Abstracts

Pia Olsson

A different kind of ethnography? Youth with mental and developmental disabilities as participants in ethnographic fieldwork

The article is based on fieldwork that was conducted in one specific youth group in a secondary school in Helsinki from 2009 to 2012, and which analysed the formation of social relationships among different groups in the school. In the fieldwork, the author paid particular attention to the way the young people experienced various kinds of differences in their social environment. The group of seven boys and girls presented here was a part of a class for pupils with mental or developmental disabilities. This group was not the only one taking part in the research but working with them raised ethical and methodological questions that are connected to the way the interaction between the researcher and the participants in the research is formed. The author argues that even more than usual, the researcher should be aware about the way different disciplinary traditions, chosen viewpoints and methods and finally the way the ethnographic narration is formed affect both the fieldwork and the interpretation based on it in a situation where the interaction between the parties can be described at least partly as asymmetric.
Sven-Erik Klinkmann

**Research that strengthens stereotypes. A critical discussion about research ethics in Riie Heikkilä’s thesis** *Bättre folk, bättre smak? Suomenruotsalaisten maku ja kulttuuripääoma*.

The point de départ of sociologist Riie Heikkilä in her thesis *Bättre folk, bättre smak? Suomenruotsalaisten maku ja kulttuuripääoma* (Better People, Better Taste? Questions of Taste and Cultural Capital among the Finland-Swedes) (2011), and especially in one of her articles in the thesis, entitled ”It is not a Matter of Taste...: Cultural Capital and Taste among the Swedish-speaking Upper Class in Finland”, has been that the Finland-Swedes are a somewhat special minority, since they have quite extensive linguistic rights, guaranteed by the country’s constitution, and also because of what Heikkilä describes as the general picture of the Finland-Swedes representing a more legitimate or better lifestyle and taste than Finnish-speaking Finns.

Heikkilä’s research is paradoxical in the way it transposes the research into the fields of myth and stereotypes concerning the Finland-Swedes, but instead of deconstructing the mechanisms leading up to myths and stereotyping processes, the research in itself is paradoxically prone to enhance the stereotyping effect.

The author has identified the problems in both the preconception and the execution of her research as a question of the positioning of the researcher in conjunction with the research object and also one concerning the usefulness of the theory of habitus and cultural capital in this case. Many of the generalisations Heikkilä is making about the Finland-Swedes seem to be based on lack of knowledge about the group in question. As the author has been able to show, her conclusions, in several instances, lack scientific proof.

Camilla Kronqvist

**Emotion and self-understanding. Speech of emotions in interview-based research**

What can be learnt about emotions and self-understanding by paying attention to the different roles that emotions have in conversation? How does this contribute to our understanding of the moral demands inherit in the meeting of the interviewer and interviewee in the context of qualitative research interviews? Emotions on the part of the interviewer can be seen as a pre-requisite for understanding, but emotions, and in particular unacknowledged emotions that the interviewer may resist to accept, wish to subdue or deny, since he or she feels that they are too shameful, or in other ways unwelcome, may also be a hindrance to understanding. By turning to questions of what it is to know oneself and one’s emotions as a researcher, the author questions the Cartesian
assumption that people have direct access to their mental life, and thereby, as it were, always know themselves best. The article shows what kind of difficulties may be connected with coming to know oneself, as well as one’s emotions.

Merja Leppälähti

**From folklore to fantasy: The living dead, metamorphoses, and other strange things**

Many fantasy motifs in books and movies have their roots in folklore. In the article, the author deals with the process of how folklore transforms into shared fantasy. Firstly, micro-, macro- and mega-level examples are given. These three examples are followed by a description of the process where folklore transforms fantasy elements.

On the micro-level example, recognisable folklore elements can be found in one fantasy book, Ritva Toivola’s *Anni unennäkijä* (2011). As an example of macro-level, Aino Kallas’s *Sudenmorsian* (1928) and Tuula Rotko’s *Susi ja surupukkuinen nainen* (1998) are discussed, in which the sources are more complicated. The third example, the vampire, is a mega-level phenomenon, which is known globally and diverges far away from its original folklore roots. In conclusion, the author illustrates the fantasy process from folklore to shared fantasy with the help of a table.