



Grønne urbane fællesskaber og urban farming (GUF) Byhaver og social kapital

Lektor Søren Christensen

30. september 2016

UCSJ-FORSKER: BYHAVER SKABER SUNDHED OG TRIVSEL

Grønne fællesskaber giver sammenhold og samvær på tværs af sociale skel, etniske tilhørsforhold – og på tværs af aldersgrupper. Det er nogle af de fordele, der følger med ved brugen af af byhaver, som forskeren Søren Christensen netop har præsenteret på en konference i Basel.



Mange byhaver vokser i disse år op omkring de større byer - heniblandt ikke mindst i København, og det har en positiv virkning på befolkningens trivsel. Søren Christensen, der er forsker og lektor på Erhverv og Sundhedsuddannelsen hos University College Sjælland præsenterede i september et review af forskningen på området. Hans konklusion er entydigt, at havemeje giver en lang række sociale og sundhedsfremmende fordele.

Søren Christensens review blev fremlagt på konferencen "Growing in cities" i Basel, hvor verdens førende forskere på området mødtes. Her gav han en præsentation i sessionen "Community gardens as spaces for knowledge, learning & action." I sessionen deltog også AAU-professor Bent Egberg Mikkelsen, der var moderator på Søren Christensens review. Desuden deltog Pernille Malberg Dyr fra Professionshøjskolen Metropol med et opgåg, som tog sit afsæt i byhavemernes indvirkning på børns læring og trivsel.

Fremmer social udvikling

Sørens Christensens review handlede blandt andet om den sociale udvikling og den sociale integration i lokalsamfundene, og det viser sig, at havemeje har en positiv virkning på begge dele. Byhavene understøtter sammenhængskraften i lokalområderne, og konkret er de med til at sikre, at mennesker med forskellig kulturelle baggrunde mødes, ligesom den gensidige tillid forbedres. Forskning peger desuden på, at havemeje medvirker til, at det lokale engagement øges, mens hærverk og aggressiv adfærd reduceres.

Også på det personlige plan påvirkes mennesker positivt i forhold til eksempelvis personlig udvikling (empowerment), ligesom brugerne af byhavene rent faktisk spiser flere grøntsager og har en bedre fysisk og mental tilstand end dem, der ikke er engageret i havemeje.



**THE EUROPEAN
PEOPLE'S COLLEGE**

Events and workshops
about Europe and democracy

Information

Når demokratiet selvforståelse ikke stemmer

At vurdere demokratets sundhed ud fra stemmegangen og partimedlemsskabet er som at smage på en suppe ved at stikke et termometer i den

0 26. maj 2016

0 Kommentarer (0)

Det 53. årgang

Bridt der danske demokrati sig i en indelig krise? Det spørgsmål er ofte oppe at vende i medierne, og særligt fokusseres der på, om der er en tilslutning mellem valgtere og politikere. Således for eksempel i **Deadline** torsdag den 27. april <<https://www.dr.dk/tv/se/deadline/deadline-2016-04-19>> .

Her sagde valganaalyst Kenneth Thue Nielsen, at »hvis vi ligger på selve vores demokrati og ligger på stemmegangen, som vel er det bedste parameter for, hvordan vores demokrati har det, så har den fra '53 og frem til seneste valg ligget sådan helt stabilt på mellem 80 procent og 90 procent. Så vores demokratistrukture har det godt..«

En høj stemmegang er klart ønskværdig, og det forudsigende er selvfølgelig ikke, at man er optimistisk på demokratiet vedrørende, men at man baserer demokratiet stundet på en utilstrækkelig bestemmelse af, hvori demokratets væsen som sådan består.

I 1996 redigerede den ansete norske tanker Arne Ness for 300 forskellige definitioner på demokrati, mens den franske tanken Jacques Rancière i 2005 i *Hacket til demokratiet* mindede os om demokratets kontroversielle grundte: At alle vagtet færdigheder er lige egnede til at herske.

Demokrati er en udfordrende og langt mere revolutionær størrelse end ofte fremlagt, og derfor er det en skam, hvis vores ogang med det reduceres til et simpelt spørgsmål om at sætte et kryd.

Et politisk dyr

I sin bog *Democracy and Knowledge – Innovation and Learning in Classical Athens* fra 2008 fremstiller professor ved Stanford University Josiah Ober, hvordan enkelt myndig person i det antikke athenske demokrati skulle tilbringe et år i det politiske system ved at varetage et offentligt embede.

Athens demokratiske system udfoldede sig gennem det, som folk vidste, lerte og udviklede gennem kompetenceudeling og politisk dannede. Ideelt set blev holdninger til i udførelsen af politisk virke og ikke omvendt.



ABSALON
PROFESSIONSHØJSKOLEN
ABSALON





- (1) Systematisk litteraturreview: **Seeding Social Capital? Urban Community Gardening and Social Capital**
- (2) **Integrationsbyhaverne Lersøstien**

- Lokal grøn udvikling fremadrettet
- Byhave(r) i NV



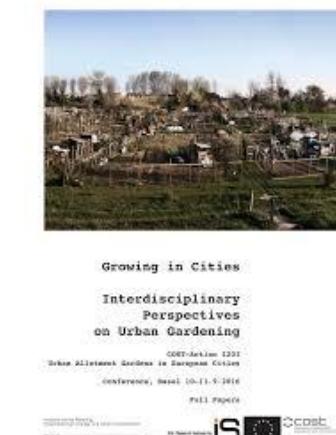
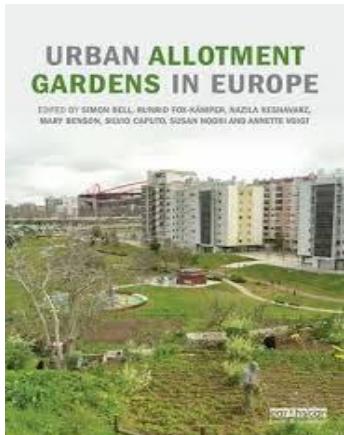


- **Grønne urbane fællesskaber (byhaver og urban farming)**
- “open spaces which are managed and operated by members of the local community in which foods or flowers are cultivated” (cf. Holland 2004, Pudup 2008, Kingsley et al. 2009)
- The term ‘community’ in community gardening thus refers to the attribute that they involve convergence of individuals – members of a community - joining together in garden activities open to the public.
 - The concept of community is of course contested, and interpreted and applied in different ways in the literature on urban community gardening, and the concept interestingly point to a tension between homogeneity and diversity (cf Dobson 1990), and it can be argued that the very term ‘community’ may well constitute the ‘locus’ of some of the tensions that characterize the literature on urban community gardening.”
- There is no standardized definition in the literature on urban community gardening, and this review confirms Guitart et al.’s observation that many papers do “...not define what they meant by the term ‘community garden’ and that the”...reason why papers readily use the term ‘community garden’ but ... [do] not define it, is because authors feel the term is self-explanatory” (Guitart, D., Pickering, C., Byrne, J. 2012: 366). Reading and analyzing the literature on community gardens and community gardening makes it very clear, that this is far from the case.”
- Vi taler altså **Grønne urbane fællesskaber, byhaver og urban farming** (dvs. fx ikke kolonihaver, skolehaver, terapihaver, hospitalshaver m.v.)
- ‘Have’ (*haghi*, 'et indhegnet stykke græsmark'). Tysk: Hag 'hæk, krat'. Engelsk haw 'indhegning, tjørnebusk'. Disse ord går tilbage til en fællesgermansk rod; hay; 'hegn, indhegning, indhegnet område'.



- At dyrke egne afgrøder i urbane områder i fællesskab med andre, ofte defineret som 'urban farming' eller 'urban gardening' er ikke noget nyt fænomen, hverken nationalt eller internationalt. Det er imidlertid et relativt nyt og (vildt-)voksende forskningsfelt, og byhavers potentialer for både fysiske, mentale og sociale dimensioner af sundhed og bæredygtighed har vist sig lovende. Således er byhaver og urbant landbrug i forskningsfeltet bl.a. udfoldet som måder hvorpå byboere frugtbart kan (gen-)etablere kontakt til naturen og skabe indflydelse på det lokale fødevaresystem (Werkle, 2004), og forbundet med en række positive sociale virkninger.
- Disse inkluderer bl.a. **udvikling af 'empowerment' i lokalsamfundet** (Saldivar-Tanaka & Krasny, 2004), **reduktion af forekomsten af hærværk i lokalområdet** (Hlubik WT, Hamm MW, 1994), **social integration** (Bendt, Barthel, & Colding, 2013), **reduktion af aggressiv adfærd i lokalområdet** (Elings, 2006), **netværksskabelse og lokalt tilhørsforhold** (Comstock et al., 2010; Middle et al., 2014), **etablere og styrke sociale interaktioner på tværs af generationer og kulturelle forskelle** (Glover, 2004; D. A. Guitart, Pickering, & Byrne, 2014; Kingsley & Townsend, 2006; Shinew, Glover, & Parry, 2004), **fremvirkning og styrke tillid, civilt engagement og hermed social kapital** (Glover, 2004; Glover, Shinew, & Parry, 2005; Teig et al., 2009).

- *Urban Allotment Gardens in Europe* som et udkomme af det fire årige EU-finansierede COST-program (European Cooperation in Science and Technology) (Bell et al., 2016), *Growing in Cities. Interdisciplinary perspectives on Urban Gardening. Book of Abstracts COST-action conference Basel 10-11.9.2016.* ifm. konferencen *Growing in Cities* i efteråret 2016 i Basel (Tappert, 2016) og *Urban Agriculture Europe* (Lohberg et al. 2016) vidnesbyrd om et knopskydende internationalt og tværvidenskabeligt forskningsfelt, med afsæt i bl.a. naturvidenskabelig, humanvidenskabelig og samfundsvidenskabelig miljøforskning, by-sociologi, økonomi, landskabsarkitektur, kulturgeografi, sundhedsvidenskab, antropologi, etnografi og agronomi.



- På den ene side, har den voksende interesse for - og involvering i - udviklingen af spirende bynatur, både internationalt og i Danmark, i de seneste år udviklet sig som initiativer der i høj grad er initieret af lokale kræfter, foreninger og græsrodsbevægelser.
 - Internationalt er selve betegnelserne for byhaver skabt af lokale græsrodsbevægelser således sigende for deres fokus, fx **giardini collectivi** i Italien (kollektive haver), **syllegikos kipos** i Cypern (fællesskabshaver), **huertos communitarios** i Spanien (fælleshaver), samt **Gemeinschaftsgärten** (fælleshaver) og **Interkulturelle Gärten** i Tyskland (Ioannou, Morán, Sondermann, Certoma, Hardman, 2016).
 - I en dansk sammenhæng, er initiativer som fx Integrationsbyhaverne (hvis motto er ”vi dyrker fællesskab”) i København NV, Fælleshaven i Beder syd for Århus, Byhaven 2200 i Nørrebroparken i København (hvor ét af punkterne i manifestet er at byhaven ”... skal have en positiv effekt på sociale relationer i nærområdet”), også udtryk for fokus på sociale dimensioner af dyrkning, hvis etos i høj grad er **fællesskabende aktiviteter**.
 - Disse initiativer kan hævdes at repræsentere nye former for borgerskabte tiltag og praksisser, som belyser nye roller civilsamfundet kan etablere, og derved stille spørgsmålstege ved eksisterende praksisser forbundet med byplanlægning og udvikling (Adams & Hardman, 2013; Ernwein, 2014; Nikolaidou, Klöti, Tappert, & Drilling, 2016; Rosol, 2010).

- På den anden side, er der i regioner, kommuner og lokaludvalg en stor stigning i interessen for hvordan byhaver frugtbart kan udvikle lokalområdet og bidrage til at løse en række konkrete lokalsamfundsmæssige problemer forbundet med sundhed, trivsel og ikke mindst bæredygtighed, og som endvidere kan ses i en international sammenhæng i tråd med at etablere "Nature-based solutions" som måder at "...aim to help societies address a variety of environmental, social and economic challenges in sustainable ways." (European Union, 2015). Som endvidere forventes at spille en central rolle i EU's forskningsagenda - *Towards an EU Research and Innovation policy agenda European Research Framework 2014-2020* (Bell, 2016).

- Dette kan knyttes an til et mere **styringsorienteret perspektiv**, hvis omdrejningspunkt er hvordan myndigheder kan betjene sig af policy instrumenter, og fx involvere borgerinddragelse på kommunalt niveau, og forskningen i en dansk kontekst har underbygget hvordan borgerdeltagelse i myndigheders klimaindsatser har afgørende betydning for forankring og effekt (Hoff & Gausset, 2016; Læssøe, 2007), om end der (endnu) ikke er foretaget systematiske analyser specifikt i forhold til hvordan dette gør sig gældende for byhaver.
 - Blandt en række konkrete aktuelle eksempler på mere styringsorienterede indsats er fx 'Dyrk Din By' i bydelen Lindholm, Nykøbing Falster som er initieret og realiseret af Guldborgsund Kommune i 2015 ud fra ideer om at sætte en "... ny standard for stedsbunden bæredygtig byudvikling" og skabe "...en helt ny ... ramme for at bruge byen aktivt og skabe et stærkt fællesskab" hvorved man tilstræber at kvaliteter "...som natur og sammenhold fra landsbysamfundet kombineret med byens muligheder skaber et nyt attraktivt boligområde, der tiltrækker tilflyttere." (Guldborgssund Kommune, 2016).
 - Københavns Kommunes Agenda 21 strategi for 2016-2019 understreges vigtigheden af tilpasning til klimaforandringer, herunder yderligere byforgrønnelse gennem en helhedsorienteret tilgang og samarbejde på tværs af sektorer og organisationer vha. initiativer der arbejder med klimatilpasning gennem grønne områder i byens boligkomplekser, ved at skabe byhaver og fremme biodiversiteten i byen (Københavns Kommune, 2015).

- Ligesom på andre områder, tales der også i dette forskningsfelt ofte om forskellen på mere **planlagte** ('**top-down**') og mere **uplanlagte** ('**bottom-up**') byhaver, selvom det fortløbende viser sig at der i praksis snarere er tale om et kontinuum end en egentlig dikotomi (Nikolaïdou, Klöti, Tappert, & Drilling, 2016, (Ioannou, Morán, Sondermann, Certoma, & Hardman, 2016)).
- Hvordan grønne fællesskaber og lokale myndigheder **samarbejder**, og hvordan de mere **styringsorienterede** **indsatser formår at mobilisere frivillige og et civilt engagement** OG hvordan de fællesskabspotentialer forbundet med byhaver **kan komme mere 'udsatte'/'udgrænsede'/'marginaliserede' borgere (og dermed hele fællesskabet) til gode.**



○ Systematisk litteraturreview:

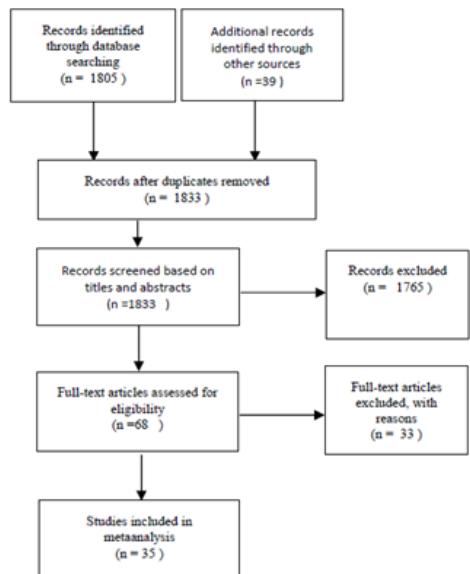


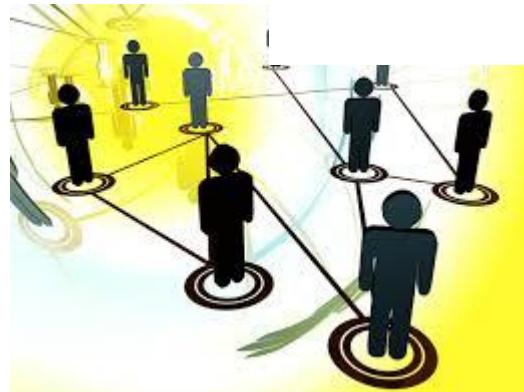
Table 2. Overview of studies included.

Studies	Objective	Study design	Location	Community gardens studied (or related study phenomena)	Social Capital (or related) study parameter/phenomenon
Agustina, I., and Berlin, R. (2012)	Investigate the adoption of migrants in community gardens, by considering the characteristics of their practices in gardening affect ability to adapt to the host country.	Qualitative Interviews.	Melbourne, Australia	Community gardens	Social connections and adoption.
Alaimo, K., Thomas M. Reitzchl, and J.O. Allen (2010)	Examine associations between participation in community gardens, neighborhood greenspaces, and neighborhood meetings with perceptions of social capital	Quantitative Data From a cross-sectional stratified random survey.	Flint, Michigan, USA	Community gardens, beautification projects and neighborhood meetings.	Perceptions of community and social network perspectives of social capital.
Armstrong, D. (2000)	Explore characteristics of ten New York City community gardens programs in New York to identify how they facilitate neighborhood development and social capital.	Standardized structured telephone interviews	New York, USA	Community gardens	Neighborhood development
Baker, L. E. (2004)	Studies community gardens in relation to food citizenship, food and urban spaces, the networks of organizations, and the social and cultural pluralism.	Participatory research. Field work, qualitative interviews.	Toronto, Canada	Community gardens	The network-of organizations, social and cultural pluralism

Table 3. Studies included and social capital.

Studies in chronological order by first author	Bonding	Bridging	Linking	Elements identified as important in creating social capital in urban community gardens
Agustina, I., and Berlin, R. (2012)	-	(X)	-	To establish social connections (and accordingly social capital) it is important to resolve language barriers experienced by migrant gardeners.
Alaimo, K., Thomas M. Reitzchl, and J.O. Allen (2010)	-	-	(X)	Neighborhood meetings can enhance community gardens' impact on neighborhood residents' perception of social capital.
Armstrong, D. (2000)	-	-	-	Cultivation of gardens communally, rather than only individual plots, reflects cultural variations of community and individualism, which supports the importance of cultural considerations in promoting community organizing through community gardens.
Baker, L. E. (2004)	X (-X)	X	-	Conflicts between residents and between residents and management, illustrate the challenges of cross-cultural organizing. Besides language, cultural, racial, and gendered conceptions of community participation are also barriers to overcome.
Bendt, P., S. Barthel, and J. Colding (2013)	-	(X)	-	Precisely 'boundary activity' in the gardens is important to create bridging social capital.
Borovic, L. S., Cvitanovic, M., & Lukic, A. (2016)	X	-	-	For the city to continue to benefit from the gardens' multiple, advantages, it is important that the concept of community gardens and its positioning as a permanent category is included in spatial planning documentation.

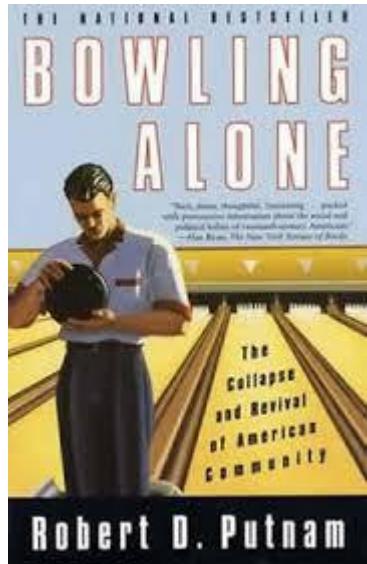
- (1) How is it supported that urban community gardening creates social capital, reviewing the peer reviewed literature published from 2000 to 2016?
- (2) What can we learn from existing research on urban community gardens and social capital, reviewing the peer reviewed literature published from 2000 to 2016?



SOCIAL CAPITAL

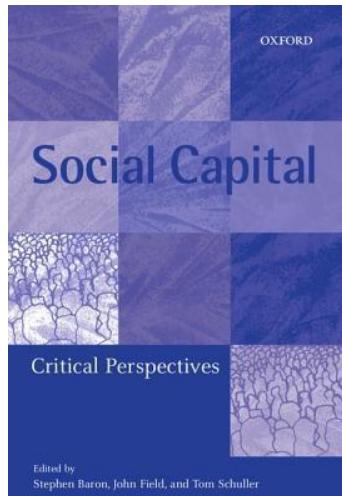
create your currency

6. A Bigger Picture



Social Capital

David Halpern



Varieties of social capital...

There's much debate over the various forms that social capital takes, but one fairly straightforward approach divides it into three main categories:

- **Bonds:** Links to people based on a sense of common identity ("people like us") – such as family, close friends and people who share our culture or ethnicity.
- **Bridges:** Links that stretch beyond a shared sense of identity, for example to distant friends, colleagues and associates.
- **Linkages:** Links to people or groups further up or lower down the social ladder.

The potential benefits of social capital can be seen by looking at social bonds. Friends and families can help us in lots of ways – emotionally, socially and economically. In the United Kingdom, for example, a government survey found that more people secure jobs through personal contacts than through advertisements. Such support can be even more important in countries where the rule of law

Social capital is defined by the OECD as "networks together with shared norms, values and understandings that facilitate co-operation within or among groups". In this definition, we can think of networks as real-world links between groups or individuals. Think of networks of friends, family networks, networks of former colleagues, and so on. Our shared norms, values and understandings are less concrete than our social networks. Sociologists sometimes speak of norms as society's unspoken and largely unquestioned rules. Norms and understandings may not become apparent until they're broken. If adults attack a child, for example, they breach the norms that protect children from harm. Values may be more open to question; indeed societies often debate whether their values are changing. And yet values – such as respect for people's safety and security – are an essential linchpin in every social group. Put together, these networks and understandings engender trust and so enable people to work together.

- The focus of the present study, and regularly linked to analyses of social integration, is however Robert Putnam's characterization of social capital that accentuates the importance of social capital at the community level, regarding it as "...features of social organization, such as networks, norms and social trust ..." (Putnam, 2000, p. 67). Putnam distinguish famously between bonding and bridging social capital, one of the most important distinctions in the social capital-theory endeavor to break the concept into different sub-types (Halpern, 2004). Bonding social capital refers to connections between like-minded people, homogenous groups and strong ties, whereas bridging social capital refers to links between heterogeneous groups – more fragile, but also more inclusive (R. Putnam, 1996; R. Putnam, 1995, 2000).
- Woolcock and Szretzer have later added the idea of 'linking' social capital (Szreter & Woolcock, 2004; Woolcock, 1998) to Putnam's distinction, arguing that social relationships that would otherwise be grouped together in the 'bridging' category, functions as an important conceptual refinement, that draws empirical support from a range of studies showing that, especially in poor communities, it is the nature and extent (or lack) of respectful and trusting ties to representatives of formal institutions—e.g. law enforcement officers, social workers, health care providers—that has a major impact on their welfare. This form of social capital can therefore be perceived as a sub-dimension of bridging social capital, because both forms refer to ties that cut across different groups; so- called cross-cutting social capital (Villalonga-Olives & Kawachi, 2015).
- ‘Bonding’ Social kapital: netværk/relationer ml. (relativt) homogene grupper/individer og stærke bånd (normer og tillid).
- ‘Bridging’ Social kapital: netværk/relationer ml. (relativt) heterogene grupper/individer svage(re) bånd (normer og tillid).
- Herudover skelner man ofte ml. ‘kognitiv’ social kapital og ‘strukturel’ social kapital.

- Positive (afledte, kontekstafhængige) effekter af social kapital:
- These includes for example **improved child development** (Keating, 2007), **increased mental health** (Ichiro Kawachi & Berkman, 2001), **lower crime rates** (Hagen, Merkens, & Boehnke, 1995; Sampson, Robert J, Morenoff, Jeffrey D., Earls, 1999), **reduced mortality** (I. Kawachi & Prothrow-Stith, 1997), **lower susceptibility to depression** (Lin, Ye, & Ensel, 1999) and **loneliness** (Penninx et al., 1999), **higher perceptions of well-being** (Raphael et al., 2001) and **self-rated health** (Kawachi Kennedy B. P., & Glass R., 1999; Subramanian, Kawachi, & Kennedy, 2001).



- Den (meget) korte version: studier viser at byhaver kan skabe social kapital, både ‘bonding’ (brobyggende) og ‘bridging’ (afgrænsende), men...
 - (1) Der er ofte en række (mere eller mindre) tavse eksklusionsmekanismer, således det ofte kommer de mere ‘privilegerede’ til gode.
 - (2) Der er en række elementer der er afgørende at være opmærksom på hvis man søger at skabe social kapital gennem byhaver.
 - (3) Vi har brug for nye tilgange til – og måder - at undersøge byhaver og social kapital.



- (Mere eller mindre) tavse eksklusionsmekanismer
 - Ressourcestærke individer der definerer bestemte ('pæne' og 'ordentlige') måder haverne skal se ud og dyrkes på ('ekskluderende' normer).
 - Sproglige udfordringer (mono-sproglig kommunikation)
 - Placing vanskeligt tilgængelige steder (både mentalt og fysisk)
 - Ekskluderende (manglende) faciliteter.
 - Kommunikation i (mere eller mindre) lukkede netværk og kredsløb.
 - 'Lukkede' aktiviteter.
 - Mangel på (fælles med-)ejerskab.



- Der er en række elementer der er afgørende at være opmærksom på hvis man søger at skabe social kapital gennem byhaver
 - (1) 'Boundary activity' (aktiviteter i samarbejde med det umiddelbare nærmiljø; fællesspisning (med 'bred' kulturel værdihorisont) m.v.)
 - (2) En høj grad af 'bottom up' – flere studier viser at de græsrodsinitierede byhaveinitiativer er særligt gode til at skabe 'bonding' social kapital (og i visse tilfælde 'bridging' social kapital).
 - (3) Tid (og tålmodighed) ift. lokalt kendskab, netværk m.v.
 - (4) Modvirke sprogbarrierer.
 - (5) Placering; åbne, synlige og umiddelbart tilgængelige steder.
 - (6) Gode faciliteter (vand, toiletforhold m.v.)
 - (7) Systematisk rekruttering/involvering af personer med forskellige baggrunde (ambassadører)
 - (8) Åbne naboskabsmøder (åbne netværk)
 - (9) Arbejde med byhaver som permanent kategori/sted (permanens vs. midlertidighed)
 - (10) Organiserede og systematiske samarbejder med lokale aktører (fx kirke, lokale afdelinger af NGO'ere, gadeplansmedarbejdere og andre lokale aktører)
 - (11) Understøtte fælles med(-ejerskab).



Vi har brug for nye tilgange til – og måder - at undersøge byhaver og social kapital...

Hvor man ikke 'bare' undersøger medlemmernes oplevelse, erfaring og fornemmelse af fællesskab og karakteren af dette, men (bl.a.!) også har fokus på mere strukturelle dimensioner af social kapital, dvs. hvem er involveret, hvilke baggrunde har de (socio-økonomiske karakteristika), sammenlignet med lokalområdet hvor *man* kan blive medlem.



- Urban community gardening has in the last twenty years been increasingly popular among urban dwellers worldwide, and there is a mushrooming body of research on the potentials of urban community gardening for promoting and facilitating a plethora of desirable individual and community advantages, in particular in USA, Australia, and Europe. Urban community gardening has been embraced by different actors, from social movements contesting and occupying space, using the gardens to manifest criticism of capitalism and neo-liberal economy in the urban landscape, to local communities, urban planners and health agencies seeking to use the gardens as sites for local community development, health promotion and disease prevention, providing important ecosystem services, green infrastructure, and urban green space.
- This study examines a community garden in Copenhagen, Denmark, The Urban Integration Gardens 'Lersøgrøftens Integrationsbyhaver' that endeavors to strengthen social integration in the local neighborhood. The purpose of the study is to unpack the gardens' potentials of serving an integration-purpose in a multicultural local environment.
- **We explore the 'community' in the community garden, with a focus on how they foster social capital, particularly opportunities for 'bridging' social capital, and motives for engaging in the community garden.** This also involves briefly contextualizing the garden in a historical, contemporary, and urban context of community gardening in Denmark and Copenhagen. **We use a mixed-methods approach employing semi-structured interviews, participant observation, survey-data, and census block data from the Office for National Statistics in Denmark.**
- **Socio-spatial planning-perspective in the creation of bridging social capital.**



- (1) ‘Community’ in the community garden, with a focus on how they foster social capital, particularly opportunities for ‘bridging’ social capital.
- (2) Motives for engaging in the community garden.
- Mixed-methods approach employing semi-structured interviews, participant observation, survey-data, and census block data from the Office for National Statistics in Denmark.



MOTIVES FOR ENGAGING IN THE COMMUNITY GARDEN.

- Data from the survey and the qualitative interviews unveiled a range of **different backgrounds** for being a member of UIG, just as previous research have documented a diversity of motivations for growing in urban community gardens, for example access to fresh and better tasting food, time to enjoy nature, health benefits, opportunities to socialize, a chance to beautify and give back to the community, and efforts to support the conservation of green (Armstrong, 2000; Draper & Freedman, 2010; Glover et al., 2005; Ohmer et al., 2009).
- The motivations for being an active member of UIG, were organized into three major themes; “**social motivations**”, “**(re-)connecting to nature**”, and “**growing**”. These findings are also reflected in previous research regarding gardener’s motivations (van Holstein, 2017)



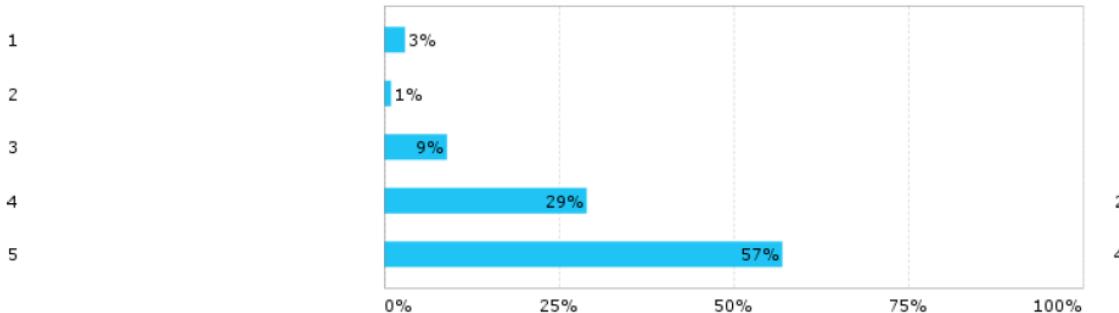
SOCIAL MOTIVATIONS AND THE GARDEN AS ‘LEVELLER’

- Social motivations:
- “To get out amongst people”, “Talk to people”, and “Being active in the encounter with other people”
- Furthermore, several respondents reported in the questionnaire that the intentions in UIG, that is, friendships and solidarities arising across social and cultural divisions play a central role in their motivation, for example expressing that
- “Meeting people with a different background than my own”, “The intentions in UIG”, “To meet some of the people that UIG is intended … to bridge the gap between nationalities”, “…to acquire knowledge about foreigners, from other places than Denmark, and via the gardens there is created a common denominator (gardening)… where we can meet and … get to know and learn from each other. It’s easier to talk about carrots and strawberries than Religion”.
- A remarkable dimension of social motivations for growing in UIG, is explained by two informants in the qualitative interviews, emphasizing how the garden function as an arena for and practice of hierarchies stripped of traditional status indicators (e.g. socioeconomic status). An American citizen in his late thirties, who moved to Copenhagen because of marriage with a Danish woman, states that **“We are already all gardeners. ... so there is not, what do you say, that initial ... social anxiety or whatever you want to call it ...that stops people from talking together. ... and we are all here because we want to share, we want to invite anyone who can have a garden, to come and have a garden. And ... there is no hierarchy... ”**.
- This enthusiasm is elaborated by a women born in Denmark in her mid-thirties; **“I think it’s great to meet people and talk to them about something entirely different than what they do in their everyday life ... and to stand there and talk about a bean ... I think that is fantastic... not least because I have been unemployed for some years ... and you don’t have the strength to talk about unemployment benefit ... so the garden has been such a leisure space, where you can meet on totally neutral ground ...”**.



(RE-)CONNECTION TO NATURE

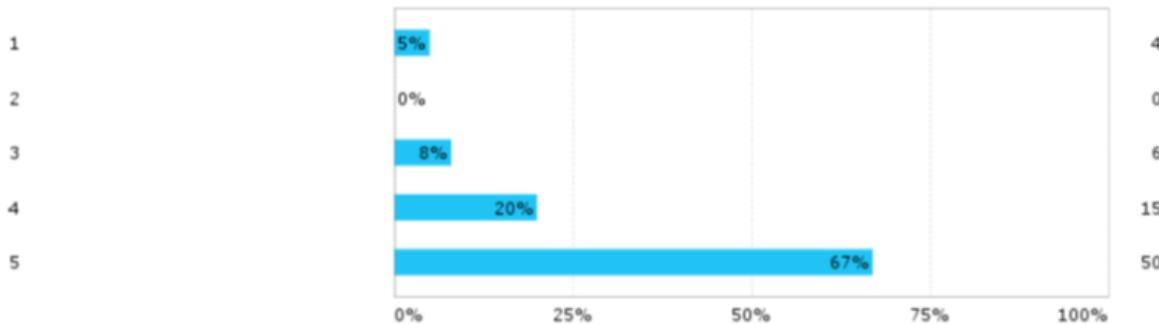
Nyde naturen? Enjoy nature?



- “De-stressing...”, “De-stressing in a hectic everyday life”, “To observe seeds grow into crops, and try new plants”, “To get outside and feel the hands in the soil”, “...to get away from the urban environment...”, “relaxing”, “Lovely to see how things grow...”, “...reintroduction to nature”, “meditative influence”.
 - This is in line with existing research regarding motivations for being active in urban community gardens, where enjoying nature is commonly expressed (Donna Armstrong, 2000; J. “Yotti” Kingsley, Townsend, & Henderson-Wilson, 2009; Shinew et al., 2004b).
- This is elaborated in the qualitative interviews by several informants.
- A woman in her mid-thirties, with a 2 year old daughter, who has been a member of and active in UIG for two seasons express that the garden is “... an oasis of leisure ... ”. She explains that “...it’s also a place where I think a lot on my childhood ... I’m born in the countryside ... living in the city is more out of necessity than preference ... when I get down here I forget about the world .. Down here all is good.” Another woman in her late twenties declares that “I have always enjoyed working with plants ... been a lot in the garden with my grandmother when I was a kid ... so I believe that it is something I brought with me from home, and that I felt like doing again after living in the city for many years...”.

GROWING

Dyrke mine egne afgrøder og blomster? Growing my own crops and flowers?



- “...grow food not (easily) found in grocery stores...”, “It is worth the effort economically”, “..to use all the stuff I grow...”, “It’s fun to see what we can grow. Love the “jord til bord” [from farm to fork] concept”.
- This is also elaborated in the qualitative interviews. A woman with a university degree in her early thirties states that **“...as I grew older, I really wanted to grow my own vegetables...this season... the vast amount of crops I harvested resulted in sharing with people living in the flats above and below, whom I don’t otherwise meet that often...”**, which is an example of how the specific growing aspect of urban gardening facilitate social relations beyond the garden setting.

GROWING (RE-)CONNECTING TO CULTURAL PRACTICE.

- Male with a Lebanese background, living in Mjølnerparken (a local social housing on the ‘ghettolist’ of ‘particularly vulnerable’ neighborhoods in Denmark and Copenhagen (Transport Bygnings og Boligministeriet, 2016)), this is combined with reflections concerning experiences in his homeland.
- He states that “**I come from Lebanon and I am a Muslim, and I came to Denmark in 1986. I travelled to Denmark because of war in Lebanon ... I come from a village ...In the villages crops are grown, and there are oranges, a lot of fruit, and there are vegetables such as cucumbers, tomatoes, onions ... everything you need. ... I have learned and have experience as how to grow crops ... I always say, when you give to the earth, the earth gives back, just like a really good buddy or a really good friend.”**



‘COMMUNITY’ IN THE COMMUNITY GARDEN

- The definition of community differs as to whether it is arrived at from the ‘**inside out**’, being based on the interpretive meaning of community members themselves, or from the ‘**outside in**’, which represents a descriptive or normative definition by others.
- **We are departing from an abstract notion of community and instead analyzing what “community” means in the everyday lived reality of differences, thus prioritizing an ‘inside out’ perspective.**



- The previously cited male with a Lebanese background experience that “...there is a lovely community [in UIG]. When I say lovely, I don’t just mean lovely, but super lovely. We respect each other ... That’s why countries fight, because they don’t respect each other, but here in the garden we don’t fight. We are a real family here, we don’t fight... It’s like a family ...you know...when we eat together ...when we do things ...you help each other ... here we help each other ... just like in a family...”.
- Indication of bonding social capital.

‘COGNITIVE’ BRIDGING SOCIAL CAPITAL

- Male in fifties born in Denmark "An Italian lady who is external lecturer at Copenhagen University, and a younger man from Spain who works with math at Denmark's Technical University ... they have been digging in the same garden for two hours, right... You can't get out here without meeting someone you greet or say hi to ... then you meet someone from Poland, and then there is someone from Ragnhildsgade, and so on and so on... You also have the opportunity to look at the other's gardens and talk to them ... and then this thing about the community ...you can't get out here, without talking to someone..."
- Male in thirties born in Germany "I think the strength of our garden is diversity... it is definitely that, it is definitely diversity... and people, I mean if you look at kolonihavehusene, there is a different demographic and I think a lot of the community garden is a different demographic. ...I think the diversity is big..."



‘STRUCTURAL’ BRIDGING SOCIAL CAPITAL

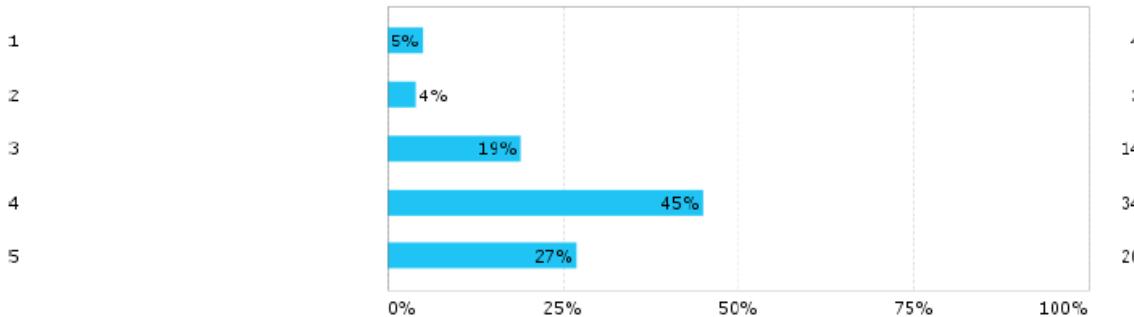
Comparisons of data from 75 UIG-survey respondents with data from The Statistics Office.

	UIG		Neighborhood		Copenhagen	
	Number (n)	Percentage (%) of population total	Number (n)	Percentage (%) of population total	Number (n)	Percentage (%) of population total
Population total	75		17792		194087	
High education (Bachelor degree)	65	87	7234	41	141130	73
Low or no education (vocational education)	10	13	10558	59	52957	27
Population total	74		35865		554206	
Middle to higher income (300000 Danish Kroner per year)	32	43	9432	26	190911	34
Middle to lower income ⁶	42	57	26433	74	363295	66



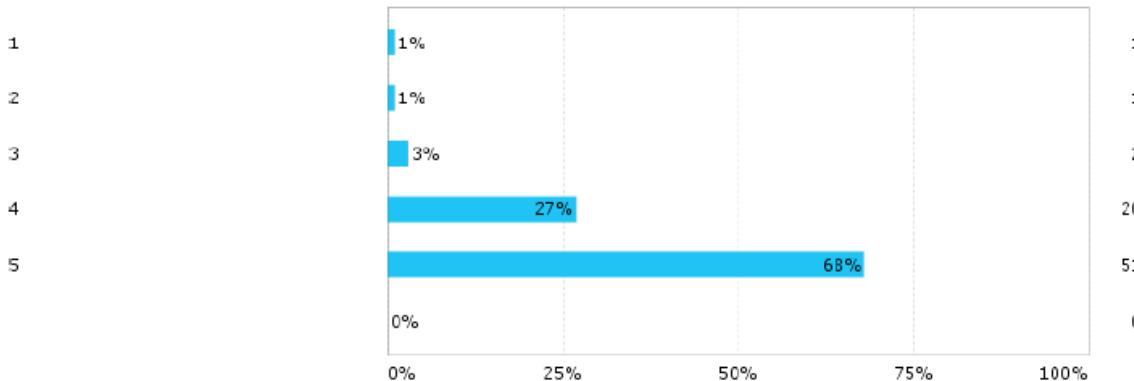
TILLID (SOM CENTRAL KOMPONENT I SOCIAL KAPITAL)

Hvor meget tillid har du til mennesker i dit lokalområde? (5 er 'jeg stoler generelt på mennesker i mit lokalområde' og 1 er 'man kan ikke være for forsiktig i mødet med andre mennesker i mit lokalområde') How much do you trust other people in your neighborhood? (5 is 'Generally speaking, most people in my neighborhood can be trusted', and 1 is 'You can't be too careful in your dealings with other people in my neighborhood')?



Tilføj ▾

Hvor meget tillid har du til de andre i Integrationshaven? (5 er 'jeg stoler generelt på de andre i Integrationshaven' og 1 er 'man kan ikke være for forsigt i mødet med de andre i Integrationshaven') How much do you trust people in Integrationshaven? (5 is 'Generally speaking, most people in Integrationshaven can be trusted', and 1 is 'You can't be too careful in your dealings with other people in Integrationshaven')?



- Tavse eksklusionsmekanismer og således forhindringer ift. at skabe brobyggende social kapital.
 - Leje af have (500kr.)
 - Netværkskommunikation
 - Faciliteter
 - Sted (fysisk placering)
 - I høj grad monosproglig kommunikation
 - Informanter fra bestyrelsen er i høj grad opmærksom på flere af disse ting, og arbejder aktivt for at modvirke de tavse eksklusionsmekanismer.
- At skabe åbne byhaver (el. stedsbaserede) dyrkningsfællesskaber med frugtbare muligheder for brobyggende social kapital??

