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## Editorial Note

Broo, Måns

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## Editorial Note

As I sit down to write this, Europe is slowly starting to open up after the Covid-19 lockdown. Here in Finland all schools were closed on 18 March, and at least at Åbo Akademi University, where I have my office, even the staff was locked out. After some initial confusion (and great hoarding of toilet paper) most people quietly settled down to their new routines – Finns being used to following orders. There was even some excitement in the air: will this be the defining collective experience of our generation?

As a salaried university employee, I was little affected by the general crisis. Yes, some outside courses, seminars, and travel were cancelled, but on the whole I have enjoyed spending more time with my family and in the garden, besides pursuing my own research among my books at home. Some of my entrepreneur friends, on the other hand, have seen all or most of their income disappear, and while the disease itself seems a distant statistic from where I am sitting right now in the Turku archipelago, a colleague and friend in Oxford was ill with it for five weeks. Another, just five years older than I, passed away from it.

In general, my colleagues in the humanities seem to have shared my experiences, perhaps with incremental frustration for each bored child at home. Yes, we miss having coffee with our colleagues and our conferences, but we find ourselves surviving quite well without them. Nevertheless, the long-term effects of the crisis remain unclear. Will there be more waves of the disease? When will borders open up again? How much longer can we put off that fieldwork? What will education look like in the future? And prosaically, but perhaps most importantly: how much will the financial crisis caused by the disease affect university and research funding?

There are currently no answers. Amidst such uncertainty it is perhaps comforting to see an issue of *Temenos* that is completely unrelated to the whole crisis. In this issue we feature three articles by Finnish scholars. First, building on rich ethnographic fieldwork, Teemu Mantsinen examines pilgrimage in the Finnish Karelian Orthodox tradition and its construction as a shared ritual of searching for traces within a sacred landscape.

Second, Tuomas Martikainen discusses the historical growth and development of the Muslim population and its contemporary situation in Finland.

Martikainen's article addresses several complexities in Muslim organizations' ethnic, national, and sectarian varieties, as well as the change in official policies, media debates, and public attitudes to Muslims over the years.

Third, Riikka Myllys investigates the intergenerational transmission of craft-making, based on everyday religion and Bengtson's theory of intergenerational solidarity. Myllys's findings highlight the warm relationships and closeness between generations lying at the heart of transmission, as well as how multiple religious aspects, such as transmitted values and shared craft-making moments, are found in this process.

In our fourth article we move from Finland to Norway, where Ane Faugstad Aarø explores whether hermeneutical phenomenology as methodology may address some of the critiques raised in the study of religions. Using the perspective of Ricœur's hermeneutical phenomenology and taking goddess Freyja from Norse mythology as her example, Faugstad Aarø argues that Ricœur's contribution to hermeneutic phenomenology is important to the methodology in the study of religions, and that this method may constitute a theoretical basis for an objective science.

In our fifth article Dietrich Jung and Kirstine Sinclair from the University of Southern Denmark take up the role of religion in the formation of modern subjectivities, using a contemporary transnational Islamist organization, Hizb ut-Tahrir, as an example. While both the historical roots and contemporary practices of this organization are carefully examined, the article concludes with some general reflections on the role of religion in the formation of modern social subjectivities.

Finally, this issue of *Temenos* includes last year's exciting *Temenos* lecture, 'Theory in the Interstices: Queering and Transing Religious Studies, Religioning Trans and Queer Studies', given by Melissa M. Wilcox on 19 September at Åbo Akademi University. Ending with this lecture is no doubt apposite at this interstice, transitioning as we are from the queer situation of the Covid-19 epidemic into the unknown.

Måns Broo