

Ilpo Helén: The making of data-driven healthcare with narration – Promissory narrativity of the experts’ speech

The promises and imaginaries of data-driven healthcare are predominantly made up and maintained by narratives. Promissory narratives on an emerging technology do not only perform grand visions or future landscapes; in addition, they also take care of the work that is required to keep up the imaginary and advance the implementation. Narratological analysis of the experts’ speech about the use of advanced data mining technology in healthcare in Finland show that the narratives do this maintenance job by rhetorically protecting the promise of data mining in healthcare, by providing room and flexibility for modifications and the redefinition of the imaginary, and by attaching the prospects to action and practices that attempt to actualize the promise. Two elements of these prospective narratives are of special importance: Openness of the narrative structure is a means to advocate data mining in healthcare by making a proposal to people to join in as partners and form a relationship in an endeavour to innovate and implement an emerging technology. In turn, when the narration puts

the blame on data, it means to provide a rhetoric shelter for a technology that is still immature and emerging in the context of healthcare. In addition, blaming data is an element that highlights the imperative aspect of narrating the promise, as it is often attached to implicit or explicit suggestion of demand for healthcare organizations or professionals to fix the data problems and modify the data, so that they would be fit for data mining or teaching an AI.



Touko Vaahtera & Sirpa Lappalainen: Disability studies challenge educational policy and anti-capitalist ability assumptions: The human industry of the digital age

In this article, we examine in parallel the ability assumptions in the forward-looking educational policy visions and autonomous Marxism. We base our perspective on disability studies, in particular on the *cripistemology* approach presented by the American disability scholars Merri Lisa Johnson and Robert McRuer. We approach our data – educational policy texts on digitalization and research texts on working life from an autonomist Marxist perspective – from the cultural studies’ theory of articu-

lation. We first analyze the assumptions emerging from the *Competences and Skills in 2035* report. We then deepen our analysis by highlighting the links between administrative ability assumptions and autonomous Marxist assumptions. We suggest that the current working life, which requires general abilities that are difficult to measure, could easily be analyzed by applying the idea of *general intellect* developed in autonomist Marxism. According to autonomist Marxism, general abilities are essential in today’s economy and therefore subject to exploitation. However, we argue that such a view does not challenge the idea of abilities and may ultimately work against anti-capitalist aspirations.



Venla Okkonen: The subject of zombie neoliberalism – Self-tracking at work and the fractures of responsabilization

Workplace wellness initiatives have increasingly integrated practices of self-tracking to enhance workplace wellness and productivity. Self-quantification has been shown to cultivate neoliberal subjectivity, and it has been recognized as a way to manage structural problems of work as individual wellness-projects.

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Kulttuurintutkimuksen seuran tavoitteena on toimia korkeakouluissa ja muissa tutkimuslaitoksissa kulttuurintutkimusta harjoittavien tutkijoiden yhdyssiteenä ja jatkokoulutusta tarjoavana yhteisönä. Tavoitetaan seura toteuttaa järjestämällä tieteellisiä tapahtumia kulttuurintutkimuksen eri alueilta sekä julkaisemalla *Kulttuurintutkimus*-lehteä.

The objective of the Society for Cultural Studies in Finland is to serve as a connecting link between cultural researchers active in institutions of higher education and in other institutions, and to function as a community offering post-graduate education. The Society pursues these goals by arranging scholarly meetings and seminars around topics from various fields of cultural studies, and by publishing the journal *Kulttuurintutkimus*.

However, it has been suggested that we are currently living in a shift towards post-neoliberalism or in a crisis-prone stage of neoliberalism called zombie neoliberalism, where subjectivities can be constructed in new ways. In this study, I analyze what kind of ruptures emerge in neoliberal subjectivity when workplace wellness professionals talk about the use of self-tracking in their work. Managing the project of self-optimization and responsabilization in burdensome work life succeeds just barely. The neoliberal subjectivity emerges in the interviews as a fragile and contradictory but still desirable ideal. The crises of working life seem to challenge the responsabilizing logic of neoliberalism, but they are simultaneously mobilized to justify the necessity of self-optimization for workers. The contradiction resembles the fragmentary logic on zombie neoliberalism where the crises of neoliberalism are remedied with intensifying neoliberal governance. Professionals also criticize contemporary working life in ways that show how even in neoliberal conditions, individuals are not solely held responsible for their exhaustion.



Katariina Mäkinen: Measuring subjects and individuality in social media

This article investigates technologies of measuring in social media. What do these technologies – together with human agents – make of subjects and individuality? The research locates this question in the sphere of commercial social media and the new forms of work that it has generated, in particular the field of influencer marketing.

The article argues that the production of subjects and individuality in social media is wrought with contradictions and tensions both on the level of experience and as economic production. On the level of experience, social media invites compulsory performances of individuality and promises, in the spirit of possessive individuality, to allow making money out of one's individual subjectivity. At the same time, technologies of measuring and the practices of comparison and competition that they invite brittle the sense of one's value and worth. Further, in the context of digital capitalism, the subjects and individualities of social media are mere reference points in processes of massive data production. When algorithms are woven into the fabric of social media infrastructures, they simultaneously invite and demand possessive individuality, and dismantle it.