



IMMIGRATION, BODY AND EMOTION

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Moving to another country involves a series of transformations not only external but also internal to a person. It changes the mental structure and the way the world is perceived and it changes the way to respond to all external stimuli. There are also transformations in the social context that the person leaves behind and changes in the new place with other forms of living, different climates, languages, rhythms, and landscapes. In an individual level, these changes may affect the psychological health considering that the immigrant faces stressful situations continuously during the adaptation process to the new country. Symptoms go from unquietness to multiple somatic responses. We, as healthcare professionals, have many options to support by offering resources that help consciousness, understanding, and expression of these experiences since immigration may also involve the enrichment that empowers personal and social development.

So many motives exist as persons who emigrate to other countries, but always there is a common engine: the search of the well-being and of the improvement of the quality of life. The immigrant goes out of his country with the illusion of which his life will be better. But this person goes away with a history of life linked with some references: the house, the neighborhood, the shop, the friends, the family, which they give a feeling of identity, of location in the space and in the time.

It's different if a person knows that in the country they are somebody waiting for him, if speaks the same language, comes alone or in company, with a cultural standard that is going to facilitate the tour to him(her), with an economic base or with the need to find a work as soon as possible the life to be gained. Of all forms, it is a stressful experience, for the simple fact of being living through a new situation, and it is not common that he has the time and the possibility of feeling neither the emotion nor the sensation that generates his new circumstance. It is more common that different mechanisms of emotional survival are started because it is necessary to get up every day to look for work, house, or simply to be located in the space. A time happens so that a person feels relaxed after such a radical change.

When the person has not been conscious of what her new situation is generating him to emotional level, the losses or the changes that come - separations of couple, changes of work, of city, etc. - they can be used as channel of exhaust of the duel that was not done for having emigrated. For this it is common that when someone meets a vital painful situation, the first option that appears in the mind is to return. It has his logic, since there the rooting is still and when we are in a situation of emotional crisis, for which we look normally is the place where the root is: the ground.

Inside the alternatives, there exists a resource which one possesses to start constructing the new way and being the base of yes same, that is to say, the own organism, the sensation, the

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knowledge of the reactions of the body. We have aptitude to adapt though beech critical moments that really justify to lose the north, yet in these moments, the contact with the own sensation can be a strong prop of which fighting. But not all the persons answer of the same way opposite to these difficulties.

The way of doing the processes has to see with the psychological resources of each one. Because of it is necessary to rely on both the social variables and individuals. In general, the indispensable processes start, that is to say, the capacity of struggle to the basic thing, food and roof be provided. We know that in an imperious situation, there moves along the risk of turning into a kind of machine of survival answering to the immediate requirements, with which one starts living in a situation of permanent alarm, of alert constant to which the organism gets accustomed.

To the series of difficulties through that it lives an immigrant nowadays is in the habit of be call " Ulises's Syndrome ", name proposed by an investigator and Psychiatrist, Joseba Achotegui, mentioning to the texts of The Odyssey that narrate Ulises's shipwrecks and his suffering. The changes produced by the immigration suppose what it is called a " migratory duel", with a series of symptoms that might look like the typical ones of the depression (sadness, crying, low self-esteem, loss of sexual interest, loss or increase of weight, between others) but that they must be interpreted in his context and therefore it is necessary to act opposite to them in a different way, since these symptoms obey causes directly related to the reality of the immigration. There are problems that are evident at affective and somatic level, as anxiety, sensation of confusion, alterations of the sleep, digestive problems, excessive worries and a feeling of extreme solitude.

The migratory duel has variety of forms. The changes are infinite, for example, in the land, in the landscape, in the smells, in the light, in the architecture, in the habitat, in the language because, though one speaks the same language, often an alone word can have so many people meant as places in which one declares. Also it is common that it diminishes the social position because the person who has had certain status in his country, to emigrates, he has to assume that it is going to spend a time to come to the point in the one that was. For all this, the fact of changing country affects the identity that is constructed by means of relations with the space, the time and the group.

These changes can generate anger, sensations of insecurity, of chaos and of injustice. But inside the difficulty, the immigration bears a possibility of evolution, an experience that supposes developing creative capacities that in another situation had not arisen. It is an opportunity to be known to yes same because there are some moments in which the only thing that is had is it, one itself; this one is another face of the solitude, which also supposes real learning. And of course, the relations that remain and those that are created receive a special dimension because a friend, a smile, a look, a voice of breath, that is to say, a recognition of the existence, there constitute an incalculable wealth.

The immigration also can understand as a social movement that us interest to all, immigrants and not immigrants. We need to live the existing spaces and to create those who need to know, to question, to discuss, to express in languages that should come out the words, to be in the common thing, to take advantage of the differences and to prosper mutually with them.

It is necessary that the immigration is assumed as social problem and that him of the importance who needs at level of mental health, inside the prevention of pathologies derived from an inadequate treatment of the change for migration.



We believe that the process of immigration is not alone matter of the country of reception, but also of the fatherland, which is turning out to be affected by the consequences of the massive exit of persons young and qualified to contribute to the development, in addition to the psychosocial consequences that imply a rupture of the affective ties, a change in the familiar and social system, which should be born in mind at the time of analyzing the tendencies of the social movements and its consequences.

We cannot forget that when we speak about social movements we are speaking also about " persons ", protagonists who construct the society from his needs, circumstances, desires and sleep. In case of the immigration, the inclusion of the individual aspect is very important, since it takes a vital project as an axis, with enormous social scopes. When a person raises a project of this importance, there appear in the mind diverse images, possibilities, intermediate plans, anyway, a series of mental representations that allow him to design a "script" of the future. The expectations based on these representations grant him the necessary force to tackle the project, which success or defeat depends, to a great extent, on the coincidence between the images represented with the reality that sustains them.

The question appears about the effective way of intervening to answer to a reality that all days is imposed on us in a more clear way, that of the mental health of the immigrant who presents physical and psychological symptoms that often we cannot diagnose for not answering to the well-known causes, and that if they are located in his context and in his moment, we will be able to understand and this way to offer a just and appropriate intervention.

If we take in account that we treat with aspects of the human being determined by the culture, we can neither create arbitrary strategies nor homogenize the situation of all the immigrants. It is necessary to be provided with the real needs of the persons, his particular situation, and from our own resources to create an effective attention that he answers to the individual and social demand.

In a therapeutic action it is necessary to have present the importance of not verbal thing, of the gesture, the corporal thing, where there is no conditioning of the rationalization and where the person can meet again his rooting and his expression beyond the possibilities of the language.

An attention appears then from the individual space, so much to offer I support in punctual moments, as to study in depth, for example, the comprehension of psychosomatic reactions, in the form as the person he is accustomed to answering to the situations that appear to him in the life, or in aspects of his own history that could have been activated by the change and that are affecting his current moment.

In parallel, a grupal therapeutic space exists, where the person can turn "in" and "with" others, to create bonds, to belong to a group, to feel part of something.

Also there are diverse alternatives, that they facilitate the processes of change as that of the immigration, as the creation of social networks and also the use of the expressive languages, in which the relation with the external world by means of the creation constitutes a process transformer in the measurement in which the person is a subject of his own history and not a simple object of the circumstances.



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