, using the same representation techniques, the *fragments* become comparable to each other within the Atlas.

Secondly, we create the Atlas of fragments as a mid-point between the *fragments* shown in previous and the Matrix of Kłodzko Land's border scenery. Hence, we treat the following pages as a peculiar translation of each *fragment* into the universal language, that can be contextualized in space. The Atlas, using the translation and contextualization of non-architectural stories and situations, is a tool that serves for further conclusions. It is an organization device and catalogue that helps in navigating in Kłodzko Land borderscape.

Technically, the Atlas of *fragments* is the analytical elaboration of each *fragment*. It consists of three main parts, as explained above - the Translation Table, the Map of *fragment* and the Diagram of relations. Each *fragment* is analyzed in the same, analytical process and uses the same language or representation.

The Translation Table

We systemize the elements of Kłodzko Land borderscape within the broader, more general groups. We continue working within the structure of four main categories of borderscape elements – *concept, materiality, practice, subjectivity*. After the organization process, for each of the borderscape elements' group the symbol is indicated.

The Map of *fragment*

Thanks to the organization and translation of Kłodzko Land's borderscape's elements, we are able to contextualize the *fragments* in actual space. Each *fragment* is illustrated symbolically on the Map, located next to the Translation Table.

The Diagram of relations

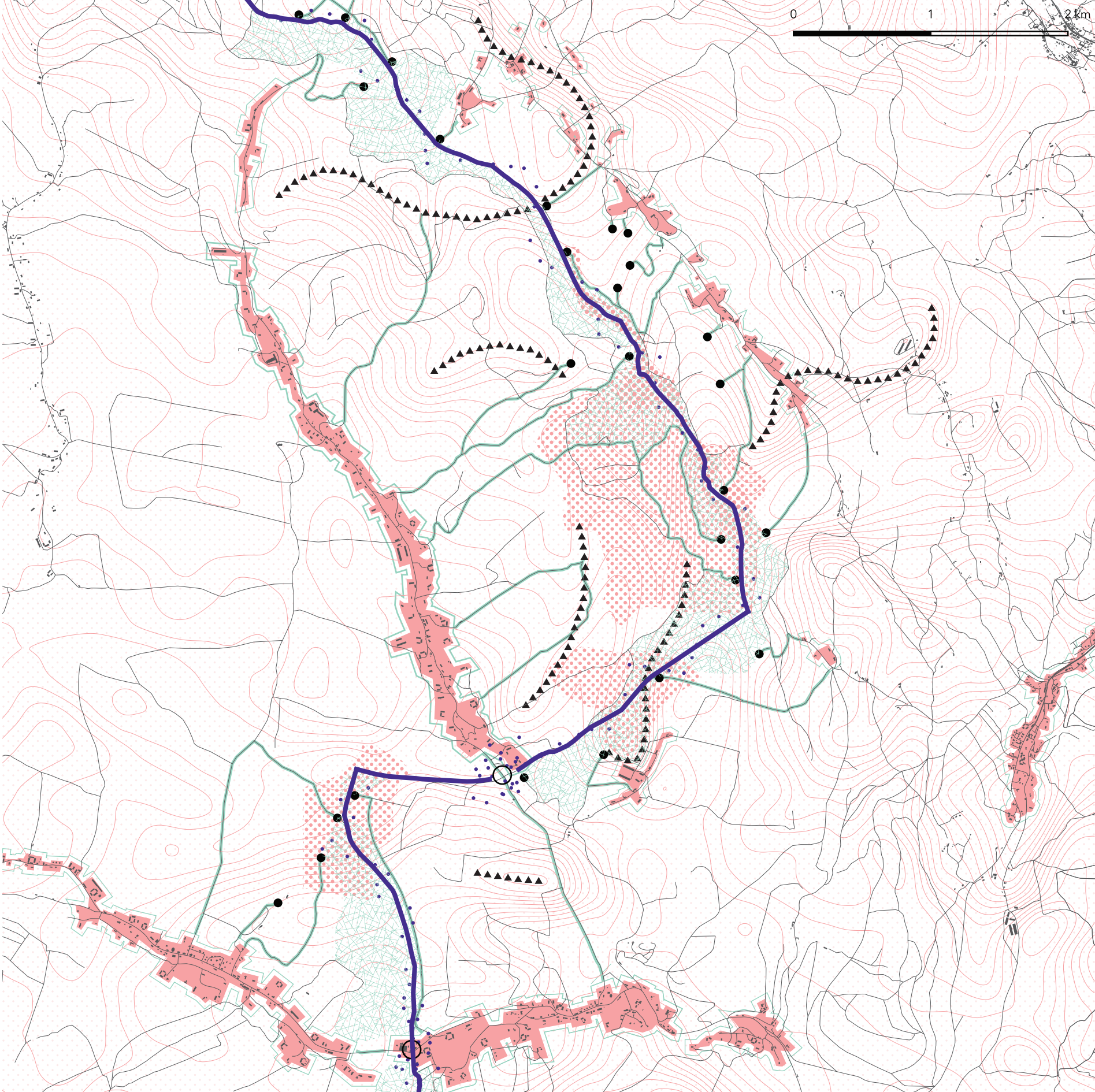
Simultaneously to the cartographic, symbolical representation of the *fragments*, we provide the more analytical vision of entanglement within each of the *fragments*. Diagrams of relations are composed from the borderscape elements present in the specific *fragments*.

- 3.1.1. Fragment 01 - Border Genre Scenes of Kłodzko Land
- 3.1.2. Fragment 02 - The Ecology Pattern of Kłodzko Land
- 3.1.3. Fragment 03 - Exploded Kłodzko Land
- 3.1.4. Fragment 04 - Displaced Population of Kłodzko Land
- 3.1.5. Fragment 05 - Extraction Industry in Kłodzko Land
- 3.1.6. Fragment 06 - Cross-border Cooperation in Kłodzko Land

3.1.1. Fragment 01

Border Genre Scenes of Kłodzko Land

	the fragment's elements	the translated elements	the elements' symbols
concept	boundary	line	<div></div>
materiality	hillside (Ptaši Szczyt, Ptačí Vrch)	mountain range	<div></div>
	Tłumaczów - Otovice	check point	<div></div>
	ploughed up forest road	cul-de-sac	<div></div>
practice	division	partage	<div></div>
	wandered across no respect goes to and fro being watched guarding	flow control	<div></div>
subjectivity	lands	goods	<div></div>
	house		
	dogs	animals	<div></div>
	cocks		
	herds of deer		
	fox		
	harvesters	inhabitants	<div></div>
		guards	<div></div>
	trees	plants	<div></div>
	raspberries		
	mushrooms	mushrooms	<div></div>

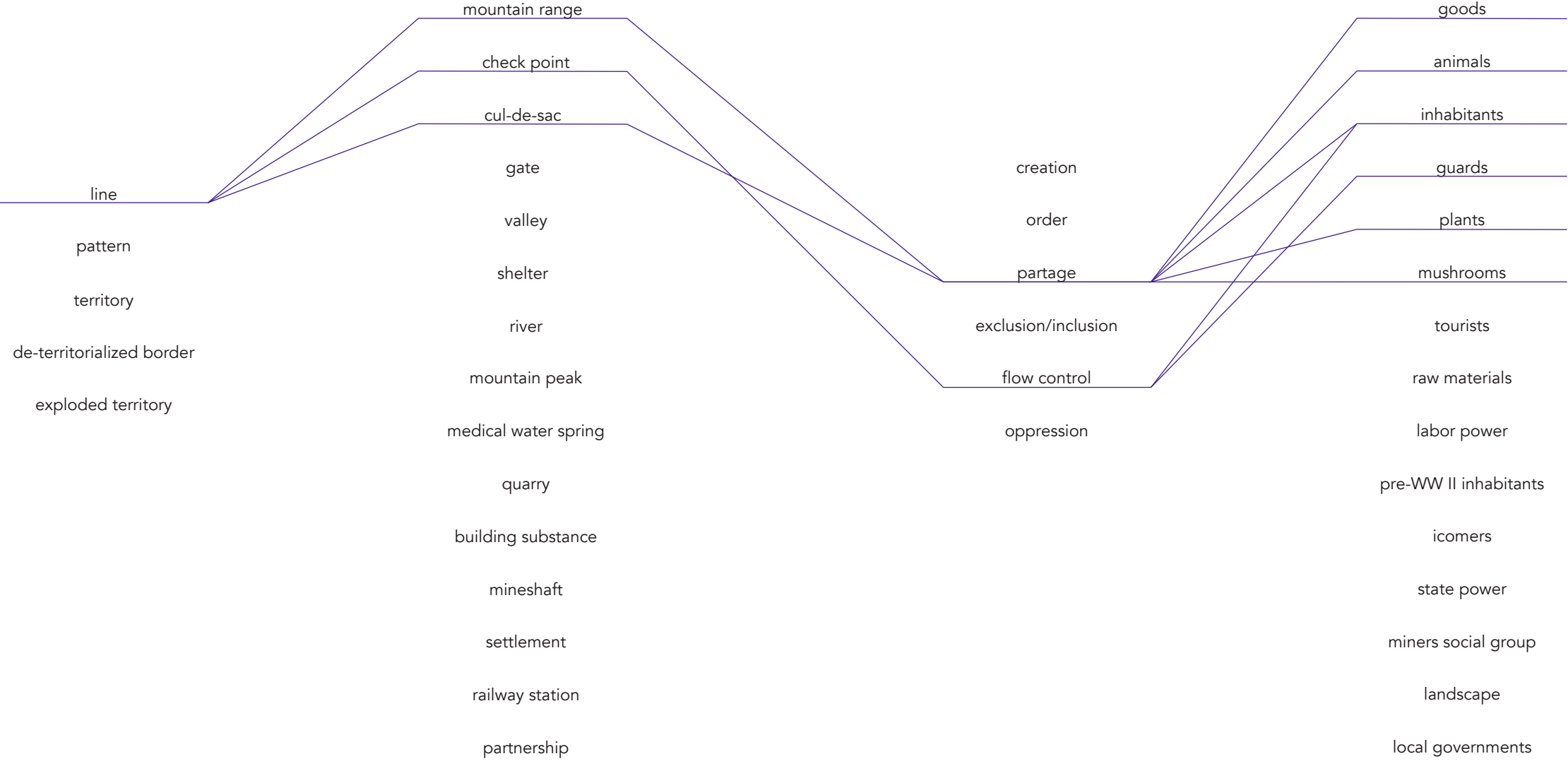


CONCEPT

MATERIALITY















PRACTICES

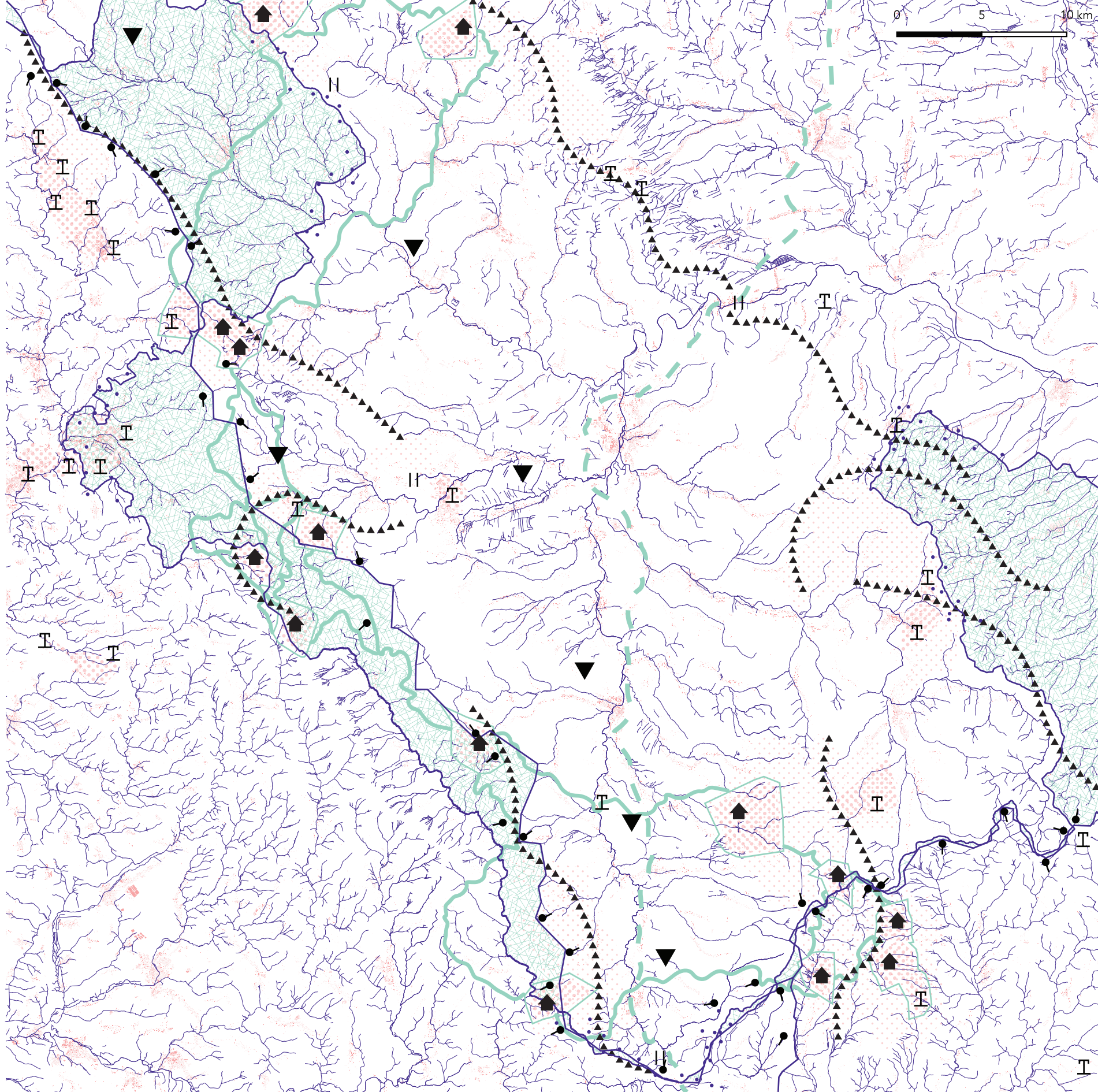
SUBJECTIVITY



3.1.2. Fragment 02

The Ecology Pattern of Kłodzko Land

	the fragment's elements	the translated elements	the elements' symbols
concept	prototype of the Sudeten mountain huts form, details, layout of the Sudeten shelters characteristic architectural elements style of Sudeten mountain huts watershed	pattern	
materiality	Stone Mountains (Waligóra) Owl Mountains (Wielka Sowa) Bystrzyckie Mountains (Anielska Kopa) Stołowe Mountains (Szczeliniec Wielki) Bardzkie Mountains (Szeroka Góra) Orlické Mountains (Velká Deštná) Golden Mountains (Šmrk) Śnieżnik Mountains (Śnieżnik)	mountain range	
	Moravian Gate	gate	
	Kłodzko Valley Broumovská Valley Nowa Ruda Basin	valley	
	Shelter PTTK Andrzejówka Hostel PTTK Jagodna Shelter Na Śnieżniku Shelter PTTK na Szczelińcu Shelter Orlica Shelter PTTK Pasterka Shelter PTTK Pod Muflonem Shelter PTTK Zygmontówka KČT Masarykova Hut Sněžná Hut Papřsek Cottage	shelter	
	Eastern Neisse Orlice River Morava River stream spring tributary	river	
practice	Three Seas Peak	mountain peak	
	Długopole Zdrój Duszniki Zdrój Kudowa Zdrój Łądek Zdrój Polanica Zdrój Studánka pod Borem Pramen řeky Belá	medicinal water spring	
	division connection network	partage	
subjectivity	block transit passage contact protect isolate	flow control	
	shepherds miners agriculture workers	inhabitants	
	visitors	guards	
	sheep	tourists	
		animals	

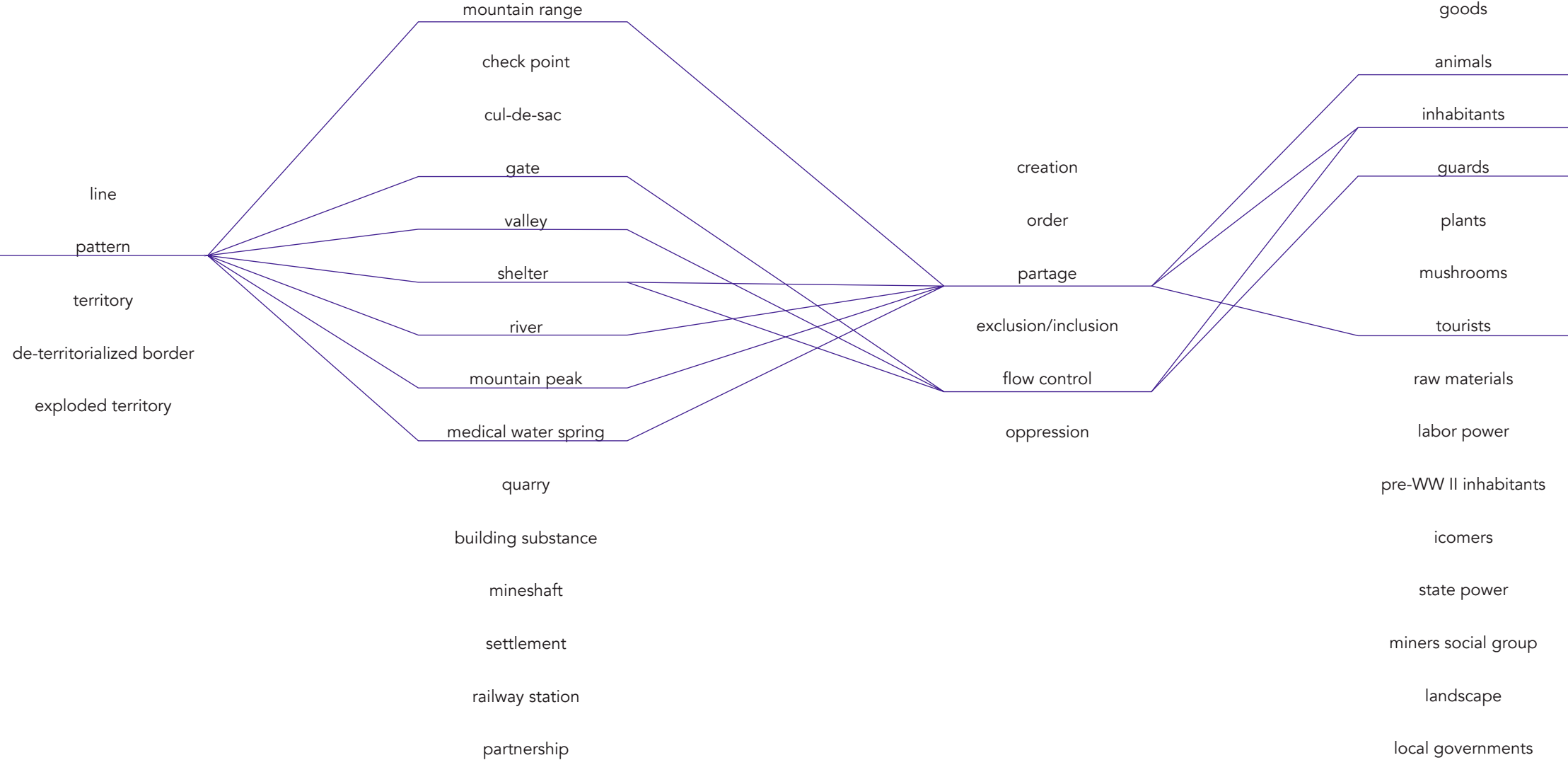


CONCEPT

MATERIALITY











PRACTICES

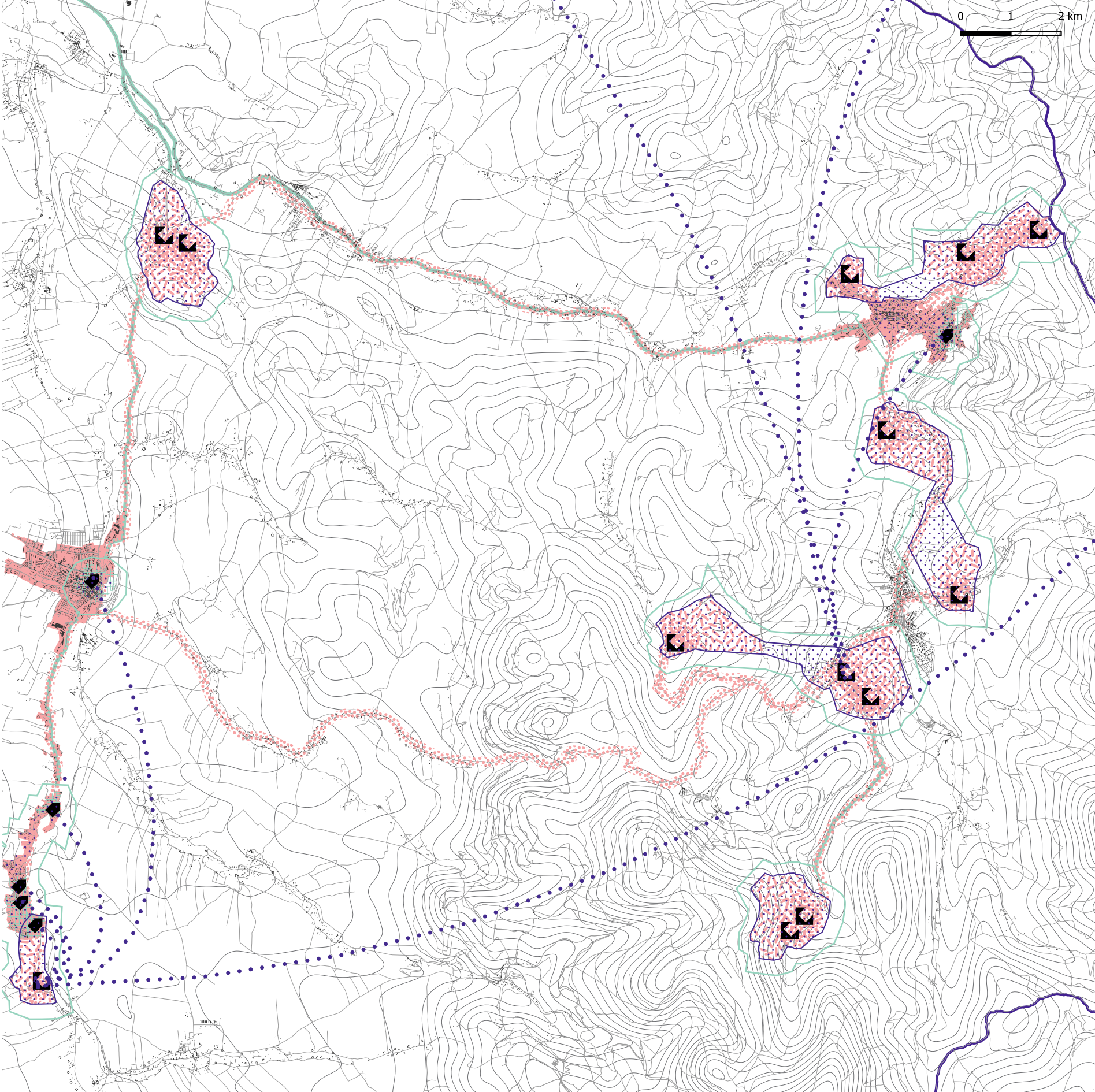
SUBJECTIVITY

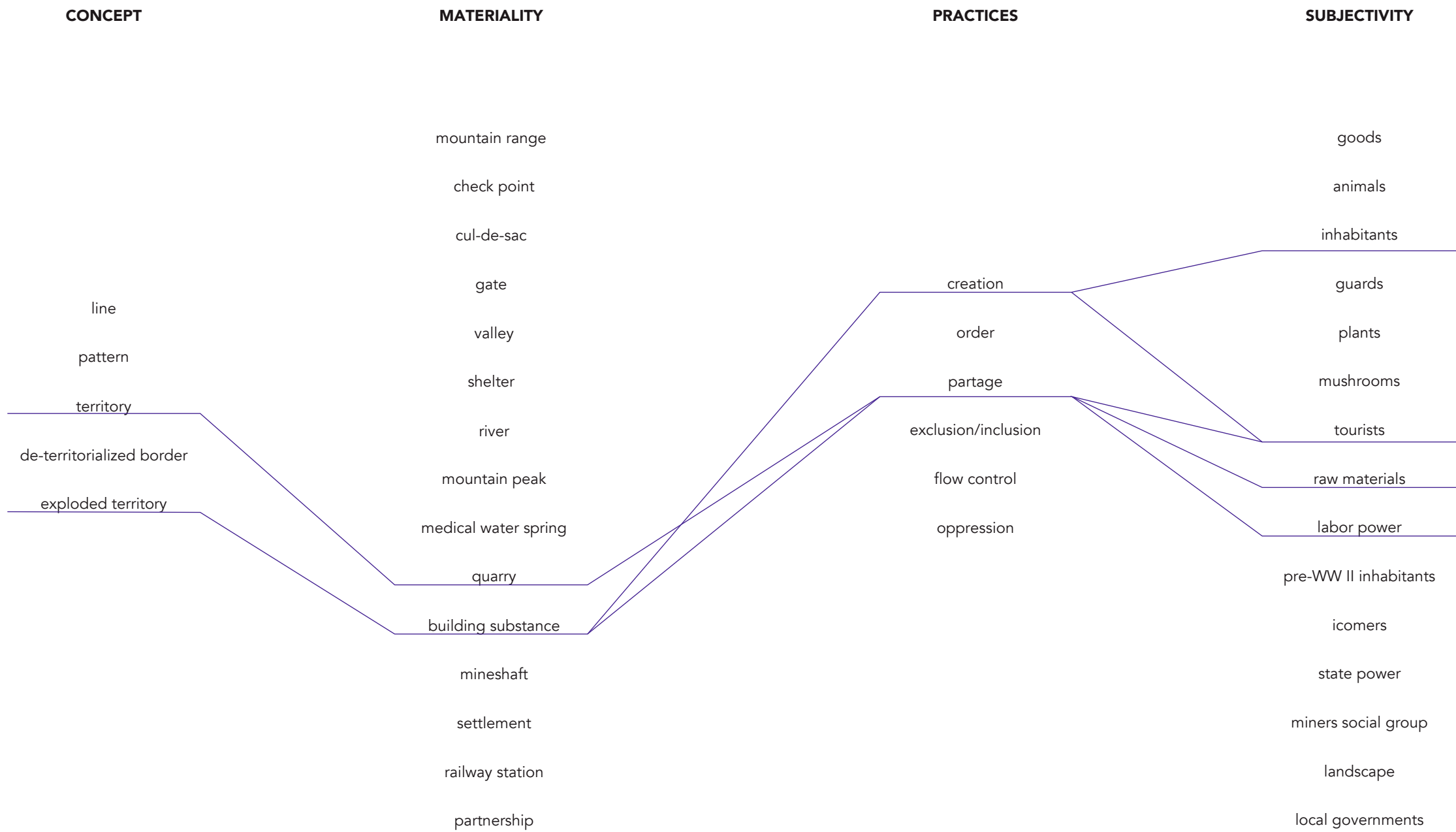


3.1.3. Fragment 03

Exploded Kłodzko Land

	the fragment's elements	the translated elements	the elements' symbols
concept	<p>quarries in Kłodzko Land</p> <p>raw materials as a building substance</p>	<p>territory</p> <p>exploded territory</p>	 
materiality	<p>Volcanic rocks - Czarne Urwisko</p> <p>Volcanic rocks - Szary Kamień</p> <p>Volcanic rocks - Lutynia</p> <p>Sandstones - Długopole Górne</p> <p>Marbles and limestones - Kletno I</p> <p>Marbles and limestones - Kletno II</p> <p>Marbles and limestones - Mariannenbruch</p> <p>Marbles and limestones - White Julianna</p> <p>Marbles and limestones - Wolmsdorf 'Rogóżka'</p> <p>Marbles and limestones - Oldrzychowice Kłodzkie</p> <p>Marbles and limestones - Żelazno 'Wapniarka'</p> <p>Marbles and limestones - Żelazno I</p> <p>Gneisses - Stronie Śląskie</p> <p>Gneisses - Siedlic</p> <p>Church's tower św. Jerzego in Długopole Górne</p> <p>Tunnel in Bystrzyca Kłodzka</p> <p>High school in Bystrzyca Kłodzka</p> <p>Post office in Długopole Zdrój</p> <p>Evangelic church in Długopole Zdrój</p> <p>Arkady Kubickiego in Warsaw</p> <p>Presidential Palace in Warsaw</p> <p>Basilica church in Wambierzyce</p> <p>Bridge in Kłodzko</p> <p>Royal Castle in Warsaw</p> <p>Juliusz Słowacki Theater in Kraków</p> <p>Collegium Maius in Poznań</p> <p>Collegium Minus in Poznań</p> <p>Saint Karol church in Wrocław</p> <p>Jasna Góra Monastery in Częstochowa</p> <p>Cathedral in Berlin</p> <p>Royal Library in Berlin</p> <p>Ministry of Culture in Berlin</p> <p>Herkules bridge in Berlin</p> <p>Emperor Wilhelm's church in Berlin</p> <p>Town hall in Berlin</p> <p>Sanssouci's complex in Potsdam</p> <p>Ministry of Agriculture in Warsaw</p> <p>Ministry of Communications in Warsaw</p> <p>Plac Konstytucji in Warsaw</p> <p>Wawel Castle in Kraków</p> <p>Collegium Historicum of Adam Mickiewicz Univeristy in Poznań</p> <p>Działyński Palace in Poznań</p> <p>Cathedral in Košice</p> <p>Marianna Orańska's Palace in Kamieniec Ząbkowski</p> <p>Wojciech thermal baths in Łądek Zdrój</p> <p>Technische Hochschule in Berlin</p>	<p>quarry</p> <p>building substance</p>	 
practice	<p>building</p> <p>division</p> <p>connection</p> <p>network</p>	<p>creation</p> <p>partage</p>	 
subjectivity	<p>building users</p> <p>basalt</p> <p>sandstones</p> <p>marbles</p> <p>limestones</p> <p>gneisses</p> <p>quarries' workers</p> <p>transport workers</p> <p>architects and constructors</p> <p>construction workers</p> <p>visitors</p>	<p>inhabitants</p> <p>raw materials</p> <p>labor power</p> <p>tourists</p>	   

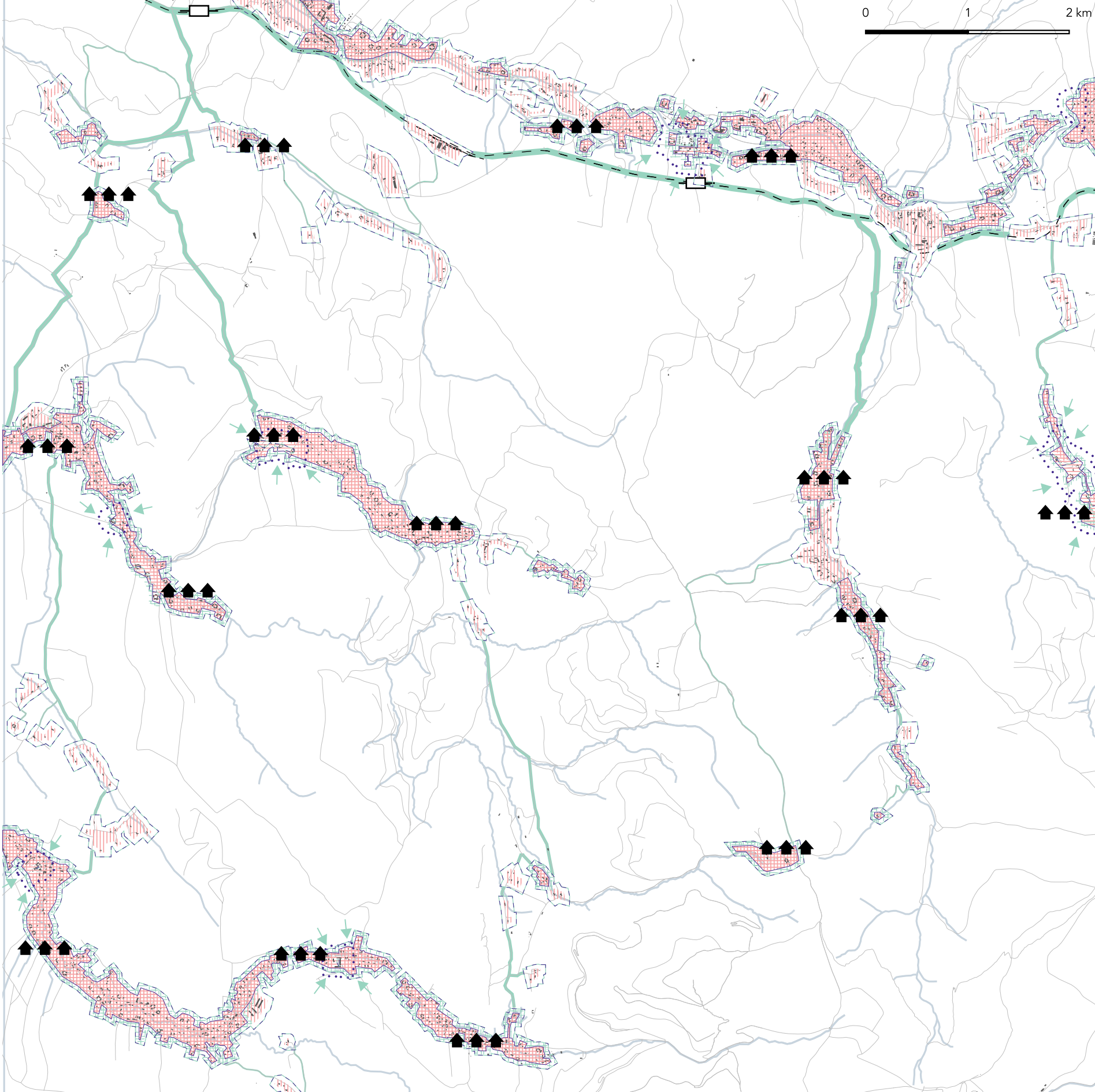




3.1.4. Fragment 04

Displaced Population of Kłodzko Land

	the fragment's elements	the translated elements	the elements' symbols
concept	<div>Gottwaldówka</div> <div>remained pre-WW II inhabitants in Kłodzko Land</div> <div>displaced people</div> <div>German settlements (ger. <i>Ostsiedlung</i>)</div>	<div>exploded territory</div> <div>de-territorialized border</div> <div>territory</div>	<div><div><div></div><div></div><div></div></div></div> <div><div><div></div><div></div></div></div> <div><div><div></div></div></div>
materiality	<div>Winkeldorf - Kąty Bystrzyckie</div> <div>Plomnitz - Pławnica</div> <div>Mariendorf - Marianówka</div> <div>Kieslingswalde - Idzików I</div> <div>Kieslingswalde - Idzików II</div> <div>Neu Waltersdorf - Nowy Waliszów</div> <div>Kunzendorf - Trzebieszowice I</div> <div>Kunzendorf - Trzebieszowice II</div> <div>Kunzendorf - Trzebieszowice III</div> <div>Niederhannsdorf - Jaskkowa Dolna</div> <div>Glatz - Kłodzko</div> <div>Kamnitz - Kamieniec</div> <div>Ottendorf - Ottovice</div> <div>Ullersdorf - Oldrzychowice Kłodzkie</div> <div>Kunzendorf - Trzebieszowice</div>	<div>settlement</div> <div>railway station</div>	<div><div><div></div><div></div><div></div></div></div> <div><div><div></div></div></div>
practice	<div>foundation of new villages</div> <div>displacement</div>	<div>creation</div> <div>oppression</div> <div>order</div>	<div><div><div></div><div></div></div></div> <div><div><div></div><div></div><div></div></div></div> <div><div><div></div></div></div>
subjectivity		<div>pre-WW II inhabitants</div> <div>incomers</div>	<div><div><div></div><div></div><div></div></div></div> <div><div><div></div></div></div>

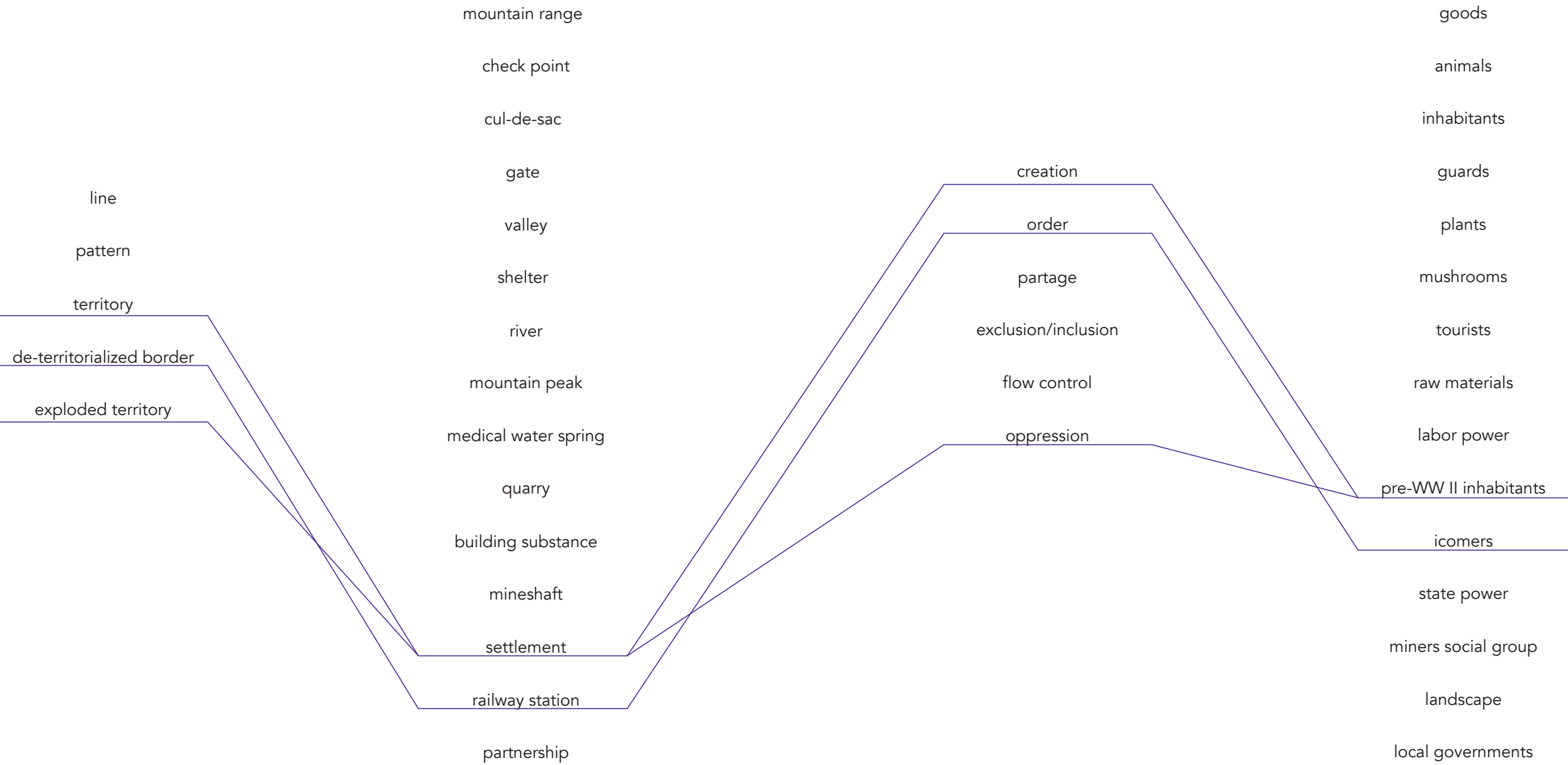


CONCEPT

MATERIALITY














PRACTICES

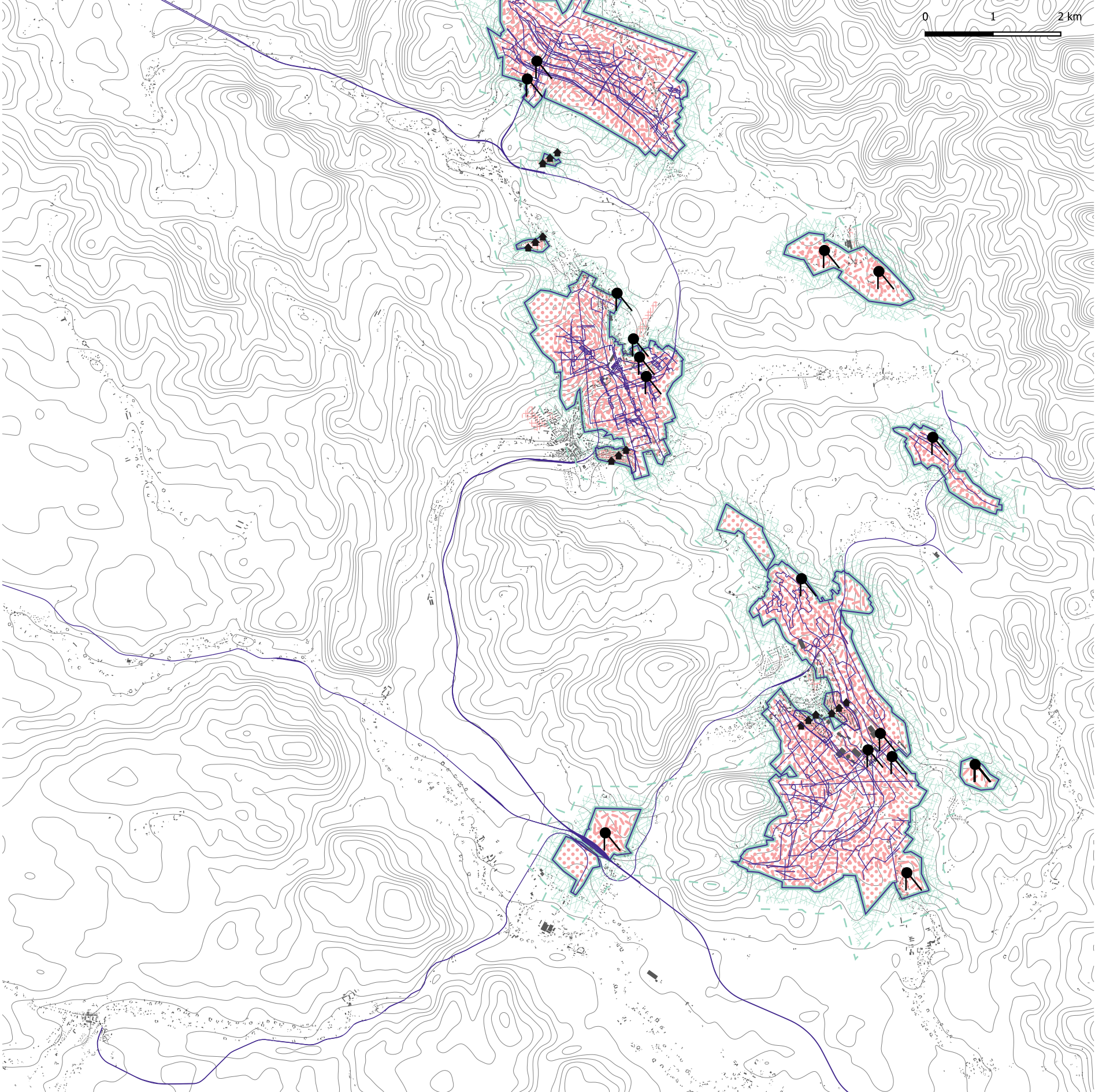
SUBJECTIVITY



3.1.5. Fragment 05

Extraction Industry in Kłodzko Land

	the fragment's elements	the translated elements	the elements' symbols
concept	underground galleries network railway system	pattern	
	social and economic chain binding miners	de-territorialized border	
materiality	Waclaw mine pit Piastr mine pit Rudolf mine pit KWK Nowa Ruda mine pit Frischauf mine pit Fortuna mine pit Heiddi mine pit	territory	
	Walter mineshaft Kunegunda mineshaft Drogosław ventilation schaft Anna mineshaft Lech mineshaft Piastr mineshaft Vorwarts mineshaft Eliza mineshaft KWK Nowa Ruda new mineshaft I KWK Nowa Ruda new mineshaft II Jan mineshaft Sophie mineshaft Alexander mineshaft Thiefbau mineshaft Marianna mineshaft	mineshaft	
	Orkany, Nowa Ruda Rolna, Nowa Ruda Olimpijska, Jugów Zdrowowisko, Jugów Zagórze, Nowa Ruda Przygórze, Nowa Ruda Górnica, Nowa Ruda Waryńskiego, Słupiec Piastrówkie, Nowa Ruda Krańcowa, Nowa Ruda XXX-lecia, Słupiec Akacyjowa, Słupiec Wojska Polskiego, Słupiec	settlement	
practice	connection binding separation	partage	
	change transition passage transit	flow control	
	isolation	exclusion / inclusion	
subjectivity	hard coal uranium gold stones water	raw materials	
	communist government capitalist government	state power	
	miners labor group miners' families	miners social group	
	inhabitants not employed in heavy industry	inhabitants	
	polluted soil degraded areas excavations slug heaps	landscape	

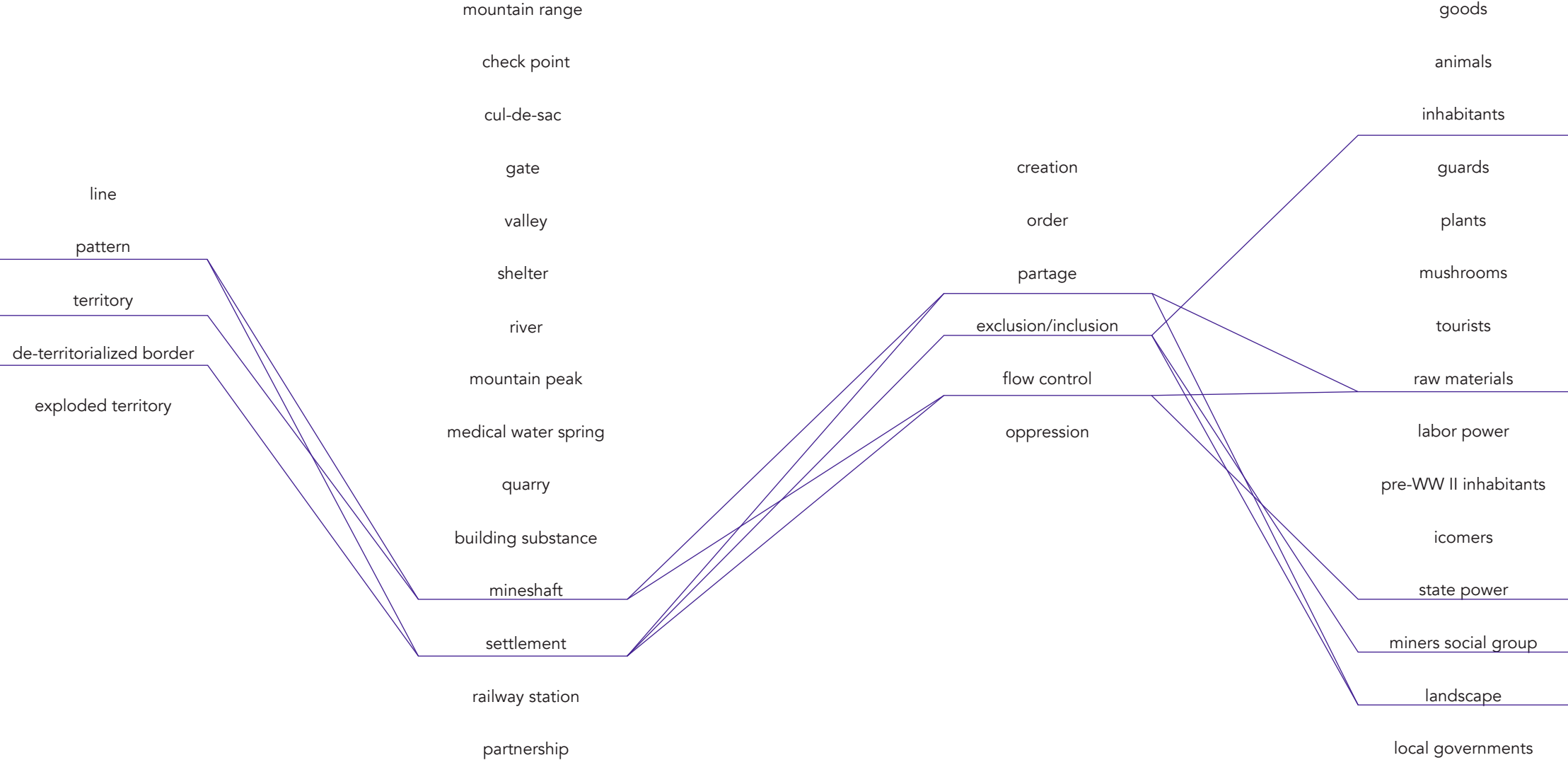


CONCEPT

MATERIALITY

PRACTICES

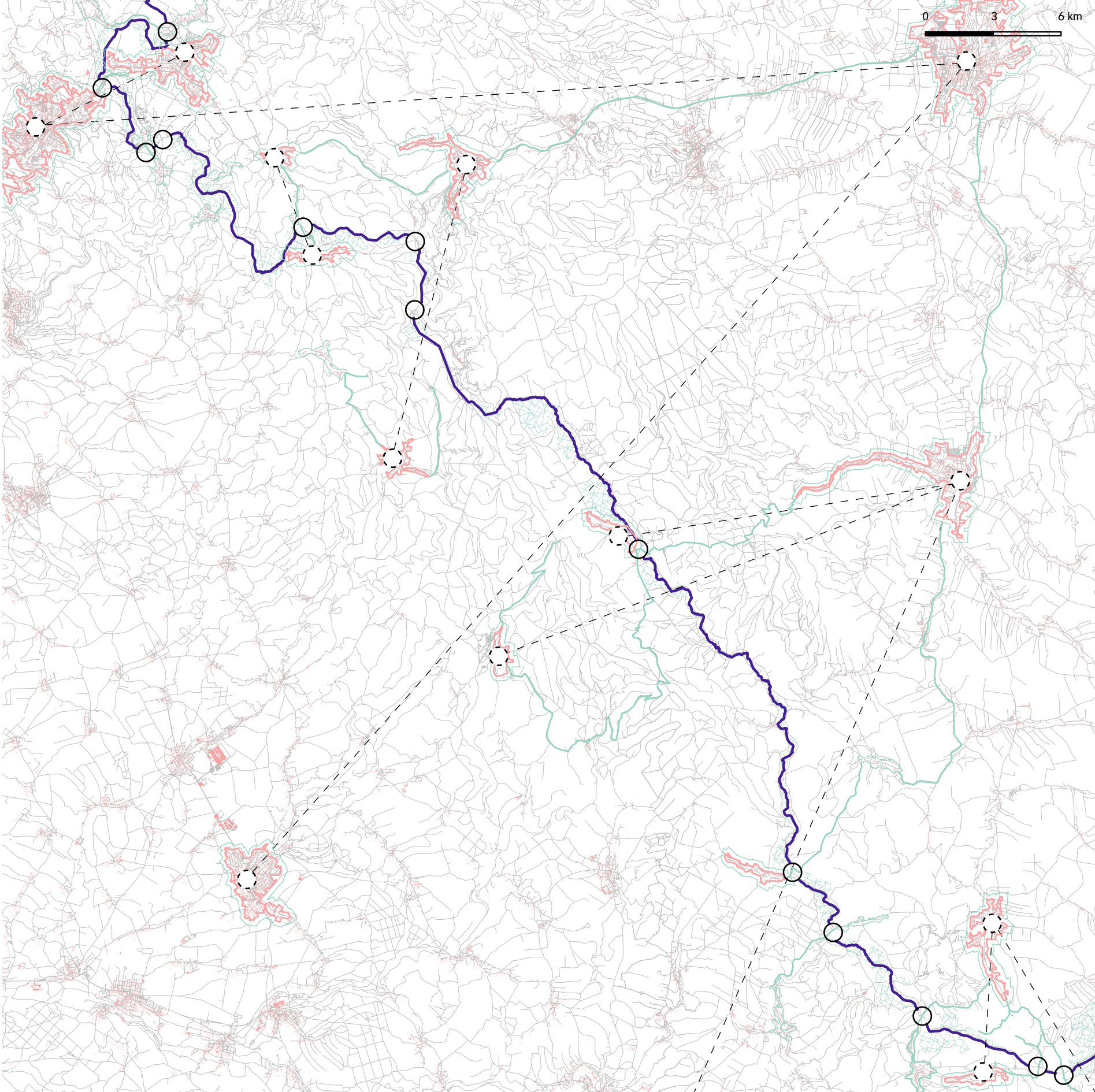
SUBJECTIVITY

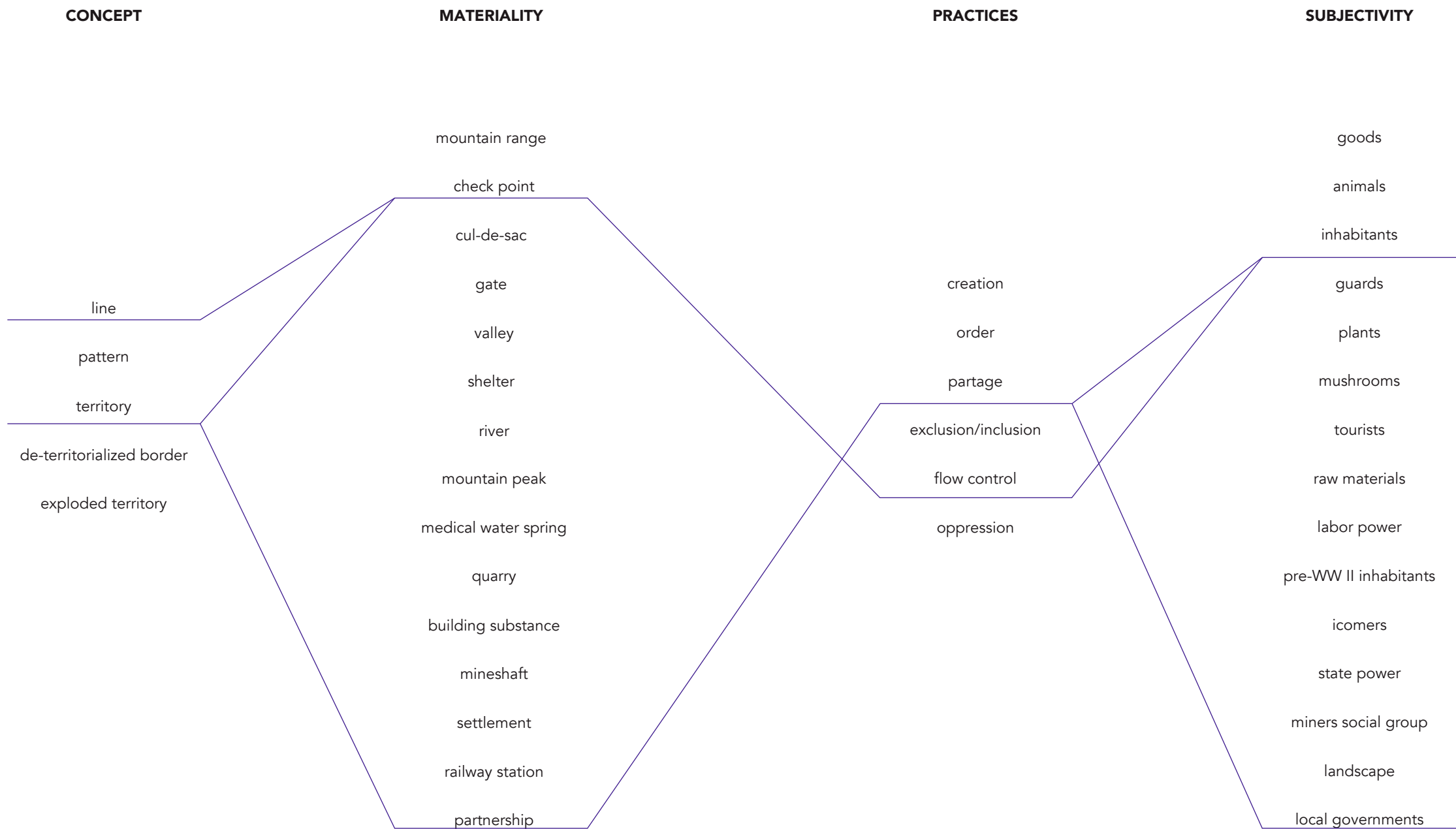


3.1.6. Fragment 06

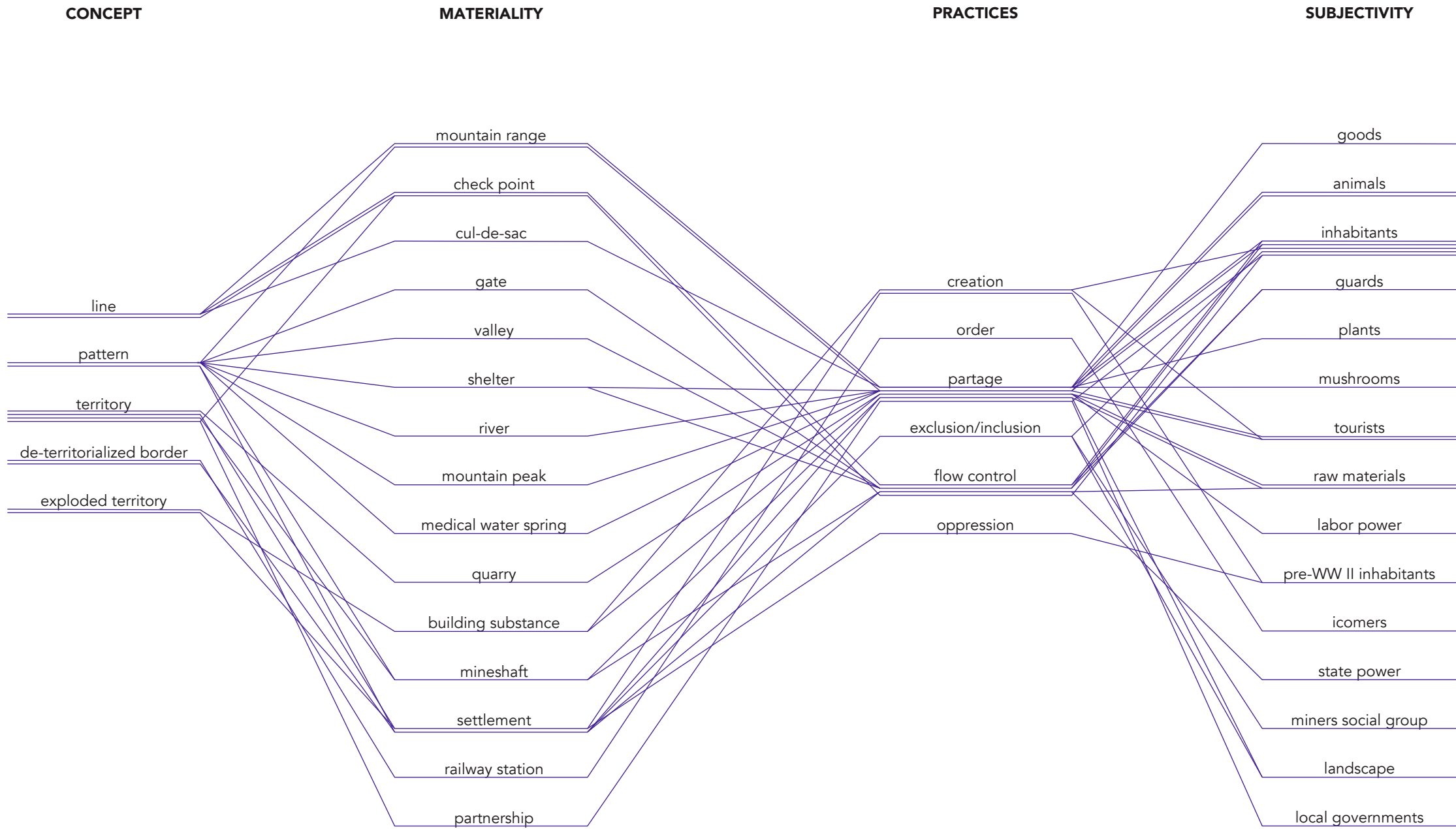
Cross-border Cooperation in Kłodzko Land

	the fragment's elements	the translated elements	the elements' symbols
concept	Polish-Czech border	line	<div></div>
	Glacensis region	territory	<div></div>
materiality	Tłumaczów (PL) - Sonov u Broumova (CZ) Mała Czeremna (PL) - Malá Čermná (CZ) Kudowa Zdrój (PL) - Náchod (CZ) Brzozowie (PL) - Česká Čermná (CZ) Kocioł (PL) - Olešnice v Orlických horách (CZ) Zielone Ludowe (PL) - Olešnice v Orlických horách (CZ) Orlica (PL) - Vrchmezí - vrchol (CZ) Mostowice (PL) - Orlické Záhoří (CZ) Niemojów (PL) - Bartošovice (CZ) Lesica (PL) - Klášterec nad Orlicí (CZ) Kamieńczyk (PL) - Mladkov-Petrovičky (CZ) Boboszów (PL) - Dolní Lipka (CZ) (railway) Boboszów (PL) - Dolní Lipka (CZ) Bystrzyca Kłodzka (PL) - Orlické Záhoří (CZ) Polanica Zdrój (PL) - Česká Skalice (CZ) Duszniki Zdrój (PL) - Deštné v Orlických horách (CZ) Kudowa Zdrój (PL) - Náchod (CZ) Lewin Kłodzki (PL) - Olešnice v Orlických horách (CZ)	check point	<div></div>
		partnership	<div></div>
practice	transition passage transit	flow control	<div></div>
	division connection network	partage	<div></div>
subjectivity	partnerships' cities	inhabitants	<div></div>
		local governments	<div></div>





3.2. The Matrix



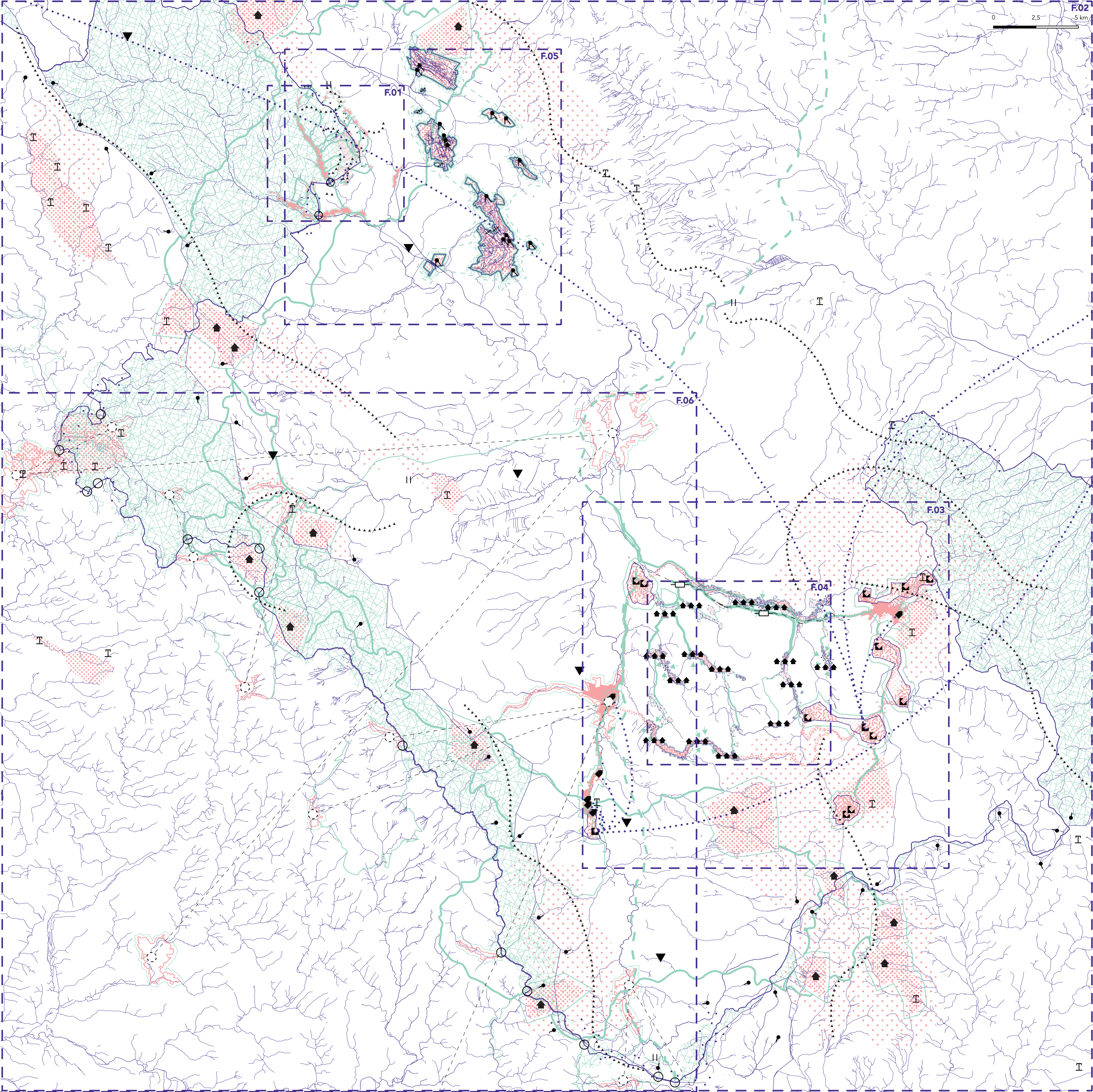
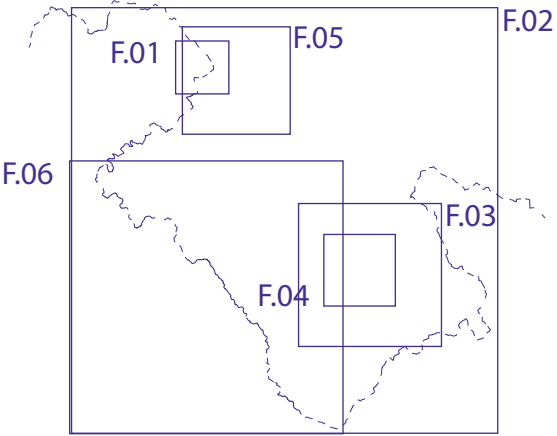
The Matrix of relations is inspired by the work of Border Matrix, by Multiplicity art collective. The Matrix was published on the cover page of Domus Magazine no. 872 in June / August 2004, edited at that time by Stefano Boeri (Multiplicity et al., 2004). The work aimed to study the border concept in constantly changing globalized world. It looked on the boundaries as devised in the forms, Funnels, Pipes, Sponges, Phantom Limbs, Enclosures (Mopidevi, 2013).

The devices react on objects, flows, identities and are represented in case studies all over the world. We suggest a slightly different approach to a topic but always taking Border Matrix as a representation reference. Instead of broad analysis looking on case studies from all over the world, we suggest focusing on Kłodzko Land.

3.3. Re-fragmented space of the border scenery

While *The Matrix* uses the listed, filtered and categorized elements of borderscape, the *Re-fragmented space* map contextualizes them in the area of Kłodzko Land. The drawing is a juxtaposition of all six *fragments*. It is a compound of previously fragmented borderscape of Kłodzko Land. It uses and presents all of the previously introduced representations of border *concepts*, *materialities*, *practices* and *subjectivities*.

While showing *fragments*, we aimed to represent and line out the particular situations and stories, located in the particular periods of history. In contrary, the *Re-fragmented space* displays the Kłodzko Land as a borderscape entanglement. Referring to the *fragments* located in the past and to those currently active, the drawing presents the universal map of Kłodzko Land borderscape. It represents in space, the heritage and current reflection of border's actions. Finally, it shows that almost whole of the area of Kłodzko Land has been and is continuously affected by the borders. The range of borderscape elements, revealed on the basis of interdisciplinary discussion on a contemporary border is incredibly vast in case of Kłodzko Land. It starts from obvious border elements such as checkpoints, guards and finishes with the subjects touched by intangible deterritorialized border, such as mining industry workers. Even though, the elaboration of six *fragments* is only the selective glimpse on borderscape of Kłodzko Land, they already prove about the power and pervasive character of the borders. As visible on the map of *Re-fragmented space of Kłodzko Land border scenery*, the borders are the significant elements of architecturally defined space of Kłodzko Land.



3.4. Border scenery imaginaries

On the following pages we present the set of three border scenery imaginaries. In contrary to the *Re-fragmented space*, they are again filtered and organized. They present Kłodzko borderscape entanglement as particular landscapes. The imaginaries are focused on representing the most resounding characteristics of the Kłodzko Land borderscape.

Firstly, *border scenery imaginaries* are the conclusion of our project. They contain the whole range of entities involved in the borderscape of Kłodzko Land, revealed previously in the analytical process. *Border scenery imaginaries* represent the complex nature of contemporary borderscape as an entanglement. Here, the border is not necessarily a line anymore. The border as itself is rather difficult to spot within our border scenery imaginaries. Instead, the whole range of architectural elements constituting borderscape is presented. Reflecting the contemporary nature of a border, border sceneries are shown here as the experiences, imbued with the emotional charge and provoking a reception.

Secondly, *border scenery imaginaries* are the possible scenarios of the evolution of analyzed borderscape. While previously we looked back on history and studied the present borders of Kłodzko Land, now we imagine the future. We offer three, different visions of Kłodzko Land’s border scenery as the reflection on the further evolution of the borderscape planning. By proposing the imaginaries, we ask the question: *How do imagine our future life with the borders?*

We propose the imaginaries of production, exclusion or possibilities, as the most resounding visions of Kłodzko Land borderscape and the possible design scenarios.

3.4.1. Imaginary of production

F02 x F03 x F04

The production refers to the life-shaping and world-shaping capabilities of the borders. It indicates the architectural elements produced, reshaped or decomposed by the actions of the borders. Altogether, these elements compose the border scenery of production and highlight constructive and destructive powers of a border.

The scenery of production is set in a context of Kłodzko Land's soil, displaying the pristine rocks as the primary background of the scene. While the settlements grew, the land started to be cultivated. On the other hand, the rocks are extracted and used as the building material. We present typical settlement in Frankish style (centre of the drawing), the High School and railway bridge in Bystrzyca Kłodzka (top-left corner) as the examples of buildings, constructed with the use of local rocks. In the same time we show the settlement as the nucleus of rural life before the WW II. We compare it with the degradation of an architectural matter of Kłodzko Land, noticeable especially in the countryside after WW II. We represent it with the partially ruined building. On the left side we can observe people during agriculture activities, such as potatoes planting, haymaking, sowing. It was documented with the drawings of Josef Andreas Pausewang (1908-1955) that we use in this imaginary. Moreover, concerning social layer, the images of displacements of local inhabitants and new incomers are presented around the Frankish settlement. Right side of the drawing presents the following consequences and impact of it. This part is mostly created on base of photographs made in August 2022 by us, in Kłodzko Land, showing the ruined ex-german settlements. In right corner we present also an interpretation of Oskar Ślęzyk's artwork with the slogan "W Kłodzku są najnowsze ruiny w Polsce" - *In Kłodzko, there are the newest ruins in Poland*. In the imaginary of production, the ecosystem, people and architecture are constantly processed by the borders.

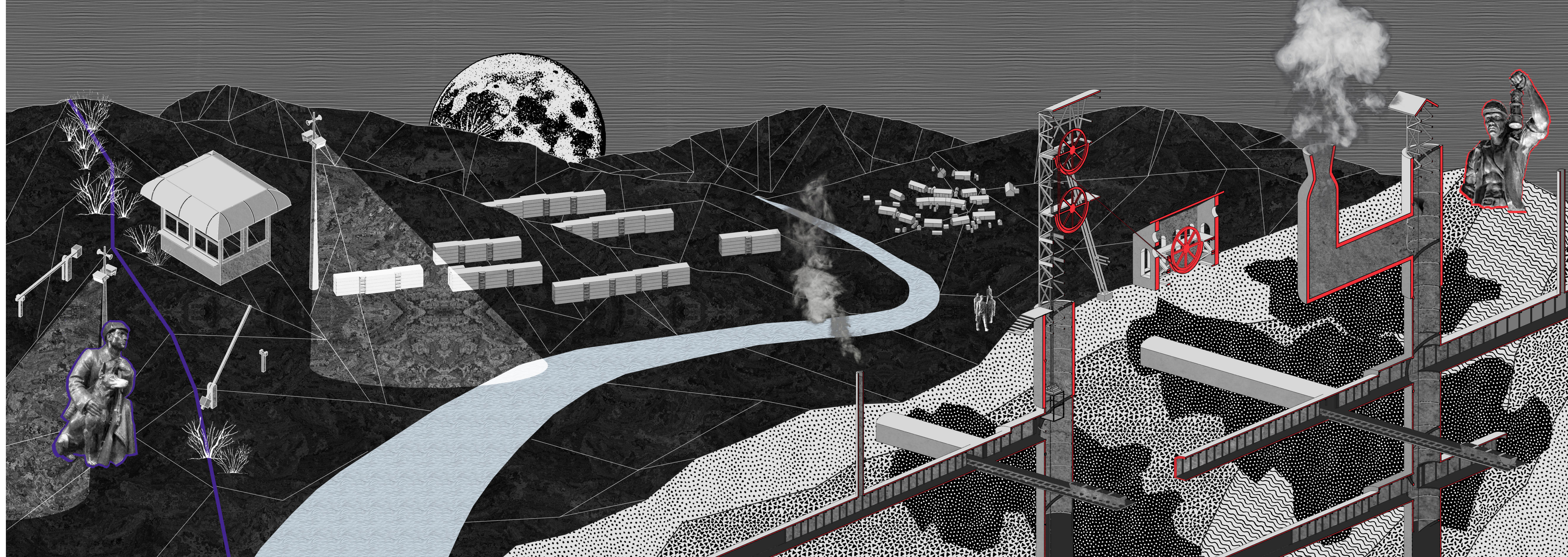


3.4.2. Imaginary of exclusion

F01 x F05

Border scenery of exclusion focuses the oppressive situations and stories from Kłodzko Land borderscape. The articulation of this imaginary is rather pejorative and dystopic. It shows the violence performed by the borders, separating, excluding and controlling involved entities.

From one hand, we have the clearly materialized state border's control apparatus, with the whole range of oppressive devices distributed along the state frontier and focused on the border checkpoint. On the other hand, we speak about de-territorialized boundaries that bind economically and socially the coal mining industry workers and their families. The settlements dedicated for them are usually spread around the area and separated from the rest of urban structure. We present German settlement Zdrojowisko and the communist district of 'XXX-lecie' in Ślupiec as such examples. The work environment, located specifically below the ground level, within the pattern of mining tunnels only develops the impression of isolation and exclusion of the miners. The imaginary of border control system and mining industry is complemented with the monument of border guard officer and a statue of a miner, located in Kłodzko Land. Even though the scene is set in a possibly idyllic hilly landscape of Kłodzko Land, the border processes seem to completely neglect the natural environment. Instead, due to the industrial activity and arbitrary settled borderline, the ecosystem of the land is contaminated and useless for a relaxation. Seemingly, the presented imaginary could be connected with the vision of Kłodzko Land in second half of the twentieth century. In this time the industrial production and border control worked at their finest. However, we rather show this dystopic scene as a timeless, universal imaginary of border's exclusion, constantly working, more or less intensively.



3.4.3. Imaginary of possibilities

F01 x F02 x F06

Border scenery of possibilities is an imaginary of diverse environment, in which the ecosystem elements are treated with the respect. It's the vision of partnership and cooperation, that doesn't neglect the borders but creatively uses them. The borders, deprived from oppressive, controlling and exclusive dispositions, are the elements constitutive for diversity and individuality. In architectural terms, they are porous and hardly noticeable. They rather materialize in places of peaceful interaction and cooperation.

The imaginary could be located in one of the preserved, natural areas, located along the Polish-Czech border. Due to the lay of the land and the restrictions in the border buffer zones, these areas have been for many years protected from the destructive human activities. Nowadays, despite the weak frontier control system, other forms of environmental protection still work, i.e., Broumovsko Protected Landscape Area or selected, smaller areas in Orlickie Mountains. Moreover, focusing on water system, the imaginary presents the water pumps that provide fresh and healthy hydration. Following the tradition of cross-border cooperation, reflected in architecture of Mountain Huts, we present the Orlica shelter in the center of a scene. Located almost on the state border it could be a symbol of a cross-borders meetings and partnership. At the edges of the imaginary, the partner cities of Bystrzyca Kłodzka (PL) and Orlické Záhory (CZ) are presented. The viewing tower, located on Orlica is one of the projects realized within the form of similar cross-border cooperation. The imaginary is complemented with the drawings of animals, plants and mushrooms, naturally occurring in the region. People are represented as planty, fabulous creatures, taken from 1890's postcards, created for French brand François Pinet. The imaginary, presented in the manner of an idyll can be read as a chance and a possibility of diverse, equal and respectful coexistence in the border scenery.



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