⬂ Summaries of the articles

Kaarina Nikunen

On the Difficulty of Loving: Internet, Immigration and Emotions

This article explores the ways in which online forums shape and define, in a very emotional way, national media publicity. With a case study of a debate around the Finnish film *Jos Rakastat* (*If you love*), which depicts a love affair between a blonde Finnish woman and a black Finnish immigrant, the article examines emotions of the immigration debate in Finland. Discussions on *YouTube* and *Hommaforum* focus on issues of multiculturalism, race and racism. Following the work of Sara Ahmed, the article explores the ways in which emotions in online discussions are on the one hand performed and on the other hand connected with particular themes and cultural contexts.

The study reveals that there are fears evoked by the increased changes and movement of people. Most importantly, it reveals the ways in which race thinking is embedded in these fears. The gendered nature of the debate is apparent: most of these concerns are expressed by people identifying themselves as men, who at the same time accuse women for supporting multiculturalism and thus disintegrating the (idealized) Finnish culture.

Aini Linjakumpu

The Kaltio Affair as a Transnational Form of the Caricature Crisis

The article examines the events caused by a cartoon by the artist Ville Ranta published in the *Kaltio* magazine in 2006. The cartoon deals with the Danish Mohammed caricatures and the transnational crisis generated by the caricatures. The events are analyzed by using the concept of fear: how fear produced and directed a certain type of activity. On the one hand, the analysis examines how the transnational nature of the issue is related to fear: how Finnish social and political actions as well as individual experiences are a part of global currents of affairs? On the other hand, fear is studied from the point of view of paralysis of actions. In the article, it is proposed that self-censorship is a form of anticipatory action ordered by fear. Finally, fear is evaluated from the point of view of the formulation of political practices. Politics based on fear can not be easily placed within the categories of the traditional study of politics. The politics and political theory related to the emotions and experiences of people suggests another way to understand and interpret phenomena for which many other methods of interpretation of politics do not give adequate answers.

Liina Puustinen

Will I Die Next? Circulation of Hate and Fear in Reception of the Image of the Kauhajoki School Shooter

A young man with a gun is aiming the viewer in the news page of the Finnish tabloid *Iltalehti* in September 24, 2008. This is a still image from one of the Kauhajoki school shooter's videos launched in the Internet. In the video the shooter makes also a direct verbal threat to kill the viewer. Obviously *Iltalehti* aimed at shocking the readers by publishing such an image the day after the killings. Journalists have defended the publication of the picture by saying that people needed to get all the possible knowledge about what had happened. The question here, then, is,

how did the readers respond to the image? As a part of a larger research project on the reception of news images, the image was shown to thirty interviewees. In this article, I analyse the interviews using Sara Ahmed's notion of affective economy, and I study how the emotions of hate and fear are circulated in the reception of the image of the school shooter. The threat of violence represented in the image positions the viewer as victim. The hate in the image is contagious, and it seems to emotionally move all the informants in some ways, for it is hard not to react to someone threatening with a gun.

Kaisa Hiltunen

With Care and Compassion: An Ethical, Social and Bodily Approach to Grief in the Film *For the Living and the Dead*

For the Living and the Dead (2005), a film directed by Kari Paljakka, tells about a grieving family who have lost their child in an accident. Based on actual events, the film encourages the spectator to reflect on her reactions to others' grief, to representations of grief, and to the Finnish culture of mourning in general. The article analyzes the film's representations of grief in the context of the current discussions within media studies about the ethics of spectatorship and the representation of suffering. Although the film's approach is considerate, it reveals the bodily aspect of grief through close-ups, by emphasizing the temporality of events, and by sound effects that create a sense of bodily presence. By alternating strategies of intimacy and detachment, the film encourages a reflective spectatorship while simultaneously enabling an empathetic response. By combining cognitive, phenomenological, neo-materialist

and psychoanalytical approaches, the article discusses how the many aspects of grief are examined in the film.

Päivi Hakkarainen & Pirkko Hyvönen

Deliberate Choice of Life without a Computer by People over 60 years: Emotions and Justifications

Despite the growing number of Internet users as well as both Finnish and EU strategies, a number of aged persons either do not want or cannot use the Internet. This study analyzes stories written by people over 60 years, who deliberately refuse to use the Internet. In their stories, they describe their life without a computer. The study examines the following questions: 1. What kind of emotions do the computer and a life without a computer evoke? 2. What kind of conceptions and justifications regarding computers and a life without a computer are related to the refusal to use the Internet? 3. In the respondents' lives, instead of the use of a computer, what kinds of activities are more striven for? The study uses the grounded theory approach. The results indicate that the computer evokes a lot of negative emotions, whereas a life without a computer evokes mainly positive emotions. The respondents experience the computer as a threat to freedom, well-being and social relationships. In addition, the computer is seen to take time from interests that the respondents consider more meaningful, such as, for example, the nature or manual activities. On the basis of the study, it seems well grounded to argue that the knowledge society should be developed in such a way that would still allow aged persons the freedom of choice, with opportunities to live and take part in the society without using the computer.