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gick till. Inte minst framkommer nya, intressanta exempel på en samtida konflikt rörande tillgången till den konsertrepertoar som uppfattades höra till finkulturen. Att nya grupper fick ta del av denna repertoar ansågs visserligen i huvudsak vara bra, men kritik märktes också inom vissa grupper, som menade att den finkulturella repertoarens drag av exklusivitet skulle försvinna ju fler som fick tillgång till den.

Avsnitten som behandlar musiken, förutsättningarna och publiken bygger i större utsträckning på tidigare forskning och bekräftar mer den kunskap som redan är känd inom området. Här kan man också ifrågasätta om det material (recensioner och konsertprogram) som använts är tillräckligt för de slutsatser som dras. De omfattande processer som under 1800-talet påverkade uppdelningen mellan finkultur och underhållning kan knappast beskrivas utifrån enbart recensioner. Det är också en brist i avhandlingen att det saknas ett källkritiskt resonemang kring recensionerna.

En svaghet i avhandlingen måste också sägas vara att själva den klingande musiken inte får någon beskrivning alls. Trots att det är musiken som står i fokus för Konsertföreningens strävanden blir den i avhandlingen tämligen anonym. Korta beskrivningar av centrala verk i den samtida diskussionen, exempelvis Beethovens nionde symfoni, skulle ha kunnat bidra till vår förståelse för varför så många tyckte det var viktigt att nya grupper fick möjlighet att lyssna på orkestermusik och att det därför behövdes en ny orkester och ett nytt konserthus i Stockholm. Även kommentarer om andra musikverk hade varit önskvärt, inte minst kopplat till diskussionen om uppdelningen mellan musik för underhållning respektive bildning.

Dessa invändningar till trots ger avhandlingen som helhet intressanta perspektiv och ny kunskap om bildandet av en central institution inom det svenska musiklivet under 1900-talet.

Karin Hallgren

Resfeber. Berättelser från semesterns barndom 1938–1959

Aurora Lewén

Stockholms universitet, 2017, 287 s.

English title: *Bitten by the Travel Bug: Tales from the Early days of Vacation, 1938–1959*

This doctoral thesis, presented at the Department of Economic History at Stockholm University, aims to offer a better understanding of holiday-related consumption patterns in Sweden. The thesis begins with the correct observation that the historical literature on consumption has provided much more information regarding the supply side than the demand side. The historiography on tourism and leisure contains many more studies on government policy, institutions, organisations, and businesses than on the actual experiences of leisure consumers and holidaymakers. Aurora Lewén has found a set of sources allowing her to address this gap in the literature. Between 1978 and 1989, the Nordic Museum in Stockholm collected more than two hundred written responses to a questionnaire about holiday experiences. The bulk of the thesis is devoted to quantitative and qualitative analyses of these detailed memoirs recounting the earliest years of Swedish mass tourism. In order to paint a richer picture of the opinions about and the perceptions of paid leave during this period, Lewén also analyses political debates and government reports regarding the Holiday Pay Act, as well as holiday-related advertisements in two popular magazines. The study begins in 1938, when Parliament passed the first Holiday Pay Act, and concludes in 1959. Lewén's reasons for ending her study at that point in time are unclear and the implications are not discussed.

After a problematic literature review to which I return, Lewén lists nine descriptive research questions. For instance, how was

the Holiday Pay Act motivated, whom did it include, and how did the holidaymakers spend their time off work? How did the various sources describe rest, travel, nature, the relation between holiday and work, and social relations during holidays? The thesis also asks how gender and class mattered in this context. Chapter 2 offers a thorough introduction of the sources and the methodological problems related to the use of memoirs. Lewén argues that although the sample of informants is not exactly representative of society in terms of class or gender, she has found no indications that the views and experiences of the sample deviate from those of the wider population.

In chapter 3, Lewén shows that paid leave was widespread among clerks and workers covered by collective agreement already in the 1920s. In 1937, a government report argued that a Holiday Pay Act would help preserve the health and productivity of the labour force. This would benefit society at large, which is why it made sense to codify this right. In the Parliamentary debate, however, only a few MPs referred to paid leave as a health reform. Instead, the ruling Social Democrats argued that codifying and expanding the right to paid leave was a means to a more just and equal society. Still, the Holiday Pay Act did not cover housewives or workers on short contracts, and farmers often found it difficult to leave their land. Chapter 4 charts the scope of holiday-related consumption. Based on secondary sources and historical statistics, it offers quantitative information on the available means of transport and types of accommodation. It also offers a brief introduction to Swedish organisations such as STF and Reso.

In chapter 5, Lewén presents a quantitative analysis of the questionnaires. It shows that more clerks than workers enjoyed regular holidays. Going away cost more than staying home. Visiting relatives was the cheapest way to travel. Most travelled by train. Few travelled

abroad and very few travelled by air. While away, the informants bought souvenirs and wrote postcards. Towards the end of the study period, travelling became more common and more comfortable. Chapter 6 continues in this vein with quantifications of how the respondents valued their holiday experiences. Being on holiday was positive as such. Resting was positive. Bad weather was negative. Being in nature was positive. More importantly, the informants did not romanticize nature as an authentic contrast to life in the modern city. This brings Lewén to the conclusion that the holidaymakers were not (yet?) alienated urbanites seeking relief in the pristine Swedish nature.

Previous research has shown that the family came to play a more important role as the default holidaymaking unit in the twentieth century, replacing local workplace communities. Chapter 7 offers some adjustment to this story. From the questionnaires, it appears that spending time with the family was not particularly appreciated. Rather, it was done out of necessity. Over time, fewer holidaymakers also chose to stay with relatives. The main finding presented in chapter 8 is that holidays constituted a contrast not only to working life, but to everyday life in general. The informants longed for holiday experiences that stood out from the work and leisure experiences at home. In a final analytical chapter, the thesis analyses 195 holiday-related advertisements in *Lektyr* and *Husmodern*. Depictions of nature and outdoor environments were common, while urban surroundings were rare. The advertisements often assumed that holidays would be spent travelling somewhere, and almost all of them depicted rest and recreation in a positive light. Finally, the thesis concludes with a summary of its findings.

The strongest contributions of this thesis are found in the chapters on the Holiday Pay Act and the holiday-related advertisements. The questionnaire responses represent a unique set of sources, yet the

analyses of them produce few original insights. This is perhaps a consequence of superficial consultation of the relevant literature. To give but a few examples: Lewén is not entirely wrong in claiming that previous research has frequently neglected working-class tourism. Nevertheless, John K. Walton, the doyen of tourism history, devoted most of his long career to studying working class tourism and leisure, and yet his work is never mentioned. Lewén claims that Dean MacCannell's classic study on *The Tourist* found no relationship between work and leisure. However, the changing relationships between work and leisure in post-industrial society are precisely what MacCannell analysed. Lewén discusses the interaction between tourists and locals, but instead of engaging with Erik Cohen's hugely influential work on the sociology of tourism, she simply cites a collection of papers written by undergraduate students at Linköping University. The specific relations between tourists and locals in Sweden are discussed with a reference to a study published in 1943 (just five years into her study period), while Anders Gustavsson's seminal 1981 monograph, *Sommargäster och bofasta*, is not mentioned. The same fate befalls Veblen's canonical *The Theory of the Leisure Class*, which is quite striking for a thesis in economic history discussing class and holiday practices.

This apparent lack of familiarity with theoretical discussions and empirical findings in the field of tourism and leisure studies leads Lewén to rather predictable conclusions. For instance, Lewén concludes that guidebooks and travelogues, considered important sources of knowledge for tourists in later periods, played a role already during the period she studied. This comes as no surprise to readers familiar with the influential works by Rudy Koshar or Cord Pagenstecher. Moreover, Lewén devotes just two pages to describing the informants' use of guidebooks and travelogues – hardly enough to justify her conclusion or to answer the question posed

in the introduction, 'to what extent and in what way travel writing mattered to the regular tourist' (p. 38). The original nature of the questionnaires could have resulted in an important thesis on changing leisure and travel cultures in modern Sweden. This potential, however, remains unrealized.

Sune Bechmann Pedersen

Känslans patriark. Sensibilitet och känslopraktiker i Carl Christoffer Gjörwells familj och vänskapskrets, ca 1790–1810

Ina Lindblom

Umeå universitet, 2017, 312 s.

Låt mig säga detta först som sist: Ina Lindbloms doktorsavhandling *Känslans patriark* är ett kvalificerat historievetenskapligt arbete. Men tänk om jag istället inledde med att döma ut den som "ett alltigenom misslyckat historievetenskapligt arbete". Skulle författaren inte bli arg då eller ledsen eller bådadera – och det både spontant och uppriktigt och oberoende av alla kulturspecifika "emotionella regimer"? Medan Lindblom själv rannsakar sina presumptiva reaktioner på en sådan brutal kritik skulle jag vilja be henne fundera på ett par fall av helt annat slag. Här är det ena: Det lilla barnet visar förvåntansfullt upp en teckning för sin mor som säger att teckningen är jätteful. Här det andra: Slaven sliter det hårdaste hen kan i gruvan men blir ändå anklagad av sin slavdrivare för att lata sig och blir därför slagen och piskad. Skulle det behövas något mer än dessa omständigheter för att utlösa spontana och uppriktiga emotioner hos de utsatta, likgiltigt vilken emotionell regim som rådde?

Exemplen illustrerar att det i världen finns gott om spontana mänskliga emotioner, vilket inte motsäger att där också finns gott om mindre spontana, mer uttänkta och stundtals kulturellt påtvingade känslöyttringar, exempelvis högljudda