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SWEDISH PLANNING AND DEVELOPMENT IN THE 20TH AND 21ST CENTURIES

Ann Maudsley

In the 1920s and 1930s, political leaders, business elites and bureaucrats in Sweden began creating a different kind of society. The Swedish Model (*den svenska modellen*) or the “Middle Way” (Childs 1936) was to be a combination of socialist programs, democratic politics and capitalist enterprise (Mack 2017: 23). This movement began with the founding of a philosophy within the Social Democratic Party (*Socialdemokraterna*) – who rose to national power in 1932 – and was executed in practice from the 1940s. It became in effect a national program that lasted for at least 30 years (Hall 1998: 842) with the Social Democrats remaining in national power until 1976.

This model was supported by the idea of an equal and socially integrated society that was closely associated with modernization in the 1920s. Industrialization and the development of electricity, mechanization and transport influenced and led to the transformation of society and labor relations, and the development of a model of negotiation between companies and workers, an increase in salaries for a large portion of the population, and expectations for higher living standards (Movilla Vega 2017: 29). This also led to innovations, social reforms and impacted architecture and urban planning. Construction could take place on a larger scale and development of new building techniques (such as industrial construction in modules) meant that construction could take place on a larger scale. Concrete and steel became important building elements.

Tied to the idea that there should be “liberation from the economic and social immaturity of the proletarian condition” (Gustaf Steffen 1920 in Tilton 1991) was the concept of ‘the people’s home’, *folkhemmet*. This notion – which gained attention after it was lifted in a parliamentary (*Riksdag*) debate speech by Per Albin Hansson on the 18th of January 1928 – was that society must become a good home for all of Sweden (Powell, Janfalk and Rörby 2007: 77). Like a family taking care of its own members in times of trouble, *folkhemmet* would look after the unemployed, sick, and elderly (Andersson and Weibull 1988: 58). Socio-economic equality and economic efficiency would be made to reinforce not contradict each other (Hall 1998: 847). As Peter Hall (1998: 842) writes of Sweden “[i]t was to be a complete welfare state, combining political democracy with a remarkable degree of economic equality; it was based on the remarkable conviction that an entire society, an entire nation, could make a huge and binding social compact that would bring them all equality, solidarity, and finally prosperity, all without abandoning the capitalist system”.

Some of the aspects of this system are not unique to Sweden. They have also been shared by other nations in Scandinavia as well as Northern and Western Europe, such as the Federal

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