

Swedish Urban Fieldsite

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Location of the fieldsite

Vällingby is part of the borough Hässelby-Vällingby in the west of Stockholm. The parish Vällingby consists of 8 smaller quarters with 26,000 inhabitants. The quarter of Vällingby with about 6,642 inhabitants is selected as research site. The quarter has a main shopping and service centre that is connected with Stockholm City by underground.

Specific situation

The quarter has been erected during the 1950s, under the reform banner *Arbete, Bostad, Centrum* (Work, Housing and Centre) as part of the New City Policy, and attracted many young newcomers from all over the country. Integrating Work into the area was a serious problem, and many people in the end became commuters. Since the 1980s the quarter's demographical composition changed to many pensioners and a substantial foreign population. To counter the problems involved the city started to renovate the quarters centre in 2004.



Overview of urban site



Genealogical research by pensioners



Wedding at the Stockholm archipelago

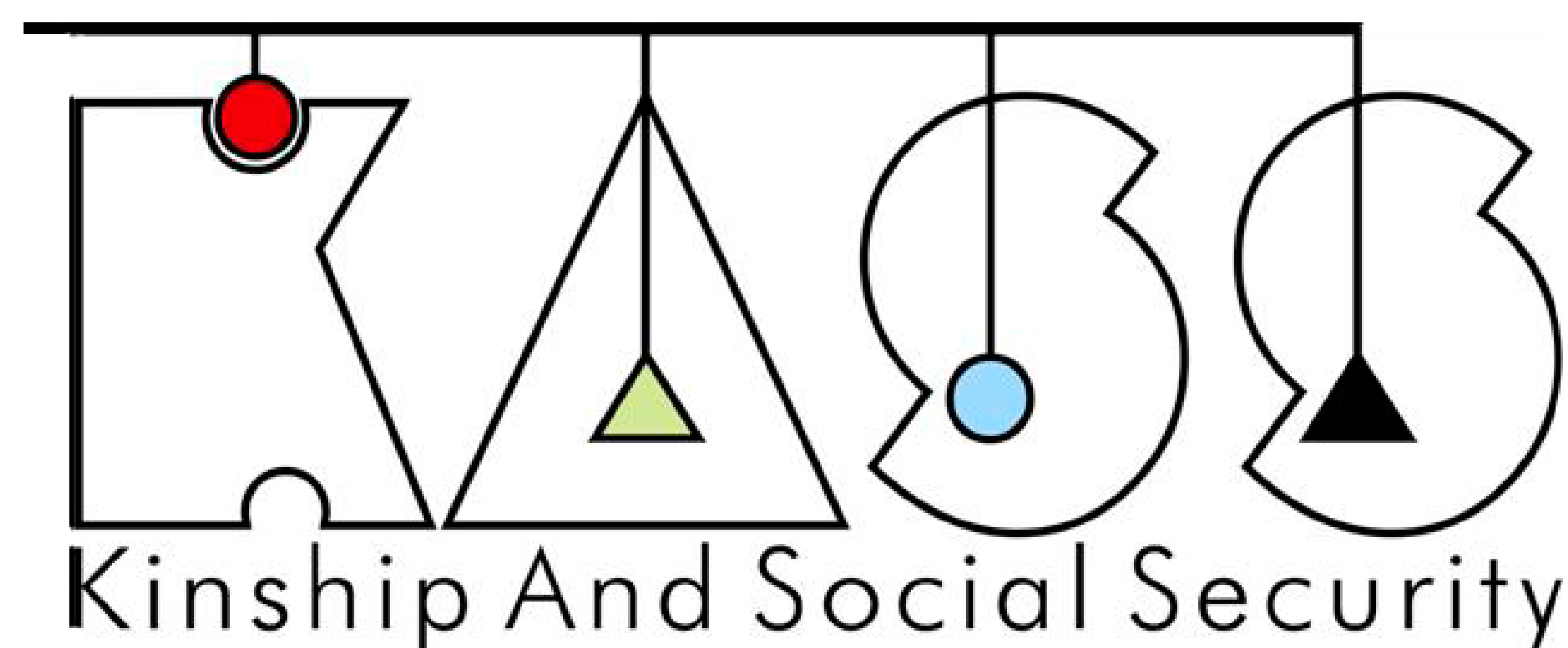


Social System

Vällingby is an open social system, based on the nuclear family and many single parent households. Many voluntary associations and organised interest groups exist in the realm of politics and culture and together with the Swedish Housing Corporation give structure to the social composition of the quarter. All functions of a service centre are present. Features of class are visible in housing, from apartment blocks to small villas. It is a predominantly working class and lower middle class neighbourhood.

Relationships

Within the quarter, neighbours, friends and companions from voluntary associations constitute the social cultural context of everyday life. All kinds of interest groups that relate to different generations, from gangs to senior genealogical research groups give social life its open character. Neighbourhood relations are rather pragmatical and rational, the investment in interest groups are more binding and can lead to emotional involvement. Although kin relations do exist, most people have their kin elsewhere in the country. Kin solidarity is pre-dominantly emotional and symbolical: to give meaning to the roots of belonging and (historical) identity. Identity and roots are connected to the rural, while 'class' is connected to the city.



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