

Editorial Note

With six full articles, this issue of *Temenos* is an unusually rich one. Appropriately, we begin with Lauri Honko, one of the founders of *Temenos* just over fifty years ago, and his theoretical model in which culturally shared narratives about supernatural elements affect personal experience narratives ('memorates'). In this article, Vladimír Bahna argues that Honko's findings are largely consistent with current cognitive psychology, but moreover, that Honko's pairing of psychology and narrative folklore raises important methodological questions, particularly relevant in the context of the study of 'false memories'.

Since its very beginning, the Nordic countries have been the primary focus of *Temenos*. Using Gramsci's concept of hegemony, Sofia Sjö and Andreas Häger take a look at how Laestadians in four recent Scandinavian films have been constructed as the 'other', helping to show contrasting views as normal and unproblematic. Nevertheless, the authors argue that a balanced understanding of any such 'othering' in film must take into account the innate needs of the film medium. What we need, therefore, is greater religious media literacy.

Matti Rautaniemi and Liina Puustinen continue this focus on media by taking a look at presentations of yoga in four Finnish women's magazines. While they find the yoga in these magazines thoroughly integrated into consumer culture, they also find an exciting undercurrent that critiques it or actively goes against it.

Moving on to Norway, Berit Synøve Thorbjørnsrud examines the concept of conversion (e.g. as understood by Meredith McGuire) in relation to people from the former East Bloc countries who have come to the Orthodox Church after decades of socialization into an atheist worldview, by comparing them with (primarily) ethnic Norwegian converts. Why are eastern Europeans then so seldom called 'converts', particularly by the Orthodox clergy? Comparing the several individuals' conversion stories, Thorbjørnsrud highlights some important differences, but perhaps even more interestingly, their commonalities, arguing that the concept of conversion is indeed applicable to both groups.

Next, in his empirically rich article, Stefano Bigliardi looks at how a potentially obscure subject – the construction of Islam within Scientology – can nevertheless function as an introduction to more general and very interesting questions, such as the ways in which a new religious movement can frame itself in relation to established traditions, vicariously enjoying the antiquity and exotic wonder projected on the other.

Finally, Martin Hoondert takes us back to the classics of *Religionswissenschaft* through a discussion about the concepts of 'religion' and 'religiosity' in the context of comparing musical and religious experience. The commonality between the two is primarily due to the centripetal nature of music – in contrast to words, music need not differentiate between the signified and the signifier, but can simply refer back to itself.

Such a methodologically and empirically varied issue as this reflects the custom at *Temenos* of one thematically fixed special issue per year and another freer one, but it also shows how varied and exciting the field of religious studies is, even within the Nordic countries. As the new editor of *Temenos*, I stand by this policy of combining the highest academic standards with a celebration of the richness of our field of study.

This issue of *Temenos* is also the first to be issued exclusively as an open-access online publication (please make sure to register as a 'Reader' on this website to be notified of new issues!). My engagement in the world of cultural and scientific journals has shown me that 'going online' is often the last gasp of a financially struggling journal before going under. The case of *Temenos* is different. As my esteemed predecessors Dr. Ruth Illman and Dr. Tiina Mahlamäki wrote in their editorial note to the previous issue (50/2), this change in publishing style in *Temenos* is not motivated by financial concerns but by ideology: 'We want to contribute to the free sharing of knowledge, so that our articles can be available also outside academia, and accessible for scholars whose universities cannot afford costly journal subscriptions.' I concur whole-heartedly. Whether we like it or not, it is not only the new students who look for their information on the internet: much of the academy has gone online. Our duty as scholars is not to quixotically fight this development, but rather to contribute to raising the quality of online material. I am simultaneously honoured and humbled by having been given the task to help *Temenos* in this undertaking.

After all, knowledge is no small thing. As an anonymous Sanskrit poet says,

न चोरहार्यं न च राजहार्यं न भ्रातृभ्राज्यं न च भारकारि
व्यये कृते वर्धत एव नत्तियं वदियाधनं सर्वधनप्रधानम्॥

It cannot be stolen by thieves, it cannot be taken by kings,
Brothers do not divide it, it does not weigh you down,
Spending it will only increase it –
There is no treasure comparable to the treasure of knowledge.

Måns Broo