



Editorial Note

The contemporary landscape of spirituality and religious practice in the Nordic countries and the Baltic area is marked by a dynamic interplay of tradition and innovation. This issue of *Temenos* brings together a collection of articles that delve into these practices, which take place across different online and offline contexts. It provides a rich view, first, of how religious and spiritual service providers employ the internet and social media to attract participants, and second, of how individuals experience and live out their worldview amidst the global currents and pressures from the dominant society.

Through a document study of web-based promotional materials for yoga retreats in Norway, the first article by Marie Glasø Glein, *Yoga in Norwegian Nature: The Creation of a New Pilgrimage Practice*, examines how nature is presented in relation to yoga, and how such representations relate to what she calls the Norwegianization of yoga. Drawing on Sámi spirituality, nature is depicted in the promotional materials as something sacred and an inseparable part of Norwegian yoga. According to the author the process of making yoga more Norwegian reflects a broader cultural shift in which yoga is not taken merely as a global practice but as a new form of pilgrimage that connects individuals to both their local spiritual and natural environments. The article raises important questions about the commodification of spirituality, and how local contexts shape global practices.

The second article, *Swedish Local Free Churches' Use of Instagram: A Negotiated Approach to Social Media Engagement*, by Julia Kuhlin, discusses how local Swedish Free Churches employ the social media platform Instagram to communicate their values and engage with congregants. Based on a substantial dataset of posts from nine local churches and the theory of affordances, the study challenges traditional notions of social media use among religious institutions, arguing for a more nuanced understanding of how these platforms can be adapted to serve specific goals. The findings reveal that rather than conforming to dominant platform norms, these churches adopt a negotiated approach, prioritizing coherence between online and offline practices above maximizing digital engagement. The article contributes to our understanding of how religious institutions navigate digital spaces in contemporary secular societies.

Moving the focus from online to offline settings, the third article, *Spiritual Festivals as Embodied Sites of Becoming 'Porous Selves'*, by Toomas Gross, is based on participant observation within the ethnographic context of contemporary spiritual festivals in Estonia. It explores how the 'High on Life' (*Ühenduses*) festival, which attracts a heterogeneous crowd that includes adherents of emergent religions, seekers of self-knowledge, and aficionados of fringe knowledge, serves as a holistically transformative space for participants. By employing Charles Taylor's concept of the 'buffered' versus 'porous' self, the article discusses how ritualized activities at these festivals encourage participants to engage in practices that foster openness of the body and self to the surrounding world. It highlights the importance of the body and embodied experiences in shaping spiritual identities in today's religious and spiritual contexts.

The fourth and final article by Saara Aitokari, *Being Finnish, Being Muslim: National Identity, Citizenship and Belonging among Muslim Women in Finland*, explores the intersections between religious identity and national belonging. Based on twenty semi-structured interviews, the author discusses how Muslim women in Finland view the relationship between Islam and Finnishness, and how they navigate their religious and civic identities and environments. Three main ways of perceiving the relationship are identified: the perception of oneself as a Finnish Muslim; as a non-Finnish Muslim; and as a multicultural citizen. In situating the study within the broader context of religious diversity in Finland, the article contributes to ongoing discussions of multiculturalism, integration, and the lived experiences of members of minority religions.

In addition to these four peer-reviewed articles the issue includes two book reviews and Sarah Riccardi-Swartz's 2023 Temenos lecture. This lecture also explores online and offline religion, with its focus on a group of American citizens in Appalachia who have embraced the Russian Orthodox Church and through it Putin's New Russia. Drawing on ethnographic fieldwork and digital content analysis, Riccardi-Swartz's research highlights an intentional community of converts who exemplify much broader analogue and digital networks of Russian Orthodox converts in the United States. Focusing the conversation on the relationship between digital media and religio-political conversion offers a window onto the shifting technological dynamics of both global politics and foreign affairs, while illustrating how particular US communities are grappling with social transformations through digital *communitas* in the global context.

We hope you enjoy this issue.

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