

## 1 Introduction

There is a general tendency in Danish society for young people from the ages of 16 to 25 to opt out of participating in associations in their spare time to focus on other parts of their lives (Cefu 2004). This pattern can be seen in Farum which will be evident from the empirical data. We will attempt to illustrate why young people make this choice by drawing on the empirical data gathered from interviews with young people. What are the internal relationships within the associations that could be causing this and what external relationships contribute to it? We will try to answer these questions through interviews with chosen associations in Farum.

A broader question connected to the young people's opting out is that they, for one reason or another, choose to live their youth outside of the reach of institutional and democratic framework as represented by the associations for life long learning and thereby are excluded, or exclude themselves from the cultural skills traditionally obtained within these associations.

For a long time the undesirable behaviour of young people in public spaces has been the focus of attention in Farum. Young people loitering in "Farum Midpunkt" create, through their behaviour, an atmosphere of fear among the older residents and it is official policy to remove the young people and their noisy behaviour from the residential areas in general. The problems created by the presence of young people in more anonymous areas such as Q8 for example have also been focused on with the recent introduction of a security locking system after 12 p.m. as a result of an assault committed by one of the young people. Similarly classical music is played at *kulturhuset* for the purpose of keeping away young people whose behaviour is unacceptable. It can be seen that great efforts are being made to deal with the problems created by young people as they move around the town but what is the experience of youth life from the side of the young people and what is their experience of being young in Farum in 2005?

In this survey we will focus on the experience of being young in Farum in 2005 and attempt to understand the rationale young people act on. We will focus especially on young people's choice of leisure time and their basis for choosing as they do and the opportunities and limitations that they experience in everyday life in relation to living in Farum.

Connected to this is this type of question; can youth be lived in associations? Do young people need to change or do the associations? Or is there a need for new models to give to, and draw, cultural resources from young people.

Another area of focus for the survey is how young people value the opportunities in Farum to be part of the attractive youth culture often focused on by the media. How youth use and create trendy places and products through their daily lives. It is a use and a creation that is in many ways an identity creating process for youth both individually and socially. In relation to this we will examine closely the importance of place for a sense of belonging and what life quality improving potential there is in a positive identification with place both at an individual and social level.

Furthermore the survey will examine the social processes as well as the individual mechanisms involved in the creation of the groups "them" and "us" in Farum with the purpose of looking into the

possibilities for a cultural meeting. The cultural meeting and the breaking down of the binary oppositions and exclusion mechanisms of the “them” and “us” construction will be explored in greater depth in the next part but here, for introductory purposes, we stress that in the breaking down of this division there is potential for positive development both at the individual and wider community level as a broadening of personal and social opportunity results from the heightened learning this breaking down contains.

A primary goal of the project is to help the young become functioning, responsible citizens who contribute to life and their local community through an examination of their leisure time and their life in Farum. Herein there is a challenge to both the current perceptions and views related to the formal and informal infrastructure relating to leisure time as well as in relation to the young as participants in this.

### **Projects Focus**

How can some creative energy be gained from people who do not participate in the formal cultural infrastructure within a framework that they themselves have contributed to defining the need for and which takes its starting point in the resources they have?

Hereunder: How can city development in Farum be created which contributes to raising the quality of life of young people? How can the usual perception of the young be challenged and changed?

## **2 Method**

In this project we have worked methodologically with semi-structured interviews of both associations and young people. Twenty interviews were made with associations. Ten of these were cultural associations and 10 were sports associations. An interview guide can be found in annex 1. Forty further interviews were made with young people met in *Bytorvet*, *Kulturhuset*, and Q8. An interview guide to these interviews can be found in Annex 2. Other empirical plans include a workshop which is still on the drawing board and could be held under the title “What can be done in Farum?”. The thinking behind this is to present associations own understanding of their resources in relation to the young and ask the young how they can use these and eventually what else is needed in Farum.

## **3 Theoretical Focal Points**

Theoretically we will first present our general view on youth identity understood as a non essential entity and influenced by the specific life situation that youth is. Next we will move on to discuss group identities and the use of binary oppositions to construct these. Furthermore the opportunities to change the negative classifications following exclusion mechanisms will be discussed. Following this we will examine critical psychology and the school’s view on subject development as we view this to be a constructive perspective in relation to analysis and strategy development.

### 3.1 Youth Identity

Our treatment of identity in this report will be influenced by our belief that it is not essential. We do not view the personal identity of individual residents as being unchanging over time and context. We will argue for an identity that is both on the personal and social levels sensitive to the contexts the individual and group enter into. Throughout we will work through to look closely at when the identities are classified as positive or negative so that we can evaluate how a negative classification can be changed and lead to a better use of the individual's and the group's resources. Youth is seen through our eyes as being, to a large extent, comparable to other age groups with regard to the abovementioned identities and context sensitivity. What divides youth from other times in life is that in the young years there are many new relationships that the young become involved with as well as many interests to be honoured both in relation to their expectations of themselves their parent's expectations and finally as we will see throughout the report, their friend's expectations.

The interests and demands experienced by the young are of great importance in relation to many choice and situations the young is confronted with in the everyday life. The view on education, spare time activities and the general future is to a high degree influenced by the present the young person are situated in as well as it is influenced by the fantasy, resources and experiences held by the individuals.

In the following text we will look further at how this context sensitive identity can be described with in the circuit of culture. Kathryn Woodward writes very well about this connection between identity and the culture which the identity is lived in that:

"Identities are produced, consumed and regulated within culture – creating meanings through symbolic systems of representation about the identity positions which we might adopt." (Woodward 1997:2).

And further that:

"Culture shapes identity through giving meaning to experience, making it possible to opt for one mode of subjectivity – such as the cool, the blond feminine or the fast – moving, attractive sophisticated masculinity (...) amongst other available. However, we are constrained not only by the range of possibilities which culture offers – that is, by the variety of symbolic representations – but also by social relations." (Woodward 1997:15).

Hereby is meant that the way in which the culture is shaping the identity is through the individual use of the constructed meaning systems for symbolic representation. Following this it is possible to identify a subculture as those who understand more or less the same when presented with a.....punk, a Volvo or.....what ever. This is on a very limited frame of understanding but a broader frame or more national cultural group could bet hose who more or less understands the same when presented with the Queen or the constitution. How it is possible to broaden the cultural frame of understanding we will discuss later fore now the point has been to stress that the meaning producing process named culture both have a receiver and a sender and that both are participants in the process of creating culture.

Identities are marked symbolically through processes of differentiation including symbolic systems of representation and social exclusion (them/us) which makes identities dependent on differences (Woodward 1997:29). This is not necessarily a negative process as it is possible to use the

differences positively by focusing on the diversity and the possibilities to mutual benefits through learning. Stuart Hall have as we shall be looking closer into in the following paragraphs worked intensively with the strategies of differentiating used by groups in order to identify them selves. Through a focus on this we wish to show how identity positions often is constructed up against the different the other and hereby producing an exclusion – which often, as we will examine later, is based on prejudices and images of differences rather than actual differences.

### **3.2 Representations of "them and us"**

The Jamaican-British sociologist Stuart Hall offers some interesting views on how we as humans use each other to create understanding of the world and on how culture is dependent on a relative homogeneous frame of understanding.

Representations are, according to Hall, the central cultural production practice understood when culture is understood as a relatively shared frame of understanding. The meanings we create within language are not just about words; for to participants in the linguistic practice to be able to understand each other they have to be able to use the same linguistic codes – the participants have to be able to decode "what you say" to "what I understand" and vice versa. They have to be able to decode visual images, produce the same sounds as well as interpret body language and facial expressions in relatively the same way. But when this is written Hall emphasizes that meaning is produced within language and is never fully understood (Hall 1997:34).

Culture is by Hall perceived as a process formed by practices and shared norms by one group or a society. Culture is concerned with the creation and exchange of meaning between members of groups and society. This broad approach to culture is quite similar to the anthropological and dynamic approach used within the Interreg project generally as it is formulated by Lia Ghilardi. The meaning created in culture is offering us a picture of our own identity – who we are and where we belong – and it is following this closely related to the question of how culture is used to emphasize and maintain identity and differences between various groups. And it is in issues related to this that Hall proves to be especially useable for this survey. Halls special twist on the use of culture in the meaning creation of the everyday life is a focus on what can go wrong between different groups when this is happening (Hall 1997:1-2). Central terms in this view are stereotyping and otherness and the peculiarities of those we'll try to examine in the following paragraphs.

### **3.3 Otherness and stereotypes**

Otherness is what we identify as being different from our selves or from something else and it is in itself a mechanism that is crucial in order to be able to perceive differences in the world and it is deeply imbedded in our languages' binary oppositions (Black is Black in opposition to White). When looking away from classical examples as this it is only in relatively few cases possible to talk about total oppositions, but Hall views many monocultural countries as working in favor of creating total oppositions. Things have to be divided and ordered, the following quotation illustrates this in a rather sharp and dramatic fashion.

"What unsettles culture is "matter out of place" – the breaking of our unwritten rules and codes. Dirt in the garden is fine, but dirt in one's bedroom is "matter out of place" – a sign of pollution, of symbolic boundaries being transgressed, of taboos broken. What we do with

“matter out of place” is to sweep it up, throw it out, restore the place to order, bring back the normal state of affairs. The retreat of many cultures towards “closure” against foreigners, intruders, aliens and “others” is part of the same process of purification” (Hall 1997:236).

The connection between otherness and stereotypes is that stereotyping reduces, naturalizes and stigmatises the “other” resulting in simplified and reduced objects, subjects and events.

Stereotyping is a strategy based on division. The acceptable and normal are separated from the unacceptable and unnormal. A stereotype maintains the borders it itself has created and hereby becomes a practice maintaining social and symbolic order in a society by dividing the normal and well known “us” from the unnormal and unknown “them”.

A clear power aspect is related to the right to define who is excluded and who is included and to define the various value-added descriptions associated with the various categories. The “mini mafia” in Farum is a good example of such a practice as the public sector refuse to use that name as it carries positive street connotations that conflict with the declared goals of the public sector. With regard to inclusion and exclusion of the group a lot of other problems are at stake as different kinds of people are in focus aside from the powerful public codex. Who of the young people that are included or excluded is decided in a complex process of group formation which is not always up to the individuals to decide on as interest might conflict. Here we just want to stress that 1) the use of representations (here understood as the identification with “real” mafia gangs) does not take place uncontested and because of that the right to definition is of importance. And 2) representations put forward of people outside of the group is often of a stereotypical character like “young people are lazy” etc. But how does the potential for changing those stereotype definitions of “the others” benefit the town and the young people?

In opposition to the change are different strategies that are avoidable to defend the stereotype definitions of the “other”. In the following we will look closer at them.

Dehumanizing as a strategy of stereotyping is used to create “them” as somebody with whom not even a basic human fellow – feeling can be shared and following this they can easily be excluded from the “we” group. This strategy is often found to leak when “them” and “us” meet in a positive atmosphere and the human features are evident for everybody. But what happens to them is often a partial separation of the known person out of the “them” group instead of the total destruction of the “them” category as the human features aren’t generalised to the rest of the group. Typically expressions like “he is something special” or more direct when confronting the other “oh no it doesn’t go for you, you are not like the others”. By so doing what is happening is just an individual inclusion into the “us” group rather than a destruction of the “us and them” categories.

Naturalizing is another strategy of stereotyping which is maintaining the minority – majority positions in society and it works by describing “the others” as being determined by natural processes and hereby not open to changes. When the minorities as an example by the majority are described as being primitive and underdeveloped it is linked to their culture and nature which is thought to determine the differences. The experienced differences between on self and the other are hereby explained as a natural condition which it is out of our hands to deal with as it is natural.

### 3.4 Possibilities for changing views on the various stereotype categories

The only reason why it makes sense to consider changing a negative representation to a positive is that culture and identity are perceived as processes and not as unchangeable entities. Meaning is created in language and in culture and is hereby changeable and dynamic.

Mainstream opinions and meanings are influenced by less known marginal meanings and are slowly changing all the time. A question is whether it at all is possible the influence this meaning creation on a larger scale as it is happening within relations of power, which as a term is dependent on that not everybody have equal access. In USA different movements have over time managed to change the view on special stereotyped groups and by changing negative connotations to positive ones like using slogans like "Black is beautiful". Theoretically for those who wants to look more into these thoughts Stuart Hall is in his text leaning against Bakhtins "trans-coding" techniques from the 1960's. "Trans-coding" is in broad terms a process of using an already existing meaning and making it open for the influences of new meanings. In relation to the above most of us are probably able to agree on that a positive development is occurring when a negative connotation is transformed to a positive. This demands often an entrepreneurial and communicational strategy but as a contrast to this is the negative developmental counterpart of the above where the minority (the ethnic, the young etc.) changes their view on them selves in direction of the understanding put forward by the majority, more about this in the following.

#### *Using stereotypes for identification - the minorities transformation into the majorities picture*

Often conflicting tendencies are at stake in the majority's day to day contact with the minorities – here understood broadly as ethnic other and young. On the one hand a tendency to formulate strategies and wishes for the minority to assimilate into the majority culture and on the other hand an essentialising of the minority's culture which view it as unchangeable is taking place. Following this it is because the young is young or because the ethnic minority is ethnic different that they have problems – the problems are placed with the individuals and viewed as something essential in being them and something which is independent of the possibilities and shortages of possibilities that exists in the society that surround the minority in general.

An effect of so doing is described by the psychologist Erik Eriksson:

"(...) this confirm the sad fact, that the suppressed and excluded in any system build upon suppression and exclusion unconsciously accepts the evil descriptions of them selves put forward by the dominating people"  
(Eriksson 1971:57 My translation).

Anthony Giddens focus in this regard on the limits the surrounding society put on the individual narratives about self-identity. Giddens definition of identity focus here on the individuals lacking possibilities for having a different narrative running because it will be contested by the surrounding society. It is as it can be read from the next quotation, not a question about a direct link between an external outer worlds influence on the individuals self interpretation but it is an interaction with the society that provides the raw material from which the subject can choose material to use in the narrative about the self. If the subject constantly experience its own understanding of it self to be different than the understanding of others then the ability to construct the self-identity is weakened leaving the individual weak in its meeting with the word.

"Self- identity is not a distinctive trait, or even a collection of traits, possessed by the individual. Self-identity is a reflexive process, which is not to be found in the behaviour nor in the reactions of the others but the individual's capacity to keep a particular narrative going." (Giddens 1991:55).

Giddens describe the ontological security (his kind of basic trust) as a fundamental basic for the individual to be able to create it own self - identity in the late modernity's expanded activity space. The expanded activity space influences the individuals possibilities for action and hereby the formation or creation of the individuals self – identity. In the late modernity an increase in reflectivity and individualising is of great importance to the individual when choosing how to create his or hers self-identity. The formation of the self-identity is happening in the field between the structures of society and the individual agent. And self-identity is according to Giddens not what I am in each situation but it is a self-reflective understanding of the agents own biography. As mentioned earlier this is a vulnerable entity as it is dependent not only of the persons own interpretation but also external factors power to question the narrative chosen by the agent.

### **3.5 Critical psychology, options of action, action skills and subject development**

Lia I didn't get to translate this section but the headline gives it away I will give a short intro to the thought on Tuesday the social ontolgi is in the direction of Giddens structur duality....

## **4 Presentation of the empirical work**

The empirical work can be divided in to two sections; one dealing with interviews conducted with cultural and sports associations (4.1) and one dealing with interviews conducted with young people (4.2).

### **4.1 Association interviews**

As of now 18 interviews with associations have been conducted. The range of these associations is listed in the following: Farum football club, integration consultant in Farum football club, Farum family swim, Farum swimming club, The roller skating club North Sealand, Farum folk dancers, Farum badminton club, Kidsvolly, Farum dancing school, Kompas (helps ethnic others with homework and other issues), Farum music school, Library, Museums and Archives, the leader of 10. grade, the youth school "Idrætten", the youth school "on Bybæksskolen", the youth school "Regnbuen", the youth association Event.

#### **4.1.2 Integration**

Those associations who actively work with integration stress that the possibility to have an open line to the social administration is crucial for them.

In general the associations are very conscious of whether they have the resources to initiate special facilities and activities for ethnic minorities or if there are activities that are already of interest to ethnic minorities.

The general perception on successful integration of ethnic minorities into the associations is from the association's point of view that an extra effort demanding specific individual skills and resources has to be made in order to make the contact with the ethnic minorities work. Following that they suggest making the option of seeking public finances for integration projects a political priority. As of yet there is the option of e.g. "*idrætspuljen I FOU*".

Farum football club has applied for funds in order to employ an integration consultant and they have received the funds enabling them to employ one for one year. The integration consultant is mainly in charge of the running of an ethnically mixed "social team". Here the young people have the option of playing football without being excluded by heavy competition in the other teams. With regard to the integration of ethnic others into a predominantly ethnic Danish association culture the football club have experienced that problems often are related to the parents. The lack of parental will or knowledge as to how to behave in the club, especially the understanding of "duties" and "volunteering" is in focus. Following that the integration consultant confronts the parents and explains the importance of doing the laundry, driving to matches out of town etc. An other issues appear to be related to the payment of fees and here as well as in the other cases the integration consultant confronts the parents explaining to them 1) what they get for their money and 2) makes the price relative to the parent's consumption of other goods. Following this the football club experiences that they are successful in keeping the young ethnic others and stress that the ethnically mixed team as well as the informal lemonade drinking and chatting works in favor of integration. In the chatting the integration consultant is very active and functions as a responsible adult who can answer and debate questions about life in general and the young people's concerns more specifically.

The ethnic association dealing with helping with homework has different needs than the other associations. They don't experience problems with the young people leaving the association when they turn 16 and they don't need a meeting place as they already have there association facilities and the interviewed worker in the association didn't think that the members needed other meeting places. The association seems closed around its own activities, its integration focus it to teach its members how integration is achieved and to tell ethnic Danish people about Turkic culture. This living integration taking form as participation in activities with young ethnic Danes is not in focus and the same goes for gender mixed activities.

#### **4.1.3 The associations views on the 16-25 year olds**

A broad agreement among the interviewed associations seems to be that the 16-25 year olds are difficult to maintain in the associations. Not because they are zapping and irresponsible but because being young is a time of life where you are busy with a lot of things typically school, work and friends.

The view of young people who choose to stay in the associations is that they are committed to the activities and are making high demands on the quality of the activities and that they often both

have a skill and social network within the associations. Those who want to continue only because of the social factor are viewed as people who will potentially meet with difficulties within the associations.

A “spare time business” that differentiates from the rest in regards of the maintenance of the young people is the dance school. All their young classes are full and there are waiting lists for most classes. We asked why they thought this was the case and the owner answer seems to be highly likely “dance is a part of youth culture and the dance classes gives the young some skills they can use in there life outside dance classes as well at parties and the like” .

#### **4.1.4 Being young in Farum**

Every one agrees that there are a lot of good and varied associations with spare time offers for young people and most agree that the town is lacking facilities outside the sphere of the associations. Most commonly a meeting place where the young can party and listen to music (like the former “*Billen*”) are mentioned. Other suggestions are commercial discos or cafes that make it possible for the young to stay in Farum while partying.

#### **4.1.5 The commitment to the philosophy of “Life long learning”**

A clear tendency is that the associations are looking upon the present days busy and very organized life as a contrast to the life lived within the associations. Maybe for the future it is worth considering a different way of organizing spare time as the present constellation is putting high demands on those who run the associations voluntarily in their spare time – most find it difficult to stretch their time enough. Following this most find it difficult to find time enough to do things outside the day to day running of the activities such as discussions on visions, ideological foundation and “life long learning” as the daily routines and administration consume all the time.

#### **4.1.6 Enthusiasts**

A clear tendency is that those associations that find the most time to discuss visions, ideological foundation and the like are associations that are run by enthusiasts who are really committed to their cause – and we did actually find quite a lot of these during our rounds of interviews.

#### **4.1.7 Economy**

New associations (“*kidsvolly*” and the roller skating club) have not been around long enough to experience the economical party time that previously existed in Farum and following this they don’t experience any difficulties in readjusting to the new and poorer times and they do not have the same expectations of the local authorities as the older associations.

Farum municipality still gives good funding compared with other municipalities but all the associations wish to get the trainer and instructor subsidies reestablished as they believe it to be crucial for the associations possibilities, also in the future, to be able to educate there own trainers and instructors.

#### 4.1.8 Summarized

In general the associations seem very conscious of the change of times and of young people's development outside of the associations. Those that stay in the associations after they turn 16 seem to be very interested in, and devoted to, their activities and often have the association as their main forum for socializing. But the numbers of young people who can be characterized as the above is not plentiful and the associations are generally very open and willing to make some changes in order to meet the young people's needs. A lot of the associations are, for example, willing to use their resources in another way within a different organizational frame. The leader of Farum dance school did, for example, have a lot of ideas as to how she and the dance school in general could participate in single events that the youngsters themselves are planning.

Among the people working in the associations there is a tendency for a huge local engagement which mostly is due to the fact that they themselves live in Farum and they have or have had children and young people in the town and themselves have experienced the various problems associated with being young in Farum. Because of this we have experienced the people working in the associations as very reflective and thoughtful as regards the questions of the young in that they have proved to be interested in and able to go beyond "their own" association both in thoughts and in willingness to participate in working with the young. It seems on these grounds possible to conclude that the young people have great possibilities in regard to changing the use of the volunteers presently working in the associations and possibly also in using the associations' physical facilities if they are able to communicate their needs and ideas in a way that captures the engagement of the volunteers. Among the interviewees there are different attitudes as to whether a "youth house" will benefit ethnic minorities as well as ethnic Danes but the most common view is that having a meeting place where the young can meet each other and party without bothering anyone will benefit everybody.

In regard to the association's more internal problems with volunteering it is viewed as constructive if the local authority considers giving the associations that give actual education some funding.

Views on having ethnic others as members in the associations and their integration into predominantly ethnic Danish associations are perceived as difficult and resource demanding and special funds for that purpose might be an idea.

Finally the associations suggest a Sport and Spare time policy and a dialog about such.

#### 4.2 Interviews with the young people

The interview young people are spread according to age and ethnicities as it is shown in the box under this. The spread is as can be read comparing the box with the statistic material in Appendix 3 not representative – whether it should be representative or not is not discussed to an end yet as well as the options for catching the accurate aged and ethnic individuals isn't debated to an end.

|       | 15  | 16       | 17            | 18            | 19 | 20  | 21  | 22  | 23 | 24 | 25  |
|-------|-----|----------|---------------|---------------|----|-----|-----|-----|----|----|-----|
| Girls | 3xD | 9xD, 1xI | 2xD           |               |    | 1xA | 3xD | 2xD |    |    |     |
| Boys  | 1xT |          | 3xT, 2xD, 1xA | 5xD, 3xT, 1xS |    |     |     |     |    |    | 1xD |

Legend:

D= Etnisk

Danish

I= Etnisk

Iraqi

A= Etnisk

Afgan

S= Etnisk

Somalier

T= Etnisk

Tyrkish

It is a wide spread perception among the young people that the part of their spare time that is problematic is the unorganized part. The organized part of their spare time is listed in the box below and they are not especially elaborated about that part in the interviews. Only 1 girl asks for different courses and 1 girl asks for a gospel choir and 1 boy asks for sports activities. The relation between organized and unorganized activities in regards to what is perceived as lacking in Farum in order to make the individual spare time work can be read out of the frame "Shortage & Suggestions".

**The organized part of the interviewee's spare time:**

Gymnastic; 2 girls  
Voluntarily work; 2 girls  
Music school; 4 girls  
    Solo sang (2 girls)  
    Choir (2 girls)  
    Instruments (1 girl)  
    Musical (3 girls)  
Hand bold; 4 girls  
Fitness center; 2 girls & 14 boys  
"Event"; 3 girls  
Work; 4 boys & 3 girls  
Bybækskolens Youth club; 3 boys  
    Snugger (1)  
    Table tennis (1)  
    Computer games (1)  
    Playing cards (1)  
    Talk (1)  
    Listening to music (1)  
Basketball; 1 boy & 1 girl  
Foot boll; 2 boys  
Badminton; 1 girl  
Dance; 2 girl  
Horse riding; 1 girl  
Youth school during the day time; 1 girl & 2boys  
The youth club "Regnbuen"; 2 boys & 1 girl

In the above a considerable part of the young chose to do their exercise in a fitness centre and when we asked them why this was an endeared way of doing sport especially the flexibility related to time and activities were mentioned. They can come and go as they please and that gives them the possibility to make the activity fit in to the rest of their program and further more there is a great deal of offers they can choose between once they are in there. And what seems as important as the 2 other parameters is the snowball effect of socializing happening when a big enough number of people starts to use a place then that factor in it selves begin to attract other people. This tendency is also evident when the young people stops with an activity – when people enough have stopped doing the activity (possible because the got sick off it or found other things to do) then more people stops for that reason alone. In the next box the activities they formerly have attended is listed and in the footnotes is the reasons they give for stopping their membership or activity.

### Earlier organised spare time activities:

Swimming; Girl (3 years)<sup>1</sup>  
Riding; 2 Girls (many years)<sup>2 3</sup>, Girl (7 years)<sup>4</sup>,  
Football; Boy (many years)<sup>5</sup>, Boy (short time)<sup>6</sup>, Boy (11  
years)<sup>7</sup>, Boy (10years)<sup>8</sup>, Boy (1½ year)<sup>9</sup>, Girl<sup>10</sup>  
The youth club "Regnbuen"; 1 Boy<sup>11</sup>  
The youth club "Idrætten"; 1 Girl<sup>12</sup>  
The youth school; 1 Girl<sup>13</sup>  
Sowing; 1 Girl  
Boarding school; 1 girl +++  
Drama (1 girl)  
Musik (1 girl)  
Sport  
Grand Prix gymnastic; 1 Girl<sup>14</sup>  
Stenvad open theater<sup>15</sup>; 1 Girl  
Badminton; 1 Girl (1 year)<sup>16</sup>, 1 Girl (3 years)<sup>17</sup>  
Hand ball; 1 Girl <sup>18</sup>

The young people are looking for flexible entertainment related activities such as cinemas and larger events like live music or collective "street dance" rather than more of the organised activities. And most of all there is a high demand for something within the frame of a disco, club, parties, a music house, cafe and a meeting place. The shortages the young are experiencing living in Farum are listed in the next box.

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<sup>1</sup> Stopped because of a demanding relationship

<sup>2</sup> Stopped because she had turned to big to ride a pony and because she rather focus on friends, school, boyfriend and other spare time interests

<sup>3</sup> Stopped because her horse died

<sup>4</sup> Stopped because she wanted more time to her friends and because many of her friends had stopped

<sup>5</sup> Stopped because of a sports injure

<sup>6</sup> Stopped because he didn't think that he had any friends on the team

<sup>7</sup> Stopped because It became boring and time demanding

<sup>8</sup> Stopped because It became boring and time demanding

<sup>9</sup> Stopped because he had to go to Pakistan and go to school for a period

<sup>10</sup> Stopped because it became boring

<sup>11</sup> Stopped because of the age limit

<sup>12</sup> Stopped because of the age limit

<sup>13</sup> Stopped because the friends started to stop

<sup>14</sup> Stopped because it became boring socially and in content aswell

<sup>15</sup> Stopped because she got to old

<sup>16</sup> Stopped because it was difficult to get to the club and because she never really got interested in the activity

<sup>17</sup> Stopped because it was difficult to get to the club and because she never really got interested in the activity

<sup>18</sup> Stopped because it was boring

### Shortage & Suggestions:

Premier cinema; 4 girls  
Disco<sup>19</sup> (a'la Crazy Daisy); 2 girls & 6 boys  
Disco open for 17 year olds aswell; 5 boys  
Cafe<sup>20</sup>; 12 girls  
Club<sup>21</sup>; 1 girl  
Club<sup>22</sup>; 5 girls  
Getting the old music house back; 1 girl  
"Billen"; 5 boys  
Arrangements with bands; 1 girl  
A place to be<sup>23</sup>; 1 girl  
"Event" with an adult associated; 1 girl  
Party activities; 2 boys & 1 girl  
Lacking big events; 1 boy  
Piccadelli (pub) alike place; 2 boys  
Socialt life for young; 2 girls  
A meeting place; 2 girls  
More jobs for young people; 1 girl  
Better shopping facilities; 2 girls  
Lots of sport; 1 boy  
A gospel choire; 1 girl  
Cheap courses with textile; (1 girl)  
Cheap courses with paint; (1 girl)  
Cheap languages courses; (1 girl)

In most cases the young people have to go out side of Farum in order to party, do their shopping, go to the pictures or to go to a cafe and in some of the cases they think that that is fair enough – foreinstance when it comes to shopping, non of them belive that it ever will be possible for Farum to compete with the inner city of Copenhagen or even Ballerup or Lyngby. In the next box the activities they travel outside Farum to do is listed:

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<sup>19</sup> One of the arguments for this is that the ticket price during night time makes it difficult for them to travel in order to achieve this.

<sup>20</sup> A cafe is to a large extent viewed as the physical frame that can enable informal meetings without prior arrangements and enabling a behavior where the young can mingle in and out as they please and meet people out side of their closest circel of friends.

<sup>21</sup> Where young people can arrange something together – like going to the beach

<sup>22</sup> Where people could meet without having to do "an activity"

<sup>23</sup> Hanging out on Pizzerias is viewed as a necessity and cafes are suggested instead

### **Activities other places than in Farum:**

Ballerup; Citypub(1 girl), café(1 girl), shopping(1 girl)

Copenhagen; cinema (3 girls), parties (3 girls), walk around and enjoying one selves (1 boy), eating (2 boys), shopping (3 girls), dance classes (1 girl), visit friends and family (1 girl), cafe (3 girls), Tivoli (1 girl)

Bellevue beach; swimming (1 girl), suntanning (1 girl),

Hillerød; parties (2 girls), Piccadelli (pub)(5 boys)

Værløse; Cinema (5 boys)

Lyngby; shopping (1 girl)

Lynge; riding (1 girl)

The young are telling that it is difficult for them within their budget to manage the travel expenses associated with their out of town party activities. And in top of this many are looking for a day to day meeting place where it is possible for them to meet with friends and potential friends informally without having to participate in different activities. Often it is a café or a club they use to illustrate this need or desire. They tell about that they right now use the pizzeria and the gas stations as meeting places but stress that it in no way is something they associate with a "in place" or other positive connotations it is simply a place where they can be without to often being asked to leave. Most of them would like to meet under more "civilized" conditions that gives them the possibilities of a positive identification with the place and gives them more raw material to a positive identification of them selves as well as a resourceful young person participating in the cafe latte culture rather than in a "Bølle" culture. As it is can be seen it is to a large extent that part of the young peoples unorganized spear time life dealing with "life in town with other" that is the focus of the interviews and not the part of the unorganized spear time dealing with life inside the home. In the next box it can be seen what the young people tell about what they do in the unorganized part of their spear time in general.

### **Unorganized part of spear time:**

Visiting friends; 6 girls & 9 boys:

Watch films in tv (2 girls & 7 boys)

Watch tv (1 girl)

Enjoying them selves (1 girl)

Smokes waterpipe (1 boy)

Talks (5 boys & 1 girl)

Playing cards (1 girl)

Drinks beer (2 boys)  
Eats (1 girl)

Together with boyfriend or girlfriend; 2 girls & 1 boy  
Watch tv (1 girl)  
Walking trips (1 girl)  
Exercise in a fitness center (1 girl)

Hanging out with the friends; 9 girls & 11 boys

By the lakes (1 girl)  
Pizzerias (3 girls)  
Party (1 girl & 1 boy)  
Q8 (7 boys)  
Statoil (5 boys)  
"Bytorvet" (the mini mall) (3 boys)  
Playing football (1 boy)  
"Farum Midtpunkt" (residential area) (2 girls & 1 boy)  
The Beach (2 girls)  
Stavnsholdt football fields (2 girls)  
"Go Walk About" (2 girls)  
Walking trips (3 girls)  
Bicycle trips (2 girls)  
Mopetfixing; (1 boy)  
Cafe (2 girls)  
Shopping (5 boys)  
Spend time in "Kulturhusets cafe" (1 girl & 2 boys)  
Cinema (4 girls & 5 boys)  
Tivoli; (1 girl)  
Reads; 1 boy  
Making homework; 4 girls  
Library; 3 girls  
    Tjecking mail (1)  
    Låne bøger (2)  
Listening to music; 1 girl  
Talks in the phone; 1 girl  
Shopping in "Bytorvet"; 1 girl  
Netcafe; 2 boys  
Singing in a choir; 1 girl  
Singing in a band; 1 girl  
Paint; 1 girl  
Surfing on the net; 1 girl  
Playing computergame; 1 girl

Their time with the friends is something they value very much. When asked to mention 3 values the 3 things that are of greatest importance for them right now in their lives their friends are ranging higher than familie and as high as education. These values can be read from the next box and can be seen as part of an argument about that the part of their life that is concerned with this should have a high priority elsewhere as well.

**Values:**

Friendships; 1 girl  
Friends; 7 girls & 4 boys  
Solidarity; 1 girl  
Being together; 1 boy

Future education; 2 girls  
Education; 4 girls & 8 boys

Work; 3 boys & 4 girls  
Spear time; 1 girl  
Family; 6 girls & 7 boys  
Girlfriend; 1 boy  
Home; 1 girl & 2 boys  
Mopetfixing; 1 boy  
To have fun; 3 boys & 2 girls  
Music; 1 girl  
To live in peaceful surroundings; 2 girls  
Handball; 1 girl  
To feel happy where she life; 1 girl  
To have many opportunities in life in general; 1 girl

Summarizing; The young people experience problems in making the part of their spear time concerning spending informal and unorganized time with their friends work. They perceive only a few places in town as open to this activity and those places (pizzerias and gas stations) are not valued a lot for making room for the young. And although it isn't the only problem that puzzles the young then it's the one they in the interviews tell the most about and communicate as being of the greatest hinters for them living a more meaningful life in the town.

## 5 The early start of an analysis

Here we will shortly mention the theoretically categories thought to be used in the analysis of the empirical material.

The young peoples understanding of their own situation and themselves in general.

- Possibilities and limitations experienced in living a youth life in Farum: Are there any possibilities of action which can be increased on the background of the action skills the young communicate or does the development have to take an other path - does the young peoples action skills have to be developed before they can participate in the existing structure
- Presentation of the self and the use of representations to communicate these and the consumption of lifestyle and the possibilities of lifestyle choice.
- 

Constructions of "them & us": What is it that the young people are joining them selves around and against. What stereotypes are they using in the description of them selves and others – and is it possible to find a strategy that minimizes the excluding part and is it possible to suggest a trans-coding strategy

Especially the mutual interdependence between the individual and society is of interest of our survey- one the one hand we examine the young peoples spear time habits and on the other side we examine the structures (offers) available. We wish to focus on the possibilities and restrictions experienced in the young's spear time when using established and institutionalized structures and their use of informal structures and through this we wish to identify options of expanding the objective action possibilities for the young and through confronting the young with the structures increase their level of knowledge of what is structurally available . Both of these actions in order to increase the youngs subjective action skills and here by increace their competences.

## **Appendix 1: Interview guide for interviews with the associations**

**1:**

**The Øresunds project**  
**The Region and the municipality**

**2:**

**Farums Pilot project**

**3:**

**Associations and youth culture**

- **Members (statistics)**

Young people under the age of 25, ethnic background

- **The use of public funding**

Physical facilities

- **Meeting culture/activities**

Social behaviour in the association

How does your membership democratic work? Formal meetings, General meeting, economy.

Do the young people just consume the activities and zap on – are they difficult to maintain?

Experiences with ethnic minorities

- **Life long learning/value foundation**

How do you handle/understand the idea of life long learning?

Are the young alienated with regards to the idea of life long learning?

Are you more focused on the activities in the association than the foundation?

Is the idea of life long learning on retreat? Is there a need for adjustments relating to the needs of young people of today?

- **How can Farum become more attractive for the young?**

## Appendix 2: Interview guide for interviews with the young

Intro with the presentation of our survey about what can make Farum a better town for the young, and that we are talking with a lot of young in Farum about their life in Farum in order to work that out. Following this question on the age of the cached person. And will you answer a few questions - it only takes 10 minutes? And your name is off cause anonymous.

### 1) What are you doing in your spare time?

- Unorganised
  - o Supporting questions like:
    - Well after breakfast what do you do?
    - How do you use the town?
    - Do you often come here?
    - What do you think about coming here?
    - Where do you go aside for this and what do you do there? (Concerts, theater, cinema, shopping etc.)
    - Where do you dislike going?
    - Why? (test of the hypothesis of homogenous spaces)
    - Eg. Tv - when?
- Organised/associations:
  - o Supporting questions like:
    - Do you use or have you been using some cultural offers (theater, music school, "grafen", sports associations, "event", "kompas")
      - Music school: What does it mean for you to be a member?  
Network vs. Skills development
      - Event: Did you participate in the Christmas party? How did you experience it? Was it because of the Christmas party that you became member?
      - Generally: How long have you been member of an association? Why are you a member? What does it mean to you that it is an association committed to life long learning? – what do you think you are learning there? Have you previously been a member and stopped your membership? – why and when?
- Youth groups:
  - Which youth groups do you experience in Farum and which do you participate in?
  - Where have you got to know your friends?

### 2) Which dreams and wishes do you have for your future spare time?

- o Supporting questions like:
  - Do you have smaller siblings? If yes – what could you wish of options and possibilities for them which you yourself have missed?

- How can Farum become more attractive for young people?

**3) Do you think making spare time work is difficult in Farum?**

- Why / why not?
- Are any times of day or week especially difficult? – why?

**4) May I ask you what the 3 most important things for you in your life is right now in general? Which values that is important to you?**

- Supporting suggestions:
  - To be happy
  - Family – eg. Some one special?
  - A role model?
  - Friends
  - To get a job / education
  - To have fun in the spare time
  - To choose direction in life
  - religion
  - -
  - -

Last Question relating to a later categorisation and contact

**5) How old are you?**

**6) What is your ethnic background?**

**7) May I contact you again if it becomes necessary?**

**8) Do you have a good idea as to how the local authorities in general should make contact to and spread information to young people?**

- folder
- e-mail
- sms
- local paper
- go-karts
- posters (where?)

**9) Is there anything else you want to tell about?**

Thanks for your help.

### Appendix 3: Statistics relating to young immigrants and descendants in Farum Municipality (FK)

Farum municipality has according to official statistics from 2004 11.1% immigrants and descendants from non – western countries. Following this FK is placed as the municipality in Denmark who has the 7. highest concentration. The percentages will raise as the percentages of 0-15 year olds are 13.8%.

From Farum municipality folk-register vi have the numbers for the 18 + distributed by nationality or country of origin from 2005. Numbers are not available on youngster and children under the age of 18. The number of young between 18-25 year (incl.) with out consideration on origin is on ca. 1267. From this number the percentages are calculated within this group are 220 ethnic others than Danes.

#### Emigrants and descendants aged 18-25 years    Percentage    Percentage of emig.

|                     |     |       |       |
|---------------------|-----|-------|-------|
| Turkey:             | 139 | 11%   | 63%   |
| Iraq:               | 23  | 1.8%  | 10.5% |
| Afghanistan:        | 17  | 1.3%  | 7.7%  |
| Polen:              | 7   | 0.6%  | 3.2%  |
| Pakistan:           | 7   | 0.6%  | 3.2%  |
| Iran:               | 6   | 0.5%  | 2.7%  |
| Bosnia-Hercegovina: | 5   | 0.4%  | 2.3%  |
| Jugoslavien (ex.):  | 5   | 0.4%  | 2.3%  |
| Libanon:            | 4   | 0.3%  | 1.8%  |
| Sri Lanka:          | 3   | 0.2%  | 1.4%  |
| Croatia:            | 2   | 0.2%  | 0.9%  |
| Syria:              | 2   | 0.2%  | 0.9%  |
| <hr/>               |     |       |       |
| In all              | 220 | 17.3% | 100%  |

Of the full group of immigrants and descendants (220) aged 18-25 years the distribution over age is as follows:

|                |     |       |
|----------------|-----|-------|
| 18-year olds:  | 24  | 10.9% |
| 19- year olds: | 32  | 14.5% |
| 20- year olds: | 24  | 10.9% |
| 21- year olds: | 30  | 13.6% |
| 22- year olds: | 22  | 10.0% |
| 23- year olds: | 29  | 13.2% |
| 24- year olds: | 31  | 14.0% |
| 25- year olds: | 28  | 12.7% |
| <hr/>          |     |       |
| In all         | 220 | 100%  |

## **Questions for Lia**

### **Just a few ideas to your feed back**

- Ideas to a town development which is supporting a positive youth picture and gives more place and space for the young
- The young in dialog with the adult way of using the town

Especially words for communicating the youth behaviour in a way so the qualities of it becomes understandable for politicians .....

+++ all sorts of input which can qualify the survey and prepare for at strategy development.....

Look forward to seing you - Hanne