

Editorial Note

In this issue of *Temenos*, three out of four referee articles head North to the Sámi people and their religious landscape. This includes the traditional theme of Laestadianism, but also new media, especially the use of the Internet, and business enterprise are strongly present in the articles. The articles deal with the contemporary intersection of Sámi culture, tourism and art, exploring such novel ethnographical stances as *netnography* and eLaestadianism.

The artistic production of Lars Levi Sunna is interpreted by Thomas DuBois in his article. DuBois' analysis brings attention to several themes in Sunna's artistry, such as the sorrow for and deep respect felt towards the Sámi culture and the tragedy of witnessing it being lost. Sunna also explores ways offered by art to represent the encounter between the Sámi tradition and Laestadian religiosity, e.g. by focusing on pre-Christian imagery in churches that preserve memories of conflicts in the past. As the son of a Laestadian family and a Christian himself, Sunna's artistic aim is not to criticise Christianity; rather, DuBois concludes, Sunna can be seen as promoting an interreligious dialogue between the pre-Christian Sámi tradition and Christian culture.

Spiritual entrepreneurship is the theme of Trude Fonneland's article, dealing with contemporary tourism in the Sámi area. Fonneland draws attention to how New Age thinking, and especially the notion of spirituality, is explored and presented as an integral part of the Sámi tradition in developing new concepts for travelling. This kind of Sámi spirituality can be seen to represent a form of post-secular religiosity as it is open to several interpretations, either religious or purely secular, depending on the perspective and needs of the travellers themselves.

Bengt-Ove Andreassen, on his part, engages in a new kind of ethnography – netnography – in mapping 'eLaestadianism' in his article. His work is based on an analysis of the official websites of Laestadian groups both in the Nordic countries and in North America. By exploring how the Internet environment of today is used by different Laestadian groups, both in internal and external communication, the article gives a multifaceted description of how religion-on-line can take form in the Laestadian context. Andreassen also discusses several important questions which his research raises relating to research ethics in the digital landscape.

Finally, Per Faxneld offers an article on Helena Petrovna Blavatsky and her interpretations of the figure of Satan. Faxneld applies an interdisciplin-

ary approach, drawing on gender studies and the study of religion as well as the study of Western esotericism. The last of these research approaches represents a rapidly growing and developing branch within the study of religion today, and we therefore hope to be able to present further articles dealing with this emerging research field in future issues of *Temenos*.

During the past year, the new website of *Temenos* has been redesigned as an open-access portal, providing important information for subscribers and authors as well as back issues of the journal. The OJS (Open Journal System) portal also allows for easy online submission of articles to the journal, and we encourage authors to submit their manuscripts via this website in the future:

<http://ojs.tsv.fi/index.php/temenos/index>

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Editors