Talking Borders. From Local Expertise to Global Exchange - Citizen Science Experiment

(in the context of the Association for Borderlands Studies 2nd World Conference (10th to 14th July, 2018) - Border-Making and its Consequences: Interpreting Evidence from the "post-Colonial" and "post-Imperial" 20th Century): [www.abs2018world.com](http://www.abs2018world.com)

 Information on the set-up and execution of the experiment: [https://web.archive.org/web/20181121090817/https://www.univie.ac.at/talkingborders/](https://web.archive.org/web/20181121090817/https:/www.univie.ac.at/talkingborders/)

The interview was recorded on 10.07.2018 at the University of Vienna with Dictaphone 85 and 100. The original audio recording has been archived at the University of Vienna, please contact [Phaidra](https://phaidra.univie.ac.at/): https://phaidra.univie.ac.at/

Filename of the recording: 085\_Thinkerer\_Golem

Profile of the interview participants: Border Scholar (BS): an academic researcher & Citizen Scientist (CS): a university student

During the experiment each participant was assigned a random user name to make sure that the discussion was conducted pseudonymously.

The real names of the interview participants are known, please contact the principal investigator for more information: [Machteld.venken@univie.ac.at](mailto:Machteld.venken@univie.ac.at) (www.machteldvenken.com)

The transcription was produced using Wreally’s transcription software (https://transcribe.wreally.com/)

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The transcript was finalised 29.11.208

This research was financed by the Austrian Science Fund (FWF) within its Top Citizen Science initiative. Grant number TCS 028 was titled ‘Talking Borders. From Local Expertise to Global Expertise` and ran from 01.04.2018 until 31.12.2018. The Principal Investigator was Priv.-Doz. Dr. habil. Machteld Venken. The core team consisted of Sabine Hartmann (digital humanities specialist and web designer), Manuel Neubauer and Enno Lindemann (research assistance), Stefanie März (digital café) and Mark Trafford (transcriptions and proofreading).

Wreally’s transcription software, given a conversation between two native speakers in a relatively quiet environment, is able to produce 90% accurate transcriptions of what was said. However, these discussions often took place between two non-native speakers in a noisy environment where often the Dictaphone wasn’t placed close enough to record clearly the conversation. The results were frequently incomprehensible. Thus, it was necessary to listen closely to the recordings in order to correct and shape the transcript that it be readable. The discussions between citizen scientists proved particularly challenging. The amount of background noise, the wildly varying levels of English, and indeed the lack of an older, more experienced border scholar to help shape the discussion, served as serious obstacles to the production of a satisfying text. Nevertheless, in spite of the occasional lacunae, as the speaker struggled to find the appropriate words or, indeed, external factors rendered their words inaudible, it was ultimately possible to capture an authentic exchange between people of different backgrounds discussing what borders meant to them. Meanwhile, I believe the dialogues between the border scholars and the citizen scholars constitute an invaluable resource for future study of this field. This is thanks to the range and breadth of areas discussed, the juxtaposition of backgrounds and levels of experience, and, perhaps most significantly, the sense that frequently both participants, as a result of this exchange, were coming to a new understanding of the subject of borders.

The aim of the transcription was to produce a readable, authentic record of the dialogues, to capture the voices of the participants, their rhythms and idiosyncrasies of speech. Thus their words are recorded as they were spoken, with the majority of grammatical and lexical errors, as well as any distinguishing verbal tics (‘so to speak’, ‘you know’, ‘like’, ‘let’s say’) included. Errors were only corrected in very extreme circumstances when a speaker was having serious difficulty in making himself understood. Where this was done, the added word is included within parentheses. E.g. ‘I had (gone) to the mountains.’ Wherever possible, though, mistakes have been left unchanged. It is to be hoped that the judicious use of punctuation throughout the transcriptions will aid the reader in deciphering the meaning of what was originally said.

Unfinished words or sentences that were begun but unfinished have been excised. Where a speaker went back to correct him or herself, the corrected version of the sentence is the one that has been recorded. Where speakers discussed practical matters, such as how to operate the Dictaphone, the time left to speak, and so on, has briefly summarised in parentheses. E.g. (they talk in German about what to do next). When the utterance constituted a noise intended to indicate consent, disagreement or surprise, this has been recorded accordingly. E.g. “Ummm, not really.” Utterances that did not interrupt the narration of the interviewee, but merely served to indicate, say, agreement, are not transcribed. Emotional, nonverbal expressions with a meaning are indicated between brackets. E.g. (laughs)

As might be expected, the participants frequently referred to a wide variety of places, local dishes, treaties, writers, etc. All realistic efforts have been made to track down these references. While practically all such references were identified in the BS-CS dialogues, it proved logistically impossible to do so to quite the same extent for the CS-CS dialogues, partly for the reasons outlined above and partly due to the amount of time available to produce the transcription. Still, even in the case of the CS-CS dialogues, approximately 80% of these references have successfully been tracked down.

Where it proved impossible to identify such a reference, or where the recording was incomprehensible or inaudible, it is marked (unclear). Where an unclear word was hesitantly understood by the transcriber, the word is included in parentheses with a question mark. E.g. (Tijuana?). One solution to these lacunae might be for the participants themselves to have access to these transcripts and fill in the gaps.

The software produced broadly reliable timestamps for the dialogues. In the case of the BS-CS dialogues, this is every five minutes, whereas in the case of the CS-CS dialogues, due to the greater uncertainty as to what was said, this is every two minutes. In a couple of examples, the timestamps generated by the software are not as accurate as might be desired, but they should still prove useful.

Finally, it is my wish that the reader of these transcripts finds them as illuminating and engaging as I did.

CS 1: Thinkerer

CS 2: Golem

CS 1: Citizen Science Experiment: ‘Talking Borders: from local expertise to global exchange’, 10thJuly 2018, 3 p.m. Vienna. We're using the Dictaphone number 85 and 100, our usernames are Thinkerer and Golem.

CS 1: First of all, my first thoughts about borders, in general, is the line that limits some area or some piece of land, and limit is in political, economical and religious way. So when I think about borders in that way, I usually think about some land and land which have some own rules, rules and laws. That is the law of that country or kingdom. So it just some way in which president or emperor deals with his people in that country. Because without lines, without borders and rules we are going in the path that lead us to anarchy. So I think it's something that we need to have in this world. We need to have some limits and lines. We know what we can do, and what is not appropriate, we just need to have that. And all of those limits and borders make differences between countries and [00:02:02] between people who are living in that country. So because of that difference people, they're used in some way of ruling in the land in which they are living. But sometimes we want to just break those limits and lines, we want to see what is from the other side, you know, so that leads to immigrations of people. So I have example of my land, Serbia. Because there is a lot of people from Syria there right now, they're immigrating from their country. So governments and officials are confronting them because those peoples are different from people in my country in many ways. They're different in their habits, in their culture, their language. So there is a strong control to protect our borders, to protect our nationality and our land. And protecting is one of three natural needs of human. We have the need to eat. It's normal and we all have that, we need to reproduce, to have children, and we need to defend what is ours: our land or family, our language or culture. So that is fine to defend ourselves. But in some other point of view, we are all citizens of this planet, and you're all humans with the same right, and that is the right if living. So in that way, I think the boundary is something that shouldn't exist. You know, you can say somebody then all of you can live in this part because you're like that or like that, we all [00:04:02] have that same right to live whenever we want. So that is my opinion about borders in that way that you can read in vocabulary, like how it's pronounced, and what is actually border, what border means it that way. But I think when I think about borders in some different and deeper way, more cultural way, I see them as much more complex things that sometimes can bond us, but sometimes it can disconnect us. So it's just not a border between two countries, which you can cross, and then you are in some different land, in some different area. There's some different rules. I don't think that borders you can see with your eyes, that that's not borders that you can draw on the map. You know, it's some borders that don't exist in a real way. But you can feel that you know, when you close your eyes, you can maybe feel those differences. Yeah differences, but I think those are things that connect us. So in a cultural way in habits and religions and heritage, people from all around the world have differences. So yes, there is some boundary that you can recognize. It's something from the East and maybe something is from the West, but it's all human. So in that way, it's the same but in some other it's not. But yes, as I said, I think that it's something that should connect people and to [00:06:02] make them more noble in that personal way. So I would love to talk about my personal case, and how I feel about boundaries, about lines, borders and limits in country where I live. And both my family and my personal limits, which I have just the most personal limits. I was born in one country, and then eight years ago I became citizen of some other country, and then three years later I started to live in some third country. But the funny thing is that I never moved. I lived in the same address, but I was born in 1995 in the Federal Republic of Yugoslavia. And then 2013 it changes its name to Serbia and Montenegro, and then in 2016 to Republic Serbia. So barely I never moved, I stayed where I was born, but I right now I've been citizen of three different countries. So I've been thinking what those changes, and what those borders mean to me personally, what it means to me. And honestly I can tell that I never felt different, you know, when I was a kid, and when I was living in one country, and then when I was teenager, you know, it just something what I knew to write, what is the name of my country. That is only thing that I feel that I live somewhere else, you know, but it didn't effect on me or my personal life and in any way. But in some global thing  [00:08:05] all of the people who live there, and governments, they feel differences because it's a big thing, it's global thing. Our country lost a lot of territory, a lot of people, and in in that international way also there is a big difference. So that is one of the aspects of borders for me. In some situations some borders and some changes of borders have big and have a really lot of consequences for someone. And somebody don't feel that in any way. You know, it really don't affect, so like when somebody say to you that beauty is always in the eye of those who is looking, so I can say that borders is the same, you know. It's personal for everybody of us how we take border. Some people used to find more friendly those people who live in the same country, you know. Inside some borderline you live, and there are people with the same heritage and same habits. So your nationality is the same. Somebody wants that, you know, somebody wants to be a friend, and to spend time with people who are the same. And for somebody that is not the case, you know. You're just human and you're human, you can be from whatever country you are, and be religious. I don't care about what confession you can be, and you will meet somebody from different [00:10:05] parts of the world, and there's just like this bond with somebody, because you have some human thing that connects. So I think that those things are really important to view our own opinions, what do we want and what do borders mean to us and how we are looking on that? So I would love to mention, and then speak to you about my maybe most personal border and that is border in my family. Because my great grandparents from father's side were from Bosnia and Bosnia was part of Habsburg Empire. And my mother's family, the Ruthenian, from Voivodina.  So she's Ruthenian, and there are a lot of differences between them. First of all, my mother is Ruthenian. She speaks Ruthenian. She's Greek Catholic and my father is Serbian, he's Orthodox. When somebody will hear that he would maybe say, oh, it's not possible. It's just a big line between them that never (unclear), but it really does work for them, and I have a big family, and those differences never felt in some awkward or rude way. It's something that connected us. They always have taught me to know who I am, and they [00:12:05] told me to respect somebody who is different from me, because they respect each other. They're different but they say okay, you're like that, and I'm like that and you're together. So it makes us more noble in that most human way of our lives. They never taught me to hate somebody who is different from me. And I really do know how to respect, because they actually taught me to respect everything from both sides. For instance, there are always differences. For instance, for Christmas, there's the difference, how to say what do you do for Christmas, some heritage, some I can't remember this word right now, I'm sorry. Yes, what I want to say with all that story about my family is that I am a multicultural person, and they taught me that, you know, both sides had connected in in one and I think it's really good. It's really good for me and especially language, because I learnt my mother's language and Ruthenian. So it's really similar with for instance Russian, Ukraine, Czech and Slovak language. So I can see that language is also some line and some border, you know, when you don't speak a language, and you go somewhere else you  [00:14:05] wouldn't be able to connect with all of those people who are living in somewhere. But when you are taught and you know how to speak some languages, it is easier for you to bond, and to have some connection with people from all around the world. Well, yes, I want to speak to you about borders in heritage and religion, because well, for instance, people from I will just say from place A and place B are different in everything, in a way how they live, what they do in the day, for instance, in England. They drink tea at five in the afternoon, and in maybe Turkey they drink coffee at four every day. So for somebody that would be a really big problem to connect with those people who live in some other part of the world. But my honest opinion is that those borders in human way, you know language, religion, history of our nation [00:16:06] it's something what should connect us. Because it will make us more rich persons because we will know more, we will be taught what other people do, and how they do that. We will be smarter, will be probably more polite, we will know how to bond, and how to how to live with other persons, and I don't think that those limits and borders are something that we should know to respect that. We should know that there are lines, they exist, but we should respect what's different. And those borders that are drawn on paper, borders of some country and some land, we should live in our country and to respect our law, but we also should, when we go somewhere else and when we cross border, we also should respect the lines, rules and law of that country that you came to. Honestly, sometimes borders just say no, when they stop us, because maybe you want to go somewhere else, to study somewhere else, and those destinations that you choose, you're not able to go there. Because you just have a border, and you have a lot of paperwork [00:18:06] to do, and it's sometimes really hard to travel and to cross borders. So, you know, in that way they slow us in our living. So I have one and a half minutes. So I would love to make resume of my speech that borders always have two sides. One side is that borders disconnect us, and other side is that boundary and border can connect us, because a border is something that makes limits of who we are, where we are, in what we believe, where we live. And we need to know that, we need to know who we are, and we need to respect all of those boundaries and limits. But also there is something outside of the box. There is something outside of that limit, and that boundary is different from us, but that difference is something that really should bond us that should connect us in a human way. So this is the end of the first chapter.

CS 2: For me borders this word means very many [00:20:08] definitions. Because a border it's not only a line which divides some countries, it also can be a line between some structure, for example, language border, mental border. So I will try to explain several of this borders for me. A border between, how to say it, there are borders between post-Soviet countries and European countries. For example, it's very sad because, for example, when we with my colleagues tried to come to Vienna, we were staying at the border between Ukraine and Hungary for 4 hours. Because they checked all documents, and it was very sad. This border means to me a line when they check our all documents. But when we crossed the border between Hungary and Austria, there was nothing, no documents were checked. For example, my country Ukraine, western part of my country historically, [00:22:08] it was part of Austria-Hungary and another part of country was under the Russian Empire. And now it's an independent country and these parts are together, but there is some real border between Eastern and Western Ukraine in mentality, in language even. For example, I am from Lviv, from western part of Ukraine and in this part everybody speaks Ukrainian languages, most part of people, but in eastern part, they speak Russian, and they're really different people. I hope this difference won't be in future. But now it is. And I want to say that it isn't geographical border between countries, for example between Poland and Ukraine. It's not the same as ethnical border, because you Ukrainian people can live in Poland and Polish people can live in Ukraine. So there can be also some historical [00:24:08] examples of border. For example, Roman Empire. It was some great era of empire, and they were Roman people but right from this border there were barbarians. And there were great border which was some, I forgot everything. I will say about personal borders. Something that for one people can be normal, but for another it cannot be. And when one person do something for another people can be normal. [00:26:12] First borders is lines that limit some parts of found in political, economy and religions. About religion, as I said about Ukraine, this western part of Ukraine they're Greek Catholics as your mother, yes? And that's eastern part is Orthodox. They are great influence from Russia. Now the situation of my country. Do you know this war? And I hope that those people from Eastern part they understand that Russia is not so good as they thought. And in my country it is a river. It is called Zbruch. And it was in history it was a border between Western and Eastern Ukraine. And there is different law in every country. For example, when [00:28:12] my city, my region was under Austrian-Hungarian Empire, there was some law from this Empire, and people of western part of Ukraine for them is normal the policy, the bureaucracy, but those which were under Russian Empire, they don't understand this bureaucracy operating. So very often border, line between the more developed country and not developed country. For example, you may know, you know, the situation with United States and Mexico, when this President Trump he wanted to build the wall between Mexico and United States because very many emigrants are going to United States from Latin countries, for example, from Mexico. And this is situation that they cross borders because United States is better country, and they're not. It's normal because they want a better life. Between borders in history there were very many these walls. For example in Roman Britain in the third century it was the Hadrian wall. It divided [00:30:12] Roman part of Britain and (barbarian) part of wall. And also Berlin Wall, it was the Eastern Germany and West Germany. As I was talking with German people, they said that even now, this wall was broken in 1989, but even nowadays there are very different from people from Western Germany and Eastern. Because there were different historical (developments). The same is situation in Ukraine. What else? Speaking about border system is important in the context many immigration. And I think the historical development is very important for border, for speaking about borders now because for example, those countries which were under Hungarian Empire, it's Poland, Czechoslovakia, Austria, Hungary, part of Ukraine, there this mentality, borders between these countries is less (unclear) than borders, for example, between Ukraine and Russia. I agree with you when you said about that every people they are human and they have the same rights. But that people are different, but they are humans with the same, right. [00:34:16] Everybody needs to eat, to drink, to have an education. So I think we can go to discussing.

CS 1: Okay, we will now start with dialogue. Well, I heard that you said part of your country was under the Roman Empire and other was in the Empire of Habsburg Monarchy, so I found that very interesting because my country was also separated. Right now part was by the Ottoman Empire and second part was with the Habsburg Monarchy. And it was a really long time ago that those empires and emperors lived, and existed but here they touched into everyday life. You can see that it's really something that you can feel. From one side we have a lot of tradition from Turkish Ottoman Empire. But in some way we have some heritage from Habsburg Monarchy. So I think that is something that connects you and me. It's something that bond two of us, because our great grandparents were living [00:36:16] in the same country. For instance, my grandparents lived there. But now we live in two separate countries and between to our countries there is like two or three countries. I'm not sure it's Hungary and Poland, I think it's Poland too. So I see, as I said, in everyday life there are some things that have left from Habsburg Monarchy. I was thinking in the way of Citizen Scientists. So I was looking people and looking what people do and what people talk in everyday life, and people who work in the field, they are people who don't have some formal education. Some of them didn't go to even high school and not college, but they have thoughts and they know about Habsburg Monarchy. And they know about them, especially because of Maria Theresa. Yes, and because of her work. So one of the things that she (did) in Vojvodina around 300 years ago (was) irrigational system to help the field to reproduce more. And it's something what was happening real long time ago. And generation and generations lived after that happened. But what I find very interesting is that people who speak with me about Maria Theresa, they don't have formal education about her and her work, for [00:38:16] instance, my uncle. Yes, he was speaking to me that he had a fight with another man, because he wanted to put a canal, wanted to put dirt in the canal so it wouldn't exist anymore, because he said oh, well, I'll need canal, I need more fuel to do, I need more corn together or something like that, and he said well, okay don't be stupid. She wasn't, Marie Theresa was not stupid. She know whatever she's doing. We need to have those canals. So to connect with that, I have questions too. Is there something in your country may be that left from Maria Theresa?

CS 2:  It is the same situation in my country, because this western part of Ukraine, it’s region Galicia, Trans-Carpathian, and this region many people in my country said how beautiful life was in hugs Habsburg Monarchy. They mentioned this time as something very happy time. Maria Theresa and her son Joseph the Second they make a lot [00:40:16] of (reforms). They, how to say, do you know what is (unclear) Can't people who live in a country, they didn't have freedom. Do you know (unclear)? You know what I mean? And they were not freedom people, but Maia Theresa made them... Also, very culture reformation. They founded a lot of schools, monasteries, for example, Bernardines monastery, and there was Habsburg government. They made this monastery as a shrine. When you said about that, your mother is from Voivodina?

CS 1: Yes, [00:42:16] she is Ruthenian, and the Ruthenians' roots are in Galicia. And Galicia is now in Ukraine.

CS 2: Yes, I understand it.

CS 1: Well, I'm Ruthenian, and my maternal language is Ruthenian. And my father is Serbian. So I speak Ruthenian and Serbian too, and Ukraine language and Ruthenian are pretty similar languages.

CS 2: Yes but I think even its his part is the same I think, because, for example, in my region people for a long time said that they are Rusini, and it is the same as Ruthenians, I think.

CS 1: Rusini? Yes, that's the same but in English, we say Ruthenians but in Serbian we said Rusini, and Ruthenians for themselves told then they are Rusnaci. So it's that first part of the word is the same. So yes, I suppose that two of us can break that language border, because we speak similar, maybe even the same language.

CS 2: Then we can try to speak. I'm Ukrainian, you are Ruthenian.

CS 1: Yeah, I believe that we could connect, and did we could understand each other on that language too, so yes, we have two connections English and Ruthenian.

CS 2: It means that geographical borders it is not ethnical border.

CS 1: Yeah.

CS 2: Very similar nationality and ethnic, but we are in different countries. So you're from Serbia and I am from Ukraine. And perhaps you don't know not a lot about Ukraine, and I don't know a lot of Serbia, [00:44:16]

CS 1:  I have question for you about that borders in time of Habsburg Monarchy is mostly part of your country in Habsburg or in Russia?

CS 2: In Russia, more, more Russia.

CS 1:  About two-thirds or not.

CS 2: Yes, two-thirds was under Russia and

CS 1: I am wondering, it's the same with my country, yes. Well, so that first third, it's more developed right or not?

CS 2: It's a difficult question actually, because (unclear) influence was dated from after the Second World War. All Ukraine was under the Soviet and developing (was) particularly the same. But you mentioned there were some different actually is, and I wanted to say that before the Habsburg, before my lands was under the Habsburg, there for a long time was under Poland, when Poland was independent until... [00:46:16]

CS 1: It was Jagiellonian dynasty, right?

CS 2: They were three dividing Poland. It's the 18th century. And after that is was under Habsburg. And I can say that between them, First World War and Second World War my country was between five countries Soviet Russia, Poland, Czechoslovakia, Romania, and (unclear) country. There were borders, five borders, but the country, the ethnic was Ukraine. But I wanted to ask you, you live in which city?

CS 1: It's called Kula, and it's between Novi Sad and Subotica. Maybe you ever heard. It's the biggest town.

CS 2: Okay. It was under Ottoman Empire?

CS 1: No. It was in Habsburg. Yes.

CS 2:  But do you feel some difference between those lands was under Ottoman and could you say about that? Which differences.

CS 1:  Yes. There is really big differences between people who live north of my country and Vojvodina and I lived there in the south, because south was in Ottoman Empire and part [00:48:16] of Bosnia, you can feel that culture that Ottomans and Turkish people left. First of all, one of the most thing that you can see in south parts of country is that, I will not remember now, holy objects. For instance, I am not sure how to say in English, that Muslim holy object, hmm, mosque, yes mosque. And in south part you have a lot of well, actually Vojvodina is multi-national, multicultural place, part of Serbia. Well, biggest part is Serbian, and you have a lot of smaller groups of nationality, for instance, there is really a lot of Ukrainians. Yes, and in my hometown, in Kula, we have one club, Ukrainian club and it's called (Ivanceniuk?). I don't know who was Ivanceniuk, but yes people go there and they play folklore. They they have some instruments to play, and recitals. But those who we have, that cultural group of people who do stuff from Serbian heritage, besides [00:50:16] Ukrainians. There is lot of people from Slovakia. So besides Slovakia and Ukraine, Hungarians and that is usually in Baćka, because it's closer to the border with Hungary. And in that eastern part that is called Banat, there is lot of Romanians. Yes people from Romania and in the middle part that is called (Strym?) we have lots of immigrants from Croatia. Their nationality is Serbian, and you probably know that Serbia and Croatia, Bosnia they were in Yugoslavia. So in time when Russia was the Soviet (Union) Yugoslavia was communist. So in the 90s there was war in Yugoslavia, and Yugoslavia fell apart. So a lot of people that are Serbian by the nationality, they stay in Croatia. There was war, and they didn't have any right. They were living there but they didn't have right to go to school, to write in Cyrillic. Yes, they didn't have right to use their own letters.

CS 2: It is Cyrillic?

CS 1: Yes, Latin, yes. Yes, so I speak, write [00:52:16] in Cyrillic.

CS 2: Me too.

CS 1: Really?

CS 2: Yeah.

CS 1: We say cyrilica, because it's called by the cyrillian method here. So yes, a lot of people from now Croatia moved to, I mean, they need to move, but they I think that there wasn't some special need for them to move, because it's the same spirit of the people. I think that but well 19th and 20th centuries were centuries of of nationality. So as I said in my first speech somebody find that very important, so they always ask you, what is your nationality, and somebody don't, somebody just look you with heart and he see you are you good man, or you're not, and I think it's fine. First thing is fine and because we're all different, and we all have different parameters when we want to know somebody, but somebody use violence, then he see that somebody is different, but I don't think it's a good thing about.

CS 2: How is the difference between past Yugoslavian countries, how now it is? How do you think are they really very different countries [00:54:16] in mentality?

CS 1: Well right now, I think it's different mostly Croatia, they are in European Union, but they are Slavs. We used to be same people when nationality didn't exist. And now those differences are really expanded. I'm not sure for what reason is that, but you really can feel differences. For instance, in Bosnia people are the same as people in Serbia, but not all of parts of Serbia, for instance, southeast of Serbia is totally different than Vojvodina. When you see folklore and that people clothes, folklore clothes, yes, it's difference in right now in one country, but I think that it's something but you can see that those people they have gone through the war, you know, you can see that in their eyes. They are sad, and they remember all those things, you know, they need [00:56:16] to move from something, how to say, they are the same but it's something, some difference that it's not natural. I don't know why, but somebody wanted to make those differences between them. So I found that in some parts sad. And I want to ask you, I really don't know that there is some civil war maybe in Ukraine.

CS 2: No.

CS 1: After Soviet because one part is in Soviet, another in Russian empire, another in Habsburg, actually when did Ukraine got independent.

CS 2: It was after Soviet Union fell. It was in 1991.

CS 1: It's pretty young country.

CS 2: Soviet Union was very big country, but after it fell there were a lot of countries, which was before under them. It was Russia, Ukraine, Belarus, Moldova. People for a long time wanted to have an independent country with eastern and western part together. They always wanted it. So now it's there. How do you think, is there religious border in the world? Between for example Muslim and Christian. I think it also is and [00:58:17] it was in the past. It also can be a border.

CS 1: Well, I think religion used to be borderline in middle century, the middle century didn't have nationalities, but it had religions. Islam came and Christianity was separated also in Catholic side and Orthodox side. So yes, I think in Middle Century the religion was the border. And what do you think about that?

CS 2: I also think so. For example, we have the world, there are borders between countries and, for example, the map. And there can be also border between Muslim countries and the Christian countries, as it was in the past and it also a border.