


With respect to Weckström's reflections mentioned above, I found it somewhat surprising and also problematic that she decided to refer throughout the study to her research participants by using the term 'second generation immigrants' or 'third generation immigrants' (see e.g. pp. 118 & 159). As Weckström points out, her research participants did not prefer or identify with this term (p. 118; 151), which caused her to question the suitability of using it (p. 17). Eventually Weckström decided to use 'generation' to signal that those belonging to the first, second or third generation of Finns in Sweden share a core experience that is specific to that particular group (p. 115). But is it correct to add the word 'immigrant' to the term second or third generation, when those who belong to these generations perhaps have never migrated themselves from Finland to Sweden? My fear is that if we as researchers continue to use those terms, we run the risk of trapping immigrants' descendants eternally within the identity of being an immigrant, which many of them are so eager to escape. Weckström herself

raises in her book the crucial question: 'At which generation does immigrant background lose its significance?' (Ibid.).

Despite these minor points of criticism, *Representations of Finnishness in Sweden* is a significant and interesting study based on solid research. It vividly communicates to its readers the polyphonic experiences and thoughts of Finnish immigrants and their offspring living in Sweden and the struggles that inform the process through which they position themselves in relation to significant others. Because of its detailed account of the research process at the beginning, this book could serve well for students interested in how to make use of ethnographic interviews when carrying out research. This book will prove also highly fascinating for those interested in the study of invisible minorities and how languages inform the ways in which identities are constructed.

Laura Hirvi



Reviews | Books

Two books on second homes

Alasuutari, Pertti & Alasuutari, Maarit 2010. *Mökkihulluus. Vapaa-ajan taika ja taito*. Rovaniemi: Lapland University Press. 145 pp. III. ISBN 978-952-484-391-1.

Roca, Zora (ed.) 2013. *Second Home Tourism in Europe. Lifestyle Issues and Policy responses*. Farnham: Ashgate. 358 pp. III. Maps. ISBN 978-1-4094-5071-9. ISBN 978-1-4094-5072-6 (PDF).

In the last years there has been a growth in the literature on second homes – which are also called summer cottages as an alternative. Two interesting books have now been added to the literature

on this topic – the market views on and analyses of this heterogeneous area of research are still not mature; hence, there is still room for more studies. One of the studies reviewed here is on second homes in several European countries, while the other deals with second-home life in central Finland.

The authors in the first study (*Second Home Tourism in Europe. Lifestyle Issues and Policy responses*) for the most part stress that it is difficult to link this phenomenon to such concepts as leisure time and tourism. One reason is that the research on second homes has only just begun; another reason is that there are differences between second homes in the countries that are

treated in the book, so the way in which this phenomenon is conceived and discussed is shifting. The countries that are treated in the book are Finland, France, Greece, Italy, Norway, Portugal, Russia, Spain and Sweden. It should be added that it is difficult to find reliable statistical data on second houses.

The perspective in the book is mainly at the macro level, shifting between a national and a regional perspective with use of statistical data from taxations, censuses and other data. Another perspective is that the second-home phenomenon should be considered as a part of tourism. I agree in that this is correct given the caveat that these second homes are a physical means for realising the user's idea about this type of a life. On the other hand, the houses would not exist or perhaps even be maintained without the presence of the users. There is in this way a circular relationship between the houses and the users that is not explicit in the book. So the houses must in some way reflect the users' values regarding what constitutes a good holiday.

If the authors had used more of an ecological and a historical perspective, then it would have been easier for them to explain the differences between the countries. More precisely, this might include how the physical environment may be viewed as an attractive resource for the users of second homes, or quite the reverse why a particular element of the landscape is not viewed as an attractive resource by possible owners of second homes, meaning that there are not so many second homes in the area.

The explanations for the observed phenomenon and its variations are mostly synchronous, e.g. concerning roots tourism where owners and users are returning to the region where they perhaps grew up or where their kin perhaps lived several generations ago. However, the study lacks a diachronic perspective; the modernization of a country or region may have happened a short time ago – and in another country or region several generations ago. The effect is that the tradition in the first type of country or region is perhaps still active and in the second type of country or region may be lost so there is not a base for roots tourism.

The explanations in the articles are statistical; both works acknowledge serious problems with the statistical data. From this it becomes clear that the book in general is an overview of the heterogeneous second-home phenomenon. Due to the basic statistical material used for the book, the perspective is more on second homes than on second-home life, i.e. the social life of the users or owners of the second homes is for the most part missing. Their cultural constructions of second-home life are not explored at all.

It is evident from many of the articles that there is a need to regulate the ways in which the landscape is used, i.e. physical planning with a point of departure focusing on the local impact of the process and on the stakeholders' impact.

The second study, *Mökkihulluus. Vapaa-ajan taika ja taito* (The Madness of a Second Home. The magic and skill of leisure time), offers a personal view dealing for the most part with second homes in Finland. It is written by a couple, Pertti and Maarit Alasuutari, who are both university researchers. The first author is a well-respected Finnish professor of sociology.

The point of departure for the study is the couple's reflections on their own second home, which they supplement with interviews from other users of second homes. It perhaps sounds ordinary, but it is not so. It is a very interesting read, with views on societal theories in relation to second homes. The main thread in the book is how the second home is made to conform to another reality. The first home is then the dwelling from where the users of the second home are going to work, to school, etc.

The Alasuutaris highlight one aspect of second-home life that makes it different from other forms of tourism: the possibility to make the house and the site into an adventure playground for adults (*puuhamaa*). Many people end up doing hard physical labour when visiting a second home and therefore, jokingly, the second-home life is also referred to as a work camp. However, it is also essential that this second-home life gives owners the possibility to make or do whatever they want, including the option of doing absolutely nothing as a point of contrast to their life in the first dwelling.

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I think that the authors of the book could have given symbols and symbolic actions more weight. Second-home life is filled meanings from them; it is a means for the members of a second-home household to become better connected with each other. Outsiders do not often have the knowledge to interpret such connections.

In general, I recommend both books: the book by the Alasuutaris analyses the dynamics of Finnish second-home life at a micro level, whereas the book on second-home life through-

out Europe is at a macro level that shifts between a national and a regional perspective. The book by the Alasuutaris is, due to the language, only for Finns. However, a translated version might still be difficult to understand outside Sweden and Norway for cultural and, what I will choose to call, ecological reasons; Danish second-home life, for instance, is more continental in its patterns.

Ole Rud Nielsen

The 1950s – a period of happiness?

Hytönen, Kirsi-Maria & Rantanen, Keijo (eds.) 2013. *Onnen aika? Valoja ja varjoja 1950-luvulla*. Jyväskylä: Atena. 300 pp. III. ISBN 978-951-796-924-6.

Many nostalgic feelings are often connected with the 1950s in Finland. The feelings are usually associated with a particular rural milieu, where most Finns have their roots. The reasons for our longing for the old country life result from the present consumer society and busy city life. The nostalgic images spread by movies and other media affect the ways in which the 1950s are remembered in Finland. If the mental picture of the past is repeated in different media often enough, it may become generally accepted. Finns recall the 1950s most often as a golden decade, when life was innocent, peaceful and simple. Nostalgia simplifies the snapshots of the past, and the colourfulness of everyday life is forgotten. The book *Onnen aika? Valoja ja varjoja 1950-luvulla* brings forward those sides of the 1950s that are not always remembered. There were, for example, hundreds of thousands of war orphans and widows in Finland still in the 1950s as well as disabled war veterans who were not able to work, at least not full-time. The different articles in *Onnen aika?* explore different themes pertaining to 1950s Finland. The five articles are as follows: A decade of children and youth; Work – a source of happiness and wealth; Navigating between Cold War; Housewives and trouser suits; and, Life in countryside and towns.

The primary source material for the articles consists both of literature and memoirs from various Finnish archives.

What kind of image do the articles give of Finland in the 1950s? They suggest that the decade was a turning point in many ways. It was a period of reconstruction and recovering from war. The 1950s were also a part of the Cold War era, when confidential relationships with the Soviet Union became a part of Finnish foreign policy. Western countries wanted to support democratic development in Finland and at the same time ensure that Finland did not become a Soviet satellite like the Eastern European countries. At the end of the 1940s, the direction that Finnish policy would take was still not entirely clear. The Finno-Soviet Treaty was signed in 1948. The Soviet Union signed corresponding contracts with all countries belonging to the Eastern Block, but the contract with Finland differed from the others. Finland belonged to the close sphere of the Soviet Union, but was still an independent country and was responsible for its own affairs. It had more open relationships with the Western countries than with the people's democracies of Eastern Europe. Finland's political position was not, however, secure and the little country struggled within the conditions set by its economy. Foreign policy was based on the fact that Finland did not want to endanger its trade with the Soviet Union.

Finland's relationship with the Soviet Union was special. During Stalin's era, the Soviet Union was a closed country, but Stalin's death in 1953