

10. The title of the day will be decided by Juha-Matti although themes were proposed around - Migration, Integration, Adaptation and Exclusion
11. The question of membership was reviewed. 24/36 members are paid up although it is not exactly clear as to how many current members there are. These will be chased up. Antonio has a list of members that needs to be reviewed.

The meeting concluded.

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## **STUDY DAY: ADAPTATION IN TURKU**

### **Turku, Finland, April 17/18 – 2015**

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## **TURKU IN THE LIGHT OF TRANSCULTURAL GROUP ANALYSIS**

*Juha-Matti Toivola*

Ultima Thule: In antiquity it was known in geography as a place somewhere in the North Sea. It was a place where the days were long and life was good. In the Middle Ages Ultima Thule was a place in the north outside the known world. Maybe Ultima Thule is Turku? It is quite common people say today in Finland when they travel to Central-Europe, that they are traveling to Europe, so in fact meaning that In Finland we are outside Europe, at least in our thoughts. Ultima Thule was a place, where everything was better, so it was an idealized place, but it was also terribly far away and an impossible place. Interestingly according to the newest European study people in Finland, i.e. in Turku, are the most satisfied with their life in Europe. Maybe we are now in Ultima Thule.

So far the most northern meeting in Eatga was in Berlin and the most eastern meeting was in Budapest, but now we are in Turku more to the north and east than ever. This once again stretches the mind of Eatga members. Why can't we meet every time at the same place, we could get rid of this all the time changing environment? Who is behind this continuous change of our meeting places? Does it have a purpose? Do we have to personally experience every corner in Europe?

Borders are important. The world of antiquity was organized around the Mediterranean. As mentioned in antiquity in the north behind the known land was the North Sea, on which shores somewhere was Ultima Thule. In the south however were Africa and its infiniteness. Africa was without measures and it was scary place, on the other hand also Africa was idealized, it was warm and plentiful.

To the south and to the north are wildernesses, distant and terrifying and in the other hand idealized.

And what about west and east, is England part of Europe? One really wonders, England seems to with full force distant itself from the rest of Europe. And in the east, Russia is in some sense European, but also limitless and frightening and Asian at the same time. Daemons and idealizations can be found in these directions also. Totality and identity are born out of borders and differences.

The birth of Finland (Suomi in Finnish), short version:” We are not any more Swedish, we don’t want to be Russians, let’s be Finnish”, Adolf Ivar Arwidsson (1791-1858).

In the early days of Eatga, there was an initiative to study the relationship between the early caregiving in a culture and the culture as such in everyday life and still compare these in different countries. This study newer materialized. What is to be European, what have we in common, what is transculturality in us? Christianity? Before Christianity there was the Roman Empire. The border of the Roman Empire was the river Rhine. There goes still the border of North Europe and South Europe. North Europe with equality and strong super ego, in the south everything is negotiable and everything is hierarchical, in the east is chaos.

We have been in Eatga thinking a lot about what it means to be a member of a group. Who is in the minority, who is us, the importance of process of segregation has come forth. This phenomenon is not new. The ancient Greeks spoke about barbarians, i.e. non-Greeks. The name barbarian originally comes from the problem of understanding a foreign language; actually the word barbarian refers to how a foreign language sounds (bar-bar). What is the lingua franca of Eatga? Who is the barbarian?

Maybe it all started in Ancient Greece, then came Rome and its borders (limes), then Italian city states, then France, then Spain, then France again, then England, then Germany, but what is Europe?

What is Finland (Suomi)? What is Turku? Turku has risen out of the water. After the ice-age there was a large lake here, its bottom rises slowly, the land elevates, the sea goes away, and there Finland. In Turku the land rises 5 mm every year. After a few hundred years you can walk to Stockholm (if You like walking). We had our Workshop in Napoli, where the land is volcanic and hidden waste buried. In Turku the earth moves in a different way, we don’t have earthquakes or volcanos, but the earth is moving still all the time. We have waste problems in Turku also, our sea is polluted.

Finns are from the deep woods, what is now northern Russia used to be 2-3 thousand years ago populated by Finno-Ugric people. The pressure by the Slavic people pushed out us and some found themselves in Siberia, we Finns here in Finland. The forest and religion from those days are still with us. Christianity came to Finland after year 1000, both from west and from east. Then came Sweden, until came the Napoleons wars and Russia. The common people spoke Finnish and our habits were not refined. And this forest people-Sweden-Russia became Finland. And now we are in Europe. And now here are these immigrants, does the movement never stop?

Turku, what is it? It is risen out of water, the oldest city in Finland, capital of the church, city of the past. Turku is ideal place to speak about capitalism, the name Turku means a market place, the word is maybe a loan from the Slavic languages. Turku is the oldest town in Finland; it has a special position in Finland. One of its special features is the Turku Illness. By

Turku illness one means the habit of tearing down old houses and building new ones in their place and the business and corruption around this building industry. On the other hand Turku is accused to be a stagnated and introvert town. So after all the distance between Napoli and Turku is not so long as it seems on the map. As a special town Turku is vulnerable to many projections.

It is impossible to adapt to Turku. You cannot become a Turku citizen; you have to be born here. This is nucleus of identity in this introvert and declining city. My home is 100 m from here, my school is 400 m from here, my university is 2 km from here, and this is my home town.

What have we trying to accomplish with our Study Days and Workshops: what have we in common, what separates us, what is wrong with us? Is it easy to immigrate to Eatga, how you become an Eatga citizen. Who are the immigrants, refugees and foreigners in Eatga, the majorities and the minorities? Who is a native Eatga citizen? What is our spiritual home?

Odysseus: The travels of Eatga remind me the travels of Odysseus after the Trojan War. These metaphors more striking if we keep in mind at this very moment countless refugees drown in to the Mediterranean. But let's go back to Odysseus. Odysseus visited places in the known and also in the unknown parts of the world staying shorter or longer times. He met huge dangers, magic, change to pigs, songs that made one crazy. Odysseus married and led a normal life. His yearning to home stayed in the background in his mind. His home in Ithaca, where his wife Penelope, with spinning wheel, his son Telemachus, the loyal dog, Argos, and friend Mentor, guardian of his son.

In Eatga we discussed many times about the invaluable meaning of home, background and early influences. Now we are in Turku, which is my hometown and to where I return from my Eatga travels. Indeed we are in Eatga every time homeless, meeting in alternating dangerous locations and in the same time so soon hurrying back home to our dear ones. Odysseus travelled in a boat. Boat was a central theme in Marsala Workshop, but if I remember correctly, Odysseus was not mentioned in Marsala (although he probably visited Marsala during his travels). In Napoli Workshop we had a different composition in every small group, which created an illusion of change and movement. It was just like in Odysseus travels, which contains the yearning to home and to stability. Stability and constancy are another name to conservatism; a conservative you can be on many different ideological grounds. Even Isis-terrorism sounds as a yearning safe original home. Everything causing change is destroyed; the illusion of the happy past is created anew.

Modern capitalism and its influence is restless and mobile just like Odysseus and Eatga. It does not make any place as its home. It can destroy, enchant, ties in place, forces to move, and the original yearning is still there. They build fine cruising ships in Turku. What is this cruising, is it well earned rest, or is it capitalistic Odysseus-like straying, where one tries to find home in every harbor, but you cannot find it.

The story of Odysseus does not tell us, what life was after the homecoming and killing and massacre of the suitors. The life is surely not easy in capitalism in today's Greece either. They say that Greece has never been able to itself economically. Greece leaving the euro is possible technically, but is Europe able to cut off its roots. Today's Greece is not Ancient Greece, but

can we really separate these two from each other, is young Eatga something else from today's Eatga. How do you measure things? Do you measure things with money, or is your home and people around it the measure? How large is the group that you would like to belong to?

The original intellectual spirit born in Ancient Greece was carried to Rome, where it was transferred to roman power hierarchy, which was transferred to our Christian religion, the roman bureaucratic structures were put in the Christian theology, and the Christian faith was transferred to capitalistic way of life. We are never totally free. Only the system that governs over us is changing. But what comes after capitalism?

We have been talking a great deal in Eatga about immigrants and refugees. It is easy to see them. They usually are different from people originally living in that country. So being a refugee is conveniently seen as a figure and rest of the society as ground. Why is that, it is not in Europe like in the USA, that making immigrants citizens is a national religion. We don't vow loyalty to Europe!

What is the suitable group size for me? We learn in group analysis, that the size of the group effects the interaction in the group and in the same time the minds of individual members behave differently. You have a different mind depending on the group size. So if you have been participating in small groups, then your mind is not used to large groups and they appear unnatural. Foulkes himself was doubtful about the usefulness of large groups (and he is not alone in that respect). In our everyday clinical practice we can see all possible variations of personal groups. For some it is one, for many it small group, many of us can manage in the social network of a city with working places and free time connections. Some of us reach to larger circles and they are changed forever. Larger social entities (Odysseus travels) are damaging to your soul, you see too much, your original group is not satisfying any more. A larger group can make you crazy, it can provoke intolerable anxiety, and you have to leave and go back home. But will there be a massacre? At home awaits a strange and changed social network, in which you are not able anymore fit yourself in.

Is there a Postmodern Group? Individual identity is born and modified in the group. The group can be a physical entity, a family, a village, a town, a region, a state. A group can also be more abstract, a profession (medical profession), a hobby group, internet group, a society (Eatga), and a religion. You can go to war in the name of a state or religion, not so often in the name of a profession or hobby. You kill for the family honor, not so often for the honor of your village or town (there is football for that). I Eatga we have lately been thinking about the influence of capitalism on individuals and communities. Does capitalism destroy everything or does it just modify everything to a different order?

# TRANSCULTURALITY IN TURKU IN THE LIVING PRACTICE OF A MEDICAL DOCTOR FOR REFUGEES

*Valentina Oroza*

Thank you Juha-Matti for kindly asking me to make a presentation in this special occasion.

And warmly welcome to you all from my part to our beautiful city of Turku. I guess you all know quite well each other. I tell a little bit about myself and how I became a doctor for refugees.

Some facts and thoughts about immigrants and multiculturalism in Finland. About one year ago, in March 2014, the amount of foreign-language speakers in Finland overtook that of Swedish speakers. In Finland there live about 300 000 people of both, it makes about 5 % for each group. Swedish is not considered a foreign language, together with Sami and Finnish, they all are Finland's national languages. Turku, like many cities in the West Coast, is a bilingual town. Bilinguality is something at least I am proud of in Finland. That this lingual and cultural minority has right to school education in their native language, and even universities, like Åbo Akademi in Turku (in Swedish: Åbo). The wonderful writer Tove jansson, who wrote Moomin-books, wrote in Swedish. It is obligatory to study Swedish in school, even if you lived in Eastern Finland where it is quite improbable to meet a Swedish-speaking Finn. Instead there live thousands of Russian speaking people, which is the biggest foreign language in Finland.

As Juha-Matti told you, we were for a long time, 700 years part of Sweden. For 100 years we were part of Russia, and Finnish language has its roots in Ural area. Thousands of Roma people have lived in Finland for centuries. We also have small, old Jewish and Islamic minorities. So Finland has in many sense always been multicultural, with inner minorities. Like any other nation on the world, Finland got influenced from west and east, and south, maybe not north. Professor Jaakko Hämeen-Anttila, who is a scientist of Islam and Arabic culture, is widely known in Finland. He has translated the Koran in Finnish...

What is Finnishness? In her doctoral thesis about young Kurds in Turku "Negotiating home and belonging" Mari Toivanen writes: It has been argued, that the national identity project in Finland has been constructed largely on foundations of the distinction between Finns and Russians. In terms of who Finns are not – Russian. The year of independence was 1917. In the first decades that followed, the country formulated a notion of national identity that was based largely on the perceived cultural and linguistic uniformity of the populations living within its borders. The myth of cultural homogeneity evokes a sense of being untouched or "unspoiled" by external cultural influences, including immigration. The roots of the myth building can be tracked to the political projects of belonging of the early 20th century. Sibelius etc. Paradoxically, the local projects of belonging in Finland, as elsewhere, drew from the rise of nationalism, which was in deed a global phenomenon. Then: first World War. Later I get back

the theme of belonging and finnishness.

Historically Finland is a nation of emigration. Over 1 000 000 Finns have crossed the boarders and seas to have a better life in countries like USA, Australia and Sweden. There were Finns also in Titanic. My grandmother and ants lived in Florida, where even the third generation speaks Finnish at home.

Immigrants to Finland were not many for a long time. In 1990, the proportion of “persons of foreign background” stood at 0,7 %, and is now about 5,4 % of the population. More than half of immigrants come to Finland because of family reasons: spouses and children. Workers, like Estonian construction workers or doctors and students make 10-15 % of immigrants each. 15 % of the immigrants come to Finland as refugees and asylum seekers. The proportion is not big, but the refugees are the most debated group.

In fact, Finland is very unpopular in the eyes of asylum seekers. We get here 3000-4000 asylum seekers every year, comparing to Sweden, where there are tens of thousands of people trying to get asylum, last year: 81 000. Finland also takes quota refugees: 750 persons.

What do we talk about in Finland? For example: Tuomas Martikainen who is a scholar in religion studies, writes that in the 1990s post-communist phase the relationship of Finland to the European Union and Europe was very much given focus. Today it seems that the discussions concentrate around the globalization of economic systems and the increase of immigration. In that sense, debates on migrants’ cultures and multiculturalism have offered a way to speak about the “Finnish identity” and the “Finnish culture”.

In a personal level, it is a little bit the same. Asko Rauta.

The construction of the “immigrant other”: (something to do with adaptation in Turku)

There live about 60 000 Muslims in Finland. It is a very heterogeneous group of people, constituting of Somalis, Arabs, Kurds, Afghans, Albanian, Bosnian etc. And of course all Kurds or Arabs, for example, are not muslims at all. Like in various other European countries, religion, more specifically, Islam have come to occupy the primary focus in debates related to immigration, migrants, and migrants’ integration in Finland. Tuomas Martikainen who is a scholar in religious studies, refers to the “religionalisation” of immigration-related issues. The public image of certain ethnic groups, including Somalis, Kurds and Arabs is related to understandings of Islam and Muslims. Refugee means almost the same as Muslim.

And the understanding of Islam and Muslims can get even comical. The little pigs in a school book.

It has been suggested by a Finnish sociologist Anna Rastas, that in the Finnish context the categories “immigrant”, “foreigner” and “refugee” have come racialized and, therefore, are implicitly used to construct racial difference, since it has become politically incorrect to refer to “race” in its own right. Rastas’ research also suggests that the categorization in such terms is extended to individuals of migrant parentage. Meaning persons who were born in Finland or have grown up in Finland (like adopted children). Even their “finnishness “ is highly negotiated.

Categorization of this type embodies a racialized logic in that it is carried out on the basis of individuals’ phenotypes and the ethnic group to which the relevant individual is assumed to belong on the basis of such observation.

Roughly said: Ah, that is how you look like. And now I think I know who you are and what you think. At least you are not Finnish. You are not one of us. What this means to adaptation and belonging?

Why I am talking so long about the “other”. Well, this might be a central issue in Eatga meetings anyway. I am worried about how people who come to stay in Finland find their way to live an active life as part of the society, find peace and room to build a new identity, because that is what every immigrant has to do anyway. How the state, institutions and people help or hinder the process of feeling at HOME.

In her doctoral thesis *Negotiating home and belonging* Mari Toivanen has interviewed young Kurds, who came to Finland as refugees as children and now are young adults. Kurds is an interesting group, because they are stateless people and they have represented “otherness” also in their countries of origin, namely Iran, Iraq and Turkey. They sense a strong sense of “Kurdishness”. Their identity is not fixed in a locality. They live in a transnational reality and are active in a transnational diaspora space.

How about Finnishness, then? The racialized boundaries position them (young Kurds, and many others) as “others” - namely: “immigrant”, “foreigner”, “refugee” and this on the basis of embodied signifiers (specially, their darker complexion). Young Kurds negotiate their belonging through linguistic repertoires, for example, through mastery of Finnish language. In fact, many speak various languages and that is a way to enact in a transnational diaspora space. For the interviewees in the research, “home” is located in Finland, and the future and aspirations are planned in relation to it. In contrast, the region of Kurdistan is viewed as “homeland” and as the place of origin. The emotional attachments are related more to the country (Finland) and not so much relative to “Finnishness”, which is considered an exclusionary identity category.

Furthermore, identification with one’s immediate place of residence (city) provides a way for identification. So you can feel yourself being from Turku (as we say *Turkkulaine* or *Åbobo* - Swedish) even if you were not born here!

Here is a tips a good article, written by Laurence J Kirmayer, psychiatrist and anthropologist. It could be interesting to any psychotherapist interested on transcultural issues. Maybe its familiar to you:

## **Psychotherapy and the Cultural Concept of the Person**

**LAURENCE J. K IRMAYER** - McGill University

### **Abstract**

Psychotherapies are distinguished from other forms of symbolic healing by their emphasis on explicit talk about the self. Every system of psychotherapy thus depends on implicit models of the self, which in turn, are based on cultural concepts of the person. The cultural concept of the person that underwrites most forms of psychotherapy is based on Euro-American values of individualism. This individualistic and ego-centric concept of the person can be contrasted with more sociocentric, ecocentric or cosmocentric views, which understand the person in relation to the social world, the environment, and the cosmos. Intercultural psychotherapy must

consider the cultural concept of the person implicit in therapeutic discourse and practice to determine how well it fits or conflicts with the concepts, values and way of life of the patient ...“In this article, I consider some cultural specifics about the concepts of the person and the correspond-ing ways of experiencing and construing the self that underlie the distinctive forms of psychological heal-ing that have emerged in the western world in the last 100 ye-ars. A comparative cross-cultural perspective provides an opportunity to step back from our assumptions about human nature and take a critical look at the ways our psychotherapeutic practices depend on particular cultural concepts and values. This reflection can deepen our understanding of the many processes of healing and guide the adaptation and appropriate use of various forms of psychotherapy in intercultural work”...

## **EATGA BOARD MEETING**

**April 15th 2015 -turku, finland**

*Marlene Spero*

Present: Antonio d’Angiò, Ruth Waldvogel, Juha-Matti Toivola, Gabriele Profita, G. Lazlo Kruppa, Marlene Spero. Apologies: Bettina Fink

A.: Study Day discussed

Decisions made re :small group leaders – Christina Schwankhart Laborda, Gertrude .....and large group leader, Giovanna Cantarella.. It was pointed out that these decisions should have been made earlier. JM said that 22 participants were expected.

B . Applications for membership.

(1) RW said, in response to an email sent by Szuza that she had not sent a letter of introduction or CV. CV said that we need to have copies of the agreement and that she needs a letter of motivation so that we can agree to her acceptance. This is in accordance with the protocol. She like, others is still on the membership list, and receives all the correspondence that is sent out to members. This needs to be clarified. AA says that Szuza should be asked to send in her CV and letter of invitation by July.

(2) RW said members should be invoiced for dues in January rather than depending on the Study Day to collect fees. JM said he had a list of all the members who had paid for 2015.

C. The Scientific Meeting

RW questioned whether we need to have a Scientific Meeting as some members were at the limit of what they can afford to attend meetings. MS said the Scientific Meeting and the role of Scientific Secretary was a recent innovation. We need to review what people were doing. GP suggested we held scientific meetings alongside the study day or a workshop. This could