

OBS: Denne transkripsjonen er laget av en automatisk teksttjeneste og kan derfor

inneholde små feil.

00:00.000 --> 00:14.320

So, hello everyone and welcome to this first episode in the podcast series called Challenging

00:14.320 --> 00:16.280

Nordic Innocence.

00:16.280 --> 00:17.640

And my name is Sebastian.

00:17.640 --> 00:22.960

I'm a PhD student at the University of Stavanger, but we're really broadcasting from different

00:22.960 --> 00:23.960

places.

00:23.960 --> 00:29.000

Perhaps we will sort of try to unpack this later on.

00:29.000 --> 00:34.880

So this first episode is meant to be an introduction to the justice field and try to place it in

00:34.880 --> 00:43.040

a more sort of regional context, hence the Nordic Innocence title.

00:43.040 --> 00:48.240

And just to give you a little bit of a background, the podcast came out of a workshop which I

00:48.240 --> 00:52.460

sort of facilitated on environmental justice in the Nordic region.

00:52.460 --> 00:59.580

And here my co-host Anders, who's going to give an introduction a little bit later, participated.

00:59.580 --> 01:04.460

And in that workshop, we really had like a series of discussions and reflections.

01:04.460 --> 01:13.740

And we were kind of thinking about bringing justice perspectives to Scandinavia to see

01:13.740 --> 01:19.140

what kind of potentials and what kind of limitations are useful.

01:19.140 --> 01:25.100

How can we use these perspectives in, I guess, the Nordic context?

01:25.100 --> 01:29.900

And in this way, I also got connected to one of the initiatives which Anders have started

01:29.900 --> 01:36.180

called the Social and Spatial Justice Network at the University of Stavanger.

01:36.180 --> 01:41.620

So the podcast is, as I mentioned, is called Challenging Nordic Innocence.

01:41.620 --> 01:44.820

And let me just start with a brief anecdote.

01:44.820 --> 01:52.940

So at the moment, I am visiting the University of Pennsylvania in the US where I'm trying

01:52.940 --> 01:58.060

to think about environmental justice, but also getting like inspiration from environmental

01:58.060 --> 02:04.260

justice, which is a field that particularly arose in a North American context.

02:04.260 --> 02:12.400

And what's great about a city like Philadelphia, where University of Pennsylvania is located,

02:12.480 --> 02:16.440

is that you can sort of like go around in all these amazing bookstores.

02:16.440 --> 02:24.520

And of course, being trained in English, you can browse through a multitude of books.

02:24.520 --> 02:31.760

And I was going through this particular bookstore and I stumbled upon this book by an anthropologist

02:31.760 --> 02:33.720

called Michael Booth.

02:33.720 --> 02:38.040

And on the cover, it's called The Nicks Bill Bryson.

02:38.040 --> 02:41.840

So I guess we can sort of file it under popular science.

02:41.840 --> 02:47.720

Anyway, the book is called The Almost Nearly Perfect People Behind the Myth of the Scandinavian

02:47.720 --> 02:49.080

Utopia.

02:49.080 --> 02:53.920

And it's sort of like trying to take all of these depictions of Scandinavia and Scandinavian

02:53.920 --> 02:58.280

people and sort of scrutinize the mythology behind it.

02:58.280 --> 03:04.160

But I really found that this book said something about the way that Scandinavia, the Nordic

03:04.160 --> 03:06.760

region is perceived in the world.

03:06.760 --> 03:12.260

But also like how Scandinavia or the Nordic people really perceive themselves.

03:12.260 --> 03:18.880

So I guess one of the aims of this podcast is to be critical of this narrative of Scandinavia

03:18.880 --> 03:25.560

as being sort of the regime of goodness, as a regime of goodness, but also trying to nuance

03:25.560 --> 03:27.880

it a bit.

03:27.880 --> 03:33.600

And I guess that is the central focus of this podcast, that orbits around themes of questions

03:33.600 --> 03:36.720

about justice.

03:36.720 --> 03:44.560

And this first episode is just meant to be an introduction to sort of like overall themes

03:44.560 --> 03:46.240

about justice.

03:46.240 --> 03:56.120

And we have two guests here beyond my co-host, Anders Liv Sonnekranz and Andy Lautorp.

03:56.120 --> 04:00.400

And perhaps I will just pass on the microphone for you to give like a brief introduction

04:00.400 --> 04:02.000

to yourself.

04:02.000 --> 04:04.120

So let's begin with you, Andy.

04:04.120 --> 04:05.120

Yes.

04:05.120 --> 04:06.120

Hey.

04:06.520 --> 04:09.880

Thank you for having me.

04:09.880 --> 04:13.680

So my name is Andy Lautorp and my pronouns are they, them.

04:13.680 --> 04:19.560

I am an ethnographic researcher and I study youth climate activism in Scandinavia, drawing

04:19.560 --> 04:24.920

on insights from anthropology, science and technology studies and queer theory.

04:24.920 --> 04:30.120

And I'm particularly interested in the relationship between protest and complicity or protest

04:30.120 --> 04:33.120

under conditions of complicity.

04:34.120 --> 04:35.120

Amazing.

04:35.120 --> 04:40.520

Thank you, Andy.

04:40.520 --> 04:43.120

And let's hear from you, Liv.

04:43.120 --> 04:45.120

Yeah, thank you.

04:45.120 --> 04:51.360

It was a very short introduction, but I'll try to be brief as well.

04:51.360 --> 04:54.880

My name is Liv Sonnekranz.

04:54.880 --> 05:03.280

I do lots of kind of theoretical research mostly, or that's what my interest is in,

05:03.280 --> 05:07.960

is sort of political and social theory mainly.

05:07.960 --> 05:11.360

There's also kind of how I connect to justice as well.

05:11.360 --> 05:17.840

I'm using a lot of sort of discourse theory and discourse analysis to try to figure out

05:17.840 --> 05:25.840

how we come to agree on certain things or how you set the political agenda of society

05:25.840 --> 05:26.840

and stuff like that.

05:26.840 --> 05:30.960

So it's kind of overarching both the questions.

05:30.960 --> 05:38.960

That's my interest and that's how I connect or do not connect to justice in terms of using

05:38.960 --> 05:44.840

those theories, but more in trying to put those theories into practice.

05:44.840 --> 05:47.640

Amazing.

05:47.640 --> 05:48.640

So interesting.

05:48.640 --> 05:55.640

And Anders, my co-host, can we have a brief introduction of yourself?

05:55.640 --> 05:56.640

Yes.

05:56.640 --> 05:57.880

So, hi everybody.

05:57.880 --> 06:05.840

My name is Anders and most of my work has been focused on justice for many, many years,

06:05.840 --> 06:10.360

but mostly in a context outside of Europe.

06:10.360 --> 06:15.840

So I have been involved in a lot of work, both solidarity work and research focused

06:15.840 --> 06:25.640

on indigenous sovereignty, different kinds of justice aspects, food sovereignty.

06:25.640 --> 06:31.720

And when I moved back to Scandinavia, I was sort of surprised of how these concepts were

06:31.720 --> 06:36.960

not being used in a Scandinavian context.

06:36.960 --> 06:41.600

So that is actually also where my interest in this podcast came out.

06:41.600 --> 06:49.240

Many of these things that we see in Scandinavia are somehow related to the same systems as

06:49.240 --> 06:50.640

in other parts of the world.

06:50.640 --> 06:54.960

But when we talk about them, we talk about them in different ways.

06:54.960 --> 07:02.880

And that's sort of been my, what you could say, my wonder has been, why is it we are

07:02.880 --> 07:07.280

not talking about justice so much in a Nordic context?

07:07.280 --> 07:08.720

Yeah.

07:08.720 --> 07:16.000

So just to finish off this short presentation round or introduction round, my name is Sebastian

07:16.000 --> 07:22.700

Lundstein and I'm a PhD student at the University of Stavanger.

07:22.700 --> 07:28.880

My PhD project is called Submergent Environmental Justice and the Specter of Chemical Pollution.

07:28.880 --> 07:34.800

And what I'm trying to do is to situate the field of environmental justice in a Scandinavian

07:34.800 --> 07:36.680

context.

07:36.680 --> 07:43.120

And I guess one of the things that I've been thinking a lot about is also usually sort

07:43.120 --> 07:50.920

of normal ways of conceiving environmental justice is typically portrayed through sort

07:50.920 --> 07:58.400

of these local communities rising to an injustice and there'll be some sort of resolution or

07:58.400 --> 08:00.080

perhaps not.

08:00.080 --> 08:04.880

But what I have been trying to think about is also like environmental justice or questions

08:04.880 --> 08:09.280

of justice as a relationship between places.

08:09.280 --> 08:16.800

So I'm looking into this corporation called Kiminova who produces pesticides, but also

08:16.800 --> 08:23.960

is highly, it's a highly global corporation that sort of distributes toxic pesticides

08:23.960 --> 08:34.600

but besides having numerous cases of pollution, depositing chemical waste in its local proximity.

08:34.600 --> 08:41.440

So I'm looking at the relationship of Kiminova as a Danish corporation and how it is a part

08:41.440 --> 08:45.680

of larger structures.

08:45.680 --> 08:52.720

So let me just pick up on a few things.

08:52.760 --> 09:02.680

So we gave you some questions and sort of like made some, asked you to reflect on some

09:02.680 --> 09:06.600

of your research and your research interests.

09:06.600 --> 09:16.400

So I was wondering like some of, if you Andy could tell us a little more about how you

09:16.400 --> 09:22.440

use or don't use environmental, not environmental justice, but questions of justice in your

09:22.440 --> 09:28.000

research, but perhaps also as your way of thinking about being a researcher.

09:28.000 --> 09:29.680

Yes.

09:29.680 --> 09:37.680

So yeah, I gave a quite brief introduction, but maybe I can say that I have made my PhD

09:37.680 --> 09:44.400

research at the ITU University of Copenhagen was centered around young people's anti-oil

09:44.400 --> 09:48.600

protests in Stavanger.

09:48.600 --> 09:55.600

So Norway sort of quote unquote oil capital, where I've been quite interested in sort of

09:55.600 --> 10:02.160

what kind of protest stems from this oil saturated local environment and what kind of ideas about

10:02.160 --> 10:07.800

change and possibilities of change grow out of the oil industry's vast significance for

10:07.800 --> 10:08.800

Stavanger.

10:08.800 --> 10:16.040

And I think within these questions, there's a lot of these justice concerns baked in.

10:16.040 --> 10:21.160

And currently I am a postdoctoral researcher at the University of Copenhagen at the Department

10:21.160 --> 10:28.320

of Arts and Cultural Studies, where I work with climate activists in Copenhagen to try

10:28.320 --> 10:33.560

and create knowledge about care, both as a sort of ethics principle of organization,

10:33.560 --> 10:40.080

but also as a way of relating to climate and environmental crises.

10:40.080 --> 10:44.960

And as I mentioned, I'm interested in sort of this relationship between protest and complicity,

10:44.960 --> 10:52.160

which is primarily an interest that springs from my work in Stavanger.

10:52.160 --> 10:57.240

And I think thinking about complicity sort of as a global predicament sort of in the

10:57.240 --> 11:04.520

climate crisis that everybody living, I guess, high emission lives sort of find themselves

11:04.520 --> 11:09.280

confronted with if they are also concerned about the climate crisis.

11:09.280 --> 11:16.160

I think it's a way for me to think about justice or to think about sort of a willingness to

11:16.160 --> 11:21.160

figure out perhaps how to lose wealth in the context of privilege.

11:21.160 --> 11:23.920

What does it mean to be complicit in the climate crisis?

11:23.920 --> 11:29.040

What sort of avenues for protest springs from such complicity?

11:29.040 --> 11:35.360

Sort of not complicity as a particular kind of guilt, but complicity as sort of a, how

11:35.360 --> 11:40.560

can you put it, like a sort of a predicament in a way that you have to figure out how to

11:40.560 --> 11:41.560

deal with.

11:41.560 --> 11:47.400

And I guess that my thesis somehow is that experiences of complicity are best understood

11:47.400 --> 11:52.960

in tandem with anticipated loss and that dealing with complicity requires a willingness to

11:53.000 --> 11:59.360

figure out how to lose wealth, particularly in places that like Stavanger benefit vastly

11:59.360 --> 12:06.360

from the production of oil, but somehow don't really experience the consequences of the

12:06.360 --> 12:09.440

climatic pollution that stems from that production.

12:13.880 --> 12:14.880

Interesting.

12:15.880 --> 12:24.520

So I guess one of the things that I was very interested in your presentation, Lee, was

12:24.520 --> 12:29.120

also sort of like the relationship between the political and the practical.

12:29.120 --> 12:34.520

And I think that also sort of like chimes very much into sort of, I guess, environmental

12:34.520 --> 12:42.280

justice, climate justice and sort of like you were talking about your interest in discourse,

12:42.520 --> 12:47.560

discourses, but also on a more sort of like structural and theoretical plane.

12:48.920 --> 12:55.600

So can you, can you perhaps broaden this a little bit and like how do you see justice

12:55.600 --> 12:58.520

in your field or how you work with these things?

13:00.680 --> 13:06.440

And perhaps also, yeah, as I said, like related to sort of the political and the practical.

13:07.320 --> 13:08.320

Yeah.

13:08.360 --> 13:09.360

Yeah.

13:09.360 --> 13:16.800

Yeah, I mean, I can definitely, I mean, this is a long story in a sense, because it starts,

13:16.800 --> 13:23.000

I think, with when I started studying gender basically and starting with gender studies

13:24.480 --> 13:33.080

in the noughties. So some time ago, we were like back in that day, say early 2000s, there

13:33.080 --> 13:37.680

was still this kind of the traces of an old discussion within gender studies and within

13:37.680 --> 13:42.520

feminism of the sort of do we, do we fight a fight for women or do we fight this class

13:42.520 --> 13:48.680

struggle? Right. So that was like both the political agenda, but also the academic agenda.

13:48.680 --> 13:52.920

And then the kind of new thing back in the nineties and early 2000s were also taking

13:52.920 --> 13:58.160

into account sort of other issues of power struggles and structures.

13:58.160 --> 14:03.280

So those relating to sort of ethnification or sexuality and so on.

14:03.280 --> 14:10.600

So for me, as a kind of gender researcher or at that point as a student within gender

14:10.600 --> 14:14.120

studies, they of course, the personal, the political and the kind of academic and

14:14.120 --> 14:15.960

theoretical are all very much connected.

14:16.320 --> 14:18.440

You can't really do one without doing the other.

14:18.480 --> 14:24.560

So that's one thing. And secondly, I ran into Nancy Frazier and Nancy Frazier's work.

14:24.560 --> 14:31.120

And that was just hugely important for me in terms of research and my research interests

14:31.120 --> 14:36.320

at that point, sort of understanding the intersections between class and gender, which I

14:36.320 --> 14:39.880

thought was really interesting. So that was sort of my first couple of master's thesis.

14:40.560 --> 14:45.120

So focus on that. But moving on from there, I tried to kind of take what I've learned

14:45.120 --> 14:48.480

from Nancy Frazier and put again, put that kind of into practice.

14:48.480 --> 14:55.560

So I see Nancy Frazier's work on justice as this kind of step away or a kind of solution

14:55.560 --> 15:00.960

from the old idea of sort of patriarchy and capitalism as kind of separate systems, but

15:00.960 --> 15:06.040

reinforcing each other. But for Frazier's work, she kind of turns these power structures

15:06.040 --> 15:14.600

kind of upside down or says that what if we don't just look at it from the point of sort

15:14.600 --> 15:19.920

of analyzing the systems that caused them, but look at what the solution would be.

15:20.120 --> 15:26.200

So she looks at the demand from social movements that are fighting kind of class problems or

15:26.200 --> 15:30.480

fighting oppressive women and look at their demands.

15:30.480 --> 15:34.800

So that's how we kind of go into the notion of looking at justice.

15:34.800 --> 15:40.920

So she, of course, does this differentiation between distributive justice or rather

15:41.920 --> 15:46.240

redistribution, which is one demand in terms of socioeconomic resources.

15:46.600 --> 15:51.280

And she also thinks about or theorizes about recognition as this kind of issue of social

15:51.280 --> 15:53.080

status and cultural values.

15:53.080 --> 15:56.800

And that she also brings in representation as this kind of democratic goal that we should

15:56.800 --> 16:02.280

have equal representation of different interests and groups in political systems.

16:03.080 --> 16:09.800

So to me, that was like the step forward in a sense, kind of stop merely analyzing

16:11.800 --> 16:17.800

structures or identifying dimensions of discrimination or whatever to look at how do we

16:17.800 --> 16:24.240

move forward? So that's what I mean by sort of bringing this into practice and sort of

16:24.240 --> 16:27.840

kind of working with in the direction of justice in a sense.

16:28.200 --> 16:34.520

So as part of my PhD, I looked at the discourses of privatization, which is interesting

16:34.520 --> 16:39.160

because it's an issue of redistribution, of prioritizing like welfare sector services.

16:39.440 --> 16:43.840

So bringing something from the public ownership into private ownership.

16:43.840 --> 16:48.560

So that's kind of the redistributive issue, perhaps not justice.

16:48.560 --> 16:51.000

Some people thought that was justice, but I would not agree.

16:51.640 --> 16:57.480

But then also trying to understand who were allowed to talk in that debate, what kind

16:57.480 --> 16:59.280

of identities were formed in that debate.

16:59.280 --> 17:04.960

So that also goes into sort of representation and recognition of who is allowed to have

17:04.960 --> 17:08.760

their voices heard, who becomes dominate and how do you do that?

17:09.160 --> 17:14.920

So that's again, focusing on those dimensions of justice.

17:15.280 --> 17:18.160

And now more lately, I'm researching populism.

17:18.880 --> 17:23.800

So that also is about who gets to interpret what the people is, what the people want and

17:23.800 --> 17:24.840

what the people needs.

17:25.120 --> 17:31.800

So you can also say that whilst I kind of I would I'm not necessarily seen as somebody

17:31.800 --> 17:36.520

who does focus on, for instance, spatial justice, but in a sense it is kind of spatial

17:36.520 --> 17:40.640

justice. It's just kind of these abstract spaces who gets to speak in mainstream media,

17:40.640 --> 17:46.080

for instance. So it's not like a geographical location necessarily, but yeah, an abstract

17:46.080 --> 17:48.040

one, like the power spaces.

17:48.080 --> 17:54.160

So who is kind of recognized as a legitimate kind of person or identity or somebody who

17:54.160 --> 17:55.040

has something to say.

18:01.080 --> 18:02.200

You're just jumping in.

18:02.880 --> 18:05.920

Yeah, you're just jumping in whenever you want, right, Anders?

18:06.320 --> 18:10.120

Yes, I'll whenever I have something productive to say, I will jump in.

18:11.840 --> 18:15.640

I just thought about adding perhaps that in my work also justice may be sort of a

18:16.000 --> 18:20.000

prominently also comes up in relation to the Nordic welfare state and sort of this idea

18:20.000 --> 18:25.280

as the welfare state as sort of a traditional provider of social justice in a way or that

18:26.040 --> 18:30.200

many of the young people I work with, they've sort of grown up into this idea about the

18:30.200 --> 18:35.560

Scandinavian welfare state as somehow a provider of good in a sense, in a way that

18:35.560 --> 18:38.880

provides social justice through its redistributive mechanisms.

18:39.240 --> 18:44.240

But with issues of climate change, climate change, climate change, climate change,

18:44.400 --> 18:49.640

but with issues of climate justice, like they sort of continuously run up against this

18:49.640 --> 18:54.880

failure of the state to deliver ambitious enough climate policies or to sort of deal

18:55.560 --> 18:59.920

with issues where the decisions made today, they both have consequences beyond sort of

18:59.920 --> 19:06.040

the geographical location where they're made, but also sort of they also have temporal

19:07.080 --> 19:13.120

it's a temporal dimension to how the decisions that are made today sort of have

19:13.120 --> 19:20.600

effects. So there's something about how the welfare state continues to disappoint when

19:20.600 --> 19:22.360

it comes to climate issues.

19:23.480 --> 19:28.600

And I think maybe that's the anchor point of justice concerns, sort of the inability of

19:28.600 --> 19:33.640

the welfare state to to maybe be the correct actor, but also how young people who've

19:33.640 --> 19:39.720

grown up with a high degree of trust in the state really struggle to dislocate themselves

19:39.720 --> 19:46.520

from the state and to sort of broaden out a horizon for who can then provide justice.

19:46.920 --> 19:48.040

Where should we look to?

19:48.040 --> 19:54.200

It's just the sort of should it come from super state institutions, should just sort of

19:54.200 --> 19:57.080

be self-organized in a way.

19:57.880 --> 20:03.840

But there's this difficulty of dislocating the investment in the state that I find really

20:03.840 --> 20:04.400

interesting.

20:05.360 --> 20:10.920

And I think maybe I could just like maybe could you talk a little bit because you use that

20:10.920 --> 20:14.480

concept of regime of goodness in your dissertation.

20:14.480 --> 20:15.760

Could you talk a little bit about that?

20:15.760 --> 20:21.080

Because I think it also relates to the welfare state or the relationship to redistribution

20:21.080 --> 20:21.800

and welfare state.

20:22.960 --> 20:28.960

So, yeah, in my dissertation, I sort of I try to think through also some of these ways

20:28.960 --> 20:35.280

that what is it that the activists run up against and also are themselves sort of struggling

20:35.280 --> 20:40.640

to to let go of in the pursuit of more just climate futures.

20:41.800 --> 20:45.920

And I think particularly to Norway, I think, particularly Scandinavia, that these like

20:45.920 --> 20:51.000

different goodness narratives in particular to Norway is the national regime of goodness,

20:51.000 --> 20:53.560

which the Norwegian historian Tariq Svitt has coined.

20:54.160 --> 20:59.600

And it sort of briefly relates to the idea that Norway can somehow speak on behalf of

20:59.600 --> 21:01.040

what is universally good.

21:02.160 --> 21:08.800

So it's a concept that comes from sort of foreign aid studies and always a prominent

21:08.800 --> 21:10.120

role within foreign aid.

21:10.120 --> 21:14.080

But it's also always role in peace building and it's also anchored in the universalist

21:14.080 --> 21:14.920

welfare state.

21:15.920 --> 21:19.240

And that this regime of goodness, it's both something that.

21:21.720 --> 21:27.440

I can put that sort of frames a Norwegian oil production in certain ways, that this

21:27.440 --> 21:33.960

idea about that Norway produces oil in a better way and the narratives of clean oil, which

21:33.960 --> 21:38.720

sort of is I think it's a highly debatable concept, but the idea is that Norwegian oil

21:38.760 --> 21:47.120

should somehow in its production be less carbon intensive than how oil is produced in

21:47.120 --> 21:48.200

other places in the world.

21:48.640 --> 21:53.360

But at the same time, it's as if there's this slippage also between sort of the clean oil

21:53.360 --> 21:59.520

as something that is less carbon intensive, but also clean oil as something that has to

21:59.520 --> 22:06.600

do with Norway as a democratic welfare state, that the oil, since the oil somehow

22:06.640 --> 22:11.240

benefits, or the narrative is that the oil benefits all of the national community through

22:11.240 --> 22:14.120

sort of how the welfare state redistributes all wealth.

22:15.080 --> 22:19.640

So I think that these slippages happening between oil is sort of something that's less

22:19.640 --> 22:25.640

carbon intensive, but also oil is something that's somehow a democratic oil of sorts.

22:28.280 --> 22:34.200

And I think that on a larger scale ties into narratives of Nordic exceptionalism, this

22:34.200 --> 22:39.000

idea that the Nordic states were somehow less involved in colonialism or were benign

22:39.800 --> 22:40.640

in that way.

22:43.320 --> 22:50.520

So this narrative of the Nordic states being an exception in this sense.

22:53.000 --> 22:58.400

So it's a concept that's been taken up, I think, in studies of racialization, for example,

22:58.400 --> 23:03.800

the work of Oda Kangemid, Ull Verhebel, Elisabeth Honderlohe and Fahir Khalid.

23:03.800 --> 23:11.720

But it's sort of, I guess, like ideas where maybe like climate and environmental

23:12.600 --> 23:17.880

justice concerns could get on board and think, what are these, how does that create frictions

23:17.880 --> 23:26.120

and barriers to how justice concerns are framed and also deflected in a Nordic context?

23:26.120 --> 23:33.720

Very interesting.

23:33.720 --> 23:39.880

Yeah, I can say something about that. I mean, I agree and I recognize this kind of the

23:41.240 --> 23:47.080

so-called drilling for the environment discourse, which is very sort of paradoxical.

23:47.080 --> 23:52.120

But it's also, I think, there are differences probably within the Nordics and not just

23:52.120 --> 24:00.520

between countries, but sort of in time and in different groups on how you interpret justice

24:00.520 --> 24:05.000

and what is just. So, of course, it also, we can also speak about sort of what's supposed

24:05.000 --> 24:09.720

to be interpreted as good, but there's something as well about the concept of justice. And I think

24:11.000 --> 24:15.320

what I've studied previously and with the whole neoliberal wave in sort of the late 80s and early

24:15.320 --> 24:21.800

90s, that was also a sort of project for justice, right? It was just working rather with rules and

24:22.040 --> 24:29.880

not such than the kind of later more leftist theories. So they, that those kind of political

24:29.880 --> 24:34.120

currents would also argue that their projects was one for justice and that was about dismantling

24:34.120 --> 24:41.080

the welfare state, right? So I think there's more perhaps to say about sort of justice in the

24:41.080 --> 24:50.600

Nordics and not being necessarily leftist, not being necessarily sort of green, but can be

24:50.600 --> 24:57.240

a project that, yeah, tries to another kind of individualist kind of justice.

24:58.360 --> 25:04.200

Yeah, because I think like you're really pointing to something and something that can be a little

25:04.200 --> 25:10.600

bit sort of like overlooked as an aspect of justice, because I mean, usually sort of like

25:10.600 --> 25:17.800

in my interpretation and my sort of encountering justice in different instances, it's usually sort

25:17.800 --> 25:28.360

of like assumed that it's a very leftist feel, which it is, but also that sort of like

25:30.920 --> 25:36.440

the definition of justice comes in a very sort of perhaps a very abstract way and does not sort of

25:36.440 --> 25:42.360

like necessarily take into account like other groups, as you say, definition of justice,

25:42.440 --> 25:50.440

like which also sort of begs the question, like justice for whom, which I find is a super

25:51.240 --> 25:58.760

important discussion and basically also one of the main reasons to really try to bring in

25:58.760 --> 26:07.960

ideas about justice into academic, but also public discussion. And I feel like in our day and age,

26:07.960 --> 26:11.800

I mean, there's so many things going on, especially on social media where,

26:14.120 --> 26:23.160

for instance, I know in Denmark, sort of like the critical comments on the Danish welfare state

26:23.160 --> 26:30.840

is not only being unfolded through sort of like a leftist discourse, but you see very much that

26:31.320 --> 26:37.720

right-wing people sort of find themselves, right and left-wing people find themselves in a similar

26:38.600 --> 26:45.880

sort of space, where they're just like super critical of the political establishment,

26:45.880 --> 26:57.640

and which also becomes sort of like a very sort of murky space, I guess, which is also sort of like,

26:58.040 --> 27:05.800

I think, which also sort of like makes us or requires us to rethink and to think about,

27:05.800 --> 27:12.600

you know, what justice is and how justice is supposed to be, I guess, distributed or

27:12.600 --> 27:16.600

how justice is supposed to look like.

27:17.400 --> 27:19.560

I mean, I can probably say a lot.

27:21.240 --> 27:25.960

Yeah, because one of the things that I was interested in when you talked a little bit

27:25.960 --> 27:33.560

about your research field, Liv, was also like, how do you see sort of like these spaces,

27:33.560 --> 27:40.760

these abstract spaces, how do you sort of step out, like what do you see as the

27:41.480 --> 27:49.720

in terms of who gets the right to speak and so on? I would be very interested to hear more about that.

27:49.720 --> 27:56.120

Yeah, okay, so I look at, and this is kind of the difficult part or sort of highly abstract

27:56.120 --> 28:04.120

theoretical part, because I try not to focus on the actual problem, but I try to focus on

28:04.360 --> 28:16.120

the actual persons that get to speak, but their kind of position and the making of their position.

28:16.920 --> 28:24.440

So this is also how people are presented, like we are presented when we're speaking here as

28:24.440 --> 28:29.640

researcher in this and that, right? So what kind of gives a person authority to speak and how this

28:29.640 --> 28:35.800

authority is kind of constructed and how that might change over time, but it might also change or

28:36.600 --> 28:42.920

fluctuate depending on the forum in which you're speaking. So if you think about

28:42.920 --> 28:47.560

how today people will be presented differently when they're, for instance, in a podcast or

28:47.560 --> 28:52.680

if they're on sort of in the mass media, if they're on the news, for instance, or on the radio.

28:53.240 --> 28:58.360

So how people are presented and what gives them authority that kind of changes. And that's also

28:58.360 --> 29:02.200

interesting, I think, in terms of justice and spatial justice, for instance. So what gives you

29:02.200 --> 29:08.760

kind of authority to speak on behalf of something? So on behalf of an issue or on behalf of a group,

29:08.760 --> 29:14.120

like do you need to belong to that group? And how do you kind of prove that belonging? Is it

29:14.120 --> 29:18.520

by claiming it in speech or do you need like a paper that says that all I do belongs to this

29:18.520 --> 29:22.200

group and I can speak on behalf of them? I just read just the other day there was an issue in

29:22.200 --> 29:28.520

the news about Buffy St. Marie, right? And there's the news that, oh, maybe actually she's not really

29:28.520 --> 29:34.440

at all Native American, but she's all along said that she doesn't really know. But these are kind

29:34.440 --> 29:42.040

of interesting questions because she has kind of been a vocal actor in the fight for the rights of

29:42.040 --> 29:46.680

the Native American people, but she can't prove that she's part of the Native American people. So

29:47.320 --> 29:55.320

she shouldn't speak on behalf of this group, right? So these ideas, I think, are kind of

29:55.320 --> 30:01.720

interesting and the construction of that authority and of the kind of person or the status of the

30:01.720 --> 30:07.800

speaker. So not necessarily that person and kind of the individual who gets to speak, but

30:09.240 --> 30:13.640

what gives them the authority and the right to speak, which brings us back to another issue,

30:13.640 --> 30:20.600

of course, when it comes to justice and those rights. Can I just maybe jump in? Because I think

30:20.600 --> 30:26.200

what you also talked about here, and I think also Andy talked about, which I think I find quite

30:26.200 --> 30:34.520

interesting, is also the position of Scandinavia, the Nordic region at the global level, right? So

30:35.320 --> 30:43.320

how countries like Norway, Sweden, and to a certain extent also Denmark, are being positioned

30:43.560 --> 30:51.800

as speaking on behalf of a particular kind of democratic welfare state and as a sort of a

30:51.800 --> 30:56.760

model for others to follow. I think this is something I find quite interesting from a

30:56.760 --> 31:05.000

justice perspective, that sort of what gives Scandinavia a right to speak on behalf of

31:05.880 --> 31:12.920

like a particular model and what kind of position does that give Scandinavian countries or the

31:12.920 --> 31:18.840

Nordic region at the global level? And I think it also relates to justice in many ways.

31:20.040 --> 31:21.320

Do you have any thoughts about that?

31:27.800 --> 31:31.400

Deep silence. Yeah, deep silence. I mean, it's really difficult, isn't it?

31:32.920 --> 31:39.400

That is, I think, what Sebastian said initially as well, and also Andy's been touching up

31:39.400 --> 31:45.320

on the notion of the welfare state as being redistributive and kind of just in its sense,

31:45.320 --> 31:53.480

and that puts us on a sort of pedestal, even though it's no longer true, which is also

31:53.480 --> 32:01.400

fascinating. The Nordic welfare state has been increasingly dismantled since the 80s, 90s.

32:03.160 --> 32:08.520

But the fun thing is, but the interesting thing is, it's also like the narrative prevails, and

32:08.680 --> 32:16.760

this is also what I guess Andy also touched upon, like you have a state where it's supposed,

32:16.760 --> 32:24.040

they're supposed to guarantee you certain rights, but they're not able to provide them. So like,

32:24.040 --> 32:31.880

what happens in this discrepancy of, you know, it ought to, but it is not. But also, I guess,

32:32.120 --> 32:37.480

in the light of climate change, it also sort of like, it really sort of shows how,

32:39.560 --> 32:47.960

you know, how Scandinavia has been a place that just for so long has, I mean, since the Second

32:47.960 --> 32:54.840

World War has just like reeked of white privilege, and how it came with a specific cost other places.

32:54.840 --> 33:02.360

So like, in my own research, I really tried to think with a bunch of environmental justice

33:02.360 --> 33:10.840

scholars, for instance, Laura Pulido, who reconceptualizes environmental justice,

33:10.840 --> 33:16.360

but also environmental racism as something that goes beyond the local isolated act, but it's a

33:16.360 --> 33:22.920

relationship between places. So like, one of the reasons why Scandinavia has been able to keep up

33:22.920 --> 33:29.480

this sort of appearance, or just to establish it in the first place has also come with the

33:29.480 --> 33:41.240

exploitation of other places. And I think, how do we start to think about these things that

33:43.080 --> 33:50.120

some of the, for instance, environmental injustices is removed from out of sight?

33:50.680 --> 34:00.840

And how do we connect these different groups? And I can give you like one example, which I found

34:00.840 --> 34:07.080

super, super interesting here, where I'm calling in from in Philadelphia. And there's this place

34:07.080 --> 34:12.520

called Chester County, which is like a very sort of famous environmental justice community and has

34:12.520 --> 34:17.800

like a long history of environmental injustices. And it goes way, way, way, way, way, way back.

34:17.960 --> 34:27.160

But a new trend is that the community is fighting the prospect of like a liquid natural gas terminal

34:27.160 --> 34:34.600

that uses shale gas. And the problem that they encounter is that it hasn't been built yet.

34:34.600 --> 34:43.080

But due to the Russian invasion of Ukraine, but also the Trump agreement with Europe of exporting

34:43.640 --> 34:53.080

and importing gas to Europe has sort of accelerated the liquid natural gas production in the US.

34:53.080 --> 34:59.800

And this community has just been fighting this prospective facility that is treating and making

34:59.800 --> 35:06.600

the gas into liquid. They have now, they were told by the politicians, the local politicians,

35:06.840 --> 35:12.760

we're not, you know, we're not going to build it. Nothing is finalized yet. It's just like,

35:12.760 --> 35:19.160

it's just some plants, you know, the thing that, you know, it's you're fighting a shadow,

35:19.720 --> 35:27.000

you know, it hasn't been finalized yet. And they were able to connect with some climate activists

35:27.000 --> 35:36.440

in Germany, who is receiving the gas. It's like a huge terminal that receives the gas to Europe.

35:36.840 --> 35:47.160

Germany is a huge gas importer. And that climate activist group were able to find

35:49.000 --> 35:57.240

official papers that signed an agreement to take the gas being produced, being liquefied at the

35:57.240 --> 36:02.280

terminal in Philadelphia. And I found that super interesting because it was sort of like this

36:02.280 --> 36:09.800

unlikely alliance, where you also like you have like two groups with an Atlantic Ocean,

36:09.800 --> 36:17.080

you know, separating them, but really trying to work together. So I guess like,

36:18.600 --> 36:25.160

you know, justice perspectives is also a way and, you know, addressing injustices is also a way of

36:25.160 --> 36:36.040

sort of looking to other places. Yeah. I can latch on to that, but very quickly, I think the

36:37.320 --> 36:43.640

solution there is to kind of stop with the othering. So that's ethical take as well,

36:43.640 --> 36:52.120

to stop treating the other places as the other. Yeah. I think like, yeah, from what you were

36:52.120 --> 37:00.280

saying, this idea about what's the other to the goodness, right? That the goodness doesn't exist in

37:00.280 --> 37:06.120

a vacuum, that there's like a bad other that sustains the goodness. And I think, for instance,

37:06.120 --> 37:12.760

an example from my research could be sort of how Norway is also often portrayed as this exception

37:12.760 --> 37:19.640

to the so-called resource curse, this idea that if you, that the Petro-nations somehow often end up

37:19.640 --> 37:24.280

in these authoritarian rules and that there's like somehow a correlation that oil is like

37:24.280 --> 37:30.360

cursed in a way that the wealth from oil cannot produce democratic society. And I think for me,

37:30.360 --> 37:34.760

the work of Hannah Appel has been really inspiring. She works on the licit life of capitalism

37:35.480 --> 37:41.720

anchored in oil transnational oil companies and how they operate on the African continent.

37:41.960 --> 37:49.720

And she argues that there's actually sort of a beneficial relationship between

37:49.720 --> 37:54.360

transnational oil and authoritarian rule, that the authoritarian rule is necessary for

37:54.360 --> 38:00.840

transnational oil to operate and extract cheap oil. So in a sense, like this bad othering that

38:00.840 --> 38:05.000

like, oh, it's better, there's a narrative that it's better that we do it here than somebody else

38:05.000 --> 38:10.760

will do it in a bad way. That's like undemocratic, only benefits the small elites, that like massive

38:10.760 --> 38:16.520

environmental pollution. And of course, it's not like I'm saying that it's better to extract oil

38:16.520 --> 38:22.520

in a way where it degrades the environment, only produces, sort of makes profit available for a

38:22.520 --> 38:28.840

small elite. But there's something about how this narrative of the bad other also sustains sort of

38:28.840 --> 38:35.480

good Scandinavia or sort of the idea of democratic or clean Norwegian oil. So I think those two

38:35.480 --> 38:42.680

narratives are also somehow related. I think it's really interesting because I'm trying to

38:42.680 --> 38:52.360

work on this from two perspectives. Like one is trying to sort of reframe Nordic exceptionalism

38:52.360 --> 38:57.800

not as something that comes out of the Nordic region itself, but the Nordic exceptionalism

38:57.800 --> 39:03.720

actually occurs within this global system where the Nordic region has been exceptionally good

39:04.360 --> 39:11.640

at sort of reaping the benefits of an unjust global system, right? So if you look at

39:12.840 --> 39:18.040

the Norwegian shipping industry that emerged in the late 1900s, that emerged out of the

39:18.040 --> 39:25.320

liberalisation of imperial trade in the UK. So Norway captured a huge part of that imperial

39:25.320 --> 39:33.160

trade, for example. So that's even the foundation for like the first sort of profitable period in

39:33.160 --> 39:39.800

modern Norwegian history is closely aligned with imperialism elsewhere. Or if you look at the

39:40.760 --> 39:47.800

sort of the Cold War period, what I find very interesting here is also how the Nordic region

39:48.680 --> 39:59.880

was probably one of the most, they benefited more from the Cold War than any other region probably,

39:59.880 --> 40:07.240

right? Whereas the negative consequences of the Cold War happened elsewhere. So that's one of the

40:07.240 --> 40:12.600

things I'm looking at also, and I'm actually trying to also situate Japan and Korea within that. So

40:12.600 --> 40:17.960

also being on the winning side of the Cold War together with Scandinavia as those who really

40:17.960 --> 40:26.520

profited from it. And sort of situate the Nordic region not as something exceptional in the sense

40:26.520 --> 40:30.840

that we're exceptionally good at redistributing wealth or something like that, but being exceptionally

40:31.400 --> 40:38.120

well positioned to benefit from an unjust global system, I think is something that I'm trying to

40:39.400 --> 40:45.240

figure out how to present that to a broader audience.

40:45.320 --> 40:53.880

Yeah, totally. I mean, and I just remembered like two, I guess, two ways of how these

40:54.840 --> 41:01.880

sort of narratives of exceptionalism exist despite, and what it allows, but despite,

41:01.880 --> 41:10.520

you know, the obvious injustices. And I like one example would be Norway, the Norwegian

41:10.840 --> 41:17.880

weapon industry, which is huge. And there was this moment in the Cold War where Norway had produced a

41:19.480 --> 41:27.960

huge amount of weapon and was shipping it to Cuba to support the, I can't remember the

41:27.960 --> 41:35.400

president before, Fidel Castro. And they were sort of like supporting the regime that had to sort of

41:35.560 --> 41:41.320

strike down on Fidel Castro's rebellion, rebellious troops. And, you know, on the way there,

41:41.320 --> 41:49.160

you know, the tides change and Fidel Castro sees power. What was this Norwegian supposed to do?

41:49.160 --> 41:53.960

Was this supposed to turn around? No, they just proceeded and then they delivered weapons to Fidel

41:53.960 --> 41:59.560

Castro, which is just like, you know, it's just a way of sort of like exploiting sort of like these

42:00.120 --> 42:06.440

Cold War, yeah, the war machine in itself and just being sort of like the benign, you know,

42:06.440 --> 42:17.000

the, it's not, you know, a moral, you know, supplier of these goods or beds. But I also remember like

42:17.000 --> 42:25.480

in terms of thinking about how sort of gender also intersects with the way that, you know,

42:25.880 --> 42:35.080

sort of gender also intersects of feminism. I remember like when Denmark participated in the

42:35.080 --> 42:41.400

Iraqi war, like in the Afghanistan invasion, one of the sort of main arguments were that, you know,

42:41.400 --> 42:51.800

women in Afghanistan were sort of subordinate to Taliban, to the Taliban regimes, which they were.

42:51.800 --> 42:56.040

But like one of the sort of like ideas and main arguments were that, you know, we're going to

42:56.040 --> 43:02.040

bring freedom to the women, like a feminism, we're going to export feminism to Afghanistan, which of

43:02.040 --> 43:06.920

course did not happen. But it was just like, we come from Denmark, you know, our troops is going

43:06.920 --> 43:14.920

to, you know, bring all these, they're going to export all these values as an argument for an

43:14.920 --> 43:21.960

invasion. And I just find it really, I mean, in other places, and I guess, perhaps we should also

43:21.960 --> 43:34.040

be a little bit aware of the differences between the Nordic places. So I guess we're all based in

43:34.040 --> 43:40.760

Norway, so we have like a special relationship with Norway. But I mean, three of us has like a

43:40.760 --> 43:50.840

closer affiliation to Denmark, but you live, you're Swedish. So for me, and it's just my,

43:50.840 --> 43:56.440

I guess, my very ignorant perspective, Sweden has always sort of standard out in terms of being

43:57.320 --> 44:06.520

self-critical, but also, you know, having like a different political approach, I guess, a more

44:06.520 --> 44:12.680

critical approach than Denmark, Norway, Finland, Iceland. So perhaps you can talk, you can perhaps

44:13.240 --> 44:23.080

disassemble my assumption or like, or talk a little about Sweden's position within the Nordic region.

44:23.080 --> 44:27.400

Yeah, no, it's completely true that Sweden is just better than all the rest of you all.

44:29.880 --> 44:36.120

So, but that's, I think, partly the heritage of Olof Palme, who was sadly murdered the year

44:36.280 --> 44:45.080

I was born, so in 86. Talking about the Cold War and everything. Yeah, no, I think, actually,

44:45.080 --> 44:49.000

I think it has something to do with Palme, sort of Sweden's heritage in international politics

44:49.000 --> 44:54.920

kind of stems a bit from there, and was a bit nicer for a long time, but now they are trying

44:54.920 --> 45:03.880

desperately to get into NATO. So that sort of superficial neutrality is

45:04.440 --> 45:11.560

sadly, I think, is a thing of the past. Yeah, but Sweden managed to keep sort of fairly neutral for

45:11.560 --> 45:16.040

a good long while. We've had some fairly progressive people as well in terms of

45:17.480 --> 45:27.480

doing good in international politics. But yeah, there's something that's kind of,

45:28.280 --> 45:36.040

it was on the sort of international arena, but then when it comes to, I mean, there's something

45:36.040 --> 45:41.240

that's nagging at me about sort of justice and how that is interpreted sort of in a Swedish context

45:41.240 --> 45:48.120

then, sort of, partly as the problem of how you translate the concept like justice, right? And

45:48.120 --> 45:54.360

then it gets different connotations. So I think justice then connects partly to the judiciary,

45:54.920 --> 45:59.000

sometimes to sort of mediation or even reconciliation, and that might be something

45:59.000 --> 46:05.880

irrelevant as well on an international debate. Politically, justice has been, I think, fairly

46:05.880 --> 46:13.960

strongly connected with, or it connotes on one of the parties, which was kind of called

46:15.400 --> 46:19.880

the Justice Party, the Justice Party, the Socialists, which were, of course, they were

46:19.880 --> 46:27.080

Trotskyists. So I think that kind of almost killed the kind of justice struggle, because

46:27.720 --> 46:34.520

not a lot of people would want to be affiliated with Trotskyism. But then on the other hand,

46:34.520 --> 46:39.880

of course, justice being then kind of not necessarily co-opted by, but connected to the

46:40.680 --> 46:47.080

libertarian right. So I think that it's also itching a bit in me when you were as well talking

46:47.160 --> 46:56.680

about justice as something that can be kind of counteracting capitalism. Whilst if we look back

46:56.680 --> 47:01.560

at Rawls's original sort of theory of justice, that's very much compatible with right-wing

47:01.560 --> 47:05.960

thinking and sort of capitalist thinking. So I can't really disconnect the two. And I think that

47:05.960 --> 47:12.280

might have been the issue as well for the sort of broader left and also for the feminist movement

47:12.280 --> 47:18.360

in Sweden, that it's difficult to detach the concept of justice from Rawls's much more

47:19.480 --> 47:23.720

right-wing theory. So I mean, if you look at Rawls's right and his concept of justice,

47:24.680 --> 47:29.240

for me, it's difficult to align with the egalitarian thinking or with like ecological thinking.

47:29.240 --> 47:34.840

It implies much more sort of individual profit maximization. It implies inequality and these

47:35.000 --> 47:43.320

notions of trickle down economics and so on. So that's, yeah, this kind of theoretical

47:43.320 --> 47:50.680

liberalism doesn't really connect well with Marxism, which has been kind of dominating

47:50.680 --> 47:57.000

in parts of the Swedish academia, but also in politics. So I don't think, I know some social

47:57.000 --> 48:02.760

Democrats who have kind of read Rawls and been impressed, but and then that would reflect on

48:02.840 --> 48:14.120

sort of the political debate as well, that Marxism has kind of preceded the liberal

48:14.120 --> 48:19.080

justice perspectives within social democracy. But then with the neoliberal turn in the 90s,

48:20.120 --> 48:26.680

there was a fight for justice that was kind of right-wing. And I think since people have been

48:26.680 --> 48:31.640

more inclined to speak perhaps about democracy rather than justice, there's a big fight for

48:31.640 --> 48:37.560

individual rights, which I think you mentioned as well, Sebastian, you said that the welfare state

48:37.560 --> 48:41.640

is supposed to give you certain rights. I disagree. I don't think that would be my

48:41.640 --> 48:46.920

interpretation of a welfare state. I think that's the kind of liberalist interpretation of

48:47.960 --> 48:54.040

welfare state and the notion of these kind of negative freedoms, right? But then people speak

48:54.040 --> 49:00.520

about discrimination rather than justice. They speak about power rather than justice. And

49:01.640 --> 49:05.640

some people think about nowadays, I think a lot of people think about justice as something that's

49:05.640 --> 49:11.160

individually kind of deserved, that you earn your right to justice. So we see that's also

49:12.280 --> 49:17.240

reflected in the political debate nowadays where Sweden is coming much more closer to the history

49:17.240 --> 49:24.760

that you had in Denmark and in Norway with these kind of more far-right parties actually

49:24.760 --> 49:30.280

getting power. So there's the discourse now, the one should kind of work harder. And if you work

49:30.280 --> 49:35.400

harder, you're allowed or should earn more or immigrants kind of have to earn the right to stay

49:35.400 --> 49:39.160

in a country. So they have to work. Now there's a demand for actually having a minimum.

49:40.760 --> 49:45.160

There's like, you have this like, what do you call this? Like you have to earn a certain amount of

49:45.160 --> 49:50.520

money in order to be able to stay in a country and that the line they've drawn is quite high.

49:50.520 --> 49:58.840

So you have to have just below the medium, the median wage in order to actually stay as an immigrant.

49:59.560 --> 50:05.000

So this kind of anti-free rider discourse, I think conflates a lot with sort of the justice

50:05.000 --> 50:12.120

discourse today. So rights discourse kind of replaces the justice discourse.

50:16.760 --> 50:22.440

So is the concept of justice irrelevant?

50:23.400 --> 50:33.560

I mean, I think that it depends on the context as well. So for a while, it might have been

50:34.200 --> 50:40.280

weird and irrelevant. But if we look back when we kind of, the Nordics were more egalitarian,

50:40.840 --> 50:47.000

then maybe justice wasn't as relevant. But maybe on the other hand, maybe it's more relevant now

50:47.000 --> 50:52.200

that we have more socioeconomic equality. But then again, is it the right concept to kind of

50:52.200 --> 50:58.840

get us sort of back on track if it's a concept that's made or kind of constructed in a capitalist

50:58.840 --> 51:04.680

context, but not necessarily to counteract those inequalities? I think this is a very

51:04.680 --> 51:11.320

interesting discussion, but I'm not sure that I have the answer. I mean, can we or do we need to

51:11.320 --> 51:17.880

make justice irrelevant concept for every society? Again, sitting here on our high white horses,

51:18.440 --> 51:23.800

in a sense, deciding how the world should become more just. Yeah, that's kind of funny, isn't it?

51:24.440 --> 51:29.240

So it reminds me a little bit of this feminist debate about if justice is something that's

51:29.240 --> 51:34.600

created through abstract systems, which I think is sort of a bit of a Rolshish tradition, or if

51:34.600 --> 51:40.040

they should always somehow be anchored in the concrete world, like sort of those in need of

51:40.040 --> 51:44.040

justice doesn't have time to wait for the construction of the perfect just world.

51:47.560 --> 51:52.440

Yeah, so yeah, these like feminist critiques, I think, for instance, Marmotsuda of sort of

51:53.240 --> 51:58.120

the abstract good as something that exists outside of the concrete and complex world,

51:58.120 --> 52:03.960

and something that it takes privilege to be in a position to wait for. But I think sometimes

52:03.960 --> 52:11.000

when I think about sort of the climate crisis, or sort of what kind of concept justice is in

52:11.000 --> 52:16.440

relation to climate change, I can't help think that the climate crisis might also, to a certain

52:16.440 --> 52:23.400

extent, be a crisis of imagination, and that we need tools for dislocating sort of the investment

52:23.400 --> 52:28.440

in the status quo, like what is like, there's a crisis of what can the world look like?

52:29.400 --> 52:35.400

And I think maybe there's something to be said for like working with utopia as method,

52:35.400 --> 52:42.360

or like working with these ideas about how to create new horizons for what is thinkable,

52:42.360 --> 52:48.200

and thereby possible, and how maybe like ideas about epistemic justice might also sort of speak

52:48.200 --> 52:55.640

to climate justice concerns, if sort of climate justice can only be premised on new epistemic

52:55.640 --> 53:03.320

horizons, so to speak. Yeah, but I think that's a lot what I think I'm doing as well,

53:03.320 --> 53:07.400

but then I think about those as discourses and hegemony, right? So kind of this domination

53:07.400 --> 53:10.760

about what we can think or cannot think, and where the limits are drawn about that. So

53:11.320 --> 53:18.680

that's also in the project I'm starting in February, also working with Amanda Mackin about

53:18.680 --> 53:26.680

this, so again, she also writes about imaginaries, but that's kind of the new concept instead of

53:26.680 --> 53:32.920

discourse in my mind. So again, how do you decide what, or in Swedish we say that sort of

53:33.480 --> 53:40.120

the power over thinking, so how do you exert power over people's thinking, or decide what is possible

53:40.920 --> 53:44.840

to think? But then I thought you said something else there as well that's very interesting in

53:44.840 --> 53:50.680

connection to the environmental issue, and sort of environmental justice, and that's the

53:50.680 --> 53:56.440

kind of problem with justice as a concept as being more or less kind of locked in time. So when we

53:56.440 --> 54:03.480

exert justice, we do it sort of here and now, it's difficult to exert justice for across time, like

54:03.480 --> 54:10.120

the generations before us, or the generations that are to come. And if we think as well about sort of

54:10.120 --> 54:14.760

feminist struggles and interventions, we also don't necessarily know all the groups that we are

54:14.760 --> 54:20.360

exerting injustice on. It might be something that we discover later on that we're doing wrong right now.

54:21.800 --> 54:25.960

But you're speaking about intergenerational sort of justice perspectives.

54:27.400 --> 54:31.160

I've been, and I think Sebastian too has been quite inspired by the work of Michelle Murphy,

54:32.440 --> 54:37.720

who works with environmental justice in sort of a separate colonial Canadian context, and

54:38.520 --> 54:46.200

works sort of against technoscientific paradigms for understanding pollution as a sort of atomized,

54:46.200 --> 54:54.360

unrelational entity. And I think that these, again, these like pushing of how we think about

54:54.360 --> 55:01.720

what pollution is, and how maybe sort of time is, understanding time in a linear sense, maybe

55:01.720 --> 55:07.320

it's not the best way of doing it, since what is happening now, how pollution is affecting something

55:07.400 --> 55:17.480

now, it has this latency, that it's not going to materialize until later, but it's already here now.

55:17.480 --> 55:22.520

So there's these ideas about how temporality and how linear temporality might not be the best way

55:22.520 --> 55:28.120

of understanding, for instance, justice concerns when it comes to environmental pollution, which

55:28.120 --> 55:34.840

I think is really, yeah, which I'm really inspired by. And I know maybe you can join the Michelle

55:34.840 --> 55:39.240

Murphy fan club, Sebastian. I am, I'm already a member.

55:43.160 --> 55:47.880

Another question I had was maybe also, when we talk about

55:50.280 --> 55:57.320

like more progressive claims of justice in Scandinavian Nordic region, my impression is that

55:57.960 --> 56:09.000

most of that work comes out of like Sami struggles in Northern Sweden, Finland and Norway, Greenland,

56:11.000 --> 56:18.200

that there seems to be more talk about environmental justice, social justice than we see in

56:18.200 --> 56:23.720

the rest of Scandinavian Nordic region. Do you have any thoughts on that? Is this also about

56:23.720 --> 56:34.920

positionality to a certain extent? I mean, do we have another hour? Because we might need that.

56:34.920 --> 56:44.920

I think this is a talk as well, talking about how we perceive time, right? Yeah, that connects nicely.

56:45.080 --> 56:55.080

The way I see it, and the way I see the Sami struggles in plural, kind of have developed

56:55.080 --> 57:03.000

lately and parallel and disconnected partly. I think that has very much been a struggle for

57:04.360 --> 57:10.040

positionality in both sort of political recognition, but also kind of cultural recognition

57:10.760 --> 57:21.320

and then recognition of value of the Sami identity, which is always a long struggle and a

57:21.320 --> 57:25.800

difficult one. So it's one, I think it's difficult for people to understand that it's not kind of just

57:25.800 --> 57:31.640

about having your voices heard politically. It's also about not, it's also about the

57:32.920 --> 57:38.440

possibility of identifying as belonging to that group and that not being something

57:38.680 --> 57:46.440

bad, right? So that's a very difficult kind of struggle that's fought, I think, on many levels.

57:46.440 --> 57:52.120

So yes, it's a kind of struggle for recognition of ownership of the land and the use of that land.

57:52.120 --> 57:56.200

So that's this kind of judicial struggle. There's been a struggle for sort of political representation

57:56.200 --> 58:03.080

and you ended up in these kind of halfway houses of these kind of Sami parliaments, which

58:04.040 --> 58:09.320

don't really have a lot of power. And then there's this kind of cultural struggle. We've

58:09.320 --> 58:16.200

seen that in the just past few sort of five to ten years, there's been a real increase of

58:17.080 --> 58:23.080

the visibility of Sami culture in mainstream media. And then there's this kind of everyday

58:23.080 --> 58:30.520

notion that it's okay to say that you are Sami and not being sort of judged

58:30.760 --> 58:34.680

or people making fun of you. And I think that that struggle is,

58:36.280 --> 58:43.160

that I think is difficult to understand because it's kind of both internal to the own group of

58:43.160 --> 58:48.520

the Sami people who kind of gets to identify and not, and who counts as a Sami, and also then

58:48.520 --> 58:54.440

in relation to the kind of nation that you are living in. So that's a very complicated issue.

58:54.920 --> 58:59.560

I guess this is one of, sorry, go ahead.

59:01.560 --> 59:07.400

No, I just wanted to say, I guess it ties a little bit into what you started by saying,

59:07.400 --> 59:11.480

and I said, where are the justice issues located? That there's something about

59:12.280 --> 59:19.720

locating justice, like Sami issues, justice issues in Greenland. It's in these sort of

59:20.280 --> 59:26.280

places of Scandinavia's colonial, present day colonial relations, where it seems like it's

59:26.280 --> 59:31.400

the Sami's justice concern, it's sort of a Greenlandic justice concern, but there seems to

59:31.400 --> 59:36.120

be a struggle of locating the justice concern as sort of a Danish justice concern or a Norwegian

59:36.120 --> 59:41.080

justice concern. So something about where, where does, whose justice is it and where is the

59:41.080 --> 59:46.280

justice struggle located? I think that's, yeah, tying into the perspective you presented at the

59:46.360 --> 59:46.860

beginning.

59:46.860 --> 59:52.040

And we can maybe add to that also, like migrants and refugees from the global South in a

59:52.040 --> 59:53.400

Nordic Scandinavian country as well.

59:53.400 --> 59:57.400

Yes, definitely.

59:57.400 --> 01:00:03.240

There's so many things that I would love to talk about, but we are running out of time.

01:00:03.880 --> 01:00:05.640

Fortunately, you have five more episodes.

01:00:06.360 --> 01:00:13.640

Yes. So let's continue this conversation. No, I really, I really, I really, I really

01:00:14.200 --> 01:00:22.600

loved all the contributions and yeah, I think it was like a really, yeah, interesting and, and

01:00:23.720 --> 01:00:29.960

it opened up a lot of perspective that we can hopefully unfold later on.

01:00:31.240 --> 01:00:38.120

Yeah, I just guess I want to thank you for participating and I'm sorry to cut you off in

01:00:38.120 --> 01:00:57.080

this way. But yeah, I hope to, to, to, to, to hear from you and see you again soon.