

Könnilä defines the Finns on the Costa del Sol as migrants but I am not convinced that this definition is the most appropriate one. The main weakness of the book is that it has no reference at all to the quickly expanding research literature on lifestyle migration (see e.g. Benson & O'Reilly 2009; Benson & Osbaldiston 2014). Lifestyle migration refers to a phenomenon where citizens of affluent industrialised nations move abroad in order to find a 'better quality of life', usually in places with warm climates and cheap living costs. There is particularly rich literature on lifestyle migration to Spain, for example, Per Gustafson (2008) has written on Swedish in Spain and Karen O'Reilly (2000) on British on the Costa del Sol (for a bibliography on lifestyle migration literature, see for example <http://www.uta.fi/yky/lifestylemigration/bibliography.html>), yet this book makes no reference to that literature. This lack of references is somewhat justified by the emphasis of the book on Finnishness but locating this study into the field of lifestyle migration studies would have given the book more relevance than merely informing Finnish people of the lives of Finns on the Costa del Sol. After all, there are people of several other nationalities - for example, Germans, British and Swedish - who are leading the same lifestyle and face similar joys and challenges in Spain.

Although the study can be criticised as an academic research, such criticism is perhaps somewhat unjustified. This study is not intended for (lifestyle) migration scholars but for Finnish people who live on the Costa del Sol, plan to move there or who want to know about the lives of Finnish people there. The target audience becomes clear already in the choice of the language: the book is written in Finnish. The book is also a useful source of information for policy makers and administrators who need to manage the consequences of this increasingly popular phenomenon. In spite of the fact that the book contains some repetition and errors in compound words and syllabic writing, the clear writing style gives it potential to reach an audience outside the academia, which presumably has been the goal from the beginning.

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Silbereisen, Rainer K., Titzmann, Peter F. & Shavit, Yossi (eds.) (2014) *The Challenges of Diaspora Migration: Interdisciplinary Perspectives on Israel and Germany*, Farnham: Ashgate. 327 pp.

Diasporas and their homelands - an issue that never goes out of fashion with researchers, and the book under review shows for very good reasons. Despite the comprehensive research that exists on diasporas who yearn for the homeland, who fantasise about their homeland, who are torn, who return, and lately, how nation states with substantial diasporic populations like Israel and Germany attempt to manage these the multiple facets of (presumed and actual) home countries, diasporic binds, policy, and identities offer an amazing amount of research foci to which this edited volume offers a substantial contribution. *The Challenges of Diaspora Migrations* allows crucial insight by focussing on challenges faced by diasporic 'returnees' in their (presumed) ancestral, homelands from a psycho-social perspective, and by specifically zooming in on the effects of 'homecoming' for adolescent 'returnees.' The richness of the volume certainly benefits from the areas of expertise of the editors: Yossi Shavit is a sociologist, the background of Rainer Silbereisen is psychology, and Peter Tietzmann is a sociologist who specialises in human development, and studies of adolescence.

The geographical focus of the volume lies on Germany and Israel in comparative perspective. Based on the *raison d'être* of these two countries, they invite the immigration of those they define as ethnic Germans and ethnic Jews, respectively, by way of their legal frameworks. With the breakdown of the Soviet Union, both Jews and Germans left in unprecedented numbers for Israel and Germany. Yet, the experiences of both countries vividly demonstrate that the mere categorical vehicle of 'ethnic' German or Jewish descent is a rather dubious concept as the 'returnees' showcased that settling in the 'homeland' is beset by a whole batch of problems due to differences to the native German and veteran Israeli populations (however, incoherent and internally diverse these are), and that tensions as well as disappointments come into existences between the immigrants and the veteran populations as both groups assumed the existence of more similarities than actually exist in reality. This rather clouded view bases on the specific meta-narratives that underpin construction of both the national identities in common discourse and in the legal sphere in both case studies. The authors of the different chapters of this book do diaspora and migration studies a great favour with their in-depth approaches that dismantle the myth of a shared ethnicity as an assumed panacea, as their careful analysis offers to clues to policy makers as well as social workers and legal professionals who deal with the problems caused - at times unwittingly - by the immigrants.

The book is broken down in four parts along the core themes: societal integration (part I), transition and adjustment upon immigration (part II), transitions within the country and future option (part III) and implications for research and policy (part IV). The first part offers insights into the specifics of co-ethnic immigration to

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Israel and Germany, respectively and the reasons that underpin the decision to immigrate. While for experts of either country, this part offers little novel insights, it is important for all those who are not country experts. By this token, the structure of the volume makes it suitable for non-country experts alike, which is commendable. The first three chapters of the second part go into the depth of language acquisition as a parameter within the adjustment process; the next three delve into different aspects of the well-being of diasporic immigrants. Of particular interest is the focus on adolescents that runs through all chapters. While the introduction did already drive attention to the generational differences between the immigrants and the following chapter clarified that while children and adolescents are massively impacted by their family's migration, the decision to migrate is not theirs. What this means in detail comes through in two chapters of section two in particular. These two chapters look in detail at problematic behaviours of adolescent immigrants. Chaya Koren and Steffen Zdun focus on everyday experiences of violent and non-violent male adolescents. This comparative focus allows understanding parameters that support specific behaviours, and by the same token, their finds can be used to design programmes to prevent or ameliorate existing violence. In the following chapter, Steffen Zdun follows up on this trope further and assesses desistence and persistence of delinquency amongst male adolescent.

The third part offers equally fascinating insights: three out of its five chapters examined different aspects of romantic relationships of adolescents. Two chapters deal with expectations of immigrants compared to natives/veterans in Germany and Israel, respectively, while the last chapter asks if acculturation can modify ethnic differences. Bernhard Nauck and Anja Steinbach deliver the gem of the volume: despite its quantitative focus, the sheer intimacy that the respondents were willing to share seeps through and furthermore, the chapter offers some very interesting results due to the comprehensive scope of the research agenda. One striking result is that ethnic German immigrants engaged in romantic relationships with members of the majority and their own minority group alike, while Jewish immigrants in Israel sought out partners that belonged to the Hebrew-speaking majority. Language, the researchers found is a key parameter to understand what underpins the encounters. The more advanced the language level of the immigrants, the more likely they are to engage with the majority. Language, the researchers found, is an actual and symbolic vehicle. Comparatively, Turkish adolescents and Arabic-speaking Israelis follow the opposite pattern: they seek out partners who have the same language background from their own minority, due to lacking a 'shared' language with German and Hebrew speakers, respectively - with language being used as symbolic means of distinction.

The final part offers valuable policy recommendations by drawing attention to specifics of the immigrations to Israel and Germany and putting them into a comparative context to undo the myth of the uniqueness of the diasporic immigration in both countries. In their contribution, Leyendecker *et al.* focus on immigrant parents who so

far were in the undercurrent of the book. The authors argue forcefully to support the parents in raising bilingual immigrant children. The reasoning of the researchers is as logical as compelling: this way, the children and the parents keep a shared language and the familial bond remains intact, it is not severed into creating helpless immigrant parents, and well-adjusted children of immigrants, but it creates an equilibrium within the family unit that enables communication and decreases the risk of marginalisation, alienation and non-understanding between members of the same family. The last chapter ties in with this very humanistic approach: it outlines general social policy implication and lessons that can be learned from the mass migration of ethnic Germans and Jews.

Overall, this volume allows for extremely valuable insights, although the focus of the book on adolescents is not clear from the title, unfortunately, which might lead to some researchers of childhood and adolescents overlooking a volume that stands out as one of its kind. The editors managed to pull chapters together that allow to understand specifics of the immigration to Germany and Israel but they did not forget the wider, comparative context. While this makes the volume accessible to other experts of migration or diaspora studies, this volume is not an easy read: one needs an advanced understanding of migration theory, and a firm grasp on social research methods to enjoy what is on offer in detail because the research is quantitatively based and the arguments as well as detailed figures presuppose a comprehensive background to enjoy them in their fascinating details. For this reason, the volume offers great points of discussions with students to showcase both theory, and methods, while for professional researchers themselves, the sheer richness makes for a challenging yet, extremely rewarding read.

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Vilaça, Helena, Pace, Enzo, Furseth, Inger & Petterson, Per (eds.) (2014) *The Changing Soul of Europe: Religions and Migrations in Northern and Southern Europe*, Farnham: Ashgate. 265 pp.

The Changing Soul of Europe is the latest addition to a series produced under the auspices of the Arts and Humanities Research Council and Economic and Social Research Council, Religion and Society Programme - a large programme of interdisciplinary work, comprising 75 research projects looking at religion across the world in historical and contemporary perspectives. Numerous studies have established the important relationship between religion and migration in terms of supporting migratory processes, influencing experiences of migrant settlement and affecting transformations in religious practice in sending and destination societies (Hagan & Ebaugh 2003; Levitt 2007). The aim of this volume - a collection of 12 essays from scholars based in a number of European countries, edited by Helena Vilaça, Enzo Pace, Inger Furseth and Per Petterson - is to

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