

## English abstracts 33 (2016): 3–4

### **Mari Kivistö, *Old and new – Something old, something borrowed: representing disability in the China Daily newspaper***

By ratifying the United Nations Convention on the Rights of Persons with Disabilities (UNCRPD) already in 2008, China has proved its willingness to become part of the global community in terms of disability issues as well. However, despite its economic and other progressive growth, China is still a developing country where cultural and political traditions have a strong impact on the present. In addition, the culture in China has a role in the conceptualisation and representation of disability in the country. This paper focuses on the representation of disability (*canji*) and people with disabilities (*canji ren*) in contemporary Chinese English language media. I will analyse the use of language in the China Daily newspaper through the lenses of both Western and Chinese disability discourses. More specifically, I will explore the disability discourses represented in one particular article. Based on the analysis, representing disability and people with disabilities appears to be a complex mix of traditional Chinese culture and poli-

tics with a touch of Western disability politics. In her article, Kivistö highlights that it is crucial for a Western researcher to employ cultural sensitivity when interpreting disability in China.

### **Elina Westinen & Sanna Lehtonen, *A black man's ethnic otherness and counter discourses in Finnish popular music***

In this article we explore the representations of ethnic otherness, particularly the discourses and stereotypes related to black ethnicity, in a recent Finnish rap song *Kuka pelkää pimeet* (2015, English: *Who's afraid of the dark*) by *Musta Barbaari* (Black Barbarian). Our focus is on the semiotic resources he utilises, along with their functions. Theoretically and methodologically we draw on sociolinguistic discourse studies and studies on intersectionality. Because Finland and Finnish hip hop are still relatively homogeneous ethnically, *Musta Barbaari* needs to negotiate his inclusion through various discourses, most notably with regard to ethnicity, but also to gender and sexual orientation. Unlike a lot of earlier Finnish popular music, the other now has a voice in this song, where

he deliberately (and ironically) constructs himself as a racialised, ethnicised, and sexualised other to highlight prejudice, discrimination, and racism – and to raise societal awareness.

### **Meri-Anna Hintsala & Eetu Kejonen, *Religious agency in internet discussions by LGB adherents of the Conservative Laestadianism***

In this article, the focus is on the construction of religious agency in internet discussions by LGB adherents of the Conservative Laestadianism. The method, netnography, focuses on understanding the digital communications through analytical work. The adherents' agency was analysed on an individual religious level, which appeared to be constructed of three aspects: first, through negotiations about spirituality as a transcendental aspect of individual agency; second, through religious tradition, in which the immediate family is the primary access to the tradition; and third, through the crucial role of the internet as a secular environment in the processes of agency. Making a distinction between religious tradition and aligning oneself with the conserva-

tive expectations were both present in the narratives. As a result, the idea of religious agency through internet narratives fulfils the multidimensional image of religious agency in a secular age.

**Riikka Mäkikoskela & Mari Kangasniemi, *Sweet memories and tangible encounters – localisation of thought in three dimensional artistic work***

In our article, we define thinking in three dimensional artistic work as bodily experienced, situational continuous process. Artistic work is represented as an ongoing narrative, which includes both personal experience and interdisciplinary theoretical analysis. The phenomenological philosophy of Maurice Merleau-Ponty is combined with neo-materiality of feminist theory and artistic research. Our aim is to display and understand artistic work as a materialised and localised way of thinking.