



– A STUDY OF YOUNG CONSUMERS' USE OF BRANDS

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## **Executive Summary**

The aim of our thesis is to gain a deeper understanding of the generation called *Digital Natives*. These digital, savvy consumers are today described as exciting yet unusual consumers who cannot be regarded as belonging to any other segment due to their special upbringing in the digital age. They have been immersed in digital technologies from the day they were born and are therefore navigating a complex and sophisticated online/offline world that most of us born later cannot fully comprehend. In our thesis we have explored how the digital age has changed the stomping ground for their construction of identity, and consequently, how they express themselves - both in relation to themselves and to their social surroundings in their online/offline world.

In our attempt to unveil the underlying motivation for these Digital Natives' use of brands to construct an identity, the focus in our empirical research has been on them as consumers. Basically, we wanted to gain a profound and holistic understanding of their life worlds so we could establish the symbolic cues that they consider imperative for their construction of self.

Based on our study, we were not able to find sufficient evidence to support the belief that the digital age has had a significant influence on the Digital Natives' use of brands in relation to their social sphere. Even though the world has changed dramatically during the last decades, we can conclude that some things still remain. Digital Natives share the same basic premises on how to use brands as important tools to send the messages: "*This is who I am*" and "*This is where I belong*". Nonetheless, our study does not disregard that the digital age has provided consumers with more building blocks with which they can express themselves. Despite this, we believe that the common discourse of Digital Natives as being unusual and exceptional consumers is out of proportion, at least in our focus of research. We therefore argue that despite the fact that "Digital Natives" is a hot and widely discussed topic a profound understanding of them has not been achieved.

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# Chapter 1 – Introduction

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## 1.1. Introduction

It has been more than 10 years since Marc Prensky named the generation who from childhood has been immersed in digital technologies *The Digital Natives* (Prensky, 2001). These digital and savvy consumers, as the name implies, have been a widely discussed segment during the last decade, which has resulted in many definitions as for instance *Generation Y* or *Z* or *Millennials*. However, what connects the different terms is the mutual understanding that the digital age has changed the people along with it (Rahbek, 2013, Reaney, 2013, Steel, 2013, Williams, 2010). Furthermore, they all consider Digital Natives as exciting yet unusual consumers due to their special growing-up (*ibid*).

So, how is this new type of consumers described in our consumer culture? What is so special about their upbringing? Even though generation gaps have always existed and “being different” is a fundamental part of growing up and building one’s identity, Digital Natives is an exceptional segment due to the rapid technological changes (Jonson, 2010). They have never experienced a world without the Internet, which means that their lives have been fully integrated with digital devices since they were born (Steel, 2013). Access to information is and has always been available to them. *Google it* or check Wikipedia - information and answers are just a few clicks away.

Due to the dominating role of technology, and in particular social media, the discussion of an online and offline world has been a hot topic. Researchers such as Schultz and Boyd (2014) argue that these worlds have melted together for young people, as the online world has always been an integrated part of their lives. Hence, tapping one’s shoulder and texting becomes equally important – in both cases it would be unusual for Digital Natives not to respond immediately (Schultz, 2011). However, this belief is not coherent with other pivots of debates, as they discuss whether Digital Natives communicate, present, and express themselves differently online (Christensen, 2014). This makes us question whether their online presence is in line with their real life as wells as if the social

norms change according to where they currently reside. In other words, do they express different identities online compared to offline? These unresolved matters and conflicting mindsets highlight the complexity of understanding the online/offline concepts, which makes it equally difficult to demonstrate how Digital Natives navigate these two worlds. Before the digital age emerged, there was only one world in which it was established, on the basis of the theories of Levy (1959), McCracken (1986) and Belk (1988), among others, that consumers use brands as a way to help them construct and manifest their identity. This is still in place; however, the radical changes in technology has provided consumers with more building blocks with which they communicate who they are, and consequently, how they construct their identity (Buhl, 2005). We believe the above suggests a need for a more holistic and integrated approach when dealing with identity construction and therefore brands, as we cannot disregard either of the two worlds when it comes to Digital Natives.

Even though there are different perspectives on Digital Natives it remains that this new generation of consumers cannot be regarded as belonging to any other segment. They seem to be navigating a complex and sophisticated world that most of us born later cannot fully comprehend. This makes us curious about how they use brands, as the new era appears to have changed the stomping ground for their identity construction, and subsequently, how they express themselves - both in relation to themselves and to their social surroundings.

## **1.2. Problem Area**

The introduction indicates the breadth and depth of the identity concept in today's highly digital world and how complex it is to deal with a concept so flowing, dynamic, and discursive (Csaba & Bengtsson, 2006). The years of youth is filled with many social encounters through school, sports, and hobbies, among others, that Digital Natives constantly engage with via social media and in real life - emphasizing how they navigate both the online and the offline world. This stresses a need for us to elaborate on the increased social sphere, as the digital age has created endless opportunities to connect. Furthermore, we cannot disregard the special life phase that adolescents go through, as symbolic consumption of brands is considered to have a noteworthy influence during this time (Erikson 1997, Sørensen, 2006). In the following we will therefore clarify how these two topics along with the problem area stated in our introduction adds to what we find particularly intriguing when it comes to Digital Natives.

### **1.2.1. Social Relations**

Digital Natives are said to go online to socialize with friends they know from the physical world on social networking platforms like Facebook and Snapchat (Schultz, 2014). These mediums are primarily defined by *the social graph*, which is a digital map saying, “This is who I know” like family, classmates, and peers (Rogers, 2011). On the other hand, Digital Natives also use social media in order to get inspired, learn about topics that they are interested in and connect with likeminded as well as aspirational people. This adds another dimension to the use of social media, as they connect with these kinds of people/organizations/companies due to an interest. *The interest graph* is therefore defined as a digital map saying, “This is what I like” (ibid). The different graphs stress how comprehensive today’s social sphere is and how physical borders do not limit it. We find this area interesting to examine further; however, due to the number of dimensions within the social spheres we limit our focus to the Digital Natives’ peers. The reasoning behind this is that peers are believed to be the most important social approvers in their lives (Williams, 2010, Erikson, 1997). Digital Natives have a strong need to belong and a great need for peer acceptance, connecting with their peers, fitting in, and social networking (ibid). Therefore, when we employ terms as social relations or social sphere throughout our thesis we will be referring to the Digital Natives’ peers.

### **1.2.3. The Transitional Phase of Being an Adolescent**

Even though brands are used by all generations to help them express who they are and with whom they identify, Digital Natives are going through a special phase where the symbolic consumption of brands becomes an essential tool in order to help them define who they are and to whom they belong (McCracken, 1986, Belk, 1988, Erikson, 1997, Sørensen, 2006). They are experimenting with their identity, defining and exploring themselves and learning how to express themselves (Kaspersen, 1996) – both in the real world and in the virtual world. As a result, the years of adolescence are complicated in relation to identity construction, and additionally affected by the complexity of symbolic consumption, which makes it an interesting topic to examine further.

## **1.3. Research Question**

Due to the increasing complexity of our consumer culture and how the symbolic consumption thereof plays a fundamental role in the transitional phase of being a teenager, we find it interesting to examine how Digital Natives use brands in relation to their social sphere and the implications for

their identity construction under these premises. This leads to the articulation of our thesis' research questions:

*How do Digital Natives use the symbolic meaning of brands in their social relations?*

To assist us in our endeavour to conduct this study, we have formulated three sub-research questions that will help us answer our research question:

*1. How do Digital Natives use brands to construct their identity?*

The impact of the digital age on today's consumer culture and how it has transformed the consumer along with it makes us wonder how this era has changed the stomping ground for the construction of identity.

*2. How do reference groups influence the Digital Natives' choices of brands?*

Humans are social creatures by nature and it is therefore not possible to separate *the individual identity* from *the social identity* (Jenkins, 2008). In relation to the Digital Natives' search for social affiliation we are interested in exploring how peers affect their choices of brands and consequently, their construction of identity.

*3. How do Digital Natives use social media to express who they are?*

As we cannot disregard either the online or offline world when dealing with Digital Natives we are intrigued to gain a better understanding of how they navigate this complex world and thereby how they express their identity on these new media.

## **1.4. Definitions of Key Terms**

### **1.4.1. Definition of brands**

Hundreds of definitions of "what is a brand" have been provided over the years. Therefore it is important to establish how we understand and employ the word *brand* in our thesis.

A common definition of a brand is “*a name, term, sign, symbol, or combination of them that is designed to identify the goods or services of one seller or group of sellers and to differentiate them from those of competitors*” (Keller, 2008). Even though we do not disagree with this definition, we believe it tends to be too product- or company-oriented, which is why we have decided to broaden our definition of the term. In 1992, Stephen Brown stated that a brand “*...is nothing more or less than the sum of all the mental connections people have around it*” (Maurya, 2012). We believe this definition to be less limited in relation to how to use the term brand, as people have mental connections about many things: products, companies, activities, and actions among others. These can therefore all be considered as brands. So, when we refer to a brand in our thesis we will not only be referring to physical objects or services provided by a company but merely anything a consumer owns, uses, consumes and does. This means when people have opinions on and associations regarding activities such as horseback riding or daily activities like smoking, we will also regard them as a brand (*ibid*). Thus, when exploring how Digital Natives use the *symbolic meaning of brands* in our thesis, we will use the less limited definition of brands, as described above.

#### **1.4.2. Definition of Digital Natives**

Since there are many definitions and names for *Digital Natives* it makes it important to determine how we will use the term. In our thesis we define “Digital Natives” as the people who are born after 1994, which means that they have grown up after the general introduction of digital technologies (Williams, 2010). They have never experienced a time when the Internet did not exist. Consequently, they have never known a world without fast Wi-Fi, instant messaging, and mobile devices, which has made them extremely capable of interacting with digital technology from an early age (Steel, 2013). As a result, they are highly intelligent and knowledgeable consumers who are quick adopters of new technology and trends (*ibid*). However, in order to narrow down this segment, as it is composed of people ranging from 0-20 years of age, we will only focus on persons who are attending high school and who are between 16 and 19 years old.

## 1.5. Outline of the Thesis

In order to ease the reading process, we have constructed a visual illustration of how we have structured our thesis, which we will go through below.

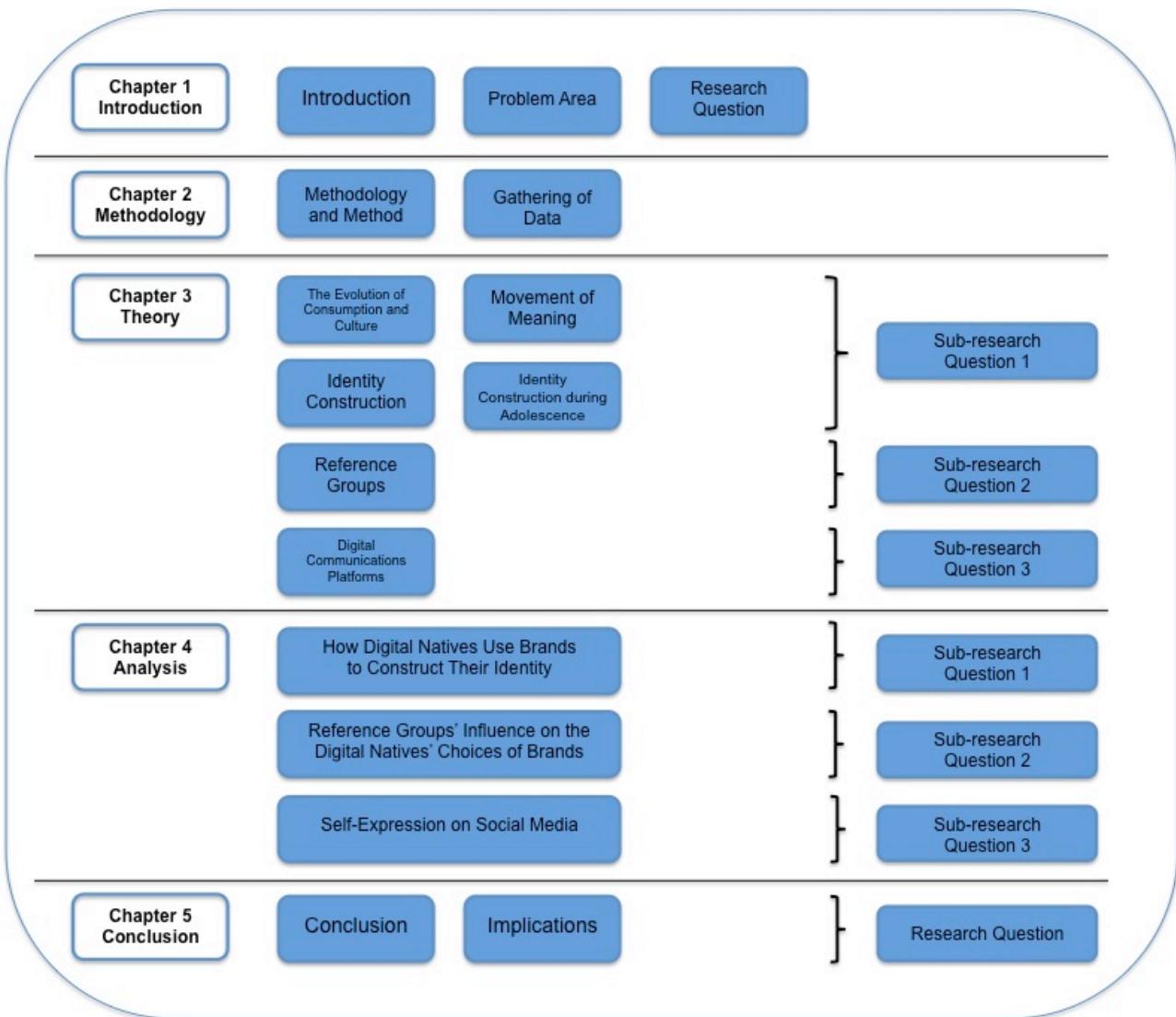


Figure 1: Thesis Outline (Own construction, 2014)

In the **first chapter** we have already introduced our topic of interest and what we find particularly relevant when it comes to Digital Natives.

In the **second chapter** we will outline the reasoning behind our methodology considerations, as it will affect our results and interpretations. Furthermore, we will specify how we collected our data and how

we obtained the knowledge from this process and we will describe the validity and reliability of the chosen research method. The chapter ends with the limitations of our thesis.

In the **third chapter** we will present the theoretical foundation of our paper. As the above figure displays we will with the different sections create the theoretical basis for answering our sub-research questions in the last chapter. Below we will shortly present the relevant theories used in our thesis to create the fundament for how we will answer our sub-research questions.

In order for us to answer our *first sub-research question* we need to establish how consumers such as Digital Natives assign a symbolic meaning to brands in the Western society. We will address this by a historical delineation of the evolution of consumption and consumer culture from the pre-modern to the post-modern period. As our overall aim is to investigate how Digital Natives use the symbolic meaning of brands in relation to their social sphere and the implications thereof for the identity construction we will use McCracken's (1986) theory about how meaning can be transferred from the culturally constituted world into the consumer as our framework. The reasoning behind this is that his framework encompasses the relevant theory in relation to symbolic consumption and it has the ability to be extended to include other relevant theories in regard to our research question. We will, for example, extend his theory to also include that of Belk (1988) about the extended self, as it will allow us to dig deeper into the identity construction process. Since the Digital Natives are in a special life phase, it makes it interesting to examine this period further, as it is believed to have significant influence on how they construct identity. In order to do so, we will use Erikson (1997) and Sørensen's (2006) theories about how people in a transitional life phase will rely on the symbolic nature of brands in order for them to leave an old role and attain a new one.

Next, we will elaborate further on our overall framework by using the theory about reference groups in order to address our *second sub-research question*. This is done in order to examine how Digital Natives' social relations affect their choice of brands. Here we will first define which type of influence different reference groups can have, and then we will discuss the influence of what can be characterized as in-groups and out-groups.

Last, we will present the current digital media landscape in order to address our *third sub-research question*. This is done in order to investigate how Digital Natives navigate and, consequently, use these platforms to express who they are.

In the **fourth chapter** we will compare the findings from our empirical data collection with the theories used to analyse our three sub-research questions. This chapter will be divided into three sections, each addressing a sub-research question. Accordingly, the structure of the analysis chapter will follow the theory chapter.

Finally, we will introduce the **fifth chapter**, which is the last chapter in our thesis. Here we will use our increased knowledge of the Digital Natives to answer our research questions. Additionally, we will present future implications.

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# Chapter 2 – Methodology and Method

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## 2.1 Methodology

In this section we will introduce the methodological considerations behind our thesis. The purpose of the thesis is to investigate how Digital Natives use the symbolic meaning of brands in their social relations. As every problem-oriented research project can be examined in numerous ways and with different purposes it is crucial to narrow down the research question and choose an appropriate scientific approach to answer the question (Kuhn, 1996). Thus, the chosen paradigm influences what we can observe and examine, which questions we can ask and investigate within this paradigm, how we can structure our questions, and how we can interpret our results (*ibid*). Consequently, paradigms are frameworks determining the ontology (what is reality), epistemology (how do you know something) and methodology (how do you go to find it) (Thurén, 2008).

In the following we will therefore present the methodological choices and considerations that we faced during the research and writing process and, moreover, the implications thereof. First, we will present the underlying scientific approach and methodology for our thesis. Second, the method concerning data gathering and interpretation is discussed and presented. Finally, the validity, reliability, and limitations of the chosen research method are discussed.

### 2.1.2. Scientific Paradigm

Within social science we can distinguish between two main paradigms, each representing a school of philosophy: the *positivistic* and the *interpretive paradigm*. The positivistic paradigm represents traditional, natural science, whereas the interpretive paradigm represents the humanistic school of philosophy (Gummesson, 2000). As our goal was to understand the Digital Natives' motives and interactions we needed a paradigm that would allow us to interpret and increase our understanding of their lives. As the interpretive paradigm permits us to interpret elements, as the name implies, we chose this paradigm. With an understanding of the respondents' universe we could unfold the meaning of their experiences through an interpretation process (Kvale, 2007). Furthermore, our research question implied that we were not interested in whether there was a link between two variables. Instead, we were

interested in the Digital Natives' individuality – how they used the symbolic nature of brands in their social relations, which also fitted with the interpretive paradigm.

Due to our paradigm choice, we have decided to draw on the *hermeneutic phenomenology* (Gadamer, 2007). This methodology was relevant, as it will give us an ability to understand things from our participants' point of view. A fundamental in the hermeneutics is the *hermeneutic circle*. Within the hermeneutic circle the whole can be understood by the study of the particular, and the particular with reference to the whole. This means that interpretation happens in a process between *what* that should be interpreted as well as the *context* it is interpreted in (ibid). We have adopted the ontological assumption that no such thing as an objective truth can be located. This was based on Gadamer's argument for hermeneutics not being merely a method of determining truth, but rather an activity, which aimed to understand the conditions, which made truth possible (ibid). This was in line with the aim for our thesis as we did not seek to produce universally true knowledge or to generalise the behaviour of the Digital Natives. The purpose was instead to investigate their individual interpretations of reality and experiences. The standpoint for our examination of the Digital Natives was therefore grounded in the science of interpretation in which the world is perceived subjectively and is based on interpretation (ibid).

Essential for hermeneutics is *prejudices*. Gadamer (2007) presented a positive view of prejudices and described them as our pre-understanding involving our present understanding that we as investigators possess. In other words, the prejudicial character of understanding means that whenever we understand, we are involved in a dialogue that encompasses both our own self-understanding and our understanding of the matter at issue (ibid). This means that we would begin the writing of our thesis by having preconceived opinions, expectations, theories, and concepts about the topic of our thesis' research. So, it would be impossible for us not to have some impact on the results in the process of both interviewing the participants and interpreting the data. We would inevitably influence the research object just as the research object inevitably would influence our prejudices and understandings continuously (ibid).

## 2.2. Qualitative Method

As our research area was grounded in the interpretive paradigm, the *qualitative research method* was considered the most appropriate. Our chosen scientific approach did not seek to make generalisations about the Digital Natives, which is possible when you use quantitative research methods, and hence the

use of a positivistic paradigm (Gummesson, 2000). Rather, our approach served to gain a better understanding of specific individuals' underlying reasons behind their perceptions. We sought to explore subjective aspects in terms of how symbolic consumption was manifested in the identity construction. This is not easily quantified, and this left the qualitative method as the most applicable for our research. We therefore collected our data based on their illustrative power and not their representative power. We wanted to seek deep not broad (Fuglsang & Olsen, 2004). Moreover, the choice of a qualitative method allowed us to understand things from our participants' point of view, which created opportunities for uncovering unknown details, since the respondents had the chance to elaborate on their statements. The qualitative approach enabled us to be close to the participants, interact with them, ask additional questions and thereby discover aspects initially unknown to us.

### **2.2.1. Gathering of Data**

#### **Research of Design**

In order to gain insights into our research topic and to strengthen the empirical foundation of our thesis, the analysis was based on primary data (hence the use of an interpretive paradigm) as well as on secondary data. Our primary data was derived from qualitative research, which will be explained in details below. The secondary data is, among others, collected from relevant books, articles, scientific journals and web pages.

#### **Method of Reasoning**

In relation to the method of reasoning there are two different approaches to consider, namely *inductive* and *deductive reasoning* (Thurén, 2008). We primarily used an inductive line of reasoning, as we conducted our research in a more open-ended and exploratory way. Deductive reasoning is considered narrower starting with a hypothesis or an assumption statement (*ibid*). As a result, our research started with observations, which we investigated further by interviewing a smaller group of respondents from our target group of interest, namely the group defined as Digital Natives. We did this in order to find patterns and tendencies that we could use as premises for linking conclusions to tentative hypotheses.

Even though we primarily used an inductive line of reasoning, our research did also include elements of deductive reasoning, as we used the results obtained from our secondary data to provide implications for our primary data. We did not begin our research without any prior knowledge; the fundamental insights that we gathered from the literature provided us with an understanding and a knowledge of the group defined as Digital Natives, and this served as a foundation for our collection of the primary data. Hence,

existing theory was used to shape the perspective we wished to develop and to use throughout the research process.

## **Primary Data Collection**

Resting within the tradition of qualitative research, the purpose of our primary data was to provide an exploratory element to our chosen field of investigation. The qualitative methods we used were an expert interview, a pilot interview, and four focus group interviews, which we will elaborate on in the following.

### The Expert Interview

The expert interview was conducted while we were still collecting and researching secondary data in order to provide us with insights into what might be relevant for us to include in our theory and interview guide. The expert we interviewed, Søren Schultz, is an associate professor at the Institute of Intercultural Communications and Management at Copenhagen Business School, and he has carried out research into Digital Natives for many years. His knowledge about Digital Natives made him a relevant interview candidate for our thesis. As the interview's overall aim was to supplement our research, we did not transcribe the interview. Instead, we used the interview as an introduction to the research area of the Digital Natives and thereby also as an inspiration for our further work.

### The Pilot Interview

The pilot project included an interview with two 19-year-old girls who had just completed high school. The interview was conducted after completing our interview guide in order to test the relevance of our questions and the amount of time that we would need in the focus groups. Like the expert interview, we did not transcribe the pilot interview, as its primary goal was to test our current setup and help us make the right adjustments to the interview guide. Even though the participants did not fit the described target group, as they had finished high school it served its purpose by preparing us for the focus group interviews.

### Focus Group Interviews

The focus group interviews functioned as a self-contained method, as they served as the principal source of data (Morgan, 1997). We chose group discussion as the primary method, as they are particularly suited to the study of attitudes and experiences (Kitzinger, 1995). Whereas in-depth interviews are more appropriate for tapping into individual biographies, focus groups are more suitable for examining how

knowledge and, more importantly, how ideas develop and operate within a given cultural context (ibid). Furthermore, focus group interviews allowed us to encourage the participants to explore the issues of importance to them, in their own vocabulary, generating their own questions and pursuing their own priorities (Stewart, 2007). Tapping into interpersonal communication is also important because this can highlight (sub)-cultural values or group norms. Through analysing the operation of humour, consensus, and dissent and examining different types of narrative used within the group, we could identify shared and common knowledge important to the Digital Natives (ibid). The respondents could also provide mutual support in expressing feelings that were common to their group but which they considered to deviate from mainstream culture. The downside of such group dynamics was that the articulation of group norms might have silenced individual voices and dissent (Stewart, 2007). However, we were aware that this could happen and therefore made sure to encourage the most salient respondents to talk during all the focus groups interviews.

### *The Participants*

We chose to conduct a total of four focus groups interviews. Initially, we decided on three interviews as we aimed at collecting enough data without exaggerating. However, as we experienced recruitment difficulties, we decided to conduct an extra interview in case of cancellations. Furthermore, we are not experts in interviewing this particular target group, and therefore we wanted to ensure enough groups in order for us to be able to adjust and improve our interview guide and questioning techniques as we got more experience.

The sample selection was carried out with help from our personal networks. All of the four focus groups contained 3-4 respondents, both boys and girls, who were 17-18-years old and who were all in high school. Three of the four groups contained 2.g.'s, whereas one group contained 3.g.'s. There did not seem to be a big difference between the 2.g.'s and 3.g.'s opinions and how they expressed themselves; however, when the topic of the future emerged, it appeared that the 3.g.'s naturally had thought more about this, as they were about to graduate. Nevertheless, this was the only time we felt that there was a difference, which is why we will not examine this further.

We chose to disregard socioeconomic backgrounds in order to ease the process. However, we ended up with young people from what can be considered the middle and upper class. We assume this composition affected the topics of interest in our interviews and thus our final results, compared to interviewing teenagers from other social classes. Yet, we chose not to explore this question further as the aim of our thesis was not to make generalisations and produce universally true knowledge.

We included both boys and girls in our interviews in order to ease the process of finding the participants. However, since our topic is not gender-related, we considered the gender of the participants to be less relevant. Nevertheless, it can actually be advantageous to bring together a diverse group such as both boys and girls, as it can maximise the exploration of different perspectives within a group setting (Stewart, 2007). Though, the important thing is to be aware of how hierarchy within the group may affect the data – for example in three of the focus group interviews one gender was underrepresented, which might have made them feel uncomfortable expressing their opinions if these were different.

The participants in all four focus group interviews were friends. Even though there are critics who believe that it is unwise to have friends participating in the same group there are also advantages (Stewart, 2007). Using pre-existing groups allowed us to observe fragments of interactions that approximate to naturally occurring data (such as might have been collected by participant observation). An additional advantage is that friends can relate to each other's comments, which we experienced in the interviews (Kitzinger, 1995). The respondents challenged each other on contradictions between what they professed to believe and how they actually behaved.

### *The Interview Design*

The interview design had a semi-structured approach for all of the interviews, which meant that two things were achieved: questions on the fixed agenda were answered, and by giving the participants control over the discussion and the direction, new areas of interest to us were discovered (Morgan, 1997). Hence, our aim was to exercise moderate control over the group in order to secure staying on the topic of interest but also to encourage the respondents to talk to each other rather than to address themselves to us. However, as we were dealing with a younger target group who are not used to taking part in focus group interviews, we experienced that we had to take a more prominent role than we had originally planned. As a result, it allowed for greater coverage of our topics, but at the cost of group synergy and spontaneity.

### *The Interview*

The focus group interviews were conducted in a relaxed environment such as a living room with comfortable setting around a table with refreshments. Hereby, the group members were seated in a manner that provided maximum opportunity for eye contact with both the moderator and the other group members. It is important to create a non-threatening and non-evaluative environment in which

group members feel free to express themselves openly and without concern for whether others in the group agree with the opinions offered (Stewart, 2007).

The session lasted one to one and a half hour depending on how much the respondents had to say. The interviews were carried out in Danish and were run by one moderator in order to not confuse the respondents, while the other person was observing. However, when the observer felt it was necessary she contributed to the conversation. The contribution served the purpose of supporting the moderator, but also of avoiding having a silent observer to be perceived as weird or awkward by the respondents. The presence of observers is thought to be a useful tool for expanding the impact and salience of information obtained from a focus group (*ibid*).

### Questioning Techniques

#### *Ice Breaker and Opening Questions*

Before we started the interviews we gave a short brief about the purpose of the interview and the practical circumstances regarding the audio recording. This served the useful function of getting the topic on the table without revealing all the specific issues that were of interest. We also made it clear that there were no right or wrong answers. Hereafter, we asked all of the participants to make a short introduction of themselves: name, age, occupation, and hometown. This was done in order for everybody to say something at the beginning, which usually makes respondents more comfortable talking later in the interview.

After the short introduction, the first questions we asked was: “*What is your latest purchase and why?*” and “*Can you tell us about a few things/activities that you care about and why you care about them?*” These questions were relatively easy to answer and therefore served the purpose of making a smooth beginning where everybody could contribute and feel comfortable.

#### *Collage Exercise*

Next, the participants were asked to make a collage that would say something about them by use of available magazines and papers that we had brought with us (Appendix III). We elaborated on this by explaining how it could be interpreted asking questions like “*How would you describe who you are to us/to a stranger?*” The respondents spent approximately 10-15 minutes on the collages and during that time both the moderator and the observer were present. We made sure to have a broad range of magazines and papers for both boys and girls. As we pre-selected the magazines and papers, we were

aware of the fact that some of the respondents might have felt that some specific areas of importance to him/her were not present. However, since we had chosen a wide range of different magazines and papers, the selection seemed to be sufficient.

A collage exercise is a creative method which allows the respondents to more or less set the agenda, making it a great supplement to the interviews, as the disadvantage of a semi-structured interviewing approach is that the agenda is set in advance with the interview guide (Morgan, 1997). This means that the participants were forced to verbalise something that they may not have considered otherwise. Furthermore, the saying "*a picture is worth more than a thousand words*" was another reason why it was beneficial to use this technique. Especially in relation to our research field it was wise, as symbolic consumption and identity construction in relation to social relations are topics that are difficult to articulate, since it is not something people normally express directly. Hence, it can be difficult to express who you are by only using words (Yin, 2001). For example, people including Digital Natives would not directly say "*I bought Nike soccer boots so I can be accepted by you and your friends*". As a result, the collages gave us the opportunity to examine the way each participant chose to interpret his/hers own sense of self.

In addition, the collage exercise also made the respondents feel more comfortable, as they had a concrete task to fulfil. The task did not seem immense, but rather pleasant and challenging, as the respondent seemed to enjoy the assignment – one of the respondents even said out loud that he loved making projects like this. Having fun helps the flow of discussion and builds a sense of trust among members of the group (Stewart, 2007). It therefore turned out to be a benefit, as the respondents seemed to be more relaxed and comfortable after making the collages. One of the reasons why the assignment seemed manageable to the respondents could be, as Gauntlet (2007) expresses it, that individuals are used to create symbolic systems of objects to represent aspects of their identities.

After they had finished their collages, the respondents were asked to elaborate on the chosen pictures and words. As people do not always say everything they wish, or necessarily readily articulate what they think, it was important that we followed-up with questions, also called *probing* (Stewart, 2007). As a result, we made sure to ask probing follow-up questions when the respondents' first response was incomplete in order to identify the specific meaning of the group participants.

### *General Questions and Closure*

After the collage exercise was finished, we moved on to investigate their special life phase as adolescents and social relations. Finally, we thanked the respondents for their participation. Afterwards, we talked with the participants about the interview and their thoughts about participating in order to continue the informal tone that had been present during both the collage making and the interviews. We did not stop our recording, as important statements could appear after the real interview was completed; the participants often feel that once the real interview is finished they can speak more freely.

During the focus group interviews it became clear that some of the respondents were better at illustrating and expressing how they felt. This had an effect on the conducted analysis, as these respondents' statements would be used to a higher degree. Even though some respondents were better at explaining them, it did not mean that the others would be disagreeing with them. They might have experienced different things but the fundamental reasoning behind the examples was to a certain extent the same. Also, the emphasis on the different topics changed slightly in the four focus groups depending on the respondents' statement as well as how well we already had covered the specific area. This did not pose a problem, as we, as mentioned, wanted to seek deep not broad.

### **Transcription**

After each focus group interview was conducted, they were transcribed and prepared for analysis. We did the transcription ourselves, as we believed it to be a helpful process in recalling the interviews. We chose our transcription to be literal with pauses, repetitions, emotions, laughs, and sighs. By doing this we attempted to translate the atmosphere during the interviews into written words as much as possible. We did not rewrite the respondents' sentences, but instead kept their exact expressions. However, we were aware of the fact that since we had to translate the interviews from Danish to English that some meaning would be lost. This was especially the case with slang, as it can be difficult to find the exact word in English. Furthermore, we prioritized to transcribe all of the interviews instead of just listening and making summaries. This decision was made in the light of our research question and scientific approach. The method of our chosen scientific approach was to interpret interactions, dialogue and relations in order to uncover and understand the underlying motives and intentions, which made it crucial for us to gain in-depth insight. The transcription of the focus group interviews therefore served as a valuable process and preparation for writing our analysis.

## **Encoding and categorizing**

After we had transcribed all four focus group interviews we read them thoroughly in order for us to structure the massive amount of text material. This implied a close look at the texts so we could encode and categorize themes to be analysed. However, as we have chosen the interpretive paradigm it is important to have in mind that we were prejudiced when we were coding and categorizing. Thus, we could not disclose personal experiences and pre-understandings, which is why we might have seen certain themes and patterns that perhaps other researchers would not have seen. Furthermore, it was important that attention also was given to minority opinions and examples that did not fitted with our overall theory. Nevertheless, the coding and categorization of themes allowed us to create the foundation for our analysis.

### **2.2.2. Validity and Reliability**

As our chosen method was qualitative it is important to consider the issue of verification of knowledge. Verification can be understood by its validity and reliability. Validity refers to whether the researcher actually measured what s/he wanted to measure. Reliability is based on whether the data is generated in a methodologically correct way, which means that another researcher should be able to generate the same findings if the same methods were used (Thurén, 2008).

In relation to validity it can be argued that our study fulfilled our purpose, as we wanted to increase our understanding of the Digital Natives, which we did. During the interviews it was a priority not to ask leading questions and jump to conclusions. Instead, we sought to ask for elaborations if one of the respondents' statements was unclear. Yet, it was difficult, especially for us as inexperienced moderators, to follow the respondent's cognitive structures and not our own cognitive structures at all times. However, the fact that the interviews were conducted in relaxed settings and that the respondents knew each other created a more relaxed atmosphere. In total, the validity seemed to be reasonably high. Since the objective of the thesis was to increase our understanding of the Digital Natives and not make generalization, we argue that our collected data fulfils that purpose.

It can be argued that the reliability of qualitative research is not high, as it will never be possible to obtain the exact same empirical data again and freeze the social settings in another interview (Brymann & Bell, 2003). However, one attempt to increase the reliability of our data was to use almost the same interview guide in each interview. Moreover, the guide was tested in a pilot interview to avoid misunderstandings and ambiguity. However, reliability can pose a problem in relation to the translation from Danish to English. In order to deal with this, we made sure not to rewrite the respondents'

statements, although there will always be meanings lost in the translation process. Based upon the above, the reliability of the thesis was thus considered to be moderate.

Even though some focus groups were better at elaborating their feelings and experiences, we were surprised how honest all of the respondents were. The respondents would mention things that they did not have to mention, as for example having an eating disorder. However, this highlights the fact that the respondents were honest and told us the truth, which made our data more reliable.

### **2.2.3. Limitations**

Our methodological choices as well as the limited scope of our thesis naturally imply limitations, which we will present in the following.

We acknowledged that the representation value of our thesis was rather small, as the interviews conducted only included 14 respondents. However, it was not a research objective to generalize based on our findings. Our findings presented are specific to the respondents in focus and we did not attempt to represent neither the whole population nor all teenagers in Denmark. Instead, our task of hand was to provide an in-depth insight into a group of teenagers within the overall segment, Digital Natives. Our purpose was therefore more characterised by presenting indicatives and illustrative trends, which can be used as inspiration for further investigation. Moreover, it is important to stress the fact that we did not seek to compare Digital Natives to other generations, as our objective was to increase our understanding of this particular group.

Furthermore, the immense mass of theoretical contributions provided a lot of opportunities but did also demand a serious need for delimitations. We spent an extensive amount of time to establish a profound knowledge and understanding of these massive theoretical areas; however, we were realistic about not being able to get the full grasp. Nevertheless, we believe that we managed to gain a deep insight into relevant literature, which made us capable of deselecting - and most importantly, selecting relevant contributions in order for us to answer our research question sufficiently.

We considered narrowing down our research by focusing on a specific group of products or by only interviewing boys or girls. However, as we deemed it to less relevant in relation to our research question, we did not explore this further. We believe this could be a next step for further investigation.

Overall, we acknowledged that our choices inevitably created limitations and had impact on our final results and that our research could have been conducted differently. Nevertheless, we were able to argue for and explain our choices as well as their consequences throughout our thesis.

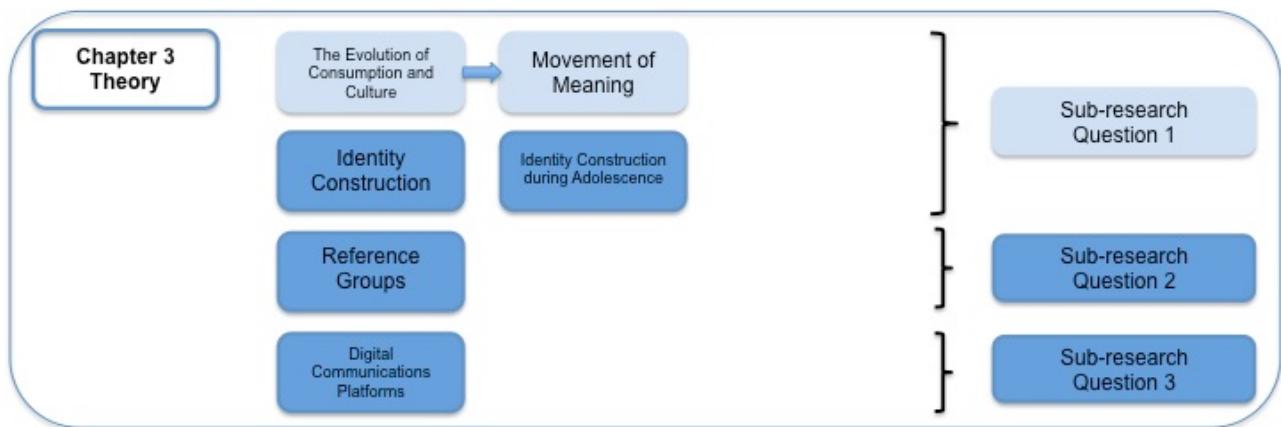
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# Chapter 3 – Theory

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## 3.1. The Evolution of Consumption and Culture

*Sub-research question 1: How do Digital Natives use brands to construct their identity?*



As the symbolic nature of brands plays the fundamental role in our research question it becomes essential to establish an understanding of how and why consumers such as Digital Natives assign meaning to brands in contemporary Western society. By introducing a short historical delineation of the evolution of consumerism and culture we will create a foundation for our further research and be able to establish how Digital Natives use the symbolic meaning of brands when creating an identity as well as how they use this meaning of brands in relation to their social relations. In order to create this understanding, we will use Alvin Toffler's three waves in the history of civilization: the agricultural, industrial and informational revolution. These waves are also known as *the pre-modern, modern and postmodern period* (van Raaij, 1993).

### 3.1.1. The Pre-Modern Period

The pre-modern period (1000 BC –1450) is characterized by its local and agricultural orientation. The culture was aristocratic. Ordinary people had no time, education, and opportunity to participate

in cultural events, except for the church and occasional local fairs (van Raaij, 1993). Identity was an unproblematic concept: one's identity was fixed, solid, and stable – one was e.g. a hunter or a member of a tribe. As a result, identity was a function of predefined social roles, which provided orientation and religious sanction to one's place in the world (Shankar, 2009).

### **3.1.2. The Modern Period**

During the modern period (1450-1960) things changed. The industrial production developed and it became a period of mass production and consumption. At this time, goods predominantly served to satisfy basic needs, as functional aspects of products were deemed critical. Work became more and more concentrated in factories, and the method became mass production under a strict division of labour and a strict separation of the capitalist owners and the working class (van Raaij, 1993).

In line with the sharp economic distinction between classes Thorstein Veblen developed the theory of *conspicuous consumption* at the end of the nineteenth century (Trigg, 2001). According to Veblen's theory, consumers spend money on artefacts of consumption in order to give an indication of their wealth to other members of the society. Each social class tries to emulate the consumption behaviour of the class above it. However, this search for status through consumption is never ending. What at one time may confer status may later be acquired by all and confer no status. People must therefore always try to acquire new consumption goods in order to distinguish themselves from others (ibid).

In the wake of Veblen's pioneering contribution to the literature of consumerism, changes in consumer behaviour during the twentieth century arguably rendered the theory of conspicuous consumption less relevant. After the Great Depression it was no longer acceptable for the rich to display their wealth and during the post-war period it also became more difficult for the rich to distinguish their consumption from the expenditure power of the rising middle classes (ibid). Despite the many critics of conspicuous consumption, Veblen's acknowledgement that goods are charged with social and psychological meanings has forever changed our perception of consumption.

### **3.1.3. The Post-Modern Period**

After the postmodern consumer culture was born (1960 – present), it has been argued, by critics of Veblen, that the relationship between social class and consumption has disappeared. Instead of

social class, lifestyle began to grow in importance as an indicator of social group membership. These group identities, freed from the old restrictions imposed by social class and fixed status groups in the modern period, are secured by adopting appropriate patterns of consumption. For example, if a Digital Native has a sporty lifestyle, s/he will be showing his/hers sporty possessions and sports activities to his/hers surroundings in order to display this lifestyle, thereby claiming a specific social group membership. As a result, consumers such as Digital Natives no longer display their wealth conspicuously – status is instead conveyed in more sophisticated and subtle ways (Trigg, 2001).

### **Identity Construction in the Post-Modern Period**

Central to post-modernism is the recognition that consumers do not make consumption choices solely from products' utilities but also from their symbolic meanings (Elliot, 1998, van Raaij, 1993). Levy (1957) was one of the first to draw attention to this postmodern phenomenon with his statement: "*people buy things not only for what they can do, but also for what they mean*". This means that a Digital Native for example will choose the newest iPhone not only because it can be used to communicate with his/her peers but also because the brand Apple will say that s/he is cool. In postmodern consumer culture, consumers such as Digital Natives are therefore actively looking for symbolic resources in order to help them negotiate, interpret and appropriate meaningfulness in their everyday consumption (Wattanasawan, 1996). Although a consumer learns and develops consumption symbols through socialization processes and exposures to mass media, it does not mean that every consumer who possesses the same product bought it for the same symbolic meaning (McCracken, 1986, Elliot, 1998). An object may carry a varied range of meanings since the creation of meaning is not deterministic and unidirectional. As a result, two Digital Natives may ascribe different and inconsistent cultural meanings to a possession depending on the extent to which they share the collective imagination (Elliot, 1998). For example, one Digital Native may ascribe cool associations to the soccer club Manchester United, whereas another Digital Native may regard it as a fan club for hooligans that s/he would not like to be associated with.

Much postmodern literature suggests: "*we are what we have*", since a consumer's material possessions are viewed as major parts of his/her extended self (Wattanasawan, 1996). It is therefore conceptualized in post-modernity that the self is not a given product of a social system nor a fixed entity which the consumer can simply adopt, but is something s/he actively creates, partially through consumption (Elliot, 1998). The self becomes a symbolic project, which the consumer must actively construct out of

the available symbolic materials. This means that possessions have more or less become another form of expressive culture, as products that consumers buy convey stories about who they are and who they are not (*ibid*). Thus, a Digital Native who for example would like to see him-/herself as an intellectual person will perhaps attend political meetings and read the news every day in order for him/her to display his/her “academic self”.

Furthermore, possessions help consumers navigate in this overly saturated market, as they eventually choose products that harmonise most with their ideals, goals, feelings, and self-definitions (Levy, 1959). Every time a consumer purchases a product it involves an assessment – implicit or explicit – of the symbolism, to decide whether or not it fits with his/her identity. A symbol is appropriate when it joins with, meshes with, adds to, or reinforces the way the consumer thinks about him-/herself. Each person aims to enhance his/her sense of self and behaves in ways that are consistent with his/her image of the person s/he is or wants to be (*ibid*). This means, that a Digital Native who for example cares about the environment and food will choose organically labelled products, as it would fit with his/her idea of who s/he believes s/he is. Whereas the modern consumer focused on displaying their wealth and status to the other members of the society, postmodern consumers such as the Digital Natives are today using consumption as a way to project their lifestyle, where they express themselves (Trigg, 2001).

### **Reference Groups**

Consumers do not only employ consumption symbolically to create and sustain the self but also to locate them in society (Escalas, 2005, Wattanasuwan, 1996). Products that they buy, activities that they do and philosophies or beliefs that they pursue tell not only stories about who they are but also with whom they identify. In other words, they employ consumption symbolically to obtain a sense of belonging to variety of reference groups (*ibid*). For example, a Digital Native might acquire expensive liquor in order to feel that s/he belongs to a specific group of peers. In this way, people will consume clothes, hairstyles, shoes, cars, computers, and other products that contribute to the symbolic means of self-identification, through which they align themselves emotionally with those sharing their lifestyle (Wattanasuwan, 1996).

To summarize, consumption is a social construct that changes in accordance to the development in the society and is therefore always under transformation. The shift from the modern to the postmodern consumer culture has had a huge impact on consumer behaviour. It entailed a transformation from a rational consumer type to a consumer who is driven by emotions and who

make choices based on a product's intangible assets. The postmodern market has become a symbolically charged arena that have changed consumption into a cultural phenomenon, allowing consumers such as the Digital Natives to express cultural categories and principles, cultivate ideas and project notions of self through possessions.

### 3.2. Movement of Meaning

As we have established how consumers such as the Digital Natives assign meaning to brands in Western society, we have laid the groundwork for answering our research question. However, in order to dig deeper we need to investigate how the symbolic meaning is transferred from the cultural world into possessions and hereafter to the consumer's self – more precisely the Digital Natives' self. This is essential in order to create a basis for answering our first sub-research question, where we are investigating how Digital Natives are using brands to construct their identity. In order to do so, we will use McCracken's (1986) model of meaning transfer, which also will function as our overall framework throughout our thesis.

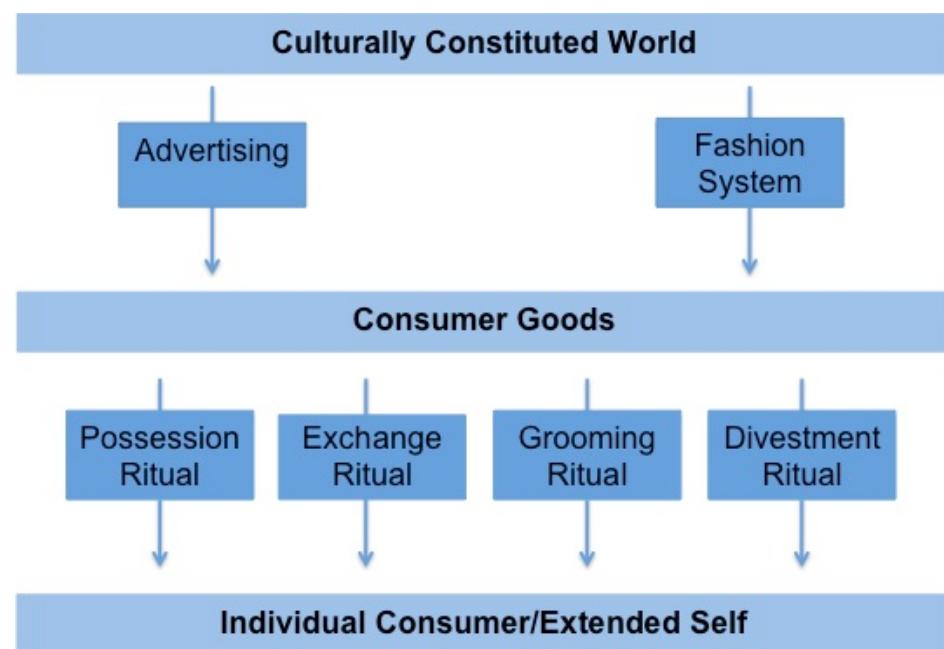


Figure 2: Movement of Meaning (McCracken, 1989)

According to McCracken, consumer goods have the ability to communicate and carry cultural meaning. This is in line with Levy's (1957) acknowledgement that consumer goods have a significance that goes beyond its utilitarian character. However, McCracken elaborates further on symbolic consumption, as he states that cultural meaning in consumer goods is always in transit, since it is constantly flowing to and from its several locations in the social world. These different locations are called: *the culturally constituted world*, *the consumer goods* and *the individual consumer*. We will go through all stages of the model; however, our emphasis is on the last part of the model, as our focus area is how Digital Natives use the symbolic nature of brands in order to construct their identity.

### **3.2.1. The Cultural Constituted World**

Cultural meaning is originally located in the culturally constituted world. This is the world of everyday experience in which the phenomenal world presents itself to a consumer's senses, which is fully shaped and constituted by the beliefs and assumptions of his/her culture. Culture constitutes the phenomenal world in two ways. First, culture is the *lens*, which determines how a consumer sees the world. Second, culture is the *blueprint* of human activity, which determines how the world will be fashioned by human effort. In other words, culture constitutes the world by supplying it with meaning. This meaning can be characterized in terms of two concepts: *cultural categories* and *cultural principles* (McCracken, 1986).

The cultural categories help consumers define their life world by making a system of social distinction – it is a system that helps them divide and organize the phenomenal world. In relation to consumer research the most significant categories are those created by culture within human communities such as class, status, gender, age, and occupation. In postmodern society it is noticeable that consumers, to a certain extent, are what they claim to be. This means that the culture's free structures have allowed consumers such as Digital Natives to a higher degree of self-definition in relation to which categories they want to belong to (*ibid*). For example, a Digital Native is not bound by the old restrictions imposed by social class and fixed status groups as in the modern period, but is instead free to choose which lifestyle s/he wants to live. This means, that even though s/he is a teenager s/he can for example declare him-/herself an adult and express this by drinking at parties, staying out late and buying grown-up clothes. Category membership is in our society much more a matter of individual choice even when these claims are, by some sober

sociological reckoning, implausible (ibid). Further, these categories are subject to constant and rapid change, as social groups can seek to change their place in the categorical scheme, while marketers can seek to establish a new cultural category of person (e.g. the hipster) in order to create a new market segment (ibid).

Cultural meaning also consists of cultural principles. If cultural categories are the result of a culture's segmentation of the world into discrete parcels, cultural principles are the organizing ideas by which the segmentation is performed. In other words, cultural principles allow all cultural phenomena to be distinguished, ranked and interrelated (ibid).

Cultural categories and cultural principles are mutually presupposing and their expression in goods is necessarily simultaneous. Therefore, goods are incapable of signifying one without the other. When goods show a distinction between two cultural categories they do so by encoding something of the principle according to which the two categories have been distinguished. Thus, clothing that distinguishes between men and women or between high or low classes also reveals something of the nature of the difference that is supposed to exist between these categories. Clothing communicates both the supposed *delicacy* of woman and *strength* of men and both the supposed *refinement* of a higher class and the *vulgarity* of a lower one (ibid).

### **3.2.2. The Consumer Goods**

For meaning to go from the culturally constituted world and into consumer goods, meaning must be transferred to the goods. Two institutions that can be used as meaning transfers are *advertising* and *the fashion system* (McCracken, 1986).

Advertising brings the consumer good and the culturally constituted world together in an advertisement by selecting objects from the cultural world to appear in the ad (ibid). For example, if a brand wishes to attract Digital Natives, it might use cool and adventurous objects in its ads in order to create favourable, cool associations of it in the minds of the Digital Natives. Cultural meaning has been successfully transferred when a Digital Native gives the brand the cool and adventurous properties that s/he knows exist in the cultural world, and sees the sameness in the good (ibid).

Similarly, the fashion system transfers cultural meaning via fashion journalists, bloggers and product designers (ibid). Bloggers transfer meaning when they e.g. write about a brand on a blog. Just as in the ads, the fashion system can take new styles of clothing and associate them with established cultural categories and principles that exist in the culturally constituted world. The meaning is again successfully transferred when consumers such as the Digital Natives see the sameness in the clothing as in the cultural world. For example, when Stine Goya co-designed sandals with H2O and convinced young people that they possessed the meaning of being cool they had successfully transferred the meaning *cool* to a pair of sandals that for many years has not been cool. Journalists and bloggers will review aesthetic, social, and cultural innovations as these first appear and then classify the innovations as either important or trivial – making them the gatekeepers in the creative world. When journalists have identified genuine innovations, product designers begin the task of drawing meaning into the mainstream and investing it in consumer goods.

### **3.2.3. The Individual Consumer**

For the meaning to be transferred from the good to a consumer, rituals must be made, according to McCracken (1986). There are four different rituals whereby a consumer can transfer the cultural meaning.

The first way of transferring meaning is with an *exchange ritual* where a consumer gives a gift to a peer (ibid). A Digital Native could for example give a Ralph Lauren polo as a gift to a peer. By giving this gift, the Digital Native wishes to transfer the meaning of a Ralph Lauren polo to his/her friend, as the gift will insinuate certain symbolic properties into the life of the recipient. As the gift giver, the Digital Native will therefore function as the agent of meaning transfer. However, this can also be seen as a way to extend the Digital Native's self. Giving gifts is a special form of control, as the gift will continue to be associated with the giver so his/her identity is extended to include the recipient (ibid). The friend that receives the gift might think of the Digital Native every time s/he wears the Ralph Lauren polo.

A second ritual is a *possession ritual*, whereby a consumer will discuss, compare and show off his/her possessions (ibid). For example, a Digital Native might show off and talk about his/her new

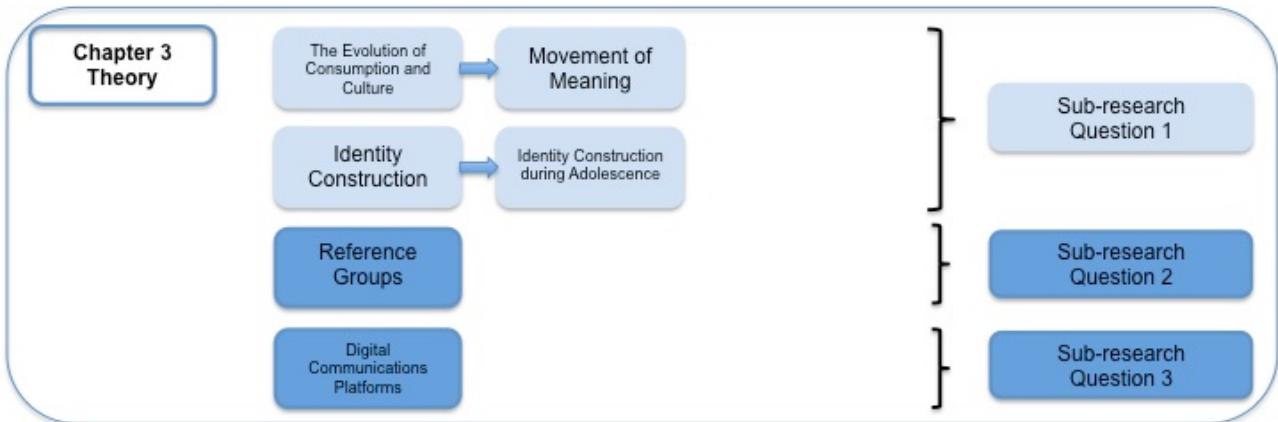
Marc Jacobs bag to all of his/her peers in order to draw the qualities from the luxury handbag brand to him-/herself.

A third way of transferring meaning is by a *divestment ritual* where a consumer will either sell or buy a good (ibid). For example, if a Digital Native were to buy a shirt from another person on Trendsales s/he would like to erase the meaning associated with the previous owner. A way to do this would be by washing the shirt. Likewise, when a consumer is giving a product away or selling it, s/he will attempt to erase the meaning that has been invested in the good. For example, if a Digital Native were to sell his/her smartphone s/he would reset the smartphone.

The last ritual is a *grooming ritual*. For instance the Digital Native could be preparing or *grooming* for a high school dance. This ritual shows the time, patience, and anxiety with which s/he will prepare him-/herself for the special event. However, it is not only a person that can be groomed – products can also be groomed (ibid). For example if a Digital Native has a very special and expensive bike s/he may spend a lot of time making the bike look nice and clean.

### 3.3. Identity Construction

*Sub-research question 1: How do Digital Natives use brands to construct their identity?*



We have established how meaning can be transferred from the cultural constituted world into the consumer, and we will now look deeper into how Digital Natives construct their identity and thereby address our first sub-research question. It is relevant to know how Digital Natives use brands to construct their identity, as their use of brands, among others, is based on how they understand themselves and who they want to be. Brands have the ability to carry symbolic meaning, which can confirm consumers such as the Digital Natives in their understanding of themselves, making their self more tangible. Consumers use brands to communicate who they are – both to themselves and also to the rest of the world. In other words, brands become a tool to send the message: “*this is who I am*” without the need to use words. This relationship between symbolic consumption and identity construction is important in order to comprehend the Digital Natives’ behaviour as consumers, as well as how consumption and brands relate to broader aspects in their lives (Belk, 1988). In order to investigate this, we will elaborate further on McCracken’s model of meaning transfer and thereby explore the relationship between identity and symbolic consumption. This will be done using Belk’s theory about *the extended self*.

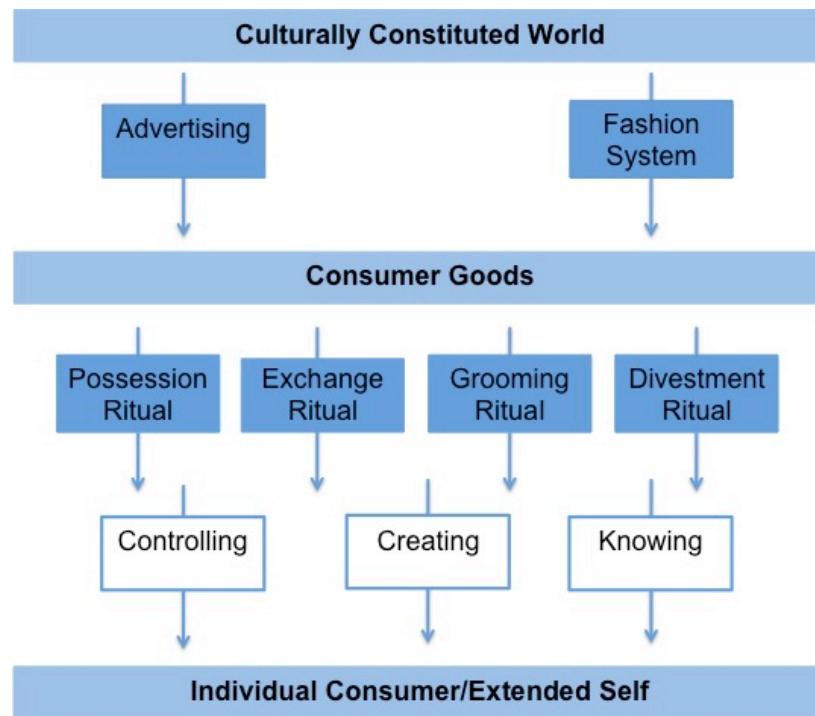


Figure 3: Movement of Meaning (McCracken, 1989, Belk, 1988)

### 3.3.1. To Have Is To Be

Psychologists have studied self and identity for decades, which has created a diversity of ideas and approaches. This illustrates the richness of the topic and stresses the importance to establish how we will understand the terms *self* and *identity*.

Often in the academic literature of consumer behaviour, terms as *self*, *identity* and *sense of self* are used interchangeably. Belk (1988), for example, uses the terms as synonyms for how people subjectively perceive who they are, and therefore we choose not to distinguish between these terms. The reasoning behind it is that we consider it less relevant, as our primary focus is on brands and not on the Digital Natives' psychological process of constructing an identity. However, the extensive literature on the topic emphasizes the importance of establishing how to use the different wordings within the field.

Our understanding of identity/self denotes: “*we are what we have and possess*” (ibid). This is not a new phenomenon; late researcher William James observed in 1890 that a substantial part of who we are is composed by the objects we can call ours:

*“A man's Self is the Sum total of all that he CAN call his, not only his body and his psychic powers, but his clothes and his house, his wife and children, his ancestors and friends, his reputation and works, his lands, and yacht and bank-account. All these things give him the same emotions. If they wax and prosper, he feels triumphant; if they dwindle and die away, he feels cast down, - not necessarily in the same degree for each thing, but in much the same way for all.”* (Belk, 1988).

Based upon James' observation, a consumer's self is the total sum of all his/her possessions (Belk, 1988). The concept *to have is to be* is affirmed by Belk (1988), as he further examines the connection between *having* and *being* in his theory about the *extended self*, which we will go through below.

### **3.3.2. The Extended Self**

Belk created the concept of the extended self and argued that knowingly or unknowingly, intentionally or unintentionally, individuals such as Digital Natives will regard their possessions as a part of themselves. Thus, “*we are what we have and possess*” (Belk, 1988). However, the term “extended self” does not solely confine to external objects and personal possessions but also to persons, places, group possessions as well as more literal objects such as body parts and organs (ibid). Based upon this, the major categories of a consumer's extended self are his/her body, internal processes, ideas, experiences and persons/places/objects to which s/he feels attached. However, what determines whether objects can become viewed as part of a consumer's self is dependent on his/her ability to exert power or control over them. Basically, we can, according to Belk, distinguish between three different methods through which a consumer learns to regard a possession as a part of his/her self.

The first method is by *controlling* an object (Belk, 1988). For example, if a Digital Native were to climb a mountain, ride a bike or manipulate a new computer system then s/he would be controlling the object. Also, as mentioned before, if a Digital Native were to give a gift it would be a special form of control, as the gift would continue to be associated with him/her. This way, the Digital

Native's identity is extended to include the person receiving the gift. However, this person might lose some sense of self, as s/he did not choose the gift (Belk, 1988, McCracken 1986).

The second method is by *creating* an object (Belk, 1988). This could for example be if a Digital Native created an abstract thought such as a special ritual that s/he and all his/her peers would do before going to a party. S/he could also create a material object such as a piece of jewellery. The Digital Native would retain an identity in the object for as long as it retained a mark or an association with him/her. This means that the ritual would be associated with the Digital Native if s/he and his/her peers would think of him/her every time they talked about or did the ritual. Likewise, if a Digital Native were to be associated with the jewellery s/he had made, it would be a part of his/her extended self. Furthermore, it can be argued that when an individual such as a Digital Native is buying a possession, it is merely another form of creating it (*ibid*). Here, the money would enlarge the Digital Native's sense of self, as money extends imaginable possibilities of all that s/he might have and do. Also, money gives him/her the power to selectively acquire and reject purchasable objects; thereby more selectively shaping his/her extended self.

The last way a consumer learns to regard an object as a part of him-/herself is by *knowing* the object. This can be a person, a place or a possession. It is the consumer's intimate knowledge of a person/place/possession that allows him/her to consider the person/place/possession as his/hers and a part of him-/herself. For example, a Digital Native might know a special place in his/her hometown that is very special to him/her, and s/he therefore considers this place a part of him-/herself.

To summarize, a consumer can come to regard a possession a part of his/her extended self by controlling, creating or knowing the object. These three methods, as well as McCracken's (1986) four rituals, give a good understanding of how a consumer such as a Digital Native constructs his/her *present self*. However, as Digital Natives are teenagers, they are in a vulnerable life phase where questions like "*Who would I like to be?*" "*What can I be?*" "*What should I not be?*" are asked. Due to such questions, it is therefore highly relevant to extend our focus to include the special life phase that the Digital Natives are going through, as it is believed to have significant influence on their construction of identity. As a result, we will in the following go through how Digital Natives build their identity during adolescence.

### **3.3.3. Identity Construction during Adolescence**

In order to investigate identity construction during adolescence, we will use Erikson (1997) as a starting point, since he believes that identity is a lifelong process that demands special significance during this period. Erikson was one of the first to describe the transformation from being a child to becoming an adult and in his work he organized the psychosocial development into a lifespan model of eight stages – going from birth to death. The fifth stage of this model is where the Digital Natives currently reside, as they can be characterized as young people – more precisely adolescents. Adolescence is, according to Erikson, characterised by a conflict between identity and identity/role confusion, which he calls a *normative crisis*. The reason why the Digital Natives are in this crisis is due to the fact that they are in a *transitional phase* where they are trying to find a way to go from being a child to becoming an adult (ibid).

Adolescents seek to fit in and they would rather be embarrassed in the eyes of older generations than in their own or their peers' point of view (ibid). Adolescents begin this process by pulling away from their parents and connecting with their peer group. The peer groups fulfil the adolescent's need for validity and acceptance and provide space and opportunity for exploration and experimentation. Adolescents actively seek membership in a peer group to help them explore different educational, occupational, political and social roles (ibid). They want to find out who they are, what they value, and a direction in life. However, adolescents are at a stage where they are neither a child nor an adult, which makes life more complex. Erikson argues that adolescents typically try out a number of identities. They may try to exhibit one identity when with their friends and another while with their parents. What is important, though, is that they should eventually create a unified idea of who they are so that they can form a solid identity (ibid).

In the following sections we will look deeper into this transitional phase and how symbolic consumption becomes an important instrument to handle this period. First, we will extend our current knowledge of the Digital Natives' *present self* to include their *future self*, which also is referred to as *possible selves*. The reason behind this is that the decisions that they make today are affected by how they see themselves in the future. The future is said to play an important role in the Digital Natives' lives, as they are in this transitional life phase where they are figuring out who they are (Markus, 1986, Erikson, 1997). Hereafter, we will use our knowledge of the Digital Natives' present and future selves to investigate how they manage to construct an identity while they are trying to leave their role as a child and attain their new role as an adult.

## Possible Selves

The development in consumer research suggests that a consumer's identity is not static, but a process-oriented and multifaceted entity encompassing *several selves* (Kleine, 1995). However, several selves might be a clumsy metaphor, as there are rather different versions of the same self. Nevertheless, these several selves are extremely interesting when it comes to the Digital Natives' current life phase, since they can be defined as the selves that they would like to become but also the selves that they could become, and the selves they are afraid of becoming (Markus, 1986). Thus, some possible selves are *me* and some are *not me*. However, *me-ness* and *not me-ness* is equally important for identity construction as they both contribute to a consumer's sense of self (Kleine, 1995). Furthermore, the incorporation of possible selves may prove a valuable tool in uncovering a variety of a consumer's motivations, as many of his/her consumption choices are made with an eye toward assisting him/her in achieving the self that s/he wants to be (Morgan, 1993). Possible selves serve as guidance for a consumer's current behaviour and decision-making, as many of the important (possession) decisions that s/he is making involves a process of imaging his/hers self under various future alternative outcomes (Markus, 1986).

A consumer's repertoire of possible selves can be viewed as his/her enduring goals, aspirations, motives, fears and threats (Markus & Nurius, 1986). This means that possible selves represent what a consumer wants to be and what s/he does not want to be. For instance, a Digital Native might be dreaming of becoming a doctor and as a result s/he is trying by his/her choices to construct the identity of a doctor. This could be by studying hard to achieve an exceptional GPA during high school in order to be accepted into medical school. Furthermore, a consumer might also be trying to distance him-/herself from a possible self. This could for example be the case for a Digital Native who does not want to follow into his/her family's footsteps and just take the same education as his/her parents did. As a result, s/he will try by his/her consumption choices to distance him-/herself from the parents' professions.

Besides being individualized, possible selves are also distinctly social. Many of a consumer's possible selves are the direct result of previous social comparisons to social relations in which his/her own thoughts, feelings, characteristics, and behaviours have been contrasted to those of salient others (*ibid*). This means that when for example a Digital Native is creating a particular lifestyle for his/her self it will involve assimilating some peers' lifestyle as well as dissimilating that

of others. In order to do so, the Digital Native will have to acquire and abandon possessions to construct the preferred self in relation to his/her social sphere.

Based upon the above, the theory of possible selves will extend our understanding of how consumers such as the Digital Natives construct identity, as we will not only be looking at their present self (extended self) but also their future self (possible selves). As we have established how they are constructing their identity – both their present and future self – it is important to examine further the special life phase that the Digital Natives are going through, since this is believed to have distinct implications on their construction of self.

### **Identity Construction during Transitional Phases**

In the aforementioned pre-modern era, culturally prescribed rituals, the so-called *rites of passage*, would support a teenager during his/her role transition from being a child to becoming an adult (Noble, 1997). However, in our postmodern consumer culture, Digital Natives often lack such supportive rites. They are therefore more often than not left on their own to cope with the difficulties of transition and the ambiguities of their self. As a result, Digital Natives will instead have to employ symbols and activities made available to them by our consumer culture to create their own personal rites of passage (*ibid*). Hence, making consumption crucial during a transitional phase, as Digital Natives will rely on the symbolic nature of possessions in order to help them facilitate the major life transition (Noble, 1997, Sørensen, 2006). This means that when a Digital Native is entering the new role as a grown-up, it will be marked symbolically by the acquisition of new products and activities. Likewise, when a Digital Native is leaving the role as an adolescent it is marked symbolically by disposing of old possessions and practices that related to the old role (Sørensen, 2006). For example, a Digital Native might put his/her old Playstation games away and instead acquire some fancy grown-up clothes in order to show that s/he is not an adolescent anymore.

The idea that life role transition may be marked symbolically through consumption has been well described in the literature. However, as symbolic meaning differs, it makes it crucial to take a deeper look at the different ways in which consumption can help the Digital Natives construct their identity during this transitional phase. Basically, we can distinguish between four different ways that symbolic consumption can be a tool to support the Digital Natives' life role transition; that is,

due to its value as a *signal* versus an *experience* and its meaning residing in a *private* versus a *common* domain (ibid).

### **Private Meaning vs. Public Meaning and Signal Source vs. Experience Source**

The *public meaning* of an object is the result of the subjective meaning assigned to an object by outside observers (non-owners) of the object, that is, by members of society at large (Richins, 1994). For example, all Digital Natives will properly regard a Maserati as an extremely cool car that they would like to own, if possible. However, even though some Digital Natives might not like Maserati cars and therefore ascribe a different meaning to the brand, most Digital Natives would be likely to agree on some aspects of its meaning such as it being a quality car. This is due to the fact that individuals with a common history of enculturation should exhibit considerable overlap in their interpretation of symbolic meanings (ibid). Furthermore, for some classes of goods, particularly those with which the Digital Natives have little personal experience, such as the Maserati car, public meanings may be the only meanings available. These meanings can have a potent impact on their aspirations, fantasies, and desires. Hence, many product choices are made on the basis of public meaning alone (Richins, 1994).

Moreover, public meanings also influence *private meanings* of possessions, as these consist of public meanings shaped by a consumer's private knowledge and experiences of the objects s/he owns. A piece of jewellery might be valued by for example a Digital Native because they were a gift from his/her peer on his/hers birthday. The symbolic meaning of the jewellery for the Digital Native may contain elements of shared meaning (such as the recognition that jewellery is expensive), but also a meaning that is not available to others unless s/he chooses to disclose the relevant information. This could for example be the Digital Native's memory of the occasions on which the jewellery was used and the compliments s/he received (ibid).

Public and private meanings are likely to differ in their spheres of influence. Because of the consensual nature of public meanings, they influence the kinds of possessions that consumers choose to communicate about themselves to others. Public meanings are also likely to have an important influence in shaping their desire, in determining the types of things they hope to acquire. Private meanings, on the other hand, are more important in determining their feelings about the objects they already possess (ibid).

The choice of a certain consumption objects can also be a *signal source* for the construction of identity by saying something about or to the consumer. Moreover, the choice of a consumption object may be an *experiential source* for the construction of identity by giving the consumer a certain feeling about him-/herself as a person (Sørensen, 2006).

Combining the distinctions between *signal* versus *experience* and *private* versus *public* consumers such as Digital Natives may encounter identity through symbolic consumption in the ways depicted in Figure 4. The overlapping circles in the figure illustrate that the categories are not mutually exclusive, since a possession can add to a consumer's construction of identity in more ways than one and at the same time. However, it is worth mentioning that if a consumer is *not* consuming a specific object it will also add to the construction of his/her identity in much the same way as if s/he was consuming an object.

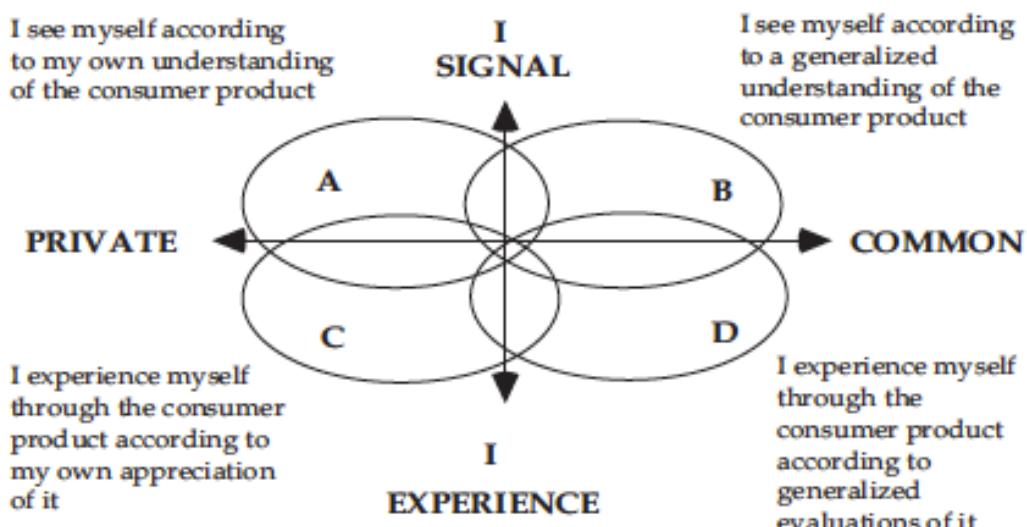


Figure 4: The Lived Meaning of Symbolic Consumption and Identity Construction in Stable and Transitional Phases (Sørensen, 2006)

The first category (A) is a *private signal*, which is where the consumer ascribes an idiosyncratic communicative meaning to the consumption object. The consumption communicates something to him/her. Through auto-communication, the private symbolic meaning of the consumption object can add to his/her sense of self.

The second category (B) is a *common signal*, which is where the consumer ascribes a common communicative meaning to the consumption object. S/he (re)produces a typified and commonly shared meaning of consumption. Consuming a certain object tells a story about him/her that will be understood in much the same way by him-/herself and his/her surroundings. In this way, consumption can contribute to the communication of the consumer's identity and lifestyle.

Third, a *private experience* (C) is where the consumer ascribes an idiosyncratic experiential meaning to possessions. His/her aesthetic, emotional or sensual reaction to the consumption object can be both positive and negative and bring about a certain sense of self.

Last, a *common experience* (D) of consumer products is based on the consumer's general evaluation of the consumption object. This evaluation is embedded in his/her culture's norms, history and conventions. Here, the consumer experiences him-/herself according to experiential meanings of a consumption object commonly agreed on.

As we have established the four ways in which a consumer such as a Digital Native can use symbolic consumption to construct his/her identity, we will now dig deeper into the kinds of identity-related meanings that consumption could take on during *role disposition* and *role acquisition*, which is relevant for the Digital Natives' identity construction during their transitional phase. Below we will describe how Digital Natives dispose of the role of being a child and how they acquire the role as an adult.

### **The Disposal of a Previous Life Role**

*Private Signal Value (A)*: The Digital Native may report that s/he has stopped buying some of the brands that s/he did when s/he was younger. They have come to represent him/her when s/he was younger and s/he may therefore express a need to be telling him-/herself a new and different story. The Digital Native is communicating with him-/herself and it is therefore a private signal that s/he ascribes to the brands in question.

*Common Signal Value (B)*: A Digital Native may report that s/he has gotten rid of some of his/her old clothes. Insofar as the Digital Native expresses a belief that these activities are commonly recognized ways of communicating to the social surroundings, that his/her life role status has changed and that s/he

is no longer a child who dresses like someone who is still in elementary school, s/he thus ascribes a signal value to these activities belonging to the common domain (*ibid*).

*Private Experiential Value (C):* The Digital Native may report that s/he has made a great effort to tidy up and clean his/her room, and that this activity felt like removing his/her old self as a child. S/he may express the belief that others might find her feelings silly and that they would ascribe very different meanings to the same activities. S/he would carry experiential meanings but due to their particularity they are private.

*Common Experiential Value (D):* The Digital Native may quit former consumption practices that are normally linked to a child's life in his/her consumer culture; for instance, Game Boy games for children. Giving up these activities may have an emotional aspect and provide him/her with a feeling of freedom, a feeling of finishing up a stage in his/her life. The meaning of these activities takes on experiential values that are considered to reside in the common domain of symbolic meanings.

### **Approaching a New Life Role**

*Private Signal Value (A):* A Digital Native may report that as part of his/her transition into adulthood s/he has reconfigured his/her wardrobe, not as much in response to the perceptions of others, but more in response to how s/he perceives him-/herself. S/he may report not being able to connect with her previous child dressing style with his/her new status as an adult, but at the same time s/he may express awareness that this is an idea of her own, which has less to do with how other people would see him/her. Here, s/he ascribes private signal meanings to her wardrobe, since s/he seems to be communicating primarily with him-/herself rather than with her social surroundings.

*Common Signal Value (B):* A Digital Native may state that s/he is looking forward to his/hers first high school dance, since this would be an activity that would show the rest of the world that s/he is becoming an adult that goes to parties where they drink alcohol. Here, the Digital Native ascribes a signal value to the party, and this meaning resides in the common domain, since s/he believes this signal to be recognized by other people.

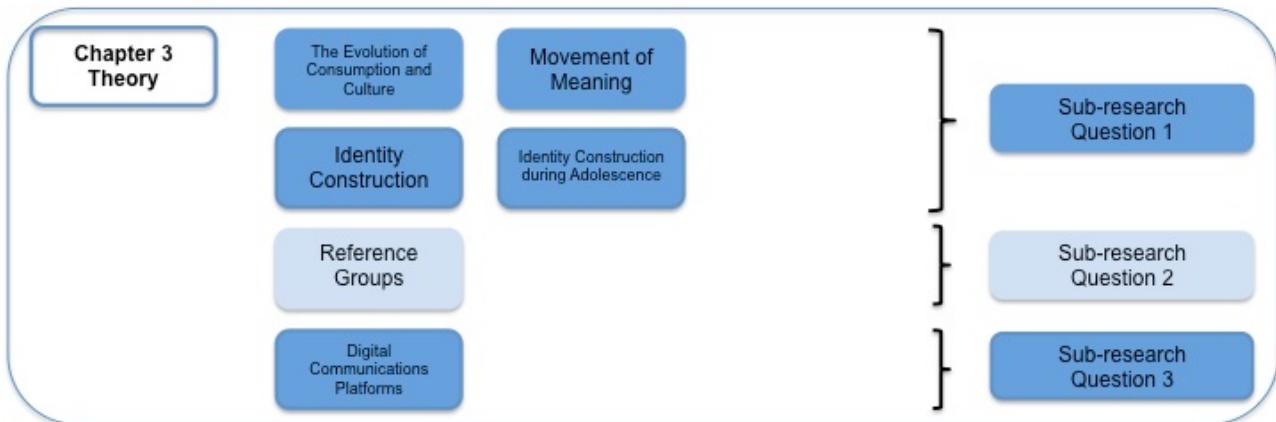
*Private Experiential Value (C):* The Digital Native may tell a story about experiencing a sense of security when using the same make-up brand as her bigger sister. It may provide her with a feeling of doing the right thing and thus supporting her in approaching the new role as an adult. She may express awareness that others would attach very different meanings to this make-up brand. In this example, the consumption meaning of the product has an experiential value, as it makes her feel a certain way. Furthermore, this meaning is private, as she does not expect anybody else to have the same experience.

*Common Experiential Value (D):* The Digital Native may report that s/he is carrying out a number of activities that prepare him/her mentally for becoming an adult, for example decorating his/her room more like an adult. S/he may report that these activities provide her with a feeling of getting closer to the actual state of adulthood. The Digital Native may refer to these activities as commonly known, which s/he believes that almost any teenager will experience. In this case, the meaning of his/her consumption activities can be said to take on an experiential value that resides in the common domain.

To summarize, the theoretical framework described above illustrates how symbolic consumption can be thought to add to the Digital Natives' identity construction during adolescence. However, it is worth mentioning, that since the framework focuses on the lived meaning of consumption, the ordering of meanings in the above categories rest entirely on the way the specific Digital Native encounter the consumption objects and practices (Sørensen, 2006). Therefore, the lived meanings are only accessible to us through his/her expression of his/her encounter with the consumption objects in his/her transitional phase. Also, the same consumption object may carry several consumption meanings and thus support identity construction in multiple ways. Nevertheless, we believe that the framework contributes to our understanding of how the Digital Natives construct their identity through the transitional phase of being a teenager (*ibid*).

### 3.4. Reference Groups

*Sub-research question 2: How do reference groups influence the Digital Natives' choices of brands?*



Consumers such as Digital Natives engage in consumption behaviour in part to construct their self. Brands act as symbols of personal accomplishment, provide self-esteem, allow people to differentiate themselves in order to express individuality, and help him/her through life transitions. However, since the individual is fundamentally a social creature, it is important to include the social world around him/her, and this is addressed by our second sub-research question. Possessions also serve a social purpose by reflecting social ties to e.g. a consumer's social sphere, a (brand) community, and/or cultural groups (Muniz & O'Guinn, 2001). As the influence from the people around a consumer is one of the most pervasive determinants of his/her behaviour, it makes it highly interesting to examine the appropriation of brand associations derived from the usage of brands by reference groups (Escalas 2005, Escalas, 2003). Below, we will look deeper into this by investigating how reference groups affect the Digital Natives' choices of brands. In order to do so, we will use McCracken's theory of meaning movement.

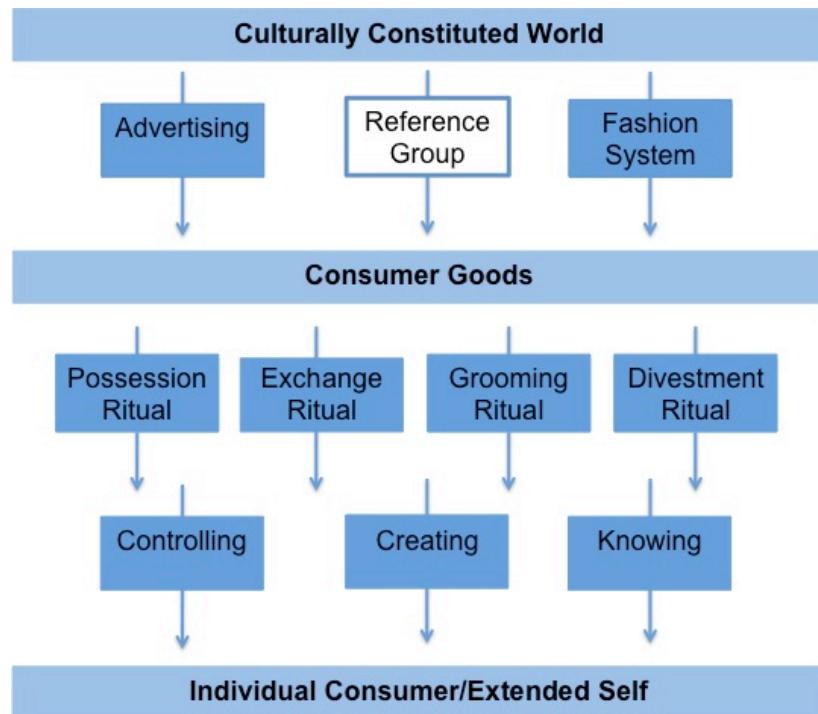


Figure 5: Movement of Meaning (McCracken, 1989, Belk, 1988, Arnould, 2005)

It is proposed that the symbolic properties of reference groups become associated with the brands those groups are perceived to use. The meaning from the culturally constituted world *gets into* a brand through advertising in much the same way as does a reference group's usage of a brand via the associations consumers hold regarding that group. That is, associations about reference groups become associated with the brands those groups are perceived to use and vice versa. These associations can then be transferred from the reference groups to consumers, as they select brands with meanings congruent with an aspect of their self. For example, if a cool and trendy group of Digital Natives are all getting Birkenstock shoes it will create a signal to the world around them that Birkenstock are cool shoes and you need to own a pair in order to feel a part of the group. When brand associations are used to construct a consumer's self or to communicate his/her self to others, a connection is formed between the self and the brand. In particular, reference groups are a source of brand associations that lead to such connections. These self-brand connections are intended to measure the extent to which a consumer has incorporated brands into his/her self (ibid).

Reference groups can be a critical source of brand meaning, as consumers use others as a source of information for arriving at and evaluating their belief about the world. This is especially true for

Digital Natives, as they are, as mentioned, in a vulnerable phase of life where they are trying to find out who they are and who they want to be. Consumer research on reference groups has demonstrated congruency between group membership and brand usage and has defined several types of social influence that a reference group can exert over others, and this will be dealt with below (Escalas, 2005).

### **3.4.1. Defining Reference Groups and the Different Types of Influence**

A reference group can be characterized as a person or a group whose presumed perspectives, attitudes, or behaviours are used by an individual as the basis for his/her perspectives, attitudes or behaviours (Arnould, 2005). Within this general framework of reference groups, several types of influences that these reference groups exert have been identified. However, the most prominent ones are *the informational*, *the utilitarian*, and *the value-expressive influence*, which we will briefly explain below (Arnould 2005, Bearden, 1982). We choose to elaborate on all three types of social influence, as it is very difficult to distinguish between the forms of influence occurring in any given situation (Arnould, 2005).

*Informational influence* is based on the desire to make informed decisions (ibid). For example when a Digital Native is faced with uncertainty s/he will seek information among experts or significant others, as these are viewed most credible in a consumption situation. A consumer will rely on experts and friends when it is e.g. difficult to assess product or brand characteristics by observation or when the process of purchase is frightening. For example, if a Digital Native is buying a new computer s/he can use his/her friends to help make the right decisions, as they offer credible information, provides social support for the decision, and act as a social evaluator (Arnould 2005, Bearden, 1982).

*Utilitarian influence* occurs when a consumer feels that certain types of behaviour will result in rewards or punishment from others (Arnould, 2005). When these outcomes are viewed as important, s/he will find it useful to meet the expectations of these significant others. For example, a Digital Native might be mocked or not accepted by his/her peers if s/he would not buy the right smartphone. The general theory states that groups in a favoured social position will seek out new possessions and activities as a means of establishing and communicating social differences. Others will then try to imitate these consumption patterns to enhance their social position. Hereafter, the

favoured group will abandon the consumption pattern and begin to innovate again and then the cycle will start over again. This means that if, for example, a Digital Native would buy the right smartphone according to the group in a favoured social position, his/her peers would accept him/her, as s/he will be communicating the appropriate signals. However, the reference group will then buy new smartphones and the cycle will begin again (ibid).

The last type of influence, *value-expressive*, is characterized by the need for psychological association or social affiliation with others and is reflected in the acceptance of positions expressed by others (ibid). For example, a Digital Native will use others' norms, values, and behaviours as a guide for his/her own attitude, values, and behaviours. This means that when a peer uses a specific brand it may affect his/her associations for that particular brand because of his/her desire to be like/be accepted by the peer (ibid).

Based upon the above it becomes evident that it is difficult to distinguish between the types of influence occurring, as often more than one of these forms of influence come into play in any given situation (Arnould, 2005). For example, when a Digital Native is buying a new smartphone not only will s/he seek advice from his/her peers because of his/her lack of knowledge of the particular product (informational influence) but she will also maybe feel that s/he will be mocked by his/her peers if s/he does not get the right smartphone (utilitarian influence). Furthermore, the Digital Native may have a desire to be like the reference group and s/he will therefore look at which smartphones they have in order to pick the right one (value-expressive influence). However, it is possible to distinguish between a Digital Native's in- and out-group.

### **3.4.2. In-groups and Out-groups**

A critical distinction in terms of a consumer's self-construction processes is between the uses of brand associations deriving from his/her own group (an in-group) versus groups to which s/he does not belong (an out-group) (Escalas, 2005). Our basic premise is that consumers such as Digital Natives appropriate the meaning of brands as they construct their self-identities, namely a particular brand meaning that arises from reference group use and non-use of brands. The extent to which the self-brand connection occurs will depend on the degree to which the consumer is a member of a reference group (Escalas 2005, Escalas, 2003). Basically, we can distinguish between four different types of reference groups, which we will go through below.

The first type is a *contractual reference group*, which is a group that a consumer feels positive about being associated with. When a contractual reference group uses and become associated with particular brands and the brand's image is consistent with or matches the group, such meaning may be appropriated by consumers, as they construct their self-identities. For example, if a Digital Native considers him-/herself to be a cool person and his/her member group of cool people tends to buy MacBooks, then s/he will also choose to buy a MacBook instead of a PC as a symbol of how cool s/he is. The utilitarian influence may be strong here, as the Digital Native may feel that s/he would have to adhere to the member group's choice of computer brand in order to stay accepted. However, the informational influence could also be strong if the Digital Native did not know much about computers and therefore wanted his/her peers' help in order to choose the right one. Either way, s/he would be likely to adhere to the groups' norms and act in ways to reinforce her membership role in that group. As a result, s/he may form self-brand connections to the brands used by the reference groups to which s/he belongs (Arnould, 2005, Escalas, 2005).

Similarly, a consumer may utilize the associations derived from a group to which s/he would like to belong, that is, an *aspirational reference group*. Here the value-expressive influence is strong, as there is a desire for psychological association or social affiliation with the group. When aspiration groups use a brand, consumers may form associations about the brand that they attempt to transfer to themselves despite the fact that they are not members of the aspiration group. Nevertheless, the brand becomes meaningful in the process of being used to construct one's possible self. For example if a Digital Native wishes to become more hip, and s/he sees hip people wearing Ralph Lauren clothing, s/he may choose to wear Ralph Lauren clothing in an attempt to appropriate the hip associations of that brand. However, just because s/he feels a strong positive attraction to a particular group does not necessarily mean that s/he will desire a membership in that group. However, the group will be influential in certain of the Digital Native's attitudes and behaviours (Arnould 2005, Escalas, 2003).

Conversely, a *disclaimant reference group* is a group that a consumer does not wish to belong to. For example, a Digital Native may confess to be a nerd but feel negative attraction to the group and therefore want to disassociate from it. Hence, s/he may avoid consumption behaviour common to the nerd group in order to distance him-/herself from the particular group (Arnould, 2005). As the

Digital Native does not want to be associated with the particular group, none of the three different influences will affect him/her.

Last, there is an *avoidance reference group*, which is a group that a consumer does not belong to and have strong negative attraction toward. When out-group members use a brand, s/he may form associations about the brand that s/he would not like to have transferred to him-/herself. Nevertheless, the brand becomes meaningful through the process of avoiding the out-group symbolism in constructing his/hers possible self. For example, if the Digital Native is not a member of the local golf club (and does not desire to be a member) and see these members wearing pastel coloured clothing s/he may specifically choose not to wear these colours in an attempt to distance him-/herself from the golf symbolism (Arnould 2005, Escalas, 2005). Again, none of the three influences will have an effect on him/her, as s/he does not want to be associated with the out-group.

Based upon the above, it is clear that consumers will accept meanings from brands associated or consistent with an in-group (contractual and aspirational reference group) and reject meanings associated or consistent with an out-group (disclaimant and avoidance reference group). This means, that the brands that are used by in-groups will enhance consumers' self-brand connections, whereas brands used by out-groups will detach them from such connections. However, these effects are moderated by the degree to which the brands are symbolic, that is, communicate something about the user, which we will discuss below (Escalas, 2005).

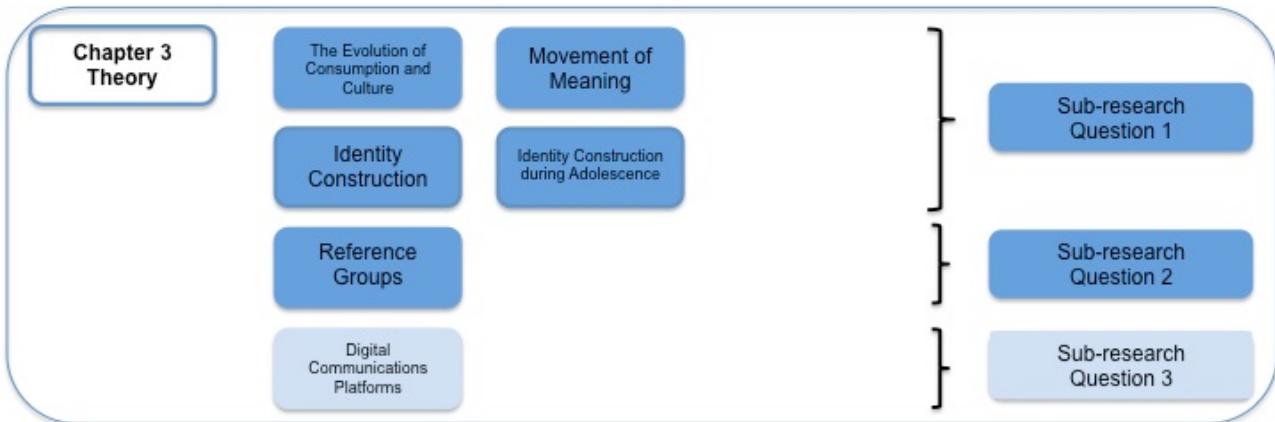
### **3.4.3. Brand symbolism**

Seeking information, complying with the preference of others and adopting values of others all involve some form of communication or observation of decisions, opinions, or behaviour. In a purchase situation, this implies products that will be seen by others (Bearden, 1982). However, some brands are better able than others to communicate something about the person using them, as publicly consumed (vs. privately consumed) and luxury (vs. necessity) products are better at conveying symbolic meanings about a consumer. In order for reference group influence to affect brand decisions, the item must be seen or identified by others. This is operationalized in terms of where an item is consumed. Some people see publicly consumed products, whereas others see privately consumed products. That is, the brand decisions involving products that can be noticed and identified are more susceptible to reference group influence. Second, an item must be exclusive

in some way. No matter how visible a product is, if virtually everyone owns it, it is not conspicuous in this sense. This is operationalized as the distinction between luxuries and necessities (Escalas, 2005, Bearden, 1982). As a result, there will be strong reference group influence for public-luxury product and brand decisions and negligible influence on private-necessity product and brand decisions (Bearden, 1982). Furthermore, consumers will be more likely to form self-brand connections to symbolic brands with appropriate associations than with brands that do not communicate much about the self-identity of the user, which is line with Levy's findings (1959). Conversely, they will be more likely to reject forming a self-brand connection with symbolic brands with inappropriate associations than with non-symbolic brands (Escalas, 2005).

### 3.5. Digital Communications Platforms

*Sub-research question 3: How do Digital Natives use social media to express who they are?*



As we have established how consumers such as Digital Natives use symbolic consumption as a tool to construct identity and relate them to their preferred reference groups, we will now look deeper into how and with which online platforms they communicate who they are and who they belong to. It is important to include social media when investigating how Digital Natives' use of brands in relation to their social sphere, as we cannot only be looking at the offline world. In the following we will describe the current media landscape and discuss the most used platforms in Denmark.

#### 3.5.1. Today's Media Landscape

From landlines to social media – there has been a major shift in how adolescents communicate with each other during the past decade. This is evident by the fact that sentence like “*Are you on Facebook?*” has become the new “*Can I get your phone number?*” and “*Facebook me*” and “*Snap me*” have become verbs like “*Google it*” (Qualman, 2013). Due to these new communication tools, Digital Natives are no longer only reachable from one platform but rather by a number of platforms for different purposes and people. Thus, they are heavy users of today’s many far-reaching social media platforms such as Facebook, Snapchat, Instagram, Whatsapp, YouTube, Tumblr, Twitter, blogs, and Kik among others (Brovall, 2014). To them the world is not a 9-to-5-world but 24/7 world where they are always connected, which makes it interesting to examine which platforms they use (Schultz, 2011). As we cannot cover all the different platforms, only three will be discussed below. These three platforms are chosen because they are the most used and are built around the *social graph*, which is relevant in relation to our research questions, as we are dealing with the Digital Natives’ social relations.

### **3.5.2. Facebook**

A survey among Danish high school students showed that 98.6% is on Facebook and 94,2% checks their news feed more than once a day (Sørensen, 2014). However, during the past year rumours about people, especially young people, boycotting Facebook has received a lot of media publicity (Brovall, 2014). This is partially true in the U.S; however, the user reduction must still be considered extremely small compared to the total number of profiles, since Facebook would be the 2nd largest country in the world with its 1,23 billion profiles (Sedghi, 2014). Despite the down-going international user tendency among young people, Facebook is still the biggest social media platform in Denmark with more than 3 million users (Nielsen, 2013). Even though it has not been dumped by Danish Digital Natives, their behaviour on the platform has changed during the past years, according to a report from Medierådet for Børn og Unge (Osbæk, 2013). The report concludes that young people have not ditched Facebook – they have ditched the so-called “wall phenomena”. Furthermore, it is also believed that they use more energy on niche platforms such as Instagram and Snapchat. The reason behind this is that posting on Facebook has become less cool in the eyes of Digital Natives concurrently with the emergence of older family members presence, according to Livingstone (2008). Facebook is believed to be less exclusive since everybody – including mom and dad – sees a Facebook post. The social psychological task of adolescence is therefore believed to be less attractive to practise and explore for Digital Natives on Facebook if their parents are among the audience (*ibid*).

### **3.5.3. SnapChat and Instagram**

Based upon the above it is interesting to look further at the niche platforms, as it is believed that a large amount of Digital Natives’ activity is moved to Snapchat and Instagram. These two niche platforms are both visual platforms, where pictures and videos to a large extent is the way to communicate instead of the written word. Furthermore, visual communication was a major trend of 2013 and is believed to continue to be so for the rest of 2014 together with the emerging video trend (*Future of Content*, 2014). Below we will briefly describe the two communication tools.

Snapchat is a photo-messaging app where Digital Natives can take pictures, record videos, add text, and drawings and thereafter send them to a controlled list of recipients. These pictures and videos are known as *Snaps*. Digital Natives will set a time limit for how long their peers can view their Snaps – the range is from 1 to 10 seconds – after which they will be hidden from the recipient's device and deleted from Snapchat's servers. This social media platform is argued to be an example of the increased tendency to a new form of one-to-one communication, as opposed to sharing a

moment with 500 Facebook friends, Snaps are sent exclusively to one person or maybe a small group of peers. This allows the Digital Natives to share less picture perfect moments with close friends. However, there is the opportunity to post pictures on My Storyboard, which makes it possible for all the friends to see a Snap, but Snaps can still be seen as a kind of a visual SMS, as it is an easy and non-formal way to give a quick or fun update to one or a few peers.

Along with Snapchat, the Facebook owned platform Instagram has been a major player in facilitating this visual form for communication. In a report from DR it is stated that 38% of the 15-24 years old are on Instagram (DR Report, 2014). Similarly to Snapchat, Instagram is an online photo-sharing, video-sharing and social networking service that enables Digital Natives to take pictures and videos, apply digital filters to them, and share them on a variety of social networking services, such as Facebook and Twitter. Technically it builds upon the social *and* interest graph, as Digital Natives both follow social relations as well as people they do not know but who are of their interest. This means that the Digital Natives will follow strangers such as famous persons, aspiration profiles, and brands. However, due to our research question, which addresses Digital Natives' social relations, we primarily focus on the social graph and how it influences the way they express their selves.

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# Chapter 4 – Analysis

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## 4.1. How Digital Natives use Brands to Construct Their Identity

*Sub-research question 1: How do Digital Natives use brands to construct their identity?*



In the following sections we will address how the respondents used brands to construct their identity, as an answer to our first sub-research question. First, using the theories of McCracken and Belk, we will analyse how the respondents constructed their identity with activities and possessions that they defined as: “this is *not* me”, as we experienced this to be an easier task for the respondents than talking about what actually defined them. Despite this, we were able to, make them discuss which brands they defined as: “this *is* me”. By introducing these two topics we will get an understanding of how brands helped the respondents in their construction of who they were and what they wanted to signal to their surroundings. However, as we cannot disregard the transitional life phase that the respondents were going through, we will explore this area using Erikson and Sørensen’s theories of how this period impacts the construction of identity.

#### **4.1.1. To Have is To Be – The Extended Self**

##### **“This is not me”**

According to Kleine, defining what “is *not* me” is equally important as defining what “is me”, as brands that we do *not* possess tell as much about us, as the brands that we actually *do* possess. One of the respondents, Sebastian, provided a good example when he stated that he would never buy soccer boots from Bilka, since he did not believe this would be true to who he was. Thus, adding to Levy’s idea that possessions have a meaning that goes beyond its functionality: *“I have never bought soccer boots from Bilka. I think it’s mostly a matter of principle. I’ve never really wanted to give it a try. However, I do not think I want to go there. This might seem snobbish – it is just not me”*.

It was clear from this statement that Sebastian had an idea about what the stereotype that would buy soccer boots in Bilka would be like. By this statement he highlighted how different possessions symbolize different things about people and therefore make them somewhat different. As a result, Sebastian would assess, according to Levy, explicit or implicit every time he would purchase soccer boots whether or not the symbolism would fit to his identity. In this case, the symbolism of soccer boots from Bilka did not join with, mess with, add to or reinforce the way Sebastian thought about himself.

Nevertheless, it was interesting to hear that even though Sebastian seemed to think of himself as a person who cared about having a quality lifestyle, he made a big deal about stating that he did not mind people who buying soccer boots in Bilka. He told us about how he recently had played soccer with some guys on income support – *“I recently played in a small suburban soccer club – Østerboldklub. It was with some guys where many of them were on income support. However, we had a good time together. Some of the guys would be buying soccer boots in Bilka and show up in ordinary clothes when we had to practice. This was not what should keep us a part. If they liked it then I have the deepest respect for it. It’s not like we would be mean to them if they didn’t buy the newest boots from Nike”*.

It was evident from the above statement that he distanced himself from the guys he had played soccer with due to different possession choices. These guys did not represent who he was, as the possessions that they bought – which according to Belk are another form of controlling an object – did not reinforce his sense of self. Still, he chose to talk about these guys when he was describing which possessions and activities that would define who he was. It can be argued that the reason why he talked about these guys were down to the fact that he may have used it unintentionally to tell us who he was by highlighting

who he was *not*. It could also be argued that he was trying to create a picture of himself as a tolerant person who accepted everybody as an attempt to appear more grown-up in our eyes. The motive behind this was his referral to how they would not be mean to the people who did show up in ordinary clothes and Bilka soccer boots. Being mean to people due to their choice of clothes is something that is commonly considered to be childish, which might have influenced his response, as he may not have wanted to be associated with a child's behaviour or having a snobbish attitude.

Furthermore, Sebastian had an urge to tell us that he did not care so much about sport brands today, which he claimed that he used to do when he was younger – “*(...) When I was younger and practiced soccer there was this special Nike model... I think it was re-launched every other month. And I just needed to have them! It was always the new soccer boots I should have (...). I don't know if it had something to do with the fact that you had to be cool when you were running at the soccer field and you had to impress with something else than your soccer skills. It was also something that we would talk about in the locker room. Here we would talk about soccer but also the soccer accessories. This was important to me*” . From this comment we concluded that Sebastian stated that when he was younger he had a strong need for having the newest soccer boots, however, this was not the case anymore: “[Today] I don't care about it. It just has to be comfortable. It doesn't have to be some fancy brand and it doesn't have to cost a lot of money. The only thing that is important to me is if I like wearing it and practice soccer in it”. However, when we asked him which brands his current sportswear was from, he said: “*It is from Nike as well as Adidas, Puma and Hummel among others*”. This comment was in sharp contradiction to his earlier statement where he claimed that he did not care about sport brands, as Nike, Adidas, Puma and Hummel can be assessed to be quality sport brands. However, after a while he confessed that he actually still only bought quality sportswear – “*At the end of the day I only buy quality sportswear even though I'm trying to repress it. It's what is fashionable – it's what you see the most of. I also think it has something to do with the fact that it's better quality. I believe there is a difference*” . It can be discussed why he at first would claim that his behaviour was different from what it actually was. On the one hand, it can be argued that he wanted us to see him as a person who did not judge people on their materialistic possessions, as this is not commonly viewed as a socially acceptable characteristic. On the other, it can also be discussed whether this case is all about the fact that people have a hard time talking about who they are based on their possessions and activity choices. This is in line with Trigg's observation that we today in our consumer culture no longer display wealth conspicuously, as they did in the modern times. Status is instead today conveyed in more sophisticated and subtle ways.

Hence, consumers, such as Sebastian, often do not like to explicitly state that they buy possessions and do activities in order for them to be perceived in certain ways.

Still, it is important to stress the fact that even though Sebastian ascribed a specific meaning to buying soccer boots in Bilka and practice soccer in ordinary clothes, it does not mean that others would ascribe the same meaning to this. This is for example evident during the interview where he told us about the people he used to play soccer with. As these guys would be buying their soccer boots in Bilka, it can be discussed whether they would ascribe the same meaning to the boots as Sebastian, since they were actually buying them. For them the shoes could be perfectly fine and would therefore fit to who they were, thus emphasizing how the meaning of possessions is not deterministic and unidirectional. According to McCracken, this is due to the fact that the symbolism of a possession is a result of the subjective meaning assigned to the object by an individual.

It can be argued that since Sebastian and the soccer guys have a common history of enculturation, they would to some extent ascribe the same meaning to soccer boots from Bilka. If they were to ascribe the same meaning to the boots, it could be claimed that the reason why they would buy them was that they did not have the money to buy expensive shoes from the Nike Store, as they were on income support. They may have envied Sebastian his new sportswear, which was something that they could not afford at the moment. However, even though there could be an overlap in the subjective meaning assigned to a brand, they could still ascribe a different meaning to the same possession, as the meaning is both public and private, according to Richins. By looking at it in this way, the guys Sebastian played soccer with may believe that Bilka boots are fine and may therefore have reinforced their sense of self.

Like Sebastian, another respondent Adrian also used the phrase "*it is just not me*", when we asked him if he would go to IKEA. He had a great interest in interior design and believed that furniture should have a history and not just be mass-produced. As a result, he did not believe that IKEA's products fitted to who he was and what he stood for. An additional quote by Adrian that showed how the meaning of possessions helped the respondents to define who they were was his statement about cars. He expressed that he would never drive a Mini Cooper "*even if it was a matter of life and death*", as he believed it to be a woman's car. Driving a Mini Cooper would not be true to who he was since this car would symbolize "being a girl". Adrian's strong feeling towards not being associated with feminine possessions might be influenced by his current vulnerable life phase of transition from being an adolescent to becoming a man and therefore had a need to be showing this to his surroundings. It can be claimed that a more mature person would not have to express such a strong opinion about driving what Adrian called a woman's car, as he would be more confident with his manhood.

To sum up, Sebastian and Adrian's statements about soccer boots and IKEA furniture as well as the Mini Cooper were clear examples of how purchasing a product involved an assessment of the symbolism of the possessions in order to decide whether or not the product would fit with their identities. It can be argued that they both cared about quality products and they were aware of the signals such products were sending to their surroundings. As a result, Sebastian and Adrian aimed to enhance their sense of self, which resulted in behaviour that were consistent with the image of the person they wanted to be – in this case a person who cared about having a quality lifestyle. This is in line with Levy's findings that possessions help consumers – such as Sebastian and Adrian – to navigate in the overly saturated market, as they were choosing products that harmonized most with their ideals, goals, feelings and self-definition.

In Sebastian's case, soccer boots from Bilka did not fit with his personality, as it did not add to the way he thought about himself. Sebastian would never *buy* soccer boots from Bilka, which is another form of controlling an object, according to Belk, since it would not be true to who he was. As a result, soccer boots from Bilka would never be part of his extended self. Consequently, Sebastian would prefer to go to a store like Nike, where he could buy quality sportswear, since it would enhance his sense of self and be consistent with his image of the person he wanted to be. The same was true for Adrian and furniture from IKEA and the Mini Cooper. The examples clearly showed how the respondents were using possessions as a way to project their image and express themselves through symbolic consumption.

### **“This is me”**

In the same way as possessions helped the respondents to define who they were *not*, they also helped them define who they were. This is in line with Belk's theory about the extended self as consumers, such as the respondents, knowingly or unknowingly come to regard the possessions that they own as part of who they are and how they define themselves. The reasoning behind this is that as a consumer's self is the total sum of all that he/she can call his/hers. However, it is important to highlight the fact that Belk's definition of the extended self does not only confine to external objects and personal possessions but also persons, places, group possessions as well as more literal objects such as body parts and organs. Nevertheless, what determines whether an object becomes a part of the respondents' self, according to Belk and McCracken, is the rituals they would make in order for them to transfer the symbolic meaning to their selves.

Another way that possessions can become a part of the respondents' self was demonstrated by Kathrine's description of the two perfumes she had found in the available magazines during the collage

exercise. When we asked her why she chose these exact scents, she quickly stated that she had them at home. In other words, her tone of voice indicated that they were obviously a part of her and therefore represented who she was – hence making it part of hers extended self.

Like Kathrine's perfumes, another respondent, Signe, described sunglasses as an important part of who she was. The respondent Astrid agreed to this statement by saying, "*The reason why I have chosen sunglasses [in my collage] is because it for many years has been a part of my image to wear different sunglasses. I wear different sunglasses every day that match my outfit*". It can be assessed that sunglasses were a part of their extended selves, since they were making a *possession ritual* when they talked, discussed and showed them off. A possession ritual is, according to McCracken, one way to make a possession a part of one's self, as the person will draw the qualities from the possession to his/her self by showing it off and discussing it with friends and family. Furthermore, it can also be argued that Astrid was using what McCracken calls a *grooming ritual*, as she talked about how she would every day have to decide which glasses to wear when preparing for a day out. This ritual is about the time and patience that Astrid would use every day in order to make the right choice for her to maintain her image as "the girl who always wears sunglasses".

Even though the respondents shared the tendency to use possessions and activities to help them define who they were, they still had individual views on whether they preferred products to be rich in quality or in quantity.

As opposed to Signe and Astrid, who cared more about getting as many different sunglasses as possible, other respondents preferred quality products and believed this preference to represent who they were. One example was the respondent Sofie, who was willing to use a substantial amount of money on a Chanel nail polish even though it did not last as long as the other brands. She even stated that she knew it was an irrational behaviour. The significant reason for buying the nail polish was the Chanel feeling she got wearing the nail polish. This emphasized how brands have a symbolic meaning that goes beyond its utilitarian functions: "*At the end of the day it's always a little better to wear Chanel on your nails compared to something else. But it's actually really annoying because it [the Chanel nail polish] will only last one day. So if I were thinking rationally then I would probably buy some other brands [as they would last longer]. However, it's just better to say: "yes, it is Chanel 505". (...) I have a tradition that I always buy a new one [nail polish] for new years. One year there was one with diamond dust in it and it might have cost a lot more than all of the others and you could actually not see the diamond dust in it. But it was the thought that it had diamond dust in it that was pretty cool*". It can be assessed that Sofie

was making a possession ritual by showing off her Chanel fingernails with diamond dust to her friends. By talking about the Chanel polish she would draw qualities from the luxury brand to her – thereby making it part of hers extended self. She would properly have a feeling of living a luxury lifestyle when she was wearing her Chanel nail polish. Likewise, she was also, like Astrid, making a grooming ritual when she was painting her nails, as she said that it was something she could spend a long time doing, thus demonstrating the time and patience with which she would prepare herself for a special event.

Similarly, Adrian also appreciated quality products – "*I appreciate quality and that's why wine and champagne also has to be of a good quality. (...) Expensive alcohol just tastes better*". Sebastian agreed and added: "*We have travelled a lot in France. This might be why I have this relationship to wine because it's a wine mecca in France. There is also a lot of French food that I think is delicious. It can be many things – foie gras and something like that. That's really delicious*". Like Sofie, both Adrian and Sebastian would also be drawing the qualities of French wine and fine alcohol to their selves when they would discuss how much they liked it with their surroundings. By making this ritual they would want others to recognize that they were living a luxury lifestyle with fine food and expensive alcohol.

Despite Sebastian's love for quality wine and food he admitted that he would often eat at McDonald's. However, this was not how he saw himself, "*I actually eat a lot of food from McDonald's. But this is not something that I want to broadcast and put a logo on. That's not how I want to represent myself*". This statement highlighted the fact that he was aware of the symbolic nature of McDonald's and how it would affect his image when he consumed/talked about it. He clearly did not want it to become a part of his self. Nevertheless, it was interesting to learn that how he saw himself did not correspond with his behaviour. It can be debated why there was a mismatch between what he did and how he wanted to represent himself. One reason could be that since we did not know Sebastian he wanted to create the ideal picture of himself – which in his world would be a person living a luxury lifestyle.

The same was true for Adrian and his preference for fine alcohol, as he also confessed to be drinking the cheap beers when he wanted to get drunk – "*It's a bummer when you are buying the really cheap beers. Then it is only about getting drunk*". The other respondents also agreed on buying the cheapest beers, as it was more important to get drunk than drink expensive, branded beers. It can be argued that the reason why they would buy the cheapest beers was that they did not have a lot of money. However, it was interesting to learn that even though the respondents had a clear attitude towards what they liked and did not like, it was less important when it came to what they had to drink in order to get drunk. So, even though it seemed important for Adrian to signal a luxury lifestyle to his surroundings it was more

important to get drunk with his peers. However, when Adrian and the other respondents had to describe who they were and what they preferred, it was important for them to state their attitudes toward different possessions. Adrian made a sharp distinction between cheap and expensive alcohol, which indicated that he would not like to be associated with cheap alcohol (despite him drinking it), as this did not correspond to how he saw himself. The same was true for Sebastian and food from McDonald's, since he also was creating an image of himself as a person who cared about quality possessions but at the same time would eat junk food.

To summarize, it was clear from the interviews that the respondents' lifestyle was an important indicator of who they were and which social group membership they belonged to. They pinpointed the lifestyle – the identity – they wanted by adopting appropriate patterns of consumption, which is in accordance with Levy's theory. As a result, they would choose brands harmonizing the most with who they believed they were. The brands would become part of their extended self by different rituals or merely just by buying possessions, as it allowed the respondents to selectively acquire and reject purchasable objects and thereby shaping their identity. The respondents were aware of the symbolic meaning of brands and what the brands would say about them if they chose to consume them as well as if they chose *not* to consume them, thus "we are what we have and possess". However, as the respondents were teenagers in a vulnerable phase of life it was important that we extended our focus in the interviews to include how they handled this, as it is believed to have significant influence on their identity construction, according to Erikson. He believes the construction of identity is a lifelong process that demands special significance during adolescence. In the following we will therefore investigate how the transitional phase affected their construction of their identity.

#### **4.1.2. Identity Construction during Adolescence**

Early on during the interviews it was possible to establish that the respondents seemed to be having a *normative crisis*. According to Erikson, the respondents would be at the fifth stage in his lifespan model, as they could be characterized as young people – more precisely adolescents. Adolescence is, in relation to Erikson and Sørensen, characterized by identity confusion where the symbolic nature of brands will be an important tool to facilitate this major life transition. As a result, adolescents will employ the symbols and activities made available to them by our consumer culture to create their own personal rites of passage, which they will mark symbolically by the acquisition of new products and activities. Likewise, as they are leaving their old role as a child they will mark it symbolically by the disposal of old possessions and practices related to that role.

Nevertheless, before looking deeper into how the respondents disposed their old role as a child and attained their new role as a grown-up we wanted to increase our knowledge of how the respondents constructed their identity in relation to both their present *and* future self. At this point, with Belk's theory about the extended self, we have already established how the respondents constructed their present identity. However, the future self is also important in regard to the respondents because Digital Natives are not only concerned with their present self, but also who they would like to become in the future. The reason behind this is that the Digital Natives are deciding the selves that they are but also the selves that they would like to become in the future. Thus, the future selves become a part of the process of attaining the role as an adult.

### **"Future me"**

It quickly became evident in all four focus group interviews that the future was a difficult topic to talk about, as it seemed far away from where most of them were in their lives right now. Accordingly, when we asked them how they imagined their life in 5-10 years they became silent and had difficulties answering the question. It appeared that most of them felt they were living in a protected bubble where they did not have to make any significant decisions at the moment – they could just enjoy being in high school. One respondent, Emil S., provided a good description of his life and in general the respondents agreed on his view of the future – *"I haven't really thought about my future – this is actually the truth (...). It's hard to imagine because it's far away from the world that we're living in right now. If you don't know what you want to be in relation to work professions then it can be hard to imagine if you're attaining an education or you have finished an education [in the future]. I think it's difficult to talk about when I haven't done so much thinking about it yet"*. However, we experienced that the 3.g.'s had an easier time talking about this subject. This seemed reasonable, as they were about to graduate and therefore had thought about what they would like to do in the near future.

Despite the fact that Emil S. did not know exactly what he would be doing in the future, he stated that he had either finished an education or was still under education, which suggested that he after all had some idea about his future. This was also true for the other respondents, and Thea provided a good example – *"In five years I'm studying – maybe I have just finished one [an education]. But I don't know which one"*. The choice of attending high school was a result of Thea knowing that she wanted to attain a higher education in the future. A high school degree would help her achieve the self that she wanted to be in the future. This is in line with Morgan who says that the incorporation of possible selves may prove a valuable tool in uncovering a variety of the respondents' motivations, as many of their choices are aimed with an eye toward assisting them achieve the selves that they want.

However, after having had a moment to think about it they almost all had a more specific idea about where they would be in the future: “*I know I wanna do something active because I want to do something new every day. So it's not a desk job. That's the only thing I know right now*”. Based upon this comment, it can be argued that Thea would try to make consumption choices aimed with an eye toward assisting her achieving a job that was active and exciting for her. In order to achieve this, her current behaviour and decision-making would be guided by how she imagined herself under different future alternative outcomes.

Whereas most of the respondents primarily talked about where they saw themselves in the future, Kathrine expressed a concern about how her time in high school would affect her future: “*I get anxious to think about all the classes that we're finishing in high school in relation to my GPA. It means a lot for your future [how you perform in your classes], which I think a lot about*”. Kathrine articulated a fear for not being able to become the person she dreamed about due to her current choices, where friends and parties were more important than school. She was aware of the fact that her current behaviour and decision-making were guiding her future self. As a result, she might be studying harder in order for her to get the right GPA so she can attend her dream education.

For another respondent, Jakob, it was obvious that his goal was to become a successful doctor or lawyer – in order to get an attractive education *and* more importantly: please his parents. “*I already know that I'm going to a university. This is what I want but it's also what my family wants. I have a very ambitious family – my mum is independent and my dad is a medical doctor so I'm used to a home where the parents work about 50-60 hours per week. If I were to come home with the grade 7 it would not be accepted. There is a pressure from my family in relation to how I perform in school. That's why I already know I'm going to a university (...). At the moment it's decided that I should follow the family heritage and become a doctor or a lawyer. My parents are very practical – they recommend educations where there are many jobs. I have a great interest in psychology but there aren't so many jobs in that field. Unfortunately. But a doctor – the more people we get the more diseases there will come. So in that field there will always be jobs to get. And for a lawyer there will also always be jobs because people will never learn to live in peace*”.

Apparently it was not Jakob’s own dream to become a doctor or a lawyer as he was more interested in studying psychology – it was his parents’. Nevertheless, it appeared that his dream was to fulfil the expectations of his family. Jakob’s statement showed his fear of failing in the future due to a strong

influence from his parents. It highlighted the fact that possible selves are not only individualized but also distinctly social. Jakob knew it was not good enough to come home with the grade 7, which is why he would work hard in school in order to get a good GPA and to attend the right education in the future. As a result, one of his possible selves was what Markus would describe as a direct result of a social comparison to his family in which his own talent had been contrasted to them. Based upon this, it can be argued that he would be assimilating his parents' lifestyle and work ethic in order to achieve the self that he wanted to be in the future.

To summarize, it was clear that the respondents, even though at first it seemed hard to talk about, had an idea about where they saw themselves in the future. Talking about their possible selves uncovered a variety of the respondents' motivations, as many of their choices were aimed toward assisting them in achieving the self that they wanted to be in the future. With our knowledge of how the respondents constructed their identity in relation to both their current and future self, we can now dig deeper into how they used symbolic consumption to dispose of their old role as a child and attain their new role as an adult.

#### **4.1.3. The Disposal of a Previous Role and Attaining a New Role**

##### **Peers and Parties**

It was evident from all four focus group interviews that the respondents used symbolic consumption in order to leave their old role as a child. This was done by the disposal of old possessions and activities that related to the role. Likewise, the respondents also used symbolic consumption in order to attain the role of a grown-up, which was done by buying new grown-up possessions or doing grown-up activities. Thea provided a good example of how she and the other respondents had entered the new role as a grown-up, which they marked symbolically by hanging out with friends, having boy/girlfriends and going to parties that included alcohol. Thea said: "*I have started to party a lot more since I started in high school. It [parties] is a big part of high school compared to when I was in the 9<sup>th</sup> grade. In the 9<sup>th</sup> grade we had parties but it was only every third month*". Adrian elaborated further on how his priorities had changed since high school: "*I have started to fall behind with the stuff I used to do before I started attending high school – especially since I started in 2.g. (...) If I didn't go out on a Friday night I could probably be watching a movie at home with my parents but that's not what I prioritize. It's hard to go back to the things I used to do before I attended high school. The things I used to do are not something that I want to do today instead of going out in the weekends and being with my friends*".

From these comments, Thea and Adrian also described how they had disposed of their old role as a child, as they emphasized the fact that their life had changed since they started attending high school. The respondents had left the role as a child marked symbolically by attending a lot of parties, which was an important part of their lives today in contrast to when they were in the 9<sup>th</sup> grade.

However, it is important to have in mind that possessions and activities can add to the respondents' construction of identity in more ways than one and at the same time. Furthermore, as the symbolic meaning can differ, according to Sørensen's framework, it makes it crucial to take a deeper look at the different ways in which consumption helped the respondents construct their identity during their transitional phase, which we will go through below.

Taking one of the examples from above, it can be argued that Adrian used a *private signal*, as he was ascribing an idiosyncratic communicative meaning to a consumption activity – in this case watching movies with his parents during weekends. He was disposing his old life role by him reporting that he had stopped watching movies at home with his parents, as this was something he did before he started attending high school. Watching movies with his parents had come to represent him when he was younger and he may therefore have had a need to be telling himself a new and different story. Adrian would be communicating with himself in order for him to leave his previous role as a child. In other words, the consumption – watching movies with his parents – communicated something private to him, which added to his sense of self of becoming an adult.

It can also be argued that Adrian used a *common signal value*, which can be characterized by him ascribing a common communicative meaning to the consumption object, as he believed that his surroundings would understand it in much the same way as he did. As a result, he disposed his old role as a child publicly when he reported that he had stopped being at home during the weekends. He expressed a belief that activities such as going to parties were commonly recognized as ways of communicating to his social surroundings that his life role status had changed and that he was no longer a child who needed to be with his parents all the time. Hereby he ascribed a signal value to an activity – parties – that belonged to the common domain, as parties with alcohol are associated with grown-ups in the public sphere.

Furthermore, he could also be using a *common experiential value*, as he had quit former consumption practices, watching movies with his parents, which were normally linked to a child's

life in his consumer culture. A common experience of symbolic consumption is based on his general evaluation of it, which is embedded in his culture's norms, history, and conventions. Giving up these activities may therefore have had an emotional aspect and provided him with a feeling of freedom, as he would no longer have to be at home with his parents – he could instead be hanging out with friends and get drunk. This could give him a feeling of finishing up a stage in his life.

Based upon the above, it seemed that the respondents felt like grown-ups. They emphasized how they were in charge of their own life and did adult activities. It was especially drinking beers the respondents referred to as the main social activity. Jakob said: *"It's not because I drink a lot but it's [beer] just a big part of high school. Often we will go to the harbour after a long school day and we would all be drinking beers"*. Thus, alcohol was also the thing that they used most of their money on – *"Too many money goes to parties"*. Emil H. added: *"That's true! You can easily smoke two packs of cigarettes in a weekend. Maybe even three. And then you drink about 12 beers and if you're at a bar it will run up in 300 kr. in a weekend. It's 1,200 kr. in one month. That's a lot of money. It's more money than I got"*. Furthermore, some of the respondents had even started smoking during high school. Emil H. said: *"I started smoking. I hope I can quit it in 3.g."*.

Jakob's quote about how they would all go to the harbour and drink beers was also a great example of how the respondents were doing grown-up activities in order to approach a new life role. It was not only at parties that they would drink – they would also be drinking after school.

It can be argued that Jakob was using a common signal value when approaching the role as an adult, since he reported that he often would drink beers with his friends. This would be an activity that would show the rest of the world that he was an adult. The same was true for Emil H. and his statement about how much money he would spend on alcohol. Here, Jakob and Emil H. ascribed a signal value to the fact that they were drinking beers, and since this meaning resides in the public sphere other people would recognize it too. Likewise, Emil H.'s statement about cigarettes was also a way of showing the world that he was a grown-up, as he emphasized how he had started smoking in high school. Hereby also using a common signal value, as smoking is recognized in the common domain as something adults do and thereby ascribing a public signal value to it.

Moreover, it can be said that they used a common experiential value when stressing their consumption of beers and cigarettes, as these activities prepared them for their lives as adults.

Drinking alcohol and smoking cigarettes may have given them a feeling of getting closer to the actual state of adulthood, the meaning of which resides in the common domain.

### **After-school Activities**

Another re-emerging topic in all four focus group interviews was after-school activities. The respondents had quit attending their after-school activities due to the fact that they felt they had more important things to do after attending high school. This also emphasized how the respondents were disposing of their previous life role as a child. Emil S. provided a good example of how he had quit playing piano because he prioritized other things now compared to when he was in the 9<sup>th</sup> grade – *"I played the piano when I was younger (...) I think I stopped in the 9<sup>th</sup> grade (...) I think I quitted for two reasons. First of all, I don't have time for it now. Practicing 20-30 minutes per day – that's not much in day but I still don't think I have time for it. There are other things I would rather do. Also, there is a lot of homework in high school and we have to make big assignments. So I would rather use my time focusing on my school instead of practicing the piano (...). The time you would have to learn, practice, and master playing piano – I didn't wanted to use the time in order for me to accomplish that (...) There are other things I would rather use my time on"*.

Similarly, Jakob also quitted playing soccer due to new priorities: *"I used to play soccer at a high level – but it was too much. It didn't work with my school life because I want the good grades. So I couldn't play soccer at a level where we had bed hours and dietary counselling. So I quit and since then there has not been something permanent"*. Kathrine also added how her priorities had changed: *"I used to ride horseback when I was younger. It has been a long time since I last have been riding horseback after I started attending high school. Especially after I started in 2.g. I have started to prioritize other things over riding horseback"*.

An additional example of a respondent who quit an afterschool activity was Emil H. who stopped attending role-playing, as he thought it was embarrassing. Like the other respondents, he would rather prioritize to be with his friends and go to parties, which played a crucial role in their lives – *"I used to go to role-playing when I was in elementary school (...). Me and the other guys went to role-playing but we agreed that we didn't want to go to it anymore. We thought it was getting boring. Also, we were starting to be a part of the class that would go to parties and we really wanted to do more of it. We also felt it was a bit embarrassing to be associated with the fact that we*

*would be in an armament every weekend to play in a forest and be wizards (...). It is the whole idea about role-playing that I think it's a bit embarrassing. I don't know why I think it's embarrassing – maybe it has to do with the stereotype: you're kind of a nerd that would spend a lot of time in your basement room when you are the type that plays role-play. I don't want that to be associated with who I am".*

Like the other respondents who quit their after school activities, it can be argued that Emil H. used a private signal value when he was disposing of his former self in relation to his after-school activity. He reported that he stopped attending role-playing since he started in high school, as it was something that he did in his previous life role. As a result, role-playing represented him as a little boy and therefore he had a wish to be telling himself a new and different story.

Moreover, role-playing was not perceived as cool in the common domain, which also could be a reason why he stopped. Hence, he used a common signal value when he expressed a belief that role-playing was embarrassing, as it is commonly recognized to the world as something losers would go to. This was a clear example of how the meaning of role-playing affected his attitude towards it, as it was not perceived cool. By quitting role-playing he communicated to the world that he disposed of his previous role, as this activity ascribed a signal value belonging to the public sphere.

It can also be argued that he used a *private experiential value* when disposing of his old role, which can be seen as him ascribing an idiosyncratic experiential meaning to role-playing. His emotional reaction could both be positive and negative in relation to the consumption object; however, in this case it was clearly negative, as he did not want it to be something that was associated with whom he was. Also, it was a private feeling, since he knew that others might ascribe a different meaning to it. His old teammates could for example ascribe a different meaning to role-playing, as they would properly not think of themselves as children. It seemed that his old teammates were a lot older than him and his friends, which is why they would properly feel like adults even though they went to role-playing. However, since Emil H. was in a transitional phase, according to Erikson, he may have had a strong need to feel that he was an adult. As a result he had an urge to distance himself from everything that would make him feel like a child.

Although quitting role-playing could represent a private signal for Emil H., it is important to have in mind that consumers such as Emil H. learns and develops consumption symbols through socialization processes and exposure to for example advertising, according to McCracken. This makes it difficult to assess whether or not another person would ascribe the same meaning of and feeling toward role-playing.

Furthermore, he may also have used a common experiential value, as he used the word boring, which implied that he felt he was too old to be playing the game, thus linking the activity to a child's life. Giving up role-playing may therefore have had an emotional aspect and provided him with a feeling of finishing up a stage in his life.

Based upon the above, it can be assessed that the respondents used symbolic consumption as a way of handling the transitional phase. They clearly felt like adults and they marked it symbolically by going to parties and drinking alcohol. According to McCracken, claiming to be an adult is possible for the respondents in today's consumer culture due to its free structures, which has allowed consumers such as the respondents to a higher degree of self-definition in relation to which categories they want to belong to. The respondents emphasized how their priorities had changed since they started attending high school and how they were in control of their own lives. Furthermore, they distanced themselves from their former selves by stressing that they did not have time for after-school activities. They had come to represent them as a child and they did therefore not fit with their current life as an adult. It was important for them to signal to the world, but also to themselves, that they were grown-ups.

#### **4.1.4. Sub-conclusion**

We started out questioning if the digital age in some way had changed the stomping ground for the Digital Natives' construction of identity. However, we did not so far find evidence for this. On the contrary, it appeared to us that the respondents were dealing with general issues relating to being an adolescent - and being a consumer. This was evident in how they would buy possessions and do activities in order to construct their preferred identity which is in accordance with the theory by Levy who in 1959 found that consumers buy products not only for their functional utilities but also for their symbolic meaning. The respondents' lifestyle and their identity were constructed by adopting the appropriate patterns of consumption, which was made possible by rituals. Every time they would pursue a brand, it involved an assessment of the symbolism of it in order to decide

whether or not it fitted with their identities. The brands that did not represent who they were became equally important as those that did represent who they were when constructing their selves. Thus, the respondents used brands as a way to project their image and express themselves. Moreover, the symbolic nature of brands was an important tool in relation to the transitional phase that they were going through. Even though they were teenagers they declared themselves adults and expressed this by drinking at parties and quitting their after-school activities, among others. They therefore were symbolically acquiring grown-up possessions and disposing of child possessions in order to feel like an adult and show it to the rest of the world.

The above illustrates how the respondents, despite being characterized as a completely new type of consumers were still just “human beings”. In other words, even though the world has changed dramatically during the last decades, we learned that some things still remain. Hence, we experienced that they share the basic premises on how consumers and teenagers use brands to construct identity. However, we do not reject that the emerged technology has provided consumers with more building blocks to construct identity, which is why we will address this in our last sub-research question regarding social media.

## 4.2. Reference Groups' Influence on the Digital Natives' Choices of Brands

*Sub-research question 2: How do reference groups influence the Digital Natives' choices of brands?*



So far we have explored how the respondents used brands to understand themselves and to communicate who they were as well as who they were not by the possessions that they bought and the activities that they engaged in. However, as human beings are fundamentally social creatures we must include the respondents' social sphere to fully grasp how brand choices are made. Due to the fact that teenagers are in a vulnerable life phase, which is characterized by insecurity, they might have an even stronger need for social acceptance. Using Arnould's theory about different types of influences, we will in the following uncover and discuss the most significant influencers in the respondents' lives. In connection with this debate we will elaborate on how they referred to these people as in-groups and to other people as out-groups in order to signal where they belonged. By addressing this issue we will answer our second sub-research question.

### 4.2.1. "I Like to Spend Time with my Family"

We initially started our thesis with a belief that Digital Natives' peers were the most important influencers. In the popular literature it is widely believed that peer acceptance is one of the most important things for Digital Natives, which is why they will adhere to their behaviour and use the same brands as them in order to gain social affiliation. Surprisingly, we quickly learned that the family members were strong influencers as well. What made this even more noticeable was the fact that our interview guide was structured around peer influence. However, the respondents gladly talked about their parents even though none of our questions were about them – they were only about their peers. When we asked them to elaborate on why they had chosen specific pictures from the collage it was

often due to family relations or traditions. The brands that they used to describe who they were ended up being brands that had some connection to their families. One example was Astrid who had chosen to draw an elephant on her collage. Her explanation for this was: *"It's a family thing from my mum's side of the family. We have always had many pictures of elephants by Scherfig. We also have a lot of figures [of elephants]"*. Moreover, Astrid even wanted to travel to Africa to an elephant orphanage when she finished high school – *"I really want to travel after I finish high school – maybe I will travel to an elephant orphanage in Africa"*. This example highlighted how strong the family influence was, since she felt the need to draw it on her collage despite the fact that the assignment was about finding pictures from the magazines. Thus, the family played a significant role in the respondents' lives, as many of the activities that they enjoyed and the possessions that they bought were a result of a family influence.

It can be argued that one reason for the great focus of family influence was caused by the composition of the focus groups. The interviews were made up of respondents who were all friends, which might have influenced their responses. Perhaps the respondents felt awkward to highlight peers' influence while having friends sitting next to them, as they might not want to express lack of independence. On the other hand it can be argued that since they were teenagers it might not be cool to talk so much about one's parents as the respondents ended up doing.

Furthermore, it was interesting to hear how the respondents appreciated to spend time with their parents. Many of the respondents talked about family holidays and how they enjoyed being on vacation with them. Mads said: *"I like warm places – I like to go to Fuerteventura with my family every year. I think it's very nice"* and Sebastian added: *"Here is a picture of the West Indies. We have been there twice. It's properly the two best vacations I have ever been on with my family. Just the four of us. It was so nice"*.

However, it was not only vacations where the respondents were spending time with their families. In general the respondents seemed to value quality time together with their family. They would even preserve family traditions despite the fact that they felt much more grown-up now. Jakob provided us with a good example from his life, as he mentioned how he enjoyed watching movies due to a family tradition: *"I have grown up in a family where we would watch a movie almost every night. It's something we would do as a family. However, it's something that I have continued to do even though I have become much more independent"*. Comments like this was interesting, since the respondents at one hand would say they were independent grown-ups but at the same time the family still played an important role in their lives. Jakob clearly felt like an adult, as he explicitly stated that he was more

independent now, however, he still had a need to share activities with his family. Thus, emphasizing how the respondents were battling between the stages of their childhood towards the stages of adulthood. A reason for the strong family influence could be that they still lived at home with their parents, which made them less independent as they described themselves to be. So, even though we earlier assessed that they felt like adults who went to parties and drank alcohol, they were obviously still highly influenced by their parents.

As we at this point have assessed how strong the influence of the family was we will in the following examine in-depth how family affected the respondents' brand choices with different types of influences. However, it is important to have in mind that it can be difficult to judge which influences were occurring in the below mentioned situations, as more than one influence is likely to be acting at the same time.

#### **4.2.2. The Influences of the Family**

From the four focus group interviews it became clear that the respondents' reference groups were a critical source of brand meaning, as they used their family, among others, as a source of information for arriving at and evaluating their beliefs about the world. Sebastian provided a good example of how the family had a great influence over the respondents, as many of the activities that they enjoyed were a result of a family influence. Sebastian said: *"I've been sailing with my family my whole life. We have a boat in Fåborg – it's something that means a lot to me. The whole family can be together on the boat and we can relax"*. Signe added: *"I read a lot because I have a great interest in philosophy and comparative literary history. It's part of my identity. I think I got my interest from my mum because she's a school librarian who always has read a lot of books"*.

From the statement above Sebastian expressed that he enjoyed sailing with his family, as it was something they had done for many years. The family's influence can in this situation be characterized by a *value-expressive influence*, as Sebastian had a need for social affiliation with his family. A value-expressive influence is, according to Arnould, characterized by the need for psychological association with others and is reflected in the acceptance of positions expressed by others. As a result, Sebastian used his parents' norms and values when evaluating sailing, as it was probably an interest that his parents had, which they had transferred to him. The parents' norms and values guided Sebastian's behaviour and helped him form his attitude towards sailing. The same can be said about Signe and her

interest in books, which can be argued was an interest her mother had transferred to her by using a value-expressive influence.

Moreover, parents and siblings would also influence the respondents with regard to hobbies such as which football team they were rooting for and the choice of sport that they enjoyed – *"It was actually my brother who started to support Manchester United. When I was a child I admired my brother, which is why I'm supporting them to. I started supporting them because it was my brother's team"*. The same was true for Jakob: *"My favourite team is FC Barcelona. I associate it with my grandfather who gave me a trip to Barcelona when I was younger where we went to see a match. It's a nice memory I have about Barcelona and my family"*. From these two quotes it can be assessed that the family had a value-expressive influence, as the respondents both had accepted others' opinions about a brand – in this case soccer teams. They used the brother and grandfathers' attitude towards a soccer team to dictate their attitude towards the teams. Manchester United and FC Barcelona became important to the two respondents because they wanted to be accepted by their family members and have something that would connect them to them.

The family also influenced which possessions they owned and what they wished for. Emil H. provided a good example: *"I have a PC and it's because my dad works with IT. He has always told us to only buy PCs because otherwise he would not help us. He's really good with PCs so I have always only bought PCs so he could help me out"*. The family could even have an influence on which car they were dreaming of. Sebastian said: *"A Maserati has always been my dad's favourite car. And somehow I have just learned: "Sebastian that's the car we want""*.

In Sebastian's case it can be argued that his father had a value-expressive influence on him, as it might not have been Sebastian's choice of car if it had not been for his father. Sebastian adopted his father's attitude towards the car as his own, which made it part of who he was. Likewise, in Emil H.'s example, his father had an influence on which computer he would choose. As his father had a strong opinion about computers he chose to follow his father's advice perhaps in order to be accepted by him.

However, it can also be argued that his father had an *informational influence*, as it seemed that Emil H. had a desire to make an informed decision. According to Arnould, a consumer such as Emil H. will seek information among experts or significant others when faced with uncertainty, as these are viewed as most credible in the consumption situation. As his father worked with IT he had an extensive knowledge about the topic, which assisted Emil H. to make an informed decision about which computer he should choose. He relied on his father's advice because he might have felt an uncertainty when he had to pick a

computer, as it could be a frightening purchase for him to make without his father's support. His father provided social and practical support for Emil H., since he might have felt comfortable knowing that he would always be able to receive help from his father.

From the above examples, it can be claimed that the family is an *in-group*, more precisely a *contractual reference group*, as it was a group the respondents felt positive being associated with. When a contractual reference group, according to Arnould, uses and becomes associated with particular brands and the brand's meaning is consistent with or matches the group, such meaning may be appropriated by the respondents, as they construct their selves. When a family member liked a specific brand, such as Manchester United or a Maserati, it influenced the respondents, and they adopted the fondness. This is due to the fact that when members of a reference group, such as Jakob's grandfather and Sebastian's father, use and become associated with for example a soccer club and a car, then Jakob and Sebastian would also want to like FC Barcelona and a Maserati in order for them to reinforce their membership. Hence, it seemed that the respondents adhered to their families' norms and acted in ways that reinforced their membership in the group.

However, it seemed that the family in some cases could be characterized as an aspirational reference group. An example of this was when Jakob told us about his parents' heavy influence on which education he should choose in the future. When aspirational reference groups use a brand, consumers may form associations about the brand that they attempt to transfer to themselves even though they are not members of the group. This is due to the fact that they want to belong to or be associated with the particular group. In Jakob's quote he expressed a feeling that he was still highly influenced by his parents and their choices. The value-expressive influence was strong, as the parents' attitude towards his choice of education overruled his own attitude. Even though we assessed that the majority of the examples from above were characterized by a value-expressive influence it seemed to be stronger in this case, as Jakob explicitly stated a dream of studying something else – namely psychology. However, he sought his parents' acceptance, which he hoped to be accomplished by him getting good grades as well as becoming a doctor or lawyer in the future. In relation to this topic, Jakob seemed to differ from the other respondents, since they did not feel the same pressure from their parents. Based upon this, it can be argued that the other respondents' families were more similar to a contractual reference group, as they felt that they belonged to the group. To some extent this appeared to be in opposition to Jakob, as he had to fight in order for him to "fit in" and feel a part of his parents' reference group. As a result, Jakob might have formed associations about the educations that his parents liked which he attempted to transfer to himself in order to claim membership.

#### **4.2.3 The Influences of the Peers**

Even though the family had a strong influence over the respondents it was evident that their peers played an important role in their lives as well as they also had the power to influence what they did and bought. Sebastian provided a good example of this, as he bought a pair of jeans because his girlfriend said he should buy them: "*The jeans are from Weekday. It was actually a recommendation from my girlfriend (...). I didn't know the brand – I'm not that good at buying clothes to myself. My girlfriend just said: "We have to go into this store [Weekday] to look for clothes"*". From this example, Sebastian's girlfriend influenced him, as he used her attitude toward Weekday to create his own attitude toward the brand. It can be argued that she used an informational influence, as Sebastian sought his girlfriend's advice because he did not know much about fashion in contrast to his girlfriend. By letting her choose the brand he might have felt like making an informed decision due to her extended knowledge of fashion. He relied on her fashion expertise, as it for him was difficult to assess product and brand characteristics only by observation. His girlfriend offered credible information and provided social support for Sebastian's decision. Furthermore, she also acted as a social evaluator, as Sebastian properly wanted to please her and be accepted by her.

As it is possible for different influences to occur at the same time it can be argued that she also used a *utilitarian influence* over Sebastian, as he might have felt that if he bought the jeans it would result in a reward - a happy girlfriend. Likewise, if he did not buy them it might have resulted in punishment - a disappointed girlfriend. Thus, according to Arnould, a utilitarian influence occurs when a consumer feels that certain types of behaviour will result in rewards or punishment from others. The outcome of this situation seemed to be important to Sebastian, which is why he found it useful to meet the expectations of his girlfriend.

Another example of friends' influence was Emil H.'s experience when he started smoking: "*I had just started in 1.g. and there were some girls who smoked that I really wanted to talk with and become friends with. I would always go out with them during our breaks when they had to smoke. At the beginning I just went with them without smoking. But then they started to ask me if I wanted a cigarette. At first I would just say "no". But since I was going with the girls every day in every break I one day said: "yes". I couldn't keep freeloading so then I started to buy my own packs of cigarettes*". In this case, it can be assessed that the girls who were smoking had an influence over Emil H. It can be argued that they used a value-expressive influence, as it seemed that Emil H. had a need for social affiliation with the girls, which was reflected by his acceptance of their activities – in this case; smoking. When Emil H. described the situation it appeared that the criteria for being accepted by the girls would be to

smoke. He would use the girls' behaviour as a guide for his own behaviour and since they were smoking, he also had to smoke.

Another reason could also be that he wanted to look like a grown-up in the eyes of the girls. As it can be argued that smoking sends a common signal value, as it is something that is recognized as an adult activity by the world, he would ascribe this meaning to him when he smoked with the girls. In other words, he smoked so the girls would see him as an adult. It can be discussed why he wanted to seem grown-up in the eyes of the girls. A reason could be that he really wanted to emphasize to the girls that he was a man due to his insecurity as an adult. When people are insecure they may sometimes try to force a meaning to them despite the fact that it does not really fit to who they are.

The girls can be characterized as an in-group. However, it can be discussed which type of in-group the girls represented. At first, they can be claimed to be an aspirational reference group, as the value-expressive influence was strong, as Emil H. had a desire for social affiliation with the girls. When such groups use brands, such as smoking cigarettes, they become desirable in the eyes of Emil H., as they act as symbols of being part of this group. By smoking he would try to transfer the same associations to him. Consequently, when aspiration reference groups use a brand, consumers such as Emil H. may form associations about it and attempt to transfer them to his self. Nevertheless, smoking becomes meaningful in the process of being used to construct his possible self. Since Emil H. started smoking it can, however, also be argued that the girls could be characterized as a contractual reference group, as it was a group he felt positive about being associated with. When a contractual reference group uses and become associated with particular brands and the brand's image is consistent with or matches the group, such meaning may be appropriated by consumers, as they construct their self-identities. So, when Emil H. was smoking with the girls he would probably feel that he was reinforcing his membership in the girls' group.

Emil A. provided another example of peer influence when he told us about Roskilde Festival. He decided to buy a ticket to Roskilde Festival because all of his friends were going to the festival – *not* because he actually liked the music. He even stated that he would prefer to go to Smukfest instead. So, he was choosing to go to Roskilde Festival due to the influence of his peers – “*I don't go to Roskilde Festival because of the music – I go there to be with my friends. Sometimes there are some good artists but I don't care that much for the music. If I went to Smukfest it would be because of the music. That's more my taste in music*”. In this situation, it can be assessed that Emil's friends used a value-expressive influence over him, as he had a need for social affiliation. This was reflected by his acceptance of his

friends' choice of festival. Consequently, their behaviour guided his own behaviour, which made him go to Roskilde Festival instead of Smukfest.

As with Emil A., Sofie was also influenced by friends when she had to decide which high school to attend. Although she did not end up in the same class as her friends, she ended up being influenced by her new classmates. In her new class it was considered normal to place gums under the table, and therefore she started to do the same thing, which was something she would never have done before. Sofie said: "(...) *I thought: "All of my friends are going there [Virum Gymnasium] then I also want to go there". But then I ended up in a class where I didn't know anyone. I actually think it has made me less snobbish in some way [to be placed in a class where she didn't know anyone].* "Well a little gum under the tables hasn't hurt anybody". *I'm doing it [placing gum under the tables] myself now*". The influence that the peers had in this situation can be characterized by value-expressive influence, as she had a need to fit in with her new classmates. She would therefore copy their behaviour in order to feel part of the community.

Alcohol and parties were some of the topics that got the most attention and it was therefore no surprise that some of the respondents expressed that they quickly could feel left out if they missed a party. Oliver said: "*I remember that there was a party when we had just started in high school. I had to go to a family party that night and I felt so much left out at the next party because everyone was talking about the party I didn't go to. I couldn't understand what they were talking about*". Emil A. also provided a good example: "*When I was in the USA "Man, you guys went to a lot of parties!" Sofie you had a black out, Sara had a black out and David had a black out. I was only away for 10 days. Damn it was annoying – I really wanted to be there!*". These comments stressed how important it was for the respondents to always be a part of their in-groups in order for them to reinforce their memberships. This also sums up, how peers in general can be characterized as an in-group. The reason why the respondents belonged to the above-mentioned groups was that they adhered to their in-groups' behaviours, norms and attitudes towards brands. This was due to a wish to be accepted by their peers and reinforce their membership in the reference groups.

To summarize, it was clear that both the family and the peers acted as in-groups, which the respondents were highly influenced by. However, the family's influence seemed significant, as the respondents were affected by their parents' choice of possessions and activities. It can therefore be assessed that the respondents would accept meanings from brands associated with or consistent with especially their parents, but also their peers. As a result, they would adhere to their norms, values, behaviour and

attitude towards brands, which they would attempt to transfer to themselves in order for them to reinforce or claim their membership in specific groups. Thus, they would choose clothes, festivals, educations, computers, cars, and schools based on their in-groups attitudes towards them, something they would probably not have done if they had not been influenced by them.

We have now assessed how the respondents' family and friends influenced them, but it is also interesting to look at their out-groups as well, as these can say as much about the respondents as their in-groups. In the following we will therefore investigate how the respondents would emphasize that they were part of what they would call the "normal ones" and how they would distance themselves from what they referred to as "the others" by not consuming the same possessions and doing the same activities as they were doing.

#### **4.2.5. "The Others"**

It was interesting to learn that all of the respondents thought of themselves as "normal", which was considered positive and something that you would like to be. This was a theme that emerged throughout all four focus groups. When we asked them to tell us about different reference groups at their school, they would all refer to themselves as: "*Just the normal students I guess*". As they primarily perceived themselves as "the normal ones" they often had a clear opinion about other reference groups. It was obvious that they distanced themselves from them. Astrid emphasized how she felt much more mature than some of her classmates: "*It's the people who have a different background than Danish who spend a lot of time together (...). They are obsessed with schoolwork – they make their homework and get good grades (...). The group that I belong to is the people who go to parties (...). I think we are more grown-up for example in relation to being with the other sex compared to the other group. They are just watching a boy at a distance and are giggling. That's something we would do in elementary school. I just think we fit into what would be called "the normal high school students"*". It was especially the part of feeling like an adult that separated some groups, as the respondents felt like adults who were more mature than other groups at their school. Oliver added: "*I clearly see a difference between the people from my high school and the people from my elementary school. The people I went to elementary school with are behaving like children. They have never really grown up*". The groups Astrid and Oliver referred to can be characterized by an *avoidance reference groups*; as it were groups that they did not want to belong to and had strong negative attraction toward. When group members of these groups would use brands and do activities they did not want it to be transferred to them. Astrid and Oliver would therefore distance themselves from them by not doing the same things as they did.

One way they emphasized how they were different from “the others” was by stressing how they would drink alcohol, which was something that “the others” would never do. As a result, they would be excluded from the parties, as they did not drink. As stated earlier, parties and alcohol played a great part in high school and it seemed that if you were not part of it you were left out. However, they emphasized that getting drunk often was not important per se, but instead a way to show that you wanted to be social and be a part of “the group”. Anne mentioned: *“Some of the girls from my class are not drinking. It’s not because we don’t want to be with them because they don’t drink. They just never come to parties where there would be alcohol. Because of that you never really connect with them. I’m spending all my time with the people who have the same interests as me and they just have different interests. In that way we are divided into groups”*. Through this process brands became meaningful, as they would avoid the out-group symbolism – in this case not drinking – in constructing their selves. None of the above-mentioned influences would have an effect on the respondents in relation to their out-groups, as they did not want to be associated with these groups.

Furthermore, interests also played a role in relation to how the respondents saw themselves and others. For example, Jakob would probably not hang out with people who listened to mainstream music, as he did not see himself as a “simple person”, which is how he described people who listened to pop music – *“It’s not because I want to be mean or anything but... (...) I think there are different types of people... The people who listen to pop music and techno (...) seem to be simple. It seems that they want a simple lifestyle because it’s also how the music is. Somehow it’s kind of linear. It just moves forward and everything will be fine. I think they are more simple persons who are a bit shallow”*. It can be argued that Jakob was not the mainstream teenager, but instead an old soul in a young boy’s body. His taste in music reflected his maturity and could be characterized as niche compared to the average teenager. Jakob did not want to be associated with people listening to pop music and his description revealed a negative attraction towards this group. In contrast, Jakob considered himself to have more and deeper dimensions in his personality. “The simple people listening to pop/techno” became an avoidance reference group for Jakob. Nevertheless, by avoiding listening to pop music, this genre became meaningful for him in the process of avoiding the out-group symbolism.

Based upon the above, it was clear that the respondents accepted the meanings from brands associated with their peers and family – their in-groups and rejected the meanings associated with

or consistent with their out-groups. This means, that it was only the brands that the in-groups used that would enhance their self-brand connections. However, both in- and out-groups affected their choices of brands, as they would choose the same brands as their in-groups and choose the opposite brands as their out-groups.

#### **4.2.6. Sub-conclusion**

In our second sub-research question we were curious to learn if we could discover a special behaviour in relation to the Digital Natives' reference groups, which could be ascribed to them as a new type of consumer. However, we were surprised to learn that we were not able to identify many digital aspects in relation to how their social sphere affected their brand choices.

The respondents' social relations had a great influence on which brands they liked and what they wanted. They sought information and social approval from their networks, which they believed were the most credible sources of information. It almost seemed that there existed a groupthink mentality that made them question purchases if they did not have input from others. This seems reasonable, as this generation has grown up in a world of crowdsourcing where they can easily seek out a variety of opinions online. Furthermore, due to their vulnerable life phase as adolescents, it seems realistic that they would seek advice from people they want to be approved and accepted by, as they can feel insecure making a choice all by themselves. Nevertheless, it was not only the peers who had the overriding influence when it came to their brand choices, and consequently how they constructed identity. The family - especially the parents and siblings posed a significant influence over them when it came to possession and activity choices. This was a surprise and contrasted with our initial belief that the social affiliation with peers was the most important. This is not to say that the peers did not influence the respondents, but rather that both peers *and* family played a crucial role in the respondents' lives, and therefore had the power to influence them.

Even though we did not discover many digital aspects in relation to how their reference groups affected their brand choices, we do not disregard the increased number of digital channels in which reference groups can exert influence.

### 4.3. Self-Expression on Social Media

*Sub-research question 3: How do Digital Natives use social media to express who they are?*



In the previous sections we learned how the respondents used symbolic consumption as a tool to construct their identity during adolescence and how peers and not least the family influenced their behaviour and choice of brands. The choice of brands connected them to who they wanted to belong to as well as who they did not want to belong to. However, due to the impact of the digital age, which has made social media one of the most powerful media in today's consumer culture it makes it interesting to investigate how the respondents used these platforms in order to express whom they were. In the following sections we will therefore go through how they used social media and how both active and passive behaviour were ways of expressing who they were. By investigating this we will be addressing our third sub-research question.

#### 4.3.1. Always Online

Taking a quick glance at the media landscape today it is impossible to ignore the overwhelming range of social media platforms. The endless opportunities for digital connections have enabled consumers such as Digital Natives to communicate around the clock in public as well as private forums. Some researchers even believe that the digital age has created a phenomenon where a notification on Facebook is equal to getting tapped on the shoulder – either way there is the same need for an instant response for Digital Natives. Regardless of whether this is true, there has been a major shift in how adolescents communicate with each other during the past decade, as sentences like: “*Are you on Facebook?*” have (besides being a rhetorical question) become the new “*Can I get your phone number?*”. This was not less true in our focus group interviews, as social media played a key role in their lives. They were always online, which made them forever reachable. Emil A. told us how he would always have Facebook running in the background so he could answer his

friends or write to them at all time – “*I actually just have Facebook running in the background so if someone writes to me or if I have to write to someone I can do that. (...) I'm always online*”.

Moreover, it seemed that the respondents actually liked to be reachable all the time. Sebastian provided a good example of how he did not like to be disconnected: “*I'm not good at cutting off [communications channels]. I'm capable of it, but I like to be on stand-by. I have a hard time being fully disconnected to the outside world. If I hadn't had my phone in for example 48 hours I would feel like I would be missing out. You quickly lose the connection to the outside world, as you cannot reach people and they cannot reach me. In that way I feel addicted [to being online]*”. This example clearly showed how the respondents were afraid of missing out, which they felt they did if they were not always on stand-by. What if something important happened and they missed out? That would be a horrible situation for the respondents – and unimaginable too. Furthermore, the comment highlighted the fact that the digital world has created a culture where they always had to be only an arm's length away from their mobile in order to stay on top. If they did not have their phone right next to them they would quickly feel left behind. On one hand, this could be seen as a stress factor, since it forced them to never unplug and consequently, never really be alone. On the other hand, it can be argued that since they have never experienced a world without being online it was just something that was “normal” to them. Besides, Sebastian said that he liked to be online, which also appeared to be a general feeling among the respondents. In this way they always knew if something interesting were to happen.

Even though there was a general positive attitude about always being online, Emil H. actually expressed a need for some privacy. He did not like that he always could be reached, which is why he had deleted his Facebook app from his smartphone: “*I deleted my Facebook app on my phone because I thought it was crossing a line that I was always online via my phone. Everyone could always see that you're online so they could disturb you. I actually think it's annoying. So I have taken the consequences and deleted Facebook from my phone*”. Despite the fact that Emil H. expressed that he did not want to be contacted all the time he would still be carrying his phone with him everywhere to make sure people could reach him by SMS or a call. However, it seemed that he distinguished between being online on Facebook and being online via his phone. He felt a stronger need to instantly reply if he were online on Facebook, whereas he did not feel the same urge to reply immediately on an SMS: “*I think it's nice because I don't get disturbed by some Facebook*

*notification or message, which I feel I have to respond to. If someone wants to reach me they can write an SMS and then I can choose when I want to answer. This way I don't feel online all the time*”. Nevertheless, Emil H. ended up contradicting himself, as he was actually almost online anyway: “*I'm with my computer most of the time anyway. I would definitely check Facebook every fourth hour*”. This quote illustrated that he on the one hand did not like to be online, but still he was online via his computer. The general tendency, however, among the respondents was that they were always online via their phone and/or their computer making them forever reachable.

It was interesting how Emil H. made a difference between a SMS and a Facebook notification. According to him, there was a need for a fast reply when the other person could see that he was online, but an SMS did not require a fast reply, as he was not considered online via SMS. We believe this to be an interesting finding, as the online/offline worlds seemed to melt together when the respondents were online via Facebook. Not replying instantly when you appear to be online was considered rude and similar to ignoring a question in real life. However, this example only highlighted one context in which the respondents appeared to navigate an online-offline world that had melted together. When we asked the respondent whether there was a difference between being together in real life and chatting with friends, they all stressed that they preferred being physically together with their friends. Mads said: “*In most cases I prefer being with my friends, however, it's also nice to chat with your friends when you're alone*”. In this context, the two worlds were distinguished, as “hanging out” online could not replace hanging out offline and, consequently, were not considered the same.

To summarize, it can be assessed that the respondents obviously value to be online in order for them to reach and always be reached by friends. They felt uncomfortable being disconnected, as they quickly felt that they could fall behind. Moreover, in some cases the respondents distinguished between the online and the offline worlds; however, in other cases they draw parallels between these indicating that the same behaviour was expected regardless of whether they were physically or virtually together.

#### **4.3.2. Preferred Communications Platforms and Social Norms**

Not surprisingly, the respondents seemed to be online “all the time”, which made us curious on how and where time was spent. Hereby we could examine how the respondents behaved and consequently how they navigated the online and offline worlds. In the following we will therefore

investigate which platforms were deemed the most important according and how they, by adhering to the social norms on these platforms, expressed who they were.

## Preferred Communications Platforms

### Facebook

For years Facebook has been the number one social media platform, which it still is in terms of size, as it would be the 2nd largest country in the world with its 1.23 billion profiles. This is not less true for Digital Natives, as a survey showed that 98.6% among Danish high school students had a Facebook profile. The survey is in line with our findings from our four focus group interviews, as all of the respondents had a profile on Facebook.

Moreover, we learned that the respondents actually referred to Facebook, as the most important platform, since it was easy and a place that “*gathers everything*”. Mads even said: “*Facebook is enough for me*”. This is in contradiction to recent reports saying that especially young people are quitting Facebook. However, even though the respondents had not dumped Facebook, their behaviour on the platform had changed. Instead of being a public place where they would upload pictures and share their lives publicly, it had become more similar to a modern contact book. Thus, Facebook was a medium where the respondents could easily reach their friends, be invited to parties, and find the people they needed to find. It seemed that the most important function of Facebook was to be able to communicate with their friends – either through the chat or in private groups – “*It's a way to get in contact with your friends. I use Facebook to send [online] messages instead of SMS - they pop up and I can answer and at the same time check if I got any notifications. It's easier*”. Emil A. elaborated: “*When I communicate with my schoolmates and other people at the same age, then it's on Facebook. We don't use SMS*”. The two comments above illustrate that the respondents would use Facebook as the primary communication medium with their peers. It was considered as an easy and fast communication platform where they could always be contacted.

### Snapchat

Even though Facebook was the most widely used medium across all four focus groups, the photo-messaging app Snapchat also received a lot of attention from the respondents. Whereas Facebook usually was used for longer or more complex conversations, Snapchats were used for short messages during the day. Snapchat is a perfect medium for this form of communication, as it allows

consumers to take pictures, record videos, add text and drawings and thereafter send them to a selected list of recipients. Snaps are only available in a limited time after which they will be deleted. Snapchat therefore fulfilled another need than Facebook, as it was considered a fun way to communicate with one's friends – “*To communicate - I use Snapchat. I actually use it quite a lot*”. It was not a surprise that the respondents liked using Snapchat, as 700 million photos and videos are sent worldwide every day, making it one of the worlds most used platforms (Shontell, 2014). Furthermore, in Denmark 79.9% of high school students are using the application. This also highlighted the fact pictures is a popular way to communication.

### Instagram

Similar to Snapchat, Instagram also taps into today's media trend of visual communication. It is an online photo-sharing, video-sharing, and social networking service that enables consumers to take pictures and videos. Afterwards they can apply digital filters and share them on a variety of social networking services, such as Facebook and Twitter. However, where Facebook and Snapchat primarily focus on the social graph, Instagram technically builds upon the social *and* interest graph, as consumers both follow social relations as well as people they do not know but is of their interest. Since we focus on the Digital Natives' social relations, we will not investigate the interest graph further but merely concentrate on the social graph.

Another deviance from Facebook and Snapchat is that the majority of the users on Instagram are girls (Hansen, 2013). This is in line with our findings from our interviews, as it was primarily the female respondents who used Instagram. The girls described Instagram as a good application to kill time and keep up with their friends' lives - “... *And Instagram, I just check it all the time to see if there's something new or if I'm feeling bored*” - “*I use Instagram mostly because Anne taught me that it was a great app for mornings, where it is difficult to get out of bed. It is a good app to kill time with*”. Even though it seemed legal to post on Instagram we initially thought that the respondents' activity would be much higher. However, they primarily used Instagram to follow their peers as well as profiles matching their interests – “*I primarily use Instagram to follow people but I don't post myself*”. Anne continued: “*I use Instagram, which I check regularly but I don't post much myself*”. From these comments it appeared that they did not post frequently on Instagram, as it seemed that they did not like to broadcast their lives for everyone to see.

To summarize, the three above-mentioned examples were the dominating, social media platforms in all focus group interviews. Hence, Facebook was the most important platform, as it gathered everything and the respondents could reach their friends at all times. Snapchat was used for fun and non-formal messages, whereas Instagram was used to follow friends and get inspiration. A number of other platforms e.g. Twitter, YouTube, and Tinder were also discussed briefly from time to time. However, in the following we will focus on the platforms deemed to be the most important among the respondents – namely Facebook, Snapchat and Instagram.

### **Social Norms on Social Media Platforms**

Even though Facebook is unrivalled as the most used social media platform among the respondents, they did not use it to upload pictures or write updates. Instead, they had moved their conversations to private forums, since they did not like to post about their life for everyone to see. This is in line with a recent report from Medierådet for Børn og Unge (Osbæk, 2013), which stated that young people did not ditch Facebook – they ditched the so-called “wall phenomenon” indicating a need for privacy. During the focus group interviews, we experienced a similar tendency as the respondents expressed reluctance to posting publicly about themselves. Their behaviour appeared to be more discreet or passive emphasised by moving their communication to private chats or only sending Snaps to one or a few persons at a time. They had clear opinions about what one was allowed to do and, even more importantly, what one was *not* allowed to do when expressing one’s self. It seems reasonable that the respondents adhered to these social norms, as we concluded from our second sub-research question, and that they were influenced by their social surroundings. Thus, they would use in-groups’ behaviour as a guide for how to behave. Furthermore, as we learned from our first sub-research question, the respondents were insecure due to the transitional phase and it can be argued that this also had an effect on their behaviour on the social media. They would seek validation from their social relations in order for to feel accepted. In the following we will therefore investigate how these social norms affected their behaviour and, consequently, how they expressed themselves on these platforms.

#### “Losers and old people post on Facebook”

It soon became apparent that the number one social rule was not to broadcast your life for everyone to see. Thus, none of the respondents frequently posted publicly on social media – *“I never post anything on Facebook”*. Frequent posting was seen as uncool. Astrid said: *“It has become a taboo*

*to write updates on Facebook if you are not in the 7<sup>th</sup> grade or at the same age as my mother".* The respondents agreed that it was perceived awkward and embarrassing to make updates on Facebook. Anne elaborated on this topic: *"Actually I believe, no offence if some of you do it, that it's awkward for the people who make updates. It [Facebook] says: "What is on your mind" and those writing: "Fuck, it has been an awful day" or "Damn, I'm frustrated about public transportation". Well, all right, and so what - how can I use that [information]? I think people post so much unimportant information. My mom asked me "Why we were not friends on Facebook anymore?". Well, it's because you post pictures of this and that. My aunt posted a picture of her kitchen drawer before she cleaned it and then one after she had cleaned it. I'm just like "I couldn't care less - stop it". I believe it's embarrassing for the people who post on Facebook".*

The attitude towards posting on especially Facebook was shared among all the respondents, as it was considered a faux pas. When we asked them to elaborate on why they did not like this behaviour the common explanation was that it violated the social norms. Signe said: *"Yeah, there are some norms. There are social groups where it is okay and some other groups where it is not"*. She continued: *"I have a friend and her social group - they are kind of special. They don't even have an education. They are kind of perceived as losers (...). They are sort of people who never make it further"*. From these comments, it became clear that the respondents distanced themselves from the people, who would post frequently – hereby making them an out-group. Furthermore, it can be argued that they used the losers' behaviour to tell us who they were by highlighted who they were *not*. This seems reasonable, as we concluded from our first sub-research question that the respondents had a harder time explaining who they were than explaining who they were not. Besides "the losers" of their own age, the family also received negative comments about their behaviour on the social media, as Anne's comment illustrated. Older family members were classic examples of people who tended to post random updates too often.

It was interesting how we at one hand learned that the family had a tremendous influence on which brands they would choose in constructing their selves and on the other hand how they would distance themselves from their family's behaviour when it came to social media. It seemed that the friends had the strongest influence when it came to social media, as the respondents were guided by their actions. This cannot be considered as a surprise since being a digital *native* has made them super-users of digital platforms. They choose the rules and how to behave on these platforms, while

parents “*don’t get it*”. However, even though the family members were described as annoying when spamming the news feed with “stupid” updates, the respondents told the stories with a smile on their face. They seemed to be tolerant, as older people were perceived to be unaware of the norms on the social media. However, the respondents were less tolerant and understanding when it came to people their own age. This was demonstrated by Signe’s comment about the losers of their own age. Hence, it was a common belief among the respondents that “the losers” of their own age did not know how to behave online – they simply did not know the social norms.

Based upon the above it can be assessed that there was consensus among the respondents that a high frequency of status updates was considered either narcissistic, stupid or as spam. Oliver put it: “*...there are some people posting all the time. I do not want these people as friends. I hate it*”. Even though we had anticipated this behaviour we did not expect the respondents’ statements to be as harsh as we experienced in the focus group interviews. Nonetheless, the discussed behaviour was seen as a violation of the social norms among the respondents. Like in any other situation, breaking social norms tends to offend people and attract negative attention. So, in relation to social media, frequently posting on the wall was considered embarrassing and indicated a lack of basic social skills.

### **“It has to be relevant”**

But why was it such a taboo to post frequently? We quickly learned that the main reason was the issue of *relevancy*. The respondents argued that the possibility to reach everybody at once was followed by a certain responsibility. As a result, the respondents gave a lot of thoughts to how and how not to behave on social media - and an important point was to know your audience – “*You think about what you’re sharing with whom, as it seems ridiculous to post a billion updates that only appeal to half of the viewers. Then it makes more sense to share with those that it’s relevant for instead of just sharing it with everyone*”. Sofie mentioned how she would delete the people who she felt did not target their messages, since she did not like to feel “one of a hundred”: “*If people keep sending [Snaps], then I will block them, because I find it very annoying – [Snaps] that everybody gets. I don’t want those*”. Even if the message they received only lasted for a couple of seconds it had to be relevant for the recipient, otherwise it would be violating the social norms.

It was especially the small updates from people’s everyday life that were deemed the most annoying posts by the respondents – “*Yeah, those people writing “Uh, I forgot my phone” or wrote it*

*[publicly] to a specific person “I forgot my phone - call me” - write them a [private] message, I don’t want to read about that crap*”. Thea added: “*Oh, I went to bed before 9pm today*” - “*It’s just like ‘Well, good for you’*”. Thus, they emphasized how it was *“just not them”* to post – *“I believe that people try to “brand” themselves too much. There are a lot of posts and lots of pictures with text and so on. I don’t know. It is far from who I am... (...) Maybe I just don’t get it. I don’t get the idea about writing a post to tell everyone that I have been to the hairdresser. I’m just thinking “Well. I don’t care””*. As the respondents have grown up in a world with an information overload it is not surprising that they stressed the importance of relevancy. They are every day bombarded with hundreds of messages, which is why it is understandable that they only want to see the information that they can actually use. However, relevant was not necessarily equal to informative, but could also be fun, stupid and unimportant. For instance, Emil A. pointed out how he would use Snapchat to send funny pictures: “*(...) If I see something funny I usually send it – also if it is a bit stupid or ridiculous*”. The point was that the message had to add something to the recipient’s life in some way.

Based on the quotes above, it can be assessed that the respondents did not want to publically broadcast who they were. One could argue that the reason why they would not post publicly on for example Facebook was due to their parents’ presence. Posting on Facebook means that *everybody knows* including mom and dad, which according to Livingstone, makes the physiological task to practice on this platform less attractive for the adolescent. We believe this observation to be true to a certain extent, even though specific problems with parents in this regard were not given much attention during the interviews. In fact, some of the respondents did not even mind being friends with their parents. Sebastian explained: “*No, that does not really bother me. I’m friends with my mum and I actually like it. If I were tagged in a picture where I’m at A Bar [it would not bother me that my mum saw this]. It’s just me and my mum knows that. She knows that I go out*”. Instead, they seemed to have a more holistic approach and were concerned about the full scale of their audience - not just mom and dad. It appeared that it was important to express who they were in a more sophisticated way than just posting it on the wall for everybody to see. This is in line with our findings from our first sub-research question, as they did not want to display their lifestyle so conspicuously. Status was instead conveyed in a more sophisticated and subtle way, which was not done by frequently posting on the wall. Jakob explained: “*I don’t have a need to promote myself*”

and Kathrine elaborated: “[If you post a lot] it feels like you think a lot about what people will see. I don’t see a reason for this. (...) It seems superficial”.

As a consequence, they had moved their conversations to private groups or the chat in order to secure their image, as they would only send a message to the person(s) it was meant for – “Usually I send snaps to one person at a time. If something [more special] happened I might choose to send it to a few persons. I don’t think I ever posted on My Storyboard [Snapchat’s wall] where everyone can see it. I don’t do that. If I want to share something with some people I send it to them - and just them”. Sofie elaborated further on this with an example from her experience with Facebook: “I never post... I say never, because I almost never do. I rarely post on “the big Facebook”. But I like to post stuff in our class’ groups. Then it’s with people who understand what it’s all about. Whereas other friends might think “How is this relevant for me?”. Emil A. nodded and added: “People in our class don’t post many public updates. That’s very rare. Either we post in our own group - otherwise nothing”. From these comment it was clear that they primarily would send a message to only one person at the time. However, when something special happened they would maybe send it to a few persons, but *never* to everybody.

To summarize, the reason why it was a taboo to post frequently on for example Facebook was that they compared it to yelling random information to hundreds of people. This was believed to be spam due to the irrelevancy of the message. Instead, relevant was to a larger extent characterised by being valuable, which the respondents attempted to obtain by targeted communication. As a result, it can be assessed that the respondents believed one-to-many communication to be a wrong way of expressing one’s self, as it violated the social norms and as a consequence, the person would not be seen as cool.

### **When is it socially legal to post?**

Based upon the above, it seemed that the respondents never posted on social media. However, we discovered that there were some special moments where it was actually socially acceptable to post. However, there were still specific rules that they had to follow in order for them to be socially accepted.

According to the respondents the only time it was legal to post on Facebook was when they had something to say that was relevant for everybody such as important information or a big life event – “*If you post an update, then I believe it should be relevant for other people. It needs to be useful for everyone else (...)*”. Relevant information for everybody could for example be if one were to lose his/hers phone – “*If you lost your phone and a lot of people tried to reach you then it might be a good idea to communicate this, as people then know what had happened and why you cannot reach the certain person. If it's to tell “Oh no, I am sick today - oh, I feel sorry for me”. That's not something we want to hear about.*” It could also be when a person was leaving the country for a long time where the post would be like: “*I'm travelling for a year – see ya!*”.

Like information that was relevant for everybody such as the above examples, it was also socially accepted to post a picture from a big life event on Facebook. Anne provided us with an example from her life, when she mentioned how she had posted a picture on Facebook when her brother and sister graduated: “*When my brother and sister graduated I posted it online. But I would never post pictures of food or something like that*”. Emil A. continued: “*When you get your driver's licence then it is kind of obligatory to post something about it, as it's a big thing in your life*”.

As the above comments indicated, if they were to post a picture on Facebook it would primarily be of their peers and family – not materialistic possessions. They perceived pictures of people as more special and attentive. The respondents stressed that they did not like to see pictures of food and clothes, as it was not perceived as special – “*I find it annoying when people do it [post pictures of food], as I really don't care if they're eating something delicious. I would rather look at pictures of human beings instead of food or other material stuff*”. This will be further examined in the next section where we address “the good life”.

Compared to Facebook, it appeared to be less uncool to post more frequently on Instagram and Snapchat. Even though it did not break the social norms to post more often on Instagram they simply did not do it that much. However, when they posted they would primarily post pictures of special moments with peers and family. Emil A. explained to us what he posted: “*Well, different things. When there's something special happening in my everyday life and sometimes videos of me playing the guitar*”. When we asked him if he would post these things on both Facebook and Instagram we got a quick answer: “*Only on Instagram. I almost never share photos on Facebook*”.

Emil A. elaborated and told us that he still was “Facebook friends” with a bunch of people from elementary school that he did not like, which was one reason for not posting on Facebook. He feared negative comments from his old schoolmates and described Facebook as a place “too big to handle” for him.

The above example indicated that with new media the social currency has become likes and comments. As Emil A. feared negative comments it affected his future behaviour on this platform, since it made him reluctant to post on Facebook. Thus, what Emil A. would share online was therefore motivated by how he saw himself now as well as in the near future. Emil A.’s explanation is in line with many studies showing that teens are moving their public activity from Facebook to other niche platforms such as Instagram. Emil A.’s comment was just one of many examples the respondents provided, however, all of the arguments for being more active on niche platforms had one common denominator – namely the increased privacy and relevancy on niche platforms compared to Facebook.

Instagram was therefore not the platform where they were connected to everybody they knew or had met in their lives, which narrowed down the size of the audience. In other words, on Instagram they had to a higher extent decided which people they wanted to follow. The news feed was therefore more likely to be relevant for the respondents and, similarly, they expected their followers to be interested in their updates. It seemed that the respondents felt more confident posting moments from their lives on Instagram whether it was pictures of themselves, their friends, or guitar videos. It can therefore be argued that Instagram was a more popular playground for self-expressing. The audience was smaller, but also more likely to find updates relevant.

To summarize, it was socially legal to post on social media according to the respondents; however, it was crucial that they adhered to the social norms. They only posted on Facebook when they had something to say that was relevant for *everybody* or if they experienced a big life event. Even though it appeared that it was less uncool to post more frequently on Instagram and My Storyboard on Snapchat they did not practice it so much. However, they were still more likely to post on these platforms compared to Facebook, as they perceived the likelihood of being relevant to be higher on these platforms. It can be assessed that the respondents had moved their public behaviour on social media to niche platforms, which made them more suitable for self-expressing.

#### **4.3.3. “The good life”**

So far we have learned that the respondents’ behaviour on social media was less significant than we assumed. They were extremely concerned about relevance and avoided high posting frequency. However, it became evident that they did post from time to time and had a clear idea of why these exact posts were acceptable compared to others. They mentioned big life events like graduation or getting a driver’s licence, which are positive and proud moments and therefore acceptable as posts. In other words, it can be argued that, even though it was not expressed explicitly, they were concerned about presenting themselves in a good way. Hence, they were reflective about how they and others expressed themselves online. Sofie articulated: *“If you think about it and go through peoples’ pictures then it is only pictures of them eating sushi, having dinner on Mash, being on the beach or eating the biggest and most delicious ice cream. What about when they are eating rye bread or oatmeal? (...) It’s the same when people are buying clothes (...) if it’s from H&M, they don’t post it. I try to avoid being like that”*. Sofie pointed out the difference between real life and her experience of what was shared on social media. She explained how people in many cases chose pictures illustrating “the good life” instead of “the real life”. Signe elaborated further on this behaviour by describing how she was aware of posting pictures of only good stuff: *“This is kind of how you would like to be seen. Those things you’re happy about (...) I only upload pictures of special things. It’s usually all the good things that I find special”*. These comments showed that the respondents were well aware of the fact that people would display the restaurants that they went to, the expensive clothes that they bought and the fancy parties that they went to in order for other people to perceive them in a certain way.

Even though the respondents tried to claim that they did not only post how they wanted to be perceived it seemed that they ended up doing exactly that. Signe said: *“You don’t post a very bad picture of yourself. Instead people tend to post pictures of the cool stuff they’re doing – the good life”*. Astrid elaborated: *“Sometimes I get really annoyed at my girlfriends, when they’re looking at other peoples’ Instagram profiles and say stuff like ‘They are just so pretty and have a perfect life!’ Listen to me - you only post cool stuff yourself, so of course they do the same. It’s a facade”*. Astrid and Signe showed how they were aware of the fact that people chose to share small fragments of their lives, which were most likely to be the exciting ones. Despite the fact they were aware of this, they admitted to have the same behaviour. They also avoided posting ugly photos of themselves. They would choose to share the special and positive moments in their own life. Ugly pictures and personal problems were not proper content for public updates, but something

exclusively for close friends and family, which they for example could use Snapchat for. Based upon this, it can be argued that the reason why the respondents would post “the good life” on social media was that they were not allowed to post frequently on these platforms. It seemed crucial to state that they had a nice life when they finally broadcasted it to the world. Thus, they had to make the most of the content that actually went public. The posts were therefore well considered and less spontaneous. It can be assessed that the respondents were considerate about how to present themselves in the public space, which indicated reflections about their own self-image.

The above-mentioned seemed to be in contradiction with a survey conducted by Synovate in partnership with Microsoft, as it concluded that young people were more than likely to post branded content on their sites (Qualman, 2013). It can be figured from the focus group interviews that the respondents did not like to post pictures of materialistic possessions but preferred to post pictures of their friends and family *if* they were to post on social media. However, one could argue with our definition of brands in mind that the respondents perhaps unknowingly would post branded content regularly, as we defined brands as nothing more or less than the sum of all the mental connections people have around them and, hence, making brands from products, companies, activities, and actions.

Furthermore, it appeared that the respondents were highly aware of the fact that posts could hurt them in the future. This was a surprise to us as we earlier learned how the respondents thought the future was far away and had not considered it that much. Nevertheless, we experienced that the respondents were cautious about personal information on the Internet. In relation to Sebastian's Facebook profile he explained: “*Yes, I think of how people see me. Because, it is kind of who I am, but not necessarily “the story” I want to tell (...) I am very aware about what could possibly hurt me in the future. Therefore I try to manage my profile carefully. I don't post anything that could backfire*”. Adrian elaborated further: “*You never know when you will meet people again. It can be work related and then it would be not be great if they could dig something up*”. Sebastian's statement, among others, showed that the respondents were aware of how their behaviour on social media platforms could possibly affect their image now, but also in their future life. With that in mind it makes sense that Snapchat is a popular app among our respondents, since it allows them to send fun snaps to good friends that will be deleted after a few seconds.

Based upon the above, it was clear that the respondents were aware of the fact that the image people created online was not necessarily reflecting their actual life. The respondents stressed that they knew there was a difference between what they and other people were posting on social media and how their offline life was. However, this is not to say that the respondents created a different identity online. On the contrary, it seemed that it was important for them to not express a completely different image of themselves on social media platforms. Adrian elaborated on this topic “*(...) Then you see people in a new way. You thought they were nice people but then you suddenly notice that they post weird stuff and then you think: “Who are you?”*”. In other words, it was perceived awkward if people acted totally different online compared to their offline behaviour, as there should be coherence between one’s identity offline and how one presented it online.

To summarize: Even though it became evident during the focus group interviews that the respondents did not post often on social media platforms, they gave a lot of thoughts to how to present themselves online. Uploading certain pictures or posting information about their lives was believed to influence how people saw them, which made it less risky to share only positive moments with their current and future image in mind. However, it was important that they did not express a different identity online, as this was perceived as awkward and weird. This implied that in the context of expressing one’s self the online and offline world had melted together.

#### **4.3.4. Sub-conclusion**

So far we have not been able to detect many digital aspects in relation to how the Digital Natives construct their identity in relation to their social relations. However, the digital age has presented consumers such as Digital Natives with more building blocks and digital channels in which they can express themselves. With our last sub-research question we therefore wished to gain a better understanding of how they navigate the online and the offline world, and how they express their identity on these new media.

During our focus group interviews we were impressed by the fact that the respondents were extremely reflective about their own and others’ online behaviour. They observed how people acted and interacted, and analysed their behaviours and consequences. It was evident that clear *do’s* and *don’ts* existed in relation to how they could behave on social media, and consequently how they would express their selves. Even though the respondents were always online, we learned that they did not broadcast their lives for everyone to see - on the contrary they were more private. The

respondents considered people who frequently posted random updates annoying due to the irrelevancy of the messages. They did not like to feel as “*one of hundred persons*” and preferred to communicate through chat, private groups and personal snaps. It became evident that what you post - and not at least, what you do not post - was believed to say a lot about you. Hence, the respondents used social media to express who they were in a less obvious and tangible way, as it was something happening between the lines. The respondents were more concerned about how they did not want to be seen than trying to create a certain “online image” of themselves. Furthermore, they stressed that this “online image” should be coherent with their “offline image”, as it was considered weird and awkward not to express the same identity in both worlds. This added to the idea that the online and offline worlds had melted together to some extent, since expressing different identities in one of the worlds would be wrong in the eyes of the respondents.

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# Chapter 5 – Conclusion and Implications

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## 5.1. Conclusion

Our thesis is based on a curiosity to learn more about the segment called *Digital Natives*. They are described as highly intelligent and knowledgeable consumers who have never experienced a world without the Internet. There is today a belief that the digital age, in which these new consumers have grown up, has changed the consumers and subsequently made them a new consumer type that cannot be regarded as belonging to any other segment. This made us wonder how they use brands to construct their identity in relation to their social sphere, as their upbringing is special and the world they navigate is complex and sophisticated.

The first aim of our thesis was to get an understanding of how the Digital Natives use the symbolic meaning of brands to help them construct an identity in relation to their social sphere, and furthermore, the digital era's impact on this identity. However, based on our results, we were not able to find sufficient evidence to support that the digital age has had a significant influence on the consumers that we studied. Digital Natives use the basic premises to tell the world and themselves who they are and who they are *not*. Interest, activities, and possessions, among others, serve as important tools for them to obtain a sense of self, but do also play a crucial role in helping them through the transitional phase: adolescence. Peers and drinking alcohol are important symbolic markers for their new role as an adult. Consequently, they employ brands symbolically in order to leave their old role as a child and attain their new role as an adult. Moreover, brands help them connect with their social sphere and they subsequently use them to tell the story of who they are.

Initially, the peers were expected to have the overriding influence when it came to the Digital Natives' choices of brands. However, we surprisingly found that the Digital Natives are just as much influenced by their family members, if not more. Thus, we can conclude that the belief that Digital Natives are pulling away from their parents and do only rely on peers is a black and white

oversimplification. The Digital Natives use brands to achieve affiliation with social relations - not only with their peers but also with their family members.

So, even though the world has changed dramatically during the last decades, we can conclude that some things still remain. Digital Natives share the basic premises on how to use brands, as they are important tools to send the messages: "*This is who I am*" and "*This is where I belong*". However, we acknowledge that the digital age has brought a new array of communications platforms, which has created new building blocks with which consumers such as the Digital Natives can express themselves. Despite being super-users of new technology, in particular social media, they are not expressing themselves most "loudly" on these platforms. Instead, we found that they use social media to express who they are in a less obvious and tangible way, but rather between the lines. We realised that they are more concerned about how they do *not* want to be seen than creating a "certain image" of themselves online. Furthermore, it is important that this online image is consistent with who they are. Thus, we learned that the Digital Natives do not distinguish between their online and offline identities, as it is perceived awkward to express a different self when you are online compared to offline. In this context, the online and offline world have melted together, which therefore adds to the idea that the digital age has affected some aspects in regards to how Digital Natives use brands to express themselves.

Based on our research, we can conclude that there are some aspects in which the digital age has changed the consumer along with it. However, the common discourse is in relation to our research focus out of proportion. Digital Natives are described as unusual and exceptional consumers who cannot be placed under the same footing as other generations. However, this does not correspond to our finding of how they use brands in regard to their social relations. We therefore argue that despite the fact that Digital Natives is a hot and widely discussed topic; a profound understanding of them has not been achieved. We believe that a distorted image of them being special has been created due to fact that they were "born digital", which blurs the fact that the Digital Natives "are *still* human beings". Thus, we found that Digital Natives use the symbolic nature of brands to help them construct their preferred identity and thereby to express who they are and where they belong - both in the offline and in the online world.

## **5.2. Future Implications**

As our research has focused on how the Digital Natives use brands in relation to their social relations, it could be interesting to extend our emphasis to include how marketers can use the insights from our thesis to communicate with them as consumers. This is an important topic to examine further, as Digital Natives are the future consumers. Furthermore, they are to a certain extent believed to have been raised as *consumers*, since they from an early age have been the target group for products and marketing communications, resulting in them being educated as purchasers in an unprecedented way. They have been bombarded with advertising from an early age, which has made them sensitive to irrelevant information and probably made them the most conscious consumers ever.

So, how do marketers grab their attention and break through to this profitable segment in today's complex media-filled consumer culture? It is easy to say that there is not one right answer to this question. However, based on our research we have uncovered aspects of the Digital Natives' lives which are relevant for companies and marketers when communicating with this segment.

### **5.2.1. The Media Landscape**

It can be difficult for marketers to fully grasp how the Digital Natives use digital platforms, as they can be characterized as super-users of new media – they choose the rules, and how to behave, which companies must follow. It is important to understand the social norms, as it is crucial to adhere to these in order to be socially accepted. Even though we only investigated the use of social media in relation to the Digital Natives' social sphere, we believe the same norms will apply for companies, as the information still would have to be of value for the target audience. Perhaps it has to be of even more value, since they do not share the same emotional bond with a company as they do with a friend or a family member. Moreover, these rules and norms are forever changeable, as Digital Natives quickly moves to new platforms, when the older ones start to become mainstream. They are open-minded and not reluctant to try new things, as they are used to constantly navigating a highly sophisticated digital world. They can be characterized as first movers when it comes to digital platforms – and they like it. This makes it important for companies to stay on top of where Digital Natives currently spend their time, and maybe even more important: to understand the specific context, so they can adhere to the social norms.

However, companies should be careful not to invade the space of the Digital Natives, as they would risk being deemed annoying instead of valuable. From this perspective, the companies risk to “intrude” into

their lives, as they do not have their “permission” to communicate with them. This can result in the Digital Natives quitting the platforms. This highlights the fact that companies must fully understand how the Digital Natives think, so they know where and when they are allowed to communicate with them.

Even though Digital Natives are born digital it does not mean that they are only living their lives through online channels. They are not just “virtual human beings”. The digital age has provided them with an extra world and they navigate sophisticatedly between this and the real world. Digital platforms are for sure vital for the Digital Natives; however, their offline world is equally important to them. Having this in mind, a strategy aiming at the Digital Natives would therefore have to reflect this and consequently, not make a distinction between these two worlds. This means that it would not be wise to just make an isolated social media campaign. A company must be sure to be present in real life also and be part of an offline activity as the consumers are living their lives both in the real world and in the digital world. Moreover, the Digital Natives were found to actually prefer real life with their friends and family, and this is also important for companies to have in mind when developing strategies aimed at these consumers.

With our knowledge of the current media landscape we will in the following propose relevant perspectives on how companies successfully communicate with Digital Natives.

### **5.2.2. Be Relevant**

First of all, the content must be *relevant* for the target audience. Relevance was an important finding from our thesis, as it plays a crucial role in the lives of the Digital Natives. However, the material that marketers provide for the Digital Natives should not only be informative. On the contrary, another finding from our thesis is that relevance is not necessarily equal to informative, but can also be fun, stupid and unimportant as long as it adds something to their lives. In other words, the message has to be worth their valuable time. It is important that they only receive the right messages at the right time, as they do not like spam. This cannot be characterized as a surprise, since the Digital Natives have grown up in a world where they are inundated with advertisements on a daily basis. They see them on billboards, and buildings, in public transit stations, on their web browsers, mobile devices and on their social media platforms. They are so used to seeing so many ads during a day that they do not even pay attention to them most of the time. It is just something that has always been there, which they therefore easily filter out. So, when marketers communicate with the Digital Natives, they need to carefully plot how to distribute their content in order to reach them. This makes it important to investigate the

customer journey in order to figure out where they are when they want inspiration, when thinking about a purchase, considering different brands, and when they have to choose a brand. By fully understanding this journey, all else being equal, a higher relevancy can be achieved.

### **5.2.3. Create Unique Content**

Digital Natives are smart and cautious and the quality, authenticity and credibility of the content is therefore of paramount importance to them. If a company is lucky enough to grab their short attention spans, then they should make the experience with the company as relevant as possible.

Even though the Digital Natives have not ditched Facebook, we experienced that they have more or less ditched the wall phenomena. They are concerned about not giving too much of themselves. They are aware of how they present themselves and especially what they are posting online – hereby expressing who they are as well as who they are not. A key rule is that it is better to post too little than too much. It is important to stay cool, which high activity on social media is not considered to be. On the contrary, it is associated with losers and old peoples' behaviour, which they therefore will distance themselves from by not assimilating their behaviour.

The above findings make it difficult for companies to target them, as Digital Natives seek forums where companies have a hard time reaching them. In relation to conversations online, we found that they have moved these to private groups or other niches, ad-free platforms such as Snapchat and Instagram in order only to receive relevant information and avoid advertising. As a result, Digital Natives may not even notice companies on Facebook, as they will either just block them out or simply not be exposed to them, since they will not scroll down the news feed. Even when it comes to sponsored stories – Facebook's effort to make advertising a more integrated, social part of the online experience – it seems that the Digital Natives are avoiding them. This will just be considered as irrelevant spam, since it probably is too advertising-like and therefore does not stand out from the clutter. Based upon the above, companies that demand high activity on social media will not be successful, as Digital Natives do not want to broadcast everything they do, since they do not want to create spam. Even if they were to participate in such campaigns due to for example a great prize or just for the entertainment of it, we learned that they would just change the privacy settings, so it would not be shown on the wall. Therefore, if a company want to successfully target these savvy, young, and digital consumers they would have to create a content that does not demand publicly social engagement from them, but something that they just can be a part of without the need for “selling” out their image.

So, what should marketers do in order to target Digital Natives? Companies should give the Digital Natives something to talk about. We believe that they will appreciate clever content, but if it does not contribute to any new information that they can discuss, it will just die on the social wall. However, companies should not just provide a quick two-minute laugh; on the contrary, they should build a conversation around their product, but not about the product.

#### **5.2.4. ...But do not expect Digital Natives to share it with the world**

Even if companies were to successfully create unique content that is relevant for the target audience they shall not expect Digital Natives to share it with the world. On the contrary, the highest social activity that Digital Natives will commit to on social media is to like or comment on companies' content, and only if the content is really cool. Even if it is so cool that they will share it, they will not post it on their walls. Instead, they will send it as a private message or post it in a private group. Consequently, they will only send it to the people whom they believe will benefit from seeing it. It can therefore be concluded that even though social media has the power to reach a high number of people, companies should not count on their messages to be posted for the world to see it when it comes to Digital Natives. Rather, they shall expect, if they create unique and relevant content, that they will share it with a few relevant peers and maybe some family members. Even though the exposure would be lower, the company's message would only be shown to the right people, which in the end also is in the companies' interest.

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# **Appendix**

## **Appendix I – Interview Guide**

### **Icebreaker**

- Navn
- Alder
- Bopæl
- Beskæftigelse

Kan du nævne 3-5 ting, du ejer/går til, som betyder meget for dig? Hvorfor?

- Fortæl om mærkerne/aktiviteterne:
  - Hvad er det første du tænker på, når du tænker på mærkerne/aktiviteterne? og hvorfor?
  - Hvad er det der gør mærkerne/aktiviteterne cool?
  - Hvad siger mærkerne/aktiviteterne om dig? Hvad siger de ikke om dig?
  - Hvad signalerer det til andre, at du har de mærker/aktiviteter? og hvorfor?
- Hvorfor køber du mærke/aktivitet Y i stedet for fx mærke X?

### **Collage-øvelse (10. min.)**

Magasiner mv. lægges på bordet. Deltagerne bliver bedt om at lave en collage med billeder, der viser, hvem de er.

### **Fortæl om din collage**

- Hvorfor valgte du de billeder?
- Hvad siger collagen om dig - hvordan vil du beskrive dig selv?
- Hvilken type er du?
- Tror du også, at det er sådan andre ser dig?

### **Hvem vil du gerne være?**

- Hvor ser du dig selv om 10 år?
- Hvor vil du ikke se dig selv om 10 år?

**Er der nogle ting/aktiviteter du er holdt med at købe/gå til de seneste par år?**

- Over de sidste par år er der så nogle mærker/aktiviteter du er holdt op med at købe? Hvilke?  
Ex. er der tøjmærker du gik med i 9. klasse, som du ikke længere går i?
- Køber du/gør du mange af de samme ting nu, som du gjorde i fx 8.-9. klasse?
- Hvad har ændret sig? Hvad gør du ikke længere - hvad gør du nu i stedet? Og hvorfor?

**Er der nogle forskellige typer på din skole? Hvilken type er du selv? Og Hvorfor?**

- Hvilken gruppe er du ikke en del af? Og hvorfor?
- Hvordan ser du de andre typer/“grupperinger”?

**Hvilke sociale medier bruger du? Og hvordan?**

- Hvad deler du på de forskellige platforme? Hvem deler du med og hvorfor?
- Hvad deler du med alle? Hvad deler du med færre?
- Hvad er forskellen på, om du deler med få eller mange?

## **Appendix II – Focus Group Transcription**

### **Focus Group #1**

Moderator Vi kommer fra CBS og vi er i gang med at skrive vores speciale, som handler om overordnet set om mærker – hvad er det for nogle ting man køber og ikke køber og hvorfor man gør det. Det kommer meget til at handle om hvilke ting I køber og hvilke ting I køber og hvorfor det er sådan samt hvilke ting I går til. Det er generelt meget omkring jer og der er ikke rigtig nogle svar, der er rigtige eller forkerte – I skal bare svare ærligt omkring, hvad I nu engang synes, vi forventer ikke noget specifikt. Vi er bare interesseret i at vide, hvad I tænker og hvordan I har det. Jeg tænker, at vi til en start laver en runde, hvor I bare lige siger, hvad I hedder og hvor gamle I er og hvor I kommer fra og hvad jeres beskæftigelse er – altså hvad I laver til dagligt. Vil du starte?

Sebastian Jeg hedder Sebastian. Jeg er 18 år. Jeg bor hjemme sammen med min mor og far. Min bror er flyttet hjemmefra og fra Odense af. Jeg går i 2.g. på Sct. Knuds Gymnasium STX.

Mads Jeg hedder Mads. Jeg er også 18 år. Jeg går i 2.g. på Sct. Knuds Gymnasium. Jeg er født og opvokset i Odense

Adrian Jeg hedder Adrian og jeg går også i klasse med de to der. Jeg er 18 år – 18 ½ år nu. Jeg spiller tennis en gang imellem i min fritid, men det er på et uprofessionelt plan.

Katrine Jeg hedder Katrine og jeg er 17 år gammel. Jeg bor også hjemme med mine to søstre. Jeg har det meste af mit liv boet i Odense, men mange fra min familie bor på Sjælland. Så arbejder jeg i en kaffeforretning.

Moderator Hvis vi lige kan køre en runde igen, hvor I bare lige kan sige, hvad det jeres sidste køb var – den sidste ting I har købt?

Sebastian Et par sandaler til min kæreste (alle griner).

Moderator Hvilke sandaler var det?

Sebastian Det var et par Birkenstock (alle griner) inde fra Asos – de var på tilbud – dem kan hun rigtig godt lide

Moderator Hvorfor kan hun godt lide de sko?

Sebastian Jeg tror det er fordi det er sådan en retrosandal, som så er kommet op igen nu her. Jeg tror hun har set dem inde på nogle blogs

Moderator Har du købt noget til dig selv?

Sebastian Nej egentlig ikke eller så skal jeg tænke mig lidt mere om. Det må nok have været et par buksler

Modeator Hvor er de bukser fra?

Sebastian De er fra Weekday – inde i byen. Det var faktisk et forslag fra min kæreste (alle griner).

Moderator Kan du godt lide det mærke?

Sebastian Det er faktisk ikke et jeg kendte til – jeg er ikke så god til at købe tøj til mig selv. Det var hende, der sagde der skal vi altså ind og kigge på noget tøj.

Mads Det sidste jeg købte var i København, da vi var ovre for at besøge mine søskende. Der købte jeg en t-shirt inde i Illum fra Diesel tror jeg.

Moderator Hvorfor købte du lige præcis den t-shirt?

Mads Jeg synes det var en pæn t-shirt. Jeg kunne godt lide den.

Moderator Går du generelt i Diesel?

Mads Nææ egentlig ikke specielt meget, men jeg gik bare lige forbi den og synes den var pæn, så købte jeg den.

Adrian Jeg var ude at handle ind i går fordi at det er min tjans derhjemme nu hvor vi har fået ny græsslåsmaskine. Så får jeg selv lov til at bestemme hvad vi skal have af mad. Men det sidste jeg har købt til mig selv er et par batterier til min elektriske tandbørste. Så det er et mere praktisk køb. Jeg køber ikke så tit tøj

Moderator Hvad med elektronik?

Aridan Jeg har lige hjulpet min moster med at købe en bærbar. Jeg har selv en Mac, så jeg behøver ikke rigtig noget elektronisk

Moderator Så du har ikke købt noget til dig selv her for nylig udover batterier?

Adrian Nej, der ryger lidt for mange penge til byen

Moderator Så det er faktisk der, hvor du har brugt dine penge sidst?

Adrian Ja, hvis det skal være fornøjelser

Moderator Er det drinks i byen?

Adrian Ja det er det for mindeligt, men jeg har så også formået at gå i byen med 500 kr. og miste dem alle sammen uden at købe en eneste drink.

Moderator Hvor går I i byen henne?

Adrian Når der er gymnasiefester og så alle andre dage, hvor man også kan komme i byen. Det er faktisk en billet til efterskolefest jeg har købt i dag.

Moderator Hvilke steder I Odense?

Adrian Det er jo sådan noget A-bar – det er jo der alle samles. Det er der folk tager hen – ikke fordi det er det bedste sted. De bartender der er der, er nok blandt de ringeste i byen og også dem, der står i garderoben. Det er der vi tager hen for det er der man kender alle

Moderator Når du siger folk – er det så folk fra jeres gymnasium?

Adrian Ja. Jeg kender en som studerer statskundskab og hun sagde også, at der skulle hun i hvert fald ikke hen sammen med sine venner fordi det er for mindreårige – det er for folk, der er mellem 18 og 20 ca.

Moderator Er det så primært Skt. Knuds som kommer der eller kommer andre gymnasier også der?

Adrian Mulernes (gymnasium) holder sig lidt udenfor – der kommer selvfølgelig også folk fra Katedralen (gymnasium), men det er primært Skt. Knuds og HHX som er der.

Moderator Er det fordi de er en anden slags type?

Mads Det har også noget med de armbånd man får til festerne på Knuds, de giver os indgang til byen bagefter til fx A-bar.

Adrian Men jo altså de andre holder sig også til andre steder. På Mulernes er de lidt ”hipster” og måske sådan lidt mere gammeldags. De går fx Boogies (bar i Odense) for det meste. Men der er også mange ældre derover

Moderator Det er menneskerne, som er trækplasteret?

Adrian Ja, det er det. Helt klart. Det er bare blevet kult at være der og så er folk der. Men jeg tror ikke det har noget at gøre med selve stedet for Australien Bar det siger lidt det hele (alle griner).

Kathrine Det sidste jeg har købt var også noget i København – det var nogle shorts – nogle sorte shorts fra en butik, der hedder Gossip. Jeg er ikke helt klar over hvilke mærke det var, men det var meget tilfældigt. Jeg gik lige forbi og kiggede. Vi var lige i det område.

Moderator Kendte du butikken på forhånd?

Kathrine Ikke specielt. Det var meget tilfældigt.

Moderator Du valgte dem bare fordi de var flotte?

Kathrine Ja, fordi jeg mangede nogle sorte shorts.

Moderator Hvis I nu skulle nævne tre ting eller aktiviteter som betyder rigtig meget for jer – hvad skulle det så være? Det kan både være ting eller ting I går til.

Sebastian Hele mit liv har jeg forsøgt mig at holde mig i udmærket form og dyrke motion. Det betyder egentlig lidt for mig. Udover at det her i gymnasiet har gået lidt i stå kan man vist roligt sige fordi der har været meget at se til. Men ellers så sejlads – jeg har sejlet hele mit liv med min familie. Vi har en båd liggende i Fåborg – det er noget som betyder rigtig meget for mig. Der samles familien og så kan vi slappe af. Og så fodbold. Det har jeg spillet siden jeg var helt lille og nyder stadigvæk at spille lidt bold med drengene og så at se Champions League Finalen. Og så også en tredje ting det er bare ”ude liv” generelt sådan bare få lidt frisk luft – det kan være mange ting. Sociale ting, holdsport – det er der jeg er bedst.

Moderator Du har ikke en fysisk ting du er rigtig glad for?

Sebastian Nej, egentlig ikke som sådan. Eller jo, jeg er rigtig glad for fodbold, men det er bare sådan bare man er ude og får lidt frisk luft sammen med nogle personer man godt kan lide, så skal det hele sgu nok gå.

Moderator Hvilke hold hepper du på?

Sebastian Det er Odense Boldklub her i Danmark i hvert fald og ellers så kan jeg godt lide Manchester United fra England.

Moderator Hvorfor lige Manchester United?

Sebastian Det er faktisk rigtig lang tid tilbage – det var faktisk min bror, der startede med at kunne lide det og da jeg var helt lille så jeg meget op til min bror og så siden da har jeg også bare holdt med dem fordi det gjorde min bror. Jeg kan ikke egentlig ikke huske – det tror jeg i hvert fald er sådan. Det er utrolig lang tid siden det startede. Jeg har ikke været ovre og se nogle kampe eller faktisk været i byen Manchester.

Moderator Hvad forbinder du med Manchester?

Sebastian Jeg forbinder det meget med min bror. Min bror og jeg skriver sammen når der sker et eller andet eller de køber ny spiller. Jeg forbinder det med min bror. Jeg forbinder det ikke så meget med England eller sådan noget. Det er mest sådan en personlig ting.

Mads Jeg kan også meget godt lide fodbold – både se og spille det. Jeg holder med OB, FC Barcelona og Liverpool.

Moderator Hvorfor lige de tre klubber?

Mads Altså OB er jo min fødeby, så dem bliver man ligesom nødt til at holde med. Dem skal man støtte. Barcelona har også været det med at jeg har set min far og min søster holde med dem, da jeg vokset op og så har det også bare været det hold jeg har holdt med sammen med Liverpool.

Moderator Hvad tænker du på, når du tænker på Barcelona?

Mads Jeg tænker på god fodbold. Jeg tænker også på, at det er hyggeligt og man sidder sammen med sine venner eller familie og sidde og se noget fodbold. God stemning og sådan.

Moderator Har du nogle fysiske ting du er særligt glad for?

Mads Jeg ved ikke om jeg er særligt glad for nogle fysiske ting, men altså det jeg bruger mest er min computer og min mobil. Det er jo ret vigtigt – men det jo ikke noget, der betyder så meget for mig.

Moderator Hvilken computer har du?

Mads En HP.

Moderator Hvorfor har du valgt en HP?

Mads Fordi at den både skal bruges til skole og til at spille på.

Moderator Der er mange der vælger en Mac frem for en PC – havde du gjort dig nogle overvejelser omkring det?

Mads Ja, det havde jeg, men Mac er bare stadigvæk på mange måder besværlig ift. Programmer man skal installere og med stik.

Moderator Hvis du skulle købe en computer i morgen, hvilken computer ville du så købe?

Mads Jeg ville faktisk være lidt i tvivl – det kunne godt være at det blev en Mac.

Moderator Hvorfor ville du det, når du sagde, der var mange praktisk ting, der ikke var så godt?

Mads Jeg synes de holder meget godt ift. måske mange andre slags mærker og man ved ligesom at der er kvalitet i det man køber. Men det er så også en dyrere på nogle punkter, hvor det måske ikke burde være. Så det er det, der trækker lidt ned.

Adrian Jeg har spillet tennis siden jeg var lille, så det holder jeg rigtig meget af. Men der har så været nogle dårlige træner. Så spiller ikke så meget, men jeg kan godt lide at spille sammen med min far og mine venner som jeg spillede med dengang. Så det holder jeg af og det er også tæt på. Og så endelig bare at være sammen med venner fra ens gymnasium og ses i weekenderne, tage ud og lave nogle sjove ting. Det bliver også sjovere når man kommer op i 3.g. – det bliver sommerferie, tage til stranden og sådan noget. Det gør jeg rigtig meget af. Men ellers så ved jeg faktisk ikke helt – det er meget forskelligt, hvad jeg sådan laver. Jeg får speedbådkørekort i næste måned. Det har jeg ikke lige fået taget mig sammen til før nu.

Moderator Hvorfor lige speedbåd?

Adrian Fordi vi købte en speedbåd og det gjorde vi faktisk for nogle år siden, men jeg har aldrig fået taget mig sammen til at tage kortet for min far ville lære mig at sejle speedbåd før jeg fik lov til at tage kortet af min far. Jeg protesterede ikke, så det var sådan det blev. Jeg har aldrig fået taget mig sammen til det – selvom det kun tager en dag.

Kathrine Jeg har redet siden jeg var helt lille, nu er det meget lang tid siden jeg har været ude at ride for så begyndte jeg i gymnasiet og som kom jeg i 2.g. og så begyndte jeg prioritere nogle andre ting over ridning. Det har også meget min mor at gøre for hun havde hest da hun var yngre, så det har aldrig været for at ride konkurrence. Det har egentlig bare været for hyggens skyld og noget jeg har gjort med min mor og mine veninder. Men det er som sagt meget lang tid siden jeg har gjort det. Men som Adrian siger være sammen med sine venner og hygge sig og tage til København en tur.

Moderator Så det er mere de sociale relationer, der betyder meget nu?

Kathrine MEGET.

Adrian Lektier kan hurtigt sættes til side (alle griner)

Kathrine Ja, man er blevet lidt skoletræt på det sidste. Det er rigtig dejligt at vi snart får sommerferie.

Moderator I siger I ikke har så meget tid til sport (fodbold, hest) og det hele er lidt presset nu med gymnasiet så nu går tiden med lektier, skole og fester. Er det det der tager mest tid?

Alle Ja

Kathrine Man bliver presset over at tænke på alle de fag man afslutter ift. gennemsnit. Det betyder meget for ens fremtid. Det tænker jeg i hvert fald en del over.

Moderator Det lyder til at bruger en del tid på at feste eller hvad?

Alle (Griner og nikker)

Adrian Det kan hurtigt tage en halv uge (alle griner)

Moderator Er det vigtigere end at holde sig i form, at pleje sine heste og sine andre interesser?

Adrian Ja, det har sneget sig foran i køen (alle griner)

Sebastian Ja, man får jo også meget det sociale liv med når man tager til fester.

Kathrine Ja, man går glip af meget, hvis man ikke kommer til festerne.

Sebastian Det kan godt lyde lidt underligt, men man oplever hinanden på en helt anden måde – på en fed måde som man kan snakke med hinanden om ugen efter eller hvordan det nu er. Hvis man ikke er med så sidder man jo bare der.

Moderator Så er det svært at snakke med om hvad der er sket til gymnasiefesterne?

Sebastian Ja, helt sikkert.

Adrian Ja, jeg er i hvert fald faldet bagud med de ting jeg lavede før jeg kom i gymnasiet og især 2.g. og så er det lidt svært at falde tilbage på den, når det så endelig er. Hvis jeg ikke skulle tage i byen en fredagften, så kunne jeg selvfølgelig sidde og se en film eller sådan noget med min forældre men det er nok ikke det jeg prioritere. Så det er svært at falde tilbage på mange af de interesser man havde før gymnasiet. Så lige pludselig bliver det ikke lige noget man har lyst til at gøre i stedet for at tage i byen eller være sammen med nogle venner.

Moderator Nu skal vi lave en collage-øvelse – I skal være lidt kreative. I får et stykke papir her hver, som I skal lave jeres collage på. Nu ligger jeg en masse blade – lidt blandet bladet. I skal bare prøve at finde nogle ting som I synes der siger noget om jer – det kan være alt fra ord, billeder, ting, rejser mm. Alt hvad der er i bladet – bare klip det ud og så lav en lille collage med ting der så, hvis I skulle fortælle andre hvem I er. Giver det mening?

Alle Ja

(Alle går i gang med at kigge på blade og klippe ud)

Adrian Kathrine må jeg snuppe den tennisspiller?

Kathrine Ja, det må du gerne.

Adrian Ej, er det en badmintonspiller? Så behøver jeg den ikke. Jeg synes ikke lige badminton er min sport. Ligesom bordetennis.

Sebastian Jeg sidder lige og kigger efter et mandeblad (alle griner)

Adrian Jeg har fundet en fin læderstol. Så sidder jeg her og kigger på en rødbede og så tænker jeg, hvad betyder det? (alle griner)

Mads Kathrine vil du have en hest?

Adrian Fuck den er nice den der bil

Mads Åh er den rund?

Adrian Ja, den ligner sådan lidt en radiobil. Tror bare den er hurtigere

Sebastian Der er mange gode biler her – jeg skal nok lade nogle af dem være. Hvilke biler har du taget?

Adrian Maserati og så har jeg taget en båd.

Sebastian Adrian er det dig, der har taget den vodka med guld i?

Adrian Ja (alle griner)

Mads Sådan Adrian!

Moderator Er I ved at være klar?

Alle Ja

Moderator Vi kan starte med dig Mads. Vil du prøve at forklare din meget fine collage. Vil du sætte lidt ord på de billeder du har valgt?

Mads Ja. Det her er et billede af en person med en dansk landsholdstrøje. Det er det med at man er fra Danmark og man ligesom har et sammenhold. Så har jeg taget en sofa fordi jeg godt kan lide at slappe af – det synes jeg er dejligt afslappende – det kan jeg godt lide.

Moderator Er det en bestemt sofa?

Mads Nej, det er bare en sofa. Og den her spiller er ikke en bestemt spiller men det med at man kæmper for det og går op i det, når man fx dyrker sport. At det er vigtigt for en og at man synes det er sjovt.

Moderator At man går op i det man laver?

Mads Og så har jeg taget en der spiser noget mad for jeg kan godt lide mad og så har jeg taget Messi med – det er så en spiller – han er min yndlingsfodboldspiller og så har jeg taget et billede af ferie. Altså det med at ligge på stranden og slappe af. Og så et billede af det der med sammenhold mellem dem der dyrker sport og spiller fodbold og sådan noget. De er ved at give hinanden en krammer.

Moderator Hvad er det, der gør Messi så god? Hvad er det du godt kan lide ved ham?

Mads Altså han er verdens bedste fodboldspiller fire år i træk bortset fra sidste år. Så spiller han for et af mine yndlingshold.

Moderator Hvad synes du Messi står for?

Mads Han er stille og rolig. Han vil ikke have meget opmærksomhed – han spiller bare fodbold og han holder sig mest for sig selv og med sin familie. Det synes jeg er meget god stil, når man sådan er verdens stjerne, at være så meget nede på jorden.

Moderator Du har taget et billede af en strand er det fordi du bedst kan lide at ligge på en strand eller er der også andre ting du godt kan lide?

Mads Bare det med ferier – altså det der med at man ligger på en strand og nyder solen – det er ikke så meget det med at det er en strand men også det er ferie og man er sammen med familien eller vennerne eller sådan noget.

Moderator Er der nogle bestemte steder du godt kan lide at tage hen?

Mads Jeg kan godt lide varme steder – altså jeg kan godt lide at være på Fuerteventura med min familie hvert år. Det synes jeg er hyggeligt.

Moderator Er der andre steder?

Mads Vi er for det meste ikke så meget de samme steder uddover Fuerteventura, så jeg kan egentlig godt lide at komme rundt og se nogle forskellige steder. Så det behøver ikke være de samme steder.

Moderator Ift. mad er der så noget bestemt mad du godt kan lide?

Mads Jeg kan bare godt lide søde sager og god mad – steaks (alle griner)

Moderator Vil du fortælle lidt om din collage?

Sebastian Jamen det vil jeg da gerne. Vi starter herover – det så lige en fodboldspiller fra min yndlingsklub Manchester United som jeg lige vil have repræsenteret og så også lige de nyeste fodboldstøvler. Det er fordi, da jeg var mindre og jeg gik til fodbold, så var der en bestemt Nike-model – jeg tror den kom ud sådan med nye modeller hver anden måned og jeg ville have dem. Det var altid det nyeste at jeg skulle have af fodboldstøvler fordi så var de bare endnu bedre næste gang.

Moderator Hvorfor skulle det lige præcis være de nyeste?

Sebastian Jeg ved ikke om det har noget med at man skal være lidt smart når man løber rundt ude på fodboldbanen og man sådan skal imponere med andet end sit fodbold. Og så er det også noget man snakkede om i omklædningsrummene. Man snakkede om fodbolden men også tilbehøret til fodbolden. Det gik jeg i hvert fald meget op i.

Moderator Er det Nike du primært spillede i?

Sebastian Ja, det var Nike jeg spillede i

Moderator Hvad med i dag, når du dyrker sport?

Sebastian Der går jeg ikke så meget op i det. Det skal bare være komfortabelt egentligt. Nu behøver det ikke være et eller andet fancy mærke eller det behøver sgu ikke koste så mange penge – bare jeg kan lide at have det på og dyrke sport i det.

Moderator Så dit træningstøj er alle steder fra?

Sebastian Ja ja, fuldstændig. Det kan også være en fodboldtrøje fra et hold jeg ikke engang holder med – altså bare fordi det er lækkert sportsstof. Så måske bare – det gør mig ikke så meget nu.

Moderator Hvilke mærker er dit sportstøj fra?

Sebastian Der er både noget fra Nike, men samtidig også Adidas, Puma og Hummel og sådan noget. Det er mange ting.

Moderator Hvad med træningstøj fra supermarkedet – har du noget af det?

Sebastian Ej, det har jeg dog ikke. Jeg har aldrig købt fodboldstøvler i fx Bilka.

Moderator Hvorfor ikke det?

Sebastian Jeg tror mest det er en principsag på en eller anden måde. Jeg har aldrig rigtig givet det et skud med det. Men det jeg tænker dog at det vil jeg ikke ud i. Det kan godt være at det bare fordi at det lyder lidt snobbet eller på en eller anden måde – det ved jeg ikke – det er aldrig rigtig mig.

Moderator Hvad er forskellen på at købe sko i Bilka og købe sko i Nike Store?

Sebastian Jamen det ved jeg ikke – nok ikke den store forskel på en eller anden måde. Eller det ved jeg ikke – jeg har aldrig rigtig prøvet sådan et par sko ude i Bilka. Men jeg tror mest også det på en eller anden måde er omgivelserne fordi at det er sjældent man tager ud i Bilka fordi man tænker nu skal jeg have nye fodboldstøvler. Jamen jeg har set de koster ikke så meget, men jeg ved det ikke. Det kan godt være at det bare er en principsag.

Moderator Hvad med dem som du træner med? Er det sådan lidt de samme mærker der går igen?

Sebastian Ja, jeg spillede for ikke så lang tid siden i en lille forstadsklub Østerboldklub – det var med nogle gutter, hvor mange af dem var på kontanthjælp, men vi havde det sgu godt med hinanden. Der var nogle af dem, der købte ude i Bilka og sådan kom til træning i hverdagstøj nogle gange. Det er jo ikke det, der skal skille os ad. Hvis de kunne lide det, så har jeg da dyb respekt for det. Det er jo ikke sådan at man sådan var ond mod hinanden, hvis de ikke lige var alle, der sådan købte de helt dyre sko fra Nike.

Moderator Du har det bedst med at det trods alt er Hummel, Puma eller Nike?

Sebastian Ja... Det er lidt svært at sige fordi nu det engang det jeg har, men jeg har da også bare dyrket sport i en normal t-shirt og så bare et par badeshorts måske.

Moderator Det er stadig fra ”ok” mærker?

Sebastian Nej altså jo... Det er det sgu nok i sidste ende selvom jeg måske prøver lidt at fortrænge det (alle griner). Det er nu engang det som er oppe – det man ser mest af. Så tror jeg også at det er en bedre kvalitet. Jeg tror der er forskel.

Moderator Hvad har du ellers på papiret?

Sebastian Så har jeg en båd. Jeg ville prøve at finde en sejlbåd fordi vi sejler – det er ikke en motorbåd som Adrian, men nu var det engang det der var og det ville jeg gerne have repræsenteret havet og ”ude”-livet.

Moderator Hvad er forskellen på motorbåd og sejlbåd?

Sebastian Jeg tror det er roen – det med at man er mere forbundet med naturen, når man sejler fordi det nu engang er vinden der bærer en fremad og ikke en 200 hestemotor, der bare flækker en rundt om Fyn på to timer (alle griner).

Adrian Orh

Sebastian Ej og så tror jeg også bare at når man er ude at sejle så slapper man også bare af og man har ikke den der motorstøj konstant – det kan jeg egentlig godt lide. Det er god måde at koble af på synes jeg.

Moderator Deler du din interesse udover din familie med venner, som også sejler?

Sebastian Altså ja... Ej ikke så meget. Lukas fra min klasse han har også en båd – de sejler også lidt, men så heller ikke mere end det. Så snakker vi lidt om det. Jeg sejler kun med min familie, men jeg kan stadigvæk godt snakke med nogen andre om det.

Moderator Du har ikke taget nogle venner med før ud og sejle?

Sebastian Jo det har jeg fx Mads har været medude og sejle en uge eller jeg ved ikke hvor lang tid det var. Det var super hyggeligt, men ellers ikke så meget. Det er mest de nære venner.

Sebastian Så er der en abe. Det er mit yndlingsdyr. Den ville jeg også lige have repræsenteret, hvis nu nogle skulle kigge – hvem er ham der, så tænker de, så ville jeg lige have den med.

Moderator Hvorfor lige en abe?

Sebastian Det ved jeg ikke... Jeg tror det er fordi det er et menneskeligt dyr, man kan på en eller anden måde relatere til det. Det er et dyr med en god forstand og når man ser de der naturprogrammer, så kan man også godt se nogle menneskelige træk og det synes jeg er hyggeligt.

Moderator Og så er der vin?

Sebastian Ja og så er der lige vinafdeling herover og lidt fransk gastronomi. Det er fordi vi har altid drukket vin hjemme hos mig og nu arbejder jeg oppe i H.I. Hansen – en vinforretning – oppe i byen. Det er sgu meget dejligt med lidt god vin.

Moderator Så du ved også lidt omkring vin?

Sebastian Ja, det vil jeg gerne sige. Ja, det tror jeg da. Ja, det gør jeg. Uden at lyde for selvsikker.

Moderator Er det så bestemte vine du drikker? Du kunne finde på at købe den billigste vin fra Netto fx?

Sebastian Sagtens. Hvis den smager godt. Jeg vil gerne drikke vin, hvis det er noget jeg synes der smager mig, så gør det egentlig lige meget om det koster... Ej ikke hvis det koster 2.000 kr. – så meget vil jeg heller ikke give for en vin, men prisen det gør mig ikke noget. Altså hvis den ikke koster så meget, bare den smager godt.

Moderator Drikker I (vennerne) også vin, når I er sammen?

Sebastian Ja, det gør. Det gør vi da.

Adrian Rimelig meget

Sebastian Ej, det er nok mest øl. Men man kan godt nyde et godt glas med sine kammerater

Adrian Eller champagne

Moderator Når du siger fransk gastronomi, er det så også maddelen i det?

Sebastian Ja, det er det. Altså, vi har rejst meget i Frankrig. Det kan også godt være derfor, at jeg har det forhold til vin, for det jo et vinmekka i Frankrig. Men det er også meget fransk mad, jeg synes, der er lækkert. Det kan være mange ting. Fois gras og sådan noget. Det er skidegodt.

Moderator Går du meget op i kvalitet?

Sebastian Det lyder lidt sådan, gør det ikk'? (alle griner) Ja, jeg kan da godt lide noget, der smager godt og sådan.

Moderator Hvis vi nu går over i den anden grøft. Nu nævner du fois gras og god vin. Hvad med at gå på McDonalds, KFC og lignende?

Sebastian Jeg spiser ret meget McDonalds. Men det er jo ikke lige det, jeg har lyst til at vise og sæt logo på. Sådan vil jeg helst ikke fremstå.

Moderator Hvorfor vil du ikke det?

Sebastian Hm, det er selvfølgelig en del af mig. Men det er ikke sådan jeg vil fremstå udadtil.

Moderator Okay. Du har også valgt et telt?

Sebastian Ja, men det er fordi, jeg godt kan lide at hygge. Og det er hyggeligt at ligge i telt. Jeg har ikke riktig været på teltferier, det var bare sådan lige, ja, telt er hyggeligt. Udelivet.

Sebastian Så er der et billede fra Vestindien. Der har vi været to gange. Det er nok to af de bedste ferier, jeg nogensinde har været på med min familie. Bare de nærmeste 4. Det var super hyggeligt. Og så har jeg et BMW logo.

Moderator Er det den bil, du skal ha'?

Sebastian Det er den bil, vi får til august.

Moderator Er det favoritmærket?

Sebastian Nej, faktisk ikke

Moderator Hvad er favoritmærket?

Sebastian Jeg kan godt lide en Audi. Men hvis jeg havde penge som skidt, så havde jeg nok valgt en Maseratti eller Aston Martion.

Moderator Okay. Nu ved vi ikke så meget om biler, men hvad er forskellen på dem og andre biler i de klasser?

Sebastian Jamen, altså. Engelske biler som Aston Martin er en meget elegant bil. Og så er det jo James Bond. Den har været med i mange James Bond-film. Det er jo lækkert. Og så synes jeg også, at den er enormt flot. Maserattien er min fars yndlingsbil. Og på en eller anden måde er jeg blevet opdraget med “Sebastian, det er den bil, vi gerne vil ha” (alle griner). Så, ja, det er lidt derfor. Øh, og så er BMW bare den vi skal ha’ i august, så den skulle også lige repræsenteres.

Moderator Er der nogen bilmærker, du ikke ville ha’ lyst til at køre i?

Sebastian Altså, bilmærker gör mig ikke så meget, men der er nogle bilmodeller, hvor man bare tænker “Ej”

Moderator Hvad er det for nogle modeller?

Sebastian Det er Fiat Multipla

Moderator Hvad er der galt med den?

Sebastian Den er bare forfærdelig grim (Adrian og Sebastian griner). Jeg synes ikke, at den er så køn.

Moderator Så det er meget udseendet og ikke selve mærket?

Sebastian Mærket gör mig egentlig ikke så meget. Øh, køreegenskaber gör rigtig meget. Men jeg vil også gerne køre rundt i noget, jeg kan være stolt af.

Moderator Fint. Så går vi over til Adrian.

Adrian Øhm, jeg har valgt den her stol hér, da jeg synes den er pæn. Den udstråler alligevel en smule stil. Jeg kan også godt lide kvalitet og sådan noget. Jeg mener, at pris og kvalitet hænger sammen

Moderator Så du går også lidt op i boligindretning? Hvor er stolen fra?

Arian Ja, altså, jo.

Moderator Hvis du kunne vælge en stol, du skulle ha', hvilken én skulle det så være?

Adrian OX Chair. Vi får en på udstilling her snart fra USA, som ligner OX Chair. Stor flyderstol, som har sådan, hvad siger man, det ligner sådan en lidt.. Tyrehorn. Rigtig behagelig stol at sidde i.

Moderator Men den stol du godt kunne tænke dig. Hvorfor lige præcis den?

Adrian Den er ikke for kvindelig. Rar at sidde i. En stol en mand kan være bekendt at sætte sig i.

Moderator Kunne du finde på at købe møbler i IKEA?

Adrian Næ (alle griner)

Moderator Hvorfor kunne du ikke det?

Adrian Jeg synes ikke, at.. Jeg har haft nogle ting fra IKEA. Synes ikke det holder så godt. Det er bare ikke mig. Der er ingen historie forbundet med. Hvis man fx har en stol, man har arvet, så vil den være mere værd for mig. Øhm, der skal følge en historie med. Og så har jeg valgt sådan en speedbåd. Og så en mekaniker. Ikke at jeg vil være det, men jeg kan godt lide mekanik og sådan noget. Jeg går også ret meget op i biler.

Moderator Hvilke biler går du op i?

Adrian Jeg kan godt lide amerikanske biler, fordi min mor er født i Californien. Hun er amerikaner. Så det hænger meget godt sammen. Nogle biler er lidt klumpede, det er ikke sådan nogle små hurtige biler, men synes der er noget fedt ved dem.

Moderator Er der bilmærker, du ikke kunne finde på at købe?

Adrian Ja, ehm. Ikke mærket som sådan. Sebastian har meget ret i sin udtalelse. Fx har Bentley også lavet sådan en Mini Cooper - og selvom Bentley er et forfærdeligt fint mærke, så er det en bil, jeg aldrig kunne finde på at sætte mig ind i. Også selvom det gjaldt liv og død (alle griner). Jeg synes også, at sådan nogle biler, hvor det bliver for praktisk ikke er særlig fede.

Moderator Så du skal ikke ha' en stationcar fx?

Adrian Altså, de kan jo også være rigtig fede. Jeg skal bare ikke ha' en Mini Cooper eller Fiat 500 eller noget i den stil. Selvom min mor og lilleøster gerne vil ha'.

Moderator Det er jo rigtig populære biler. Men ikke noget for dig?

Adrian Nej.. De fungerer mere som en accessory. Der er alt for mange af dem. Det skal være en bil. Ikke en Fiat 500.

Moderator Er den lidt for feminin at køre rundt i?

Adrian Ja, helt sikkert. Det er lidt ligesom at gå rundt med en chihuahua (alle griner)

Adrian Og så har jeg et billede, der skal vise, at jeg godt kan lide at komme ud at rejse. Det er også noget, vi har gjort rigtig meget. Jeg kan også godt lide mennesker. Og der er mange mennesker der.

Moderator Er det en fest, vi er til?

Adrian Ja, ehm.. Hehe (Alle griner). Det kunne også godt ligne lidt Paris Hilton det dér.

Moderator Kan du godt lide Paris Hilton?

Adrian Næ! Hehe (Alle griner højt). Men det kunne godt ligne hende. Det kunne godt ligne, det var sådan et sted med kendte etc..

Moderator Tiltaler det dig sådan noget med fester med de kendte osv?

Adrian Nah, ikke sådan rigtigt, men jeg kan godt lide Wall Street og sådan noget. Det synes jeg er rigtig fedt.

Moderator Hvad er fedt ved Wall Street?

Adrian Det er der det hele sker. Mange interessante mennesker. Fede bygninger. Det er rigtig fedt.

Moderator Gad du godt arbejde på Wall Street?

Adrian Det ville jeg ikke sige nej til. Nu har jeg været i Shanhgai. Og det med verdensudvikling og sådanne ting. Det interesserer mig rigtig meget. Hvis du står i Shanghai ved du ikke om du er i downtown NYC eller hvor du er. Og så den spirende økonomi og Kina og sådan noget, det synes jeg også er rigtig fedt.

Moderator Hvordan ville du beskrive en person, der arbejdede på Wall Street?

Adrian Øh.. Der er selvfølgelig mange, der handler med aktier og sådanne ting, men der er mange interessante mennesker, tror jeg..

Moderator Men hvis du tænker på hvilken livsstil de har? Hvordan er den så, som du ser det?

Adrian Der adskiller de arbejde og privatliv så meget de kan. Så de har ro til at gøre hvad de vil. Og så de ikke blander det for meget sammen. Og sådan ser jeg også mit liv fremadrettet. Der må det godt være rigtig adskilt. Men det jo en smagssag. Så noget i den dur.

Moderator Super. Og vodkaen med guld?

Adrian Hehe, ja, den.. Ja. Den tog jeg bare, fordi fest er en del af mit liv lige nu. Det er noget, man bruger meget tid på.

Moderator Er det vigtigt, at det er dyr alkohol eller kan det godt være en billig fra Fakta?

Adrian Altså, jeg sætter pris på kvalitet og sådan. Og derfor er det også god kvalitet af vin og champagne. Så det sætter jeg også rigtig meget pris på. Dyr alkohol smager altid bare bedre, synes jeg.

Moderator Nu siger I, at I mest drikker øl, når I er sammen. Er der nogen mærker, I køber mere end andre? Er det lige så fint at købe Carlsberg og Harboe etc?

Adrian Altså, lige med Harboe. Når man køber de dér rigtig billige øl, så er det sådan lidt øv. Så handler det om, at man bare drikker det for at blive fuld.

Sebastian Personligt for mig, så synes jeg, at Harboe er en af de øl, der smager bedst. Men Carlsberg. Der tror jeg meget, det er navnet. Men det er også meget en smagssag med øl. Jeg har ikke noget imod at drikke en kold Dansk Pilsner, der koster 3,5 kr i SuperBrugsen. Det gør mig ikke så meget.

Moderator Når du siger, at det med Carlsberg er noget med navnet. Hvad mener du så med det?

Sebastian Jeg tror det er noget med, at det har navnet med sig. Det er der meget der har. Det har Nike fx også. Det er meget det der med at det har et brand. Det er nok derfor, at det koster mere end andre ting. Det er nok det samme med Carlsberg.

M Ville du helst sidde med en Carlsberg i hånden eller en Dansk Pilsner?

Sebastian Altså, jeg synes, at når prisforskellen ikke er så stor, så kan man lige så godt gøre sig selv den tjeneste at købe den øl, som man synes smager bedst.

Moderator Men er det også meget signalværdien, man sender til andre mennesker? Fx hvis man sidder med en Harboe, så siger det "Jeg skal bare være fuld" for meget, meget få penge. Udstråler man noget andet, hvis med fx sidder med en Carlsberg eller dyr alkohol?

Adrian Jeg tror også for mig, at det er sådan, at jeg helst ikke vil dømme folk ud fra, hvad de sidder med. For man kan hurtigt finde ud af, at man tager fejl. Men der er selvfølgelig mange stereotyper. Jo, det sender signaler, men det bliver hvisket mere og mere ud.

Moderator Super. Jamen så går vi videre.

Kathrine Ja. Jamen, jeg har en kuffert, en palme, en der står på ski. Det også meget sådan jeg er. Jeg har rejst rigtig meget med min familie. Jeg elsker at rejse. På den anden side elsker jeg også at komme hjem igen, når man har været væk i lang tid. Og så en Mads Langer CD. Det er egentlig fordi, at jeg kom til at tænke på min søster. Tage til koncerter. Hører musik. Roskilde Festival.

Moderator Skal du på Roskilde Festival?

Kathrine Ja, det var jeg også sidste år. Det glæder jeg mig meget til

Moderator Hvad forbinder du med Roskilde Festival?

Kathrine Nok meget fest. Men også musikken. Godt program i år.

Moderator Hvorfor tager I ikke på Skanderborg?

Kathrine Jeg elsker Roskilde. Jeg overvejede egentlig også at tage afsted sidste år. Ved ikke hvorfor, vi ikke gjorde det. Men vi er jo mange, der tager afsted sammen. Så det er også, hvad der lige passer

Moderator Er der forskel på festivalerne? Fx på Roskilde og Skanderborg?

Kathrine Altså, nu har jeg ikke været på Skanderborg. Så det ved jeg ikke helt, om jeg kan udtale mig om.

Moderator Men mere dit indtryk af Skanderborg og de mennesker, der kommer der?

Kathrine Jeg tror, der er mange rigtig forskellige mennesker. Over det hele. Mange typer, plads til forskellige mennesker. Jeg tror også, at det er meget, hvad man selv gør det til.

Moderator Hvilken musik glæder du dig til på Roskilde?

Kathrine Jeg glæder mig til at se Outkast. Jeg glæder mig til at se Artic Monkeys. Haim. Rolling Stones. Der kommer mange. Så kommer der Drake. Han lukker jo Orange. Det kommer man sikkert ikke til at se, for så har man været der i meget lang tid. Men der kommer mange gode. Så, det bliver sjovt. Det bliver en hård uge, men det bliver sjovt!

Moderator Ja, hehe.

Kathrine Ja, men så har jeg valgt et par parfumer og det var egentlig mest fordi, at jeg tænkte på, da vi snakkede mærker. Og så var det lidt tilfældigt, at jeg faldt over dem. Jeg har dem faktisk begge to. Så der er ikke rigtig nogen yderligere grund til, at jeg har valgt dem, tror jeg.

Moderator Udover at du har dem?

Kathrine Ja.. Marc Jacobs og Dior. Nå, men så er der en hund og en hest. Ehm, hehe. Jeg kan godt lide dyr. Jeg har selv en hund og så har jeg redet rigtig meget. Og som Sebastian siger, så kan jeg rigtig godt lide at være udenfor. Jeg bor tæt på en skov, det er dejligt. Og så er der en flaske vin.. Ja, hehe, det var også mest lige for at få det med. Jeg ved ikke så meget om vin, men, hehe, ja.

Moderator Hvorfor har du lige præcis valgt de to parfumer?

Kathrine Egentlig primært fordi de dufter godt. Øh.

Moderator De er jo begge lidt i den dyrere ende.

Kathrine Joeh, jeg ville nok også hellere købe en dyrere perfume end sådan en billigere perfume. Jeg har en eller anden idé om, at det er bedre kvalitet. Et eller andet. Men ja.. Men jeg ville ikke købe den kun for mærket.

Moderator Så det at købe en parfume. Hvis du nu fx var inde i H&M. Ville det ikke være den samme oplevelse?

Kathrine Jamen, ehm, hm. Der ville jeg ikke købe den. Det er sådan. Jeg ville tænke dårlig kvalitet og der har været så mange af de der historier om professionelle måder, de laver deres tøj på og.. Dårlige forhold for arbejdere og alt muligt. Ja, jeg ved ikke om der hold i nogle af de der historier, men. Det kan også være, de dyre mærker også gør det. Det skal jeg ikke kunne sige, men ja.

Moderator Cool. Hvis I skal tænke på nogle ting, I har købt tidligere for nogle år tilbage, men som I ikke køber længere - eller aktiviteter, ligesom du siger, du er holdt op med at ride, er der så noget I ikke gør mere?

Adrian Godt spørgsmål..

Moderator Er der måske noget, I er holdt op med efter I er begyndt på gymnasiet?

Sebastian Altså, ja. Jeg går ikke til så meget fodbold mere, desværre. Det ville jeg egentlig gerne, fordi jeg godt kan lide det. Jeg bruger ikke så mange penge og tid på fodbold længere, som jeg inderst inde egentlig gerne ville. Fordi at.. Jeg nyder det virkelig og har en inderlig kærlighed til fodbold. Men det er ikke noget, jeg rigtig gør længere, desværre

Moderator Hvor bruger du så pengene henne?

Sebastian Ja.. Hehe. De ryger sgu nok til nogle unødvendige ting. Nogle ting hvor jeg tænker "Hvorfor bruger jeg penge på det".

Moderator Og det er for eksempel?

Sebastian Det er fx byen, slik, kager, mad, sodavand (alle griner). Altså, det cafeteria der er på vores skole, det har virkelig.. Det har slået min økonomi fuldstændig i nul. Såeh, det er ikke så godt. Det er unødvendige ting i følge mig.

Moderator Så I køber også mad på skolen og sådan noget?

Sebastian Ja..

Moderator I smører ikke lige en madpakke hjemmefra..

Sebastian Jo. Jeg får faktisk smurt af min mor (alle griner). Hun smører stadig rugbrød til mig, men alligevel.. Det har jeg fået i snart 12-13 år. Det får jeg får 12-13 år mere! (alle griner). Ej, men det kan man godt blive træt af til sidst. Så vil man måske gerne ha' noget lidt mere lækker, der smager lidt anderledes. Eller måske lige købe en Faxe Kondi til.

Moderator Hvad med jer andre?

Adrian Ja, helt klart. Sådan nogle ting med, at "Nu sparar jeg op til et eller andet". Det gør man ikke rigtig mere. Nu har man de ting, man har. Fx tennisketchere har jeg fra jeg var yngre eller.. Men eller bliver det bare sådan noget med, at nu køber jeg..

Moderator Er der nogle ting, du er holdt op med at købe?

Adrian Det kunne fx være, hvis man går til fodbold eller tennis eller et eller andet, så kunne man før godt finde på at udskifte sin ketcher med noget, der var nyere, selvom den gamle ikke var i stykker. Det kunne jeg aldrig finde på længere. Det gjorde man. Det kan jeg også mærke med tøj. Hvis noget ser fedt ud, så er man i højere grad ligeglads med, hvor det kommer fra. Engang var det noget med, at man skulle ha' det rigtige. Der var jeg meget mere modeorienteret, end jeg er i dag.

Kathrine Jeg tror, at jeg er blevet en smule mere kvalitetsbevidst. Jeg køber meget færre ting end jeg gjorde engang. Så er nogle af tingene nok også lidt dyrere, men jeg køber meget færre ting. Meget sådan noget med at gå i H&M og købe en masse ting der. Det gør jeg ikke længere. Jeg gider ikke bruge mine penge på ting, der alligevel går i stykker. Så kan jeg ligeså godt købe lidt færre ting og så bedre.

Adrian Man gör meget med det man har egentlig.

Kathrine Jeg tænker også mere over, hvad jeg egentlig har brug for.

Moderator Så bruger man måske mere pengene på fællesskabet. Sociale relationer, gå ud, gå i byen og sådan?

Kathrine og Adrian Ja

Moderator Det er måske noget med ændrede prioriteringer af ens penge.

Kathrine Ja, det er meget med ændring af prioriteringer.

Moderator Er der nogle grupperinger på jeres skole. Du nævnte selv på et tidspunkt, at der var hipstere osv. Hvis du fx skulle sætte et ord på hvert af de gymnasier, der er i Odense, hvordan ville I så beskrive dem?

Sebastian Altså, der er jo fordomme om alle. Skt. Knuds gymnasie er jo det snobbede gymnasium. Det bliver der i hvert fald sagt. Personligt vil jeg sige, at der er snobbede på Skt Knuds, men man behøves jo ikke rigtig snakke med dem. Det er jo bare nogen, man kan undgå. Der går jo også mange normale mennesker derude.

Moderator Hvordan er de snobbede? Hvem er det?

Sebastian Det er jo mange af dem, der føler sig hævet over de andre. At de har mere rettighed til at være der end andre folk. Ehm, det kan sgu egentlig godt være belastende.

Moderator Så det er ikke folk, I hænger ud med - dem I kalder de snobbede?

Sebastian Hmm.. (alle griner)

Sebastian Det ville jeg ikke mene. Man møder dem og støder på dem, men det er ikke noget, der påvirker mig så meget egentlig.

Moderator Er I "De normale"?

Sebastian Ja, altså.. (alle griner)

Sebastian Det ville jeg jo egentlig gerne sige, vi er. Men det kan også godt være, at.. Ja, at vi måske er lidt snobbede. Det ved jeg ikke.

Adrian Hvis jeg lige må forklare mig.. (alle griner)

Adrian Der følte jeg lige et angreb der. Så er det jo sådan, at det er en fiktiv ting, der fungerer på gymnasier. Man tænker, at så har det her gymnasium det her øgenavn eller den her rolle og så må alle der kommer derfra jo være således. Det er jo en generalisering og foregår alle vegne. Men når man så kommer ud, så er det jo noget, man tager med sig. Lige pludselig bliver man spurgt "Hvor kommer du så fra" - "Jeg kommer fra Skt Knuds". Og så får man en eller anden rolle puttet over hovedet og sådan tror jeg det er rigtig mange steder, fordi der er nogle få, der agerer sådan på et gymnasium. Og så fortæller folk det videre og så kommer det ud alle vegne. Og så får det sådan et ry. Jeg tror bare, at det er noget, der er skabt.. Noget fiktivt. For jeg synes ikke rigtigt, det er sådan på Skt. Knuds. Jeg kender få, der virkelig lever op til det der ry.

Sebastian Der findes snobbede personer på Skt Knuds. Det..

Adrian Det gør der jo også på HHX jo..

Kathrine Ja, det er rigtigt nok..

Sebastian Helt sikkert! På HHX er der jo nogen flere snobber end på andre gymnasier. Fx på Mulernes. Der er folk sådan lidt alternative. Der er færre snobber.

Mads Jeg tror faktisk, der er flere snobber på HHX. Det er bare mere almindeligt. Problemet er, at der er den helt snobbede ende og så jogging-bukser enden. De er ligeglade. De er mere ligeglade derude, hvorimod på Skt Knuds. Der er de fleste ret ens og så måske nogen, der føler sig hæver over andre.

Adrian Det er det samme, hvis du kommer ud på HTG. Der er sikkert også nogen, der ikke gider snakke med dig, fordi man er anderledes ift dem. Der var de der to, hvor vi var til en 18 års fødselsdag hos. En der hedder Mattias fra vores klasse og så to fra HHX. De virkede i hvert fald sådan, nøj..

Mads Men der er fordomme om alle gymnasier. Det er sgu ikke altid, man skal høre på dem. Det er ærgerligt, hvis man dømmer folk, fordi de kommer fra et bestemt gymnasium. Det synes jeg. Folk får måske en idé om, at nogen er snobbede, hvis de ikke passer ind i en sammenhæng. På HHX er det måske nemmere at passe ind. Det er en skole, hvor der er så mange forskellige typer. Hvorimod hvis du kommer på Skt Knuds, hvor de fleste er anderledes end de fleste, så er det måske sværere at passe ind end et sted, hvor alle er meget ens.

Moderator Når I siger, at folk er ens - går de så med de samme ting, går i byen de samme steder? Man ligner hinanden?

Kathrine Sådan er det vist på gymnasier. I princippet er der vel plads til alle, men man finder bare dem, man ligesom passer med. Og så kan det godt være, at man i de der grupper danner fordomme om hinanden og så er det nogle af dem, der kommer ud, og nogle af de fordomme, der bliver idéen om det bredt, men der er vel nok aldrig nogen, der bad dig om at lave om på dig selv.

Moderator Vi kan starte med hvilke medier I bruger - hvilke er I på?

Kathrine Facebook, Instagram

Drengene Snapchat

Mads Jeg bruger kun Facebook og Snapchat

Moderator Hvorfor de to medier?

Mads Det har jeg ikke lige tænkt over. Jeg synes, jeg har nok i FB. Jeg behøver ikke Instagram.

Adrian Det er også bare mere sådan en forbindelse til ens kammerater. Jeg bruger FB til at skrive i stedet for en SMS - for der popper det op og så kan jeg svare. Og jeg kan se, om jeg har nogle notifikationer samtidig. Det er mere praktisk.

Sebastian Facebook fungerer både på telefonen og computeren..

Kathrine Det samler det hele.

Moderator Så det er en nem måde at være i kontakt med folk på?

Kathrine Ja

Moderator Foretrækker I at være hjemme selv og chatte med venner over messenger fx eller kan I bedre lide at være sammen med folk?

Mads Altså, hver ting til sin tid. Selvfølgelig vil man for det meste gerne være sammen med sine venner, men når man så er for sig selv, så er det jo meget rare at kunne skrive og samtidig være lidt for sig selv.

Moderator Men når I så er jer selv - har I så ikke bare lyst til at være det? Cutter I nogle gange og slukker telefonen?

Mads Ja, eller bare lægger den væk

Moderator Så I har ikke behovet for at tjekke om der lige kom en Snap eller kom der lige en notifikation på FB. Det kan I sagtens ignorere?

Mads Altså, for det meste af tiden går man jo op i det.

Kathrine Det fylder meget, men nogen gange skal man også bare finde ud af at slå det fra. For ellers bliver det også for meget til sidst. Så er det der hele tiden

Moderator Og I er gode til at slå det fra?

Sebastian Neej.. (Alle griner)

Sebastian Jeg er ikke så god til at slå fra. Jeg kan godt, men jeg vil egentlig bare gerne være på standby. Jeg har svært ved bare at koble sådan fuldstændigt af. Men jeg kan også godt mærke, at hvis man nu ikke har sin telefon i fx 48 timer, så kan man hurtigt mærke, at man mister et eller andet. Man mister hurtigt kontakten med omverdenen. Både fordi man ikke kan få fat i nogen, men folk kan heller ikke komme i kontakt med mig. På den måde kan jeg hurtigt mærke, at man er lidt afhængig af den på en eller anden måde

Adrian Jeg bruger det faktisk mindre nu end før. Facebook og jeg sender meget færre SMS'er end før.

Moderator Sender du Snaps i stedet?

Adrian Nej, det er fordi, at jeg ikke sender til så mange mennesker mere. Det er bare lige dem, jeg omgås. Det er kun vigtigt for mig, at skrive med dem, jeg ses med. For man kan være hvem som helst over internettet jo. Når man møder folk til en fest fx, så kan det være noget helt andet.

Moderator Poster I på Facebook?

Alle Meget sjældent, næsten ikke...

Sebastian Jeg poster aldrig..Nu siger jeg aldrig, for det gør jeg stort set ikke. Jeg poster sjældent på det store Facebook. Men inde i vores klassegruppe der kan jeg godt lide at poste ting. Men så er det også mest personer med i gruppen, hvor alle forstår. Hvor andre venner ville tænke "Hvad skal jeg bruge det til".

Moderator Er det fordi, at jeres forældre er på FB?

Sebastian Nej, det gør mig egentlig ikke så meget. Jeg er venner med min mor og det kan jeg egentlig godt lide. Ehm, fordi. Hvis jeg bliver tagget på et eller andet billede på A-bar eller sådan noget, det gør mig ikke så meget. Det er jo mig egentlig. Men.. Og det ved min mor også godt. Hun ved jo godt, at jeg tager i byen og sådan. Men, et billede hvor jeg kaster op eller sådan noget, det synes jeg ikke at alle mine 450 FB-venner skal se.

Moderator Du tænker over, hvilke billeder der ligger på din profil?

Sebastian Ja, jeg tænker over hvordan folk ser mig. For det er jo egentlig. Det er en del af mig, men det er ikke det, jeg vil ud med.

Moderator Det er er ikke det, du råber højest med?

Sebastian Nej, altså. Inde i fx vores klassegruppe. Det gør mig sgu ikke så meget. Der er vi kun 20 og dem ses vi med hver dag. Og de ved godt, at jeg ikke bare er sådan en, der kaster op hele tiden.

Adrian Det er jo netop det. Det kan jo hurtigt blive misforstået. Hvis der kommer et billede op, hvor man kaster op første gange, så tror folk, at man gør det hele tiden. Det er også derfor, at det er svært at blive beskrevet via FB.

Moderator Har I den funktion til, hvor I skal godkende tags etc på FB?

Moderator Ok, det har halvdelen af jer.

Sebastian Men folk kan jo også bare lægge et billede op uden at tagge en, men hvor man godt kan se, hvem det er. Så kan man ikke gøre så meget ved det uover at skrive "Hey, vil du ikke lige slette billedet".

Adrian Det er nederen. Så kan folk se, man har kommenteret det. Så kan det være ligemeget (alle griner).

Moderator Man vil gerne ha' lidt kontrol. Så hvis der kom et billede op, hvor du ikke helt følte, det var i tråd med, hvem du er, så ville du slette det?

Kathrine Ja, det ville jeg nok.

Sebastian Det kan også være, at Adrian og jeg har lidt mere brug for den (alle griner).

Moderator Man vil gerne ha' kontrol over, hvad der kommer ud til alle og så kan man tage resten i de grupper med folk, man kender godt?

Kathrine Det er rigtigt

Adrian Man ved aldrig, hvornår man møder folk igen. Det kan være arbejdsrelateret eller lignende. Så er det ikke fedt, hvis der bliver gravet et eller andet frem.

Moderator Er I meget opmærksomme på, hvad der ligger tilgængeligt om jer fremadrettet?

Sebastian Jeg er ikke venner med nogen, jeg ikke kender. Og dem jeg ikke er venner med, de kan ikke se noget på min profil. Jeg har lukket min profil fuldstændigt. Jeg er meget opmærksom på, hvad der kan skade mig i fremtiden. Så derfor prøver jeg også at holde styr på min profil. Jeg poster ikke noget, der måske kan give bagslag.

Adrian Jeg har Googler mig selv, hehe..

Moderator Kender I nogen, der poster meget på FB?

Adrian Fx folk der har kærester. Ikke at jeg har noget imod dem. Men de synes det er hyggeligt, at folk kan se, at de har en kæreste. Sådan noget. Så opfatter man også folk på en anden måde. Man syntes, det var fine personer, men lige pludselig lægger de alt muligt underligt op og så tænker man "Hov, hvad er du for en".

Moderator Fordi man ikke selv gør det, så er det mærkeligt, at de gør?

Adrian Präcis. De er et andet sted på FB end man selv er. Hvis man så ikke lige har mødt dem, så ville man tænke “Ej ham eller hende skal jeg da ikke være venner med”.

Kathrine Det er utroligt overfladisk på en eller anden måde.

Moderator Hvis man poster en masse?

Kathrine Så er det som om, at man tænker utroligt meget over, hvad der så kommer ud - og at folk ser det dér og det dér. Det er der ingen grund til.

Adrian Det er et underligt grundlag at lære folk at kende på.

Moderator Cool tak for det. Så er vi færdige.

## **Focus Group #2**

Moderator Vi kommer fra CBS og vi er i gang med at skrive speciale om jer, gymnasieelever. Som er mellem 1. og 3. g. Omkring hvilke mærker I bruger, hvad I laver - generelt hvem I er. Og hvad I går op i, bruger jeres tid på. Der er ingen rigtige og forkerte svar, så I skal bare sige, hvad I tænker. Jeg tænker, at vi som start laver en lille introduktion, hvor I fortæller, hvem I er.

Emil H. Jeg hedder Emil. Jeg er 17. Jeg kommer fra Valby. Jeg går i skole på Nørre Gymnasie i 2.g. Og så træner jeg lidt fitness og lever et ret normalt ungdomsliv, hvor man drikker øl fredag og lørdag.

Thea Jeg hedder Thea og jeg går i også i 2.g på Nørre Gymnasium. Jeg er 17, bor i Brønshøj. Jeg har det meste af min tid spillet håndbold og er begyndt at ride. Så fester jeg også i weekenderne.

Emil S. Jeg hedder også Emil. Jeg er 18 år og går i 2.g på Nørre Gymnasium. Jeg kommer fra Søborg og så går jeg i skole og er lige begyndt at træne. Og så kan jeg også godt lide at gå ud i weekenderne.

Moderator Hvis I skulle nævne nogle ting eller aktiviteter som betyder rigtig meget for jer, hvad skulle det så være? Det kan både være ting I ejer eller ting I går til. Men det I tænker, der betyder mest for jer.

Thea Hvor bredt er spørgsmålet?

Moderator Det er helt op til dig, hvad du lige synes. Men 3 ting du er rigtig glad for.

Thea Jeg sætter meget pris på barndomsvenner. Dem ser jeg stadig. Det er en ting, jeg sætter meget pris på.

Emil H. Med fare for at lyde som alkoholiker, så synes jeg noget af det hyggeligste man kan er at mødes på den lokale bar med drengene fra folkeskolen og så et par øl og bare snakke om, hvad der er sket. Det gør jeg en gang om ugen og det synes jeg er noget af det bedste. Sidde og spille snyd. Det synes jeg virkelig er fedt.

Moderator Hvor mødes I typisk henne?

Emil H. Bennys Bar på Enghave Plads. Der er hyggeligt og øl koster 14 kr.

Moderator Perfekt. Det lyder som et godt mødested.

Moderator Der er ikke nogen ting, som I går til fx?

Thea Engang betød håndbold meget for mig, men der blev for meget konkurrence, så det drev mig lidt væk. Så nu er det mere hygge med sport. Derfor er jeg begyndt at ride igen. Der kan man tage sin tid.

Emil S. Jeg har et rigtig godt forhold til min familie. De har altid støttet mig og ja, jeg er nok ikke den type, som synes, at familien er nogle gamle nisser - at man skal så langt væk fra dem som muligt, ud af huset og ud hver weekend. Jeg kan rigtig godt lide at være sammen med min familie. De betyder rigtig meget for mig. Men også mine venner. Jeg har en gruppe fra folkeskolen jeg mødes med. Dem sætter jeg også stor pris på.

Moderator Nu nævner I begge folkeskolekammerater. Er I mere sammen med dem end gymnasievenner?

Emil S. Jeg er i hvert fald.

Emil H. I fritiden er jeg. Der er vi 7 drenge.

Moderator Hvad nu hvis huset brændte og I skulle redde noget ud. Hvad skulle det så være?

Thea Min kat.

Moderator God start!

Thea Ja, jeg er vokset op med den og det er sådan en rigtig hyggekat. Den er ikke så meget ude, den kan bare godt lide at være inde. Så min kat og min bærbar. Mest fordi de ting, der ligger på den, som jeg ikke kan undvære. Minder, billeder osv. Altså, nu tager jeg udgangspunkt i at familien kommer ud sikkert. Hehe.

Moderator Yes, det antager vi!

Thea Kat og bærbar.

Emil S. Jeg har en hund, som jeg nok ville sørge for at have med ud. Og så også min computer, for der ligger rigtig mange ting. Fra mange år tilbage, som jeg ville være ked af at miste. Ting jeg ikke rigtig kan genanskaffe.

Emil H. Jeg er faktisk rigtig træt af min bærbar. Der ligger mange gode ting på den, så den skulle nok med ud. Ellers min seng. Jeg har lige fået den, den er helt ny.

Moderator Så går der lang tid før du kommer ud af det hus

Emil H. Ja, hehe. Desværre

Moderator Nu snakker I alle bærbare. Hvilken slags bærbar har I? PC, MAC?

Emil S. Jeg har en Mac.

Moderator Er der en grund til, at du har valgt en Mac?

Emil S. En Mac fungerer rigtig godt for mig og det jeg bruger den til. Jeg hælder til Mac, men jeg er ikke typen, der siger jeg kun vil ha' Mac og PC bare er noget lort. Jeg har det meget sådan, at jeg prøver at ha' en neutral holdning. Jeg har en Mac, fordi det er det bedste for mig. Det betyder ikke, at det er det bedste for andre. Det er bare det, jeg har valgt. Den er bedst til de ting, jeg laver.

Moderator Og hvad laver du?

Emil S. Hmm. Jeg laver film en gang imellem. Og så kan jeg også godt lide at redigere billeder osv. Og så synes jeg bare, den er mere gennemført lavet. Det sætter jeg meget pris på. Mange små ting.

Moderator Så det er både ydeevne, design og det hele sammen?

Emil S. Ja. Sådan helheden. Den kan jeg godt lide.

Moderator Hvordan ville du ha' det med at sidde i klasseværelset med en PC?

Emil S. Altså, jeg ville sagtens kunne. Altså, men det ville ikke være det samme. Jeg ville lige skulle vænne mig til det. Jeg har også en PC derhjemme. Så jeg kan godt, hvis jeg skal. Men jeg er helst fri. Hehe.

Thea Jeg har PC. Og det er ikke noget, som jeg som sådan har valgt. Det er noget, min far købte. Men jeg tror, når den går i stykker, så ville jeg nok købe PC igen. Mest fordi jeg ville være nærig omkring prisen.

Moderator Så prisen betyder mere?

Thea Ja, for Mac har lækkert design og er hurtig, men jeg ville bare være fint tilfreds med en PC. Og så lige spare 3000 kr på det.

Moderator Er der ting, du hellere vil bruge dine penge på end lige en computer?

Thea Ja, hehe...

Moderator Hvad går pengene så til i stedet?

Thea Jamen, så går det til noget hygge eller tøj. Forkælelse. Eller.

Moderator Noget som du synes er lidt sjovere at bruge penge på?

Thea Ja, noget hvor man bare sådan får en bedre oplevelse end at komme hjem med en bærbar

Moderator Det skal bare fungere?

Thea Ja

Emil H. Vil du hellere købe chokolade eller hvad?

Thea Hehe, nej, vi er nok ude i sådan en spatur med en veninde eller sådan noget.

Moderator Og øl i weekenderne?

Thea Hehe, Ja..

Emil H. Jeg har en PC. Og det har jeg fordi min far er IT mand og altid har sagt, at alle os drenge skulle ha' PC, fordi ellers ville han ikke hjælpe os. Og han er rigtig god til at hjælpe med PC, så jeg har altid gjort, som han har sagt, så jeg kan få hjælp.

Moderator Fornuftigt.

Moderator Vi har en lille øvelse, som I får H.0 min til at lave.

Moderator Håber I kan lide at være kreative. Vi har lidt blade her og har forsøgt at tage et bredt udvalg med. Der er lidt motor, lidt gaffa, lidt blandet. Michelle giver jer et stykke papir og så skal I egentlig bare klippe de ting ud - ord, billeder, det kan være alt. I skal prøve at fortælle os, hvem I er. Nu kender vi jo ikke hinanden, så prøv at vise os, hvem I er.

## COLLAGEØVELSE

Moderator Er I klar?

Alle Det tror vi.

Moderator Lad os starte med dig. Fortæl os lidt om, hvorfor du har valgt de har billede og hvad de siger om dig?

Emil S. Ja. Jeg har. Hvis vi starter med de her to, så er jeg lidt en sucker for god mad. Jeg kan godt lide god mad. Jeg kan sagtens få lyst til at tage på Mac'en, hvis det er det. Fx i går aftes havde jeg ikke fået noget aftensmad og klokken var 00 og jeg var ved at dø af sult. Og det var lige det, men det er ikke noget, jeg gør så ofte. Men det sker. Og så kan jeg også godt lide, at den mad jeg trods alt spiser også bliver præsenteret pænt. Jeg har lidt Royal CPH derhjemme som er mit eget, som jeg selv har købt og samler en lille smule på. Det er meget utraditionelt, det ved jeg godt. Det er ikke lige alle 18-årige, der samler på Royal CPH. Men jeg sætter meget pris på god mad og at det bliver præsenteret ordentligt.

Moderator Er det mad, du selv laver - eller går du ud at spiser? Eller begge dele?

Emil S. Jeg går ikke så meget ud. Jeg kan godt lide at gå ud at spise, men jeg sætter også pris på at være derhjemme. Og jeg mener sagtens at man kan få rigtig god mad derhjemme. Jeg føler ikke, at jeg behøver gå ud på en eller anden Michelin-restaurant for at få god mad. Det synes jeg sagtens, jeg kan få derhjemme.

Moderator Så du laver også en del mad derhjemme?

Emil S. Af og til. Det er ikke noget, jeg gør så tit. Primært min mors domæne. Men jeg deltager. Jeg har ikke en maddag, hvor det kun er mig, der laver mad, men jeg vil nok sige, at jeg er med i madlavningen og deltager aktivt.

Moderator Hvorfor har du valgt Royal CPH?

Emil S. Fordi jeg godt kan lide det. Der er et eller andet..

Emil H. Hehe, jeg skal ikke kommentere!

Moderator Er der noget særligt du samler på inden for det?

Emil S. Det meste er noget, jeg har fået. Jeg har to tekopper og en skål i blå mega riflet. Og så har jeg to forskellige tallerkener i hvid riflet. Og det er mest fordi. Grunden til, at jeg har valgt hvide tallerkener er, at så fucker malingen ikke op med min mad.

Moderator Okay, det er velovervejet.

Emil S. Ja, altså. Det må gerne se pænt ud på en tallerken. Der har jeg det bedst med bare hvid. Men tekopper, kander eller skåle, der må gerne være lidt farve på synes jeg.

Moderator Men hvordan synes du Royal Copenhagen adskiller sig fra andre brands, der laver service?

Emil S. Jeg har ikke fundet nogle, der er ligeså vel associeret. De har jo alt - der er store tallerkner, dybe tallkerner, der er kopper og kander. De har alt. Og så kan jeg også godt lide den riflet form.

Moderator Hvad forbinder du med Royal Copenhagen?

Emil S. Jeg tænker på én som der går op i den slags ting. Én der går op i at tingene er præsenteret ordentligt og ser pænt ud og én der godt kan lide at omgive sig med pæne ting, hvis man kan sige det sådan. Det er også derfor jeg har sat disse figurer ind. Jeg har også en fugl derhjemme og en optimist. Så det kan jeg også godt lide. Trækunst kan jeg også godt lide.

Moderator Det virker til at du godt kan lide dansk design?

Emil S. Ja, jeg kan godt lide dansk design. Jeg synes der er et eller andet fedt over dansk design. Jeg synes vi har lavet nogle gode ting. Danske designere har god smag.

Moderator Hvad tænker man om et hjem, der er præget af dansk design?

Emil S. Øh. Nok lidt at man har gjort sig nogle overvejelser over. Altså at de har smag for dansk design og også at man har tænkt over at man ikke er villig til at omgive sig med hvad som helst. Altså det er jo bare en fordom fra min side. Men bare sådan at man sætter pris på eksklusivitet - nogle af klassikerne koster jo en formue så det kan man også forbinde med eksklusiviteten, men også at man tænker over at man ikke "bare" har nogle ting stående, men at man sætter pris på håndværk.

Moderator Hvad tænker du om et hjem med IKEA-møbler

Emil S. Det er der jo heller ikke noget galt med. Det er jo også bare, man skal joøre, hvad man selv lige har lyst til og hvis man ikke går op i det, så skal man ikke, så er der ingen grund til at bruge formuer på det. Det er der jo masser af mennesker der gør. Jeg sætter pris på godt håndværk. Jeg sætter pris på det, hvis jeg kan mærke, at der er noget, der er lækkert og godt. Og det er jeg villig til at betale ekstra for.

Moderator Og så har du også en stol på din collage?

Emil S. Ja, det var også lidt det samme - sådan indretningsmæssigt.

Moderator Er det en bestemt stol?

Emil S. Øh. Jeg kan huske at jeg opdagede den på et tidspunkt og synes egentlig at det var meget sjovt men... Den jeg oplevede var ikke foret her, så jeg tænkte, at den må frygtelig ubehagelig at sidde på. Og så prøvede jeg at sidde på den og så var den faktisk ikke ubehagelig. Og så kan jeg også godt lidt industrielt design, det synes jeg også er meget sjovt.

Moderator Så er der nogle biler på din collage?

Emil S. Ja, det synes jeg også er fedt (griner)

Moderator Er det nogle bestemte biler du har valgt ud?

Emil S. Øh. Det var dem jeg kunne finde og jeg ville finde noget fedt. Jeg er ikke kræsen men igen jeg sætter pris på når noget er en lækker løsning.

Moderator Hvad er det for en sportsbil?

Emil S. Det er en Jaguar.

Moderator Er det sådan en bil du godt kunne tænke dig, hvis du havde penge til det?

Emil S. Hvis jeg skulle købe en bil, så skulle det nok ikke være sådan en bil. Men den er virkelig fed.

Moderator Hvilken bil ville du så købe?

Emil S. Jeg tror jeg ville købe lidt a la denne her bare større og med en stor motor i.

Moderator Var det Mercedes den øverste?

Emil S. Ja.

Moderator Er det et favoritmærket?

Emil S. Ja, jeg kan godt lide tyskere. Men igen jeg er ikke kræsen. Nu har jeg aldrig skulle købe en bil selv så jeg kan ikke sige, hvad jeg ville vælge og så hvis jeg havde et budget og der var flere klasser af bilerne så ville jeg finde ud af hvad jeg ville vælge. Men jeg er ikke typen, der går op i benzinøkonomi - det gør jeg ikke. Så vil jeg hellere have en bil med en større motor der var lidt sjovere at køre i.

Moderator Hvis du skulle summere din collage op, hvordan vil du beskrive den?

Emil S. Nok en person som ikke er villig... Det lyder måske lige hårdt til at tage til takke med eller i hvert fald en person som tænker sig om. Tænker over hvad personen omgiver sig med rent materialistisk.

Moderator Tak. Skal vi rykke videre til din collage Thea?

Thea Det øverste er som sagt fordi jeg har spillet håndbold og så kan jeg godt lide sport. Jeg har altid dyrket en eller anden form for sport. Så kan jeg lave alle mulige forskellige fletninger. Det er bare en anden måde at sige, at jeg godt kan lide at sætte hår - jeg vil ikke være frisør, men det er meget hyggeligt. Og så er der et billede af en kvinde som er ved at hoppe ud af et eller andet og det er fordi jeg godt kan lide - jeg vil gerne bungee jumpe og prøve faldskærmsudspring - jeg kan godt lide nogle af de ekstreme ting.

Moderator Har du prøvet det endnu?

Thea Nej, men igen jeg ville hellere bruge 3.000 kr. på sådan en oplevelse end at bruge dem på en bedre børbar. Egentlig var det meningen, at vi skulle til Island i år, men så har vi valgt at tage til Barcelona i stedet for at kombinere det her by med badeferie. Det var derfor vi valgte det i stedet for.

Moderator Skal det ske i Danmark eller i udlandet?

Thea Det er lige meget. Så kan jeg godt lide ferie - ikke at jeg er doven, men jeg kan godt lide at rejse og slappe af om sommer og sådan noget.

Moderator Hvor vil du gerne hen på ferie?

Thea Jeg er glad for badeferier - så de varme lande

Moderator Hvad ville være din drømmedestination?

Thea Maldiverne. Det er der jeg altid joker med at jeg gerne vil hen. Det er ikke en joke. 29.000 pr. person - det er ret vildt.

Moderator Er der en type rejser du ikke er til?

Thea Øh. Jeg er ret open-minded ift. ferier, men jeg ved godt hvilke ferier jeg foretrækker. Jeg vil gerne vandre op af vulkaner, men jeg tror sommerferie der vil jeg gerne til de varme lande og så Maldiverne for det skal man bare prøve.

Thea Og så er der et kæmpe logo af ALDO fordi de har rigtig lækker sko.

Moderator Har du købt mange sko der?

Thea Jeg har købt et par stykker. Ikke lige i denne sæson. Men ja, det er en af mine favoritskobutikker.

Moderator Hvilke butikker køber du ellers sko i?

Thea Det afhænger ikke så meget af butikken, så er det skoene man går efter. Det er nok min yndlingsskobutik og ellers så er det bare om de har de sko jeg leder efter. Og så har jeg en meget sød tand - så jeg kan godt lide sukker. Jeg kan godt lide kage og is. Det går der også mange penge til. Det er måske ikke det jeg foretrækker at bruge mine penge på men det er det jeg bruger dem på. Og så er der en lille smule make-up fordi jeg er en pige og mange piger kan godt lide make-up og det er sjovt at lege med og hyggeligt med veninder og så lægge det på hinanden.

Moderator Hvilke make-up mærker bruger du?

Thea MAC til hovedprodukterne og mascara er lidt lige meget - i øjeblikket tror jeg det er L'Oreal. Det er fordi de har en som jeg godt kan lide.

Moderator Hvad forbinder du med MAC-mærket?

Thea Det er lidt dyrere men det er også det bedre. Og det vil jeg gerne ofre penge på. Jeg er sikker på at det er ordentlige produkter i form af at jeg vil aldrig købe make-up i en tøjbutik - det vil jeg ikke gøre for jeg ved ikke hvad de sælger mig. Det skyldes at det er noget man putter på sin hud og der er noget kemisk i det som ikke er særligt godt. Der var et sted hvor man kunne købe en neglelak til én Euro i udlandet men den gik så også af når du vaskede hænder og du vidste ikke rigtig hvad der var i den. Så er der et billede af tøj igen fordi jeg kan godt lide at bruge penge på tøj og make-up og sko. Jeg har ikke noget favorittøjmærke - det skal bare stemme overens med prisen - hvis det er en fed trøje.. Mange af mine veninder har en joke med at man siger "ej en fed trøje" og så kigger man på prisen og siger "ej så fed var den ikke". Så hvis det er lækkert tøj til en ordentlig pris så mærket lidt lige meget. Produkterne er igen det her med forkælelse og spa og den slags.

Moderator Er det Tromborg?

Thea Ja, men det har ingen effekt. Øh Plasir bruger jeg lige nu - det er mest fordi det er et mildt mærke til huden. Så har jeg et billede af to børn og nogle gange når man er stresset i hverdagen så tænker man "åh det var bare så meget nemmere da man var barn". Det er en ting man går og tænker. Hvor var det nemmere dengang hvor alt var lidt lige meget. Og så bolig. Ikke fordi jeg overvejer at flytte hjemmefra lige nu, men fordi jeg kan godt lide at indrette og jeg glæder mig til at få mit eget sted og bestemme over det. Få lov til at indrette selv.

Moderator Hvordan vil du indrette dit kommende hjem?

Thea Øh ja... Det ved jeg ikke (alle griner).

Moderator Du har ikke gjort dig nogle tanker om hvilken slags stil du gerne vil indrette i?

Thea Mm så er det nok en god blanding af rustik, men også meget blødt. Personligt kan jeg godt lide murstensvæg – ikke i hele huset, men hvis der er en murstensvæg det er nogle gange meget pænt, hvis det er stemmer overens med resten af rummet. Så der lige er et rustikke og lidt feminint.

Moderator Nu siger du, at du går op i tøj, hvis du skulle nævne nogle butikker i København som er dem du typisk går ind i eller godt kan lide at komme ind i hvilke skulle det så være?

Thea Dem jeg er mest til er nok Only (tænker) og Pieces måske og evt. Gina Tricot er også meget god.

Moderator Hvad associerer du med disse butikker?

Thea God tøj til en ok pris. Det er sådan set det.

Moderator Hvilken stil tænker du, at butikkerne har ift. tøj?

Thea Øh det er lidt blandet. Det kan sagtens være en afdeling, hvor det er til de ældre end hvad jeg ville købe, men ellers så tænker jeg det er tøj med en ok kvalitet.

Moderator Der er nogle piger der er enten en ting for tasker eller for sko. Har du en ting du går mere op i end andre?

Thea Mm nej. Så er det kun med make-up mærker. Det er mere fordi det er noget der sætter sig i huden. Der har jeg det sådan, at det skal være i orden.

Moderator Har du svært ved at forstå at folk ikke bruger de gode makeup-mærker?

Thea Nej det har jeg ikke. Det er mere fordi jeg kan ikke se, at det er fx en billig øjenskygge hun har på, men jeg ville bare selv... Så skal det godt nok være en pæn farve, hvis jeg skal tænke ”ej den køber jeg med hjem... Men jeg kunne godt finde på det.

Moderator Hvis du skulle sætte nogle ord på den samlede collage, hvad ville det så være?

Thea Øh jeg ville sige det er en ret normal teenagepige, som godt kan lide at bruge penge på noget tøj og noget shopping. Mm det ved jeg ikke... En ret normal teenagepige vil jeg mene.

Emil H. Jeg har valgt en Roskilde Festival baggrund. Det er ikke fordi det er Roskilde Festival – det er mere fordi det er festival... og så måske alligevel fordi det er særligt Roskilde. Man er en hel masse mennesker på ét sted, det handler ikke om at man skal noget man skal bare være sammen og

hygge sig. Det er ikke fordi man skal noget – man skal bare hygge sig. Det er den fede stemning, der gør det fedt.

Moderator Har du været der mange gange?

Emil H. Jeg skal afsted for tredje gang i år.

Moderator Er det den eneste festival du har været på?

Emil H. Det er det nok. Men jeg kan forestille mig, at det også kan være sådan på flere festivaler. Det håber jeg i hvert fald.

Moderator Hvad forbinder du med Roskilde Festival?

Emil H. Der forbinder jeg en stor lejr, hvor du inviterer dine venner... Du bor måske i lejr med dine folkeskolevenner og så inviterer du gymnasievennerne over og de inviterer så deres efterskolevenner over og så mødes vi alle sammen. Får nogle nye venner, deler et par øl og bare hygger og så går man til koncert sammen og så fyrer man den af. Så tænker man ”ej det var fedt” lad os gå tilbage og få en burger og så lad os gå tilbage og hygge os igen.

Så har jeg taget mad med på min collage. Jeg synes både flot mad er fedt, men jeg synes egentlig også at sådan en stor lækker burger med alt i det er sgu det bedste – det slår alt. Og det må faktisk gerne koste 30 kr. på Roskilde – det vil jeg sige. Det mister den ikke kvalitet af. Men også mad fra andre lande og generelt andre lande synes jeg er vildt spændende. Resten af verdenen – jeg synes Danmark er lidt kedeligt faktisk. Min største drøm er at leje en motorcykel i Tyrkiet og så køre ned igennem Mellemøsten og se hele Mellemøsten for at møde de lokale og se naturen.

Moderator Hvorfor lige Mellemøsten?

Emil H. Mellemøsten fordi jeg i hvert fald mens jeg har gået her (gymnasiets)... Man har været meget god til i Danmark at fjendtligere Mellemøsten og jeg tror ikke på, at man kan generalisere over så mange mennesker i så mange lande. Det passer nok, at der er nogle af dem, der er sådan, men der er også mange som ikke er sådan. Vores gymnasium ligger op af Tingbjerg, hvor man

siger, der bor alle de kriminelle unge – dem der er dårligt integreret. Men det passer ikke. Det er langt de færreste der er sådan. Og så har jeg en pejs. Det er fordi noget af det jeg også synes er virkelig fedt er at sidde med hele familien foran pejsen i Sønderjylland hvor vi drikker et lille glas vin og snakker om alt med de gamle, med brødrene og bedsteforældrene. Og så har jeg et lille citat ”enkelt og rent” – design er ikke så nødvendigt – det skal bare være simpelt det man laver – det behøver ikke være pompøst, det behøver ikke være noget specielt.

Moderator Ift. Mellemøsten er du noget du altid gerne har villet eller er det noget som der er kommet her i de seneste par år?

Emil H. Det er i løbet af de sidste fire år. Jeg synes generelt at jeg altid at kultur er spændende og jeg synes Danmark er så kedelig fordi vi er så heterogene... Nej homogene. Jeg synes virkelig man bør stræbe efter at dele mere af hinandens kulturer for det får man langt mere spændende fælles kulturer af. Jeg vil gerne se så meget muligt som man kan og møde så mange forskellige mennesker og især i Mellemøsten.

Moderator Hvad håber du på, at kunne lære fra den kultur ift. den kultur vi har hjemme i dag?

Emil H. Jeg ved ikke vildt meget om Mellemøsten, men jeg ved de har en masse forskellige regler, sprog og alligevel har de formået at være de første lande, der skabte talsystemet. Det synes jeg er enormt interessant, at det faktisk først i 1400-tallet kom til os. Der skete et eller andet... Jeg ved ikke hvad. Sindssygt spændende sted, hvor jeg kan lære meget af det der klan-kultur – lokalsamfundet og så stadig at trives. Det at man ikke behøver store biler og store firmaer, der styrer det hele.

Moderator Nu havde du kun været på Roskilde – hvorfor har du ikke været på Skanderborg eller ligende?

Emil H. Det er for langt væk.

Moderator Er der forskel på de to festivaler?

Emil H. Ja. Eller det ved jeg ikke. Det tror jeg der er. Jeg tror generelt at der er en større kultur på Roskilde for at det er unge mennesker og de er glade for at drikke og ryge joints. Jeg ved min moster kommer på Skanderborg og hun er 48 år... Det er måske ikke lige den målgruppe som jeg selv sigter efter. Nu går min mor også på Roskilde, men hun arbejder og så tager hun hjem. Og det er noget andet.

Moderator Hvis du også skulle sætte nogle ord på den samlede collage – hvad ville de så være?

Emil H. En person, der godt kan lide at møde mange mennesker. En socialperson.

Moderator Nu hvor I går i gymnasiet og I skal måske læse videre eller I skal måske ikke læse videre, hvis I skulle tænke på fremtiden, hvor ser I så jer selv? Fx om 5-H.0 år?

Alle Ser meget blege ud (fremtiden virker meget langt væk fra dem – de ved ikke, hvad de skal svare)

Emil S. Jeg har ikke sådan rigtigt gjort så mange tanker om det – det skal jeg være ærlig og indrømme. Man har jo nok fundet et sted at være.

Thea Jeg ved ikke, hvad jeg skal uddanne mig som, så jeg ved at jeg om 5 år er i gang med en uddannelse – måske er jeg ved at blive færdig med den. Men jeg ved ikke hvilken. Jeg ved det er noget aktivt fordi jeg helst vil komme ud og lave noget nyt, så det skal ikke være for meget skrivebordsarbejde. Det er sådan det eneste jeg ved. Og så vil jeg gerne bo tæt på byen. I hvert fald inden jeg går på pension (alle griner). Nå men så kunne det godt være at jeg ville flytte lidt væk.

Emil H. Ud i provinsen.

Moderator Har I gjort jer nogle tanker om hvor I ikke ser jer selv om 5-10 år?

Emil H. Om 5 år, der tror sgu... Der håber jeg i hvert fald at man har fundet sig en kæreste som man har haft i et stykke tid – i hvert fald mere end 6 mdr. Måske slå sig lidt ned et sted og så tror jeg også man læser om 5 år, når man er 23 år. Det giver meget god mening. Læser et eller andet

som man gerne vil lave. Jeg håber jeg har fundet noget jeg synes er spændende nok til hele livet, som jeg skal bruge 40 år at arbejde med.

Moderator Er det svært at se 5-10 år frem i tiden?

Thea Ja det synes jeg er meget svært

Emil S. Ja, det er lidt lang tid fremme. Det er svært at forestille sig. Det er jo meget fjernt for den verden vi lever i nu. Hvis man i forvejen ikke ved, hvad man gerne vil rigtig sådan arbejdsmæssigt, så kan det være meget svært, at se om man er i gang med en uddannelse eller om man er færdig med en uddannelse eller hvad man nu laver. Det synes jeg i hvert fald er svært, når jeg ikke har gjort mig flere tanker om det end jeg har på nuværende tidspunkt.

Moderator Hvis vi prøver at kigge lidt tilbage i tiden og tænker på dengang I gik i folkeskolen er der så nogle ting I er holdt med at lave eller købe? Eller er der kommet nogle nye ting I er begyndt at lave mere af siden I er kommet på gymnasiet? Er der sket et skift?

Emil H. Jeg spillede rollespil, da jeg gik i folkeskolen (alle griner).

Moderator Hvorfor det?

Emil H. Det var fordi det var meget socialt. For det første så blev mig og de drenge jeg gik til rollespil med enige om at det gad vi ikke mere. Vi synes det var begyndt at blive kedeligt. For det andet så var vi også ved og blive en del af den del af klassen som var ude og feste og fyre den af og det ville vi gerne være med til noget mere af. Vi følte at det var en lille smule pinligt, at associeres sammen med at vi træk lige i ringbrynen hver søndag morgen kl. 7 for at løbe ude i en skov og lave med troldmænd.

Moderator Hvad var der pinligt ved det?

Emil H. Det er bare hele ideen med rollespil. Det synes jeg stadig er lidt pinligt. Jeg ved ikke hvorfor det er pinligt, men der er jo den der stereotype man er lidt en nørdfynd, der sidder hjemme i sin kælder. Det ville jeg helst ikke have sidder på mig.

Moderator Hvad tror du folk tænker når du sagde, at du gik til rollespil?

Emil H. Jeg har lært meget af rollespil, men det er stereotypen stemmer overens med virkeligheden. Der er ret mange gamle mænd, der virker ret ensomme derude. Det kan man mene om, hvad man vil, men det er også ret mærkeligt. Men jeg tror man lærer ret meget af det, som stereotypen ikke har med. Jeg tror man lærer det med at snakke med fremmede mennesker fordi man påtager sig en anden rolle og derfor er det ligegyldigt om de er fremmede eller ej fordi alle er fremmede overfor hinanden. Man lærer på den måde at snakke med forskellige folk.

Moderator Er der nogle ting du er begyndt at gøre mere af?

Emil H. Jeg er begyndt at ryge. Det håber jeg, at jeg stopper med i 3g.

Moderator Hvorfor startede du med at ryge?

Emil H. Det var noget med, at vi startede i 1.g og så var der nogle piger jeg gerne ville snakke med og blive venner med som røg. Jeg gik ud sammen med dem for at ryge i frikvartererne. Jeg startede med bare at gå med dem, hvor de så spurgte om jeg ville have en smøger og så sagde jeg ”nej”, men så når man står der fem dage om ugen, så lige pludselig kommer man til at sige ”ja” og så kan man ikke blive ved med at nasse, så køber man sin egen pakke.

Moderator Men du vil gerne stoppe når du er færdig med 3g?

Emil H. Ja, det er fordi jeg gerne vil i militæret efter gymnasiet.

Moderator Og der må man ikke ryge?

Emil H. Det tror jeg godt at man må, men jeg kan forestille mig, at skal kunne løbe og have noget kondi at det kunne blive lidt problematisk.

Moderator Hvad med jer andre – er der nogle ting som I er startet på efter I er kommet i gymnasiet eller ikke gør længere efter I er kommet i gymnasiet?

Emil S. Jeg har spillet klaver, da jeg var mindre. Det stoppede jeg med i... Jeg spillede i fire år. Fire eller fem år og jeg tror, at jeg stoppede af to årsager. Primært fordi det der med at øve 20-30 min. om dagen – det er jo ikke særligt meget i et døgn på 24 timer – men jeg synes alligevel ikke rigtig at jeg havde tid til det, så er der nogle ting jeg hellere ville lave. Og så kom der flere lektier og man laver større afleveringer og så vil jeg hellere bruge tid på. Og så synes jeg ligesom at jeg mistede lysten til at ligesom at yde den aktive indsats for at lære for at mestre et stykke musik. Jeg sætter stadig pris på det og tanken om at kunne sætte sig ned og bare spille et eller andet hvor folk bare siger ”wow hold nu kæft mand” det kunne jeg virkelig godt tænke mig. Men den tid man skal bruge på at lære og øve og mestre at blive god til det – det orkede jeg ikke mere.

Moderator Og det var efter du kom i gymnasiet?

Emil S. Jeg tror jeg stoppede i 9. klasse.

Moderator Så der var nogle ting der var vigtigere i gymnasiet?

Emil S. Ja. Der var andet jeg hellere ville bruge min tid på.

Moderator Er der noget du er startede med at gøre eller købe siden du er kommet i gymnasiet?

Emil S. Mm nu er jeg jo blevet ældre og det her nok kommet sådan relativt for nylig.

Moderator Altså med at købe boligting?

Emil S. Ja. Det er nok kommet indenfor. Jeg fik aben, da jeg blev konfirmeret, men så har der været et par år, hvor jeg ikke rigtig gjorde noget. Og så ved jeg ikke rigtig hvordan jeg fik startet på det. Det gjorde jeg nok og så tænkte jeg at det egentlig var ok fedt at gøre det sådan lidt mere.

Thea Jeg begyndte at arbejde mellem 9. klasse og 1.g – i sommerferien faktisk. Det tror jeg også hører meget sammen med alderen. Det der med at man blev 15 år og så kan man få et arbejde, som er lidt bedre end hvad man ellers kan få. Men så er jeg også begyndt at feste meget mere efter jeg er kommet i gymnasiet. Det er en meget større del af gymnasiet end i 9. klasse. Der var også fester der, men det var sådan engang hver tredje måned måske. Det tonede lidt ned i 2g, men i 1.g der var rigtig mange fester. Det var i hvert fald engang hver anden weekend. Det er sådan en af de største ting. Man skal i hvert fald noget hver weekend. Mm så ved jeg ikke om der er mere.

Moderator Hvad bruger du penge på og hvad sparar du op til?

Thea Der er mange flere ting jeg sparar op til nu end dengang. For dengang var man også det yngre, så det var meget forældrene, der betalte det hele imens nu er der faktisk nogle ting du selv skal betale. Eller i hvert fald halvdelen af dem. Så ja, man sparar mere op i form af, at det også er nogle dyre ting man vil have nu. Dengang var det nogle billigere ting – fx ”jeg vil have den her bamse”. Nu vil man måske gerne have en Mac. Den er lidt dyre. Så du vil have færre ting, men nogle dyre ting.

Moderator Bruger I mange penge på fester?

Alle Ja

Emil H. Det kan man nok ikke komme udenom. Man kan let komme til at ryge to pakker på sådan en weekend. Gerne tre faktisk. Så skal der også drikkes 12 øl og hvis man sidder på en bar så bliver det hurtigt 300 kr. på en weekend. Det bliver så 1200 kr. på en måned. Det er rigtig mange penge. Det er flere penge end jeg har.

Moderator Er fester der, hvor jeres største udgifter ligger?

Thea Jeg vil sige, at mange udgifter er også fx en pigeaften, hvor man er hjemme hos én og får pizza og noget sodavand og noget snack og sådan. Det er ikke kun fester at pengene bliver brugt til det – det er alle sociale begivenheder. Jeg kan også huske i starten var det sådan at jeg brugte flere penge på alkohol dengang end jeg gør nu fordi der var det nyt og der købte man så bedre vodka. Men nu går man bare ned og køber Karlof (red. billig vodka man kan få i Netto).

Emil H. Det skal bare gå stærkt.

Thea Man har efterhånden brugt lidt for mange penge på noget der bliver halvt stjålet til en fest.

Moderator Det er ikke så vigtigt for jer, at det er mærkevarealkohol?

Alle Nej

Emil H. Jeg vil hellere købe en Harboe til 3 kr. end en Tuborg til en 10'er.

Moderator Og det er prisen, der gør forskellen?

Emil H. Ja, en Harboe koster 2,5 kr. end Tuborg koster 10 plus pant – så der er en stor prisforskell må man sige.

Emil S. Ja, det må man sige.

Moderator Så I vil hellere sidde med en Harboe i hånden end med en Carlsberg i hånden?

Emil S. Helt sikkert!

Emil H. Med mindre der er en anden, der har betalt. Hvis det er min mor, der betaler så vil jeg hellere have en Tuborg.

Moderator Hvorfor vil du så hellere have en Tuborg?

Emil H. Den smager bedre.

Moderator Er det kun smagen, der gør en forskel?

Emil H. Ja, det synes jeg.

Moderator Vi snakkede tidligere om typerne på jeres skole – der var lidt en forestilling om, at det var mange andengenerationsindvandre, da det ligger op af et dårligt kvarter. Hvis I skulle beskrive hvordan typerne er på jeres gymnasium hvordan er de så?

Thea Meget forskellig.

Alle Ja.

Thea Der er IB's og resten (alle griner). Det er fordi vi har en IB-linje (engelsk linje: International Bachelor). Der er sådan et sjovt hade-forhold mellem os og dem.

Emil H. Det er en linje, hvor alt foregår på engelsk. Der er fokus på multikulturelle ting og sådan noget.

Moderator Hvad er forskellen på jer og IB's?

Thea De er meget MEGET larmende.

Emil H. De larmer helt vildt! Jeg ved ikke hvorfor, men de har en tendens til at fyde mere.

Emil S. Man sætter meget pris på at man har sit eget liv i Danmark og der er en masse mennesker fra fremmede lande, som ikke dyrker helt den samme livsfred og det ligger man nok meget mærke til når man er dansker, når man ikke har oplevet andet. De snakker om vitterligt alt og råber meget højt, så man kan ikke lade være med at lytte med til deres samtaler.

Emil H. Og de snakker engelsk. Jeg ligger meget mærke til dem. Der er både danskere og engelsk/fremmede sprog, så de taler engelsk. Det er i hvert fald noget jeg ligger meget mærke til. Dels at de er ret larmende og fylder ret meget i et rum, men også det at de snakker engelsk, det er også noget jeg ligger mærke til.

Emil S. Men vi har jo fået rigtig mange indvandre. Mange med en baggrund fra Mellemøsten. Langt de færreste er nogle man tænker ”de er kriminelle”. Mange af dem er jo nogle man er venner med. Vi har også en stor del kristne på skolen – gerne fra provinsen. Sådan nogle seriøst kristne, som går i kirke hver søndag. Det er også meget specielt at møde dem, når man kommer fra København. Man tror ikke der findes sådan nogle mennesker i Danmark længere. Så har vi alle hipsterne.

Moderator Hvordan vil I beskrive hipsterne på jeres skole?

Emil S. Det ved jeg ikke. Hipster er måske også for bredt at sige. Café-mafiaen er måske bedre at sige. De er de seje drenge på skolen tror jeg.

Thea Ej, deres status er faldet lidt.

Emil S. Ja, men der har været en masse rygter om at Café-mafiaen drikker sig bare stive i skoletiden og hvis man skal være pige der kommer ind i Cafédudvalget så skal man have haft sex med dem alle sammen. Det er de hårde drenge.

Moderator Hvordan er deres status falset?

Thea Mm nu har vi så ikke oplevet den seje del af Café-mafiaen. Men de skulle forrige år inden vi startede have været meget mere vilde og meget mere fremme, hvis man kan sige det. For der er det med, at hvis man som dreng skal blive optaget, så skal du igennem en masse forskellige ting som de nuværende medlemmer udvælger. Og det skulle være meget sjovere. De skulle fx når der var morgensamling, de her prospects, som dem der ansøger hedder, de skulle være kommet løbende op på scenen foran hele skolen i ble eller sådan noget. Og det er der ikke mere af. Det er blevet sådan mere dem selv og så er det bare sådan, at man ikke længere ser dem så meget. De skal lave nogle lidt sjovere ting, hvis de skal få deres status tilbage.

Moderator Hvilken del af gymnasiet hører I så til?

Thea Øh ja...

Emil H. Nok bare de helt almindelig studerende tror jeg.

Thea Jeg tror vores gymnasium er meget kendt for at have en masse forskellige mennesker og vi er meget kendt for at være åbne, når du kommer er det ligegyldigt hvem du er, så er der nogle du passer sammen med. Men det kan også være en ulempe fordi en af mine venner sagde nej til Nørre, da han var derude, så tænkte han ”her skal jeg ikke gå” for der var nogle lidt spøjse typer, så hvis man kan leve med det, så er Nørre helt klart det rigtige sted. Spøjse typer. (Alle griner). Jeg tror vi er en rigtig god blanding fordi at der er nogle som er kendt for at være rigtig højtråbende – det er sportslinjen – det er dem som drikker for meget og larmer rigtig meget.

Emil H. Ja, de har meget energi. De fylder meget.

Thea Ja, og så ved jeg ikke. Er der nogle der er kendt for at være rigtig kedelige?

Emil S. Det ved jeg ikke x? Det er biotek-linjen – de er ret steneren.

Moderator Hvilken linje er I på?

Thea Mediefag-Samfunds fag.

Moderator Hvordan tror I andre ser jeres linjen?

Emil S. Toppen af poppen. (Alle griner). Ej, jeg tror ikke vi bliver skilt ud fra... Der er tre mediefag-linjer og fire samfunds faglinjer på skolen og jeg tror ikke der bliver skilt mellem dem. De er bare de der samfunds fagsstuderende.

Thea Det eneste jeg tænker, at der er med vores klasse er at vi er den eneste e-klasse i form af... Normalt så er linjen mediefag-samfundsfag. Det år vi kom ind så blev der oprettet en ny klasse med den linje og der er så ikke kommet en ny i år. Så vi er de eneste. Vi bliver lidt hatet på af d fordi de siger, at vi aldrig bliver rigtig d'er. Selvom vi er præcis samme linje.

Emil H. Ja, vi bliver aldrig rigtig en medieklasser fordi vi ikke hedder d. Så vi er lidt outsiders.

Thea Ja, d er ligesom den originale mediefagslinje.

Emil H. Og derfor den eneste rigtige.

Moderator Hvordan har I det med det?

Thea Fint for vi slår dem altid i mediefagskonkurrencer.

Emil H. I kan jo se, at vi styrer over jer.

Moderator Så der er lidt en magt kamp i mellem jer?

Emil H. Ja, det er der i hvert fald kommet lidt.

Emil S. Vi er jo rigtig gode venner med dem, men der er sådan en venlig kamp mellem dem. Det er helt sikkert.

Moderator Hvis vi skal snakke om sociale medier, vil I så fortælle hvilke medier I er på?

Thea Facebook.

Emil H. Instagram.

Emil S. Øh ja, og Twitter lidt.

Moderator Vil det sige, at I (red. Emil H. og Emil 2) kun er på ét medie?

Alle Nej nej.

Emil S. Jeg bruger kun Twitter lidt og jeg er ikke på Instagram.

Emil H. Jeg brugte Twitter til at følge med i store medier. Jeg fulgte ligesom de mediehuse og ting jeg gerne ville følge med i. Og så brugte jeg det til at følge med alt hvad der skete. Men jeg bruger selvfølgelig også Instagram og jeg bruger også Facebook.

Moderator Hvad med SnapChat?

Thea Ja.

Moderator Så Emil H. er på Instagram og du (Thea) er ikke?

Thea Ja, jeg er til gengæld på Pinterest og noget der hedder det The Hunt.

Emil H. Der var jeg også på et tidspunkt.

Thea Pinterst kan jeg godt lide at sidde på. Og The Hunt den er god fordi det er et sted hvor folk ligger produkter op og søger om hjælp til at finde det. Så kan du følge det hvis du tænker ”Hey det er et lækkert produkt og så kan du finde ud af hvor du kan købe det henne”.

Moderator Hvilket medie bruger I mest?

Alle Facebook.

Emil H. Der kommer også mange ting ind - både fra Instagram og fra Twitter.

Moderator Ok – så det er et medie, der samler rigtig mange ting, så du kan få det hele fra et sted?

Emil H. Dem jeg følger smider også ting ind på Facebook.

Moderator Hvad deler I på Facebook? Ligger I noget op?

Alle Nej.

Moderator Så I ser bare hvad andre ligger op?

Alle Ja.

Thea Det eneste jeg ligger op så er det inde i grupper fx vores klassegruppe. Så kan jeg godt finde på at ligge noget sjovt op. Eller så sender man noget privat til mennesker, når man fundet noget. Jeg ligger meget sjældent statusopdateringer op.

Emil H. Det gør jeg også.

Moderator Så I ligger heller ikke billeder op på Facebook?

Thea Jo, men...

Emil H. Jeg gør ikke så meget.

Thea Jeg gør nogle gange. Så er det bare et billede man tagger. Eller lige ligger op som man har lavet.

Emil H. Jeg bruger mest Facebook til at kommunikere.

Emil S. Det gør jeg også meget.

Emil H. Hvis der er noget jeg vil videresende. Vi har fx en gruppe med syv drenge fra Valby, så vi en gruppe med 10 fra Husum og så kan man ligesom kommunikere med hinanden.

Moderator Så I bruger Facebook til at kommunikere med hinanden og grupperne til at ligge billeder op?

Emil S. Ja, hvis man skal have fat i en større gruppe. Jeg synes også jeg er begyndt at bruge Facebook mere til generel kommunikation. Når jeg kommunikerer med min klasse og mine jævnaldrene så er det primært Facebook jeg bruger. Der SMS'er vi ikke.

Emil H. Der er jeg faktisk ikke enig. Jeg har slette min Facebook-app på min telefon fordi jeg synes det på mange måder er at overskridende fordi man hele tiden er online på Facebook via sin mobiltelefon og så kan andre se, at du er online og så kan de altid forstyrre dig. Det synes jeg faktisk er pissemåder. Så nu har jeg taget konsekvensen og slettet Facebook fra min telefon.

Moderator Så du er kun på Facebook når du sidder på computeren?

Emil H. Ja, det synes jeg er meget rart fordi så bliver jeg ikke forstyrret hele tiden af en eller anden Facebook, som jeg følger at jeg skal følge op på. Hvis der er nogle der vil have fat i mig, så skriver de en SMS og så kan jeg selv vælge hvornår jeg svarer, så føler jeg ikke at jeg hele tiden er online.

Moderator Hvordan påvirker det alle de grupper du er en del af?

Emil H. Det betyder at jeg ikke får dem. Jeg er alligevel ved min computer næsten meget af tiden. Jeg tjekker i hvert fald Facebook en gang hver fjerde time.

Moderator Hvordan bruger I Snapchat? Sender I en Snap til en af gangen eller til flere?

Emil H. Jeg gør det primært til en person af gangen. Hvis der er sket et eller andet, så kan jeg måske godt finde på at sende det til et par udvalgte. Jeg tror aldrig jeg har sendt til det der My Storyboard, hvor alle kan se det. Det plejer jeg ikke rigtig at gøre. Hvis jeg der er noget jeg gerne vil dele med folk, så sender jeg det til dem og kun dem.

Moderator Hvad er forskellen på det I ligger op på Instagram og Snapchat?

Emil S. Jeg synes igen... Nu bruger jeg også primært Instagram til at følge folk men jeg poster ikke så meget selv. Men Snapchat er jo meget sådan instant, så hvis jeg lige falder over noget sjovt så plejer jeg at ligge det op, hvis det er sådan lidt åndsvagt eller latterligt. Så sætter jeg den til 3 sekunder så folk lige kan nå at sige "What?" og så forsvinder den. Det er primært der jeg deler den slags ting, hvis jeg har behov for det.

Moderator Har du delt noget på Instagram endnu?

Emil S. Ja, det har jeg. Men det er lang tid siden. Det er ret lang tid siden faktisk.

Moderator Hvad er det for nogle billeder du ligger op der?

Emil S. Øh... Jeg tror det første billede jeg lagde op det var et billede af... Det var der jeg var på sommerferie. Det var et billede af en kat der hang ovenpå en parasol. Det synes jeg var lidt sjovt, men det var ikke... Ellers var det... Det ved jeg ikke rigtig. Jeg bruger Snapchat mere.

Moderator Hvad med jer andre? Hvad ligger I billeder op af?

Thea Jeg er medlem af en pigegruppe fra min folkeskole. Så er det enten billeder af som man har taget den aften man var sammen og så lige deler med alle de andre eller også er det bare jokes der sådan... Binder en sammen.

Moderator Så I ligger billderne op i en gruppe i stedet for at ligge dem op til alle?

Thea Ja. Fordi tit mange af de billeder der bliver lagt op af gymnasieelever det er, det er dem der tager billeder til festen og så ligger de dem op og så er det man bliver tagget på. Men ja, så ligger vi billeder op i private grupper. Fx for nylig lagde jeg et billede op i vores skolegruppe af en der havde lavet en meget sjov joke til sin prøve og så lagde jeg det op og skrev "haha". Bare lige for at dele det. Det var noget som ligesom alle kunne lide.

Moderator Hvorfor er det I ikke deler det med alle jeres venner på Facebook?

Thea Øh jeg tænker grunden til det er lidt det samme som med statusopdateringer – man er lidt ligeglads. Hvis man skriver ”Åh jeg gik i seng kl. 21 i dag.” Det er sådan lidt ”Godt for dig”.

Moderator Det gider man ikke læse?

Thea Nej, der er mange som der er lidt... Meget af det man ligger op er halvdelen bare ligeglads med.

Emil H. Man kan også sige, at det ikke er alle ens venner – eller alle dem man er venner med som man føler skal se alt hvad man laver. Det kan være fx være den joke – det kan være min tante på 70 ikke lige synes det er sjovt og så er der ingen grund til at hun ser det. Eller andre hvis jeg nu synes at der andre som ikke har interesse i det og så er det måske sådan... Man tænker over hvem man deler med. Fordi det virker også bare lidt latterligt hvis man ligger en milliard opslag op som halvdelen som kun appellerer til halvdelen. Så giver det mere mening bare at dele med dem som de er relevant for i stedet for bare at dele med alle.

Thea Ikke nok med at folk kan være ligeglade – de behøver heller ikke at vide det. Der er nogle familiefødselsdage hvor man lige har glemt man er venner med noget af ens familie på Facebook. Og så kommer de med et eller andet. Det er oftest ikke noget der er særligt slemt men det er sådan ”Gud ja, det har du jo også set”.

Moderator Og det er ikke fedt?

Thea Nej, det er meget sjovt. Men et eller andet sted... Det er sket en gang eller to. Men det har aldrig fået mig til at tænke at jeg ikke skal være venner med familie og kusiner.

Moderator Er I alle venner med familien på Facebook?

Thea Ikke mor og far. Jeg er venner med fætre og kusiner.

Emil S. Min far og mor er ikke på Facebook.

Emil H. Min storebror Rasmus Facerapede mig på et tidspunkt og skrev at jeg var homoseksuel på Facebook og mens jeg griner af det så er jeg også venner med min stedfarmor som skrev at hun respekterede mig og støttede mig i sagen og så måtte jeg lige fortælle at det var Rasmus, der havde lavet en joke. Min far og mor blev vildt vred på Rasmus. Det var ikke i orden at gøre grin med homoseksuelle.

Emil S. Forældre synes måske heller ikke de samme ting er sjove som vi synes. Fx Facerape. Det tager de meget alvorligt. Vi kan sagtens grine af Facerape, men det er der nogle af dem som ikke kan.

Emil H. Mine venner kender mig godt nok til at vide, at hvis står på min Facebook ”Jeg kan godt lide at få den i numsen af anden en fyr” så ved de godt at det ikke er rigtigt. De er jo virkelig platte jokes så det er jo ikke altid det er sjovt.

Moderator Er det ok at folk Faceraper?

Emil H. Jeg synes det fint. Lad os grine lidt af det.

Moderator Det var det. Tak fordi I deltog.

### **Focus Group #3**

Moderator Vil I starte med at sige jeres navn, hvor I kommer fra, hvor I går i skole henne og bor?

Jakob Jeg hedder Jakob og kommer fra Brønshøj og jeg går på Christianhavns Gymnasium i 1g. Jeg primært sammen med mine venner i min fritid, så har jeg en hund som jeg ligesom passer og så dyrker jeg lidt sport og spiller guitar.

Astrid Det har jeg da aldrig hørt at du gør? (Alle griner)

Jakob Det er ikke sådan fast...

Astrid Jeg hedder Astrid. Jeg bor i Smørum og så bor jeg også lidt rund omkring i København hos mine veninder. Jeg går på Christianshavns også og i min fritid så spiller jeg håndbold... Fast. (Alle griner).

Jakob Nå ok.

Astrid Og arbejder og er sammen med venner.

Signe Ja, jeg hedder Signe og jeg går også på Christianshavns og jeg kommer fra Ballerup. I min fritid der træner jeg lidt og arbejder og er sammen med mine veninder og mine venner og laver lektier og afleveringer.

Moderator Hvis I skulle nævne et par ting som I går riktig meget op i eller nogle ting I ejer I er riktig glade for, hvad skulle det så være?

Jakob Guitar og bøger primært.

Moderator Hvad er det for bøger du læser?

Jakob Jeg er i gang med Game of Thrones. Den læser jeg på engelsk. De betyder egentlig meget for mig for jeg har læst dem i lang tid. Så jeg følger serien meget igennem det.

Moderator Hvor mange bøger er der?

Jakob Altså det kommer an på at der er mange som er så tykke at de er delt op. Jeg tror jeg har seks bøger og så udkommer der vist to mere.

Moderator Hvad forbinder du med Game of Thrones?

Jakob Fritid. Slappe af og hygge mig. På en eller anden måde lukke af for omverdenen og så ligesom komme ind i sådan ens egen boble og sidde og slappe af.

Moderator Og i forhold til guitar? Er det fordi du går til guitar?

Jakob Jeg har aldrig gået til guitar – jeg har altid bare lært mig det selv. Jeg tror bare jeg elsker at sidde alene med min guitar. Nu har jeg så også haft musik i år med samspil også videre. Så er guitar på en eller anden måde blevet mere seriøst. Plus min far har spillet masse musik, da han var yngre, så jeg spiller en masse musik med ham også. Så optager vi lidt og lægger det sammen og så videre.

Moderator Er der nogle aktiviteter, der betyder meget for dig?

Jakob Jeg gik til fodbold på et rigtig højt niveau, men så blev det for meget. Det fungerede ikke sammen med skolelivet fordi jeg også gerne ville op at have de helt høje karakter. Så kunne jeg bare ikke spille fodbold på det niveau, hvor der var sengetider og kostvejledning. Så stoppede jeg det og siden der har der ikke været noget fast.

Astrid Ting – altså materielle?

Moderator Ja, både ting eller aktiviteter.

Astrid Øh... (tænker i lang tid).

Signe Elefanter?

Astrid Ej, det er trist at sige. Mm ok elefanter.

Moderator Hvorfor lige elefanter?

Astrid Det er sådan en familieting fra min mors side af familien. Vi har altid haft mange Scherfig-billeder af elefanter. Vi har mange figurer også. Min mors side af familien har haft meget for elefanter. Så vi har rigtig mange elefant-figurer. Mm men det er ikke rigtig noget jeg sådan går op i min hverdag – de er der jo bare.

Moderator Er de mere sådan et samleobjekt?

Astrid Ja præcis, det er sådan bare lidt for sjovt. Øh jeg er glad for... (tænker)

Jakob Tror du en kæreste går som en aktivitet? (Alle griner)

Astrid Jeg er glad for min aktivitet med min kæreste. (Alle griner). Øh det bliver optaget.

Signe Aktiviteter med min kæreste. Jeg tror også jeg vil sige sådan musik, min guitar og min telefon.

Moderator Hvilket musik hører du?

Signe Jeg hører meget gammelt musik. Sådan lidt stille og roligt.

Moderator Hvad mener du med gammelt musik?

Signe Sådan lidt ældre, sådan lidt gammelt rock. Nogle gamle bands og sådan.

Moderator Hvilke bands er det?

Signe Jeg hører rigtig meget DAD, fordi jeg har spillet det meget og Iron Maiden og Metallica. Så det er mest sådan noget gammelt eller stille og roligt.

Moderator Er det meget specifikt at du kun hører den slags musik? Eller kunne du også finde på at høre popmusik?

Signe Popmusik, techno og rap det hører jeg slet ikke.

Moderator Hvad forbinder du med pop og techno?

Signe Jeg synes at techno det er sådan... Jeg får det dårligt af at høre det. (Alle griner). Det bryder jeg mig ikke om.

Moderator Hvilke mennesker hører techno og pop?

Signe Min kæreste. (Alle griner). Jeg forbinder det med at være inde på en natklub og det kan jeg ikke lide. Jeg er ikke så meget til byen-byen.

Moderator Hvad er du så mere til?

Signe Jeg kan bedre lide at være alene hjemme og høre noget musik eller læse en bog. Ej jeg lyder som en ensom en. (Alle griner). Jeg vil hellere sidde med min bog derhjemme på mit værelse eller se film.

Moderator Nu har vi en lille øvelse. I får et stykke papir hver og så skal I lave en lille collage, som der fortæller om, hvem I er, hvis I skulle fortælle os hvem I er. I må klippe i alt i bladene – både ord, billeder – alt hvad der er i bladene.

(Småsnak mens de klipper ud fra bladene).

Moderator Er I ved at være der?

Alle Ja.

Moderator Lad os starte med Jakob. Vil du prøve at sætte nogle ord på hvorfor du har valgt de her billeder?

Jakob Ja. Det første billede jeg har valgt er en billede af en hund. Det er fordi jeg selv har haft en hund eller har en hund. Det er en rigtig stor del af mit liv for den skal jeg hjem og gå med hver dag og der ligger rigtig meget ansvar i det. Man udvikler sig ret meget som menneske af at have et dyr man skal passe på. Det næste jeg har valgt er en Heineken. Det er ikke fordi jeg drikker vildt meget, men det er alligevel en stor del af at gå i gymnasiet og det er ofte man går ned på havnen efter en lang skoledag og tager en øl sammen med hele klassen.

Moderator Er der en grund til at du har valgt Heineken?

Jakob Nej, jeg kunne bare ikke lige finde andre øl. Det er mere at det symbolisere øl.

Moderator Hvilke slags øl køber du?

Jakob Vi plejer at købe DP fordi det er billigste. Det er det vi har råd til.

Signe De koster vi 4 kr.

Astrid Nej, de koster 2,5 kr. uden pant.

Jakob Men det er en stor del af livet på gymnasiet. Og så har jeg valgt både en elektrisk og akustisk guitar. Jeg har begge dele og spiller begge dele. Det er også bare blevet en stor del af mit liv. Og så har jeg valgt en fodbold fordi siden jeg var 5 år har jeg gået til fodbold og jeg havde en stor drøm om at blive professionel men det blev for seriøst. Der var for mange ting man skulle give afkald på i livet, hvis man skulle op at spille hvor det blev seriøst. Så da jeg var 14-15 år og jeg begyndte at få kostvejleder og sengetider og karakterblade osv. så blev det simpelthen for meget og så stoppede jeg. Men ellers har det været en del af mit liv. Det har næsten fyldt hverdag i mit liv med træning. Så har jeg løbetrænet. Så har jeg et billede af en der hedder Iniesta fordi han var min yndlingsspiller dengang jeg var fodboldinteresseret og jeg tog ned og så ham spille i Spanien, hvilket stadig er et minde, der står meget klart.

Moderater Er FC Barcelona stadig dit yndlingshold?

Jakob Ja, det tror jeg.

Moderator Hvad forbinder du med FC Barcelona?

Jakob Det jeg forbinder er faktisk min morfar som gav mig en rejse ned til Barcelona, hvor vi så skulle være der et par dage sammen og så ind og se en kamp. Det er på en eller anden måde et ret varmt minde jeg har om Barcelona og min familie og så videre. Så har jeg så valgt et billede af Nirvana. Det symbolisere både at jeg rigtig godt kan lide Nirvana men også at jeg primært er vild med rock, grunge og jeg hører rigtig meget den slags musik. Det er en stor del af mit liv fordi jeg lytter meget til de tekster, så jeg kan... Jeg tror generelt musik er en stor del af mit liv. Når jeg er ked af det så lytter jeg til tekster for ofte har musikere prøvet noget lignede eller de har i hvert fald nogle tekster der sætter nogle ord på de følelser man har. Så derfor er musik blevet rigtig stor del af mit liv.

Moderator Så du hører kun rock?

Jakob Jeg kan godt nogle gange høre pop, men altså det kommer også an på hvad man forbinder med pop. Fx Beatles vil mange sige er pop-agtigt. Men nej, jeg hører ikke sådan ny-moderne pop som Rihanna. Det hører jeg ikke.

Moderator Hvorfor gør du ikke det?

Jakob Jeg synes det er uinteressant. Jeg synes ikke der bliver beskrevet så mange følelser i det. Det er nogle meget simple sætninger. Og meget simple sange. Det taler ikke rigtig til mig når jeg lytter til det. Det er ikke sådan jeg kan få gåsehud af det.

Moderator Hvis du skulle beskrive hvordan en person der lytter til pop er – hvordan ville du så beskrive den person?

Jakob Nu vil jeg ikke være ond, men jeg synes altså... Jeg tror både folk der lytter til popmusik og techno har jeg lidt en Fordom er lidt mere simple. I hvert fald de ønsker en lidt mere simpel tilværelse fordi det er meget sådan det er i popmusikken. På en eller måde er det hele lidt lineært. Det går bare fremad og det skal nok bare gå det hele. Så jeg tror at jeg tænker, at de er lidt mere simple personer med mindre dybde i. Så har jeg valgt en film – det symbolisere også at jeg ser rigtig mange film. Jeg kan rigtig godt lide at se både film og serier. Det er også en stor del af mit liv.

Moderator Er der en grund til at du har valgt Hobbiten?

Jakob Det var faktisk sådan at på premieren til Hobbiten var hele min klasse inde og så den på premieren kl. 12 om natten, hvor vi ligesom var sammen til den sluttede kl. 4 eller sådan noget. Så var på en eller anden måde sammen om det som et fællesskab, så var vi alle sammen fuldstændig kvæstet næste dag. Men vi mødte alle sammen op kl. 8 på skolen og så kunne vi tale om det alle sammen og grine sammen. Så Hobitten har faktisk også fået en betydning for mig fordi vi gjorde det sammen sådan socialt som en klasse.

Moderator Hvilke film og serier ser du ellers?

Jakob Jeg kan godt lide fantasy. Jeg ved ikke om I kender Shutter Island? Den har været min yndlingsfilm i lang tid. Den og så har jeg også set Game of Thrones-serien. Ja jeg tror bare altid film har været... Jeg er vokset op i en familie, hvor vi har set film stort set hver aften og det er noget vi har gjort sammen som familie og derfor tror jeg også at det er blevet en del af mit liv og jeg er fortsat med det selvom jeg er blevet meget mere individuel. Og så har jeg valgt nogle anlæg. Det er igen musikken.

Moderator Skal det være nogle gode anlæg?

Jakob Ja, det synes jeg. Som regel er jeg bare glad for at jeg kan høre musikken, men jo bedre anlægget er jo mere nyder man det på en eller anden måde.

Moderator Hvilket anlæg har du selv?

Jakob Hjemme hos min far har vi ret dyrt anlæg fra B&O, men hos min mor har jeg... Det kan jeg ikke huske. Men lyden er i hvert fald ordentlig. Mit anlæg fik jeg også af min morfar. Det er ikke et noget jeg selv har været ude og betale.

Moderator Hvad forbinder du med rock og grunge?

Jakob Jeg har det meget med mange af Nirvanas sange... Det var ligesom dem, der startede det her grunge-bølle. Jeg har læst meget om Kurt Cubain. Han er på en eller måde meget interessant person synes jeg. Han tog noget af hans person ud i sangene og man kan på en eller anden måde sådan lidt relatere til de sange de har lavet. De har fået betydning for mig for jeg kan se mig selv i noget af musikken. Men måske nærmest mere et band som Soundgarden, hvis I kender det? De er også fra samme tid som Nirvana og spiller også grunge. De har lavet mange triste sange som taler til hvis man går igennem hårde perioder i sit liv. Hvis man har det svært eller hvis tingene ikke går den rigtige vej så er der meget af musikken der taler til en. Det giver én en følelse af at du står ikke alene om det her – det er der andre der har prøvet at have lige sådan. Derfor tror jeg virkelig godt at jeg kan lide den her musik. Det er også mennesker der har prøvet at møde modgang i livet.

Moderator Hvad siger det om dig, at du lytter til den slags musik?

Jakob Jeg tror jeg havde en periode i 8. klasse til 9. klasse, hvor jeg ikke havde det så godt i min skole og det var der jeg stoppede til fodbold. Jeg holdt op med at bo hos min far. Jeg mistede utrolig mange ting omkring mig. Så tror jeg den her musik hjalp mig rigtig meget. Det var på en eller anden måde også nogle mennesker der havde mistet noget og alligevel så var de der hvor de var nu. De kunne på en måde stå som idoler. Så kunne jeg læse om forsangeren fra Soundgarden havde stort set været inde i et år fordi han havde haft en depression. Så har han ligesom skrevet nogle sange om de følelser om der og så kunne jeg på en eller måde relatere til mange af de her følelser. Og så står man på en eller anden måde ikke alene med det.

Moderator Så har du valgt lidt chokolade her til sidst?

Jakob Jeg er bare generelt glad for chokolade. Jeg tror det er en familieark. Min far er også. Vi starter hver morgen med at spise chokolade. Det er virkelig klamt.

Signe Man siger, at chokoladekage skulle være helt vildt sundt om morgen.

Moderator Er det Tom's du er vild med?

Jakob Nej, jeg tror det er bare er chokolade generelt.

Moderator Hvad der dit yndlingschokolademærke?

Jakob Uhh... Hvad hedder de der 70%?

Moderator Det er måske dem du har på din collage?

Jakob JA! Det er det. Det havde jeg ikke opdaget at de fra Tom's. Dem kan jeg godt lide.

Moderator Hvis du skulle sige kort hvem du er baseret på din collage, hvordan vil du så beskrive det?

Jakob Jeg tror jeg er en person, hvor de ting jeg har tæt på mig betyder utrolig meget. Selvom de er materielle ting kan de være en rigtig stor del af mit liv. Jeg tager ting fra musik og hund og de ting jeg har beskæftiget mig med tager jeg med mig fremad og lære af dem. Så de følger mig på en eller anden måde igennem livet – alle de ting jeg har været igennem.

Moderator Skal vi hoppe videre til dig Astrid?

Astrid Jeg har først valgt håndbold. Det er fordi jeg også har spillet håndbold hele mit liv. Både i forskellige klubber og med forskellige personer. Det har også bl.a. givet mig en masse venner som Signe. Det har igennem hele mit liv samlet mig med en masse mennesker. Altid været en del af min hverdag hver eneste dag. Så det er en stor del af mig og det er det også stadig. Nu er det begyndt at blive et problem for mig fordi det tager så meget tid også ift. alt muligt andet jeg også gerne vil nå.

Moderator Så du går stadig til håndbold?

Astrid Ja, lige pt.

Moderator Står du og overvejer om du har tid til det eller ej?

Astrid Præcis. Det er mere... Det er også en lang forklaring, hvordan man skifter årgang, når man spiller med folk der er ældre og yngre og nu skal man til at spille mod nogle andre hvor der er meget højere niveau, så er der ligesom rigtig høje forventninger for ens holdkammerater at man er der helt vildt meget. Jeg vil godt have et sted hvor man kan spille det fordi man kan lide at spille håndbold, men ikke fordi jeg vil have det helt seriøst. Men jeg vil jo heller ikke ødelægge det for dem for de vil gerne seriøst fordi jeg har spillet på meget højt niveau og nu er det bare ikke det jeg prioriterer allermest.

Moderator Hvad er det så du prioriterer mest?

Astrid Nu prioritere jeg skole primært og så vil jeg rigtig gerne spille meget håndbold men jeg også nødt til at have meget arbejde for ligesom at have penge fordi jeg bruger penge. Ret meget. Altså også bare generelt fordi jeg ikke særlig tit er hjemme så skal jeg også tit bruge penge på mad. Så er det også bare sådan at jeg ikke rigtig ikke kan have et arbejde. Det er mest derfor. Det er det der tager meget tid. Så har jeg en der synger og det er fordi jeg rigtig godt kan lide at synge.

Moderator Er det en bestemt du har klippet ud?

Astrid Nej, det er bare en der synger. Det har altid bare været noget jeg rigtig godt kunne lide – ikke noget jeg har gjort noget ved. Men både min mor og mine søskende har altid skrålet med på sange. Altså mest bare for sjov.

Moderator Er du også mere over i rock-genren?

Astrid Det er meget forskelligt. Med min mor har jeg altid haft noget med Rasmus Nøhr. Rigtig glad for Rasmus Nøhr, men det er en ting jeg har sammen med min mor. Jeg går også for det meste til koncerter med min mor. Fx til Lucas Graham og Marie Kay. Fx CD'er som min mor har købt så

kan jeg sangene. Jeg kan godt lide at gå til koncerter hvor man kan synge med på alle sangene. Men jeg tror også jeg er mere til sådan lidt 80'er. Ikke rock, men sådan lidt mere ærligt musik end det nye. Jeg synes meget nyt pop det er meget overfladisk. Det skal bare være et hit og er derfor ikke skrevet som at det skal fortælle en historie. Det er ikke fordi jeg ikke kan lide pop som genre men melodi. Det er mere tekster og hvad der ligger inde over – sådan autotune. Så synes jeg det er federe at høre noget mere oprigtigt, hvor det ikke er lavet så meget om.

Moderator Deler du også rock musik med din mor eller er det mere dine venner?

Astrid Jeg tror ikke jeg hører så meget rock. Jeg hører... Det er faktisk meget forskelligt hvad jeg hører, det er hvad jeg lige er i humør til. Og så også meget hvad min bedste veninde hører. Jeg har aldrig rigtig tid til at høre meget musik. Så er det fordi jeg er hjemme hos hende. Jeg sover tit hos hende og så hører vi hendes spilleliste. Og så hører jeg musik med min mor. Men det er mere dansk. Men det er noget jeg ikke kan dele med mine venner fordi de ikke har synes det var fedt. Når jeg hører musik med mine venner så er det mere bare, hvad de lige vælger. Jeg har ikke behov for at høre noget der lige er mig. Det blev lidt langt.

Så har jeg valgt roser. Det er ikke fordi jeg... Det er ikke noget symbolsk med at det kan stikke. Det er bare fordi jeg virkelig godt kan lide blomster og jeg har sådan en rigtig pigeside hvor jeg godt kan lide blomster. Lyserøde ting. Så har jeg valgt solbriller, og det er fordi det mange år har været et image for mig, at have forskellige solbriller. Jeg har forskellige solbriller på hver eneste dag som der lige matcher mit tøj.

Moderator Så solbriller er en del af hvem du er?

Astrid Ja.

Moderator Har du mange par derhjemme?

Astrid Ja, det er ikke noget jeg går ud og bruger mange penge på. Jeg har en masse billige par så jeg kan købe en masse forskelligt.

Moderator Hvor køber du solbriller henne?

Astrid Jeg køber faktisk flest solbriller i udlandet. Øhm lidt efter hvor jeg er. Det er meget sjovt at sige ”dem her købte jeg her”. Men så køber jeg også... Til min konfirmation fik jeg en kasse med vildt mange solbriller af min faster fordi vi havde været på ferie, hvor jeg havde stoppet op ved alle solbrillebutikkerne for at kigge. Så jeg synes det var lidt sjovt og mange af dem var lidt grime. Der var et par jeg godt kunne lide men ellers har jeg et par fra Monkey som jeg ret godt kan lide beige brune farve.

Moderator Så det er mere det med at du har mange forskellige sjove briller der er det fede ved det?

Astrid Ja, det er ikke dyre, det er mere bare sådan en masse. Så har jeg en pizza. Det er ikke fordi jeg elsker junk food det er fordi vi i min familie har et aflastningsbarn, som har downsyndrom. Dvs. at han er hos os hver anden tirsdag og en weekend om måned for at hans familie også kan få lidt aflastning, så de kan have tid til hans lillesøster. Han hedder Laurits og han er helt vildt sød. Min mor arbejder med handicappet børn. Hans forældre er også helt vildt søde og det er hans lillesøster også. Det er ikke fordi hans forældre ikke kan lide ham. Det er der mange der har når de har et barn med downsyndrom. Det er så blevet lidt en tradition, at den ene fredag hver måned han er hos os hele weekenden, at vi spiser pizza fordi han godt kan lide pizza. Når Laurits kommer om fredagen så skal vi have pizza. Det er også mest for at symbolisere ham. Han giver også os rigtig meget. Vi skal faktisk til Sverige med ham på fredag.

Så har jeg valgt blåbær og Royal Copenhagen og det er fordi jeg godt kan lide blåbær. Men mange af de her ting er mad jeg godt kan lide. Det betyder ikke noget specielt for mig.

Moderator Går det du meget op i mad?

Astrid Ja, det synes jeg. Men altså det er ikke sådan at jeg bare slet ikke kan spise noget billigt mad eller bare spise en klam shawarma. Så det er vildt lækkert at spise god mad.

Moderator Er der en grund til at du har taget Royal Copenhagen med?

Astrid Ja, det er fordi mig og Signe har kigget på alt muligt boligting – altså jeg synes det er meget sjovt. Det er ikke sådan noget jeg har. Det er ikke mig, der bestemmer hvilkefade og

køkkenelementer vi bruger derhjemme. Hvis det var mit eget køkken så ville jeg synes det ville være vildt flot.

Moderator Hvad forbinder du med Royal Copenhagen?

Astrid Ikke så meget. Kvalitet tror jeg. Måske lidt tradition. Så har jeg en neglelak, det er også fordi jeg nogle gange har neglelak på.

Moderator Er det Essie-neglelak du også bruger?

Astrid Ja, det er det.

Moderator Hvorfor lige præcis Essie?

Astrid Det er faktisk fordi en af mine veninder eller jeg har kendt hende hele mit liv - en barndomsveninde. Vores forældre er også venner. Hun går helt vildt meget op i neglelak og så gav hun en Essie-neglelak i fødselsdagsgave engang og så synes jeg den var god og så har jeg brugt den siden. Så det er faktisk derfor.

Moderator Så nu køber du kun Essie?

Astrid Ja.

Moderator Kunne du finde på at købe andre mærker?

Astrid Ja ja sagtens. Det er ikke sådan på den måde. Jeg synes det er godt for jeg ved at det er godt og så er det også lidt dyre end bare at købe et andet mærke som er billigt som jeg ved ikke er godt.

Moderator Men nu hvor du har en veninde, der går meget op i det og kender meget til det, så vælger du at stole på hendes råd?

Astrid Ja præcis. Så har jeg en kvinde der laver mad. Det er fordi jeg også selv godt kan lide at lave mad. Min mor hader at lave mad. Jamen, jeg får faktisk meget sjældent lavet mad fordi jeg aldrig er hjemme, men jeg kan godt lide at lave det når jeg endelig gør det.

Moderator Er det fordi du er ude og spise med venner?

Astrid Nej, det er fordi jeg spiller håndbold og der er også aftensmad eller også er jeg på arbejde og der er der også aftensmad. Jeg spiser meget sjældent aftensmad når man burde. Og så er det sådan noget med at jeg kommer hjem til min kæreste kl. 11 om aftenen efter træning og så får lige lige nogle rester af hvad de har spist. Det skal man gå lidt på kompromis med. Jeg går lidt på kompromis med aftensmad.

Og så har jeg en Sudoku og det er fordi jeg er meget matematisk og jeg kan rigtig godt lide at lave... Jeg kan godt lide at tænke. Jeg er ikke så kreativ som jer (red. Signe og Jakob). Oh jeg har også chokolade. Jeg elsker chokolade. Det er en stor del af mig. Altså virkelig.

Moderator Har du et favorit chokolademærke?

Astrid Alt chokolade. Øh ja... Nej alt chokolade. Og så har jeg også tegnet. Jeg har tegnet en elefant og den kom jeg også ind på før. Det er det der med min mors familie. Min mormor døde da jeg var meget lille og så er det også lidt for at have hende med. Så har jeg tegnet en kop kaffe. Jeg har drukket kaffe siden jeg var 4 år. Det er også en stor del af mig. Det er også et kendetecken. Folk er sådan ”hold da op” det ikke er noget alle gør – drikker kaffe fra så lille.

Moderator Er der noget bestemt kaffemærke du drikker?

Astrid Min mor har det sådan at hun helst vil drikke Neskaffe og min far har det sådan at når det er weekendmorgener så vil han gerne kværne noget selv og selv lave stempelkande. Jeg køber for det meste bare kaffe i frikvarter fordi vi har en dejlig mand som kommer ind i vores gård med en lille tut-tut bil og sælger kaffe. Og så er det nogle gange... For det meste er det bare sort kaffe men noget mælk i, men nogle gange kan jeg godt finde på at købe en cappuccino, hvis jeg har råd til det.

Moderator Har du en yndlingskaffebar i København?

Astrid Nej ikke sådan rigtig udover ham der. Han er rigtig flink. Han er rigtig symbolsk for vores skole eller hvad man kan sige. Alle kan bare godt lide ham. Så det er meget hyggeligt. Ellers så drikker jeg stempel med min far i weekenderne og ellers Neskaffe.

Moderator Du har også vin på din collage?

Astrid Ja. Jeg kan bedst lide hvidvin. Jeg prøver at drikke rødvin men det er mest for at lære det. Min mor begyndte først at drikke rødvin da hun var meget gammel eller meget voksen. Jeg tror mest det er sådan at jeg gerne vil kunne drikke rødvin – især i forskellige selskaber.

Moderator Hvad drikker I mest af?

Signe Altså med vores venner?

Moderator Ja

Astrid Når jeg har pigemiddag så drikker vi for det meste hvidvin.

Signe Ja, eller rosé eller sådan noget. Eller drinks.

Astrid Ej jeg drikker mest hvidvin. Jeg drikker Yellow Tale. Det er altid meget godt. Den er meget sød. Mine pigevenner som ikke kan lide vin de drikker den også.

Moderator Hvorfor startede I med at købe den?

Astrid Det kan jeg faktisk ikke huske. Det ved jeg ikke. Den var bare hjemme hos en af mine veninder. Og så begyndte vi alle sammen at købe den. Jeg har sådan en venindegruppe, så når vi holder middag, så er det altid den vi drikker.

Moderator Du har også en taske på din collage?

Astrid Ja, jeg shopper ret meget.

Moderator Er det en bestemt taske du har valgt ud?

Astrid Nej overhovedet ikke. Jeg er bare sådan en taskepige. Nej jeg vil faktisk ikke sige, at jeg er en taskepige. Det er faktisk ikke noget jeg bruger særligt mange penge på for de fleste er så dyre hvis de skal holde. Så jeg nakker bare min mors for hun køber rigtig læder.

Moderator Hvad er dit yndlingstaskemærke?

Astrid Michael... Michael Kors.

Moderator Er der en bestemt af hans tasker du godt kunne tænke dig?

Astrid Ja, men jeg ved ikke hvad den hedder. Det har jeg glemt fordi jeg har droppet den på et tidspunkt fordi jeg ikke havde råd. Den var helt sort basic som jeg kunne bruge som skoletaske.

Moderator Hvordan blev du gjort opmærksom på den taske?

Astrid Jeg tror jeg så den på Tumbler (griner). Ja, jeg så den på Tumbler faktisk.

Moderator Var det én som havde den på?

Astrid Nej, den stod bare på sådan et billede man kunne tage. Jeg ved ikke... Kender du Tumbler?

Moderator Ja

Astrid Ok. Man ved aldrig. Ja og så synes jeg bare den var vildt flot. Og så manglede jeg en taske jeg kunne bruge. Jeg var på udkig efter en taske lige der.

Moderator Du har også noget brunt noget derovre i hjørnet?

Astrid Det er en lampe. Den her kakao er også den her Kaffe Christian der sælger i vores skolegård. Den her lampe var egentlig fordi jeg ikke kunne finde PH-lampen, men den er samme farve, men det er en lampe som jeg er blevet forelsket i. Det er en lampe som er kobber. Det er lidt det samme med Royal Copenhagen – det er sådan lidt luksuriøse ting som jeg ikke sådan har, men som jeg godt kunne tænke mig at have.

Moderator Hvad signalerer det at have luksuriøse ting til andre?

Astrid Det ved jeg ikke... Sådan lidt stil. Altså sådan også lidt... Det er jo også lidt materiale goder, hvor man sådan nogle dyre ting agtigt – det er jo ikke livsnødvendigt ting, men som man har for at forkæle sig selv. Det tænker jeg at jeg vil gøre når jeg engang får råd. Når jeg engang får masser af penge.

Moderator Vil du summe din collage op?

Astrid Øh ja, der er jo en del mad på. For at opsummere sådan matematisk tænkende og så har jeg svært ved at bryde ud når jeg først er startet på noget. Fx når jeg er begyndt at gå med solbriller eller spille håndbold eller drikke kaffe. Jeg tror bare at jeg bliver ved med at gøre det jeg startede med. Altså det er ikke sådan at jeg ikke kan prøve nye ting. Jeg er ikke konservativ. Det er fx ikke særlig mange år siden at jeg ikke kunne lide vandmelon men by the way så kan jeg godt lide det nu (alle griner).

Moderator Så er det dig Signe

Signe Jeg har også rigtig mange solbriller. Det er sådan en ting som Astrid og jeg altid har haft sammen.

Astrid Ja, when you're cool enough the sun is always shining on you fordi vi gik med solbriller om vinteren.

Signe Ja, det tror jeg bare er sådan en personlighedsting der afspejler en.

Moderator Er det også bare alle mulige billige solbriller som Astrid?

Signe Ja, jeg tror jeg i hvert fald har i hvert 50 solbriller. Alle mulige billige ferie og H&M og Glitter. Men jeg tillader mig også at købe nogle ordenlige engang imellem fordi de falder nogle gange fra hinanden de billige.

Moderator Har du det på samme måde som Astrid, at solbrillerne er med til at vise hvem du er?

Signe Ja, lige præcis. Det er ligesom et smykke eller en trøje. Jeg har det også med at gå meget sort, så kan det også være med til at skille én lidt ud. Så har jeg også noget neglelak og det er også... Det er en del af min feminine side. Jeg har altid neglelak på.

Moderator Er det den neglelak du har klippet ud, at du bruger?

Signe Nej, jeg bruger primært sådan meget i neutrale farver. Jeg plejer mest at bruge Chanel, men hvis jeg prøver at skille mig ud, så køber jeg bare sådan noget billigt noget til en 50'er.

Moderator Hvorfor har du valgt at købe Chanel-naglelak?

Signe Jeg tror bare at jeg fik det i en gave engang i sort som jeg havde ønsket mig. Så tror jeg at jeg synes den holdte godt. Og så tror jeg også at der lidt mærke i det måske.

Moderator Ja, for de er jo relativt dyre neglelak.

Signe Ja, de koster 189,- Jeg tror det er sådan en vaneting. Jeg er meget vanemenneske.

Moderator Har du dem stående fremme?

Signe Jeg har dem liggende i sådan nogle transparente æsker. Så man kan godt se dem, hvis man prøver at kigge ind.

Moderator Hvem fik du neglelakken af?

Signe Jeg fik dem af min fars kæreste forældre. Det er sådan lidt langt ude.

Moderator Har du alle dine neglelakker liggende fremme eller er det kun de pæne, der ligger fremme?

Signe Nej, jeg har dem jeg bruger mest liggende i de der æsker og så har jeg også en helt stor kasse fyldt med neglelak. Så har jeg rigtig meget lys - lysekroner og stearinlys. Jeg tror det er fordi jeg forbinder det med hygge. Mit værelse er egentlig fyldt meget med lys og jeg har sådan nogle sølvbakker stående med stearinlys. Det er hygge og sådan en måde at føle sig hjemme på.

Moderator Går du op i designermøbler eller går du mere op i hygge?

Signe Øhm det er lidt forskelligt. For i kopper og i sådan noget – det er alt sammen fra Royal Copenhagen. Og ellers så er nogle ting bare Søsterne Grene. Men jeg kan godt lide at have noget der er ordentligt.

Moderator Er Royal Copenhagen ordentligt i dine øjne?

Signe Jeg synes det er noget du kan samle på. Jeg synes det er hyggeligt, at have noget at samle på. Så det er ikke bare et IKEA-katalog hele ens hus. Det er også ok, men jeg kan godt lide noget, der skiller sig lidt ud. Som gør det lidt rent.

Moderator Hvad forbinder du med Royal Copenhagen?

Signe Jeg tror bare jeg blev forelsket i det. Det er stilrent og sådan ordentligt. Det har et rimeligt godt omdømme ift. design og sådan noget.

Moderator Det er det stel du gerne vil samle på, når du flytter hjemmefra?

Signe Ja, det er det. Jeg er allerede godt i gang. Så har jeg nogle blade og nogle bøger på. Det er også bare fordi jeg godt kan lide at læse. Jeg går meget op i filosofi og litteraturvidenskab, så det

læser jeg ret meget. Det er også bare sådan identit... Min mor er skolebibliotekar, så jeg har altid læst rigtig meget. Det er bare sådan dejligt og hyggeligt.

Moderator Læser du IN-magasiner?

Signe Nej, jeg læser mest Cover, men det var der ikke lige. Det var et IN-blad jeg lige sad med.

Moderator Hvorfor læser du Cover?

Signe Det ved jeg ikke. Det har jeg altid gjort. Når jeg tager flyveren i lufthavnen så er det det der sådan er blevet købt og tror jeg bare at det er som en serie og en bog – det er er noget man stoler på.

Moderator Så har du en sofa?

Signe Det er egentlig også bare sådan noget indretning. Jeg ved det ikke, jeg blev bare nødt til at klippe den ud. Jeg går meget op i at man kan føle sig hjemme fordi jeg er meget ude, så jeg har mit jeg kan lukke af. Sådan meget rent og sådan – der er mit eget.

Moderator Så har du også en musiker?

Signe Ja, det er fordi jeg går på en musiklinje. Jeg går meget op i musik. Jeg har spillet guitar i 10 år og jeg har sunget i 12 år tror jeg. Jeg går meget op i musik. Jeg ved ikke hvad jeg skulle gøre uden. Det er noget jeg har gjort altid.

Moderator Så har du også et ur?

Signe Ja, det var egentlig ikke fordi det var et ur. Det handler mere om tiden. Jeg er meget perfektionistisk og jeg går meget op i tid – jeg kan godt lide at lave tidsplaner. Jeg kan ikke leve uden min kalender. Ellers så bliver jeg forvirret og meget stresset. Det var egentlig mere metaforisk set. Jeg har også noget mad og det er fordi jeg går rimelig meget op i træning og sundhed og kost.

Moderator Og det er så også kun Royal Copenhagen?

Signe Ja, det er det faktisk.

Moderator Skal det se pænt ud?

Signe Ja, jeg tror bare at jeg skal have det godt med at spise det. Jeg spiser ikke shawarma og chokolade og sådan noget.

Moderator Hvorfor ikke det?

Signe Det gør jeg bare ikke. Jeg har haft en mindre... Jeg er ikke så god til sådan noget med mad. Jeg har ikke et særligt sund forhold til mad. Så jeg holder mig til det jeg har det godt med at spise, så jeg ikke får det dårligt over det. Jeg kan godt lide noget der lidt rent. Jeg går ikke på McDonald's.

Moderator Heller ikke efter en bytur?

Signe Nej.

A Heller ikke når hun skal hente sin veninde efter arbejde.

Signe Undskyld.

Moderator Hvad er din holdning til McDonald's og Burger King? Generelt junkfood, når du ikke engang vil gå derind?

Signe Jeg synes bare det er ulækkert. Jeg tror det har noget at gøre med, at jeg har haft en... en ikke så rask periode mht. mad. Så tror jeg det har gjort at jeg har det bedst med at stå udenfor, så jeg ikke skal gå derind og lugte til det. Jeg har ikke nogle fordomme om dem, der går derind – det er fint. Jeg tror bare jeg har det bedre med at jeg bruger mine penge på noget ordentligt.

Moderator Du har også en taske med kan jeg se?

Signe Det var mere fordi det var en taske jeg havde, så klippede jeg den ud. Jeg går meget op i tasker.

Moderator Er det Decadent?

Signe Ja, det er det.

Moderator Er du glad for det mærke?

Signe Jeg kan godt lide det. Jeg har også en pung derfra. Jeg tror ikke jeg vil sige, at det er det mærke som laver flest flotte tasker. De er sådan meget enkle. Der er andre brands, hvor jeg ville kunne finde mange flere tasker jeg godt kunne lide.

Moderator Vil du også summere din collage op?

Signe Så vil jeg sige, at jeg er meget sådan går meget op i, at det skal være rart og jeg kan godt lide, at det skal være lidt stille og roligt, men alligevel lidt stilrent. Jeg går op i kvalitet.

Moderator Nu skifter vi lige emne. Hvis I skulle tænke, hvor I er om 5 år, hvor ser I så I er henne eller hvor ønsker I at I er henne?

Stilhed

Astrid Vil du starte? (til J)

Jakob Jeg ved allerede nu, at jeg skal læse videre. Det handler både om, at jeg selv gerne vil det og at jeg har en ret ambitiøs familie. Begge mine forældre – eller min mor er selvstændig og min far er praktiserende læge, så jeg er vant til et hjem, hvor forældrene arbejder 50-60 timer om ugen. Altså der bliver ikke sagt det er flot hvis jeg kommer hjem med et firtal eller et syvtal. Det bliver på en måde ikke accepteret. Der er lagt sådan lidt pres på. Så jeg ved allerede nu, at jeg skal læse videre.

Moderator Ved du hvad du gerne vil læse?

Jakob Jeg skal nok... Lige nu er ideen lidt, at jeg skal gå i arv og blive lidt læge-agtig og læse noget medicin ellers skal jeg læse noget jura fordi mine forældre kigger også meget pragmatisk på det – hvor er der jobs at få. Der er ikke noget at få... Jeg er meget interesseret i psykologi, men der er ikke så meget at få der. Desværre. Men til gengæld læge, jo flere mennesker vi er og jo flere sygdomme, der vil altid være arbejde. Og ved advokat vil der også altid være noget at få fordi vi mennesker kan ikke enes. Det er nok noget i den stil.

Moderator Bor du her i København eller?

Jakob Jeg bor i Brønshøj.

Moderator Jeg tænkte mere på fremtiden

Jakob Nåå nej, jeg ved det faktisk ikke. Jeg har lidt en forkærlighed for at bo lidt ude på landet eller sådan isoleret. Jeg kan godt lide at være lidt væk fra det hele. Hvis jeg en dag får penge nok, vil jeg købe et lækkert hus lidt afsides og så evt. kunne køre ind til et job.

Moderator Du har ikke et behov for at bo i København på sigt?

Jakob Overhovedet ikke. Altså jeg vil gerne prøve det og være en del af centrum. Men det er på ingen måde et livsbehov for mig.

Astrid Jeg vil rigtig gerne ud og rejse efter gymnasiet. Evt. på elefantbørnehjem i Afrika. Det har jeg hørt en af min mors venindens datter har prøvet, men i hvert fald vil jeg gerne et sted hen som ikke ligner den verden vi lever i. Jeg gad fx ikke til USA. Jeg vil rigtig gerne til Afrika eller Asien, hvor man ser en anden kultur, hvor man ser andre folks hverdag. Jeg har virkelig svært ved at forestille mig deres generelle liv ift. fattigdom, men også hvor primitivt man kan leve. Jeg har svært ved at forestille hvordan man kan leve uden de materialer vi har. Det vil jeg gerne opleve. Også opleve nogle barske ting inden jeg skal læse videre.

Moderator Har du gjort dig nogle tanker om, hvad du kunne tænke dig at læse?

Astrid Jeg har overvejet en masse forskellige ting. Min mor har altid sagt hun synes jeg skal blive enginør – både fordi der er mange former indenfor enginør, men også fordi jeg godt kan lide matematik. Jeg har altid sagt at jeg er bange for, hvis jeg skulle lave en fejl og en bygning styrter ned. For ikke så mange år siden, var der en superarena i Ballerup som styrede sammen pga. en enginørfejl. Men jeg overvejer det – enginør – kemienginør eller kemiforsker. Jeg har altid snakket om jeg nu er klog nok. Jeg kan virkelig godt lide kemi men jeg tror også det er svært at tage en uddannelse indenfor kemi, men noget derover af.

Signe Jeg skal læse jura. Jeg har altid... Jeg har altid være interesseret i jura og psykologi. Jeg skal have en kandidat i hvert fald. Jeg er rigtig glad for at gå i skole. Jeg kan godt lide bøger og læse. Jeg har altid vidst at jeg skulle et eller andet med liv ift. at læse videre. Så det er det jeg går efter.

Moderator Hvis I skal tænke på dengang I gik i folkeskolen vs. nu er der så noget I er stoppet med at lave som I gjorde før som I ikke gør længere?

Jakob Jeg er stoppet med at spille fodbold. Det havde været en del af mit liv siden jeg startede med at gå i folkeskolen.

Moderator Hvorfor stoppede du med det?

Jakob Jeg blev det der hed U-17-1, som betød, at vi fik kostvejleder. Vi fik bestemt hvad vi måtte spise og hvor lang tid vi måtte spise før træning. Vi fik total alkohol forbud. Hvis det blev opdaget, så ville vi blive sat af holdet til næste kamp. Så fik vi karakterblad, hvor der var 30 forskellige punkter, hvor man kunne lægge i 1-6. Så fik man et kryds, så hvis man ikke var god nok, så skulle man op og forbedre sig. Så skulle vi til samtale med træneren og så havde vi fraværskema ligesom i gynmasiet. Hvis man var for meget væk, så skulle man til samtale og nogle gange ringede træneren og tjekkede om man var gået i seng til tiden. Vi skulle i seng kl. 10 hver dag. Det blev meget strikt. Jeg kunne bare mærke at hvis det fortsatte sådan ville jeg ikke have noget liv socialt og jeg ville ikke kunne opretholde at få gode karakterer i skolen.

Moderator Hvad betyder mest – skolen eller vennerne?

Jakob (Tænker) Vennerne tror jeg.

Moderator Hvis du har lektier for og en ven ringer og spørger om I skal lave noget – hvad svarer du så?

Jakob Ikke på den måde. Jeg er ret god til at prioritere min skole, når det ikke er vigtige ting, men hvis der var vigtige ting så var det altid vennerne, der har første prioritet. Men i hverdagen så er det skolen der er vigtigst.

Moderator Hvad med jer andre?

Astrid Jeg tror vi begge (hende og Signe) er blevet meget anderledes siden... Vi er flyttet fra Ballerup og Smørum til at gå i gymnasium inde i byen.

Moderator Hvad betyder det, at I skal hele vejen indtil byen hver dag?

Astrid Min bedste veninde flyttede til København halvandet år før vi startede i gymnasiet og startede på Zahles ved Nørreport. Så har jeg også fået nogle gode veninder gennem hende så jeg har været vant til at tage offentlig transport halvandet før jeg startede på gymnasiet. Jeg er meget glad for at bo i København. Jeg har ikke været så glad for at bo på landet. Jeg har altid været et bymennekse. Jeg har altid været glad for København.

Moderator Er der forskel på, hvad du laver sammen med dine venner nu hvor du går i gymnasiet ift. folkeskolen?

Astrid De rigtige gode venner jeg havde i folkeskolen – når jeg er sammen med dem nu så er det tit at vi aftaler at vi laver et eller andet. Hvor før end var det bare hverdag, at se dem hver eneste dag i skolen så der har vi ikke sat så meget pris på den tid vi havde sammen. Nu er det sådan at når vi endelig finder en dag så skal vi finde på et eller andet at lave fx at tage ud og spise brunch. Man kan også bare sige ”kommer du og spiser hos mig?” Før var det jo sådan at man bare så hinanden i

skolen. Så jeg synes faktisk at jeg har fået nogle bedre og hyggelige samtaler med mine gamle gode venner fordi vi bare før så hinanden omme i skolen. Jeg får ikke set så mange personer efter skole, da jeg har både håndbold og arbejde, så min bedste veninde som jeg også så i folkeskolen, så hvis jeg kommer hjem til hende, så sover jeg også hos hende fordi hun bor tættere på mit gymnasium. Og så er det ligesom bare at være hjemme. Så spiser vi aftensmad og ser noget fjernsyn eller ligger hver for sig og laver vores lektier. Det er blevet mere hverdag.

Signe Ja, jeg stoppede med at spille håndbold, men ellers så tror jeg ikke der er sket så meget. Jeg ser stadig de samme mennesker som jeg så før. Jeg så ikke nogle fra min klasse – jeg så én og ham ser jeg stadig. Jeg så to – men der var den ene min ekskæreste, så ham ser jeg ikke så meget mere. Jeg tror ikke der er sket så meget igen. Vi er blevet lidt ældre og nogle er flyttet hjemmefra.

Samtalerne går meget ud på kærester og aftensmad. Lidt mere voksenting. Det eneste er at jeg har fået nogle nye bekendtskaber gennem min klasse. De er lidt anderledes fordi de også kommer fra andre forstædere og er flyttet ind til byen. Der er ikke sket supermeget nyt – det er altid det samme.

Moderator Hvis I skulle beskrive en weekend, da I gik i folkeskole vs. en i gymnasiet – hvad er forskellen?

Astrid I min folkeskole – altså i 9. der ville jeg højst sandsynlig ville jeg have en plan om lørdagen – altså være sammen med venner og veninder.

Moderator Altså bare være hjemme hos en af jer?

Astrid Arh det kan jeg ikke huske, hvorfor kan jeg ikke det? Jeg ved at ville skulle spille kamp om søndagen fordi i 9. der gik jeg rigtig meget op i håndbold, da vi spillede på et rigtig højt niveau. Man sætter weekenden af til det, at man ikke må drikke alkohol inden. Så jeg har slet ikke været til mange fester i 9. i forhold til nu.

Moderator Er der mange fester i gymnasiet?

Astrid Ja. Jeg har også været til fester i 9., men det har været mere begrænset. Jeg ved, at der er mange af mine venner, som har haft svært ved at sige nej til at tage til en fest, så det har været noget

med, at de opdagede i december at de havde været til fest hver weekend siden sommerferien. Der har jeg haft nogle gange hvor jeg bare har tænkt i dag der tager jeg ikke med. Det kan jeg ikke overskue. Jeg skal bare være hjemme. Eller også har jeg haft en anden aftale og så ville jeg hellere hygge og se en film.

Moderator Er det vigtigt at være med til festerne?

Astrid Altså jeg synes ikke det er vigtigt, det er bare sjovt at være med. Men jeg føler ikke at jeg mister alt hvis jeg misser én fest. Jeg ved at flere af mine venner føler de at de mister rigtig meget ved at miste en fest.

Moderator Er det så jer, der er lidt mere særlige end de andre?

Astrid Ja, det kan det godt være.

Signe Jeg tror det er meget fordi jeg er bange for bakterier. Så vil jeg hellere ligge under en dyné med en bog eller være sammen med en kæreste i stedet for at have en dårlig aften, hvor jeg ikke kan huske hvad jeg har lavet og bruge mange penge på alkohol.

Astrid Jeg tror jeg sætter mere pris på at give den mega gas til nogle fester og så lidt færre fester. For ellers kan det også bare blive lidt kedeligt hvis det bare er hver fredag. Og så er det også for meget alkohol.

Moderator Hvordan har du det Jakob? Er du med hver weekend?

Jakob Nej, overhovedet ikke. Jeg er ofte med, når... Jeg har en vennegruppe på en 8 personer, så hvis de er med så er jeg også næsten altid med. Men jeg er helt enig i, at der sker ikke noget hvis man misser et par fester. Men der sker noget hvis man misser for mange for folk bliver ikke ved med at invitere en hvis man ikke dukker op til dem. Jeg synes der sker noget hvis man melder sig for meget ud af fællesskabet. Men jeg kan godt lide at være afsted fordi jeg synes det giver på en måde nogle oplevelser der er anderledes end man normalt får og man ser nogle nye sider af hinanden udenfor skolen.

Moderator I har snakket om, at det for nogle er vigtigt at være med til festerne og for jer er det ikke livsnødvendigt. Hvis I skulle sætte nogle ord på de typer, der går på jeres gymnasier hvordan vil I så beskrive dem?

Astrid Jeg har i hvert fald en gruppe i min klasse som jeg synes er... Jeg plejer at sige, at jeg synes måske de burde gå i 7. Jeg har ikke oplevet dem i andre klasser. Jeg ved ikke om det er tilfældigt at det lige er i min klasse. Jeg har faktisk næsten ikke snakket med dem. Jeg har gået i klasse med dem i et år og jeg har næsten ikke hørt dem sige et ord. Jeg synes de virker lidt barnlige. De er jo venner med hinanden, men jeg synes det virker som om de ikke er samme sted som mig. Men jeg ved det ikke 100% da jeg ikke har snakket så meget med dem. De har lidt mere tøsefnidder hvor de alle sammen sidder og fniser i hjørnet og alle sammen sidder og kigger på den samme dreng i klassen og har et cruch på ham alle sammen. Det virker lidt... De er meget nuttede. De virker lidt barnlige. Vi er meget opdelt pigerne i klassen. Jeg ved ikke hvorfor vi aldrig har snakket sammen, det er blevet inddelt sådan meget hurtigt.

Moderator Hvor mange grupperinger er der?

Astrid Jeg vil sige, at der er tre grupper, der hænger sammen.

Moderator Hvis du skulle sætte nogle ord på de forskellige grupper, hvordan vil du så beskrive dem?

Astrid Så vil jeg sige, at den ene det er sådan, sjovt nok alle dem som har en anden etnisk baggrund end dansk, de er sammen og meget skoleorienteret og kommer ikke rigtig med til festerne. De går meget op i skole og lave deres lektier og få gode karakterer. Så er der sådan min gruppe – alle i min klasse går op i at få gode karakterer – det er også fordi vi er nørdklassen. Min gruppe er mere dem som gerne vil med til festerne. Jeg ved ikke om jeg vil sige vi for vi stadig meget forskellige. Vi er måske lidt længere henne fx ift. at være sammen med det andet køn ift. hvordan den anden gruppe er, der betragter en dreng på afstand og sidder og fniser lidt. Jeg tænker, at det er lidt mere de småklasser og der er vi kommet et skridt videre. Vi passer nok bedre ind i den generelle gymnasieklasses. Vi er også den eneste gruppe der snakker lidt med andre fra de andre klasser, hvor

den anden gruppe er meget kun de 5-6 piger og de er kun dem. Jeg har ikke set andre på vores skole, der minder lidt om dem. Det er lidt specielt. Men der vil jeg sige, at drengene er dem, som er bedre til at være en stor gruppe.

Signe De sparker bare til en bold.

Astrid Nej, ikke i min klasse. Der spiller de bare LOL. De spiller bare alle sammen computere. De er også de der nørddrenge. Men så er der også dem, der ryger vildt meget hash og så er der dem, der bare drikker.

Jakob Jeg synes, der sker helt klart et eller andet med smøger. Der er en opdeling i vores klasse – der er rygergruppen og ikke-rygergruppen. Der opstår på en eller anden måde et socialt netværk mellem rygerne fordi det er hver frikvarter og vi har fire i løbet af en lang dag. Så står de ligesomude i et rundkreds lige ude foran skolen og så står de og ryger sammen der. Hvor dem, der ikke ryger de er meget mere rundt to eller tre personer, og så sidder de lige og forbereder sig til næste time. Der opstår en splittelse. Der kan man se, at dem der ryger meget er dem som går mest op i festerne synes jeg og det er også dem, der får dårligst karakter, hvis jeg skal være ærlig.

Moderator Er der noget negativt ved dem, der går mest til festerne?

Jakob Ja...

Signe Ja, men hvorfor er det egentlig det? I min klasse der ryger alle.

Astrid Men jeg går sammen med dem der drikker mest

Signe Tror du ikke det er meget linjeopdelt og det bare er din (Jakobs) klasse?

Jakob Ja, alle ryger virkelig meget.

Signe Ja, for i min klasse, der ryger alle også.

Astrid Der er ikke så mange i min klasse, der ryger. Men det er jo også biotek-kemi, så de ved ligesom hvad der sker.

Signe Ja, og jeg går i musikklassen.

Moderator Nu går vi videre til et andet emne – vi skal snakke om sociale medier. Vil I hurtigt fortælle hvilke medier I bruger?

Astrid Twitter.

Jakob Jeg er kun på Facebook.

Moderator Hvorfor det?

Jakob Jeg er virkelig dårlig til elektronik. Jeg har ingen ide om, hvordan man opretter alt muligt andet. Jeg har ikke behov for det. Jeg kan meget bedre lide at være sammen fysisk – at man mødes på en cafe og hygger sammen. Jeg har ikke det der behov for at promovere mig selv.

Moderator Hvad bruger du Facebook til primært?

Jakob Jeg bruger det kun til at skrive og hvis man ikke kan få fat på folk over telefonen, så kan man ofte fange dem på Facebook.

Moderator Så du poster aldrig noget på Facebook?

Jakob Jeg tror aldrig jeg har skrevet en status.

Moderator Synes du der er mange, der gør det?

Jakob Jeg synes folk fremfører sig selv meget. Der kommer mange statusser og mange billeder med tekst og så videre. Det ved jeg ikke. Det er langt fra mig og min personlighed.

Moderator Er der nogle af dine venner, der gør det?

Jakob Ja, det er det. Der er mange der gør der. Men jeg vil sige, at der ikke er så mange som er vildt tæt på som gør det. Det er der faktisk ikke. Jeg tror bare ikke jeg forstår det. Jeg kan ikke se, det der med at skrive en stor status og fortælle at nu har man lige været til frisøren. Jeg tror bare jeg tænker ”øh jeg er ligeglads”.

Moderator Du sagde før, at du bedre kunne lide at være sammen med folk i den virkelige verden, så når du chatter med dine venner så føler du ikke der er den samme nærvær som når du er sammen med dem fysisk?

Jakob På ingen måde. Så skriver man lige nogle ord ned der. Så er det det. Når man er sammen opstår der et eller andet, så opstår der et eller andet. Det er en helt anden form for kontakt. Man er meget mere sammen og giver meget mere af sig selv på en eller anden måde.

Moderator Føler du ikke med hvad andre lægger op?

Jakob Nej, ikke hvis jeg kan undgå det. Altså hvis min bedste ven skrev en status så ville jeg læse den, men ellers så læser jeg ikke hvad andre folk skriver.

Moderator Du skroller ikke lige ned og ser hvad andre folk har lavet i går?

Jakob Nej, så skulle det være hvis der var nogle sjove billeder. Det er ikke for at se, hvad folk har foretaget sig.

Astrid Du har da liket mit nye profilbillede

Signe Har du skiftet profilbilledet?

Astrid Ja

Moderator Bruger du grupperne på Facebook?

Jakob Ja, det gør jeg. Jeg har fx min klasse derinde. Der kan jeg godt finde på at skrive ift. lektier. Der er det meget orienteret mod at jeg stiller et spørgsmål og får et svar.

Moderator Hvilke medier er I på?

Astrid & Signe Instagram, Twitter, Facebook og Tumbler, Snapchat.

Moderator Hvordan bruger I de forskellige medier?

Signe Jeg har et socialt netværk på min Twitter. Det er sådan et dejligt sted, hvor man kan følge med i, de personer man ikke ser så meget laver. Jeg har brugt det meget som et lille frirum, hvor mine forældre ikke er, hvor mine klassekammerater ikke er, men kun dem jeg kender godt er, hvor man kan tillade sig at skrive nogle ting som man ellers ikke ville skrive på Facebook. Jeg skriver aldrig noget på Facebook.

Moderator Hvad er det for ting man kan tillade sig at skrive på Twitter?

Signe Jeg tror måske bare, at vi alle er træt af at se på madbilleder på Twitter og Instagram. Det er meget rart at jeg kan følge med i min bedste veninde og hvor hun er henne i sit liv.

Moderator I bruger Twitter anderledes end I gør på Facebook?

Signe Jeg skriver ikke noget på Facebook. Min Facebook er min familieside og min skoleside og jeg tror de er ligeglads med at jeg er på vej i bad fx

Astrid Jeg bruger Facebook til grupper og klassen ift. lektier også begivenheder hvis man skal holde fest, så er det nem at invitere en masse mennesker. Jeg kan ikke undvære at have det ift. sådan noget der. Eller hvis man skal skrive til en man ikke lige har fået nummeret på.

Moderator I var inde på det med at føre sig meget frem på sociale medier?

Astrid Ja, Instagram og Twitter. Man poster jo ikke et billede af sig selv der er superdårligt. Der bliver meget postet om de fede ting man laver. Det gode liv. Nogle gange kan jeg blive træt af mine veninder når de kigger på andres Instagram-profiler og de så siger ”ej de er bare så flotte og har bare et perfekt liv”. Prøv at hør her – du ligger også selv kun de fedeste ting op. Så det gør de selvfølgelig også. Det er virkelig facade. Jeg kan jo godt se når folk ligger ting ud, det er mega fedt, når folk får blomster af deres kæreste, men jeg sidder jo ikke og tænker ”ej de har bare et perfekt liv og et bedre liv end mig” for man ved jo at alle gør det samme som mig.

Signe Det er jo lidt sådan man gerne vil ses. Det er ting man er glad for. Jeg tror nogle gange når folk ligger et billede op på Instagram så er man for det meste ret gode venner. Jeg ligger kun billeder op af specielle ting. Det er alle de gode ting, der er specielle.

Moderator Hvorfor ligger I ikke de ting I ligger op på Instagram på Facebook?

Signe Det gør jeg også med et profilbillede eller et coverbillede. Men jeg har ikke lyst til at skrive på Facebook ”jeg har fået blomster af min kæreste” eller jeg ”drikker vin”.

Astrid Det er blevet et tabu at skrive statusser på Facebook, hvis man ikke går i 7. eller er på min mors alder.

Moderator Så det er lidt kikset hvis folk poster for meget?

Astrid Ja.

Signe Ja, det er lidt normer. Der er sociale grupper, hvor det er ok og så er der nogle hvor det ikke er ok.

Moderator Det er ikke ok for jeres gruppe?

Signe Jeg har en veninde og hendes sociale gruppe – de er lidt specielle. De har ikke engang en uddannelse. De er lidt en tabergruppe, hvis man ikke var veninde med dem.

Astrid Adidastrøjer stadigvæk.

Moderator Hvad er Adidastrøjer?

Signe Det er bare sådan en popting. Det er dem, der bare aldrig er kommet videre. Dem der ikke har noget imod at piercing og sten i hele ansigtet.

Moderator De poster på Facebook?

Signe Ja.

Moderator Så det er tabere, 7. klasse og folk på din mors alder der poster på Facebook?

Signe & Astrid Ja

Moderator På Instagram og Twitter der poster I så flere ting er det et andet publikum?

Astrid Ja, fx på Twitter er det ikke alle mine klassekammerater som følger med. Det er på en eller anden måde et frirum for når jeg har lyst til at fortælle folk om et eller andet, men ikke lige ved hvem jeg skulle sige det til, så skriver jeg det på Twitter. Hvis du ikke kan sige ”spurgt” til en Twitter status så er det ikke en ordentlig status. Man skriver bare sådan lidt nogle random ting som er lidt ligegyldige.

Moderator Når du siger man skal kunne sige spurtet hvad mener du så med det?

Astrid Du siger fx ”jeg går i bad”. Hvorfor skulle jeg vide det? Det er aldrig noget dybt. Jo altså noget. Det er det jo. Det er stadig overfladisk.

Moderator Så det er en blanding af at det både kan være overfladisk og dybt?

Signe Ja, de er meget dybe i overfladen. Jeg tror der er rigtig mange der er lidt ligger deres psykiske sygdomme og deres måde at se lidt anderledes på verden på.

Astrid Jeg tror der er to forskellige slags Twitter-mennesker. Dem som bare har det for at kigge på kendisser og dem som har en vennegruppe derinde.

Moderator Tak det var supergodt. Vi er færdige for i dag.

#### **Focus Group #4**

Moderator Lad os starte med at I fortæller os, hvor gamle I er, hvor I kommer fra og hvad I laver til daglig

Emil A. Jeg hedder Emil og jeg er 19 år og kommer fra Lyngby af. Jeg træner bare og nogle gange spiller jeg lidt håndbold. Så går jeg på Virum Gymnasium og afslutter her til sommer studentereksamen – i næste uge.

Oliver Jeg hedder Oliver og jeg er 19 år og kommer fra Holte. Jeg træner også i fitness, men går ikke til fysisk sport udover det.

Anne Jeg hedder Anne og jeg er 19 år gammel og bor i Holte og går på Virum Gymnasium i 3g og går til crossfit i min fritid.

Sofie Jeg hedder Sofie og jeg er 18 år og jeg kommer fra Lyngby og jeg træner i fitness og så går jeg på gymnasiet i Virum og har biologi og idræt som linje.

Moderator Hvis I skulle nævne et par ting fx aktiviteter eller nogle egen dele I har som betyder meget for jer hvad skulle det så være?

Sofie Min iPhone.

Moderator Hvorfor din iPhone?

Sofie Fordi man kan alt med den. Man kan komme i kontakt med folk og man kan tjekke ting og sager. Jeg kan altid finde ud af hvor jeg skal være om morgenen, så hvis er sent på den så kan man tjekke hvilket lokale man skal være i skole. Jeg kan tjekke lektier på den. Jeg kan snakke med mine venner, jeg kan følge med på Facebook og bruge 10 min. inden jeg skal sove på at tjekke Instagram. Den kan den hele.

Moderator hvorfor har du lige valgt en iPhone?

Sofie Fordi den har et pænt design og fordi at... det er lidt pinligt, men fordi den er mainstream. Og så fordi den er nem. Det er den eneste jeg kan finde ud af.

Moderator Kunne du finde på at vælge en Android?

Sofie Nej.

Moderator Hvorfor ikke det?

Sofie Jeg synes ikke der er nogle af dem, som er lige så pæne og de er ikke lige så stilfulde i designet.

Moderator Hvilke telefoner har dine venner?

Sofie iPhone – stortset alle har iPhones.

Oliver Jeg er på den modsatte side. Jeg ville aldrig nogensinde tage en iPhone. Jeg vil ikke betale overpris for design. Jeg synes du får mindre for pengene end ift. hvad du kunne få for samme pris

Moderator Hvad med jer andre?

Anne Jeg kan godt lide at være sammen med mine veninder. Det kan alle vel. Jeg synes bare det er vigtigt – især ens klasse. Det er rigtig hyggeligt at man har et fællesskab i skolen og sådan. Og også bare sådan generelt i fritiden.

Emil A. Jeg synes sport er meget vigtigt for mig. For der kan jeg både komme i kontakt med mine venner og det er et sted man kan komme ud med tingene fx når jeg spiller håndbold kan jeg komme ud med nogle aggressioner fordi det er sådan en hård sport. Eller når jeg er nede og træne i fitness. Det betyder meget for mig. Og så også alle de andre ting som også bliver nævnt.

Moderator Er det sporten eller vennerne der trækker mest?

Emil A. Det er 50-50. Det har været mest for sporten skyld men nu er det mere vennerne.

Moderator Hvad med dig Oliver?

Oliver Nu går jeg ikke til sport mere, men jeg vil sige i starten da jeg spillede mere holdsport der gjorde jeg det også mest bare for fællesskabet og ikke for sporten. Nu går jeg også mest i fitness med en fra min klasse også. Også for fællesskabet for så snakker jeg også meget med ham og så er man lidt social med andre også.

Moderator Nu skal vi lave en lille øvelse. Det er en collage-øvelse, hvor I skal klippe de ting ud fra magasinerne, der vil beskrive jer på bedst mulig måde. Så hvis I skulle fortælle os hvem I er via collagen. Er opgaven forstået?

Alle Ja

(Småsnak)

Moderator Lad os starte med dig Emil – vil du fortælle om din collage?

Emil A. Jeg har rimelig meget musik med for efter jeg ikke spillede så meget håndbold mere så fandt jeg en ro i at spille musik. Så jeg spiller meget guitar og hører rigtig meget musik. Så har jeg taget Mads Langer for han er et stort idol fordi både han spiller det musik jeg kan lide og at jeg noget at se op til som jeg ikke rigtig kan med håndbold. Så har jeg også taget øl med. Det er et stort samlepunkt med venner og sådan noget. Det er også meget i musikkens verden.

Moderator Da du lavede collagen var du meget hurtigt til at skifte Heinekein'en ud med en Turborg – hvorfor det?

Emil A. Jeg er mest Turborg. Jeg er rigtig meget til Tuborg.

Moderator Hvorfor det?

Emil A. For det første fordi jeg synes det smager bedre og så fordi at det er dansk og det er også lidt nationalfølelse. Og ift. nationalfølelse så har jeg valgt noget mere eksotisk levesteder – jeg synes selv at udlandet er meget fedt. Udforskede steder – der vil jeg rigtig gerne bo og så kan jeg godt lide at rejse. Det er derfor jeg har valgt noget meget eksotisk boligsteder og rejse. Sådan Frankrig fx Så har ift. andre materiale ting – så har jeg min telefon. Der skal det også være iPhone, da det er iPhone – de er nemme at finde rundt i og jeg kan godt lide deres design og ja, og lidt ligesom Sofie sagde tidligere. Jeg ville hellere ikke skifte min iPhone ud med en anden telefon. Jeg føler mig mest hjemme, når det er en iPhone eller bare Apple-produkter. Og så Audi har jeg valgt som bilmærke fordi jeg har altid godt kunne lide deres design og deres udstyr og sådan. Det er en fed bil. Generelt så synes jeg at tyske biler det er det jeg ser mest som en bil jeg ville have eller en Ford Mustang det er også en af mine drømmebiler.

Moderator Og citatet ”find noget du er god til” hvad skal det stå for?

Emil A. Ja, det var noget som Mads Langer sagde i bladet og det også et godt slogan at holde til. Find noget du er god til. Det er så det jeg gjorde da jeg stoppede til håndbold, der fandt jeg så noget andet jeg var god til – det var fx guitar.

Moderator Hvilket musik hører du? Er det kun Mads Langer?

Emil A. Ja, det er lidt sådan pop/rock, men jeg hører egentlig bare lidt af hvert.

Moderator Skal vi hoppe videre til dig Oliver?

Oliver Yes. Jeg har taget noget ferie med også fordi jeg aldrig nogensinde kom dertil. I hvert fald med de varme steder – fx med Bali. Der kom bomber i stedet for. Nå... Så har jeg også taget lidt med noget ski og så har jeg også altid gerne ville se Grand Canyon i USA. Så har jeg taget et ur fordi mit eget er gået i stykker og lidt utæt, så det må jeg nok også hellere få set på. Øllen er også lidt det samme som Emil – det er også et samle punkt. Jeg ville nok også have taget Turborg, da det smager bedre, men ellers har jeg ikke nogle nationale følelser overfor det. Så har jeg taget en Tesla fordi jeg selv er meget miljø-bevidst agtig.

Moderator Var det alt?

Oliver Ja.

Anne Ja, jeg har valgt noget lidt sommeragtigt fordi jeg godt kan lide sommer og kan godt lide at rejse til varme lande. Så har jeg valgt en cykel fordi... Jeg ville selvfølgelig vælge en bil, hvis jeg havde en bil, men jeg synes det er godt at have en cykel for så kan man komme frem og tilbage hvis man lige skal mødes med nogle eller i skole eller hvis man skal dyrke noget motion. Så har jeg valgt hende her – det er ikke fordi det er personen – det er bare fordi det er en gammel dame fordi jeg godt kan lide min mormor og bare sådan generelt familien og sådan noget. Så har jeg valgt nogle øl fordi det er ligesom det Emil sagde, at fester samlepunkt. Så har jeg valgt et anlæg fordi jeg godt kan lide at høre musik og jeg synes det er en god ting når man er sammen, at man har noget man kan høre sammen fx Roskilde Festival.

Moderator Skal du på Roskilde?

Anne Ja, vi skal faktisk alle sammen bo sammen.

Moderator Har I været der før?

Alle Ja, sidste år.

Moderator Har I været på andre festivaler?

Anne Jeg kunne godt tænke mig, at komme til Smukfest og North Side, men det var der ikke lige budget til og så fordi de fleste af ens venner og ens omgangskreds tager på Roskilde.

Oliver Også ligger det bedre.

Moderator Hvad forbinder I med Roskilde?

Anne Fælleskab, druk, musik

Emil A. Ingen hæmninger

Sofie Ja, det med at folk er så åbne og bare går hen og snakker med folk – det er slet ikke som at sidde i toget eller i bussen, hvor folk er bare virkelig ”hej hvem er du?” ”jeg hedder Sofie”. Folk er bare virkelig åbne. Den stemning der er.

Anne Jeg kan også godt lide at man er der med sine venner og ikke fordi man har noget imod sine forældre men det er mere sådan uden hæmninger – man kan gøre hvad man vil uden der er nogle der kommer og siger nu skal man rydde op.

Moderator Er der nogle af jeres gode venner, som tager på andre festivaler?

Emil A. Der er nogle få, der tager på Smukfest eller nogle andre små ting som der sker – sådan musikarrangementer. Fx Distortion.

Moderator Hvad er forskellen på jer, der tager på Roskilde og dem der tager til Smukfest?

Anne De tager også på Roskilde. De har bare flere penge. De har vundet 100.000 kr. (alle griner).

Moderator Der er ikke nogle forskellige interesser?

Emil A. Jeg vælger ikke Roskilde pga. musikken – jeg gör det mere for at være sammen med mine venner. Der er nogle gode kunstnere af og til men det er overhovedet ikke for musikken. Hvis jeg tog på Smukfest, så var det helt klart for musikken skyld. Det er meget mere min musiksmag.

Moderator Så det er fordi Roskilde handler om alt det andet også?

Emil A. Ja.

Oliver Ja og så også fordi de fleste studenter fordi man enten tager til Roskilde eller til studenter og så tager de fleste til Roskilde eller så kan man holde det bagefter for så betyder det bare at man er der alligevel.

Sofie Jeg tror måske også at forskellen på Roskilde og Smukfest er at de er mere musikinteresseret end vi er i sidste ende. Jeg ville i hvert fald til enhver tid når jeg har været på Roskilde, så skal jeg hjem og så skal jeg sove og så skal jeg have det rart og så skal jeg have det lidt luksus bagefter for man har bare levet i lort. Så vil jeg hellere prioritere mine penge på at tage ud og rejse end at ligge i et telt en gang til.

Anne Skal jeg fortsætte?

Moderator Ja, det må du gerne.

Anne Så har jeg klippet en bold ud fordi jeg tidligere har gået til volleyball. Jeg stoppede her i vinters. Det betød ret meget for mig.

Moderator Hvorfor stoppede du?

Anne Fordi der ikke rigtigt længere var noget hold. Der var rigtig mange som blev studenter sidste år som skulle have sabbatår og ud at rejse. Så holdet gik lidt i opløsning og så overvejede jeg lidt om jeg skulle skifte klub. Men det har jeg ikke fået gjort, så måske starter jeg igen efter sommerferien. Og så har jeg taget et kamera, fordi jeg rigtig godt kan lide at tage billeder af ting. Ikke fordi jeg går speciel meget op i at det skal være gode billeder. Men mere det at have nogle billeder man kan kigge tilbage på af nogle ting. Så har jeg taget en is med fordi jeg godt kan lide slik og sådan noget usundt noget. Og nogle stiletter – man kan gøre noget ud af sig selv.

Moderator Har du et yndlingsstilettemærke?

Anne Nej, det er sådan lidt hvad jeg synes er pænt. Det er heller ikke fordi jeg går særligt meget med dem. Jeg synes bare de er rigtig pæne.

Sofie Ja, jeg har taget skønhed fordi jeg kan godt lide, at man kan gøre noget ud af sig selv og hvis man har en dårlig dag, så kan jeg godt lide at bruge rigtig lang tid på at lægge en pæn make-up. Så har jeg taget designersolbriller fordi jeg godt kan lide design. Skal det være så lad det være. Så vil jeg hellere have nogle lækkre solbriller og så bruge lidt flere penge på det.

Moderator Hvilke solbriller skulle det så være?

Sofie Jeg tror jeg ville købe et par Tom Ford eller Gucci

Moderator Hvorfor lige de mærker?

Sofie Tom Ford det tror jeg i bund og grund er fordi jeg godt kan lide det look som de har – det med at man kan se det er Tom Ford hvis man har dem pga. uendelighedstegnet. Og Gucci fordi jeg har set et helt særligt par jeg godt kunne tænke mig. Så hvis du nu havde været fra Bvlgari, så kunne det også have været det – nu var det bare fordi jeg lige havde set de to par. Så har jeg taget One Way fordi jeg synes vi kommer fra et sted, hvor at, der er selvfølgelig rigtig mange muligheder for hvad vi kan gøre men det er sådan lidt unormalt hvis man ikke tager gymnasiet og tager den vej som ens forældre har gjort hvor man tager en uddannelse og går den samme vej som alle andre. Der er mange veje men på en eller anden måde føler jeg mig lidt presset til at tage den ”rigtige” vej. Så har jeg taget Champagnebrus fordi jeg godt kan lide is og slik og fordi jeg godt kan lide Champagne. Så har jeg taget en iPad fordi jeg godt kan lide nogle gadget, som man måske ikke har så meget brug.

Moderator Og det skal også være Apples produkter?

Sofie Ja, det skal det. Så har jeg taget min træning fordi jeg godt kan lide at træne. Jeg kan ikke lide når jeg skal til det, men kan godt lide det når det er overstået.

Oliver Resultatet

Sofie Så har jeg taget ”Som mor som datter” fordi jeg ligner lidt min mor i sidste ende. Jeg bliver altid irriteret når hun siger hvilke beslutninger jeg skal tage, men sidste ende så når jeg tager de forkerte, så kan jeg godt se, at jeg skulle have gjort hvad hun sagde. Så har jeg taget Serena van der Woodsen fordi jeg lige har set Gossip Girl og jeg kan godt lide det der drama der er i deres rige problem. Så har jeg taget en Chanel neglelak fordi jeg går rigtig meget op i negle og bruger lang tid på at lægge neglelak.

Moderator Køber du altid kun Chanel?

Sofie Nej, det er ligegyldigt hvilket mærke bare det er en flot farve.

Moderator Så er det mange penge at bruge på Chanel neglelak hvis man lidt ligeglads?

Sofie Ja, men sidste ende så er det altid lidt bedre at have Chanel på neglene end alt muligt andet.

Moderator Er det følelse man får indeni selv, når man lægger det på?

Sofie Men det er rigtig irriterende for det holder kun én dag Chanel ift. de andre mærker. Så hvis jeg tænkte rationelt så ville jeg købe de andre mærker. Men det er altid lidt bedre at sige ”ja, det er Chanel 505”. Så køber jeg også nogle gange hvis de lyder godt. Fx jeg har en tradition med at jeg altid skal købe en ny en til nytår og så var der en med diamantstøv i og det kan godt være at den kostede meget mere end alle de andre og man kunne overhovedet ikke se – så var det tanken om at det var diamantstøv der var rart sejt. Så har jeg taget nogle senge fordi de så virkelig behagelig ud og sovn er rigtig vigtigt. Og så har jeg taget ”Make a move” fordi det der med motion, men også det der med at tage skridtet og gøre noget som man ikke selv lige havde troet man ville gøre. Sætte sig selv nogle mål. Så Roskilde Festival fordi det er meget socialt og jeg kan rigtig godt lide at være sammen med mine venner. Og så har jeg taget noget der så meget afslappende ude fordi jeg kan godt lide at komme lidt væk engang imellem og så har jeg brug for bare at være mig selv men ikke i ret lang tid det skal bare være sådan lidt af gangen for ellers kommer man til at savne at være sammen med nogen og lave et eller og lave noget socialt.

Moderator Hvis I kort skulle summere jeres collage op alle sammen – hvordan vil I så beskrive jer selv?

Emil A. Øh det er en stille person, der prøver at finde ro i sig selv igennem en masse ting og ja, men der er egentlig også gerne vil prøve at have det sjovt og slå sig løs.

Oliver Øh en person der godt kan lide at rejse ud i verden og godt kan lide at opleve ting. Måske sætte et business orienteret fremtid ud. Sociale kompetencer med sjove fester og ballade.

Anne Det er nok en der godt kan lide fællesskab omkring musik og fester og bare have det godt med venner og familie.

Sofie Min tror jeg er sådan lidt bevidst om design og så en der en der er rigtig glad for at være social men som også nogle gange har brug for at vide at man også godt kan slappe af og koble fra engang imellem.

Moderator Nu er I gang med jeres gymnasieuddannelse og er snart færdig – har I tænkt over hvor I ser jer selv om et par år. Hvis vi fx sagde 5 år?

Sofie Om 5 år der er jeg i gang med at læse.

Moderator Hvad læser du?

Sofie Jeg læser IB eller Ha Pol så International Business eller psykologi og projektledelse. Jeg har et år tilbage fordi jeg skal kun have et sabbatår og så læser jeg på nominerede tid. Jeg bor i en lille lejlighed inde i byen men som er rigtig hyggelig og så tror jeg at jeg er en af dem der er rigtig god til at besøge de små gadecaféer og sørge for at se mine venner stadigvæk.

Anne Øh jeg ved det ikke rigtigt. Jeg ser mig selv bo inde i København. Det vil jeg i hvert fald gerne. Og så ser jeg også mig selv studere et eller andet men jeg er i tvivl om, hvad det skal være. Måske noget idræt eller noget kreativt måske kommunikation.

Oliver Yes.. Ja jeg bor også i København. Nok der hvor jeg allerede har en lejlighed.

Moderator Er du lige flyttet?

Oliver Jeg har overtaget den her fornørlig. Så ja, det kan man sige. Og så læser jeg også nok sjette semester. Så er man lige færdig med bacheloruddannelsen tænker jeg med noget bæredygtigt bioteknologi på Sydhavn.

Emil A. Jeg ser mig selv for håbelig bo inde i København og læse til fysioterapeut og jeg har været ude og rejse i mit sabbat for at lære noget nyt og prøve noget nyt. Og ja, så for håbelig være på min uddannelse, hvis jeg kan komme ind på den.

Moderator Hvis I skulle tænke på forskellen fra dengang i gik i folkeskole og til nu – er der så sket nogle ændringer ift. det I laver?

Sofie Kommer det her ud nogle steder? (Alle griner). Jeg tror ikke jeg er stoppet med at lave noget jeg tror jeg laver ligeså meget som jeg gjorde den gang og så bare med flere ting til. Og i gymnasiet der begyndte jeg at drikke og begyndte at ryge. Jeg tror også jeg blev lidt mere bevidst om mærker sådan design og sådan noget. Jo, så stoppede jeg nok med at lave lektier faktisk.

Moderator Kan I andre genkende dette? Går I også mere til fester?

Oliver Ja. Der var også større gruppeopdelinger. Enten så var du en del af det eller også var du ikke. Men jeg vil sige, at der var rimelig få som drak i folkeskolen. I gymnasiet der er det lidt mere for at få alle med. Jeg vil sige, at jeg var ikke en af dem, som drak i folkeskolen. Jeg var med til et par fester, men jeg vil sige, at nu er det...

Sofie Hver gang

Oliver Nu er det ikke så vildt... Jeg gik lidt vildere til den i 2g end i 3g og i lg var det hver weekend. Ej det bliver vildere og vildere.

Sofie Slutter på toppen.

Emil A. Jeg synes jeg er faldet mere tilbage. Jeg har ikke været lige så frembrusende som jeg var i folkeskolen. Måske fordi der er flere mennesker på gymnasiet ift. min folkeskole. Jeg synes heller ikke jeg fester ligeså meget som jeg har gjort.

Moderator Så du er faktisk gået den anden vej?

Emil A. Ja

Moderator Festede du meget da du gik i folkeskolen?

Emil A. Ja.

Sofie (hvisker) Nu er vi også idrætsklassen

Emil A. Ja, det er jo tre år, hvor du også er blevet ældre. Så det er hvordan man ser på det. Så synes jeg ift. andre 9. klasser så synes jeg at der var mere fest dengang.

Oliver Men jeg vil også sige at niveauet for modenhed nok... For min klasse kan jeg tydelig se en forskel fra gymnasiet og dem fra min folkeskole. For dem jeg gik i folkeskole med de er stadig fuldstændig hjernelame hvis... De opfører sig stadig barnligt. De er ikke rigtig kommet videre efter.

Moderator Hvordan opfører man sig barnligt?

Oliver De går stadig rundt og slår hinanden og skal hele tiden. Hvis der er noget de skal smide ud så er de ”seje” og smide det på jorden i stedet for skraldespanden lige ved siden af. Og sådan nogle. Laver dumme ting som man ikke burde gøre.

Anne Jeg tror faktisk jeg er begyndt at lave flere lektier. Jeg er blevet mere intellektuel. Det tror jeg også bare er presset og så at man går meget mere i skole og man har meget mere lektier for og man forventer meget mere af en. Man er blevet meget mere moden i gymnasiet. Det tror jeg også er en af grundene til at man laver noget mere.

Oliver Jeg synes også godt at man kan mærke den her stressethed nogen dage her i 3g. Der har jeg haft nogle rimelig hårde uger fra 12 til... Eller fra 8 alle dage. Ups 8 til 16 hverdag. Der kunne jeg godt mærke at det var rimelig hårdt og så skulle man hjem og læse lektier. Ens forældre siger ”åh det var ingenting ift. dengang”. Det ved jeg ikke, men jeg synes i hvert fald at det kunne i hvert fald godt være nogle hårde uger, hvis du havde mange opgaver for samtidig så fik man ikke det søvn man skulle have.

Emil A. Jeg er også faldet tilbage med lektier. Det laver jeg overhovedet ikke i gymnasiet. I folkeskolen der lavede jeg det hver gang. Der havde jeg meget mere respekt for lærerne – det har jeg overhovedet ikke her ude på gymnasiet. Jeg synes der var meget forskel. Det er nok også pga. jeg kommer fra en privatskole, hvor der måske bliver taget lidt mere hensyn til hver enkel elev ift. til hvad der bliver gjort på gymnasiet. Der synes jeg at man er meget selvstændig og det er måske ikke lige det jeg som person har brug for. Der synes jeg at jeg er faldet meget tilbage i hvert fald i skolen.

Moderator Hvis I skal tænke på jeres gymnasium er der så nogle forskellige typer – nogle grupperinger?

Alle Ja!

Moderator Vil I prøve at beskrive de her forskellige typer?

Emil A. Skal jeg starte? Ok der er helt klart en kommet en gruppering ude på vores gymnasium fx så har vi... Der er tre klasser som har naturvidenskab-linje og jeg synes helt klart at vi er blevet udstødt af de andre klasser fordi vi måske er de nørdede og derfor er de for seje til at gå med os. Det synes jeg mange af de andre klasser har gjort. På en måde... Jeg har også venner i de andre klasser. Det er den eneste grund til at jeg føler mig sådan lidt med i nogle af de... I den anden gruppe der som der er. Men samtidig der føler jeg mig stadig meget langt væk fra alt det der. Og jeg synes det er så latterligt. Der er også nogle der kalder sig Yolo-piger. De begynder at danne sådan en gruppe hvor de også har tildelt dem et navn.

Moderator Hvad laver de piger?

Emil A. De tror bare at de ejer hele gymnasiet. Det er der flere der gør ude på gymnasiet.

Sofie De går alle sammen i Adidas-bukser.

Emil A. Det er bare overhovedet ikke mig. Derfor er jeg også glad for at i vores klasse for der bliver man accepteret for hvem man er ift. alle de andre klasser.

Oliver Men jeg vil også sige at der ikke er den store gruppering af drengene. Der er vi alle sammen rimeligt accepteret af alle. Og alle er med til de fleste ting vil jeg sige.

Emil A. I klassen er vi.

Oliver Ja, når vi holder klasseting så er alle med. Men nu ved jeg ikke helt med pigerne. Nu er det lidt større grupperinger.

Sofie Vi er meget grupperet synes jeg.

Anne Det tror jeg også. Der er nogle af pigerne fra klassen der ikke drikker og det er ikke fordi vi ikke vil være sammen med dem fordi de ikke drikker, men så kommer de bare heller ikke med til de sociale ting hvor man drikker. Og så får man bare ikke de samme bånd. Vi er meget sammen med dem som har samme interesser som os og de har nogle andre interesser. Så på den måde der tror jeg også at vi er meget grupperet.

Moderator Hvad laver dem som ikke drikker?

Sofie Ja, jeg undrer mig over det. (Alle griner)

Oliver De rider og sådan noget.

Anne Laver lektier. Alt det vi ikke gør.

Moderator Er der andre grupperinger?

Sofie Så er der også Top Models kalder de sig selv. Det er også nogle piger som de bare så to år gange under os som ser rigtig meget op til de der Yolo-piger. Så de er lidt en up-coming generation. Så er der nogle drenge der kalder sig selv for Klub 100 for de selv synes de er 100% er de bedste. Og så er der nogle drenge fra Eliten. Jeg tror egentligt at de prøver... De siger at det er for sjov at de kalder sig for Eliten men man ved godt, at det ikke... De mener det jo. De tror selv på det og det

sjove er at alle de elever der ligesom er med i det her de læser samfundsfag eller engelsk. De er sådan ret grupperet vil jeg sige. Selvom man siger sådan ”ej Virum Gymnasium der er plads til alle – der er plads til forskelligheder”. Men hvis der er en som kommer med nylonstrømper som er virkelig hullet og rigtig meget eyeliner eller et eller andet så er alle sådan ”øh hvem er det?”.

Emil A. Jeg synes efter vores årgang og så også lidt den der kommer efter os ind på Virum Gymnasium. Virums tradition er blevet ødelagt fuldstændig der er ikke mere tilbage af det gymnasium som jeg søgte ind på dengang som jeg havde hørt så meget om der var så godt. Hvor der var plads til alle.

Moderator Hvad havde du hørt var så godt?

Emil A. Der var plads til alle og man bliver ikke... Altså alle trives godt og der ikke sådan at man bliver grupperet. Det er fuldstændig stik modsat. Folk de går mere op i sig selv end de egentlig gør overfor andre. Det er bare alt er ødelagt derude. Hvis jeg skulle vælge et andet gymnasium i dag så havde jeg helt klart gjort det. Jeg ville ikke gå derude.

Moderator Hvilket gymnasium havde du så valgt?

Emil A. Det ved jeg ikke. Det har jeg ikke sat mig ind. Det havde jeg nok sat mig mere ind hvis jeg nu skulle vælge et gymnasium. Jeg ville ikke være foruden min klasse i hvert fald. Det er det bedste punkt der er på VG.

Moderator Er det fordi jeres fællesskab er blevet svækket derude?

Oliver Ja, i hvert fald det med at åbne sig op for andre. Fordi jeg vil også sige, da jeg var på en af besøgsdagene. Der var to dage. Der var det tydeligt... Der kunne jeg godt mærke at forskellen på de 2g klasser. Der både en 2g og en 3g klasse. Der kunne jeg tydelig mærke forskel på at der var stor forskel mellem 2g og 3g socialt. De var mere åbne.

Sofie Det var fordi de røg meget mere hash end vi gør.

Oliver Arh...

Sofie Det er altså rigtigt. Det er jeg 100 på.

Moderator De grupper I har nævnt er det grupper man har lyst til at være en del af?

Alle Nej

Sofie Nogen har vel går jeg ud fra.

Anne Ja, det tror jeg også. Altså fordi de startede jo den trend med Adidas-bukserne. Jeg kommer jo fra Holte (alle griner). Der er bare ikke særlig mange som jeg har gået i folkeskole med på VG og så tror jeg at mange af dem som er med i de der grupper de kender også hinanden fra folkeskolen af, men jeg kender ikke nogen af dem der er med i de der grupper fordi jeg ikke gik i folkeskole med dem. Jeg kendte dem ikke før. Fordi det var sådan en anden del. Det var jo Virum og Lyngby og sådan.

Oliver Jeg vil også sige, at det kommer også an på om man kender nogen i sin klasse. For jeg kan tydelig se at dem som kommer i klasse med nogle de kender der er de allerede safe derover. Fordi jeg kendte ingen overhovedet. Jeg kan også godt at se at dem som nu går i 2g og også dem i 3g de søger direkte tilbage til dem. Jeg synes det er lidt ærgerligt. Det var også en af grundene til at jeg valgte Virum fordi jeg ville væk fra min folkeskole. Så det var lidt for at komme væk fra dem og prøve noget nyt.

Moderator Hvorfor ville I gerne væk fra folkeskolen?

Oliver Ja det er lidt underligt...

Emil A. Jeg ville gerne væk fra min folkeskole fordi jeg synes de var meget snobbede. Sådan havde jeg det også Nærum Gymnasium som jeg havde som anden prioritet. Der ville jeg kun ind, hvis jeg ikke kunne komme ind på Virum, for der troede jeg der var alt det med at man blev accepteret. Det gjorde man så ikke. Det mener jeg heller ikke man gør på Nærum fordi jeg føler ikke jeg er

overklasse ligesom alle de andre. Jeg er også meget generaliserede når jeg kommer til det. Jeg synes mange af de der ude på Nærum de er overklasse.

Moderator Hvad mener du med overklasse?

Emil A. De har mange penge. Deres forældre har høje stillinger og de går i der mærkevarering – de får...

Oliver De reklamerer for det.

Emil A. De får i hoved og røv. Det er ikke så meget mig. Det gjorde de også i min folkeskole. Det ville jeg egentlig bare gerne væk fra.

Sofie Jeg har det stik modsat. Jeg ville ikke væk fordi jeg synes jeg havde nogle gode venner og vi havde det rigtig sjovt. Jeg havde faktisk rigtig tænkt at jeg skulle på Nærum for jeg kunne rigtig godt lide det der med at det var nyt og moderne og at i deres reklame for dem selv, der havde alle MacBooks og det var meget lyse lokaler. Og det kunne jeg bare sådan godt lide. Men så fordi jeg havde så mange venner der skulle på Virum Gymnasium så tænkte jeg ”uh ha jeg passer ikke sådan ind og det er lidt slidt ” jeg tror faktisk jeg havde det lidt modsat af alle her. Jeg følte mig lidt for ”åh der tyggegummi under bordene”.

Oliver Men du skal stadig på Roskilde? (Alle griner)

Sofie Men så tænkte jeg ”ok alle mine venner skal derudover så gjorde jeg det også”. Så kom jeg så bare i en klasse hvor jeg ikke kendte en eneste. Men jeg tror også at det har gjort mig mindre fin på en eller anden måde ”nå ja ok – tyggegummi under bordene”. Jeg gør det også selv nu.

Moderator Hvis vi skal snakke sociale medier – vil I så skitsere hvilke medier I er på?

Emil A. Jeg bruger Facebook. Og jeg bruger... hvad er det nu det hedder. YouTube engang imellem. Og så Instagram og så jeg ved ikke SnapChat. Ja, den bruger jeg også. Det er de medier jeg bruger.

Moderator Hvilke medier bruger du mest?

Emil A. Facebook og så Instagram bruger jeg også en del.

Moderator Hvordan bruger du Facebook?

Emil A. Til at kommunikere.

Moderator Over chatfunktionen?

Emil A. Egentlig så bruger jeg det ikke Facebook helt vildt meget. Jeg har det egentlig bare kørende i baggrunden, hvis der er nogle der skriver til mig eller hvis jeg lige skal skrive til nogen. Så egentlig bruger jeg det ikke så meget. Den står bare åben helt tiden.

Moderator Så du tjekker ikke lige news feed'et for hvad der lige er sket?

Emil A. Jo, det gør jeg. Så laver jeg et eller andet samtidig – ser tv fx og Instagram det tjekker jeg også bare sådan hele tiden og ser hvis der noget nyt, hvis jeg sidder og keder mig. Som jeg rimelig tit gør.

Moderator Hvad ligger du selv op på de sociale medier?

Emil A. Øh lidt forskelligt. Noget som jeg synes der er ekstraordinært i min hverdag ellers så nogle gange nogle guitarvideoer.

Moderator Er det både på Facebook og Instagram?

Emil A. Det er kun Instagram. Jeg deler næsten aldrig billeder på Facebook.

Moderator Hvorfor gør du ikke det?

Emil A. Fordi jeg synes... Mange af de jeg nævnte gik ude på VG som jeg ikke brød mig så meget om dem er jeg egentlig også venner med på Facebook og dem fra folkeskolen. Dem har jeg ikke rigtig slettet og jeg føler ikke rigtig at jeg gider dele det med dem for jeg frygter at der kommer nogle kommentarer jeg ikke gider høre på. Det er derfor det ikke kommer derud.

Moderator Ok så du føler at det kommer ud til et meget stort forum, hvis du poster på Facebook?

Emil A. Ja, et alt for stort forum til at jeg lige kan håndtere det.

Moderator Har du en åben profil på Instagram?

Emil A. Ja. Men der er ikke ligeså mange der går ind og tjekker min profil end fra Facebook af.

Moderator Hvad med jer andre?

Oliver Jeg bruger Facebook og så har jeg Snapchat men jeg bruger det ikke rigtigt.

Sofie Så er det derfor du ikke har nogen ”best friends”. (Alle griner).

Oliver Ja... Jeg har lige installeret det. Ej men ja, jeg bruger det ikke. Facebook bruger jeg også mest til at kommunikere og så tjekker jeg faktisk også nyheder. Jeg synes godt om DR og visse andre ting. Nogen gange får jeg sådan et nyhedsoverblik. Så klikker jeg på deres link og så læser jeg måske deres, hvis der er noget jeg synes der er interessant. Men ellers så bruger jeg det ikke rigtigt. Jeg er ikke den store poster, der gider at gøre noget ved ens profil og sådan.

Moderator Så du bruger det mest til at kommunikere med dine venner?

Oliver Ja. Primært kun det.

Anne Jeg bruger også Facebook, men jeg bruger det faktisk ikke så meget til at kommunikere. Jeg bruger det mest til at tjekke nyheder og news og sådan noget. Kommunikere det gør jeg på

Snapchat. Det bruger jeg faktisk ret meget. Og så bruger jeg også Instagram og tjekker det rimelig regelmæssigt, men poster ikke selv så meget.

Moderator Hvad kunne du finde på at poste?

Anne Øhm jamen så skulle det være nogle sociale ting, hvis man har været til fest eller et eller andet. Hvis man fx er på Roskilde Festival kunne jeg finde på at poste noget eller da min bror og min søster blev færdig postede jeg det. Men jeg kunne ikke finde på at poste noget af fx noget mad eller et eller andet.

Moderator Hvorfor kunne du ikke det?

Anne Jeg ved ikke. Jeg tror nok det er mest fordi jeg synes de er irriterende når andre gør det fordi det rager mig lidt at sidder og spiser et eller andet lækkert. Jeg ville hellere se billeder af andre folk sådan af mennesker i stedet for noget mad eller noget andet materielt. Og så har jeg også brugt Tinder lidt. (Alle griner). Som er en slags dating app – overfladisk dating app. Jeg bruger den ikke så meget mere, men da den sådan var oppe i tiden brugte jeg den ret meget.

Emil A. For to uger siden? (Alle griner)

Moderator Så du bruger den ikke længere?

Anne Nej, ikke rigtig.

Moderator Er der mange af jeres venner der bruger Tinder?

Emil A. Jeg bruger det. Jeg bruger det når jeg er hjemme. Jeg synes det er meget sjovt at sidde og køre den igennem. Jeg bruger den ikke som den egentlig burde sådan at skrive med andre.

Moderator Det er mere bekræftigelsen?

Emil A. Ja, jeg synes bare det er sjovt at se hvem det er der liker en tilbage.

Moderator Hvad med jer andre?

Sofie Jeg bruger Tinder. Jeg synes det er vildt sjovt. Jeg synes det er sjovt at man kan skrive med fuldstændig fremmede og lige i sekundet når man sidder og gør det så virker det helt normalt. Og så bagefter tænker jeg ”hold da op jeg har lige siddet og skrevet med en som jeg ikke aner hvem er”. Det synes jeg er meget sjovt men samtidig er det også en app hvor man godt kan tænke ”det er godt nok lige over stregen”. Men jeg har aldrig brugt den i dens fulde forstand – jeg har aldrig mødtes med nogen fra Tinder. Kun likede eller dislikede nogen. Det er mest det jeg har brugt det til. Og så bruger jeg Facebook en del. Jeg bruger det både til at stalke folk hvis jeg skal finde ud af hvem nogen er og jeg bruger det til at kommunikere med mine venner og jeg bruger det til at se billeder som folk ligger ud. Jeg bruger det til ret meget. Jeg er med i ret mange grupper, men det er også fordi jeg fx er i elevrådet i skolen, så der får vi bruger vi også Facebook til at have en samlet gruppe. Og så er der vores klassesgruppe. Der er ret mange grupper som vi bruger. På mit arbejde bruger vi det. Det er meget smart at man komme ud til lige præcis de 10 mennesker man skal bruge på en gang. Det kan jeg rigtig godt lide. Så bruger jeg rigtig meget Snapchat. Det synes jeg er en genial app. Og så bruger jeg nogen gange Tumblr. Men det er ikke så meget mere som det har været. Og så bruger jeg det der... Jeg ved ikke Message Messenger.

Oliver Men det er jo bare en del af Facebook.

Sofie Mangler jeg nogen? Instagram bruger jeg også. Men det er mest fordi Anne lærte at det var godt om morgen, når man ikke lige kunne tage sig sammen til at stå op. Så var det godt tidsfordriv. Det er faktisk noget jeg har fået igennem Anne. Jeg kendte faktisk ikke Instagram hvis ikke det havde været for Anne. (Alle griner). Du (Anne) var meget tidligt på Instagram. Der er nogen gange så tænker jeg at når jeg er ude og spise... Fx i går var jeg ude og spise sushi til frokost og så tog jeg lige et billede af det ”ej jeg vil ligge det på Instagram” på den anden side så gør jeg det ikke fordi jeg har det sådan fordi jeg synes det er mere menneskeligt hvis man ligger et billede ud en nederen rugbrødsmad. Hvis man tænker over og sidder kigger folks billeder igennem, så er det kun når de er ude og spise sushi eller er på Mash eller når de er på stranden og spise den største is eller de lækreste is. Hvad så med når du spiser rugbrød og havregryn? Så synes jeg det er meget fint at man blander det. Man laver ligesom det som man gerne vil have folk skal have. Ligesom når folk køber

tøj så ligger de det ud som der er mærker i og hvor man kan se hvor meget det har kostet og hvilket mærke det er. Hvis det er noget fra H&M så kommer det ikke rigtig ud. Jeg prøver lidt at lade være med at være en del af den bølge.

Moderator Hvad ligger du så op på Instagram?

Sofie Jeg kan faktisk ikke huske hvornår jeg sidst har lagt noget op. Jeg tror det er meget mennesker med mig og andre. Og så er det.

Emil A. Du lagde en gang den der sygdomskurve ud. Den der med ingefær

Sofie Ja, hvis jeg laver noget mærklig noget kan jeg også godt finde på at dele det. Eller noget socialt.

Oliver Men jeg synes også bare at der gået virkelig meget med billeder i den. Jeg synes virkelig det ødelægger alle traditioner. Der skal billeder på alt. Lige gyldigt hvad så skal der altid et billede til. Både til fodboldkampe. Nu sidder jeg og ser fodbold med drengene. Jeg synes det er lidt ærgerligt at man skal ødelægge alt det her, at der lige skal en skide telefon op og der skal tages det her billede hele tiden. Og i forhold til før i tiden hvor man bare sad og drak og så huskede man mindet i stedet for at man lige skal mindes om weekendens bommert på ens Facebook.

Sofie Og så er der koncerter. Jeg tror ikke der er nogen der ser en koncert med øjnene.

Oliver Ja, man bruger billeder til alt.

Emil A. Det er fordi de filmer forkert. (Alle griner) (Demonstrerer)

Moderator Så der er ingen af jer, der poster så meget generelt på Facebook?

Anne Nej, jeg synes faktisk det er ret - no offense hvis der nogle af jer der gør det – jeg synes det er lidt akavet for de personer som laver statusopdateringer. Der står jo egentlig ”hvad har du på hjertet” og dem der så skriver ”fuck det har været en nedern dag” ”ej hvor er jeg sur på det

offentlige” ok – hvad skal vi bruge det til? Altså jeg synes det er så ligegyldigt ting folk de poster. Min mor ”hvorfor er vi ikke venner på Facebook længere?” ”jo, det er fordi I ligger ting op af det og det og det og det”. Min moster der ligger et billede op af før hun rydder sin køkkenskuffe og efter hun ryddede op i den. Hvor jeg sådan lidt ”det er lige meget – lad være med at gøre det”. Jeg synes faktisk det er pinligt for de folk at man ligger ting ud på Facebook.

Moderator Så det er pinlige mennesker og forældre, der poster på Facebook?

Alle Ja.

Oliver Det kommer an på, hvad de ligger ud. Altså der er også nogle der skrive hele tiden dem har jeg dem gider jeg ikke have som venner. Jeg hader det. Det er bare sådan hele vejen ned – hver anden post.

Sofie Det er ligesom på Snapchat. Hvis der er folk der bliver ved med at sende så har jeg blokeret et par stykker for jeg synes det er skide irriterende. Sådan noget som alle får. Det gider jeg ikke have.

Moderator Så når man sender en Snap så sender man til én af gangen?

Alle Ja.

Sofie Så snap’er Anne og jeg om hvad tid kommer du over. Den kan man godt sige den er kun til Anne, men når det er sådan noget ”ih hvor har jeg det godt jeg spiser sushi” – jeg kunne ikke være mere ligeglads. Så sletter jeg dem. Så når folk sender til 100 mennesker så er det ikke personligt.

Moderator Så det skal være personligt.

Sofie Ja.

Moderator Er det det samme med Facebook at det så ryger ud til alle?

Oliver Ja, dem der skriver ”uh jeg har glemt min telefon ” eller skriver det specifikt til en person ”jeg har glemt min telefon – ring til mig” eller når man skriver over Facebook – skriv en besked til dem jeg gider ikke se på det lort.

Emil A. Altså hvis man laver en statusopdatering så synes jeg egentlig det skal være mere praktisk for alle andre. Det skal være noget der skal være til gavn for andre.

Sofie Ja, jeg tager ud og rejser og er væk i et år. Ses.

Emil A. Ja, eller hvis man har mistet sin telefon og der er mange som prøver at komme i kontakt med en så er det måske en meget god ide at skrive det for så ved vi hvad der er sket og hvorfor man ikke kan få fat på personen. Hvis det for at vide ”åh jeg er syg i dag – åh hvor er det synd for mig”. Det gider vi ikke høre på.

Sofie Ja, eller når man skriver på andres ”hvornår kommer du hjem fra hospitalet?” Det er jo ikke fordi man skal spredde budskab til alle.

Moderator Hvad med når der sker nogle store begivenheder – ligesom du nævnte med din bror og søster Anne, der blev færdig med kandidaten. Er det noget man kunne finde på at ligge på Facebook?

Alle Ja. Det kommer på Facebook.

Emil A. Ja, og når man får kørekort. Så er det meget obligatorisk og ligge sådan et billede ud at nu har man fået sit kørekort fordi det er en stor ting i livet.

Moderator Så det gør det legalt at poste, når man har store begivenheder?

Oliver Ja og fx til min fødselsdag, der siger man bare ”tillykke”.

Anne Når vi fx har grupper – nu har vi en Roskilde gruppe – det er virkelig godt til sådan nogle fora hvor man skal snakke om nogle ting. Så er Facebook rigtig godt fordi man kan gøre det på en praktisk måde. Men når det er random ting der kommer op, så synes jeg det er irriterende.

Oliver Der vil jeg sige, at der kan man godt finde på at stille spørgsmål og poste billeder som de andre er interesseret i. Så der synes jeg det er fint nok at gøre det – jeg gør det bare ikke overfor offentligheden.

Sofie Jeg tror da også jeg er en pestilens i vores lille Facebook gruppe for der er jeg meget aktiv og skriver ”er der nogle der har forstået side 56” eller... Det kunne jeg aldrig finde på at gøre på min væg, hvor alle kunne se det. Jeg gør det kun i de fora. I grupperne er det fint.

Moderator Er det også fest der er i disse grupper?

Oliver Nææ...

Emil A. Vi er ikke så fest-aktive i vores klasse.

Oliver Vi har sådan en klike. Hvad er vi? 10? Halvdelen af klassen.

Anne Alle dem der har idræt.

Emil A. Ja, også nogle af de andre. Det er som om der er nogle der ubevidst prøver at melde sig ud af fællesskabet. De gider ikke være med til men alligevel brokker de sig over, at de ikke kommer med til ting. Det er jo fordi de melder sig ud af det uden de egentlig er klar over det. Men det er jo noget som vi ligger mærke til.

Oliver Jeg kan også huske, lige da vi startede i gymnasiet der var en fra vores klasse der holdte fest og jeg kunne huske jeg skulle til noget familieting og der følte jeg mig helt vildt udenfor til den næste fest, fordi alle snakkede om den. Jeg forstod ingenting af det.

Moderator Går man glip af meget når man ikke lige er med?

Oliver Ja... Nu var det også lige den første.

Emil A. Dengang jeg var i USA hold op I holdte nogle vilde fester. Du black-out'ede og Sara black-out'ede og David black-out'ede og det var bare 10 dage jeg væk. Ej hvor var det irriterende, jeg ville så gerne have været med til det.

Sofie Jeg tror bare det er sådan det er. Hvis du har taget en paraply med så regner det ikke, hvis du ikke har en med, så regner det. Så hvis du har været til festen, så var det måske ikke den fedeste, men ligeså snart du er blevet hjemme og de andre har holdt fest så har det været hjernedødt sjovt. Og så ser man de sjoveste billeder og man tænker ”hvor var jer?!” Jeg tror lidt det er det der princip og så tror jeg også at det er fordi alle er bange for at gå glip af noget i sidste ende.

Moderator Ligger I også de billeder op på Facebook fra festerne?

Sofie Hvis det er fra klassefesterne, så ligger vi dem op i vores gruppe.

Moderator I bliver ikke tagget på jeres væg?

Anne Nej... Ikke hvis alle ikke har været med. Hvis det har været hele klassen så kan man godt gøre det, men det er heller ikke fordi vi vil tørre det af i deres ansigter.

Emil A. Som klasse poster vi altså ikke ret mange ting sådan offentlig. Det er virkelig sjældent. Vi poster meget indenfor vores egen gruppe eller ingenting.

Sofie Jeg gør også det. Hvis jeg er med i sådan nogle Faebook-konferencer så synes jeg det er så pinligt at andre skal sidde og se på, hvad jeg er med i og jeg tager som regel de her test hvor mange timer har du brugt af dit liv på Facebook, men det skal folk ikke se, så jeg går ind og ændrer i indstillinger, hvad man kan se, så det kun bliver mig, der kan se det. Så hvis I gik ind på min profil og så den så ville I ”tænkte jesus hvad sker der?”.

Moderator Mange tak. Det var rigtig godt.

## Appendix III – Focus Group Collages

### Focus Group #1

Adrian

18 years old, Odense, Sct. Knuds Gymnasium, 2.g.



Mads

!8 years old, Odense, Sct. Knuds Gymnasium 2.g.



Sebastian

18 years old, Odense, Sct. Knuds Gymnasium 2.g.



Kathrine

17 years old, Odense, Sct. Knuds Gymnasium 2.g.



## Focus Group #2

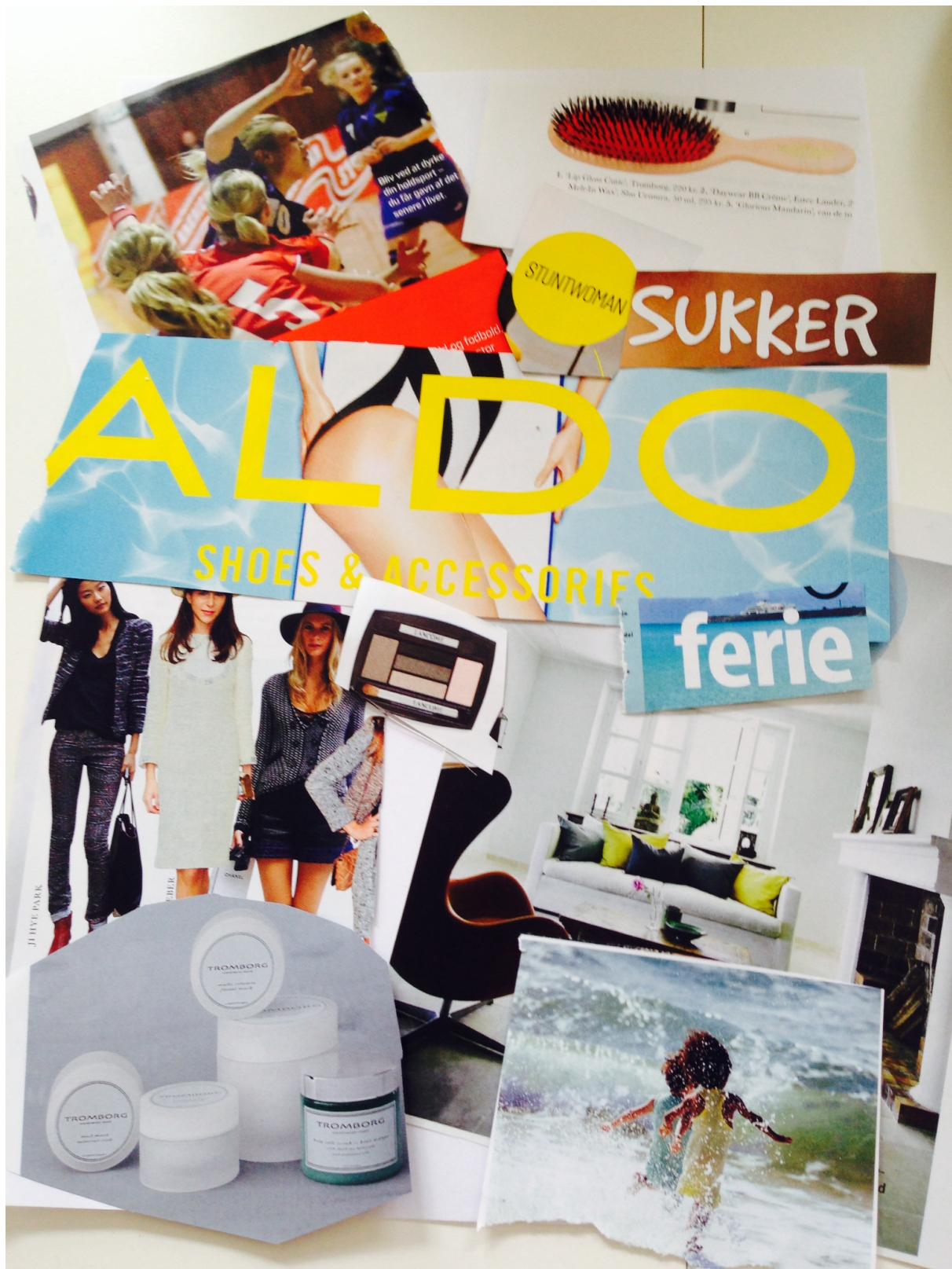
Emil S.

18 years old, Søborg, Nørre Gymnasium 2.g.



Thea

17 years old, Brønshøj, Nørre Gymnasium 2.g.



Emil H.

17 years old, Valby, Nørre Gymnasium 2.g.



### Focus Group #3

Jakob

17 years old, Brønshøj, Christianshavn Gymnasium 2.g.



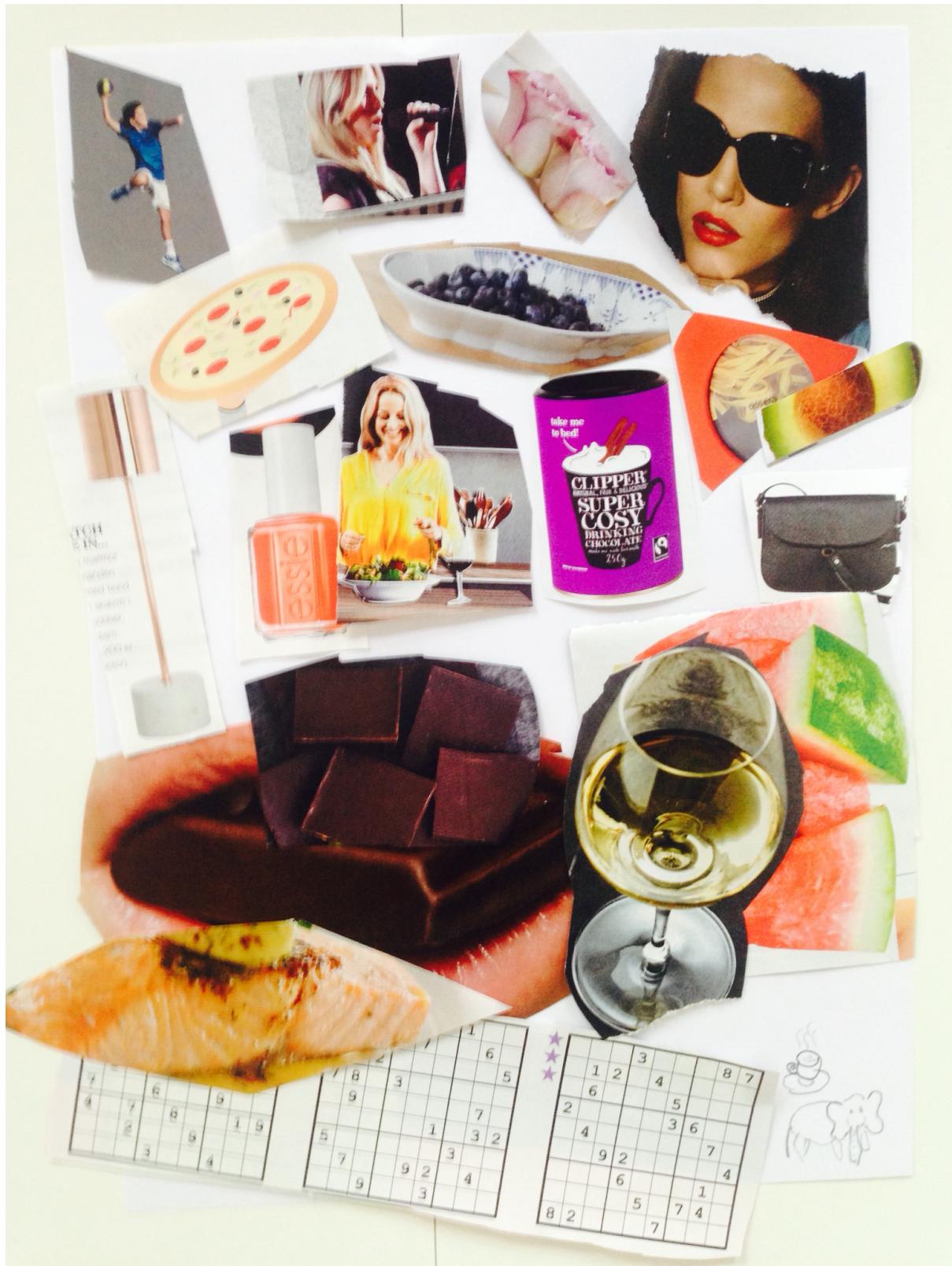
Signe

17 years old, Ballerup, Christianshavn Gymnasium 2.g.



Astrid

17 years old, Smørum, Christianshavn Gymnasium 2.g.



## Focus Group #4

Emil A.

19 years old, Lyngby, Virum Gymnasium 3.g.



Oliver

19 years old, Holte, Virum Gymnasium 3.g.



Anne

19 years old, Holte, Virum Gymnasium 3.g.



Sofie

18 years old, Lyngby, Virum Gymnasium 3.g.

