

ARTICLES
IN THIS NUMBER



TEEMU PAUHA & TUOMAS MARTIKAINEN

An Estimate of the Religious Distribution of People of Immigration Background in Finland, 1990–2019

The article provides an estimate of the religious background of first- and second-generation immigrants in Finland in 1990–2019. The estimate is based on the number of immigrants from different countries provided by Statistics Finland and international statistics on estimated religious affiliation distributions that are extrapolated to that in Finland, based on domestic information on immigrants' religious identities. In the 2019 data, Christians constituted 41.3–42.3% of the immigrant-background population; Muslims, 22.8–24.6%; the non-religious, 21.0–21.1%; Buddhists, 4.6–4.8%; Hindus, 2.4%; followers of folk religions, 0.8–1.0%; Jews, 0.1%; and others/unknown, 3.9–7.0%. Since 1990, the share of Christians have become smaller, and most other groups have grown. Due to the absence of the 2.5 generation from our data set, Muslims constitute the largest share of second-generation immigrants.

PIA RENDIC

Christian Women's Conceptions about and Use of Pornography

In this article, I examine how Finnish Christian women experience and justify their use of porn. While the use of pornography is still taboo among religious people and women, several Christian women consume porn regularly. Hence, many Christian women experience a strong contradiction between their own values and behaviour. They feel shame and guilt because of their use of porn but at the same time get sexual pleasure, which makes it difficult to stop using porn. Thus, even the characteristic of regular church participation may not correlate in any way with women's use of pornography.

LEO NÄREÄHO

Mysticism, Psychedelics and Brain Research: Results from Recent Years

In this article, I examine mystical experiences in relation to empirical research on psychedelics in recent years. By psychedelics, I am referring to psychoactive substances that affect human consciousness—above all the so-called classical psychedelics (i.e., psilocybin, LSD, Ayahuasca, DMT). Several studies have shown that psychedelics can effect mystical experiences, like those gained through spontaneous or religious and spiritual exercises. Neurophysiological studies suggest that psychedelics suppress brain activity in certain areas of the brain. This pertains, in particular, to areas that are responsible for higher-level activity in the brain, especially in the experience of self. This is consequently related to the dissolution of the sense of self (i.e., the “death” of the ego) experienced under the influence of psychedelics, a feature associated with mystical experiences. I argue that mystical experiences produced through psychedelics can be considered as authentic or inauthentic as other mystical experiences.

OLLI-PEKKA VAINIO

Salvation by Luck Alone?

This article discusses the problem of salvific luck—namely, if our knowledge of religious truth claims is dependent on contingent factors that are outside our control, how could we be deserving of either praise or blame, given our incidental relationship to these same truth claims? This problem is especially challenging to overcome for monergistic versions of theism that hold traditional, or exclusivist, views of hell and the afterlife. I introduce a recent strong formulation of the problem, discussing and critically assessing primary responses to it.