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## **THE RETURN OF THE AFFECT? EMOTION TROUBLE IN FINNISH MEDIA STUDIES**

In recent years, emotion/affect and experience have emerged as key areas of scholarly investigation across humanities and social sciences. This article summarizes the various developments characterizing the 'affective turn' (Koivunen 2001; Clough & Halley 2007), tracing its effects in the field of Finnish media studies. While the new scholarship on television, cinema and new media thematizes affectivity, it is argued that the field of media studies nevertheless suffers from 'emotion trouble'. Offering a genealogical reading of selected examples from the 2000s to the 1960s, the article highlights a legacy of 'political modernism' (Rodowick 1998) with its characteristic binaries of fact/fiction, intellect/emotion and the adjacent critical suspicion of emotion. In frameworks focusing on communication systems, public debates, citizenship practices or modes of life, questions of emotion and experience have most often been evaded, silenced or marginalized. The late 1960s audience research is raised as an unexpected parallel for the contemporary interest in emotions and the emotionalized public sphere since it investigated the struggles over public service broadcasting and political disagreements in terms of affects as socially significant experiences of 'irritation' and 'hurt' (Nordenstreng 1969; Varis 1970; 1971). In conclusion, however, it is argued that media studies needs to deal with its 'emotion trouble', the unasked questions and unproblematized notions, by working through its conceptualizations of media use and the cultural and social meanings of media in relation to emotion/affect and experience. This also entails a rethinking of concepts and methodologies for critical scholarship, a de-individualizing, re-socializing, historicizing and contextualizing of emotion and experience.

Joel Kuortti, Anne Mäntynen ja Sari Pietikäinen

## **ON THE CONSTRUCTION SITE OF LANGUAGE: THE SIGNIFICANCE OF THE LINGUISTIC AND SOCIAL TURN**

'Linguistic turn' is a concept often used in social and human sciences. It is seldom, however, defined or discussed in more detail. Based on the framework of social constructionism, the linguistic turn describes, constructs and rewrites both theoretically and practically the ways in which society is language and language socialized. The article charts the ways in which the historical origins of the concept, its significance in Finnish research in the social and human sciences, as well as both the problems and prospects its application offers. In our view, language can be seen as a resource in relation to the macrostructures, and by a detailed study of language use in a given situation a researcher can analyse both the linguistic micro level and the societal macro level. For research this detailed analysis opens up a viewpoint that can help to discuss, describe and theoretize the porous linguistic differences and boundaries,

the activities and choices of language users, the power structures implied in language together with the relationship between language use and society. The idea of language as resource makes it possible for the social and human sciences to really benefit and utilize each others.

**Tarmo Malmberg**

**BETWEEN MARXISM AND CULTURAL STUDIES:  
ILKKA HEISKANEN IN THE MEDIA STUDIES OF THE EIGHTIES**

The series of five articles Ilkka Heiskanen published between 1981–1991 belongs to the best Finnish media research has to offer, yet it has attracted little attention. In the series Heiskanen presents a pluralist and complex methodological programme, applying it to explain the development of Finnish broadcasting, especially television. The programme has three aspects and corresponding objects of explanation: the macro-level (broadcasting in its relation to the Finnish society and culture industry), micro-level (psychoanalysis of television viewing) and meso-level (the way the popularity of television feature films is determined). The solution parallels similar trends in the third generation of the Frankfurt School and in the Grenoble School. As a matter of fact, Ilkka Heiskanen helped to fill in the gap that was caused by the absence of Cultural Marxism in the Finnish 1980s media studies.

**Veikko Pietilä**

**ANCESTORS:  
WHAT FORSSKÅL, CHYDENIUS, ARWIDSSON AND SNELLMAN SAID  
OF THE FREEDOM OF EXPRESSION AND THE PUBLIC SPHERE**

Petter Forsskål (1732–1763), Anders Chydenius (1729–1803), Adolf Ivar Arwidsson (1791–1858) and Johan Wilhelm Snellman (1806–1881) were the first notable Finns who championed for the freedom of expression and an open public sphere. In this sense they deserve to be regarded as the ancestors of today's media theory and research in Finland. They envisioned a public sphere in which people would come together and engage as a critical public into discussion over political matters. In this respect their scenario resembles the Habermasian outline of the liberal bourgeois public sphere. There is an important difference, however. While the Habermasian bourgeois public acted as a representative of the needs and interests of the civil bourgeois society towards the state, the public envisioned by the ancestors was more like an ethical body through whose critical discussion the state enlightens and improves itself. A public sphere of this kind resembles more a communitarian than a liberal one. The ancestors' views were too radical for their times which is why they (except for the views of Chydenius) were suppressed by the powers that be.