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VAMMALAN KIRJAPAINO OY

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Kansi/Cover: Neljännen polven Penedon suomalaisia; Lis 2 vuotta ja vanhempi veli Matts ovat Reino Bertellin lapsia.

Reino Bertellis children Lis 2 years and her older brother Matts are fourth generation Penedo Finns.

Kuva/Photo: Olavi Koivukangas

Suomalaisten juhlilla Brasiliassa ja Australiassa

Olavi Koivukangas



Tänä vuonna on kulunut 80 vuotta Penedon suomalaisen siirtokunnan perustamisesta Brasiliaan, ja pienenevä suomalaisyhteisö halusi juhlia tapahtumaa. Minut oli kutsuttu luennoimaan juhlille. Kun Australian Suomi-Päivät olivat pian tämän tilaisuuden jälkeen, oli järkevää yhdistää vierailut. Matkalle osallistui myös vaimoni Pirjo, joka on paljon auttanut minua tutkimustöissä Australiassa ja Uudessa-Seelannissa. Menomatalla Sao Paolossa meillä oli tilaisuus tavata siellä jo pitkään asunut tyttäremme Sari.

Penedo

Suomen Brasilian suurlähettilään Ilpo Mannisen sekä paikallisen kaupunginjohtajan puheiden ohella ohjelmaa esittivät Suomesta tulleet Turun Kansantanssin Ystävät, sekä Vallis Gratie torvisoittoyhdytys Naanta-



lista. Myös Penedon Kansantanssin Ystävät esiintyivät. Iltaisin oli tanhuesityksiä ja tanssia Suomalaisella Klubi-talolla. Nuorisolle oli järjestetty kännykänheitto- ja akankantokilpailut. Itatiaian kaupunginjohtaja Luiz Bastos kiinnostui ajatuksesta, että Turku ja Itatiaian kunta, jonka osa Penedo on, voisivat perustaa ystävyyskaupunkisuhteen.

Minua oli pyydetty pitämään esitelmä aiheesta ”Suomalaiset utopia-siirtokunnat eri puolilla maailmaa”. Arkkitehti Sergio Fagerlande, joka on Rio de Janeirossa asuva kolmannen polven Penedon suomalainen, on tehnyt MA-työnsä Penedon suomalaisten historiasta ja toivottavasti jatkaa työtään väitöskirjaksi saakka. Hän lahjoitti MA-työnsä, jota käännetään suomeksi, instituutin arkistoon.

Penedo on yksi sitkeimpiä suomalaiskeskuksia maailmalla, ja juhlinee aikanaan 100-vuotisjuhlaansa. Mielenkiintoinen asia on myös se, että joitakin Penedon suomalaisten jälkeläisiä on alkanut muuttaa Suomeen avioliiton, tai muun syyn takia, kuten asevelvollisuus ja työ.

Buenos Aires

Brasiliasta matka jatkui Buenos Airesiin, jossa Suomen Suurlähetystö oli järjestänyt hyvän ohjelman, johon sisältyi paikallisten suomalaisten tapaamista ja luentotilaisuus ruotsalaisella kirkolla. Instituutin yhteyshenkilö Argentiinassa Marjatta Nieminen esitteli kaunista kaupunkiaan. Buenos Airesissa vierailevalle voi suositella käyntiä Eva Peronin haudalla sekä vie-

Penedossa asuva Kari Nori on rakentanut suuren kolmipyöräisen moottoripyörän. Neuvottelin hänen kanssaan mahdollisuudesta saada se Suomeen Siirtolaismuseoon.

railua alkuperäisen tangon esityksessä. Siirtolaisuusinstituutti on ollut kauan yhteistyössä Majatta Niemisen ja Pulmu Heinosen kanssa Argentiinan suomalaisiin liittyvissä asioissa, ja tulevasta yhteistyöstä neuvoteltiin.

Vierailimme myös Siirtolaisuusmuseossa, joka esittelee siirtolaisuutta Galitzian maakunnasta Espanjasta Argentiinaan.



Brisbane

Buenos Airesista matka jatkui etelämantereen yli Sydneyhin ja edelleen Brisbaneen, jossa Mikko ja Erja Hietikko olivat vastassa lentokentällä ja majoittivat kotiinsa. Brisbanen Suomi-Seura oli järjestänyt luentotilaisuuden Suomalaisella Lepo-Kodilla eli Finlandia Villagessa. Lahjoitin Lepo-Kodille Siirtolaisuusinstituutin pronssisen taideteoksen ”Maailmalle lähtö”. Luennon aiheena oli Suomen Siirtolaisuusmuseo ja Australian suomalaisten historia. Australian suomalaiset ovat olleetkin innokkaita Siirtolaisuusmuseoasiassa. Parhaillaan on Inghamista lahjoituksena saatu keininhakkaajien peltinen asumus matkalla laivakontissa kohti Suomea.

Mullumbimby

Brisbanesta matka jatkui Mullumbimbyyn, jonne Munsalasta kotoisin olleet veljekset Karl Johan ja Wilhelm Back asettuivat asumaan v. 1899 ja 1902. Vanhemmasta veljestä tuli runoilija ja filosofi ja nuoremasta miljonääri. Brisbanessa Wilhelm Backin pojantytär Ruth Bonetti kirjoittaa kirjaa näistä pioneeri-siirtolaisista, ja hän toimi oppaana ja oli järjestänyt luentotilaisuuden ja tutustumisen suomalaisten kanssa paikkakunnan museoon ja kirjastoon. Tilaisuudessa oli mukana Back-veljesten sisaren poika 95-vuotias Valfrid Holm, joka oli tullut Australiaan tammikuussa 1921 vanhempiensa mukana.

Mullumbimbyn suomalaikeskuksen siirtolaisten jälkeläiset ovat vaalineet suomenruotsalaista kulttuuria.

Canberra

Matka jatkui autolla (vasemman puoleisessa liikenteessä) Glen Innesin ja Tamworthin kautta Canberraan, entiseen opiskelukaupunkiini. Australian National Universityn entinen tiedekuntani oli järjestänyt asunnon University Housesta. Ensiksi tapasin entisen opettajani prof. Charles Pricen, joka on 88 vuotta. Iltapäivällä kollegani James Jupp ja puolisonsa Marian Sawyer veivät meidät ajelulle tutustumaan Lanyonin 1830-luvulla rangaistusvankien rakentamaan kartanoon, joka nykyisin on matkailukohteena. Jim Jupp toimii eläkevuosinaan edelleen johtajana Centre for



Immigration and Multicultural Studies. Olin siellä vierailevana tutkijana v. 1992. Jim Jupp on vierailut myös Suomessa luennoimassa. Hän on tämän hetken tunnetuimpia siirtolais-tutkijoita Australiassa.

Canberran Suomi-Seura oli järjestänyt luentotilaisuuden International Churchin tiloihin, kun seuralla ei ole enää omaa toimitaloa. Tilaisuuteen osallistui täysi salillinen yleisöä, ja oli ilo tavata vuosikymmenten takaisia ystäviä, joista monet kertoivat suunnittelevansa matkaa Suomeen.

Tapasin myös opiskeluaajan urheilutovereita, ja meitä yhdistää tänäkin päivänä veteraaniturheilu. Suurlähettiläs Glen Lindholm oli järjestänyt illallisen, ja hän on ollut kiinnostunut keinin hakkaajien asunnon saamisesta Siirtolaisuusmuseoon Suomeen, sillä hänen isänsä on ollut sokeriruo' n hakkaajana Queenslandissa ennen sotia.

Melbourne

Matkan toinen pääkohde oli Melbournen Suomi-Päivät pääsiäisenä. Sitä ennen Melbournen Suomi-Seura oli järjestänyt luentotilaisuuden Suomi-talolle Altonassa. Sen jälkeen oli vierailu Australian Multicultural Foundationissa, jonka johtaja Hass Dellal on vierail-



Melbournen Siirtolaisuusmuseossa ei ollut tietoja suomalaisista.

lut Siirtolaisuusinstituutissa. Neil ja Cynthia Nyholm esittelivät Melbournea. He vierailivat Suomessa kesällä 2008 etsimässä Neilin sukujuuria ja tapaamassa sukulaisia. Isoisän isä Eric Nyholm oli saapunut Australiaan jo v. 1872 Munsalasta ja Nykarlebyystä. Sisar ja muita suomalaisia saapui Adelaideen tämän pioneerin jälkeen. Yksi Erik Nyholmin pojanpoika, Ronald Sidney Nyholm, toimi kemian professorina Englannissa ja sai ansioistaan Sir -arvonimen v. 1967. Pyysin Neil Nyholmia kirjoittamaan artikkelin Siirtolaisuus-leh- teemme sukunsa vaiheista.



Yllä Melbournen pesäpallo-ottelun kultamitalistit vasemmalla miesten joukkue Melbournesta ja oikealla naisten joukkue Sydneystä.

Mielenkiintoista oli osallistua Suomi-Päiville, joista käytetään myös nimeä Finnish Festival. Väkeä oli kyllä vähemmän kuin 40 vuotta sitten, jolloin osallistuimme ensimmäisen kerran tähän australiansuomalaisten vuotuiseen suurtaapahtumaan. Mutta edelleen pelattiin pesä- ja lentopalloa ja uutena lajina golf on saanut suuren suosion. Henkisiin kilpailuihin osallistuvia oli vähäinen määrä entisiin aikoihin verrattuna. Niinpä Suomi-Päivien yhteydessä kokoontunut Australasian Suomalaisten Liiton vuosikokous pohti vakavasti Suomi-Päivien tulevaisuutta. Seuraavat Suomi-Päivät pidetään Kultarannikolla Queenslandissa, mutta jatko on epävarmempaa. Niinpä kokous asetti työryhmän, johon kuuluu edustaja kustakin seurasta, pohtimaan juhlien tulevaisuutta ja uudistamistarpeita. Sainoin, että oppia voisi ottaa Yhdysvaltain suomalaisten Finn Fest juhliilta, jonne on saatu mukaan myös kolmannen ja neljännen polven suomalaisia. Kieli on tietysti muuttunut suurelta osin englanniksi.



Melbournen Suomi-Seuran sihteeri Anneli Richards haki meidät Melbournen lentokentältä hotelliin Altonaan.

Kiitoksia

Matka maapallon ympäri oli hyvin mielenkiintoinen ja hyödyllinen monin tavoin. Mutta se oli myös rasittava erityisesti pitkien lentojen aikana. Totesin myös, että Siirtolaisuusinstituutin työtä arvostetaan siirtolaistemme ja heidän jälkeläisten keskuudessa. Myös Seinäjoelle perusteilla oleva Siirtolaisuusmuseumo sai varauksetta ulkosuomalaisten kannatuksen. Siitä on hyvä jatkaa. Erityisesti mainostin Peräseinäjoella 9.7. järjestettävää siirtolaisjuhlaa, ja uskon, että Australiasta on runsaasti tulijoita sinne.

Kiitokset Penedolle ja Melbourneille hyvistä juhlilla. Kiitokset myös Suomen Argentiinan ja Australian suurlähetystöille sekä Australiassa luentotilaisuuteni järjestäneille Suomi-Seuroille. Kiitos myös meille majoitusta ja muuta apua antaneille ystäville. Tervetuloa Suomeen!



Melbournen suomalaisten vanhasta tehdasrakennuksesta kunnostama toimitalo Altonassa on suomalaisten vahva tukikohta.

Finnish celebrations in Brazil and Australia

Penedo, the Finnish colony in Brazil, celebrated its 80th anniversary this year. I was invited to the festivities to present a lecture. My wife Pirjo, who has assisted my research in Australia and New Zealand accompanied me on the trip. In Sao Paulo we also had the opportunity to meet with our daughter Sari, who has lived there for a long time.

The topic of my speech at the festival was Finnish utopian colonies around the world. There were a lot of events, including a cell phone throwing competition and a wife carrying contest, art exhibits, dances and music with performers from Finland.

Penedo is one of the most persistent Finn-centres in the world and it is bound to celebrate its 100th anniversary, even though some descendants of the Penedo Finns have started to move to Finland for reasons such as marriage, military service or work.

From Brazil the journey continued to **Buenos Aires**, where the Finnish Embassy had arranged an interesting program including meeting with local Finns and a lecture at the Swedish church. Marjatta Nieminen showed us around in her beautiful city.

Brisbane was our next destination, where Mikko and Arja Hietikko accommodated us in their home. The Brisbane Finnish Association had arranged for me to give a lecture at the Finnish rest home in Finlandia Village, so I spoke about the Finnish Emigrant Museum and the history of Finns in Australia. I presented the statuette "Maailmalle lähtö" (The Departure) to the rest home. A tin shed from Ingham used by sugar cane croppers is on its way to the Emigrant Museum in Finland by boat.

From Brisbane we travelled to **Mullumbimby**, where Karl Johan and Wilhelm Back settled in 1899

and 1902. The latter's granddaughter Ruth Bonetti was our guide.

From there we went by car to **Canberra** and my former Alma Mater, the Australian National University. I met with my former teacher, Professor Charles Price. My colleague James Jupp is still the director of the Centre for Immigration and Multicultural studies, where I was a guest researcher in 1992. I was glad to meet so many friends from my days of study. I gave a lecture for members of the Finnish Association at the International Church, where I had the pleasure to see old friends again.

Our other main destination was **Melbourne** and the Finnish Festival during the Easter holidays. Before that I lectured at the Finnish House in Altona and visited the Australian Multicultural Foundation. We were guided around Melbourne by Neil and Cynthia Nyholm. Neil is a descendant of Eric Nyholm, who came from Munsala to Australia in 1872.

The Finnish Festival attracted fewer visitors than 40 years ago, when I attended the first time. Thus the Australasian Federation of Finnish Societies and Clubs is concerned about the future of the festival. The next festival will be held in Queensland, but the fate of the following is uncertain. I suggested that the federation could learn from the Finn Fest in the US, which has attracted many second and third generation Finns, and the common language has become English.

I wish to thank Penedo and Melbourne for the successful festivals, as well as the Finnish embassies in Argentina and Australia and the Finnish associations who organised my lectures. I also wish to thank all friends who gave us accommodation and assistance. Welcome to Finland!

Maahanmuuttajiin kohdistuvia kehittämishankkeita Turussa



Elli Heikkilä

Turussa on käynnissä useita maahanmuuttajia koskevia projekteja ja kaksi niistä on Muu Maa Mustikka- ja MAHKU-projekti, joita esiteltiin Siirtolaisuusinstituutin Muuttoliikkeen ja etnisyytutkimuksen (MEV)-seminaarissa 23.4.2009. Muu Maa Mustikka-projekti aloitti toimintansa vuonna 2005 ja se on Sateenkaariri Koto ry:n alainen hanke. Sen tavoitteena on Halisten alueen maahanmuuttajaperheiden integroiminen heidän omaan lähiöönsä ja suomalaiseen yhteiskuntaan. Lisäksi halutaan tukea perheitä arjen ongelmissa ja rohkaista olemaan oman elämänsä asiantuntijoita. Kohderyhmänä on kotoutumistoiminnan ulkopuolella olevat pakolaistaustaiset pienten lasten äidit ja naiset, jotka ovat erityisen suuressa syrjäytymisvaarassa. Halisissa yli viidennes asukkaista on maahanmuuttajia ja siellä puhutaan 40 eri kieltä. Suurimmat alueen maahanmuuttajaryhmät ovat Somaliasta, Irakista, Iranista, Turkista, Venäjältä ja Virosta.

Muu Maa Mustikka -projektissa on käytössä opetuskoti, joka avattiin elokuussa 2006. Se on ilmeisimmin ainoa laatuaan Suomessa. Kävijöitä siellä on päivittäin noin 7–16 naista ja 6–13 lasta. Osallistuminen on vapaata ja siihen ei ole ennakoilmoittautumista, sitoutumista tai kielitestiä. Tarkemmin kuvattuna opetuskoti on tila, joka mahdollistaa asumisohjauksen ja on naisten ja lasten tila (nukutus, ruokailu, rukoustila, leikkihuone jne.). Kodinhoitohuoneesta on tehty rauhallinen lukunurkkaus ”Ystävyysden metsä”, jossa on mahdollisuus satujen lukemiseen ja yhdessä lukemiseen. Perheet ovat usein suuria, ja lapsilla on vain vähän mahdollisuuksia hiljaisiin hetkiin, joten täällä se on mahdollista. Yhtenä toimintamuodoista on koululaisten läksykerho, jota pidetään kerran viikossa. Vanhemmilla ei ole aina valmiuksia auttaa lasta läksyissä, jos omakin kielitaito on heikko. Projektin puitteissa on myös asiantuntijavierailuja, tutustumiskäyntejä eri kohteisiin, retkiä ja monikulttuurisuusiltoja.

Muu Maa Mustikka -projektin suurin haaste tällä hetkellä on opetuskotityön jatkon varmistaminen hyväksi havaitun toimintamallin ja käytäntöjen jatkumisen osalta. Opetuskodin malli voitaisiin siirtää myös toisiin lähiöihin Turussa sekä lähiöihin ja kuntiin muualla Suomessa.

MAHKU-projekti eli Maahanmuuttajien henkilökohtainen palveluohjaus on Turun NMKY:n projekti ja se on käynnistynyt syyskuussa 2008 ja päättyy vuoden 2010 lopussa. MAHKU on tarkoitettu työikäisille maahanmuuttajille, joiden kotoutumisaika on jo kulunut, mutta jotka tarvitsevat edelleen tukea ja ohjausta arjessa selviytymisessä. Projektin toimintamallina on henkilökohtainen palveluohjaus. Ohjauksen tavoitteena on tukea asiakasta itsenäisessä ja omaehtoisessa elämässä. Projektin kaksi työntekijää ovat auttaneet muun muassa erilaisten lomakkeiden ja hakemusten tekemisessä, soittaneet asiakkaan pyynnöstä ja hänen läsnä ollessa virastoihin eri asioissa, kuten liittyen lupapasioihin, auttaneet myös asuntojen ja harrastusten löytämisessä jne. Avustaminen on monipuolista ja riippuu asiakkaan tilanteesta, mitä apua hän kulloinkin tarvitsee. Palvelukielenä käytetään suomen kieltä. Tähän mennessä on ollut 40 asiakasta ja lisäksi heidän perheenjäseniään, jotka ovat tulleet Turkuun eri puolilta maailmaa. Tapaamisia asiakasta kohti on ollut 1–25 kappaletta.

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Kuka minun haudan hoitaisi? Ikääntyneiden ruotsinsuomalaisten ajatuksia kotipaikastaan

Mirjaliisa Lukkarinen Kvist



Monet Ruotsissa asuvat suomalaiset maahanmuuttajat ovat alkuvuosinaan kaivanneet takaisin synnyinmaahansa. Asian ovat todenneet tutkimuksissaan esimerkiksi Jari Kuosmanen (2001), Hanna Snellman (2003) ja Marja Ågren (2006). Ruotsinsuomalaisilla oli ikävä ennen kaikkea entiselle kotiseudulle. He kaipasivat vanhempiaan ja lapsuudenkotiaan, perhettään ja vanhoja tuttaviaan. Monet ovatkin vuosien mittaan kehittäneet lujia siteitä Suomeen. Kesälomalle he menivät aikoinaan entiselle kotipaikkakunnalle, lomille lähdettiin heti, kun töistä päästiin ja töihin palattiin melkein pä suoraan suomenlaivalta. Myös monet väitöskirjaani varten haastattelemistani ruotsinsuomalaisista kertoivat alkuvuosien koti-ikävästään (Lukkarinen Kvist 2006).

Haastattelujen yhteydessä kysyin mm. missä haastateltavani haluaisivat viimeisen leposijansa olevan. He vastasivat haluavansa sen Ruotsista, nykyiseltä asuinpaikkakunnaltaan. Kysyin tietenkin, miksi hautapaikan tulisi olla juuri siellä eikä jossain päin Suomea, ja vastaukseksi sain: ”Kuka minun haudan siellä [Suomessa] hoitaisi.” Tässä artikkelissa pohdin, miten vastauksen voi ymmärtää. Mitä vastaus kertoo migraatiosta ja migranttien sitoutumisesta ja kuulumisesta eri paikkoihin? Mitä on tapahtunut vuosikymmenien aikana sen jälkeen, kun alkuvuosien ensi-ikävä oli alkanut hellittää?

Haastattelemiini henkilöt olivat muuttaneet Ruotsiin Haapajärveltä, Pohjois-Pohjanmaalta, toisen maailmansodan jälkeisen suuren muuttoliikkeen aikana. He asuvat Eskilstunassa, Mälarnlaaksossa. Löysin heidät tutkimukseeni ollessani kesällä 2002 käymässä Pohjois-Pohjanmaalla, sattuessani selailemaan Maaselkää, Haapajärvellä ilmestyvää paikallislehteä. Lehdessä huomioni kiinnittyi Ruotsissa asuvia haapajärvisiä käsittelevään artikkeliin. Lehtiartikkelissa pohdittiin, mikä on Ruotsissa asuvien haapajärvisien kotiseutu, minkälainen identiteetti heillä on, miten elämä on heitä kohdellut ja tulevatko he joskus

muuttamaan takaisin Haapajärvelle. Maaselkä-lehdessä esitetyt ajatukset herättivät mielenkiintoni.

Tutkimukseni empiirinen materiaali koostuu osallistuvasta havainnoinnista ja haastatteluista. Runsaan vuoden ajan olin useaan otteeseen haapajärvisien kanssa ja osallistuin heidän Eskilstunassa toimivan kotiseutuseuransa, Mälardalenin Haapajärvi-seuran, toimintaan. Haastattelin 14 henkilöä, jotka kaikki ovat aktiivisesti mukana Mälardalenin Haapajärvi-seurassa. Jatkossa puhun haastatelluistani haapajärvisinä.

Ilman sen suurempaa dramatiikkaa

Haapajärvisien kertomukset Ruotsiin muutosta eivät sisällä suurta dramatiikkaa. Muuttosyitä oli monenlaisia. Joissakin tapauksissa muuttopäätöksen takana oli työttömyys, ei kuitenkaan kaikissa. Jotkut lähtivät uteliaisuuttaan kokeilemaan Ruotsin tarjoamia mahdollisuuksia. He ajattelivat voivansa halutessaan palata Suomeen; heidän ei siis mielestään tarvinnut sulkea lopullisesti ovia takanaan. Mutta vuodet kuluivat, ja he jäivät Ruotsiin. Osa haastatelluista ilmaisee asian sanomalla: ”Sillä reissulla ollaan vieläkin.”

Sen, että itse muuttopäätös ei ollut kovinkaan vaikea, voi tulkita eri tavoin. Yksi tulkinta on ajan tuoma unohtus. Päätös, joka jälkikäteen kuulostaa helpolta ja yksinkertaiselta, saattoi aikanaan olla hyvin vaikea ja tuskallinen, mutta muuton vaikeus ja tuskallisuus ovat aikaa myöten unohtuneet ja aika on kullannut muistot. Toinen tulkinta on, että haapajärviset tekivät, kuten monet muut ennen heitä: ne, jotka eivät löytäneet elantoaan kotipaikkakunnalta, muuttivat työn perässä lähelle tai kauemmaksi, lyhyeksi tai pitemmäksi aikaa. Jo käynnistyneen migraation on mm. Castles (2000, 82) havainnut sisältävän oman dynamiikkansa, joka vetää mukaansa yhä useamman muuttajan. Muutto luo transnationaalisia verkostoja paikkojen ja maiden välille. Haapajärvi on osa sellais-

ta verkostoa. Kaikki haastateltavani olivat osa ketjumigraatiota; he tunsivat jonkun, joka jo asui Ruotsissa ja joka houkutteli muuttamaan. Kolmas tulkinta liittyy haapajärvisien ikään. Kysymys muuttamisesta tuli ajankohtaiseksi silloin, kun haapajärviset olivat nuoruuden ja aikuisuuden välillä ja kun heiltä edellytettiin työn hankkimista, kodin ja perheen perustamista (vrt. Pilcher 1995, 81). Kaikissa yhteiskunnissa on aikatauluja, jotka kertovat eri tavoin, minkälaisia normeja eri elämänvaiheisiin on yhdistetty ja jotka osoittavat, mitä ihmisiltä odotetaan eri elämänvaiheissa (Hockey & James 2003, 3, 57; Närvänen 2004, 67). Haastattelemani henkilöt olivat muuttoajankohdana elämänvaiheessa, jolloin heidän oli päästävä aikuiselämän alkuun. Se tapahtui heidän kohdallaan Ruotsissa.

Voitetut vaikeudet

Haapajärvisien muutosta on nyt kulunut vuosikymmeniä. Osa haapajärvisistä lähestyy eläkeikää, osa on jo eläkkeellä. Aikuiselämänsä he ovat eläneet Eskilstunassa. Eskilstuna edustaa aikuisuuden elämänvaihetta, mutta myös heidän tulevaisuuttaan: Eskilstuna on paikka, jossa he haluavat vanheta ja jonne he myös haluavat hautapaikkansa.

Haastattelujen kautta välittyvät kertomukset antavat suhteellisen yhtenäisen kuvan menestymisestä ja tyytyväisyydestä siihen, miten hyvä elämä haapajärvisillä on ollut – ja on – Ruotsissa. Haastattelemani tarinat ovat suurimmalta osaltaan valoisia menestystarinoita, vaikka jotkut kyllä kuvaavat myös elämänsä synkkiä tapahtumia, kuten syrjintää, alipalkattua ja raskasta työtä sekä raskaan työn aiheuttamia terveysongelmia.

Tavallaan johtuu haastattelutilanteesta, että haastateltavat tekevät yhteenvetoa omasta elämästään ja kääntävät katseensa taaksepäin (Arvidsson 1998, 21). Kertomuksissa kietoutuvat yhteen haastateltujen yksityiselämä ja henkilökohtaiset kokemukset, ja samalla kertomukset liittyvät henkilön elinajan historian tapahtumiin. Vastakkain ovat toisaalta kokemukset toisen maailmansodan jälkeiseltä maaseudulta, työttömyydestä, heikoista palkoista ja huonoista asunnoista, toisaalta nuorten ihmisten odotukset aikuiselämästä, tulevaisuudesta ja elämästä Ruotsissa. Tutkimukseni haapajärviset olivat aikuistumassa aikana, jolloin

suomalainen yhteiskunta ei ollut vielä toipunut sodista. Kun haapajärviset summaavat elämäänsä Ruotsissa, he mainitsevat Ruotsin vetonauloina kokemuksensa mahdollisuuksista saada töitä, suhteellisen hyvää palkkaa, kunnollinen asunto ja hyvä elintaso. Elämä saattoi olla alkuaikoina Ruotsissakin tiukkaa, mutta vähitellen se helpottui. Pohjois-Pohjanmaan maaseudun sodanjälkeisessä elintasossa ja Ruotsin tarjoamisessa mahdollisuuksissa oli huima ero. Ruotsin eduksi laskettiin myös sosiaalisen edun – elämä perheen, työtoverien ja naapurien kanssa koettiin myönteiseksi. Haastattelemani haapajärvisiä yhdistää myös seuraus toiminta. Haapajärviset ovat aktiivisia omassa kotiseutuseurassaan, mutta myös muussa yhdistystoiminnassa, ja ovat ylpeitä siitä, mitä ovat saaneet aikaiseksi yhdistysten kautta.

Haapajärvisien kertomuksissa kuvataan, miten he ovat aloittaneet tyhjin käsin, mutta pystyneet luomaan elämäänsä aineellista hyvinvointia ja henkistä sisältöä. Ruotsiin tullessa matkassa saattoi olla ainoastaan jenkkikassi, joka sisälsi kaikkein välttämättömmän. Haapajärvisien elämässä on ollut vastoin käymisiä, mutta he sanovat voittaneensa ne. Monet myös painottavat selviytyneensä aina omin voimin, ilman yhteiskunnan tukea.

Se, etteivät haapajärviset sijoita kokemuksiinsa synkkään kontekstiin – kuten monien muiden tutkimusten koehenkilöt – on mielenkiintoista. Kieltämättä se hämmästytti, sillä en ollut osannut odottaa kuulevani näin valoisia maahanmuuttajatarinoita. Haapajärviset tekevät selvästi pesäeroa käsityksistä, että ruotsinsuomalaisia olisi kohdeltu huonosti ja että heitä pidettäisiin toisen luokan kansalaisina. Pitää varmaankin paikkansa, että osa suomalaisista on kokenut Ruotsissa vaikeuksia, mutta materiaalini osoittaa, että ruotsinsuomalaisten elämästä on muunkinlaisia, valoisampia ja kevyempiä kuvauksia. Kertomalla menestyksestään yksityiselämässä, yhdistystoiminnassa ja työelämässä haapajärviset luovat etäisyyttä kuvauksiin, joiden mukaan maahanmuuttajat ovat passiivisia ja uhreja. Joidenkin mukaan Suomessa arvelaan ruotsinsuomalaisia pidettävän toisen luokan kansalaisina. Haastatteluissa haapajärviset kuitenkin luovat tarmokkaasti vastakkaista kuvaa näille käsityksille. Haapajärvisiä kuunnellessa sai käsityksen, että kuva ruotsinsuomalaisista on niin kyllästetty ongelmallisilla kuvauksilla, etteivät haapajärviset voineet niitä kommentoimatta ohittaa.

Sydänjuuret

Kuvatessaan Haapajärven merkitystä elämässään haapajärviset käyttävät *juurten* metaforaa. Tämä metafora yhdistää ihmiset ja paikat toisiinsa hyvin vahvasti ja läheisesti (Paasi 1996, 298, Malkki 2001, 52). ”Sydänjuuret ovat siellä”, sanoi eräs mies. Haastattelemani pitivät siis Haapajärveä yhä vielä kotipaikkanaan.

Myös maan käsite sisältää symboliikkaa (Gardner 2002; Malkki 2001, 52; Paasi 1996, 298), ja sodat ja katastrofit herättävät kysymyksen, haudataanko vainajat synnyinmaahan (Reimers 2003, 325–341). Ei ole harvinaista, että ihmiset, jotka kuolevat siirtolaisuudessa tai maanpaossa, haluavat hautapaikkansa synnyinmaastaan (Døving 2006; Malkki 2001; Paasi 1996; Reimers 1999, 147–166), ja synnyinmaassa oleva hautapaikka saatetaan kokea kotiin palaamisena (Eastmond 2007). Näin ei ole kuitenkaan haapajärvisien kohdalla. Heidän juurensa ovat Haapajärvellä, mutta hautapaikkaa sieltä ei haluta.

Haapajärvestä kerrotaan haastatteluissa monin eri tavoin. Kerrotaan esimerkiksi pois nukkuneista ja hautausmaalla käynneistä. Paikallislehti Maaselästä haapajärviset sanovat lukevansa kuolinilmoitukset ja kuolleiden muistosanat. Sieltä löytyvät tutut nimet. He ehkä lukevat myös muita kirkollisia ilmoituksia ja uutisia, mutta eivät mainitse niistä haastatteluissa.

Haapajärvisien suhteet Haapajärveen ja Eskilstunaan ovat muuttuneet vuosien varrella. Paikkakunnat yhdistyvät heidän eri elämänvaiheisiinsa ja erilaisiin kokemuksiinsa. Haapajärvellä he ovat viettäneet lapsuutensa ja nuoruutensa ja niinpä lapsuuden- ja nuoruudenmuistot liittyvät Haapajärveen. Tämän päivän Haapajärvi esiintyy heidän kertomuksissaan kuitenkin aikaisempaa hiljaisempana. Hiljaisuus johtuu todennäköisesti siitä, ettei siellä ole samankaltaista sosiaalisten verkostojen rikkautta kuin ennen. Syynä verkostojen köyhtymiseen saattaa olla haapajärvisien ikä. Kun ihminen elää vanhaksi, samanikäinen sukulais-, ystävä- ja tuttavapiiri pienenee. Moni haapajärvinen kertoo useiden perheenjäsenten, sukulaisten ja entisten naapureiden kuolleen. Kylissä ennen asuneet ihmiset ovat poissa. Myös haastateltujen haapajärvisien asema perheverkostossa on muuttunut. Ruotsiin muuttajien vanhemmat jäivät Haapajärvelle. Lapset syntyivät Ruotsissa, ja kesäisin eri sukupolvet saattoivat tavata toisiaan. Nykyään vain harvan vanhemmat ovat elossa. Suhteet vanhempiin ovat olleet tärkeitä,

ja vanhempien kuolema oli tietynlainen käänköpiste (vrt. Hareven 2000, 156) suhteessa lapsuudenkotiin ja Haapajärveen. Nyt useimmat haapajärviset ovat perheensä vanhinta sukupolvea, ja heidän lapsensa ja lapsenlapsensa ovat Ruotsissa.

Perhesuhteiden muutokset muodostavat elämän käänköpisteitä. On myös muita käänköpisteitä, mutta ne eivät ole yhtä selviä. Jonakin päivänä Haapajärvellä käydessään Ruotsissa asuva haapajärvinen vain huomaa, että jotakin on tapahtunut, että hän näkee Haapajärvellä yhä harvemmin tuttuja kasvoja, että maisemat ovat muuttuneet ja vaikuttavat vierailta, että pelloilla on koneita, joiden käyttötarkoitusta tai nimeä ei tiedä tai että jo muutaman päivän oleskelu Haapajärvellä tekee olon rauhattomaksi. Tällaiset käänköpisteet ovat hiljaa hiipineet monen tietoisuuteen, ja niinpä ajatusten ilmaantumista on vaikea määrittää ajallisesti. Haapajärvi on ”aina” ollut siellä, missä se nytkin on, ja sinne voi palata. Se ei ole kuitenkaan sama kuin ennen, vaan se on muuttunut monella tapaa.

Se, kuinka ihmiset kokevat suhteitaan ja kuulumistaan eri paikkoihin ja ihmisiin, on seurausta heidän henkilökohtaisista ja kollektiivisista kokemuksistaan. Suhteet ja kuulumisuuden tunne muuttuvat ajan myötä. Se, mitä ihminen pitää ja kokee sellaiseksi kuuluvuudeksi, ei ole muuttumatonta. Eikä myöskään se, mikä on ”poissa” tai se, mikä on vieras paikka tai maa (vrt. Gardner 2002, 23).

Tunne kuulumisesta on tullut kaupan päälle

Se, miten maahanmuuttajuuden kokee, riippuu monesta seikasta, esimerkiksi siitä, mikä on ollut muuton syynä. Myös se, minkä ikäisenä muuttaa, vaikuttaa kokemuksiin, aivan kuten luokkatausta. Naiset ja miehet saattavat kokea migraation ja elämän maahanmuuttajana eri tavoin. Myös maahanmuuttajan ikä tutkimushetkellä ja uudessa maassa vietetty aika vaikuttavat siihen, miten suhteet perheenjäseniin, sukulaisiin ja entisiin naapureihin ja tuttaviin koetaan vanhassa kotipaikassa ja miten vastaavat suhteet ovat muovautuneet uudessa kotipaikassa (Gardner 2002, 1; Hunt 2005, 199; Stanford & Torres-Gil 1992, 8; Torres 2004).

Ajan myötä haapajärvisien tulevaisuuden suunnitelmat alkoivat muuttua. He orientoituivat yhä enemmän ruotsalaiseen yhteiskuntaan, eivätkä enää pitä-

neet itseään väliaikaisina ”kylässäkävijöinä”. Vaikka Ruotsiin tultiin vain käymään, sinne lopulta jäätin. Nyt haapajärviset ovat asuneet kauan Eskilstunassa ja heidän arkensa on ollut ja on siellä. Aika vaikuttaa siihen, mihin ihminen tuntee kuuluvansa. Haapajärvisien historia, mennyt aika, on Haapajärvellä, mutta myös Eskilstunassa. Molempiin paikkoihin liittyy kokemuksia ja muistoja. Olen useasti kulkenut Eskilstunassa haapajärvisien kanssa, haapajärviset ovat esitelleet kaupunkia ja samalla kertoneet oman tarinansa, muistelleet menneitä, työpaikkoja ja ihmisiä. Kun on asunut kauan samassa paikassa, muodostuu omia, tuttuja paikkoja, joihin liittyy monia muistoja ja tarinoita. Eräs haapajärvinen sanoi asuneensa Eskilstunassa niin kauan, että sinne kuulumisen tunne oli tullut ”vähän niin kuin kaupan päälle”. Hän myös totesi asuneensa Eskilstunassa niin kauan, että haluaa hautansa sinne. Hän sanoi olevan ”yhtä hyvä että jää tänne.”

Kysyessäni eräältä pariskunnalta, mistä he halusivat hautapaikkansa, he kertoivat:

Mlk: Miten on se viimeinen leposija, onko se Eskilstunassa vai onko se...

Elina: Luultavasti

Mlk: Te ette ole ajatelleet että haluaisitte hautapaikan Haapajärvellä?

Elina: Ei, ei. Nyt se on niin että siitä on kulunut niin kauna kun sieltä lähti. Ja kun on elänyt koko elämän täällä. Niin ei sitä ajattele että sieltä hauta, että haluaisi sinne välttämättä.

Lauri: Niin se on että tämä on kotiseutu

Elina: Jaa, niin se on.

Mlk: Se on kotipaikka?

Elina: Joo, Ja lapset ja lapsenlapset ja kaikki.../on täällä/ niin se on kotikaupunki

Mlk: Kotikaupunki ja kotipaikka?

Elina: Ja kotikatu.

Elina ei ole aluksi aivan varma hautapaikasta, mutta päättyy kuitenkin lopulta siihen, että haluaa sen Eskilstunasta. Kaupungista on tullut niin läheinen, että hän kuvaa sitä kotikaupunkinaan, siellä on hänen kotikatu ja kotipaikka.

Eskilstunassa haapajärvisillä on ystäviä, tuttuja, vanhoja työtovereita ja ihmisiä, joihin he ovat tutustu-

neet yhdistyselämässä. Eskilstunassa heillä on myös perheet, useimmilla myös lapset ja lapsenlapset. Juuri perhe on kaikkein tärkein ja sitkein side uuteen kotipaikkaan. Jotkut haapajärvisistä ovat murheissaan siitä, että heidän lapsensa eivät voineet tavata isovanhempiaan muuta kuin kesälomilla. He itse haluavat asua lähellä omia lapsiaan, heille perhe on erittäin tärkeä. Perheen merkitys käy ilmi myös heidän puhuesaan hautapaikkansa sijainnista. Käsitykset siitä, että ihmiset myös kuoleman jälkeen kuuluvat yhteen, tässä tapauksessa perheenjäsenet, ilmenevät hyvinkin selvästi haastatteluissa.

Espanjassa asuvista brittiläisistä tehty tutkimus osoittaa miten ne, jotka tuntevat kuuluvansa Espanjaan ja joilla on läheisiä omaisia vain vähän entisesä kotimaassaan, haluavat hautapaikan Espanjasta (Oliver 2004, 235–254). Eräs tutkimus vanhemmista ruotsinsuomalaisista osoittaa, että ruotsinsuomalaiset kokivat kirjoittavansa uutta vaihetta sukunsa historiaan valitsemalla hautapaikan Ruotsista (Sarvimäki ym. 2006). Usein kysymys siitä, mihin vainaja haudataan, jää omaisten vastuulle. Ruotsissa asuvien serbiin on havaittu haluavan omaisensa haudattavan Ruotsiin. Hauta symbolisoi heille ankkuria tai juuria uuteen kotimaahan (Reimers 1999, 147–166; Francis et al. 2000, 35–52). Karjalaan muuttaneet venäläiset kokivat vainajiensa hautaamisen Karjalaan sinne eräänlaiseksi kynnyksen ylittämiseksi. Kun kynnyks oli ylitetty, oli syntynyt konkreettinen kiinnike, ja uusi paikka alkoi tuntua oikealta kotipaikalta (Filicheva 2005, 180). Näistä tutkimuksista käy ilmi, että sukuideologiat, siis käsitykset siitä, että tietyt ihmiset kuuluvat yhteen ajan ja paikan yli (Eastmond & Åkesson 2007, 15) ja että aikaisemmat perhesukupolvet ankkuroivat tulevat sukupolvet tiettyyn paikkaan, ovat ihmisten ajatusmaailmassa tärkeitä.

Lopuksi

Olen artikkelissani pohtinut, mitä hautapaikan valinta maahanmuuttajan uudelta kotipaikalta viestittää, mitä se kertoo migraatiosta, ihmisten siteistä ja kuulumisesta eri paikkoihin.

Yksi migraation seurauksista on, että monet ihmiset elävät ja kuolevat muualla kuin missä ovat syntyneet. Käytännön kysymykset, mutta myös eri paikkojen ja sosiaalisten suhteiden merkitys ajankohtaistu-

vat ja kärjistyvät, kun on päätettävä omasta tai omaisen hautapaikasta.

Siihen, miten maasta toiseen muuttaneet ihmiset ajattelevat hautapaikan sijainnista, vaikuttaa moni tekijä kuten, heidän siteensä vanhaan ja uuteen kotipaikkaan. Heidän elämänsä saattaa näyttää kompleksiselta, koska he asuvat ja elävät uudella kotiseudullaan, mutta ovat samaan aikaan tietyllä tavalla mukana entisen kotipaikkansa elämässä. Heidän elämänsä koostuu näin ollen monesta eri verkostosta (Phillipson 2007, 321–342). Migraatio luo ihmisiä, paikkoja ja maita toisiinsa sitovia transnationaalisia verkostoja. Migrantit pitävät yhteyttä vanhaan kotipaikkaansa, ja vanhan kotipaikan asukkaat ovat aktiivisia verkostoissa ja ylläpitävät yhteyksiä eri tavoin (Easthope 2004, 128–138; Hareven 2000, 16; Åkesson 2007, 289–315). Maantieteelliset paikat eivät ole eristyksissä olevia saaria, vaan ne voidaan päinvastoin kuvata rikkaan sosiaalisen verkoston keskipisteinä (Easthope 2004, 128–138; Phillipson 2007, 321–342). Modernit liikenneyhteydet ja viestintäteknologia helpottavat yhteydenpitoa. Suhteiden kehitys eri paikkakuntaan riippuu mm. siitä, miten vanhoja migrantit olivat muuttaessaan, heidän nykyisestä iästään, siitä miten kauan he ovat asuneet uudella paikkakunnalla ja miten he kokevat elämänsä uudessa kotipaikassaan.

Transnationaaliset siteet muodostuvat ja muuttuvat vuosien mittaan muuttuvassa todellisuudessa (Eastmond & Åkesson 2007, 11). Haapajärvisen alkuaikojen ikävä Suomeen on laimentunut ja haihtunut, ja ambivalenssi sen suhteen, jäävätkö he Ruotsiin vai eivät, on muuttunut varmuudeksi siitä, että he jäävät uudelle kotipaikalleen vanhuutta viettämään. Siellä on heidän elämänsä. Vieläkin he ylläpitävät siteitä vanhaan kotipaikkaansa ja kokevat kuuluvansa sinne. Voi hyvin väittää, että se, mitä ihmiset pitävät ja kokevat kotipaikkanaan ja kotimaanaan, ei ole muuttumaton. Se, mikä aiemmin on ollut vieras maa, saattaa ajan myötä muuttua kotimaaksi.

Perhesiteet vaikuttavat keskeisesti siihen, mistä hautapaikka halutaan. Haudat ja muistolehdot ovat paikkoja, joissa muistellaan vainajia ja menneitä aikoja. Vanhan kotipaikan hautausmaalla haastattelemani haapajärviset voivat muistella ja kokea jatkuvuutta ja yhteenkuuluvuutta edellisten, pois nukkuneiden sukupolvien kanssa. Mutta he itse luovat jatkuvuutta ja sinne kuulumisen jatkuvuutta uudelle kotipaikalleen valitsemalla hautapaikkansa sieltä.

Tapa ajatella hautapaikan sijainnista paljastaa, mihin ihminen tuntee kuuluvansa ja missä hänen vahvimmat sosiaaliset siteensä ovat (jfr. Døving, 2006). Hautapaikkaa ei valita sieltä, missä se saattaa jäädä hoitamatta. Hautapaikan valinta herättääkin kysymyksiä identiteetistä ja jonnekin kuuluvuudesta. Haastateltavani kokevat olevansa sekä haapajärvisiä että eskiläntäläisiä. Mutta – hautapaikan sijainti on valittava – ja silloin he valitsevat uuden kotipaikkakunnan. Siellä he ovat eläneet suurimman osan elämästään ja siellä on läheisiä henkilöitä, joiden voi odottaa ja edellyttää hoitavan heidän hautansa.

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Immigrant's relations with the police in Finland: A Lamarckism or a self-induced exercise?

Egharevba Stephen



Every year, thousands of immigrants emigrate from different parts of the globe to the northernmost part of Europe (Finland) either to study or start a new life. These new immigrants are expected by at a point in time in their stay in the country to become familiar with the law enforcement norms as well as the Finnish ways of life. It is against this background that many immigrant groups are becoming increasingly frustrated by their being easy targets of police stop-and-search practices carried out in pre-determined manner. Moreover the experiences of immigrants are rarely examined. The present contribution is set to fill this vacuum by arguing that racial controversy is not new to police work nor is it a recent phenomenon across many police institutions across the globe. However, our understanding of immigrants' views of the police and what influences them to want to co-operate with the police could be of help in this direction. Therefore, those immigrants who view the police as a legitimate institution are more likely to trust and report crime to them. The key to stemming this tide is by our examining procedural justice in immigrants' interaction with the police in Turku, Finland.

Introduction

The relative increase in immigrant's population in Finland is posing a significant new challenge to public authorities, including the criminal justice system. Thus, the importance of citizens' co-operation with the police is the key to any successful policing of crime and disorder in a modern day society, both in theory and practice (Thurman *et. al*, 2001). Hence,

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any effective police establishment requires the support and voluntary co-operation of the general public for the police to be effective. This is evident in Turku, where changing population patterns are dictating how police initiative can now be implemented. Moreover, the police as institutions across the world have one issue in common: a long history of conflict with minorities (Walker, *et al.*, 1996). Research supporting this kind of conflict, particularly minority citizens' attitude towards the police, includes Cao *et al.* (1996), on African Americans Webb and Marshall (1995) Hispanics while Jacob, (1971), is on Native Americans in the US. In Finland, research on police-immigrant relations should be a good starting point for our understanding of policing in general and in particular race and ethnic relations in the country.

In this way, the concept of race should be understood as the signifier of the relationship. The premise is that race is a social construct, a form of categorization that places people into groups which is then defined by erroneous biological/cultural characteristics, which in most cases are not based on facts, but on the individual's actions and values. According to Banton and Harwood, (1975), race is a way of categorising people, race is based upon a delusion because popular ideas about racial classification lack scientific validity and are moulded by political pressure rather than by evidence from biology, in spite of this understanding, little is still known of minorities'/immigrants' attitudes toward the police in Finland (Egharevba, 2005b; Egharevba, and White, 2007). In the latter study, police cadet's attitudes toward an immigrant group in the country were explored on their level of contact (s) they have had with immigrants prior to enrolling at the police cadet school. We need to remind ourselves that social roles define situations and the kind of behaviour that is appropriate at any point in time by our emphasis of what is right or wrong. When rules are enforced, the violators of such rules are often categorised as criminals that should not be

trusted to live by the rules agreed upon by all within the society.

Similarly, other research support the premise that immigrant/minorities evaluate the police very poorly given the nature of their contact with the police. Additional research suggests that minorities were more likely to have contact with the police than the majority in involuntary situations (Murty et al., 1990, Carter, 1985). In the USA, for example, research has shown that when minorities have contact with the police they were disproportionately more likely to suffer verbal abuse and harassment (Carter, 1985), to be hassled without cause (Browning, et al., 1994), to be victims of excessive force, and to observe racial discrimination in police shootings (Radelet, 1980, Walker, et al., 1996) to be arrested (Brown, 1977). Others have argued that minorities' poor evaluation of the police may be the consequence of their unfulfilled expectations of the police (Carter, 1985). In sum Carter, (1980:490) was correct in his analysis by suggesting that this phenomenon is common:

...significantly more diverse for Hispanics – or any other culturally distinct group – than the police, who predominantly consist of, and are administered by, members of the dominant society, anticipated.

There is no doubt that if there were an increase in police-immigrant/minorities' contacts outside their official line of duties, could improve police/immigrant relations and at the same time increase co-operation in crime prevention and help in fighting prejudices in the country. In Finland, research evaluating new immigrants' views of the police in the country still lacks two fundamental issues: (1) given that immigrants have a poor evaluation of the police in the country, the cultural dimension has not been explored in sufficient details. Moreover, the existing research has failed to clarify the issue of race in police immigrants' relations in the country sufficiently. (2) One research in particular does support the assertion that the poor evaluation of the police may be caused by probably unfulfilled expectations of the immigrants/minority with regard to their various experiences prior to migrating to the country (Egharevba, 2005a).

There is element of truth to this fact, but the existing research has failed to explore the impact of race and socio-cultural well being of the focus group's ex-

pectation of police in the country. The question is, are the immigrants satisfied with the police pattern of conduct in their involuntary contacts in the country? This line of questioning would make the analysis of contact between immigrant and the police more interesting, just as Smith's research suggests (1994), similarly, Cordner, (1997) has posited that given some negative aspects of police work in giving sanctions (traffic tickets), in stop-and-search situations as well as arrests this does increase the misunderstanding between immigrants/minorities and the police. Police need to understand that these kinds of involuntary contacts with immigrant/minorities can either lead to positive or negative interaction with the police. Hence, police need to be reminded that any positive interaction with immigrants could bring about some advantages, such as familiarity, trust and confidence in the police by the new immigrants, which in turn symbolise the due respect which many immigrants expect from sensitive police conducts. Similarly, whether a rule has the force of law, tradition or professional ethics, the enforcement of such rules should be every citizen's duty, most especially of the group upon which such enforcement is particularly focused.

The aim of the present study is two-fold (1) to examine police-immigrant relations, especially those immigrants who have only been in the country for a certain period of time, (2) explore the nature of police interactions with new immigrants in Turku. A comprehensive analysis of these aims should help us to understand the frequency of their voluntary/involuntary contacts, such as when do immigrants ask for police assistance as well as their confident in the police after being stopped on the street and how these experiences are linked to their previous experiences prior to migrating to the country.

Previous Research

A large body of research has contributed to our understanding of race/ethnicity in the criminal justice system, yet many of these empirical studies continue to generate controversy (Vrij, et al., 1991) In other words, it is often the case that citizens make their decisions based on either to co-operate or not to co-operate with the police on their evaluation of the circumstances of their meetings. Their decision may be precipitated by

their reaction based on personal value assessment, in the sense that whenever these values are in conflict with the law, co-operation should not be expected; thus, the manner in which immigrants view the police will be consistent with their own values, which is one factor shaping any law-related behaviour independent of prior experiences (Egharevba, and Hannikainen 2005b). However, just as an immigrant's values can be an obstacle to the law, so too can such individual's compliance with the law, also be determined by the immigrant's values. This is similar to what Tyler and Darley 2000, Skogan and Frydl, 2004 suggested in their research findings in the US.

The content of immigrants' specific interactions or encounters with the police has been found to influence immigrants/minorities' views of the police, whether it is a police-initiated contact or not (Tyler, 1990, McCluskey, 2003). Similarly, Mastrofski et al., (1996) have explored the tactics being used by the police to assess citizen's compliance in different face-to-face encounters with the police. What appear in their research are the following factors: respect, location of the police encounter, the citizen's social status, strength of evidence and civility, as well as prior experiences with the police. These factors were all suggested as influencing the citizen's view or compliance with the police (Mastrofski et al., 1996), while Engels (2003) similarly highlighted other factors such as race, the use of alcohol, drugs and the presence of a number of officers at the particular place as a significant factors that can be used to predict a citizen's resistance or disrespect towards the police. In a layman's sense the police are supposed to promote citizens' support and co-operation in their strategies to prove the legitimacy of their work in societies in proving equal protection to all without distinction.

Legitimacy should be understood in the context in which it is used in this paper as the institutional authority to lead and enforce the law, and make citizens obey the rules and regulations within societies. According to Sunshine and Tyler (2003), a legitimate institution is entitled to have rules and decisions obeyed which has its authority conferred on it by the general public and does not rest on the institutional power alone to impose its rules/decisions. This is in line with Weber's (1968) premise that compliance with rules cannot be guaranteed through authoritative power relations alone, that legitimacy is processed by authority, a law

or an institution, which leads citizens to comply with directives. Indeed, the citizens' views about legitimacy of the police can either influence their willingness to accept decisions from such authority or can shape their compliance behaviour (Tyler, 1990); for example, in a recent study on African immigrant encounters with the police in Finland, Egharevba and White (2007) found that some factors shaping immigrants' willingness to accept decisions emanating from their assault cases are the fairness with which such decisions were made and such individual's regard for the police institution.

This was not surprising as their conclusion because compliance motivated by personal values whenever it is in conflict with the law does bring about a heightened tension in police-immigrant relations. Most especially when the police work with polarised views as to who should be trusted or not in certain situations, when it involves immigrants. This is prone to different interpretations, which Schutz (1967) termed "typification". According to Schutz, the police act coherently within an infinite variation and complexity in stereotyping, and perpetuating prejudice and discrimination against those that are different within the society. Even when the issue of multiculturalism is rigorously being pursued in Finland, the Finnish police view of immigrants may even become an avenue for stereotyping due to cultural differences which may not promote unity between immigrants and the police, and, to some extent, among the majority citizens. All these factors may have contributed to the negative relations arising from misunderstandings between immigrants and the police in the country (Egharevba and White, 2007). Moreover, most police officers are from the majority population, which often leads to pre-determined prejudice by both the police and minorities perceiving each other with animosity. According to Vrij, *et al.* (1991) and Lumb (1995), the police often perceive minorities differently than the majority citizens. For example, the Kerner Commission in 1968 in the USA noted in its report that there exists hostility between the police and Jewish, Irish, Poles and Italians, as well as Germans citizens in the 1960s; the story is not the same at the present state of development in the US, but those that constantly are hostile to the police are the youth from the minorities communities. A good example will be the riot by African American and others following the acquittal of four police officers accused

of beating the motorist Rodney King in early 1990s. The predominantly minorities jurors that acquitted O. J. Simpson seem to have lessened this tension between the police and minorities in the USA. However, these kinds of riots are not peculiar to the US alone, we all remember the riot in the suburbs of Paris in late 2005 (news.bbc.co.uk/2/hi/Europe/4405620.stm), Oldham in the UK 2001, and the Harmondsworth immigration detention centre in 2006 (Travis and Taylor, 2006).

Indeed, the experiences above may probably never come to Finland as a result of its parliamentary democracy, which is represented by both left and right coalition political parties. The Finnish politicians' ability to build a strong coalition among different ideological political parties has partially been due to the Finnish past history, which places emphasis on consensus and co-operation among political, economical and social actors as a means of balancing both its being a member of the EU and its relations with the neighbouring country (Russia) with a running market-based economy. In a nutshell, it will be necessary to use this coalition ability to build race relations in the country, for as in other Nordic countries what stands out among other central European countries is the governmental role in the lives of their citizens, which is quite extensive in maintaining the welfare system when compared to the limited roles those governments play in central European countries in welfare distribution (e.g. Italy, Germany and the UK).

The consequences of this method are that the Finnish society is characterized by a high degree of trust in public institutions. Trust is nothing more or less than the consideration a rational actor applies in deciding to place a bet (Coleman, (1990); it can be assumed to be a sub-category of risk and can be calculated using probabilities. Similarly, Hardin came to the same conclusion that the choice between trust and distrust is fully explicable as a product of rational behaviour; Hardin gave an example with the game "I trust you because it is in your interest to do what I trust you to do", which is very important in illustrating social trust. This type of trust is usually defined in terms of mutual, moral and emotional obligation that stresses trust above all other things and values as well as equality. In other words, trust in public institutions is often based on the relative equality of citizens. Trust can also be ambivalence; this can be observed sometimes in weak, sometimes very strong trust towards the for-

malised organised structures in the society of which the citizens are part. This type of trust is very common in various type of informal relationship that develops in societies. What the foregoing touched on is some basic aspects of the construction of social order and the tensions and ambivalence which these constructions entail. For the reader of this paper to better understand trust and its significance in the context in which it is used in this work, it might be necessary to have some further definitions of the concept of trust. This definition is explicitly directed at dyadic social trust, which may not be relevant for institutional trust. The individual in question, as the example above points out, may not be considering whether he or she can trust his /her governmental institutions in carrying out their duties when they have a choice. Instead, the individual may only be considering the extent to which he/she can trust the institution to fulfil its function satisfactorily.

Another example is whether the police could be trusted to carry out their function of protecting citizens and their properties in a fair and honest manner. And can the mass-media be trusted to report an accurate account of what happens without any bias? In the individual consideration of these scenarios, the individual may not be concerned or interested with weighing up the gains or losses in such institution, even though he/she should expect certain behaviour to change depending on whether the individual trusts or does not trust the institution. This is what Mishler and Rose (2001) identified as the expected utility of institutions performing satisfactorily. Cultural theory posits that these kinds of conducts are easily learnt at an early age (Inglehart, 1997), while institutional theorists such as North (1990) argued that these kinds of trust are influenced by institutional performance.

Similarly, Sack (2002:142 -160) has argued that co-operation within civil society can be distinguished in relations within the society which he terms contractual and covenantal relations. In the contractual area, he suggests that there are economic and political relations, while in the covenantal relationships we help others and they help us without any calculation of relative advantage, which also leads to trust. While Lin, (2001:9) defines social capital as "an investment in social relations with expected returns", in this case immigrant presence can be regarded as investing through knowing the value and norms in the society.

Putnam (2000:137) says, “Trust in other people is logically different from trust in institutions and political authorities, for example one can trust one’s neighbour and distrust local council members”.

In Table 1 we can see that in Finland, the police are the most trusted institution with 88% confidence rating, while the Military is slightly higher at 89%. When compared to Belgium, for example, the trust in the police was merely 52% while in the military it was still the same 52% of trust, and in the UK the police were trusted by 55% of the population and the military by 67%. In a previous Euro barometer of 2003, it was demonstrated that there is a high degree of trust in the Finnish political system, media and other institutions – more than the European average; for example, the Finns trust in their legal system was 74% when compared to the other European countries’ average of 51%, while in Belgium there was just a 36% trust in the legal system. In the area of government, 59% of Finns trust their government when compared to 37% on the European average.

In the UK, where the police has a 55% rating going by the European average (Eurobarometer, 2003), little research has demonstrated why minorities/immigrants are more hostile or fearful of the police than the majority citizens. In a study by Egharevba (2006), he posits that African immigrants were less likely than the majority citizens to agree to a positive statement on

the characteristics of the police officers in the country. Similarly, in a study conducted in the US by Jefferson and Walker (1993), it was suggested that two-thirds of the people they surveyed were of the opinion that the police discriminated against non-whites. This goes to support the notion that citizens’ attitudes towards the police can solely be based on race. Even in those surveys, most results point to the fact that the majority of people generally supported and are satisfied with the ways the police carry out their duties (Thomas and Hyman, 1977, Radelet, 1980, Wilson, 1975). While in many countries this is true, in the case of minorities/immigrants it may be the opposite; this is because African and Hispanic Americans still do evaluate the police more negatively than the majority (Browning, et al., 1994). Moreover, these negative attitudes towards the police are not confined to African Americans alone – these kinds of sentiments were also found among Mexican Americans (Hadar and Snortum, 1975).

This low confidence among immigrants towards the police may be attributable to differential experiences with the police probably in their country of origin prior to migrating to Western world. According to Egharevba (2005a), African immigrant assessment of the police encounters in Finland were attributed to their prior experiences with the police in their country of origin, and their treatment at the hands of those police now becomes the determinant

Table 1: Confidence in Societal Institutions in EU 15 Countries 2004.

	Police	Military	NGOs	Courts	Church	National parliament	National governm.	Political parties	Mass media
EU 15	65	63	61	48	41	35	30	16	46
Austria	76	62	57	68	43	41	39	19	49
Belgium	52	52	64	30	33	38	34	20	59
Denmark	86	67	63	76	74	63	44	32	51
Finland	88	89	56	69	71	58	59	21	56
France	55	58	68	42	33	35	29	13	60
Germany	75	61	51	56	37	29	23	11	44
Greece	72	84	64	73	61	63	55	28	46
Ireland	62	76	64	50	38	40	39	23	47
Italy	71	73	61	46	55	32	26	13	44
Luxembourg	65	62	62	57	37	56	61	31	56
Netherlands	58	53	57	49	37	43	39	27	58
Spain	59	55	65	47	35	42	42	27	61
Sweden	70	51	46	57	21	58	48	21	38
UK	55	67	65	37	37	25	19	10	20

of their attitude towards the police in Finland. Similarly, Campbell and Schuman (1975) did posit that the lower level of trust of the police among Blacks can be attributed to Blacks' experiencing more insulting language, unnecessary frisks and police brutality than the majority citizens. Also arguing in the same way were Friedman and Hott (1995), in which they posited that youths who were stopped by the police were far more likely than those not stopped to fear the police. In their study, 61% of those stopped felt they had been verbally disrespected, threatened and shoved. Thus, minorities are most likely than the majority to have unpleasant involuntary contacts with the police and these contacts do affect and influence their perception of the police (Walker et al., Parks, 1976 and Egharevba, and White, 2007). Furthermore, we have been warned by Decker in his piece in 1981 that the researcher has to be able to make a distinction between voluntary and involuntary contact with the police as he put it. Voluntary contacts are initiated by citizens either when they go to make a report of a crime, disorder or fear of crime, or make a request for information from the police, while involuntary contacts are police-initiated, such as being stopped for questioning on the streets, or being issued with a fine after a traffic violation or other regulation infringement. According to Decker (1981), involuntary contacts generate more negative reactions by citizens than voluntary contacts.

Similarly, as has been suggested by Smith and Hawkins (1993), it does not matter whether the contact is voluntary or involuntary, both sorts of contact can result in a more negative attitude towards the police. For example, any immigrant who has been a victim of assault on the street without a proper police investigation could be expected to judge similar situations whether it is minor or severe and if the immigrant felt it was significant this can easily lead to a more negative attitude towards the police than those who have not experienced such assault previously. Therefore they have no point of reference. Having said this, most immigrants hold the police in lower regard because they are more sensitive to the mistreatment by the police than the majority citizens. This sort of conclusion led Friedman and Hott (1995) to conclude that Latinos were most likely to feel disrespected by the police even though there were less likely to be stopped by the police than blacks. According to Browning et

al. (1994), these kinds of circumstances do lead blacks to interpret police behaviour towards them as "has-sling" indicating suspicion.

Indeed, in the case of immigrants in Finland, there are special problems in policing these new groups in the country; for example, there are various ways in which the issues of police/immigrant interactions can be addressed, whether the pattern of police behaviour does influence the immigrants' conclusions about any interaction with the police, or whether the police do care much about protecting citizens on equal terms in view of their profession. However, the social situation in which immigrant and the police interact is one of new challenges facing the police because of the differences in policing styles in the country and the immigrants' own country. Furthermore, policing in the country occurs in the context of policing homogeneous people. Presently, there is some shift already in the policing tactics with the arrival of the immigrants – as policing work is beginning to look heterogeneous these heterogeneous elements can be found in the cultural sphere itself. For example, in the country there are many cultural and linguistic minorities; consequently all efforts are now being focused on recruiting immigrant citizens into the police, these efforts on the part of the police administrators are not being utilised by many immigrant in enlisting into the police school. Another area of new challenges is the police's efforts to build trust in the immigrant community, which is still frustrating as result of their lack of language proficiency, while in the police, too, there are still some officers who are not fluent in other languages including English language and this seems to compound the problems.

Methodology

35 Africans resident in Turku were selected for an in-depth interview on their interaction with the police in the previous twelve months in the city. The racial breakdowns of the participants were 12 North Africans (34%) composed of 7 males and 5 females, and 23 Sub-Saharan Africans (66%) composed of 16 males, and 9 females. Most of the participants spoke English, and, although some spoke fairly good Finnish, we opted for English as the medium of the interview. The author conducted the interviews; in total

(of 37) 14 (40%) were female, while 23 (66%) were males. The respondents' educational breakdown was as follows: lower than high school: 9 (26%), with a high school diploma 14 (40%), and those that were degree students numbered 12 (34%). Some of the participants had resided in Turku for merely two years only: 13 (37%); while the others have resided for more than five years in the same city: 22 (63%). Employment: those that were self-employed numbered 7 (20%), the employed 13 (37%), the unemployed 10 (29%), and full time students 5 (14%).

Measures adopted

The focus of the interview questions was on the participants' interaction with the police. The questions began with: Have you had contact with the police in the past 12 months? If the answers were positive, the immigrant was asked whether the contact was positive or negative. (2) Immigrants who have had contact with the police were asked the type of contact they have had. Was it voluntary, for instance reporting a disorder, traffic accident or being a victim of a crime or requesting information from the police station. If it was involuntary contact, they were asked whether in the specified period they had been stopped on the street by the police or being issued with a traffic violation ticket. (3) Immigrants were asked to rate their experiences with the police on the degree of satisfaction with the police conduct or behaviour. The attributes included: politeness, friendliness, professionalism, whether they had been at ease with the police and whether the police has been helpful. The participants were asked to use a five point Likert scale: 1 = Very Satisfactory to 5 = Very Unsatisfactory. The overall satisfaction was used as the basis of the analysis. (4) Those who had not had any contact with the police were also asked the same question regarding their interaction with the police, they were also asked to answer using a 5 point Likert scale to indicate 1 = Strongly Agree to 5 = Strongly Disagree. The questions were whether immigrants should co-operate with the police in order to prevent crime in their neighbourhood. Would they agree or disagree if the police were to participate in their cultural activities and whether it was necessary for the police to come over to their meetings to discuss the immigrants' concerns with them? Are they pre-

pared to support any of their friends or acquaintance joining the police? Etc.

Findings

Prior to conducting this new study, a more detailed analysis had been conducted in testing for assumed conceptual differentiation between the non-demographic variables examined in the study. This included external factors: the exact problem areas, different cultural values and norms; and also internal factors: language proficiency, the low level of education, the lack of a social network, the role of police fighting prejudice and police leadership. Some of the major highlights of the research findings lead me to the conclusion that race relations, if not harnessed properly, can become a barrier to prosperity in the country. For example, a lack of discussion/debate about race and ethnicity in police-immigrant relations can impede the process of integration in a law-abiding country such as Finland.

External factors: This problem lies in police officers' seeing the legitimate source of their power or mandate as being from the majority as oppose to minorities. This kind of attitude is bad for ethnic relations in the country; moreover, this kind of ambiguity on the part of the police may cause their struggle against crime within the immigrant communities to continue to be unsuccessful. According to Stenning (1994), certain features of organisation make it more likely for non-white offenders to be the object of police attention in the city than white offenders, and less likely for non-whites to receive adequate service from the police than white victims. This kind of behaviour can be observed in police and immigrants' interaction in Turku (Egharevba, 2007).

Internal factors: Identifying reprehensible racist attitudes and behaviour and finding a solution through education and training has been emphasised in criminological research for decades, but when there is a racial conflict between police and minorities, the police in most cases justify or defend themselves by refusing to be self-critical and take strong measures to eradicate racism from their rank and file in the country (Egharevba, 2006b). In fighting prejudice, an honest and critical analysis of oneself should be the first point of analysis if prejudice is to be eliminated in polic-

Table 2: Model of police- immigrant relations		
	Race relations model	Policing diversity model
External factors ...Problems located in immigrants that are...different cultural values, and norms etc	Problematic immigrants are difficult to deal with, or immigrants pose a new kind of challenge to the police	Social, political, economic structure as well as socio-ideological beliefs and stereotypes are still prevalent
Internal factors... Problems are located in...lack of language proficiency, low level of education, lack of network, etc	A few racist personnel, if proven they will be disciplined or expelled	Covert and overt prejudice and attitude need to be confronted in police training and monitoring. These need to be intensified, and there should new indicators to be identified for bringing about change in the police attitude towards immigrants
Role of the police in relation to racism.....	Police seem too passive, neutral, as arbiters of the law of the land	Pro-active, interventionist
Police leadership...	Ensure that the police do not behave in an unacceptable manner, by their trying to prevent or eliminate certain sub-cultural patterns from developing in the police institution in the country	Encouraging or requesting staff to develop attitudes that can confront racism and other unacceptable behaviour in the police, which are the main challenges

ing. Indeed, this is because any problem that has not been acknowledged cannot be remedied. It is certain that racism is part of the power relationship and part of a society's dominant institutions. The police, being an integral component of the political regime in the society, must be subjected to special scrutiny in their relations with citizens/ethnic minorities.

Some findings from the research posit that in contact with the police on a voluntary basis, 13 (37%) were found to be more willing to co-operate and do also have confidence in reporting crime to the police. This stems from the fact that crime-reporting among immigrants is related to their level of trust and their level of social contact within the society. These immigrants were to be found among those who had resided in the country for a longer time, over five years, 7 (20%). This group of immigrants was also the group that were willing to work together with any Finnish authorities, these were mostly highly educated, and also to be found in these groups were those who believed that the society was very safe and this confidence then translates into a high trust in the police. However, we need to remind ourselves that there is still an assumption among the majority population, including the police, that the cultural values and norms that are different from country to country can be misunderstood most of the time. As many of the involuntary contact situations that immigrants with a low level of education and those that still lack language proficiency had

with the police amplify these misunderstandings, it then becomes very difficult for this group of immigrants to trust the police, 11 (31%), this is especially strong among those who had been stopped and search by the police in the past twelve months prior to this research. This naturally adds to the frustration of immigrants in the city where this research was conducted. More importantly, this was one of the core reasons why there seems to be a negative attitude toward the police that is separate from their previous experiences prior to migration to Finland.

Furthermore, it is quite clear from the responses of 18 (49%) of the respondents in the present study that the society exerts influence on how immigrants/minorities perceive the police in a pre-determined ways, in addition to the imported influences from immigrant's country of origin and through their experiences in the communicated local culture in the new society. Another important point is the nature of the immigrants' perception of the police is also related to the number of years the immigrant in question has resided in the country and how well the immigrant feels he or she has integrated into the country. In the present research, 16 (46%) of the immigrants of African origin were found not to have integrated into the society especially successfully, with their lack of knowledge/awareness of issues concerning them and due merely to their lack of language proficiency and their lack of a social network within the country, which leads

many to feel excluded from the mainstream society. The above argument bring us to the question of how immigrants respond to the police may be conditioned by norms and beliefs among other immigrant groups as well as the general perception of collective efficacy of the police.

Therefore, it is logical that the experiences immigrants have had with the police do play a major role in shaping immigrants' responses to the issues of police interaction in Finland. However, these types of experiences do include police encounters with the immigrant in question's family members and acquaintances, as well as personal encounters. This information can only be forthcoming when questions are asked, such as 'How and what criteria do you use in judging whether the police are fair or unfair?' and 'Are your opinion(s) derived from personal experiences with the police or family and acquaintances' experiences?' The responses from 17 (49%) of the respondents in the present study do suggest a huge misunderstanding between the police and the new immigrants in the country. Some of these new immigrants are still very sceptical of the police, and, just as order older residents immigrants' who still believe that the police do not treat them fairly, they are mostly reluctant to trust the police or even call them up in any case of emergency (Egharevba, 2007). In sum, it is left for the Finnish police to find ways to reach this new immigrant group in the country in order to build the missing trust among both parties.

Discussion

In this section, we analyse the determinant of trust in the police and immigrants' perception of police legitimacy and how it does shape whether the immigrants co-operate or comply with the police action. Some factors could then be used to trace the attitudes and behaviour of certain immigrant groups towards the police in the country. In other words, to increase our understanding of those immigrants who may have had contact with the police, whether voluntarily or involuntarily. Thus, immigrants who believe that the police are legitimate and those who also believe that they are fair in their encounters with the police were more likely to co-operate and even assist the police by reporting crimes seen being committed to the po-

lice. Furthermore, immigrants who believed that the police are doing a good job are less likely to assist the police, because they would feel their help is not needed in preventing crime and disorder in the society – in addition to seeing the police as doing a fantastic job, may come to the conclusion that they do not need an immigrant's assistance in policing work. In sum, immigrants' views about police legitimacy dictate their co-operative attitude/behaviour more than their encounter-based view/opinion.

However, we have to be careful with this conclusion as adverse circumstances can also have a huge impact on trust of the police; for example, an immigrant who has been unemployed for some time tends to have a lower level of trust than others in specific public authorities. Trust among immigrants rises considerably with the level of education and employment. This was quite significant, especially with the addition of age variables: the better educated and the older an immigrant is, the better his/her perception of the police. However, we have to be mindful here that in the present study there were a few older people with a lower level of education that still do not trust the police at all. In addition, our line of questioning does not explain whether when immigrants get older they become more accurate in their trust of the police. However, we observed that trust is also ingrained into an immigrant's personality at an early age especially among those who were educated.

Lind and Tyler (1988) were correct when they suggested that the inter-personal treatment citizens receive from an authority is an important source of information about how such authorities are evaluated by the particular immigrant/individual. For example, fairness does encourage the idea of being respected, while any perceived unfair behaviour is then seen as marginality, disrespect and exclusion on the part of the immigrant. Similarly, the group model suggests that when members of the public perceive the police as treating them unfairly, this means those citizens see the police as treating them on an unequal basis in the country. For example, when an immigrant experiences frisking by the police on the street for no reason, one should expect such an individual not to want to help the police in fighting crime and disorder in the country. In other words, the idea of certain immigrants seeing themselves as being the target of unfair police treatment does often lead to anger and distrust, and

even to some extent to resistance towards authority, which subsequently lead to non-compliance with police orders (Tyler, 1990, Murphy, 2004),

In examining the hypotheses, we found that the lower level of contacts has limited some of the participants' view of the police, and often where there is a positive contact this tends to lead to a positive attitude toward the police. However, while the amount of contact cannot be used to predict attitudes, it can be concluded that a high level of contact between the participants and the police does have effects on immigrants' attitudes toward the police. This is not surprising, given the existing similar conclusion from researchers such as Cook (1985) and Hewstone and Brown (1986), who have indicated that the qualities of contact not the amount of contact is the most important factor in changing attitude. There was general support for the second hypotheses.

Conclusion

This study has explored and analysed the impact of immigrant interaction and willingness to co-operate with the police in the country as far as my data was concern. In addition, the author also focused on the causes of lack of co-operation between immigrant and the police. With respect to the former, the author presented evidence that trust and acceptance of the legitimacy of the police is what motivates certain immigrant groups to want to co-operate or not with the police rather than their situational-driven reactions to certain police behaviour and tactics, which are subject to various variations. Law enforcement is a reflection of a state agency with which citizens/immigrants sometimes come into contact in a critical manner after experiencing discrimination or battery on the streets.

The fact that these experiences impact on the relative and absolute trust of the police by certain immigrants suggests that they are a reflection of the level of trust such groups have in the law enforcement agency in the society. The available statistics suggest that the police are highly rated in the country; however, if the view of the immigrant population were to be explored, it may paint a different picture. This is because in the present study 25 (71%) of the respondents report that in their encounters with the police they sense the feeling that the police are biased against them at the street

level, with the constant stop-and-search practices resulting from prejudices. Additionally, the study findings suggest that immigrants' views about police legitimacy are still suspect and coupled with their prior experiences before travelling abroad, do play a significant part in their co-operative behaviour with the police. Indeed this is because it is only when citizens view the police as legitimate that they are likely to assist and support the police. This finding is similar to Tyler's (1990) regarding similar issues in the US. Finally, it can be concluded that trust can be linked with education and the number of years the immigrant in question has resided in the country. This is because educated immigrants were found to be more knowledgeable, which goes to suggest that mistrust of the police can be partially based on ignorance, in addition to offering a route by which trust can clearly be enhanced.

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Apurahat – Stipendier – Grants 2009

Siirtolaisuusinstituutin vuonna 2009 rahastoistaan myöntämät apurahat.
Hakemuksia tuli yhteensä 40 kpl.

Niilo ja Helen M. Alhon rahastosta, yhteensä 6 000 €

- *Eriksson Granwik, Greger*: "Tales from far; Reminences of a cosmopolitan" (Kapkaupunki – Kairo 40 v.). 1 000 €.
- *Häkkinen, Anne*: "Turkkilaisten keskinäiset avioliitot Suomessa: aviomuuton käytännöt, motiivit ja vaikutus kotoutumiseen". 800 €.
- *Kiilamaa, Krista*: "Suomalaisten Eurooppaan suuntautuvaan maastamuuttoon liittyvä tiedonhankinta". 700 €.
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- *Straszer, Borlárka*: "Unkarin kieli ja identiteetti". 1 000 €.
- *Vuorinen, Leena*: "Ulkosuomalaisen miesalkoholistin elämä ja kohtalo". 1 000 €.

Kaarle Hjalmar Lehtisen rahastosta, yhteensä 6 000 €

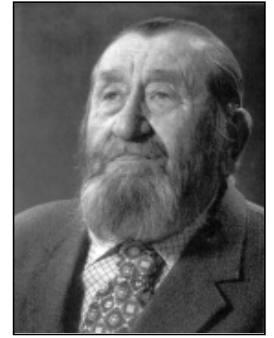
- *Kostiainen, Auvo*: "John Mortonin juuret ja dna-tutkimus". 1 000 €.
- *Luoto, Seppo*: research project of Knut Mårtenson who participated a small Swedish settlement, called New Sweden during 1600's. 800 €.
- *Nieminen, Marjatta*: "Argentiinan suomalaisten arkipäivän tarinat ja kädentyöt valokuvina". 1 000 €.
- *Outola, Heimo*: geneloginen taustaselvitys Minnesotan palosta 12.10.1918 ja suomalaisten palossa kuolleiden määrästä. 500 €.
- *Rannanpää, Sari*: sukukirja Matti Matinpoika Lehtimäki Haunapakan ja Riitta Johanneksentytär Löjan jälkeläisistä. 700 €.
- *Suorsa, Hanna*: Toronton Suomikodissa maaliskuussa 2009 tehdyt haastattelut ikääntyvistä siirtolaisista. 500 €.
- *Takaeilola, Sanna*: "Finnish Social and Health Care Professionals working in the United States of America". 500 €.
- *Tessieri, Enrique*: compliment studies on Colonia Finlandesa, to create a databank of Finns that migrated to Argentina through the port of Buenos Aires during 1920-1939. 1 000 €.

Esitettyjen lisäksi Siirtolaisuusinstituuttisäätiön hallitus päätti myöntää 2 000 € Arvo Pihlmanille muista varoista kanadansuomalaisten haastatteluihin. Aineisto tulee Siirtolaisuusinstituutin arkistoon.

Part 1/3:

Memoirs of Matti Hopia: 1948–1951

Edited by Jenn Ashton



Matti Hopia was born on November 2nd, 1906 in Viipuri, Finland. He was one of nine children. Matti left home at an early age, and spent most of his young adult life serving in the Army. He was in two world wars, and one civil war. Matti married Elma Tanskanen and then in 1948, along with their 7 year old adopted son Pentti, and several other families, they bought a ship and fled Finland. They were in search of a free life in another country. After brief stops in Denmark, England and Africa, they reached the shores of Venezuela and stayed there for two years. By this time, most of the other families who had been on board, went back to Finland or moved to other countries. Matti worked as a laborer while in South America, and his wife Elma, worked as a domestic housekeeper. Pentti at this time attended school.

In 1951 Matti and his family arrived in Canada. They moved to Port Alberni, where Matti worked as a mill worker, farmer, carpenter and logger. In the early 60's Mattie and Elma moved to Campbell River and in 1967 Elma passed away.

Matti retired to Victoria, where he lived until his death in 1988 at the age of 82.

In the 1970's after more than 20 years of silence on the subject, Matti Hopia sat down to write out his memoirs. What he wrote was a tale of adventure, courage, suffering and hopes for his family's future, during a time when the world was in the midst of one of the largest changes in modern history.

The events that follow are not always in chronological order, but are laid out as Matti himself remembered them. They have been translated to English from Finnish, and edited for clarity and historical accuracy. I have remained as true as possible to Matti's original words.

Jenn Ashton

Memoirs of N.S. Anja. Adventure from Turku to Dakar port in South Africa. Departure 3.5.48 – leaving Nurmijärvi for Turku. Finland's uncertain times, 1939-48.

Wars, and Karjala's loss, caused many Karelians to seek out new houses and homesteads, which brought great troubles for the Finnish government. They had to find homes and jobs for nearly half a million people. Many people had to 'beat their brains' wondering if they would ever find a new start and a chance for safety. For me it was already the fourth time, I had already left all of my possessions behind me three times. They were tromped under by the war: 1939, 1941 and 1944. Permission was given to return back to my homeland. I had no opportunity to save anything since I had to serve in the army myself. My wife had to leave empty-handed, the only treasure being our three year old son whom she protected with her life, shielding him with her body from the fire of machine gun (from) the armed forces that threatened us day and night. This is recorded for you to see, so that once you've read this and wonder why I left, you'll understand, (as) you may ask, and think that I should have perhaps stayed in Finland.

A thought came to me one day. I wondered if I could find a place where one can live with out the constant fear of war. So in the early spring of 1948, I thought of leaving for Australia. In those days, emigration permission was not granted, in other words it was difficult to obtain passports and visas. In fact, it was daring to even begin to inquire for such, unless you wanted to get a 'shadow from Valpo', which was the dread of many. This applied especially to the Estonians and others who were in Finland and were Finnish citizens. The Finnish government was unable to protect anyone. They had to do as their neighbor commanded, and in the forefront among them, were

our own misled citizens. So, hundreds left, defying the dangers, going towards an uncertain future. So did the undersigned, who just took up his bed and walked and threw a few homespun quilts and mattresses into the waves at the port of Dakar, South Africa. There the black people gathered everything into safety.

Since there was no easy route to leave Finland, I got the idea that I would buy my own boat, or 'puatti' as Julkunen would say. I began following the radio and newspaper advertisements. I had heard of a boat for sale, so I asked and looked around at many places from Saima all the way to Vaasa. There were new ones and old ones, but the prices were too high for (just) one buyer. Then I ran across an ad in the paper for a shareholder for a ship, so I got in touch with the owner and went to see him right away. It was indeed a ship, and not (a) boat at all, by the name of N.S. Anja. It was a registered 100-ton ship, which in the long run, would have been better off left in Finland. It caused us so much sorrow and grief (and) it is a miracle that I am still here. (M)y wife tired out from that voyage. I was left alone at 57, after her death.

I probably would have been smarter if I had tried to fix up (the) wooden motorboat, which was a partially burned sea patrol boat. It would certainly have given me a cheaper trip. I had paid cash for it, about 30,000 at Kotka's port. To this day I don't know what happened to it. I had encouraged a friend to sell it, but it isn't clear if he ever did. I didn't have time to sell it because our departure was so sudden, so I ended up leaving (that) boat behind.

Returning to Anja's sorrow ship now. Before our departure it was owned by Kalle Viren from Turku and a meat merchant, Lehtonen from Turku's mall. He had a meat market there, I don't blame (him), he was innocent. He did not brag about the ship (nor) did he complain. He wanted to sell his share of it, so I decided to sacrifice what was left of my possessions, and embark on an adventure rich voyage. It is a trip on which I am still sorry, and probably always will be for the rest of my life. If someone were to ask me now if I would attempt such a trip again, I could assure you I wouldn't be so blind as to believe anyone again or trust the Finnish honesty, as I did then. Now I also have experience on the high seas, and I know that I would never attempt to leave with such a motor, out of the harbor; one that uses 14 litres an hour of diesel oil, and 5 litres of motor oil. In 20 days that's 25 tons.

Sweetened water had to be used to control the heat. It's an unbelievable thought, but that's exactly what we did, and that's as true as I am here.

I am unable to forgive Viren, because he wasn't straight with me. He had been in the ship before, and owned half of it. He told us this himself and we all blindly believed that we would be on our way to Australia. That was our first intention, but we changed our minds when we heard that Argentina was easier to get into and closer to land should trouble arise.

Captain Jussi Aholainen was paid as captain for this voyage, and was given 300,000 mk, which was the currency at that time. We didn't have a clue that the man was as crooked as could be. We also paid two machinists from Heino, brothers who were just as crooked as the captain. They escaped from the ship in Copenhagen and went back to Finland, leaving us stranded as teddy bears on a rock. We were deserted without (a) captain (or) machinists.

Getting back now to the departure preparations. The ship was to have been ready for sailing when I made the agreement and had paid the 500,000 cash. But when the time came to leave, we had to do repairs on the engine and the wings on the propeller had to be changed. First it was one thing and then another that needed tending to. It took us 3 weeks before we were ready to leave. All the time our hair stood up in suspense, wondering if the men from Valpo would take use away. But we must thank our good fortune that we were finally on our way.

The personnel, or how should I say it, the people on board upon departure from Finland (totaled) 22, (16 of whom) were adults. Six were children. Departure began on Pentecost morning, at five o'clock, from the harbor of Turku.

It was truly an exciting time. The women and children had to be hidden in the ship, in case the sea patrol became suspicious when the ship started tuning towards the border of Sweden. But we saw no one on the entire waters of Finland. Later we were told that the sea patrol were celebrating, possibly (the) 100 year celebration at that time. It was our good luck.

The plan at the beginning was to go to Stockholm and take on extra passengers, since there as room and we needed more manpower for the ship. But right near Stockholm, the captain of the ship changed course. When we asked him why, he said that the wind was too strong and that we would head for Copenhagen.

He made the turn so late, out to sea, that we were already in between the rocks and the rough seas stormed around us. Because the engine was so weak, the wind almost pushed the ship on a reef, but once again we had good luck. Anja was very low and dry rocks were on either side of the ship, but we didn't get stuck. That probably was the intention of the captain all along, to run Anja (onto) the reef (so) that they could have deserted the ship then.

As owners of the ship we raised an outcry, demanding to know what this was all about, with our own man at the wheel we were spared from disaster. But they devised a new scheme, which did succeed, and caused us more trouble and monstrous costs financially.

The machinists turned off the oil taps so the engine didn't get oil, and the rings and bearings got stuck. The motor jammed

and stopped. We were in the winds, between Sweden and Denmark, and the machinists wouldn't do a thing about it. The Captain insisted that it wasn't his affair. But I (had) read a bit myself about sea regulations and knowing that on seas the captain is like a god, especially if there is a question involving human lives. He even has the authority to use a weapon, should there be no other way. (But) by now we were able to see that the Captain too was in on the plot. So I, being an old mechanic, called the ship's crew and departments together for a short meeting. I informed them that we would now have to take over control of the machine room, and take the ship into our own hands, and we were all in agreement. So, the machinists got a vacation after only a few hours of work, getting a pay of 150,000 each. The money was left in Finland's bank to make sure that they would receive their pay.

After that, Urho Sorsa and I took the mechanic's tools and started to take apart an engine that I hadn't seen, even in the movies. The wind was awfully strong (and) threw Anja like a chip. Sometimes we flew from wall to wall, but (still) managed to free a bolt. I warned Sorsa not to lose a nut or bolt, as I wasn't sure we

would find to many ship motors in this state, but it had to be done and everything seemed to fall into place naturally. So we got Anja repaired and sailed on into Copenhagen's free port. One of the machinists came down, but didn't stay because he could no longer sabotage anything. Sorsa or I would remain behind, making sure that nothing was tampered with or sabotaged. I use this term (to mean) that nothing else is broken, that shouldn't be.

At last we got to the port and that's where many of our troubles and difficulties began. The captain laid blame right away, which was totally unfounded. He and the machinists wanted off the ship. It seemed easy enough for them as none of us knew any Danish, or any other language for that matter. We had no idea what he was saying. He insisted on going back to Finland immedi-

ately, and claimed that he had been forced to leave for this journey. That's how he got permission to leave the ship, however, I have no idea why they left at night, and no one knew where they had disappeared to.

Returning now to the time of arrival. As soon as we came into the harbor, the police came and took us all to prison. We weren't there for more than two days, when they found a translator. Almost immediately the doors opened for us, and for this I can be grateful to the translator. At this time the Captain and the brothers were still on the ship. I don't know what they were thinking, but perhaps they wanted to sell the ship. Even if they had (had) the opportunity, it wouldn't have worked because our stay was so short.

Then the Finnish Consulate came on board and told us that we had to go back to Finland. He (said) that whoever goes back voluntarily will get a free ride, but (those) who (are) forced to go back has to pay his own way and who knows what else. To my knowledge it was Leino that Finland sent to Denmark in 1948. As a result of this, Anja's group was split in half. Eight people went back (Sorsa, wife, girl, Lauri Virolainen, 4 people and Toivo's two people). So a small group of



Matti, Elma and Pentti Hopia.

us remained, but all decided to continue on, though the trip may cost us our lives.

We began preparations that cost us 8,000 crowns. New bearings and bolt rings had to be ordered from Sweden, for which we had to wait eight weeks. I don't know what the hold up for that was either, but we finally got the engine in order. During the wait, we (made) two large sails, which end(ed) up being a great help throughout the whole voyage. Sometimes we even got 15 knots speed, when the motor only gave us 5 knots without sails. Finally the moment came that everyone had been waiting for, like the rising of the sun.

Going back for a moment to the memories of Copenhagen. We had a chance to get acquainted with the city in those 8 weeks, it's conditions and traditions. We often watched the changing of the guard at the King's palace gates, where the soldiers stood in the heat of the summer, with black bearskin hats on their heads, and red coats on. They were like wooden men, not even an eye would blink, even though I coaxed a little boy to go and see if they were real. They didn't concern themselves with the boy at all. There were beautiful parks, and it was clean everywhere. There were swan and duck ponds, (and) every time we walked in the city we saw something new.

One Sunday morning something happened that remains vivid in my mind. It was a memory from the park. We heard beautiful music and singing in the park, so we (went) to look. It was a Salvation Army service. A tired out old man was sleeping on a park bench, very close to the orchestra. He had removed his dentures, and the children could not figure out how the teeth could come out. They (all) tried their own and said: 'Only his come out'.

It so happened that my wife and I were reading a book in the cabin on the ship, to pass the time. Our son was 7 years old and Viren's 2 boys were the same age. (They) had arranged to have a race on the dock at the harbor, one end of which ended up in the open water. My son Pentti was in the lead, racing at great speed, and happened to glance back to see how close his companions were. He ran right out into the waves of the harbor, where the water was 15 meters deep. The others panicked to get help for him, but Viren came by just in time to see Pentti sink to the bottom for the third time. He jumped in with his clothes on and pulled Pentti (onto) the dock. It was amazing that he didn't fill up with water. We changed him into dry

clothes, and for the first time in his life, I gave him a drink of real wine, so he wouldn't get chilled and sick. The boy didn't know what (had) happened. Twice I had to grab him by the hair when a wave washed over the ship, just as we were getting ready to eat, (and) once in the English Channel, and (another time) at Biscay Bay, where a giant wave almost toppled us. Later on I'll tell you about it.

I'll mention something about Anja's size. The ship itself was steel, and the top wood. The length of the ship was 32 metres; 5 metres in width and 2.10 metres deep. The frame was to have weighed in at 100 tons. Outside it was pale blue in color to the water line, and the bottom half was red. The cabins were pale blue at the top. The helm cabin was varnished pale brown. It was nice both inside and out. However, the motor was bad. It was a 50 horsepower, old Swedish Bolin, that was bullet powered, and very difficult to handle. We had to use sweetened water, heated to a certain temperature. The speed it gave was 5 knots in good weather, but 3-4 knots sailing against the wind.

Viren and I had to overcome all the troubles. We learned to read the sea charts. Since we didn't have a captain, we had to use the help of the navigation charts to direct the course of the ship. We used the 'Boluk' for measuring, this way, I was always aware of where we were. I had taken part in the direction competitions in the army, so the land maps were already familiar to me. I (found) the sea charts much easier to read than the land map, since you don't have to swerve past trees and rocks. On the lakes you can push on towards your destination, following the compass and lighthouse signals, if you're close by and can't see too far. We were aware of our whereabouts for the entire trip, so we didn't really lose much, even though the captain took off. We were spared a lot of hassle, not always having to wait on someone. We all agreed on reaching our destination.

I will mention the names of those who stayed on the ship and continued on the journey: Kalle Viren, wife and 2 boys, Mattie Hopia, Elma and Pentti boy, Elvie Hopia, Pertti Tanskan belonged to the Hopia group. Erkki Kamppi, Urho, Sorsa and two new Finnish boys who joined us in Copenhagen. They were on a tourist trip, but their visas had expired. The boys didn't want to return to Finland, and they didn't have too much money, so we took them on for extra manpower. One's name was Lauri Lyly who

was a tailor, and the other a furrier name(d) Timo Bjorn. That made 13 people all together leaving from Copenhagen.

In the early evening of the trip, the seas became stormy and the wind started blowing. Our direction was the North Sea. The new hardship began. A charge of electric current started on the frame and bled the batteries dry, which meant we had no lights. We tried oil lanterns, but they wouldn't burn because of the strong winds. We sailed mainly in the dark, but no accidents occurred since there seemed to be hardly any one else on the sea but us.

Anja's motor was exhausted, because it couldn't pump air into the reservoir tank, which operated the ships' siren, to warn oncommers. It had to be handled manually. It was of (the) utmost importance to watch carefully, especially in the narrow channel, in case someone came. During the night, two big ships came towards us, but we didn't really see anyone else because the fishing vessels wouldn't be out in such bad weather. We traveled peacefully through the dark.

In the morning we had just barely passed the Helsingor, when Anja's engine stopped. We were in a narrow straight. The sails didn't help at all, we had to anchor down and look for the trouble spot. As the motor heated up, the smoke pipe turned red, starting a fire on the wooden part of the ship, but we managed to extinguish it. It was good that no bigger problems developed.

Denmark's customs, wouldn't let us anchor down. They sent a tow ship, which took us near the war harbor, where we were left at peace to clean up and fix the faults. That's how we once again got a free ride from the Danish government. We arrived in Helsingborg. The fort of Jylha stood on our right, looking very dark and mysterious (and) a pretty street (wound) on our left, with houses like fairy tale castles and flowers (were) everywhere. The people were full of compassion when they heard of our fate. It had been so hard on us with all the opposition and problems all the time. But in some ways it was good too. At the time there was dredger work going on, so we got some extra bottom weight for the ship from there. It amounted to 60 tons of gravel that would weigh down Anja's bottom (so) that the propellers wouldn't hit the air. Given the bad storms and seas, it would have normally cost us a fortune, but we got it all for free now. The people were willing to give the children all kinds of good things, when they came on board to visit us.

Then we gave Anja a trial run, and came to the conclusion that the biggest problem occurred when the motor over heated. The propeller hit air and turned in circles at each wave, for nothing, thus slowing down the speed. The white gravel weighed Anja's bottom down about an extra 70 cm. this way the propeller worked better in Helsingborg. We had also heard of a few refugee ships, which were to leave in the next few days, from Cöteborg to South America. We checked to see if anyone was willing to join us, because our group was so small, but since no one came, we had to make do ourselves.

Anja seemed much better now. She was sea worthy and tugged along much better than she ever did, for a long time. Then Kalle V. got a bottle of wine and each man got a good sip. Then the Finnish style sports got started. It was an arm wrestling match at the mess table. Kalle had wrestled all except one man, who boasted that his arm hadn't been twisted yet, because he was a tinsmith. But then came the old warrior, who twisted it three times, because the first two had been faulty. By then, the fellow had to admit defeat. But, he had decided to do away with the better and took a knife from his leather jacket pocket, intending to secretly stab him. Someone happened to notice and yelled out "Watch out Matti, he's going to stab you with a knife!". I went up to him, telling him that if he wanted to challenge again, the knife would have to go, and I threw it into the sea and (then) we shook hands in peace. From then on we had no reason to be wary of him. I was an old athlete who was use to winning as well as losing, but I never dreamed of getting revenge on the winner.

So peace abided on board once again, and the incident was never repeated. Pertti though, was annoyed because two knives had been thrown into the sea. He counted that we could have gotten 10 crowns for them if we had sold them. So the trip continues at an even pace towards the North Sea.

Here green water changed to blue and there was no land in sight, except on the far shore. There must have been kilometers between us, because we could barely make it out. For two days we traveled without adversities on the North Sea. Then we hit such dense fog that we could not even see two meters ahead of us. There was the constant fear that someone would drive over us, because the siren didn't work. We used the manual one, but it's sound didn't carry very far. We decided to make a framework for a safety raft, out of wood. We

put all the empty oil barrels sideways, closing them tightly into a box, and bound them together with steel wire. We had a good safety raft there. And it certainly came in good time too, for two ships sailed quickly in front of us, at a tremendous speed, only about 4-5 metres away. We were certain of a collision, but since it wasn't meant to be, we just barely missed each other. We had to remain on guard another day, because the fog was so dense. But once again, we must have had good luck and a guardian angel.

The North Sea was difficult for us in the beginning. The waves were rough at first but then calmed down, and it was fun to watch the dolphins play. They swam in competition with Anja, and the herring swarms also interested us. When it's calm like that, you can see that there's a lot of life in the sea. You can see it all.

So we crossed the North Sea with very little adversity, the only hindrance being the dense fog. We could have done without it, but we made it safely across the bay.

3.8.1948 In the afternoon, we were on England's shore, probably around the vicinity of Lowestoft and Yarmouth. Anja was anchored down for the night near the lighthouse. No one came to inquire about the ship, so we were left in total peace for the evening and night. There was a bit of tenseness in the morning though, when we went into the fisherman's wharf.

We sailed through only a little opening and found room in the harbor. Fortunately the engine worked well. Now the new phases began. A new language in a strange land. Elvi, my brother's daughter, was a pretty good translator, because she had studied English in Finland already. Then the clearing up with the authorities began. We had to deal with a for-

eign language, but we were treated in a totally different manner than we were in Denmark. We requested permission to stay a while in England, which was granted right away. The passport(s) were arranged in two days and cost us nothing. They wouldn't even accept payment for the pictures. I, for one, will lift my hat to the British Authorities. No one called us enemies for three years, until close to America. There, although we were traveling through to Canada, and had our Visas and passports, we weren't even allowed to embark off the ship.

Now I'll return to events following permission to stay and work. First the news reporters and cameramen came to visit the ship. The newspapers began carrying articles on how daring the Finns were, and how they were now available for viewing. They made a short movie of us that was shown around. We were given a portion, 5 pounds, from the funds coming in, to support our voyage. Our bachelors had a rough time of it, when the girls were going to force them into marriage. So we lost both Lyly the tailor and the furrier Bjorn, who got jobs right away from the fathers of the girls.

Their homes and everything (were) ready for them. I guess they are still in England and doing well. Elvi Hopia stayed to attend a nursing school, and became a nurse. She is married with two children there. I would have probably stayed there too, if I hadn't

(had) such a big investment in the ship. The others too, wanted to continue the voyage, so I had to cling to this devil of a ship, because everything I owned was at stake here.

To be continued in the next issue ...

ST 6. 1948

FINN REFUGEES AT LOWESTOFT

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WORK FOUND FOR FINNS HELPING WITH THE HARVEST

Yesterday arrangements were completed to place in employment all of the adults in the party of 13 Finnish refugees who have been in Lowestoft harbour on their 46-ton ship Anja for just over a month.

Five of them, four men and a woman, are helping with the harvest on a farm at Topcroft, the other two women in the party have been found domestic employment in Lowestoft institutions and the remaining three men will be starting work in agriculture on Monday.

The Finns have permission to stay in this country for another 12 weeks and it is expected that the Home Office and immigration authorities will raise no difficulty in securing an extension of this period so that they may not have to continue their journey to South America until the spring.

This week's donations—£2 2s. from Flood & Son Ltd. and £1 from Miss Madge Williams—bring the total of the Mayor's Finnish Refugee Fund to £63 9s.

Journey From The Midnight Sun To The Land Of The Long White Cloud - One Story Of Health and Migration

Kerrie Freeman



In June 2007 I commenced a study on how the health knowledge of a Finnish migrant community in New Zealand has developed and changed in the contexts of migration, culture contact and intergenerational transfer. To date I have interviewed a group of first generation Finnish migrants, reviewed health and migration literature, and enjoyed a trip to Finland in June 2008.

Background

Many people have had some experience of the phenomenon Castles & Miller (2003) term the “age of migration”. New Zealanders are no exception. The Department of Labour Migration Trends 2005-06 report notes that one in five New Zealanders were born overseas (<http://www.dol.govt.nz/>). New Zealand Department of Statistics National Ethnic Population Projections (2001-2021 base) predict New Zealand will have even greater ethnic diversity in the future (<http://www.stats.govt.nz/>).

Migrant health is a global concern. Differing rates of use of health services by migrant groups (as opposed to non-migrants) have been reported in Canada (Epp, 1986), the United Kingdom (Karmi, 1996), and Australia (Powles & Gifford, 1990). Grondin (2004) advocates that “Well-managed migrants' health presents

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opportunities for improving global health, for the benefit of all societies.” Migrants bring with them culture, religion, traditions and health beliefs which can influence whether or not health services are used, or preventative health recommendations are complied with. Migrants also bring with them genetic, socioeconomic, environmental and epidemiological backgrounds that shape their health experience. (Grondin, 2004)

This thesis was born out of my experience as the daughter of a Finnish migrant. Pursuing post graduate studies in Public Health and working in management of service provision at a District Health Board¹ focused this interest on pursuing a health topic in relation to a Finnish migrant group. Actually it's more than that – I have an extra-ordinary Grandfather (Pappa). When Pappa retired from Tasman Pulp & Paper Mill he was overweight, under-fit, and a smoker and drinker. He decided to lose weight, run marathons, quit smoking cold turkey, and moderate his alcohol intake. He has achieved every goal and believes it is possible for anyone to live to more than 100 years old. I've often wondered what makes him believe this, and if this belief does in fact make it possible. At 82 he appears to have made very few concessions to the aging process.

It is within this context that I selected the topics of health and migration for my doctoral thesis. Understanding where health knowledge and migration experiences connect is one way to tell the story of a migrant group in New Zealand. This story can help us to understand and theorize a model of human behavior for this, and other migrant groups. This story can also inform the health policy makers, funders and providers who are charged with meeting the health needs of a multicultural society.

Purpose of the Research

The purpose of the research is to discover the experiential health knowledge and migration experience of

a group of Finns² and their descendants living in New Zealand, and how this health knowledge has developed and changed in the contexts of migration, culture contact and intergenerational transfer. The main research procedures are in-depth interviews with about 30 participants, using auto-ethnographic and narrative methodology. Data will be analysed with a general inductive and narrative approach. The research aims to inform the health policy makers, funders and providers who are charged with meeting the health needs of New Zealand's multicultural society.

The research aims to understand where health knowledge and migration experiences connect, as revealed through the stories of a group of Finns living in the Bay of Plenty. In a similar approach to Elliot & Gillie (1998), the study will focus on the experiences of participants that shape health attitudes, beliefs and values in the shadow of the migration experience. It is proposed that one way to understand the concepts of health and migration is through the context of individual life stories. The research aims to add to the body of knowledge on migrant health. It also intends to take up Anderson's (2006) challenge to expand and refine research within the realist ethnographic tradition through the application of analytic auto-ethnography and narrative as research methodology. To my knowledge, this specific research has not been previously undertaken in New Zealand.

Kawerau Finns

Finns are a migratory people and Finnish seamen were among the first Europeans to sail across the world. Over the past 150 years, approximately 1.3 million Finns have emigrated, mostly to the United States and Sweden. In 1769-70 when Captain James Cook claimed New Zealand and the eastern parts of Australia for the British crown, a Finnish draughtsman and naturalist was part of the crew of the *Endeavour*. Since the mid-19th century a couple of thousand Finns have settled in New Zealand, including Finnish paper mill workers who were recruited to Tokoroa and Kawerau in the 1950s and 1960s and pioneered the pulp and paper industry in New Zealand. (Koivukangas, 2005) Some of these Kawerau mill workers and their descendants are part of study sample group.

Olavi Koivukangas (1996) documented aspects of the migration of the Kawerau Finns in his book *From the midnight sun to the long white cloud – Finns in New Zealand* (Chpt 8). In 1951 the National Government entered into a joint venture with the Fletcher Group to form the Tasman Pulp and Paper Company Ltd (Tasman), the largest company in New Zealand at that time. This company was formed to process the pine trees that were being felled in the Kaingaroa Forest, which had been planted primarily by depression labour in the 1930's, and were now reaching maturity. At that time, Kaingaroa was the largest manmade forest in the world, covering 160,000 hectares. Tasman began construction of a pulp and paper mill in Kawerau in 1953 which included construction of a pulp and paper plant, sawmill, wood preparation plant, and a paper finishing plant. At the time of construction, it was the largest project undertaken in New Zealand. Fletcher Construction also built the housing required to accommodate the Mill workers in Kawerau. In 1954 nationwide newspaper advertisements were placed in Finland to recruit experienced staff for the Kawerau mill. (<http://www.fclarchives.co.nz/companies.php>, http://www.businesshistory.auckland.ac.nz/fletchers/company_profile.html)

On November 18th 1954, 12 Finnish men were selected for employment at Tasman, and journeyed to New Zealand with their families aboard the ship *Captain Cook*. Four additional families migrated in 1955, and in 1959 my family arrived – Paavo and Toini Sandberg and their two girls, Hannele and Maria. In 1962, Toini Sandberg's sister and brother and their families arrived, along with a number of other Finnish migrants (Koivukangas, 1996). Conditions in Kawerau have been described by first generation participants as desolate:

Well coming to Kawerau, coming down the Roto-ma Hills, we thought we'll never ever get back from here. We are so behind the God's back that we never ever get back. And then coming to Kawerau, because there was no town, there was only about I would say 100 houses ready, or maybe 150, and the town was full of sand hills and hundreds of construction men, and ah then we were told that 101 is your house, and 98 is the road you are in!

Kawerau was nothing, full of hills and sand and sandflies. Just big mountain and nothing here, nothing. It was just eramaa³ eramaa – desert, eramaa.

However, the Finns quickly adapted to this “created community” (James, 1979) building a Lutheran Church, Sauna and setting up a Finnish Club to organize sports and cultural activities. (Te Ara, 2008) One first generation participant remembered that there were 18 different nationalities in Kawerau when she arrived and that:

The New Zealanders were so open and so loving... but Kawerau particularly had that because everybody in Kawerau had come from somewhere – it was a new place.

The Research Design

Analytic auto-ethnographic and narrative methodologies have been selected for the research design. This selection reflects my membership of the sample group, and the aspect of story-telling that has emerged from the initial interviews.

Analytic Auto-Ethnography

Ethnography is a qualitative research method where fieldwork, such as participant observation, interviews and documents, are utilised to understand a way of life. The hypothesis is that if we understand a group’s culture we can develop theories of human behaviour for the particular group being studied, and also apply this theory to other groups. Ethnography has been described as “a portrait of a people”, and a “written description of a particular culture, the customs, beliefs and behaviour, based on information collected through fieldwork”. (Harris & Johnson, 2000 in Gensuk, 2003). This method aims to “tell the story” of a particular group (Hammersley, 1990 in Gensuk, 2003). Gensuk (2003) also notes that the role of the researcher as a participant observer is to “share as intimately as possible in the life and activities of the people”, and “develop an insider’s view”. The aim is to “feel what it is to be part of the group”. But what if you already have an insider’s view?

Auto-ethnography is a methodology related to ethnography, that also aims to utilise observation, interviews and documents to understand a group’s culture, but from the perspective of an insider (either member of a group or not). Denzin (2006) notes a definition of

auto-ethnography by Ellis as “research, writing and method that connect the autobiographical and personal to the cultural and social. This form usually features concrete action, emotion, embodiment, self-consciousness and introspection.” Burnier (2006) notes that auto-ethnography “offers a way to situate the self within the research process and its written product”. Auto-ethnography enriches the ethnographic “portrait of a people” (Harris & Johnson, 2000 in Gensuk, 2003) through a portrait of self. This methodological choice aims to lay transparent and celebrate my insider status, and to recognise the inherent and rich bias this status brings to all aspects of the study.

Specifically, a variant of auto-ethnography – *analytic auto-ethnography* - is proposed as described by Anderson (2006). In this methodology the researcher is: an opportunistic⁴ and complete member of the group, a highly visible and social actor in published texts (guarding against self-absorbed digression!), and committed to developing theoretical understandings of broader social phenomena, utilizing empirical data. Ellis & Bochner (2006) note that Anderson (2006) wants to “use the world of experience primarily as a vehicle for exercising his head” and that he thinks of ethnography as a destination and not a journey. They believe Anderson’s (2006) analytic auto-ethnographic paradigm overlooks how stories work. Like Ellis & Bochner (2006), as part of my journey I too “want to linger in the world of experience, you know, feel it, taste it, sense it, live in it”. Therefore, a narrative approach also forms part of the study methodology.

Why Narrative?

During the first generation interviews, story-telling emerged as an aspect of the communication process. Some stories were evocative and provided rich analogy:

When you go further North, more North than Kemi, I went to Lapland before I came to New Zealand and I travelled by train for over an hour, then the railway finished. Then I travelled by bus for 10 – 11 hours for bus, and then the road finished and there, even trees don’t grow. This is so-called Lapland – Arctic Circle. And when the road finishes, the bus leaves you on the

bottom, the road finishes by the huge big mountain – huge Ailigas Mountain, and there is a hotel/motel on the end there because that's where everybody has to stay. Except there is a Tenoyoki River who runs 110kms further North to the Northern most village of Finland and in the winter it's snow covered and ice, and the snow cat, or some kind of a snow mobile, it's a tractor sort of with the aeroplane engine at the front, and that takes you the last 110kms. When you are left by the bus under that big mountain you know for the sure that if you were left there by yourself you couldn't survive. So, you need to be with them people that were in the bus, you wouldn't survive there by yourself. So and that's when you sort of, that's how most of the Finnish families still live and still feel close knit yes. And you need to have a close knit to be surviving in the Arctic Circle.

Some bought us to tears in the interview, and later in the privacy of my study while transcribing tapes:

We were sitting there and I was holding my eyes open so that they ached so that I wouldn't cry and I remember saying to her – you know this came up, and she was rubbishing my father who was only thing in my life, and then I said "yes but you wanted to adopt me, and Dad didn't let you so he must have cared about me." "Oh, none of us cared about you" she said. It's true, (name) was sitting there. "Oh no no, Pappa and Mamma took (name) because she was older and not so much trouble – nobody wanted you, you were too young, you were too much trouble".

And some painted a picture:

Not this last trip but trip before last, I went berry picking with my brother and we had buckets full of lingonberries, red beautiful juicy lingonberries. And it is so lovely on the dry autumn day because the lingonberries grow on the dry ground, blueberries need a bit of moist, but lingonberries are growing on a grey curly moss, and I felt so happy picking lingonberries one autumn day that I looked and I was ready to die there because I was that happy.

This emergence of story-telling caused me to reflect on my initial study methodology. How was I going to do justice to these sometimes painful, sometimes poetic, and sometimes funny stories in this study?

Hendry (2007) claims that "through telling our lives we engage in the act of meaning making. This is a sacred act. Stories are what make us human." Hendry (2007) further argues that "treating stories as objects of study...is a violation of the sacredness of humanity. It is an unethical act". However, if we must engage in this unethical act, then we must do it in a way that "honours the sacredness of our humanity" by shifting from the utilitarian purpose of production of a knowledge product to focussing on the sacred encounter between two human beings. Hendry (2007) proposes this can be accomplished by "being present in the encounter with no other purpose than attending to and being open is what makes it sacred and illuminates its potential spiritual dimensions." Ellis & Bochner (2006) note that "The difference between stories and traditional analysis is the mode of explanation and its effects on the reader. Traditional analysis is about transferring information, whereas narrative inquiry emphasizes communication. It's the difference between monologue and dialogue, between closing down interpretation and staying open to other meanings, between having the last word and sharing the platform." Georgakopoulou (2006) notes that taking special methodological account of "small stories" with the aim of "tapping into human experience", allows us to construct identity. In Smith's (2007) commentary of the State of the Art in Narrative Inquiry, he notes that narrative inquiry can mean different things to different people, and that like the stories themselves, multiple perspectives are required. Two approaches to narrative are discussed – formulaic and playful. The formulaic approach utilises highly standardised procedures and analysis in an attempt to unlock or crack the narrative code. The playful approach may or may not apply standardised procedures, and attempts to "play with ideas and narrative in an artful manner". Smith (2007).

From the very first interview I realised that the participants desired a "sharing of the platform". To that end, I have reduced the interview schedule down to a few broad questions and intend to continue to enjoy the "sacred encounter" as it unfolds. In terms of what analysis approach is required to "construct identity" from these "small stories", I plan to take Smith's (2007) advice and investigate multiple perspectives for analysis that takes into account the holistic nature

of the various data collected, and the interpretative analysis within the various contexts that emerge during the research.

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Endnotes

1. District Health Boards in New Zealand are organisations established by the New Zealand Public Health and Disability Act 2000, responsible for ensuring the provision of health and disability services to populations within a defined geographical area. There are 21 DHBs, 15 in the North Island and 6 in the South Island. DHBs receive public funding from the Ministry of Health on behalf of the Crown, based on a formula which takes into account the to-

- tal number, age, socioeconomic status and ethnic mix of their population.
2. The term “Finns” or “Finnish” is used in English to mean "a native or inhabitant of Finland". (Ollila 1998, Sovijärvi 2005).
 3. “Eramaa” – translation provided as “desert” (Paavo Sandberg, 2008).
 4. Anderson’s (2006) term for: born into, thrown into group by chance, or acquired familiarity.

~ Merkkipäiviä ~

70 v.

2.4.2009

VTM *Pertti Paasio*

Siirtolaisuusinstituutin hallituksen puheenjohtaja
(Suomi-Seura r.y.)



60 v.

14.5.2009

Maakuntajohtaja *Juho Savo*

Siirtolaisuusinstituutin hallituksen varapuheenj.
(Varsinais-Suomen Liitto)



50 v.

21.5.2009

Tohtori *Elli Heikkilä*

Siirtolaisuusinstituutin tutkimusjohtaja





Paraguayn pohjalaisia

Peräseinäjoen pääsiäinen sujui perinteisissä ja kansainvälisissä merkeissä.

Siirtolaimuseon Tukiyhdistys järjesti pääsiäislauantaina Terästalolla Etelä-Amerikan siirtolaisuuteen liittyvän tilaisuuden, jossa esiteltiin Peräseinäjoelta päiväntasaajan tuolle puolelle Paraguayhin muutaneiden perheiden historiaa ja nykypäivää.

Aini Mäki-Kihniä Peräseinäjoelta lähti Paraguayhin vuonna 1927. Sinne lähti perässä myös Ainin veli Lauri. Parempaa maailmaa ja paratiisia etsittiin Etelä-Amerikan viidakoista. Vegetarismi oli yhteisenä aatteena ryhmälle, mutta myös muita ideologisia näkemyksiä oli edustettuna. Enimmillään n. 60 hengen utopiasiertokunnassa muita Etelä-Pohjanmaalta tulleita olivat mm. Laulajan ja Lapin perheet Kurikasta sekä Kaukosen perhe Ylistarosta. Elinkeinoina uudessa maassa olivat pääasiassa maissin, yerba-pensaan ja tupakan viljely sekä hedelmäpuiden kasvatusta.

Lauri ja Ilma Mäki-Kihniän pojantytär, hämeenlinnalainen Aila Mäki-Kihniä vieraili lähipiirinsä



Aila Mäki-Kihniä, toinen oikealta, kertoi matkastaan Paraguayn Villa Alboradaan ja Argentiinaan. Tilaisuudessa olivat mukana myös sukulaiset, oikealla Marjatta Kauppi ja vasemmalla Orvokki Anola-Pukkila miehensä Eerikin kanssa. Kuva: Tellervo Lahti.

kanssa sukulaistensa luona Paraguayssa runsas vuosi sitten. Aila kertoi tilaisuudessa matkastaan ja sukulaistensa vaiheista Colonia Villa Alboradassa. Ailan seurue kävi matkalla myös hänen isänsä Pertin serkun Paula Denisin perheen luona Argentiinassa.

Ailan isotäti Aini Mäki-Kihniä avioitui Paraguayssa Jean Holopaisen kanssa. Heidän lapsensa Manuel Holopainen on syntynyt Paraguayssa ja elänyt elämänsä Villa Alboradan vehmaissa maisemissa. Hän puhuu hyvin suomea, kuten myös naapurustossa asuvat ystävänsä Iikka Laulaja ja Jouko Lappi. Filmihalli Oy on tehnyt kaveruksista kaksikin dokumenttia.

Jouko Lappi oli hyvin huonossa kunnossa Ailan vierailun aikaan. Joukon sairaus johti kuolemaan kaksi viikkoa tapaamisen jälkeen. Iikka Laulaja on hyvässä voimissa kuten sairaudesta toipumassa oleva kahdeksankymppinen Manuelkin tällä hetkellä. Manuel on säilyttänyt hyvin positiivisen elämänsänsä monista vastoinkäymisistä huolimatta. Hän on sympaattinen filosofoija ja vaatimattoman elämäntavan edustaja. Manuel ei ole käynyt koskaan Suomessa, jonka ilmaston hän tietää olevan liian kalsean. Sen sijaan Kurikasta pikkupoikana vanhempiansa mukana muuttanut Iikka Laulaja matkusti Suomeen ja Kurikassa asuvien sukulaistensa luo vuonna 1986. Su-



Manuel Holopainen ihailee Filmihallin julistetta. Kuva: Aila Mäki-Kihniän albumista.



Aila isovanhempiensa Ilma ja Lauri Mäki-Kihniän tiluksilla Villa Alboradassa. Kuva: Aila Mäki-Kihniän albumista.

Hakalan talo ja pääsiääsvalakia

Hakalan taloon ja siellä tilapäisesti esillä olevaan Lumivaara-näyttelyyn kävi illan aikana tutustumassa parisataa henkilöä. Maailman Raitin alueelta suunnistettiin peremmälle Kalajärvelle ihailemaan pääsiääsvalakiaa, jonka sytyttivät Siirtolaismuseon edustajana Amerikan kävijä ”Rastas-Tiina” eli Soile Tuominen ja Seinäjoen seudun Caravan-yhdistyksestä Heikki Julmala. Rastas-Tiinan historiasta kertoi Leo Malinen. Rastas-Tiina hankki aikoinaan huomattavan omaisuuden rapakon takana, joten Amerikan taaloja riitti pääsiäistulen sytykkeiksi ja vielä yleisölle jaettaviksikin.

Tellervo Lahti

kukokouksen lisäksi Iikka vieraili tuolloin myös mm. Kurikan Rotary-Klubin kokouksessa kertomassa elämän arjesta ja juhlasta eteläisellä pallonpuoliskolla.

Pääsiäislauantain tilaisuudessa Teräсталolla olivat mukana myös Ailan sukulaiset Orvokki Anola-Pukkila, Kyllikki Raiski ja Marjatta Kauppi sekä Kaukosen sukua. Yleisöä oli ajankohdasta huolimatta lähes tuvan täydeltä.

Tulevaa toimintaa

- Hakalan talon sisustaminen on lähiajan ajankohtainen asia.
- Australiasta tulevan keininleikkaajien parakin saapumisesta Helsingin satamaan odotellaan tietoja.
- Tukiyhdistyksen jäsenmatka Vermlantiin ja Taalainmaalle toteutetaan 11.–15.6.

Siirtolaisjuhla 9.7.

Perinteistä kansainvälistä siirtolaisjuhlaa vietetään Peräseinäjoen Kalajärvellä Aisamäen kesäteatterissa torstaina 9.7. klo 14 alkaen. Juhlapuhujan lisäksi tilaisuudessa esiintyvät mm. ulkосуomalaisien edustajat ja pelimannit.

Uusi julkaisu



Oksi-Walter, Päivi & Roos, Jonna & Viertola-Cavallari, Ritva: Monikulttuurinen perhe. Helsinki: Kustannus Oy Arkki 2009. 200 s. ISBN 978-951-618-805-1.

Maailman globalisoituminen ja Suomenkin kansainvälistyminen on merkinnyt myös monikulttuuristen avioliittojen lisääntymistä maassamme. Laajasti ottaen monikulttuurinen avioliitto merkitsee liittoa, jossa puoliset kuuluvat keskenään eri kansallisuuteen, etnisyyteen tai kulttuuripiiriin. Vuonna 2006 kaksikulttuurisia liittoja laskettiin Suomessa olleen yli 50 000 ja näissä liitoissa oli yli 52 000 lasta: yhteensä kaksikulttuurisissa perheissä laskettiin elävän yli 150 000 ihmistä. Vuosittain uusia monikulttuurisia liittoja solmitaan maassamme non 3 000 kappaletta.

Teos on neljän kirjoituksen kokoelma, joka käsittelee tavaltaan jakaantuu kahtia. Toisaalta omia kokemuksia hyväksi käyttäen kerrotaan avioliitosta ulkomaalaisen kanssa: yksittäistapauksesta lähtien kurotetaan kohden yleistettävyyttä. Toisaalta lähdeään liikkeelle yleisestä tiedosta ja "kovaa faktaa" tarjoamalla annetaan lukijalle aseita ilmiön eri puolien hahmottamiseen, analyysiin ja ymmärtämiseen. Tätä puolta korostaa erityisesti kirjan viimeinen luku, otsikoltaan "Opas: Naimisiin ulkomaalaisen kanssa".

Kirjan teemoista päällimmäiseksi jäi sen painottaminen, että avioliitto oman ryhmän ulkopuolelle tuo aina mukanaan ristiriitatilanteita ja ongelmia. Näistä on syytä olla tietoisia, jotta ne voidaan rakentavasti ratkoa ja sovittaa. Ratkaistut ristiriidat vahvistavat ja syventävät liittoa, ratkaisemattomat saattavat aikaa myöden johtaa liiton kariutumiseen.

Toinen keskeinen teema on lapset. Monikulttuuriseen avioliittoon syntyvät lapset ovat haastavammassa tilanteessa kuin "yksikulttuuriseen" avioliittoon syntyneet. Lapset kokevat usein vierautta ja erilaisuutta perhettä ympäröivästä sosiaalisesta todellisuudesta.

He voivat esimerkiksi poiketa ihonväritään asumaansa yleisestä ihonväristä tai heidän perheidensä arkirutiini ja tavat voivat poiketa ympäristön tavoista ja rutiineista. Kirjassa pyritään rohkaisemaan ja opastamaan siihen, että perheet löytäisivät tavan luoda itselleen uusi "kolmas kulttuuri", joka ikään kuin poimisi rusinat pullasta, parhaat puolet kummankin vanhemman kulttuurista. Sen myötä lasten olisi omassa kasvussaa mahdollista täysin hyödyntää sitä laajaa inhimillistä voimavaraa, jota osallisuus kahdesta erilaisesta kielestä ja kulttuurista merkitsee.

Kirjoittajat näkevät monikulttuurisen avioliiton sekä puolisoitten että lasten voimavarana, joka oikein käytettynä voimaannuttaa osallisiaan ja lisää heidän inhimillistä pääomaansa.

Johtuneeko kirjan kirjoittajien sukupuolisesta yhteneväisyydestä, että monikulttuurinen avioliitto pyrkii teoksessa kiteytymään suomalaisen naisen ja ulkomaalaisen miehen (italialainen, saksalainen ja afrikkalainen) liittoon, jossa yleensä avioelämää vietetään miehen kotimaassa. Mielellään olisi lukenut asiasta myös miesnäkökulmasta eli suomalaisen miehen tarinaa ulkomaalaisen puolison rinnalla jopa puolison kotimaassa eläen.

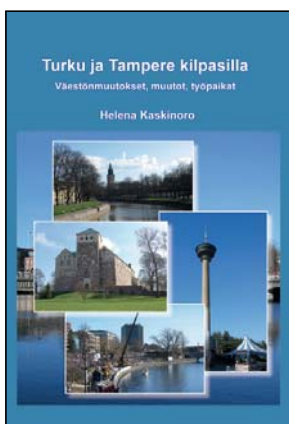
Toinen huomio on se, että omakohtaisista avioliittotarinoista välittyä tietty – anteeksi ilmaus – "yläluokkaisuus": ilmeisesti keskiluokkaisesta kodista lähteneet ja hyvin yliopistossa opiskelleet suomalaiset naiset aviotuvat akateemisten, ylempään keskiluokkaan – esim. perheyrittäjä tai miehen suvun 1700-luvulta peräisin oleva kolmikerroksinen kaupunkitalo – kuuluvien miesten kanssa. Entäpä jos "Hans" olisikin tuiki tavallinen tehdastyöläinen Dortmundista tai "Pietro" sisilialainen maatyöläinen tai suomalainen morsian peruskoulunsa keskeyttänyt "koulupudokas". Millaisia tarinat silloin olisivat – onko sellaisia tarinoita ylipäätään lainkaan olemassa?

Näillä huomautuksilla en pyri kiistämään kirjan ansioita: kirja on oiva esitys käsiteltäväkseen ottamista aiheista. Tarkoitukseni on vain osoittaa se, miten merkittävään kenttään kirja sijoittuu ja myös se, että monikulttuuristen avioliittojen yhä kasvavalla saralla on runsaasti tilaa uusille, sitä eri kulmista käsitteleville teoksille. Niitä odotellessa suosittelen nyt käsillä olevan kirjan lukemista.

Markku Mattila

Helena Kaskinoro

Turku ja Tampere kilpasilla



Varsinais-Suomen ja Turun seudun kehitystä verrataan Pirkanmaan sekä Tampereen seudun kehitykseen, ja näin löydetään tekijöitä, joiden avulla Turku ympäristöineen pääsisi mukaan positiivisen kehityksen kehään. Tulokset antavat ajankohtaista tietoa siitä, mitkä asiat Varsinais-Suomessa ja Turun seudulla vaativat erityistä kehittä-

mistä sekä minkälaisissa asioissa on onnistuttu ja epäonnistuttu.

Aineistona käytetään valmiita tilastoaineistoja, seuduille muuttaneille lähetettyä kyselyä sekä asiantuntijoiden ja yritysten edustajien haastatteluja. Hanke Turku ja Tampere kilpasilla toteutettiin pääosin Varsinais-Suomen liiton myöntämän maakunnan kehittämisrahan turvin. Sen lisäksi hanketta rahoittivat Turun kaupunki, Turun Seudun Kehittämiskeskus ja Varsinais-Suomen liitto. Selvitys toteutettiin Siirtolaisuusinstituutissa.

Kirja on ilmaiseksi tulostettavissa nettisivuiltamme: http://www.migrationinstitute.fi/pdf/Turku_ja_Tampere_kilpasilla_2009_A31.pdf

Siirtolaisuusinstituutin tapahtumia



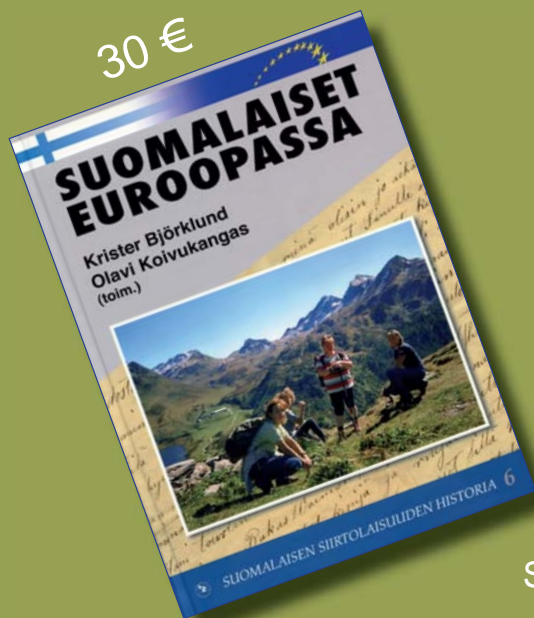
Yrittäjä Mika Hämäläinen (kuvassa vas.) luennoi "Työperäiseen maahanmuuttoon liittyvistä haasteista ja uudenaikaisesta kokonaisvaltaisemmasta kansainvälisen rekrytoinnin mallista yrittäjän näkökulmasta" Siirtolaisuusinstituutissa 18.2.2009. Kuvassa oik. saman yrityksen Juha Hämäläinen. Mika Hämäläisen e-mail on: mika@hamalainen.in

Muuttoliikkeen ja etnisyytutkimuksen (MEV)-seminaari pidettiin Siirtolaisuusinstituutissa 23.4.2009. Seminaarissa esiteltiin Muu Maa Mustikka- ja MAHKU-projektia, jotka toimivat Turussa. Kuvassa Muu Maa Mustikka-projektissa mukana olevia Sari Lehto (vas.), Sateenkaari Koto ry:n toiminnanjohtaja Henna Junttila, Shno Habib, projektityöntekijä Satu Husso, MAHKU-projektin projektivastaava Paula Nurminen ja projektityöntekijä Marianna Yli-Houhala.

Tarmo Hahto, Aninkaisten Rotaryklubin presidentti, vieraili Siirtolaisuusinstituutissa 20.3.2009. Hän neuvotteli yhteistyömahdollisuuksista tutkimusjohtaja Elli Heikkilän kanssa.



Suomalaiset Euroopassa



Suomalaiset Euroopassa on viimeinen osa Suomen siirtolaisuuden historiaa käsittelevästä kuuden kirjan sarjasta. Suomalaisia on kautta aikojen liikkunut Euroopassa ja asettunut asumaan eri maihin, mutta vasta 1960-luvulla muutto lisääntyi merkittävästi. Opiskelu, avioituminen ja työ ovat olleet keskeisiä muuton syitä ja suurin osa muuttajista on ollut naisia. Suomen liittyttyä Euroopan Unioniin vuonna 1995, työperäinen, usein määräaikainen, eurosiirtolaisuus on tullut entistä tavallisemmaksi, ja tasannut osaltaan sukupuolijakaumaa. Viime vuosikymmeninä myös tuhannet eläkeläiset ovat vaihtaneet Suomen talvet etelän lämpöön. 1960-luvulta lähtien Ruotsiin menneiden yli puolen miljoonan suomalaisen lisäksi arviolta 150 000 suomalaista on muuttanut muihin Euroopan maihin. Kirja kattaa Ruotsia ja Venäjää lukuun ottamatta koko Euroopan siirtolaisuuden keskiajalta vuoteen 2008 saakka.

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