

Belonging to Borders.



Endeavours in the philosophy of Belonging.

“Social scientists have long argued that we have a deep need to know where we belong in order to make sense of our lives and to give us a sense of purpose; we need a sense of purpose to make sense of our experiences. How we come to understand and explain ourselves to ourselves is often part of this. One argument is that people make sense of their lives through the stories they tell to themselves about who they are, where they come from and how they got here. As tellers of tales, our stories, our narratives, are rarely just of our making: they come into being in dialogue with those around us and in response to lived experiences”

- ‘The Other Side of Belnging’,
Mary Healy





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In this book series I look at a more individual experience of place and connection. Stemming from the interview gathered from Ellis Island, I start to gather individual stories of human experience. Looking at the singular in the places I visit, symbols of identity and the individual in collective community. Influenced by Sylvia Wynter and Mary Healy, I open the discussion on what it means to belong to a place, when does place become home and what is home to each person. When are we accepted into the home we seek, and can we belong without this acceptance?

Through archival footage from 1990 to recent interviews with current residents of Dundee, the gathered oral narratives web stories of human existence through time and space. Through conversations we find repeating issues of the search for belonging, through race, gender, class, and sexuality - we face continuous barriers that define our non-belonging. Based on past works this photo series aims to further highlight the dwelling of humans in our current social climate and emphasise how the individual can be universal.





“Wynter suggests that if we accept that epistemology gives us the principles and rules of knowing through which the Human and Humanity are understood, we are trapped in a knowledge system that fails to notice that the stories of what it means to be Human—specifically origin stories that explain who / what we are—are, in fact, narratively constructed.”

- ‘On Being Human as Praxis’, Sylvia Wynter







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“Who ‘belongs’ in a country can often prove a highly provocative and contested political question. In philosophical terms, one of the most important functions of any liberal democratic nation-state is to integrate the often conflicting interests of disparate persons into a single collective decision-making body: a first-person-plural. For this to happen, each must have a commonly held sense of legitimately belonging together towards some form of common future. Indeed, this sense of ‘belonging together’ can be a prerequisite for citizens without which a sense of political community committed to some form of social justice becomes less likely.”

-’ The Other Side of Belonging’, Mary Healy







With the discussion on belong, or lack thereof, we introduce the topics that divide. Physical barriers in land such as sea, desert and border control and the mental barriers of social acceptance and/or segregation. The segregation of class in schooling, gender in the workplace, race in housing - while these categories are all massively intersectional, we still see clear groupings of peoples in areas in town and cities that build physical borders on the already social divides.

The wealth divide emphasised through government policies such as health, welfare and education – especially in the United States we see significant disparity between classes. With the health care and education systems grossly effected by income we question how the system these communities are built on have stayed functioning for so long.

Obviously, colonialism involved a reorientation of the indigenous social institutions to serve the interest of the colonising nations, but when can we start discussing this freely without backlash? These topics highlighted through conversations in this work, open these concerns with an honesty fearful of repercussion.

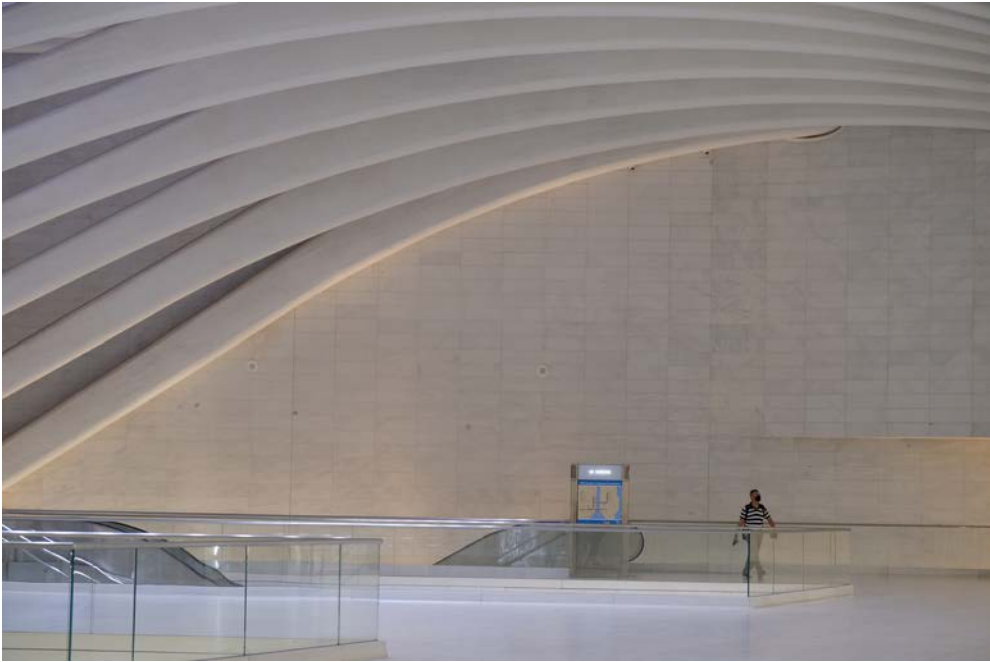


World Trade Centre, Manhattan, NYC NY USA 2022













A sense of belonging can be a social identity attribute and thus thing that is withheld from us, denoting issues of power and experience of being seen as separate, unwanted or different belonging here can be re-enforced by wider social structures and powerful exclusionary messages. The main point is that a self is not is constituted reflexively in relation to others

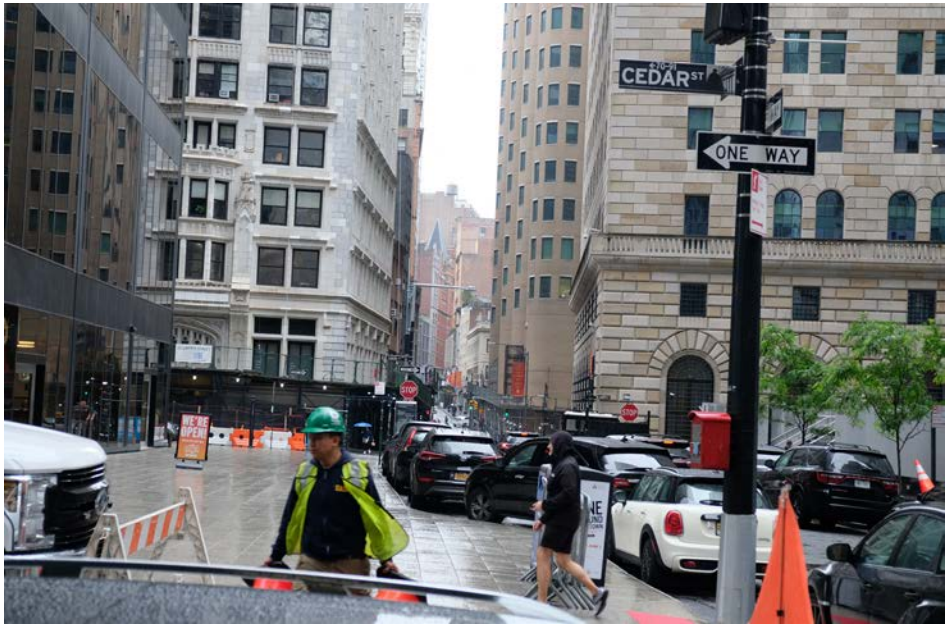
- 'The Other Side of Belonging', Mary Healy

something we ascribe to ourselves - self-defining - or some-
control. This form of not-belonging can begin through the
to the group... This sense of being perceived by others as not
routine practices in a society, all of which can communicate
a simple construct that comes into being entire of itself but
and dependent on their actions.”









“The fundamental issue underlying this intellectual tradition of rereading European encounters in the Americas is not class or hegemony or subalternity but rather the question, What does it mean to be human?

Indians and Africans were, so to speak, absent from written, printed, and distributed history at the time—certainly, toward the end of fifteenth century, each coexisting civilization had its own ways of documenting and dealing with the past. But “history” became an anchor word of Western civilizations, including the narrative of the origins told in the Old and New Testaments... In other words, both the sacred and secular, in Hegel’s canonical lesson in the philosophy of history, set the stage for the belief that the facts narrated were ontologically independent of the narrative itself.”

- ‘On Being Human as Praxis’, Sylvia Wynter.



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Bringing the conversation full circle, to our original research into place we must ask how communities have come to own the land they reside on, and how individuals in said community gained the right to decided who did and didn't belong of the same land. Why can some have access to clean water and not others, how can one migrate somewhere but then stop others from following.

It's hard to avoid the conversations of race inequality when discussing land and migration, but while in the East Coast of

the U.S there is this strange reality of mass diversity and extreme racial discrimination and violence. I supposed having the entire modern structure of the country built off the displacement, genocide and enslavement of indigenous and black peoples would do that, but its further extremised by the lack of acknowledgement or even denial of the general truth of the made place.







Brooklyn, NYC NY USA 2022

Community Liaison

Outreach@gmail.com

report unsafe conditions
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SAVE OUR



“our ‘home’ is rarely just a geographical place: it is also a set of reciprocal relationships, of everyday events and practices, of accepting and being accepted as a legitimate part of a larger whole, involving both membership and a sense of belonging.”

- ‘The Other Side of Belonging’,
Mary Healy







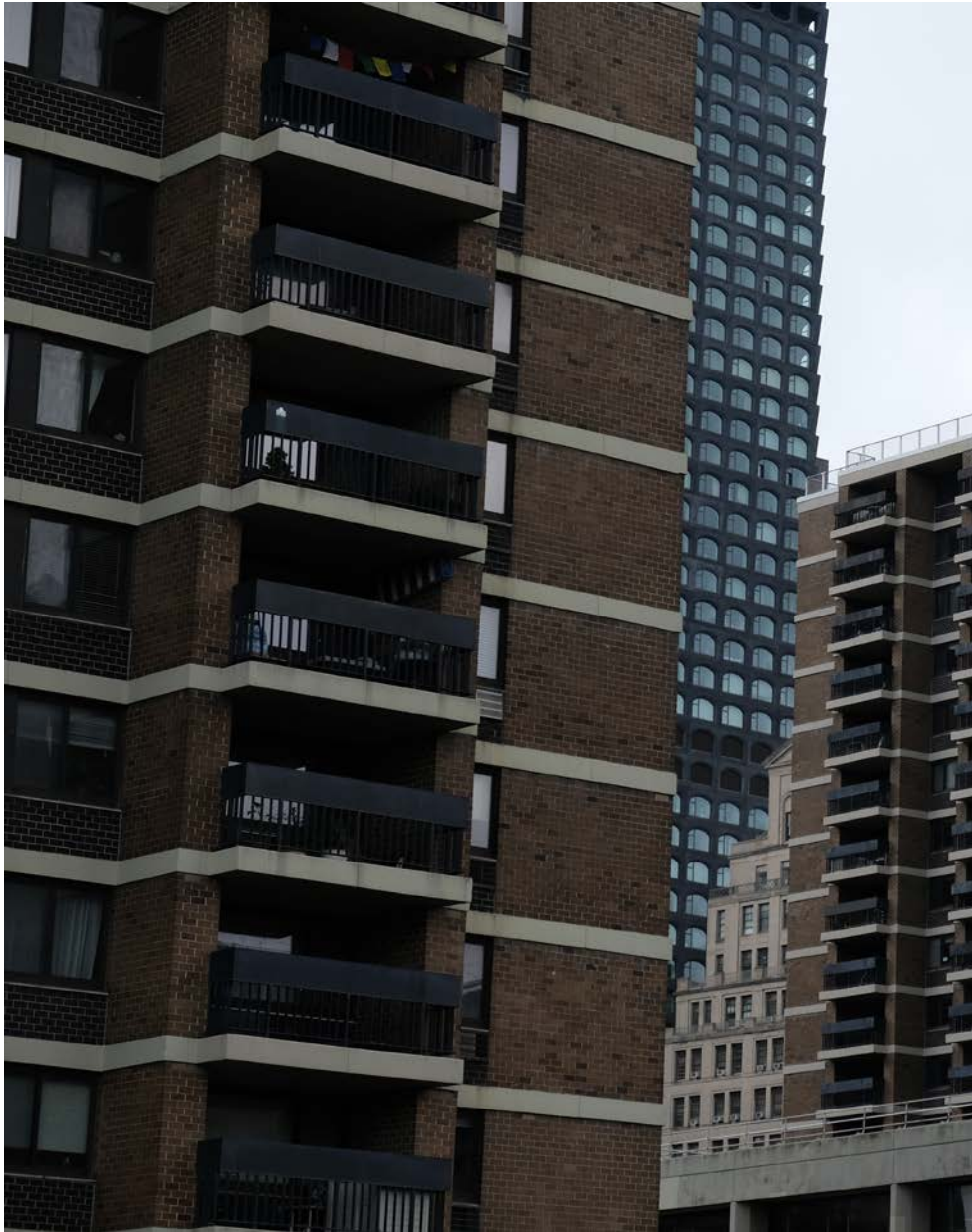
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“Columbus’s arrival in the Americas in 1492 and other voyages outside of Europe are landmarks of the moment in which the concepts of Man and of Human became one and the same and, at the same time, came to be understood in relation to race and racism. The epistemology from which Indians were observed and described was, of course, not the epistemology of the Indians. And, given that the arrival of Columbus and his contemporaries did not, in fact, correspond to the worldview of the Indians (and the rest of the non- European world), New World subjects did not imagine that they were being classified by a structure of knowledge that will soon become both hegemonic and dominant.”

- ‘On Being Human as Praxis’, Sylvia Wynter.





The open-ended question with this series of research is “what does it mean to be a migrant?”

Through these recorded conversations in this body of work we ask where a person is from, no, where are they really from. To some, this question has been asked time and time again, but for those who aren't questioned constantly on where their really, really from, I want to pass it on. What does it mean to be a migrant? Why are some so readily labelled as such and others not. To those who don't fit the ‘migrant aesthetic’, I want to know, how far back has your ancestral line been stagnant?

With a world in constant motion, we have a general understanding of what is - politically - considered acceptable and unacceptable movement from place to place. I would find it interesting to see how that would change if people were willing to rethink the currently colonial theory of the ownership of land.

Influenced by the investigation into place, the core of this work is to highlight intrinsic human behaviours and habitations. How landscapes tells the stories of embedded journeys from the movement and development of peoples, rooted in the continuously altered forms of Being and Knowing.



RESEARCH DOCUMENT REFERENCE

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As you can see in her letter, Tonya will be out of town until August 13th. We should probably be prepared by that time to contact her with plans to retrieve the remains from the Peabody.
 If you want to contact me regarding further arrangements, I can be reached at (617) 221-5665.
 Ann Tweedie

Enclosure
 cc: Frace, CRC
 Harrison, CB
 Heu, NESO
 Joseph, NESX
 Mainardi, NE
 Poussin, DSC

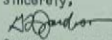
*Comments -
 Please send to
 Robert Joseph
 Regional Anthropologist
 'NARS' 8/1/95*

UNIVERSITY OF MAINE
 Department of Botany and Plant Pathology
 8 January 1996
 Charles Hall
 Orono, Maine 04469-0116
 Tel: (207) 581-2976

John F. Poussin
 National Park Service
 Applied Archeology Center
 11720 Hunters Lane
 Rockville, MD 20852

Re: Ellis Island pollen samples; H915 (DSC-EAF); STL1-107-43A

Dear John:
 We have completed the first phase of analysis planned for the six samples you sent in December 1987. Unfortunately, none of the samples has organic materials, in particular pollen grains, that can be of use for paleoenvironmental reconstruction.
 Subsamples (2cc) of each of the six were treated according to standard pollen-preparation methods, including: KOH (10%), numerous water rinses, removal of large particles by goose crucibles, HCl (10%), HF (hot 20 min., hot 20 min., cold 4 days, hot 30 min.), acetolysis solution, safranin stain, silicone oil. Examination of the residues after preparation revealed virtually no organic matter, with the exception of charcoal, in any of the samples. All samples had abundant charcoal (i.e. highly corroded, pollen grains in the samples from bags 6 and 10. This result is consistent with what might be found in typical non-organic soils, and gives no useful information about the vegetation present in the past.
 We agreed to process these samples to this point for \$20/sample; the total charge is thus \$120.
 It is too bad the samples were not more helpful for environmental reconstruction, but I hope our efforts have been of use to you. Please let us know if we can be of assistance in the future, in particular if you are interested in high-quality paleoecological analyses of sediments from lakes or peatlands.

Sincerely,

 George L. Jacobson Jr.
 Associate Professor
 Botany and Quaternary Studies

July 20, 1995

Ms. Becky Joseph, Ethnographer
National Park Service
Northeast System Support Office
15 State Street
Boston, MA 02109

Dear Becky:

I apologize for the delay in sending information you requested regarding identified human bone fragments from Ellis Island faunal samples. The bones were identified in consultation with Ms. Patricia Lieberman, Human Osteology Laboratory, Peabody Museum, Harvard University.

A total of eight (8) fragments of non-calcined human bone were identified, all from Area 1 are listed as follows:

Bag#	ID#	Element	#Frag.	Provenience
6C-062	14085	Cranium	1	Unit 7SW, F.1
6C-071	14356	Cranium	2	Unit 7NW, Strt. DD
6C-073	14257	Cranium	1	Unit 7NW, Strt. DD

(Above four fragments fit together - same skull)

6C-113	14484	Femur	2	Unit 7NW, Strt. G
6C-113	14484	Sacrum?	1	Unit 7NW, Strt. G
7C-202	11098	Femur	1	Unit H, Strt. D

I will be attending a three week workshop in California and will be available after August 13th, if you need to pick up the samples or if you have further questions. Please contact either the Zooarchaeology Lab (617-495-3354) or my home (5358-4646).

Sincerely yours,

Tonya Largy
Tonya Largy

New York University
A Division of the City University of New York
Faculty of Arts and Science
Department of Anthropology
100 Ruffin D. Smith Hall
25 West 11th Street
New York, N.Y. 10003
Telephone: (212) 998-5287

November 22, 1986

Dr. John Pousson
National Park Service
Applied Archaeological Center
11730 Rustlers Lane
Rockville, MD 20852

Dear Dr. Pousson:

This letter is to confirm our telephone conversation of November 12, 1986, summarize my initial examination of the skeletal remains from Ellis Island of its probable affiliation to the Late Woodland period and because of its location on Ellis Island, I believe the material warrants an extensive examination, radiography and microscopy.

The outline of a relatively complete study follows:

Forensic description of materials

1. Minimum number of individuals (At least 2 individuals are represented.)
2. Age/sex determinations (Both individuals are probably male, an adolescent in his midteens and the other a middle aged adult)
3. Stature determinations (The adolescent may have been about 5' tall. The adult postcranial bones indicate that the adult is a shorter individual, although if the dentition and cranial fragments are from the same individual, he was probably quite robust.)
4. Non-metric analysis and possible ethnic identification
5. Pathological profile, including dental hypoplasias and wear. Dental wear in the adult is extensive, unusual, and probably related solely to diet. This and its general condition are indicative of the material is prehistoric in origin.)

Radiography

1. Long bones: lines of growth arrest, relative cortical thickness, pathology
2. Dentition: pathology, growth disruptions
3. Occiput: evidence for porotic hyperostosis (Probably not)

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