

EDITOR'S NOTE

This summer issue of *Suomen Antropologi* commences, appropriately, with an article entitled “Tourism as a ‘Moment of Being’” by Hazel Andrews (Liverpool John Moores University), which discusses the nature of tourist experience in the British summer destinations of Magaluf and Palmanova within a theoretical framework drawn from wider anthropological discourse on the subject. Thus, via her examination of the effervescent form of ‘Britishness’ generated by resort practices, Andrews explores the perspectives of anthropologists who have contributed to discussions regarding the nature of experience more generally—Michael Jackson, Victor Turner, Edward Bruner *inter alia*—to illuminate how the practice of charter tourism might be understood as an opportunity for increased reflexivity and heightened awareness of individual and collective identity among participant holiday-makers.

Following this is a contribution by Toomas Gross (University of Helsinki)—“Is Protestant Growth Inevitable? Assessing Religious Change in Twenty-First Century Mexico”—which draws on fieldwork the author has conducted in southern Mexico since the late 1990s. Mapping and analysing changes in the religious composition of one particular Zapotec community in Oaxaca over the ten-year period, the article demonstrates that local-level religious dynamics are considerably less predictable than aggregate statistics indicating continued Protestant expansion would suggest. A fairly swift rise in Protestantism in the area during the nineties appeared to have stabilised by Gross’s latest period of fieldwork in 2008—a result, he suggests, of a combination of factors including the internal dynamics of the various Protestant congregations, national legislation such as a law on freedom of religious association in 1992, as well as changes and revitalisation in approaches and practices of the Catholic Church at local levels.

From Protestantism (including Pentecostal strains) in Mexico to the world-view that is characteristic of a great many of the Pentecostal Churches currently flourishing in Africa: guided by Professor Paul Gifford (School of Oriental and African Studies, University of London) we are offered a glimpse into “The Primal Pentecostal Imagination: Variants, Origins and Importance”—a paper he presented at a public seminar in Helsinki in February 2009 entitled “Spirits and African Christianity”. In his presentation Gifford explores the ‘primal’ or ‘enchanted’ world view of African Pentecostalism which sees spiritual forces such as demons, spells or witchcraft as operative in physical events; he suggests that this orientation links local preoccupations to certain Western thinking and is the greatest single reason for the success of Pentecostal Christianity in Africa. He gives the last word to Ghana’s Abraham Akrong who sees charismatic Christianity as “nothing but the repackaging of traditional witchcraft mentality in Christian categories”.

Continuing with the oral format, *Suomen Antropologi* is pleased to offer two articles which were first presented at a seminar held at the Norwegian University of Science and Technology (NTNU) in Trondheim in October 2008 entitled “Experimenting the Visual in Art and Anthropology: The Ethics of Research and Collaborations”. It is always rewarding to forge links with researchers working in neighbouring countries and we hope to welcome

as many as possible of you to the annual Finnish “Anthropology Days” successfully held this year in Tampere in May—next year in Helsinki (report follows in the subsequent issue). The Trondheim papers are introduced by one of the organisers, Giedre Jarulaitiene, who notes that the seminar gathered together professionals working with art and anthropology, who purposely or unintentionally combine the objectives and methods connecting the two fields; central themes at the seminar were the various orientations of subject to object in visual representation, ethics, aesthetics and methodologies.

One of the resulting articles, “Complementarity between Art and Anthropology: Experiences among *Kolam* Makers in South India”, is written by anthropologist and artist Anna Laine (University of Gothenburg) who conducted fieldwork in Tamilnadu in 2005 and 2006. In it she explores both the performative process of *kolam*-making and its material result—the ornate daily designs the women of southern India draw at their doorways. In the course of this examination she discusses the visual as a source of knowledge, the ethical questions raised by collaboration with her informants and their reflections on the photographic representations which are a large part of her research methodology. The second work—“A Nice Dandelion: Visual Experiences at a Shopping Centre in Trondheim”—by Ruth Woods (NTNU), explores the role that art plays in public places via extensive observation of ‘interactions’ between shoppers and the ‘Dandelion’, a nine-meter tall, naturalistic sculpture painted with bright green and yellow car paint installed on a traffic island outside the City Syd Shopping Centre on the outskirts of Trondheim. Woods suggests that the towering reproduction of the ubiquitous weed provides visitors to the shopping centre with an aesthetic standard with which to consider and measure other elements in the area.

We conclude with our regular forum which, in this issue, presents viewpoints raised at the annual symposium of the Finnish Oral History Network in December 2008 which focused on the role of ethics in oral history research and dissemination. Themes of the parallel sessions included the silencing of memories in intergenerational research contexts, building confidentiality and trust and other ethical issues which are of perennial concern to all ethnographers. Discussants to this forum are Ekaterina Melnikova (European University at St. Petersburg), Leena Rossi (University of Turku) and Ulla Savolainen (University of Helsinki).

MARIE-LOUISE KARTTUNEN
EDITOR-IN-CHIEF