

projekt. Boken lyckas i sin tur genom den omsorgsfulla gestaltningen att bjuda in läsaren till att sätta ihop de olika delarna till en övergripande förståelse av ett lokalsamhälle i permanent förändring. Berättelsen om Skinnskatteberg är en ingång till det historiska arbete som utfördes och hjälper till att förstå lokalhistoriens komplexitet.

Boken lyckas med att levandegöra symbiosen med alla för- och nackdelar. Recensenten blev lycklig under läsningen och rekommenderar boken med eftertryck till alla som är intresserade av en lokalhistoria som förenar historisk analys med skildringar av en föränderlig livsvärld.

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Tobias Hübinette, *Adopterad: En bok om Sveriges sista rasdebatt* (Stockholm: Verbal förlag 2021). 197 s.

In March 1952, the German parliament discussed the fate of the approximately 3 000 children of German women and African American members of the occupation force. Because of their racial origin, most experts considered it impossible to "integrate" these children into German society: as racial strangers, they would be able to adapt to neither the German climate nor to national character. They would constantly have to struggle with prejudices, while being stigmatized as social outsiders for the rest of their lives.

Ten years later, the same arguments appeared again in a public debate. This time, the country was social-democratic Sweden and the debate concerned the desirability of adopting non-white children. This "last race debate" is at the centre of Hübinette's book. The comparison with recently denazified Germany helps prove his premise that the Swedish discussions in the 1960s were only superficially about the adoption of foreign children. Rather, they reveal a renegotiation – and ultimately redefinition – of the relationship between race and Swedishness.

Thus, Hübinette's interest, at least in this book, lies neither in the history of transnational adoptions nor the experiences of Sweden's transracial adoptees. Instead, he analyses the adoption debate in order to understand its effect on Swedish views on race and the definition of who is and who can be Swedish. The book's stated purpose is echoed in its main hypothesis, which is that the 1960s debate marked a turning point in the perception and understanding of race and racial relations in Sweden, which by then was still a predominately "white" country. It marked the transition from the biological racial thinking that underlay the modern Swedish welfare state to

the period of ostensible colour blindness that became the basis of a specific Swedish form of antiracism.

Hübinette interprets the adoption debate as a clash between "race pessimists", represented by state agencies, humanitarian organisations and academics, and "race optimists", a group that consisted of journalists, intellectual opinion makers and other individuals, often leaning to the political left. The first two chapters are dedicated to the arguments presented by these two camps. Chapter three takes a closer look at Sweden's racial terminology and perceptions of racial discrimination in the 1960s and 1970s. The last chapter deals with differences in the treatment and perceptions of adopted non-white children, non-European immigrants, and racially mixed children born in Sweden, and provides a summary of the role transracial adoptees have played for contemporary Swedish views of race.

The proposed dualism of "race pessimist" and "race optimists" makes it easy to follow the presentation of the debate, but sometimes over-simplifies the positions of the two camps. Hübinette acknowledges this and points especially to the diversity of the "race optimists", who ultimately won the debate. Some vehemently opposed the introduction of any biological racism into the debate, strongly rejecting notions of unchangeable racial characters and the allegedly negative effects of racial mixtures. Others openly described the adoptees as a means to an end, namely as a form of vaccination against racial prejudices.

Several quotes indicate that "race pessimists" were an equally heterogeneous group. These included classic race scientists who argued that racial foreigners would never be able to adapt to Swedish climate or culture. But there were also those who seem genuinely worried about the consequences of widespread racial prejudices for non-white children growing up in Sweden. In fact, the arguments of some "race pessimists" seem to foreshadow modern concerns, as they indirectly acknowledge structural and overt racism, both of which were intentionally downplayed by the "race optimists".

Hübinette's presentation is based mainly on the evaluation of several hundred newspaper and magazine articles spanning the 1960s and 1970s. He quotes extensively and most pages contain at least one lengthy indented quote. This is a point of criticism. While the idea of letting empirical sources speak for themselves often works – not least as Hübinette attaches great importance to the words used – it would, often, have been better to instead provide additional analysis and discussion. This is because Hübinette's interpretations of contemporary discourses are often very stimulating.

For example, in the book's concluding chapter Hübinette postulates that the Sweden Democrats' official acceptance of transnational adoptees as "in-

född svensk” was one of the reasons for their election successes: it allowed them to get rid their stigma as a party of racists and thus appeal to broader sections of the population. Thus, even a right-wing populist party was forced to adapt to the Sweden’s ”hegemonic anti-racism”. Additional pointed and provocative theses of this sort would have been desirable in this well-researched and convincingly argued book.

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David Larsson Heidenblad, *Den gröna vändningen: En ny kunskapshistoria om miljöfrågornas genombrott under efterkrigstiden* (Lund: Nordic Academic Press 2021). 270 s.

Sverige framhålls i såväl den internationella akademiska litteraturen som i den internationella debatten som ett föregångsland vad gäller miljöfrågor. Sverige var ett av de länder i världen som tidigast byggde upp en enhetlig offentlig administration för att hantera miljöproblemens många orsaker, bland annat genom att etablera världens första myndighet för miljövård 1967 – Naturvårdsverket (SNV). Hur den svenska staten tillsammans med industrin gemensamt hanterat miljöfrågorna från 1960-talet är relativt väl utforskat inom näringslivshistorisk, miljöhistorisk och statsvetenskaplig forskning. Även ekonomisk-historisk forskning har tydligt visat hur utsläppen av flertalet föroreningar, inklusive koldioxidutsläpp, minskat i absoluta tal sedan 1970-talet.

Mindre belagt är dock hur miljöfrågan som sådan gjorde entré i det allmänna svenska medvetandet. Just detta ”miljöuppvaknande” avhandlar David Larsson Heidenblad i *Den gröna vändningen*. Boken bidrar med ny kunskap kring vad som fick fram miljöfrågan i den allmänna debatten, när detta skedde och vilka som var de tongivande aktörerna. I åtta kapitel, varav sex innehåller den huvudsakliga och tematiskt uppdelade undersökningen, tar sig Larsson Heidenblad an frågan kring det svenska miljöuppvaknandet på ett relativt nydanande vis. Han fokuserar på hur kunskap om en ”hotande miljökris” cirkulerade i det svenska samhället, främst via och mellan naturvetenskapsmän, journalister, opinionsskribenter, men även mellan dessa aktörer och allmänheten. Då tidigare forskning främst har studerat hur enskilda miljöfrågor diskuterats eller hanterats i avgränsade kretsar, såsom bland elitaktörer eller inom olika nätverk, undersöker Larsson Heidenblad i stället hur miljöfrågan kom att bli en angelägenhet också för gemene svensk åren 1967 till 1972.