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Zlatan Court – A Dream in Reality

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Abstract

This paper reports on an analysis of the methods and content of a course called "The development of the City". The investigation is about students who are involved in Teacher Education in Malmö University. The students have completed an investigation from an adult perspective but this is now thought through again as an example of how to work with young people in school. The purpose is to make the students aware of young people's life and conditions outside school and to link their teaching to the experiences of their pupils.

Introduction

In teacher education it is important to show the students different didactic reasonings and methods through example during their education. We are two teachers who have in recent years cooperated in developing a course named *Ethno-geography - the city*. In Swedish schools the guiding principles are that the teachers ought to work in teams. The purpose of the model is that different competences from varied fields may increase the pupils' possibilities to understand the totality of a phenomenon. That is why we try to work in the same way when we meet the students. This year we want to present a development of our ambitions.

In this course the students start studying literature concerning the development of the city in the western world. To challenge the students' ideas about town planning and what it means for the inhabitants in Malmö, we introduce a task which result in a mini ethnographic study focusing young people.

Presentation of the task

We start with a lecture and discuss questions about places where young people meet. To document these places we stressed the importance of that the students use different visual materials (sketching, drawing, digital photos, models) for the account.

Instructions for the task

Choose a place where youth are meeting without adults.

Which type of physical room do you see?

Which visual signals are sent out?

Talk with the youth!

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Document the environment and choose interesting phenomenon which you focus on both in historical and cultural perspectives!

Methodology: We use an ethnographic method and that means fieldwork which contains observations and talks.

Zlatan Court: a place for everyone

We have chosen one group and one example from the total group of students. The chosen group consisted of four male students who went to the area Törnrosen in the district Rosengård in the east of Malmö. They visited a newly opened football ground named *Zlatan Court*. The famous football player Zlatan Ibrahimovic, together with Nike, initiated this foundation. Zlatan Ibrahimovich has grown up in this area and now he wants to contribute to his hometown. He wanted to give the kids a good football ground where the children could play but he also thought of the dark evenings. This means that there are lights which make it possible for the kids to play even during the dark season. Perhaps he remembers his own childhood.

The account

The students started their account by asking the audience if they could form a true picture about the district Rosengård but also about Zlatan Court. The answers were that the audience knew that the buildings in the district were built in the late sixties and that it belongs to the million programmes. Many buildings are worn and restoration already has started. The area has many playgrounds and Zlatan Court is integrated in the housing area Törnrosen and form a natural node. It is both a football ground, but also a meeting point and a playground for younger children. The buildings are made of concrete and between the buildings are a lot of green spaces and open areas.

The students continued through telling us about there new experiences. They told us that Zlatan Court means stardom for the district Rosengård. People feel pride and solidarity. Great respect is shown the ground by the connection to Zlatan. Who did the students meet and talk with when they visited Zlatan Court? They met mostly boys in the age of fourteen/ fifteen years old, only a few girls. Most of the girls and boys lived in the neighbourhood. The students also met adult men in the age of twenty-five and they played football every day.

The group finished the account with questions to discuss:

Is Zlatan Court good for Rosengård?

Is it a commercial gimmick?

How to make more girls to come to play football?

Is the segregation increasing by the increased status?

Our reflections about young people that live in Rosengård and play at Zlatan Court is that many of the boys and girls probably dream about a future like Zlatan's and also have Zlatan as a good example. We also think that Zlatan means a lot concerning how

they create their identity. Many football players today are coming from very poor circumstances but today they earn a lot of money, living in big houses in attractive areas. Zlatan Court means probably a lot for these young people. Perhaps they think if Zlatan could I can". Earlier football was a sport for children of the working classes. It is partly in that way today but not that much.

Description of the Rosengård district

Rosengård district is situated three kilometres east of Malmö. Many of the houses were built during the late sixties and are part of the million programme. Characteristic for this programme, all over the world, is that the buildings were planned as mono-functional, with housing and workplaces separated and with a special service and commercial centre. During this period the demand of apartments was huge because of a heavy number of people moving into the metropolitan district. Rosengård consisted before the late sixties of green open spaces, allotments and fields. The accessibility of the car traffic decided the design of the area and placing. In the housing areas the people were supposed to relax after work and that is the reason why the nearness to green open spaces were very important. The consequences of this were that the buildings were placed in a big green sea with the motorways as the only connection to the rest of Malmö city. Even today the million programme areas are situated like isolated islands in the city. Rosengård as a district is difficult to approach because the area is surrounded by very obvious barriers and the connections out from the district are few (Gehl Architects Urban Quality Consultants, Copenhagen 2007). Only one road leads through the district and the others are dead-end streets. To manage to move between the different parts of the district you have to use the motorway outside the district or use small paths in the district. The district today consists mostly of blocks and flats with right of tenancy owned by the Municipality. Approximately 20 000 inhabitants are living in the area and most of them were born in other countries or are the second generation immigrants. The people are young compared to other districts in Malmö. Of the 20,000 inhabitants approximately half are under twenty. Rosengård today is associated with physical, social and economic problems and the unemployment is massive.

Since 1996 Malmö city has been divided into ten districts. Each district has its own political delegates and its own administration concerning school, child care and geriatric care. The reform was introduced as a project of democratization. The decision-makers were supposed to get closer to the people in the district (*Olsson 2005 02 24*). Malmö is known as a segregated city. What is that? The National Board of Housing, Building and Planning writes the following about segregation (Boverket 2004). The Swedish Academies vocabulary define the verb segregate as to separate races/ ethnic groups or for them to drift apart. According to Westin, segregation indicates a separation from a totality. Segregated totalities can within themselves show signs of integration and unity, he means. It often comment that segregation can be construed either as a condition or as a process (Andersson 1992; Westin 1999).

During the summer of 2006 MKB took over two blocks in the area Herrgården in Rosengård. This area had social problems and the physical environment was worn. MKB has started to improve the area and has interviewed the inhabitants about their wishes and needs because MKB wants to make the inhabitants to take an active part in the

improvement. MKB has together with AB Gehl Architects made proposals concerning strategic and visions for the area (Bostadsbolag 2007).

Strategies and visions

To create connections to Malmö

The accessibility to Rosengård as a district had to increase and one suggestion is that the barriers had to be break off. It is very important to create increasing possibilities to have an exchange with Malmö and vice versa. The public transport had to improve in and out from Malmö and other neighbourhoods.

To create an internal road network

Today it is not possible to drive between different residential quarters or between other areas in the district. Rosengård is a vast area with few streets. The vision is to open up roads within the and through the district. The new traffic plan suggest different types of streets for example main streets, secondary streets and paths.

Today the district has great differences in level such as bridges and subways. This will change by building level crossings.

To create good places for life.

The area will be concentrated by building new apartments which will bring more life to the area. The big green places will get sharp borders and fields of application.

To create a new identity with many multifunctional rooms.

By building many varying residential blocks many new housing groups can be interested and attracted to move into the area. It is important to focus on the qualities and unique qualities that are obvious in the district and even strengthen these so the district can be given a new positive identity. One condition to attract new inhabitants and different fields of application is that the area is safely. Variety becomes a natural keyword. (MKB *Strategi för uterummen i Rosengård, förbindelser till Malmö och identitet i Öresundsregionen* 2007)

In the district of Rosengård the people perhaps do not settle down because they share an ethnic belonging but diverge from the majority. What unite the people is disadvantageous socioeconomic position and low status (Stier 2003).

Identity

Young people today, and especially in Malmö where the students have made their study, live in quite different areas, but also within varied ethnic cultures. This means that they have to shape their identities in different ways and that they have aims which point out multiple ways. To become a sensitive teacher who is able to handle with teen-agers in a heterogeneous class you have to understand, at least some of the conditions, their dreams and wishes. Such things can explain a great deal of their behaviour at school.

Young people move between different discourses and the concept identity coupled up with lifestyle and creativity will therefore be interesting to throw light upon. Lind means that when you go from childhood to teen-ager you also create your identity once more. In this connection you are influenced by many varied models. The creating and using of models then become an integrated part of young peoples producing of culture within a culture for young ones in constant motion (Lind 1999). Ziehe means that cultural release has happened through breaking traditions of the inherited culture and our world of life and he points out that this also has great weight with the images we have inside our heads. Dreams and imagination are set free through the images advertisement and media hand round to us. This implies that the world become well-known before we experience it. We get a daily meta-knowledge through pushy images and interpretations (Ziehe 2006). This concern to a great degree young people who use computers, spend their time at cinemas and move around in the public society.

Giddens thinks that at school, as well in media, valuations which concern the individual demand of performance and responsibility are strengthened even if the individual in reality is powerless. The daily social life become more and more screened off from the simple nature and we have been deprived nearness to existential questions and problems. The immediate contact with such phenomenon becomes rare. Further Giddens says that anxiety and insecurity have occurred in earlier epochs but the content and form of the anxiety have changed. In our time you have to couple up personal and social change and it was not necessary like that earlier because the way was clearly staked out from generation to generation (Giddens 1997).

Ålund means that one way to do in an environment where you participate is to use strategic identities, which emanate from the position where you are (Ålund 1997). One way is to understand the rules and borders which are decided by adults. In what way do the young people arrange in different environments and to what extent is it about negotiations? The concept has been adopted into culture theory from social theory. Fornäs comments on this in a way which includes some important points. In the first place he calls attention to the fact that negotiations can act implicitly, without necessarily being defined as such. In the second place he says that social contracts can be discussed in a symbolic way, for example in aesthetical practice (Fornäs exemplifies with sex roles and ethnical conflicts), and in the third place that negotiating has been an usual way in our times as a consequence of cultural release and increasing reflection (Fornäs 1995).

Andersson put the question if there are different layers in our identities which are activated in the private and official contexts. Are they in any opposition to each other? Is there any danger that the official life is characterized through ritual acceptance of other groups which we are ready for to drive away from our own housing areas (2002 s 51)?

Ethnicity

In Malmö, where our study was made, one has to discuss even the concept of ethnicity. If you look at this concept and just try to see signs of culture you can loose the complexity. There are other connections you have to make between for example the social dimension. Ålund (1997) means that ethnicity is something that is created and constantly changes depending on the development of the social relations in the society. This means that environments which are composed in ethnic ways also can house even

politically loaded groups. These phenomena can demand for equality but also pride and solidarity in subcultural groups which express themselves in either artistic or, as in our case, athletic ways. And these groups can be transethnic and they can grow wide around the tightly defined ethnic borders. There connection can exist because they are constituted by people who respect each other and look at each others in a mutually way. The contemporary ethnicity therefore rest on, in contrary to a more traditional apprehension, connection rather than distinction. At school we have to pronounce the similarities more than the differences. In the teacher education it is necessary to discuss these questions and let the students try to find important fields for developing there teaching. The young people who are immigrants are placed in a cultural borderland, in segregated housing areas and that give us the attention to the socio-economic conditions compared with the cultural ones. Ålund has found "that the utter social frame constitute state of tension where identities are formed, lifestyles arise, visions of future are produced and cultural messages and actions are developed (ibid s 14).

Depending on what we have discussed above you have to think about the insecurity that occurs talking about the concept identity. You also may think about in what way the Swedish identity can be looked at. Today it has been more usual to talk about regional and local identity which is something you can contrast with the others, the otherwise.

Earlier it has been a task for the school to create a sterling national identity. The monolingual also has been deeply rooted in Sweden. The idea about normalization has prevented multiplicity and instead worked assimilating (Lorentz 2006). At school the same task often is given to all the pupils in a group in the classroom. The results are alike and you cannot find obvious differences in spite of the many cultural coloured home environments the pupils represent.

Sernhede comments the importance of that you work and develop complementary to those language, codes and attitudes which the popular culture uses. Youth culture offers ways in for the pupils own work of identities through fascinating and touching. At school you have to work in a seriously way with developing identities and noticing the world around. But you have to put the questions in other ways and work with other methods (Sernhede 2006). According to Persson the popular culture does not know any nation borders but has many faces and appears in varied and unexpected forms. At school you have to find contact surfaces where meeting may appear between the experiences of the young ones and the commission of the school (Persson 2000).

The official room

There is a difference between in what way young people use the official rooms concerning to in what area of the town they live in (Andersson 2002 s 159). In a study about elder teen-agers living in the suburbs, Andersson found that about 60-70% of the young ones never or very seldom go to the centre of the town (Gothenburg) but stayed in the surroundings of their homes. In Malmö this is obvious too. There was a small difference between boys and girls which means that girls, a little bit more often, go to the centre of town. When you look at visiting sport events elder teenager boys are the most frequently. Some reasons can be according to this study, the age decides where it is possible to go. Many teen-agers are longing for to become older because that means that they are allowed to have entrance to many places (pubs and disco). It's not any idea to

go to the city if you are stopped outside the door. It is possible that gangs outside public places are able to create other sub culture behaviour which may be negative as well as positive.

It is interesting to think about in what way the young ones feel insecure, afraid or have a feeling of discomfort leaving the nearness of their home environments. According to Andersson (2002) the fear is the most obvious threat against a living official environment. He means that this has arisen from experiences of their own and from what is produced and interpreted by mass media. He says that mass media has an interest in the dark sides of the society coupled up with the official environments; street fights, criminality and social dropping-out. Further he says that you can find the same content in TV- and film offers and he identifies the expanding war-based offerings.

If you involve the private life with the back areas and the official one with the front areas the life becomes a performance with masks according to Goffmans theory about the subject and the masks (Andersson 2002). In the official life we perform through rolls in the way we want to be seen and according to what the context demands. In the private life we relax and dare to be ourselves. Andersson means that it is a problem if we like Goffman hints prefer and give priority to the private. This will not support the idea about a publicity in the town and the possibilities to have an influence on people in a cosmopolitan direction.

Conclusion

The students' reactions to the task are very positive. In the evaluation we can read that they like the exploring method because they conquer new knowledge in a pleasure way. They also think that they get sight on young peoples opinions and life-style outside school. This is important knowledge for becoming teachers who want to take young people seriously.

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