

# HUOLENPIDON PIIRIT



## **Contents**

1. Welcoming words
2. Programme
3. Contributors
4. Things to read
5. Doing things
6. Space: Crocheted bed covers
7. Notes
8. Working group



# SPHERES OF CARE



We live our lives surrounded by a multiplicity of crises. Emotional, social, ecological and economic breakdowns follow one another and we witness destructive actions and politics all the time, and they aggravate these crises even further. Can we respond to these crises with care?

*The Care Manifesto: The Politics of Interdependence*, written by the London based **Care Collective**, looks at this notion by putting care at the center of the organisation of all of life. According to the collective, it is essential that we broaden our understanding on the politics of care. Care shouldn't just be about fulfilling the physical and emotional needs of other people, but instead should be seen as the permanent social capacity to care for the human and more-than-human lives. In the manifesto, care is then defined as the capacity individuals and societies have for offering the political, social, material, and emotional conditions that enable the greatest possible number of humans, and other living creatures including the planet, to thrive.

Environmental activist and pacifist **Satish Kumar** divides the recipients of care into three spheres. He also believes that the soul, society, and the wellbeing of the Earth are interdependent: If you want to further one, you have to take care of the other two as well. This trinity feels approachable, because we have experiences on the lack of care or its disintegration on all three levels.

✧Aliisa

I've noticed the absence of care in my communities and relationships; it's as if we don't know how to, or don't want to care for ourselves and others. I've witnessed the frustration of my father, who's a nurse, and my sister, who's an early childhood educator, and have started to figure out that the systematic underresourcing is due to a paradigm that's really stuck on hard: that care isn't seen as a special expertise. I've lived my adulthood in a world overshadowed by climate change and loss of biodiversity, and I've started to think that one reason they're happening is, that there's a lack of compassion and understanding towards a multitude of life forms. There isn't enough care and it doesn't reach far enough.

✧Samuli

What's helped me is the acknowledgement that my existence depends on the existence of others; other humans, as well as the entire biosphere. This awakening to coexistence has also called forth a need for action; for societal and ecological care that includes beings and things other than myself. Caring has also generated an understanding of my own agency. That I can have an active role in this world. I can aspire to change my actions and the world into a more caring place.

We have a clear picture of what we dream about: we want to develop a more caring relationship to ourselves and to all kinds of others. We believe in the possibility of a caring society and institutions, and we hope that humans could become better at interspecies care. If we began to organize our lives around care, here and now, what would it look like?

The subject matter of *Spheres of Care* feels like a promise to its participants; here you will be cared for. Paying attention to the needs of participants – taking care of them – has translated into some very practical choices in the production process: will the budget be used to hire a graphic designer to create some very polished print materials, or will it be used to hire a translator so that the event can be accessible in two languages? Creating the event from the perspective of caring has guided the prioritization of things a bit differently than the performing arts context would usually suggest. Transforming the question of care into a question of resources also puts us face to face with some uncomfortable questions. Is it more important to offer participants food or to document the event carefully? Making these choices feels problematic: if we promise to take care of our participants, it becomes difficult to say “but only this one time.”

While creating this event our aim has been to enact a work culture that includes taking better care of ourselves and others. It would, after all, be paradoxical to work on the topic of care while ignoring our needs and the needs of others, let alone while exploiting anyone. In practice this has meant devoting time for discussions on our own needs and experiences. Most of the time these conversations have been important and have led us to reorganize our to-do lists and priorities.

Regardless of all this, the overconsumption of our own resources and those of others still happens. In fact, it happens so often that we’ve begun to joke about it: “Oh hello from *Spheres of Care!*” In our work, this phrase has begun to follow each proposal or realization that reveals fatigue, bad working conditions, and working or asking others to work for inadequate compensation. The quote acts as an intervention: this seems unsustainable, let’s rethink. However, these unsustainable situations often seem difficult to solve. The production of an event that takes care of both its participants and performers has revealed itself to be work that requires a great deal of responsibility. So much so, that taking care of each other on the side has become difficult. Who takes care of caretakers?

✿Samuli

Essayist **Katri Kiukas** has stated that “we live in an economic system that benefits from unpaid care work done in homes and elsewhere, as well as from the invisibility, cheapness, or freeness of care. The structures of a capitalist wage labor society incentivize people to compete instead of caregiving, thereby making life challenging for both caregivers and those in need of care.” For example the care work of children is demanding, both mentally and physically. It often raises the



question: how can I find the energy for caring when I feel like all my resources have already been exhausted? On the other hand, through becoming a parent, my own existence isn't the only meaningful thing in the world anymore. This has grounded me. My worst individual tendencies have toned down, now that the needs of other living creatures have come into the way of my cravings.

✧Aliisa

While planning Spheres of Care I've examined how responsibilities of care divide. In this society, the responsibility to care for those who need it, is institutionally divided among different actors: The responsibility for the care and nurture of children is on the parents, the caretakers and early childhood educators. The responsibility for the care of disabled and elderly people is on caretakers and family members. And the majority of the people caring are women. Who, then, is responsible for the care of soil? A small group of farmers have taken on this responsibility – independently and voluntarily – by practicing regenerative farming. Yet, it is not an obligation that the society or culture demands from them. It is not encouraged, nor supported, as for example parenting is.

The *Spheres of Care* hasn't come to existence in a vacuum. We are preceded by a host of creators, thinkers, writers, and projects that have inspired us and supported the conceptualization and realization of this event. We have been inspired by the holistic thinking and actions for the civil rights movement of **Martin Luther King Jr.** We've been thinking about early environmental advocates, like **Rachel Carson** and **Murray Bookchin**, who aimed to unify the goals of environmental and civil rights movements. We also want to credit *The Whole Earth Catalog*, a counterculture magazine that was published from 1968 to 1972, that we've honoured in our visual style. The magazine featured writings and pictures of dreams and visions about how the Earth, human and non-human animals, and technology could coexist in harmony.

We want to extend our respect to all those who did not participate in this event even though they were interested in it. Maybe it was important or even absolutely necessary that they care for themselves or someone else right now. We want to thank everyone who took the time to find someone to bear their responsibilities of care for the duration of this event. Thank you for taking the time to make those arrangements. We want to warmly welcome everyone present here today. You bring meaning to all the work that creating this event has required.

Aliisa & Samuli

# 2. Programme

## self

**All day**

Leena Reittu: Varjoissa notkelmissa...  
Sculpture installation (2020-2023)

Multiple makers: Crocheted Bed Covers  
Event space installation (1970-2019)

**13:00-13:25**  
(25 min)

**Welcoming words & introduction to the day**

**Lead by:** Samuli Laine & Aliisa Talja

**Participant actions:** Listening, experiencing, observing

**13:25-13:50**  
(25 min)

**PROGRAM 1: Eight kind encounters. An exercise of gentleness for the body-mind.**

A workshop focused on introspection and self care. Realized independently according to instructions from the workshop leader.

**Lead by:** Aliisa Talja

**Participant actions:** Listening, following instructions, sensing

**13:50-14:10**  
(20 min)

**PROGRAM 2: What do we mean when we talk about the care of the self?**

A talk contextualizing 'self-care' in a world characterized by multiple, diverse crises, late-capitalism and neoliberalism.

**Talk by:** Samuli Laine & Aliisa Talja

**Participant actions:** Listening

**14:10-14:15**  
(5 min)

**PROGRAM 3: The care I give, the care I receive**

A facilitated reflection on questions of care in one's own life.

**Facilitated by:** Samuli Laine & Aliisa Talja

**Participant actions:** Reflecting by oneself, writing notes if wished

**14:15-14:25**  
(10 min)

**BREAK**



# **society**

## **14:25-14:40 PROGRAM 4: Who is here and what do we care about?**

(15 min)

A circle of introduction to the participants of the event. We take turns in sharing what we wrote in our name tag when we arrived at the event.

**Facilitated by:** Samuli Laine & Aliisa Talja

**Participant actions:** Reading out loud one's name tag and listening to others.

## **14:40-15:25 PROGRAM 5: Care and Social Change**

(45 min)

A keynote speech.

**Talk by:** Inna Perheentupa, PhD Sociology

**Participant actions:** Listening, possibility to ask questions

## **15:25-15:55 PROGRAM 6: Three exercises of walking**

(30 min)

### **Part 1: Communities by walking**

A light spatial, social and physical exercise where we move in the space by walking according to instructions.

**Lead by:** Aliisa Talja

**Participant actions:** Walking, listening, following instructions, sensing

### **Part 2: The care I give, the care I receive II**

A facilitated reflection on questions of social or societal care in one's own life.

**Facilitated by:** Samuli Laine & Aliisa Talja

**Participant actions:** Walking, listening, reflecting

### **Part 3: Walk of sharing**

A walk with a pair, taking turns with listening and sharing reflections on parts 1 and 2.

**Facilitated by:** Samuli Laine & Aliisa Talja

**Participant actions:** Walking, listening, talking

## **15:55- 16:55 A shared meal**

(60 min)

# soil

**17:00-18:00** **PROGRAM 7: Traditional knowledge and rewilding**  
(60 min)

A keynote speech and discussion.

**Talk by:** Tero Mustonen, Snow Change Cooperative

**Participant actions:** Listening, possibility to ask questions

**18:00-18:10** **Break**  
(10min)

**18:10-18:40** **PROGRAM 8: materials, relations**  
(30min)

A collectively realised examination. Entails touching soil and cereal.

**Lead by:** Samuli Laine & Aliisa Talja

**Participant actions:** Following instructions, sensing

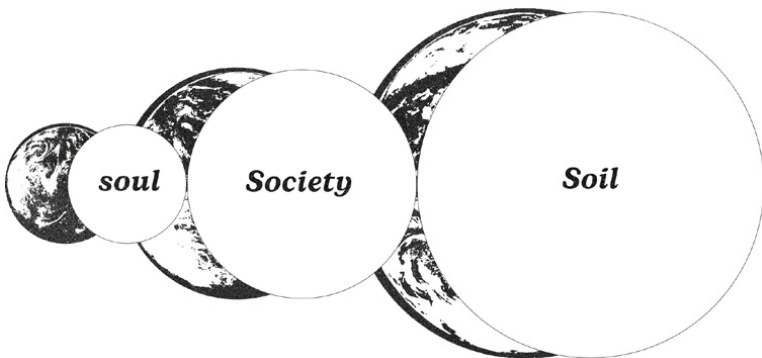
**18:40-19:00** **PROGRAM 9: The circles of care**  
(20 min)

A meditative practice inspired by the buddhist metta; an exercise of loving kindness.

**Lead by:** Samuli Laine

**Participant action:** Listening, doing with

**19:00** **Concluding the day**



### 3. Contributors



Adjunct professor, professional fisher **Tero Mustonen** is the Chairperson of Snowchange Cooperative. He has worked on questions of boreal and Arctic biodiversity and climate change since 1999. He has served as the Lead Author in the IPCC and in several Arctic Council research positions. He leads the Landscape Rewilding Programme which is the largest restoration programme in Finland in private lands.



**Inna Perheentupa** is a postdoctoral researcher in sociology at the University of Turku. In her research, she has specialized in issues of activism, social change, political imagination, everyday participation and politics, democracy and equality. She is the author of the book *Feminist Politics in Neoconservative Russia. An Ethnography of Resistance and Resources* (Bristol University Press, 2022), and one of the editors of the book *Assembling Therapeutics. Culture, Politics and Materialities* (Routledge 2020).



**Leena Reittu** is a 32-year-old sculptor from Joensuu. Her works often consist of site-specific sculptural installations that reference the artist's personal history while also being part of a global or societal theme. Reittu completed her Bachelor's degree in Fine Arts at Saimaa University of Applied Sciences and is currently pursuing a Master's degree in VICCA (Visual Cultures, Curating & Contemporary Art program) at Aalto University.



**Aliisa Talja** is a multidisciplinary artist and facilitator, who works with questions of relativity, proximity, and care. Aliisa has years of experience with collective activities, organizing workshops, as well as investigating and developing feminist modes of action.



**Samuli Laine** is a scenographer, performance maker, and a member of both W A U H A U S collective and Reality Research Center. Lately Samuli has been interested in utopias, economy, and gardening.



**WAUHAUS** is a Helsinki-based multidisciplinary arts collective. The works of WAUHAUS are situated between different genres of art and take place at various venues from small black box theatres to urban sites, large stadiums, and the main stages of established theatre houses. The members of WAUHAUS are scenographer **Laura Haapakangas**, director **Juni Klein**, scenographer **Samuli Laine**, sound designer **Jussi Matikainen**, choreographer **Jarkko Partanen**, new media artist **Jani-Matti Salo**, sound designer **Heidi Soidinsalo** and producer **Julia Hovi**.



## 4. Things to read

- ☘ Satish Kumar: *Soil, Soul, Society: A New Trinity For Our Time* (2017) [book]
- ☘ Effective Activist: *An Evidence-Based Guide to Progressive Social Change* [zine]

### **SOUL**

- ☘ Activist Trauma Support: *Sustainable Activism & Avoiding Burnout* [flyer]
- ☘ Elina Tervonen: *Lepo ja rauha*, Zelda Zine 2021 [web zine in Finnish]
- ☘ Meg-John Barker: *HellYeah SelfCare* [zine]
- ☘ Meg-John Barker: *Staying With Our Feelings* [zine]

### **SOCIETY**

- ☘ Laura Myllymäki: "Sosiologi Hanna Ylöstalo: "Hoivan tarve on poliittinen kysymys ja siihen vastaaminen yhteiskunnan tehtävä" [IMAGE 14.2.2022 in Finnish]
- ☘ Katri Kiukas: "Essee: Kuka hoitaisi minun lastani? Tarvitsemme kulttuurisia malleja hoivan jakamiseen, koska ystäviltä avun pyytäminen on vaikeaa" [IMAGE 27.7.2022 in Finnish]
- ☘ Suvi Salmenniemi & Hanna Ylöstalo: *Everyday utopias and social reproduction* (2023) [research article]
- ☘ Kazu Haga: *Healing Resistance: A Radically Different Response To Harm* (2020) [book]
- ☘ The Care Collective: *The Care Manifesto. The Politics of Interdependence* (2020) [book]

### **SOIL**

- ☘ The Leap Manifesto [web manifesto]
- ☘ Krystyna Lewińska & Agnieszka Mędrak: *Farming & Climate: Common Goals, Common Challenges* (2022) [hand book]
- ☘ Chaia Heller: *Ecology of everyday life. Rethinking the desire for nature.* (1999) [book]
- ☘ Jenny Odell: *How to do nothing: Resisting the attention economy, Ch. 5: The ecology of strangers* (2019) [book]
- ☘ Jane Palmer: *Traditional knowledge guides protection of planetary health in Finland* (magazine article) [2022]
- ☘ Robin Wall Kimmerer: *Braiding Sweetgrass: Indigenous wisdom, scientific knowledge and the teachings of plants* (2013) [book]



## 5. Doing things

How and where to contribute to taking care of society and soil?

### ***What is the problem?***

It is impossible to affect everything everywhere all at once. That is why it is reasonable to start by asking questions. What are the things that concern you the most? By identifying key issues that spark emotions one can start addressing them. These can be anything from the state of democracy to mistreatment of farm animals.

### ***What kind of action is most suited for me?***

It is important to think how you would like to operate, how hands-on you want to be. For example, protecting natural environments can include direct actions like blocking roads or obstructing clear cutting machines. But it can also include awareness raising, doing nature surveys to identify endangered species, or lobbying and contacting policy makers. This is why it is good to think about what kind of skills you already possess. How could you utilize them? Or would you like to learn new skills?

### ***How much time and resources do I have?***

How engaged do you want to, or can be? How much time and energy do you have to give for civic engagement or activism? This can of course vary over time.

### ***What's the right community for me?***

The power of mobilizing is well documented. By coming together we can make the biggest difference. That is why it is a good idea to look up who already addresses the problems you are concerned of; what kind of NGOs, activist groups, political movements and parties are there. It is also important to think about how broad of an approach one wants to take; do you want to work at global, local or community level? If you don't have any possibility to join, donating is also an easy way to help progressive causes.



A good way to begin is by doing your own research online. Here are some dictionaries to get started with:

#### ***Finnish NGO Directory:***

<https://kansalaisyhteiskunta.fi/jarjestohakemisto/>

#### ***Worldwide NGO Directory:***

<https://www.wango.org/>

#### ***For food for thought:***

<https://www.cbglcollab.org/contemporary-activism-in-europe>

## 6. Space: Crocheted bed covers

### **Makers:**

Ilta Halme  
(1919-2011)  
Turku  
before 1980's  
205x210 cm

Elvi Hätönen  
(1920-1998)  
Mäntyharju  
1970's  
180x200 cm

Helmi Immonen  
(1922-2005)  
Kitee  
1970-80's  
180x210 cm

Saara Immonen  
(b.1954)  
Kitee  
1980's  
188x200 cm

Saara Immonen  
(b.1954)  
Kitee  
1980's  
183x183 cm

Lilja Kallionpää  
(1904-1991)  
Ala-Härmä  
1970-1980's  
155x190 cm

Elsa Kontio  
(1924-2021)  
Raussila, Kouvola  
early 1970's  
172x190 cm

Kirsi Kuusiluoma  
Pori  
1997  
188x225 cm

Liisa (b.1936)  
Kuhmoinen  
1990-2000's  
120x240 cm

Merilä  
Kempele or Utajärvi  
1970-90's  
225x270

Anneli Mänttari  
(1925-2015)  
Myllykoski  
1979

Eeva Mörsky (b.1945)  
Heinola  
215x220 cm

Henna Niemelä  
(1922-2014)  
Nokia  
1980's  
120x212 cm

Impi Niittynen  
(1915-2005)  
Salo-Uskela  
140x250 cm

Eila J. Perämäki  
(b. 1949)  
Kuortane  
1980's  
160x200 cm

Kaarina Pohjavirta  
146x210 cm

Punkero  
Häjyluoma, Kurikka  
173x194 cm

Rauha Rautiainen  
(1910-2005)  
Nokia  
1980  
200x210 cm

Eini Riihiluoma  
(1920-2014)  
Pori  
1980's  
195x205 cm

Mira Tiihonen  
(b. 2000)  
Kuopio  
2019  
170x220 cm

Anna Voronkoff  
(1924-2021)  
Pyhäranta  
200x220 cm

Unknown  
Anjala/Inkeroinen  
1970's  
193x217cm

Unknown  
148x227 cm

Unknown  
196x212 cm

Unknown  
177x177 cm

Unknown  
45x230 cm

Unknown  
210x240 cm

Unknown  
135x240 cm

Unknown  
190x240 cm

Unknown  
200x200 cm

Unknown  
135x210 cm

## ***Care through crafts - stories of and by the makers:***

### ***Eila***

I have been creating crafts for myself and my loved ones. The blanket was made in Kuortane, South Ostrobothnia, Finland, sometime in the 1980s for my own double bed. I had a passion for all kinds of crafts, including crocheting, knitting, and weaving, until dementia started to affect me. I worked as an industrial seamstress at Tiklas in Kuortane for most of my working life.

### ***Lilja***

The creator of the blanket was my grandmother on my father's side, Lilja Kallionpää. She lived almost her entire life in Ala-Härmä, in Ostrobothnia, Finland. She was a 'Lotta,' a homemaker known in Härmä for her catering and baking skills. People would order cakes and pastries from her for weddings, funerals, and various celebrations. In addition to this, she crocheted numerous blankets, curtains, tablecloths, and napkins for relatives and friends. I remember her as a diligent homemaker who always had some crochet work in progress. It was her favorite way to spend her free time as a break from household chores.

Lilja was a typical woman of her time, accustomed to physical work. She was always on the move, cleaning, tending to the garden, baking, or preparing food. A typical example of my caring grandmother was that when my father began his studies in Helsinki, she sent him weekly packages containing bread, butter, jams, Karelian pastries, and clean sheets. She took care of her own even from a distance.

My grandmother crocheted at least from the 1970s until the late 1980s, I believe, almost daily, as long as she could hold a crochet hook. In the countryside, it was customary to be as self-sufficient as possible, adopting the 'resourceful housewife' mentality as a point of pride.

My grandmother showed her love through actions. In Ostrobothnia, emotions were not often expressed openly, but love was lavished through good food and practical everyday deeds. I have warm memories of my grandparents; they were very dear and important to me. My grandmother passed away in the early 1990s.

### ***Mira***

Crocheting and crafting have always held great significance for me. They have helped me on my journey through mental health challenges. When nothing else in life seems to make sense, there's always a project to immerse myself in. Even when my mind is downcast, I can still create something both practical and beautiful."

## 7. Notes







**Concept, script and facilitation:** Aliisa Talja and Samuli Laine

**Light design and scenography:** Samuli Laine and Aliisa Talja

**Sound design:** Tatu Vanhatalo

**Technical producer:** Tatu Vanhatalo

**Installations:** Leena Reittu

**Graafinen suunnittelu** Samuli Laine

**Tuotanto:** WAUHAUS & Vuotalo & ANTI Festival & City of Oulu & Valve

**Sponsored by:** The rye seeds, grains and flour come from regenerative Tyynelä farm in Joutseno, Finland.

**The event is supported by:** Arts Promotion Centre Finland, Kone foundation & Otto Malm foundation



KONEEN SÄÄTIÖ  
KONE FOUNDATION



Taiteen edistämiskeskus  
Centret för konstfrämjande  
Arts Promotion Centre Finland



**In the past, the Spheres of care have collaborated with the following individuals:** Lina van Aerschot, *senior researcher (Welfare Sciences, Tampere University)* / Saana Hokkanen, *doctoral researcher (Global Development Studies Helsinki Institute of Sustainability Science)* / Susann Rännäri, *director of The Finnish Organic Association* / Marke Koskelin, *psychologist, supervisor and NGO activist* / Arja Aryatara, *dharma teacher* / Arlene Tucker, *artist, diversity advocate, educator* / Tiina Vaitinen (Ph.D.), *researcher, (Faculty of Management and Business, University of Tampere)* / Aino Talja, *early childhood educator* / Kazu Haga, *founder of East Point Peace Academy, nonviolence and restorative justice trainer* / Galina Kallio, *postdoctoral researcher (Helsinki Institute of Sustainability Science, Ruralia Institute)* / Kimmo Englund, *gardener* / Stina Aletta Aikio, *doctoral researcher (University of Lapland), artist, and activist* / haus de projekt (Anni Haunia & Rita Vaali), *artist collective* / <<Maan>> Puolustusvoimat (Aino Johansson and Meri Hietala) *artist duo*