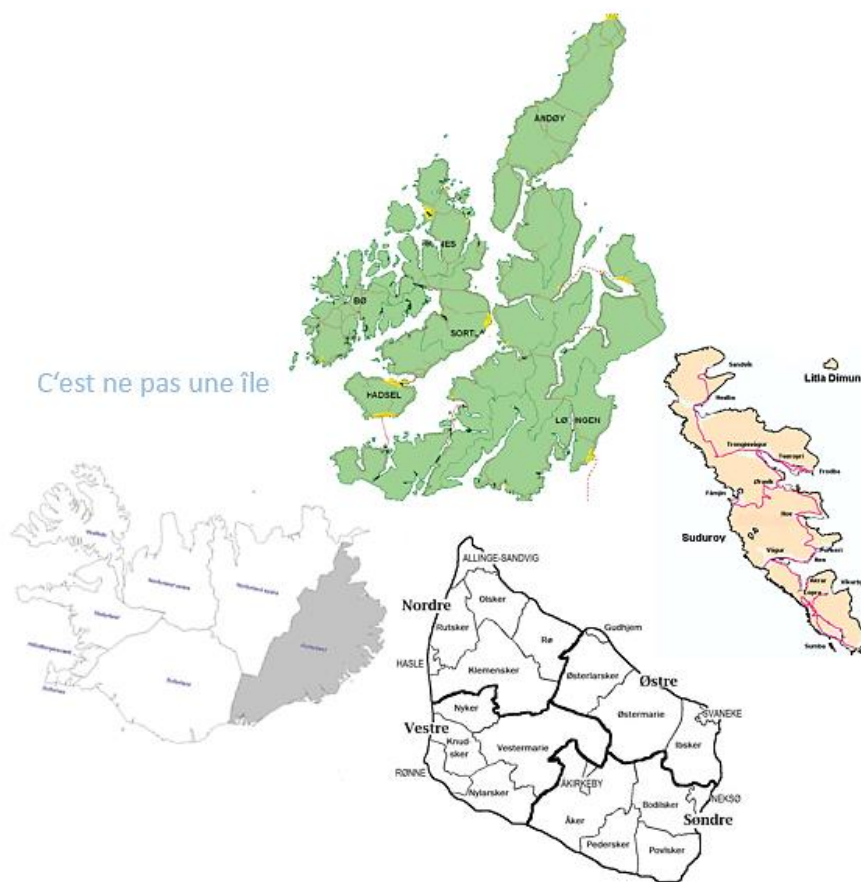


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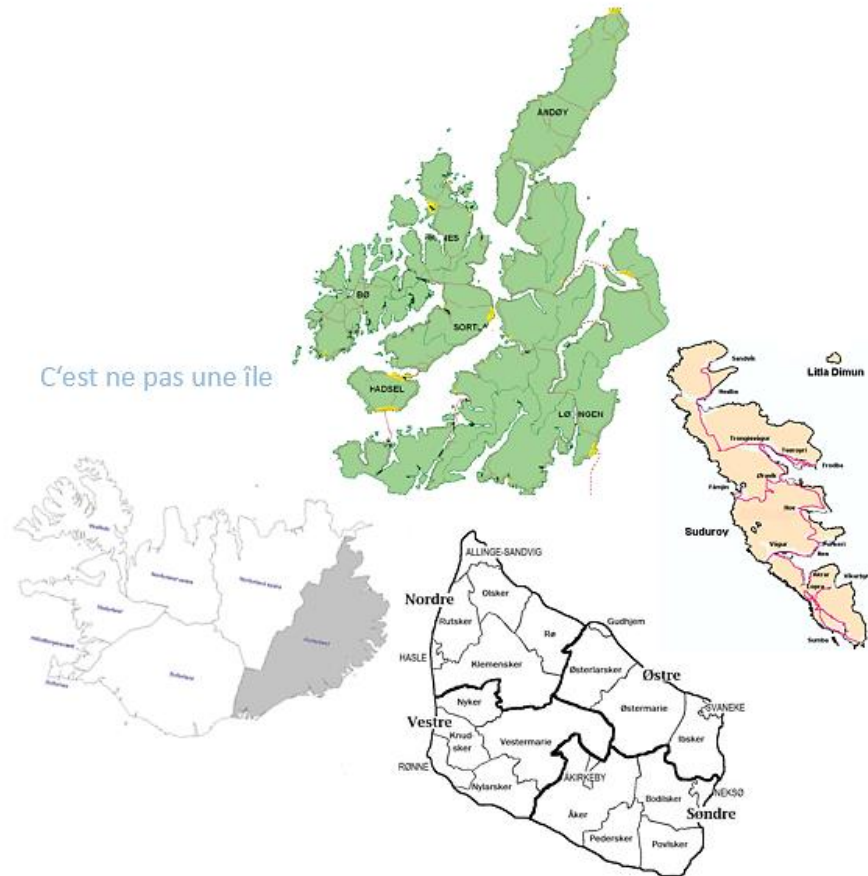


# HOME IS WHERE THE ISLAND HEART BEATS

Out-migrants contribution to their former homes  
through cultural events

Elfa Hlín Pétursdóttir • Tinna Kristbjörg Halldórsdóttir  
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**Research report**

This report describes the results from a research project carried out in four Nordic peripheral regions. The research was funded by the Nordic Demographic Program.

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# Home is where the island heart beats

Project report

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## Main results

- This research is carried out in four peripheral areas; East-Iceland, Bornholm, Denmark, Vesterålen, Norway and Suðuroy in the Faroes. The research focuses on events held by out-migrants in their former homes. The aim was to study in relation to them, three types of capital; physical, cultural and social. Furthermore, the aim was to attempt to construct tools to value and measure each type of capital on a comparable form.
- The time frame of the research was from May 2014 to May 2015. The data collection was varied and consisted of interviews, surveys and on-site data.
- In each area the same demographic challenges existed; declining and aging population.
- The results from the Pre-Survey confirmed that out-migrants were a valuable resource for their former homes. They were frequent visitors and were eager to maintain family ties and friendship in their former home region.
- The main motivation for contributing to events in their former homes, in addition to maintain family ties was to act as ambassadors and to some extent they were also on a personal agenda, furthering their own careers.
- There were some differences among the four Nordic countries regarding age, gender and education. In Norway they the contributors tended to be younger and therefore less educated, and men were more prevalent in Faroe Islands and the women were more often the contributors on Bornholm. Employment level was also different; freelancers were quite often the contributors in Iceland but were non-existent in Denmark and Faroe Islands. Unemployed people were more often contributors in Faroe Islands than the other countries.
- Survey on cultural capital was conducted in all regions except Bornholm. The response rate was very high in Suðuroy, high in East-Iceland and moderate in Vesterålen. The aim of the survey was to compare cultural capital among the four regions and also to explore if there was a different level of cultural capital in those places where events took place and others in the regions.
- The main results were that cultural score was higher in the areas where the events researched were held and it was quite clear that where cultural participation was high, the cultural habitus was also high.
- There was a significant difference between the countries and the cultural habitus was different; it was lower in Suðuroy than the other two regions.
- In-depth interviews were conducted in all regions, in all 26 interviews with event organizers, volunteers and council personnel. The single common reason for contribution was in accordance with the pre-survey results, to maintain ties but also personal and altruistic motives. All the events incorporated the three types of capital to some extent. How much of the capital remained locally differed, sometimes the guests benefited mostly from it (cultural/social) and in other cases it had a profound impact on the community in question both financially; e.g. for marketing reasons and local turnover but also for increased social and cultural capital.
- Physical capital was measured in terms of attendance, budget, income, volunteers and staff, connection to the environment and institutions and the branding value. This was vastly different among the events both in nature and size, but they have one thing in common, the huge importance of volunteer work. The event played an important role for the branding of place they were situated in, e.g. through their names, networks and media coverage. Depending of course in their size they had impact on local turnover but it would be interesting to investigate further how much goes to local enterprises. Due to the peripheral location, transport is a big part of the physical value attached to the events.

- Social capital was measured with a tool filled out by those working at the events. It was difficult to estimate the value for the smallest events and therefore an overall conclusion is impossible and each event must be interpreted on its own. However the high social score for the events indicates a high level of trust, good cooperation, good conflict management and support.
- A score card was made for an all-data comparison of the events and the types of capital. It remains to be evaluated for the whole but is promising for this type of multi-data, input-output analysis.
- The research was presented on a website <http://wheretheislandheartbeats.tumblr.com/> containing a description of the events, the research report and a video.
- The research question about the value of the out-migrants through cultural events can be answered with another question, should the approach towards out-migration be shifted from brain-drain to brain-grain. It is obvious and evident that majority of out-migrants is closely tied to their former homes; by family ties and friendship but also an inner motivation to act as ambassadors and spokespersons for their former homes and many of them are able and ready to contribute in many ways without necessarily moving back permanently.

## 1 Introduction

This report entails the results of a research carried out by four Nordic partners from May 2014 to May 2015. The project is funded by the Nordic Demographic Program and was extensively promoted through regional and social media. (See a list in Appendix 1.) It was inspired by a research done in Bornholm, Denmark 2013 (Lene Rømer og Karin Topsø Larsen, 2013).

This research was set out to answer questions regarding the contribution of out-migrants to their former home through local cultural events. An attempt was made to identify and evaluate the contribution in terms of three types of capital; cultural, physical and social.

### **Research questions**

- What is the value of young out-migrants contribution to their former homes in terms of social, cultural and physical capital?
  - The value of their contribution through cultural events they organize?
  - Does the environment/communities they come from in terms of the different types of capital, matter and what is the attitude of those still living in the areas towards the young out-migrants contribution?
- Can we construct analyzing instruments which can be used to evaluate the value of these resources, economically, socially and culturally?

The method used, carrying out the same research in four peripheral island communities, makes both the research and its results interesting and valuable for application in many aspects. The results in the four regions were compared, and an effort made to identify the importance of each type of capital. The results were also expected to give suggestions on how to capitalize out-migrants contribution to their former home on a political and/or strategic level. Even though the research was executed in island communities, the results are applicable in all peripheral regions in the Nordic countries and even further.

In this report the research and the results will be described in detail as follows. In the first chapter we will give insight into the background of the project, followed by a project description. Next there is a short chapter on the partners. Demographics for each region and a description of the festivals follows. Thereafter literary review on former and relevant research along with a definition of concepts. A chapter on methodology and results is divided into sections about each measurement tool. Dissemination, conclusion and discussions ends the compilation.

## 2 Background

The project 'Mit hjem er hvor mit hjerte er – Home is where the heart is' was carried out in 2013 by the Centre for Regional and Tourism Research in Bornholm (CRT), in co-operation with Austurbrú in East-Iceland and the Regional Council in Vesterålen. That project dealt with, researched and analyzed how young people that have moved away from the place they grew up in (in that case Bornholm) still initiate and/or participate in various activities on the island. They actually function as resources for their home communities (Lene Rømer og Karin Topsø Larsen, 2013). The main outcome of that project was that young people's resources can be divided into five categories:

1. Direct economic resources.
2. Indirect branding through participation in events.
3. Role-models for young people that still live in Bornholm.
4. Ambassadors for Bornholm.
5. Mobile knowledge-capital.

This showed clearly that a new way of thinking about young out-migrants is both necessary and timely. Their impact and input into their former communities is significant, therefore their moving away should not be viewed only as a brain-drain from the community, instead their resources should be recognized as an important and significant input to their former community. People that move away from rural, peripheral communities often feel guilty about leaving, but in accordance with the former project it is evident that such guilt can be lessened due to their contribution to their original communities. This is perhaps a reflection of changing times where people (especially young, educated people) are much more mobile than previous generations, they often have two homes and are, in a way, a generation of nomads. Their home, then, is not where they have their registered residencies, but rather where their heart lies and beats.

At the same time, as a result of the first project, it became evident that more research/knowledge is needed in order to develop a more practical application of the project conclusions in local policies and initiatives. It was also important to establish that the results from Bornholm apply to other regions. Therefore the partners, now four, applied for further research to the Nordic Demographic Program with an aim to construct analysing instruments which can be used to evaluate the value of these resources, economically, socially and culturally. The application was successful, resulting in a grant of 498.000 DKK.

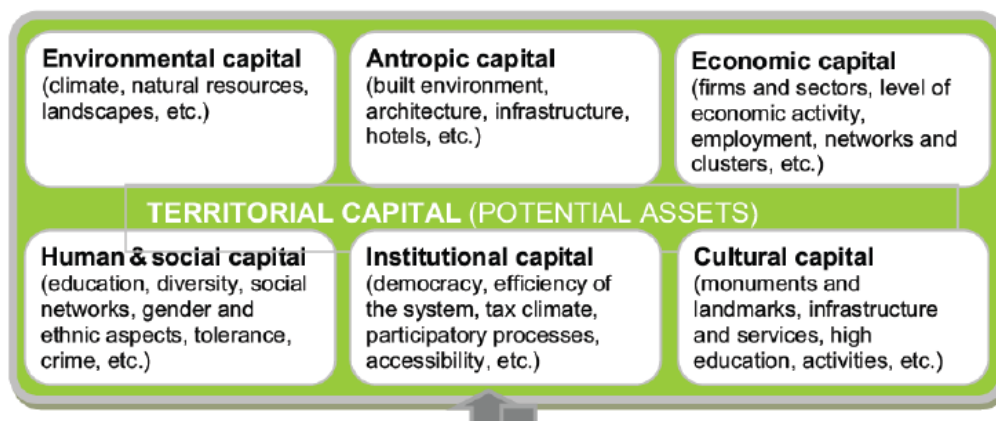
### 3 Project description

The results of the research in Bornholm showed clearly that the young people that used to live in Bornholm continue to play an important and significant role in organizing, initiating and participating in various events and activities. They also participated in other cultural events and visit the island regularly, f.ex. for Christmas. We know from the previous investigation of young people's motives for returning to the island, that they can be categorized in 6 different categories:

1. Relationship, family, network, re-union and alumni parties.
2. Art and Music - exhibitions and concerts.
3. Traditions – Christmas, Easter, dentist, hairdresser etc.
4. Market - flea market, harbor festival etc.
5. Food- gourmet, special traditions.
6. Sport and Nature – open space, sea, special places.

For this project the four partners wanted to examine the value that stems from those resources. The value of resources is not limited to economic factors and therefore the project also aimed at evaluating and shedding light on the social capital as well as the cultural capital of the resources. That was carried out in all the regions.

This typology of resources stems from the results of the former project but has a strong parallel to other relevant studies such as Seville, Atkinson and Russo (2011) from which the content of 'territorial capital' is depicted below. In this project we do not look into all of those factors since our study is focused on young out-migrants that still participate in various ways in their former island communities, therefore being a valuable resource to those communities.



Picture 1. Territorial capital

The definitions of the capitals will be discussed in further detail in a separate chapter below.

#### 3.1 Definition of a home

noun: **home**; plural noun: **homes**

*'the place (such as a house or apartment) where a person lives* (Merriam-Webster. Home, n.d.)

In our project the concept Home is so much more than a physical place. It is a much more flux and subjective concept, a notion or an emotion that people carry with them as they move on in life and decide to live in other places away from home. Home can therefore be a metaphor for a place or a

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*Report May 2015*

space, where you originally come from. Home can be just a feeling or a memory that travels with you. One might therefore refer to Home both as a place of (current) residence as well as a former residence, especially in the minds and hearts of people from isolated islands. (Ahmed 1999)

## 4 Partners

The research was carried out in four regions by the project partners: Bornholm in Denmark (CRT), East-Iceland (Austurbrú), Suðuroy in Faroe Islands (Vágur municipality/University of the Faroe Islands) and Vesterålen in Norway (Vesterålen Regional Council).

### 4.1 Austurbrú

Austurbrú - The East Iceland Bridge for Development, Tourism, Culture, Knowledge and Innovation advocates in the interest of inhabitants, communities, institutions and companies in East-Iceland. It provides a coordinated and interdisciplinary service related to economy, education and culture. The institution represents the development of the economy, society, administration, college and continuous education, research, knowledge and culture in East-Iceland. It has a total of 25 employees. On behalf of Austurbrú Elfa Hlín Pétursdóttir, project manager, Tinna Halldórsdóttir, sociologist and Signý Ormarsdóttir, cultural consultant, participated.

### 4.2 CRT

The Centre for Regional and Tourism Research is a self-governing R & D institution affiliated with the Regional Municipality of Bornholm. The Centre has its own governing body and the staff totals 16 employees. The Centre has existed since 1994. Since the beginning, tourism and regional development have been the main areas of focus. CRT is carrying out research-based project activities, and consultancy and development activities, which can contribute to regional development in peripheral areas. On behalf of CRT Lene Rømer, consultant, and Lene Feldthus Andersen, director, participated in the project.

### 4.3 Vágur municipality and the University of the Faroe Islands

The municipality of Vágur is the second largest municipality on the island of Suðuroy. In Vágur there is a clear focus on the demographic challenge in Suðuroy in general, with declining population and a skewed age and gender distribution. Among the projects to keep people from moving is a clear focus on “creating the good memories” when growing up as a child or youngster in Vágur. In Vágur the municipal council has also launched new educational opportunities with the introduction of a long-distance learning center. On behalf of the municipality of Vágur and the University of the Faroe Islands Dennis Holm, mayor of the municipality of Vágur and a researcher at the University with focus on local and regional development, participated in the project with Monika N. Johannesen.

### 4.4 Vesterålen Regional Council

Vesterålen regional council organizes the regional cooperation between the six Vesterålen municipalities. The employees have a broad and interdisciplinary background, and provide services to the municipalities and to the inhabitants in the region. Vesterålen Regionråd current areas of work are political cooperation, culture, tourism, health care reform, outdoor recreation and decreasing de-ruralization. Marianne Hansen is the project manager of Lev Vesterålen, a project working to market Vesterålen as an attractive region to live and work in. She has participated in the project on behalf of Vesterålen.



## 5 Demography

The regions, although different in many ways, all deal with population decline and demographic challenges. Below is a table listing some basic variables regarding demographics, followed by a short text about each region.

	Population - 2014	Gender distr. male/female)	Unempl- oyment	km2	Populated places	Municipalities
Bornholm	40.215	49 / 51	5,1%	588	21 (at least 200 inhab)	1
East-Iceland	12.524	53/47	3%	15.792	11 (at least 50 inhab)	8
Suðuroy*	4.685	53/47	3,8%	165	13 (at least 50 inhab)	7
Vesterålen	32.579	50/50	3,7%	3051	14 (at least 200 inhab))	6

**Table 1. Demographics January 2015 (\*for Suðuroy January 2014)**

Age distribution in the areas is very similar in Bornholm and East-Iceland with a slightly older population while more young people live in Suðuroy and Vesterålen.

	>20 years	21-50	over 50 years
Bornholm	20%	29%	51%
East-Iceland	20%	30%	50%
Suðuroy	25%	34%	41%
Vesterålen	24 %	36%	41%

**Table 2. Age distribution**

### 5.1 Bornholm

Bornholm is located 40 kilometers southeast of the southern tip of Sweden but is territorially a part of Denmark. The small granite island has an area of approximately 600 square kilometers (230 square miles). It is strategically placed between Denmark and the rest of the Baltic Sea Region. The island is closer to Poland, Sweden and Germany than to the rest of Denmark, but is deeply integrated in the Oresund region, which encompasses Copenhagen in Denmark and Scania in Southern Sweden. In 2003, the county of Bornholm and the five municipalities of the island were merged into one administrative unit named The Region of Bornholm.

Bornholm is unique in many ways. The island has a unique history, geography and nature, as well as culture and lifestyle. However the island also faces serious challenges. The population is declining and at the same time, the average age of the population is rising. Most young the island for further education. In September 2014 population numbers showed less than 40.000 inhabitants on the island for the first time in over 100 years, of which 2/3 live in the towns and 1/3 in the rural districts.

Today tourism has become one of the most important industries on the island - only surpassed by farming and fishing. More than 600.000 tourists visit the island per year and the most important aspects for the majority of the tourists are: The scenery and nature, the peaceful atmosphere, peace and harmony, good walking and cycling paths, and local friendliness.

### 5.2 East-Iceland

East-Iceland consists of small fishing villages and one center inland town built around service for agriculture. Fisheries were the main industry until the late 1990's but now an aluminum smelter is the leading industry, followed by fisheries, general service (tourism) and agriculture.

There was a continuous growth in the population until 1991, when it reached its peak. From then till 2003 the population declined 1% per year. The population started to increase again due to the building and operation of a big hydro electrical dam and an aluminum smelter in Reyðarfjörður which was opened in 2008. However the population has not reached the numbers it had in 1991. Now the smaller municipalities continue to decrease their population while the two larger ones in the region (Fljótsdalshérað and Fjarðabyggð) are growing. Young people move away around the age of 20, when they finish secondary education. That, along with the general out-migration to the capital area, explains the declining population. People commute within the region to and from jobs, mostly men working at or around the smelter. That is however not easy due to geographical and weather conditions during the winter. There is a lack of jobs for people with higher education and women, especially in the smaller towns.

### 5.3 Suðuroy

In the early 20<sup>th</sup> century, Suðuroy was the economic dynamo of the Faroe Islands. The high activity within the fisheries and the fishing industry in the two main towns on Suðuroy, Tvøroyri and Vágur, created high economic growth. It also resulted in population growth, as people moved from other parts of the Faroe Islands to Suðuroy to work.

Suðuroy's status as a growth area changed in the 1930s and in reality, Suðuroy has experienced a decline in population since the mid-1950s. The main reason for the decline in population during the last two to three decades is that a large part of the younger generation chooses to take a higher education after the upper secondary education on Suðuroy. When taking a higher education youngsters have to leave Suðuroy, in most cases go abroad to Denmark, to study for 4-6 years. Few of them return, as there are no jobs for them on Suðuroy.

Most jobs for educated people are in the capital Tórshavn, which is a 2 hours ferry-trip from Suðuroy, with a timetable that makes it more than difficult to commute to and from jobs in Tórshavn.

### 5.4 Vesterålen

Vesterålen is a group of islands in northern Norway. The region is connected to the main land by bridges, which makes travel to and around the region ferry free. There are six municipalities in Vesterålen. The largest one, Sortland, is a hub both in terms of travel and commerce. Vesterålen as a whole has traditionally relied on fishing and fishing related industries, and the marine sector continues to be the most important economic force in the region today. The public sector is the biggest employer in Vesterålen, while the service industry employs many people in the larger towns.

In the last 20 years, while population in Norway as a whole has increased by 14,8%, the population in Vesterålen has decreased by 9%. This is due to a pattern of depopulation that most rural areas of Norway have seen: Young people move away to finish their education, and very few choose to move back to their home region. In Vesterålen there are few people between 20 and 40 years old, and as a consequence birth numbers have been very low and the population has been aging rapidly. However, the last few years have brought some optimism to the region, and most of the municipalities have seen their population grow, albeit slower than the country as a whole.

Many choose to commute within the region for work, mostly between neighboring communities. People commute in their own cars, not relying on public transport to get between home and their place of employment. Traditionally, education has not been an important factor for the workforce in the region: Fishing, fish industry and service jobs did not require anything beyond 9 years of

elementary school. However, the job market in Vesterålen is slowly changing, and opportunities for people with higher education are improving, especially in the larger towns. The industries are also changing, and the larger companies are focusing on innovation and research as well as production. This has created a new demand for e.g. engineers that has so far not been met.

## 6 The festivals – a short introduction

All in all 17 cultural events/festivals were studied. All had in common that out-migrants organized and/or contributed to them, attracting locals and other visitors. Four to five different cultural events and festivals in each region were investigated (see below) using methods of triangulations, both qualitative and quantitative, f.ex. different surveys, in-depth interviews and gathering of statistics. In chapter 8, a more thorough overview of the measurement tools used is given.

### 6.1 Bornholm

- **Wonderfestiwall** is a three-day music festival created in 2008 by eight friends from the same village (1.300 inhabitants). Wonderfestiwall is neither in form nor structure comparable with other event experiences on Bornholm. In the year 2014 the festival had evolved from an extended “high school party” to 4.500 paying guests, 700 volunteers and 38 live bands performing. The guests are mainly young students, aged 15-25 years, of which 47% come from outside the island. The surplus the event generates is reinvested in new facilities, helping other events created by young people on the island to develop. Also it offers scholarships to up-coming young artists.
- **Svaneke Beach Volleyball** is a 1-day combined carnival and sports competition that was started by two girlfriends in 1997. Svaneke Beach Volleyball grew out of a desire to preserve unique spirit created there. Each year in July up to 100 young ex-Bornholmers assemble on Svaneke Square (1.075 inhabitants) in extreme costumes interpreted in the most creative way. It is an exclusive but spectacular event - a meeting point for young people who do not live on the island, have no desire to move back, but know that home is where the heart is.
- **Born Shorts International Film Festival** is a three day film festival screening short films. It has been held i Gudhjem six times but was venued for the first time in Svaneke (1.075 inhabitants) in September 2014. Out of more than 400 films that the festival receives every year, representing more than 40 countries, 178 films were selected for the official program. The films selected participate in a contest, where an International panel of producers from the advertising and music video industry in the UK and Denmark awards prizes to the best film in each of the 6 categories: Short films, music videos, animation, fashion films, student films and feature films. Last year four high school classes attended the event as part of their education. Fifty local and non-local volunteers made it all happen.
- **Sol over Gudhjem – Gourmet Cooking Competition** is today the biggest cooking competition in Denmark, named after the special Bornholmian dish “Sol over Gudhjem”. In 2009 a young man from Bornholm started the event. He decided that the competition should take place in his hometown at Gudhjem Harbor (718 inhabitants). The event is based on a large team of young volunteers, mainly family and friends, and more than 12.000 guests visited the event in 2014. Right from the start some of the best chefs from gourmet restaurants, some with stars in the Danish Michelin Guide, have attended the competition. The interest of Danish journalists, both from newspapers and food magazines, fans, local communities, producers and sponsor has expanded over the years.

## 6.2 East Iceland

- **Bræðslan** is a music festival held in Borgarfjörður eystri (89 inhabitants). The festival venue is a 40 years old, abandoned fish factory that for this one time of year is turned into a wonder world of music. The festival was first held in 2005 and has since then been held annually on the last weekend of July. Only 800 tickets are sold for the festival each year even though many more guests visit the village at that time, some for up to a week. Most of the festival guests stay at the camping site of the village or enjoy the hospitality of the locals. The festival is organized by a group of locals, especially two brothers in their forties that grew up in Borgarfjörður eystri but have now moved away. Last year it was estimated that around 2.500 people stayed in the village and were present for the main event.
- **Eistnaflug** is a metal festival that has taken place annually since the summer of 2005. It is an indoor festival situated in Neskaupstaður (1.486 inhabitants). It started out as a small one day metal festival on the 27th of August 2005 but has since grown into a four day program where metal, hardcore, punk, rock and indie bands share the stage. Eistnaflug is now held annually on the second weekend of July each year. The lineup usually consists of 30-40 bands, most of which are Icelandic. The festival is owned and organized by a young man who lived in Neskaupstaður briefly and started the festival. He has now moved away but, with the aid of a group of enthusiastic people, locals and non-locals, makes it come true every year. Last year over 2.000 guests were in the village for the festival. Unaccounted for are those who were present for the event but did not purchase a ticket.
- **LungA** is a week-long art festival for young people, held in the town of Seyðisfjörður (650 inhabitants). It has been on since the summer of 2000, a festival that celebrates creativity, art, collaboration and culture in general, through a week of workshops, lectures and other activities, ending off in a weekend of celebration, exhibitions and concerts. The founders of LungA are a mother and daughter from Seyðisfjörður. They actually both live there now but various out-migrants and others have been working during the last 15 years organizing the festival and producing it, through the so-called LungA committee and other channels. Last year participants in the workshops were 134, for the final concert 1000 tickets were sold in addition to probably the same amount of people visiting the village over the week and weekend.
- **Sviðamessa** is an annual town fest in the small village of Djúpivogur (372 inhabitants) where the inhabitants, along with its out-migrants and friends, come together and eat an Icelandic delicacy called "svið" (singid sheep-head). It was first held in 1997, initiated by a group of locals called Vísnavinir. The local hotel now organizes the event. Since 2003 a group of young men, out-migrants, have often come back home where they perform a kind of a cabaret (with live stage performance and filmed sketches), they have written and made themselves. Last year 170 tickets were sold. However many out-migrants that came to the event took their families with them.

## 6.3 Suðuroy

- **MENT** is a 3-4 days festival in the village of **Sumba** (250 inhabitants). The festival has been held since 2012. It is a cultural event celebrating the original Faroese culture, but also includes excursions on sea, in the mountains, as well as in the village of Sumba. The founder of MENT is a person from Sumba, who out-migrated to Tórshavn more than 20 years ago.

The MENT festival attracts visitors from all over the Faroe Islands, travelling to this beautiful southernmost village of the Faroe Islands.

- **The New Year's Eve** in the town of **Vágur** (1.350 inhabitants) has been held since the mid-1960s, and is known as the most spectacular New Year's celebration in the Faroe Islands. The festival attracts people from all over the Faroe Islands, and is as well an event that people that have moved from Vágur travel back to visit. The event has also had some international attention and was covered as a theme on CNN in 2013.  
The New Year's celebrations in Vágur is a one-day event, starting with a public breakfast and exhibition on the 31<sup>st</sup> of December. The highlight of the event is the torch light parade with 150 men and women walking through the town to the main New Year site, where an old Faroese wooden boat with a large dragonhead, symbolizing a Viking ship, is burned. Before the torches are thrown on the boat, the crowd of several thousand people sing a Faroese hymn. When the boat is on fire the biggest firework show in the Faroes starts. The event ends with a concert for the younger and older generation at an indoor sports arena, normally with more than 800 people attending.  
A group of locals founded the New Year's festival in the 1960s. Today more than 100 people, both locals and non-locals that have moved from Vágur, help organizing the festival, including children and grandchildren of the original founders.
- **Jóansøka, the Midsummer festival on Suðuroy** is a 3-4 day festival held every other year in the town of Vágur (1.350 inhabitants) and every other year in the town of Tvøroyri (1.730 inhabitants). Jóansøka has been held since 1924. The festival is a Midsummer festival with sports, art exhibitions, cultural arrangements, and music. The festival is arranged by local sports clubs, cultural organizations and other groups. The Jóansøka extends over the week, with the main days from Thursday to Sunday. During Saturday, with rowing competition on traditional Faroese boats, soccer, midnight speech and singing, fireworks and concerts, more than 1.000 people visit the festival.
- **Viking-days in Hovi** (110 inhabitants) is a relatively new festival, started in 2013. The Viking-days celebrate Faroese and Nordic Viking history. Hov was in the Viking era the Viking-capitol on the island of Suðuroy, and today has an impressive history, which also includes the grave of the Viking-chief Havgrímur. During the Viking-days, a 4 days festival, historical walks in and around the village of Hov and boat trips on the fjord are arranged, there are Viking swordfights, a Viking-market, and also musical events including a concert. The Viking-days festival has as an objective to create Hov as the Faroese Viking-village. This years (2015) the festival also functions as a fundraiser to build the first Vikingship in the Faroes since the Viking era. The ship is scheduled to be built on site in Hovi and will be a part of the Viking-days festival in the upcoming years. The festival has grown each year, and has on the main day, Saturday, several hundred visitors.

#### 6.4 Vesterålen

- **BlaBla Festivalen** is a tiny but charming festival held in Sortland (10.000 inhabitants, around 5.100 of them in and around the city centre). It started as a punk festival around 10 years ago. The founders lived outside Vesterålen, but spent their summers at home, and wanted to fill their time with something creative. Inspired by the punk scene in northern Sweden they made a small DIY festival. The festival has stayed true to its roots: Only vegetarian food is

served, only up-and-coming bands are booked, and everything from booking to cooking is organized by young volunteers

- **Rock mot rus** is one of northern Norway's oldest rock festivals, held in Andenes (2.694 inhabitants). This alcohol free, all age event, is known for its prestigious band competition and its well-oiled machinery. Local kids go through the ranks, from ushers to camera crew to sound engineers. Even though they move away to go to school, many still work through the year helping with planning and booking, and return to Andenes during the festival to work for free. Many of northern Norway's most well-known artists have performed in the band competition during their youth and hail Rock mot Rus as an important factor in their success.
- **Bjørnskinntivalen** is held in an impossibly tiny village with around 80 inhabitants. It has been a home to Vesterålen's coolest festival for three years in a row. Twenty somethings drove from the surrounding towns to spend three days partying, camping and dancing. The festival mixed elements from village life - hiking, eating sour cream porridge, coffee and cakes for the locals - with hipster elements like art exhibitions, coffee cupping, a DJ tent and artisan food.
- **Arctic Sea Kayak Race** is in the world of Kayaking, Arctic Sea Kayak Race (ASKR) well known and respected. For everyone else, it's a hidden gem. This event was started by enthusiasts almost 20 years ago. Since then many of them have moved home to Vesterålen, and they have grown a bit older, but the same enthusiasm for the sport and for the region is still alive. People come from all over the world to paddle a marathon, learn new techniques, make new friends and drink beer in the midnight sun. The race is held in the municipality of Øksnes and its base is in Skipnes, where there are no inhabitants.
- **Nyttårsrevyen i Alsvåg**. Theatre isn't popular in Vesterålen, but revue is. Every year a team of volunteers gathers to make a humoristic recap of the year. Parodies of local politicians, national celebrities and stereotypes are important parts of the show. In the village of Alsvåg (330 inhabitants), revue is a 30 year old tradition. Traditionally, kids who have moved away to go to school have spent their Christmas holiday making the revue. These days, many of the central people are young adults who have moved back. Many cite the revue as one of the reasons why they've returned!

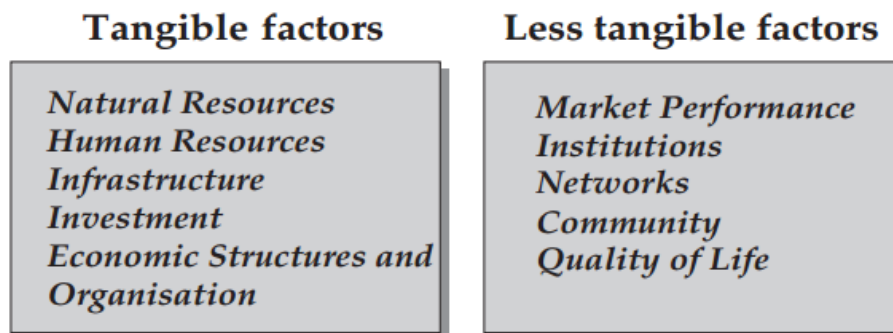
## 7 Lit.rev

The definitions in the academic literature for the three types of capital mentioned above differ and therefore it is important to clarify which ones were used for this research and the reasons for that choice.

### 7.1 Physical capital

Cultural and experience-driven activities in rural areas stem from their specific natural sources and surroundings, or from the human resources available in the geographical area in which they take place. The economic impact of these activities derives both from the natural and human resources in the environment which they take place in. Human capital is therefore a large factor among those that make up the sum of physical capital. Human capital is both intangible and tangible i.e. knowledge, skills but can be converted into more tangible variables like paid working hours (Bordieu, 2011). Physical capital also refers to all things of monetary value; financial affairs, equipment, assets. In addition, physical capital also refers to those things that hold an inscribed or subjected value, like a place or an image.

Research shows that with the upsurge of the knowledge economy, skilled people tend to migrate to cities and urban areas, where there is a high concentration of skills and knowledge. In that context rural and peripheral areas are losers. Young people in those areas have for a long time moved away for further education and rarely return (Dahlström, et al., 2006). This trend has been considered economically negative but recent scholars have argued for a wider focus; from a narrow focus on the skills and knowledge out-migrated to an integrated focus on local culture and the economic value of return migrants and entrepreneurship (Dahlström, et al., 2006; Rømer & Larsen, 2013). The DORA model (Dynamics of Rural Areas) suggest a way of looking at physical or economic capital in rural areas.



For less tangible factors to be translated into physical capital, various factors need to be present. These involve the private and public sector, financial support and voluntary resources. Public support is not only financial, but consists also largely of the involvement and assistance to the management and implementation of projects. Public support involves also both the maintenance and building of a new infrastructure (Manniche, Larsen, & Testa, 2006) .

For this research a scorecard (Kaplan, 2010) was designed in order to conduct an input-output analysis of the physical capital. The card includes both tangible and intangible factors; such as financing and branding (see chapter 8.6).



## 7.2 Social capital

The concept of social capital is based on the work of sociologists Bourdieu, Coleman and Putnam. According to Bourdieu capital is something that is assigned a value and he therefore defines the term as "any effective resource in a given social arena that can be used in the fight" (Bourdieu, 2011). This applies to both the economic capital in the form of financial resources, the cultural capital in the form of knowledge, education, culture and aesthetics, the symbolic capital that holds the power that lies in the recognition, honor and prestige, and finally the social capital which consists of current and potential resources that is available to the organization by participating in a stable, permanent, formal or informal networks based on norms, trust and reciprocity.

The sociologist Coleman also describes capital concepts, however, from a slightly different angle. He talks about the physical capital in the form of stock, the human capital in the form of educational knowledge, the skills at the disposal of an organization through employees, or in our case the volunteers, and social capital, which he believes is primarily based on networks that can be used for the benefit of persons or groups in a society (Coleman, 1990).

The sociologist who attributed decisive influence on the concept of social capital is Putnam, who defines the connection between individuals including social networks, the confidence and the norms that arise for reciprocity and trustworthiness (Putnam, *Making democracy work. Civic traditions in modern Italy*, 1993). Social capital has both an individual and a collective value, but Putnam states that social capital can not be held by the individual - it is a public good, based on the relationships between people (Habermann, 2007).

For all three sociologists the use of the word capital for social relations is based on the view that there is a transmissible resource, i.e. you can use a social relationship in a context other than that in which it was created. Social relations can be converted to other goods such as health, well-being, joy, and this can create value in the form of knowledge, innovation, efficiency, and lower staff turnover and thus converted into economic capital (Hasle, Thoft, & Olesen, 2010).

A key concept in understanding social capital is the concept of trust. Relationships are built and maintained through trust. We engage in organizations, we trust; we ask for help from people we trust; and we languish in relationships in which we have no confidence.

Putnam argues that trust and mutual accountability between citizens, can be created through the participation in a voluntary organization. "A group whose members manifest trustworthiness and place extensive trust in one another will be able to accomplish much more than a comparable group lacking that trustworthiness and trust" (Putnam, *Making democracy work. Civic traditions in modern Italy*, 1993). For this trust to arise, it requires norms of reciprocity and social networks/communities (network and civic engagement). The core of social capital is that it supports the development of common goods. It is a point of Putnam, social capital is a kind of bonus in relation to other activities and objectives, and therefore he emphasizes that the prerequisite to generate social capital is that people meet, talk and engage.

In practice this means working with social capital that relates to the three concepts of trust, justice and cooperation. By strengthening mutual confidence, the sense of justice and the ability to co-operation between the volunteers and the management of an event, thus boosting the overall well-being among all committed and the quality of the event delivered, can be significantly improved, as productivity and innovation capabilities and opportunities improved. Thus, we develop more and

more new initiatives. Volunteers and leaders from previous years are maintained and there can be a valuable knowledge and experience transfer.

Recent international research (Putnam, 2000) shows that there is a direct correlation between high social capital and the level of job satisfaction, quality, productivity and innovation. By measuring the amount of social capital can thus be focusing on any gaps in the amount of trust, fairness and cooperation and improve these. In the following what constitutes the individual concepts will be described.

### 7.2.1 Trust

Trust can be talked about as a social capital in two ways. The vertical confidence and horizontal confidence. The vertical confidence is about the relationship between management and the volunteers. The horizontal confidence is about the relationship between the volunteers - whether they trust each other, if there is mutual credibility and can they count on each other. Trust can only be attained by an individual being trustworthy. Research (Svendsen, 2007) points to 6 possible elements in building personal credibility:

- Kindness - to show good intentions.
- Competences - to demonstrate that you know what you're talking about.
- Consistent behavior - to be transparent and give explanations.
- Integrity - to do what you say and say what you do.
- Delegating responsibility - to show confidence and give decision-making power to others.
- Demonstrate responsiveness - listening to others and taking them seriously.

### 7.2.2 Cooperation

The concept of interpersonal skills consists of specific cooperation skills found in the group, the accepted norms of mutual obligation and the structures that promote cooperation within the group. The best cooperation happens in the interaction between management and volunteers.

Development cooperation can take place through:

- Formation of Standards - the development of standards and stipulations.
- Role clarification - ongoing reconciliation of roles and tasks.
- Recognition - recognizing the legitimacy and different interests of others.
- Perspective exchange.
- Sharing of views through courage, patience and responsiveness.
- Community - make use of past mistakes and successes for the common good.

### 7.2.3 Justice

Justice is an important element in relation to the level of social capital. The experience of being fairly treated is important for the willingness to cooperate both with management and the volunteers. We talk both about fair processes and equitable distribution of goods. It may for example be a reward in the form of control or concrete goods. Justice, like trust is not something one can force others to experience. It is therefore important to organize the working processes to give the individual an experience of fairness. There are six elements that can contribute to the experience of justice:

- Consistency - between what is said and done and the same guidelines apply for all.
- Involvement - everyone shall be heard.
- Respect - all viewpoints are treated respectfully.

- Visibility - make the decision processes transparent.
- Explanation - why the decision was made and what consequences it will have.
- Opportunity for appeal - unfair and wrong decision can be overturned.

In conclusion, we are discussing the different dimensions of social capital. Putnam divides the understanding of trust into 2 types - great confidence (thick trust) and formal trust (thin-trust) (Putnam, Making democracy work. Civic traditions in modern Italy, 1993). However, the close relations of trust that often exist between the family and friends or in small group are not the most conducive to the formation of inclusion and social capital, because a smaller group tends to close in on itself while being exclusionary compared to people who do not belong to or are familiar with the community's standards. Putnam uses the concepts of bonding to express the binding ties in close relations with great confidence, and bridging the more formal ties connected through formal trust.

There is no widely accepted way of measuring social capital. Issues that can be looked into are f.ex. trust, ways and capacity to resolve conflicts, number of networks, meeting points, volunteering and more. However it is difficult and sometimes impossible to distinguish between cultural and social capital. Bourdieu (2011), argues that:

*capital can present itself in three fundamental guises: as economic capital, which is immediately and directly convertible into money and may be institutionalized in the forms of property rights; as cultural capital, which is convertible, on certain conditions, into economic capital and may be institutionalized in the forms of educational qualifications; and as social capital, made up of social obligations ('connections'), which is convertible, in certain conditions, into economic capital and may be institutionalized in the forms of a title of nobility.*

For the research an adapted and an already formed survey from Denmark used for researching work places was used. The measurement method is developed by the National Research Centre for the Working Environment in Denmark (Kristensen, Hasle, Pejtersen, & Olesen, 2007). The organizers and volunteers around the festivals were asked to fill in the survey, therefore the social capital measured dealt with that group.

We also took in-depth interviews with focus groups around each festival that were discourse analyzed in order to try to decode indications about social capital.

### 7.3 Cultural capital

There is no fixed definition of the concept cultural capital and therefore no standardized tool to measure such capital. Quite a few scholars have tried to define cultural capital and probably the best known are the works of French sociologist Pierre Bourdieu.

*Cultural capital can exist in three forms: in the embodied state, i.e., in the form of long-lasting dispositions of the mind and body; in the objectified state, in the form of cultural goods (pictures, books, dictionaries, instruments, machines, etc.), which are the trace or realization of theories or critiques of these theories, problematics, etc.; and in the institutionalized state, a form of objectification which must be set apart because, as will be seen in the case of educational qualifications, it confers entirely original properties on the cultural capital which it is presumed to guarantee. (Bourdieu, 2011).*

The concept includes education, skills, cultural artifacts/heritage and values that are accepted and respected (Gestur Guðmundsson, 2011).

Cultural capital is transferred between generations in families and by schooling. Education and skills influence which social connections and obligations an individual takes on. Therefore, reciprocal/mutual effects are between cultural and social capital (Jeanotte, 2003). To measure cultural capital many factors have to be considered i.e. cultural participation, media consumption and volunteer work, whatever can be considered cultural (Jeanotte, 2003; Bourdieu, 2011)

The concept of cultural capital has been operationalized in many ways and often tied to knowledge of high culture and the curriculum of elite schools. In that way it is connected to class and cultural capital intertwined in a way that presents cultural capital as high culture; i.e. high cultural capital is found among the elite (Lamont & Lareu, 1988). Some research has been done to evaluate the connection of educational performance and cultural capital. The results have been mixed due to different methodologies in operationalizing the concept. Among the methods used, researchers have counted the number of books in homes, participation in selected cultural events and cultural knowledge, also views and interest in culture and arts (Sullivan, 2002; Khodadady & Natanzi, 2012). Questionnaires as a tool to evaluate cultural capital have been designed and validated (Zabihi & Pordel, 2011; Khodadady & Natanzi, 2012; Pishghadam, Noghani, & Zabihi, 2011). The results of those validations have shown local culture to be an influence on cultural capital. It is therefore interesting to experiment further to develop a tool that isolates factors of cultural capital that are universal (Khodadady & Natanzi, 2012) and are not a part of social capital or personality differences (Pishghadam, Noghani, & Zabihi, 2011). The factors that seem to fall in that category and show statistical explanatory value are literature, reading, ability to enjoy culture and arts, participation in events, in addition to cultural participation and consumption in the family (Khodadady & Natanzi, 2012).

Cultural capital in Bourdieu's definition has not gone without criticism (Sullivan, 2002) especially the determinism linking class and culture. In that sense individualism and individual effort are downplayed.

## 8 Methodology and results

The method of triangulation was used in this research, i.e. varied methods used for collecting the necessary research data; surveys, interviews, collection and analysing of information on the events. In addition the researchers are familiar with and/or visited the events themselves when that was possible. That was done in order to get a “feeling” for the atmosphere and the surroundings, i.e. a subjective evaluation on how to be a guest at the event in question.

### 8.1 On-site experience

The following descriptions describe the subjective experiences of the researchers when visiting each event. Because of the nature of qualitative research methods, the descriptions are differently presented. However, all of them had the same agenda; to capture the atmosphere and pass it on in a written form for further understanding of the event in question. This method is in line with a narrative approach where the researcher is both a participant and an observer (Creswell, 2013).

#### 8.1.1 Bornholm

- **Wonderfestivall** takes place in late August, and has done so since 2008, when eight young boys, born and raised on the island, had the idea to hold a big party - Bornholm was simply too quiet and boring place for young people. Daniel Mühlendorph Jensen one of the founding fathers told us during a short break this year how it all started: *"I have arranged many events, so even then in 2008, I knew that we had to get some sponsors, to make a proper event. In no time we had collected 70.000 kr. and the event developed into a small festival with 300 guests. That was in 2008. This year we are expecting around 4.500 guests, who at three different scenes can experience both the most exciting upcoming acts in the country, but also part of the established artists during the next three days."*  
The team behind the festival consists of 20 people who use at least 10 hours per week to prepare this festival. Daniel is training himself to be a film producer at the National Film School in Copenhagen, but he says there is not really much difference between making festival and filmmaking. Not for a producer, at least. During this year's festival when the sun is shining and the festival is covered in loud music, beer and smiling young faces, he tells us that one of the things he is most proud of, is that there has never been any real disagreements between the organizers. *„It is a tremendous pressure to put up a larger festival, and there are many things that can go wrong; economy, errors in booking, time pressure, sleep loss. But we are still friends, and it all works. I am so proud“,* he says.
- **Svaneke Beachvolley** is always held the second Saturday in July. Two young women started the event in 1997. One might think that a beach volleyball tournament belongs on a beach, but the venue takes place in the middle of Svaneke. Around 60 young people who simultaneously grew up in Svaneke exhibit the beautiful costumes they have made. Locals and tourists come specially to watch the procession going slowly through the city to the beach where there is music and party for the rest of the day. This year the theme was figures from children's TV and the whole town square was covered in naive, smiling, waving figures from the past. Even though it rained and was a bit cold for the season, the spirit was over the top among both locals and tourists. Everyone was full of laughter and extremely impressed with this year's costumes and ingenuity.  
It is actually a private arrangement, but it has also become a day of celebration for the entire

town. It is not really about playing beach volleyball. It is about so much more – it has to do with maintaining childhood ties to the area, as well as old friendships and a reason to come to Bornholm. Both of the two women, that organize it every year, agree that it is worth all the hard and great work - just standing there every year and watch all their friends interpret this year's theme and arrive in processions - each more amazing than the last one.

- **Bornshorts** took place on 11. - 14. September, during Bornholm Culture week, where there is a variety of cultural events on the island. Cecilie Kofoed is the daughter of one of the founders of the short film festival. She was one of the organizers this year and this was how she experienced it: *“This year, the festival was moved to Svaneke instead of Gudhjem. During the festival, short films from virtually all over the world were shown, and many of the producers came to the festival. I was responsible for the bar this years and had made the coolest bar of fish boxes that were stacked on top of each other and then decorated with light. Bornshorts this year was definitely one of the best year, there has ever been. The very last evening of the Bornshorts' award ceremony, I was picked to hand out a price, namely the student category with the Danish producer, Kim Magnusson, who is a member of the jury. He is also the producer of the film ‘Helium’ who won an Oscar for best short film in 2014. It was an amazing experience and I hope it will continue next year.”*
- **Sol over Gudhjem** took place one sunny Saturday in the middle of June. As before, the competition had enthusiastic audience and the best chefs of Denmark participated. On a big screen, the audience could follow the work in the kitchen and watch the famous chefs in the jury evaluate the results. The basis for what is today Denmark's largest cooking competition is to create more focus on local produced food and ingredients. The competition has grown year by year and is now not only an annual event on the island every summer in June, it is also the largest cooking competition in Denmark. This year the event was held in sunshine, under blue skies and the atmosphere among the 12.000 guests was fantastic. Guests had the opportunity to follow the competition all day, but also to visit the many stalls covering the entire harbor. The interest from spectators, locals, food producers and sponsors has just grown bigger and bigger over the years. The same applies to the increasing media attention from reporters from Danish daily newspapers and food magazines. On top of that the entire event is transmitted live by the local TV station to all Danish regions. The event ended with a big party where chefs, judges and about 40 volunteers, all family and friends from Copenhagen celebrated the evening together.

### 8.1.2 East-Iceland

In East-Iceland three events out of four were visited; Eistnaflug, LungA and Bræðslan. All held in July 2014, one week(end) after another, it was very interesting to see and feel both the differences and similarities between them. All have music and concerts in common (though LungA focuses also on art in general, workshops for young people and is spread over a whole week while the others are concentrated around the weekends).

- **Eistnaflug** is kind of the annual celebration for metal heads in Iceland. The leather clad guests range in age and the message the organizers have sent: “Don’t be an idiot” – meaning that people are supposed to be well behaving and taking care of each other – seems to have infiltrated well. There appeared to be ‘love and kindness’ in the air, under the steady rhythm of heavy metal music.

- **LungA** has been described as the hipster festival, a lot of young people from Reykjavík come to Seyðisfjörður, seeing others and definitely showing themselves. The feeling is quite artsy and people are wearing second hand clothes and participating in events and happenings all week long, ending with the weekend concerts and an exhibition of the outcome from the workshops. They are buying food from the various pop-up restaurants as well as the more established ones.
- **Bræðslan**, even if the concert itself is only on Saturday night, has people coming to Borgarfjörður eystri up to a week before. The crowd there is of all ages, but appears to be older than at the other two festivals. In some ways it resembles a huge family reunion taking over the whole village. People are mostly camping so there is a constant, huge party at the camp site. Only a small portion of the guests actually attend the concert itself (only 800 tickets are sold) but that seems to be only a part of the point of the stay.

All three have in common fantastic and beautiful nature and surroundings and being situated on the outskirts (just one road into the village), therefore people are really coming for the event, not just driving through.

### 8.1.3 Suðuroy

- **The New Year's festival in Vágur.** As soon as the main Christmas days have passed, Vágur goes into New Year's mood. Everywhere in town, you see people preparing for the biggest event of the year, and the preparations are not by locals only, but also by people who have moved from Vágur and have travelled home to participate in the festival. In general, everybody is in a great mood, smiling with excitement of the upcoming event. Every year, everyone speculates about the weather, wondering if the circumstances will be perfect for the huge midnight fireworks. On the 30<sup>th</sup> of December the organizing groups finish as much of the preparation as possible, while some preparations cannot be finished before the main day, the 31<sup>st</sup> of December. The New Year's festival starts with a free breakfast, where more than 400 people attended this year (last year, 31. Dec. 2014). The friendly faces and smiling talks all show peoples excitement and happiness, now the big day has begun. During the latter part of the afternoon people normally arrange bonfires in their own neighborhoods. One hour before midnight, people start to gather at starting point for the torch-parade, with the men starting in the mid of the town and the women joining the parade later, with a shorter distance to carry the heavy 2,5 m long 2" x 2" torch. A huge crowd follows the 140 men and women in the torch parade, walking approximately 1,2 km through town. The torch parade ends at the New Year's Triangle, a place by the main street made for the New Year's celebration in Vágur. At the New Year's Triangle, an old wooden boat is set up, decorated with large dragonheads, symbolizing an old Viking ship. The torch parade circles around the wooden boat, and when everyone is in place, all is silent. Then the crowd starts to sing the hymn "Tíðin rennur sum streymur í á" (directly translated: "Time runs as the stream in the river"), echoing in the nearby mountains and the valleys. Many faces seem to be contemplating on the year passing by; some faces with a smile, other with a tear running down their cheek. When the hymn is finished, the 140 torches are thrown into the boat, which lights up in fire, and the huge New Year's firework show starts, lighting up the skies, while the air over the town is filled with loud bangs. While the show goes on in the skies, people embrace family and friends wishing them Happy New Year. The show goes on for approximately 20 minutes, and the crowd of several thousand applauds the impressive final salute. After the firework show, parts of the crowds start the traditional Faroese chain-

dance. Other gather at family and friends houses, before going to the musical event in the indoor sports center, where music plays and people are dancing until the early morning hours.

- **The Viking days in Hov.** Visiting the Viking days in Hov is like travelling back in time. The main aim of the Viking days is to put focus on the Viking era in the Faroes, some 1000 years ago. To some extent, they do succeed, especially when having in mind that this is a new event. During the Viking days, parts of the village Hov is turned into a Viking village, with a Viking center in the middle. Visitors can explore the Viking tents, where people are making and selling handmade tools, souvenirs, food etc. from the Viking era. Viking battles are on schedule at the open area at the center of the Viking camp, to great amusement to the crowd. A Viking-school gives children and youngsters lessons in sword fighting and archery. The Viking days also have a historical agenda, both with lectures about the Viking era in the Faroes, and historical walks in Hov to the Viking ruins, which are in the and around the village. This part of the event is very interesting, as part of the Faroese history is brought to life while walking in and around the village. The Viking days in Hov is an event not comparable to other events in the Faroes. The organizers of the Viking days do also have a clear focus of the importance to tell and preserve this part of the Faroese history. The great enthusiasm of the organizers is clearly visible, for example when going on a historical walk in Hov.
- **MENT in Sumba** is a fantastic village event, really bringing forward the openness and hospitality of the Faroes, and especially people on the island of Suðuroy are known for. During the MENT festival in Sumba all doors are open for visitors, and people from Sumba are happy with the renewed life in the small village (250 inhabitants). Beside the hospitality, the MENT festival is also a great opportunity to get an impression of how people lived in the Faroes just 150-200 years ago, with the land, the mountains, and the sea being the main supplier to the households. This part of our past culture is brought to life at MENT, which also puts focus on the more vocal part of the Faroese culture, including storytelling, singing and traditional Faroese chain-dance.
- **Jóansøka, Midsummers festival in Vágur** is comparable with most of the town and village festivals in the Faroes. The main event of the festival is the rowing competition in Faroese wooden rowing boats, a competition held in several towns and village festivals throughout the summer. Beside the sports events, rowing, football, running, and swimming, the Jóansøka is also a family, cultural and musical event. The Tivoli in the town center gives the children and youngsters a rare opportunity to enjoy different kinds of entertainment. On the other hand, the exhibitions of paintings, photos, handcraft etc. in different places in the town also give the occasion to see exhibitions that normally are not part of daily life in Vágur (which has an art gallery). The concerts from the children choir and the church choir, from groups and orchestras from the Music school, as well as from pop and rock bands also gives rich opportunity to enjoy different kinds of music during one week. In short, Jóansøka is a festival, which tries to give something to every age, interest and taste, and does to some extent succeed in doing so, even though the competition from new more popular music festivals is huge.



#### 8.1.4 Vesterålen

- **Blabfestivalen** is the only alternative rock festival in the region. You notice that as soon as you set foot near the ticket counter. The kids that hang around to look at the merchandise and score free food from the kitchen are dressed in black, with torn jeans and brightly colored hair. Some wear vests with patches proclaiming their favorite bands: Iron Maiden, Kiss, AC/DC. Others wear band t-shirts to show their musical preference. Some have piercings or tattoos. The most noticeable thing though, isn't the way the kids look, but the way they mill around peacefully, doing small tasks, sharing jokes, talking about music and overlooking the festival. Blabfestivalen is an alcohol free event, but with so many rock kids gathered in one place, and without proper adult supervision, you would expect some trouble. Indeed, adults from the cultural administration and from the group that owns the regular venue have been waiting for a fight to break out or a fire to start for several years - so far it hasn't happened. The special atmosphere of Blabfestivalen stems from its punk and hardcore roots. Inspired by the hardcore movement in the USA, in mainland Europe and in nearby Bodø, a group of local teenagers wanted to make a real festival in their own town. The ingredients were what you would find at any punk festival in Europe: vegan and vegetarian food, self-defense classes, stenciling workshops and hardcore music. And of course everything was DIY - do it yourself - from rigging the gear, playing the concerts, to making the food and giving classes in cooking and self-defense. Alcohol was never a part of the picture. First of all, the founders were underage at the time the festival was started, and second of all the straight edge (no drinking, no drugs) attitude that came with hardcore music made alcohol seem very redundant. This is the reason why you can see adult rock fans and 13 year olds side by side at Blabfestivalen, digging the same songs, dancing and head banging. The festival is all-ages, and everyone is welcome. For kids the price is low, and for adults it's a little higher. For a lot of people Blabfestivalen is about food. Many visiting parents and young kids will scoff at the lack of meat, and loudly tell their friends that they are leaving to buy "some real food". Usually you will see these kids digging into chickpea burgers and hummus sandwiches by the end of the festival - and their parents too. The burgers and sandwiches, along with cakes and pastries, the crew makes themselves, are an important part of the event. Everything is affordable, and no one goes hungry between concerts. The crew gets a free dinner and free coffee as long as they are working, and at the end of the night they get to eat whatever is left on the cake table. As a long time audience member, I've seen a lot of kids grow up at Blabfestivalen. One year they're sitting nervously in the kiosk, selling cake and soda and struggling with counting change. Five years later they are taking on responsibility and teaching new kids about kiosk duties. Between concerts you can see teams of experienced crew members doing changeovers, tailed by two or three young recruits, eager to learn. Passing on knowledge is an important part of the festival. That knowledge isn't always willingly received. Often you see members of local bands grudgingly carrying gear, selling tickets or manning the kiosk. All local bands are expected to contribute - if they don't work, they don't get to play. For some the joy of being a part of the crew is immediate, for others it takes a little time to warm up to the idea for working for free on a weekend. Blabfestivalen 2014 was a little different than earlier years. The festival was moved from Rødskolen - an old school that has been restored, to Kulturfabrikken, the new cultural house in town. The change in atmosphere was very distinct. The previous venue was a wood building that had been restored in the '90s. Pink walls, yellowed pine paneling and faded vinyl flooring did little to set the mood for a rock festival, so every year the venue was

transformed, with black coverings on every wall, with a high stage and colored lights. The impression was always shabby but cozy, perfect for a DIY festival. It took days, however, just to get everything ready - and then another day to restore everything to normal. In the new venue everything was ready for music as we stepped in. The room was dark, there was a grid for lights, and the stage was professionally built. The festival felt different - more grown up, more focused on music and less focus on community and volunteer work. I felt a little sad at first, but the more I thought about it, the more I remembered that Blablafestivalen is a music festival. The quality of sound was better than ever, and the musicians seemed happier about their performances than they were before. After scrambling a bit the first evening, I could tell that things fell more into place on the second day. Pictures and banners were hung around the room, the kiosk filled up with cake and chickpea burgers, and the kids ran purposefully around performing their tasks or helping out their friends. The special Blablafestivalen-feeling was preserved, even in the new venue. The special feeling of the festival is apparent not just for me as a long time visitor, but for people from outside the town too. A band from Tromsø, the biggest city in northern Norway, chose to make the festival part of their upcoming music video. The audience was invited on stage to sing and wave posters around, and they did so with enthusiasm. A second band from Tromsø were bummed out to find that their usual host couldn't travel to Sortland to be a part of the Blablafestivalen-crew (for the first time in around 8 years). They made a point to stop in the middle of a song, call her up on speaker phone and have the audience yell "we miss you" while cheering and applauding. That sense of community in a festival, and at the same time that feeling of being included and being useful and valuable is very rare, at least in Vesterålen. During the concerts I like to look around at the teenagers in the audience. Some look very normal, while others look, frankly, like freaks. At Blablafestivalen kids get to try out an alternative identity, they get to meet peers that aren't afraid to be different, and for those that detest soccer and team sports, it's a sanctuary where they get to participate in a group activity on their own terms. In the end, the best part of the festival for me isn't the food (Though I look forward to it all year! Those burgers are amazing!) but the music. The festival has a tradition for booking young, up-and-coming bands from northern Norway, and we have been lucky enough to see several of the best musicians from the surrounding cities before they moved to Oslo and became famous. The music is always varied. While I was parked in front of the stage I got to see a singer/songwriter with a cellist, a solo hardcore band with only playback and a singer, a young metal band with guitars that were hopelessly out of tune, a ska band with 10 + musicians and a horn section, and a cheesy rock band with dual lead guitars and embarrassing lyrics. I enjoyed every one of the concerts, but I also know that I would never seek them out one by one. At the end of the evening I was full, a little dizzy from all the noise and lights, and very happy that I spent the evening at Blablafestivalen. While the young audience poured out into the streets in a flood of band t-shirts and Converse shoes, we saw their peers stumbling drunkenly around outside the local bars wearing suits, short skirts and high heels. To me, there was no doubt about who looked happier: We did.

- Arriving at **Bjørnskinffestivalen** is like arriving at a weird mix between bingo and Roskilde festival. You can clearly see the old community house in the background, but instead of grey haired pensioners you can see lively young people carrying beer, backpacks and tents. From inside the community house you can hear distorted guitars, and the windows have been covered so you can't look in. When you line up to buy your ticket it's the same weird mix. Pine paneling and tired vinyl floors meet hipster t-shirts and Converse shoes in every color of

the rainbow. There's definitely a festival going on here. Inside, it's really hot. The ventilation isn't built for this kind of crowd, even though there must have been some wild parties here in the past. At the back of the room is the sound guy and the light woman working in tandem. In front of the stage is a small group of people - it's still early. We cross the floor and find ourselves in front of the small cafe. We can buy whale stew, fish soup, special ordered coffee from coffee guru Tim Wendelboe, bacalao and cakes made by local women. There's so much good food, and people have a lot of trouble deciding on what to order. The festival has helped pay for new stairs, leading from the cafe and out into the field behind the house. Down the stairs we find an outdoor area, rigged and ready for a party. Miraculously, the weather is nice this year too. At one end of the outdoor area we can see barbecued food and beer being sold. Parents, aunts and uncles of the organizers are hard at work plus volunteers. At the other end of the area the DJ has put up a green military tent, and is playing obscure untz-untz music. As the hours pass, people come in trickles and then in streams. Some of the young people have finished their work week, and arrive late with their tents and sleeping bags. The adults come driving to hear the biggest names, and then drive back home. Some sit around the festival camp, drinking, and only come to hear the last band. The temperature inside the house is rising by the hour. People get more and more drunk. The food starts to run out, and there's a line at the barbecue. After a while, the people inside start to dance, and the floor of the community house is really put to the test. The walls and the ceiling sway in time with the music, the truss rig that holds up the lights is also swaying dangerously from side to side. Several of the lights come loose and hang down by the security wires that someone grudgingly (but luckily!) had made a one hour drive to get earlier in the evening. The band and the audience are jumping together through the last song. When the last concert is over, the doors are opened to get some air into the room, and sunlight shines in on the dance floor. The band members go outside to drink beer in the midnight sun, and make sweat angels on the asphalt. At the festival camp the party is well underway when we get there. Someone has stung up a disco ball between two tents. One group has brought a huge 'lavvo' where they have a bonfire going, and on a grill outside, one of the best chefs in Norway is making kebab. There are several guitars around, and someone has brought a cello. The audience on this festival day, has been a good mix of young people home for summer vacation, young adults who have moved home and are thirsty for the festival life, and adult locals who want some music, beer and dancing. A lot of people come from the island where the festival is held, but I can see people from all over the region. Some are here for the third time, and have borrowed a camping truck or wagon to have a comfortable place to sleep. Several people say they didn't come for the music but for the fun atmosphere. "It's a real festival!" is said several times. And, yes, the ingredients are all present: There's loud music, new people to meet, alcohol, camping, and something happening from morning until late at night. But what makes it special is the scenery: Tiny, tiny Bjørnskinn. You would think the inhabitants of Bjørnskinn would be upset about having this kind of spectacle in their back yard, but apart from one cranky old man, no one is complaining. People are there as volunteers, making cakes and bread, and letting people camp in their fields. They even buy tickets and drink beer with the young people that come in from all over the region. It's difficult to pinpoint what the feeling of being at a festival really is, but I do know that Bjørnskinn is the only festival in Vesterålen that has really, truly evoked that feeling in this observer.

## 8.2 On-site survey

Three out of four festivals in East-Iceland were visited and their guests asked to fill out a survey concerning their experience of the festival, why they came, how they heard about it and money spent, among other things (see Appendix 2). The survey was also done for one event in the Faroes. In the other regions the researchers did not have the man power necessary for that and this part was not carried out. Since this survey was not done collectively the results will be published separately.

## 8.3 The attitudes of young out-migrants: Pre-survey

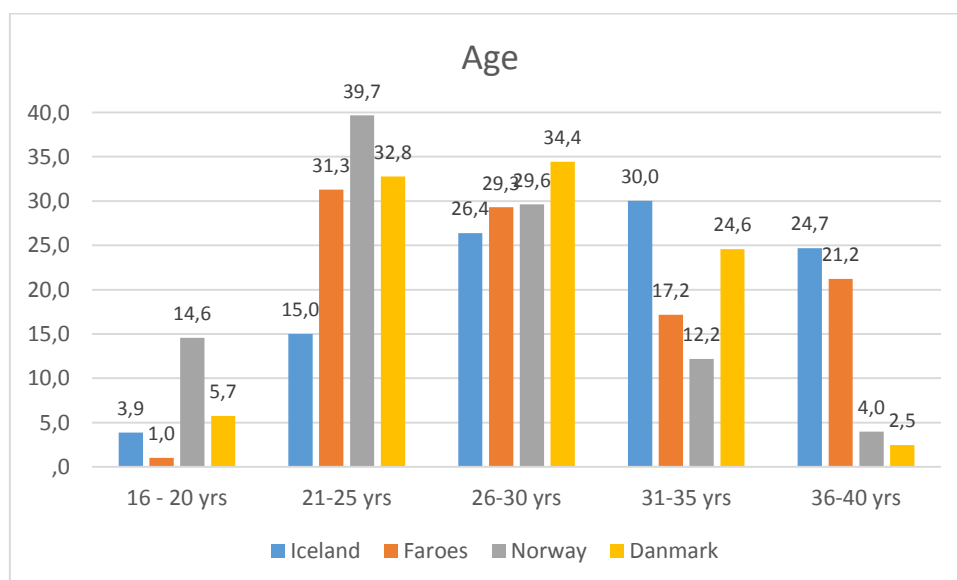
In order to make sure that the same applied to the other three regions as the first results from Bornholm showed a pre-survey was done in East-Iceland, Suðuroy and Vesterålen. Young out-migrants (under 40 years) from the regions were asked to fill out a survey of 25 questions (see Appendix 3) about their relations to the regions, how many times they visited, reasons for moving away, what they did while visiting, whether they were active in organizing or realizing cultural projects and if yes, the reasons for that. The survey was more or less consistent with the original survey conducted in Bornholm, however there were slight differences were questions were added. In those cases data from Bornholm is not available.

The researchers used Facebook and other social media as well as their own networks (e-mails etc.) to reach the young responders.

The data from all four surveys was combined and analyzed collectively. In total there were 1.163 valid responses; from Iceland 39,9%, from Norway 36,5%, Faroe Islands 10,1% and Denmark 13,4%.

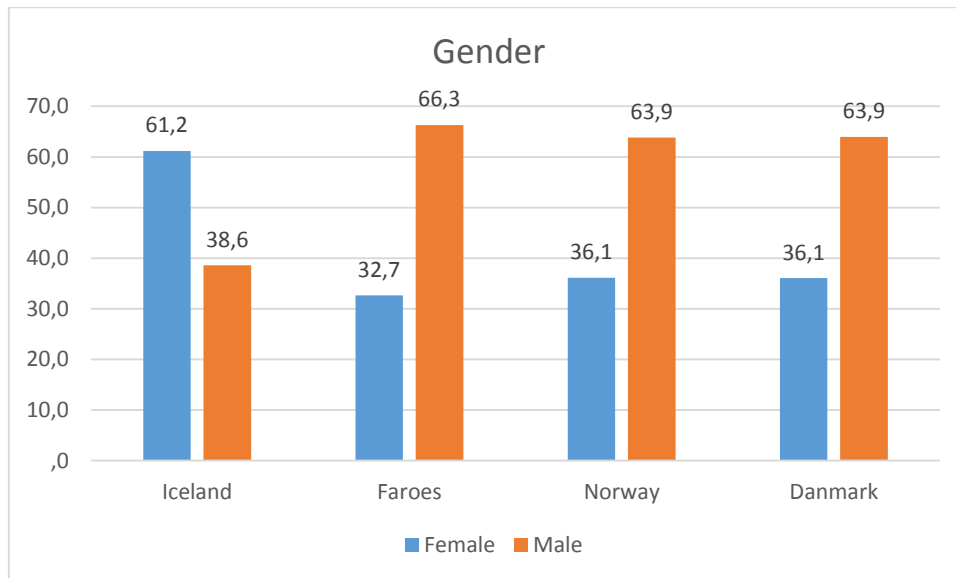
The first section in this chapter shows background variables by country.

The age distribution between the countries was different and statistically significant  $\chi^2(12, N = 1012) = 191,073, p < 0,05$ . The participants from Norway were younger as 54% being younger than 25 and 84% under 30. In Iceland 55% were over 31. The age distribution from Faroes and Denmark was mainly between the ages of 21-30.



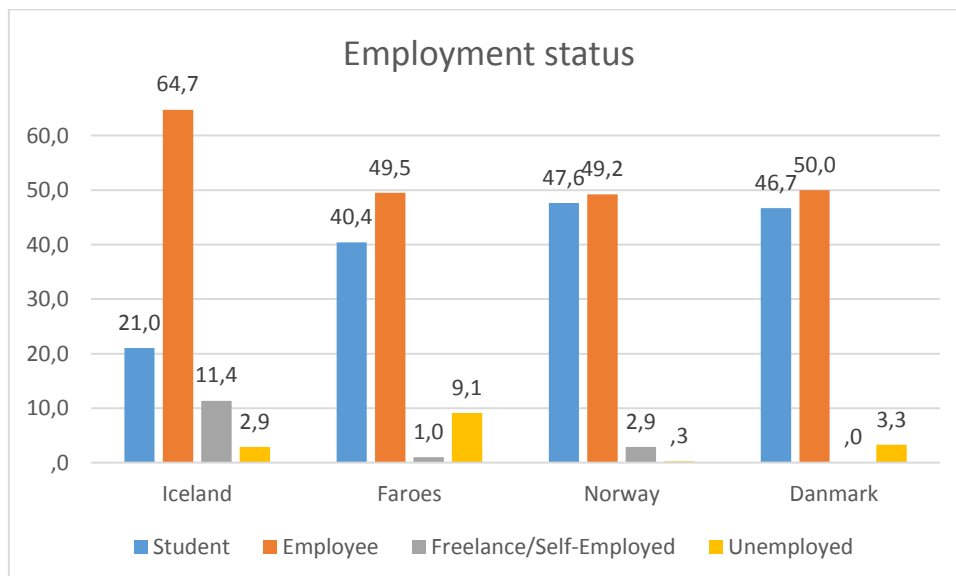
Picture 2. Pre-Survey: Age distribution

In Faroe Islands and Norway more men than women responded to the survey. In Iceland it was completely different.



Picture 3. Pre-Survey: Age distribution

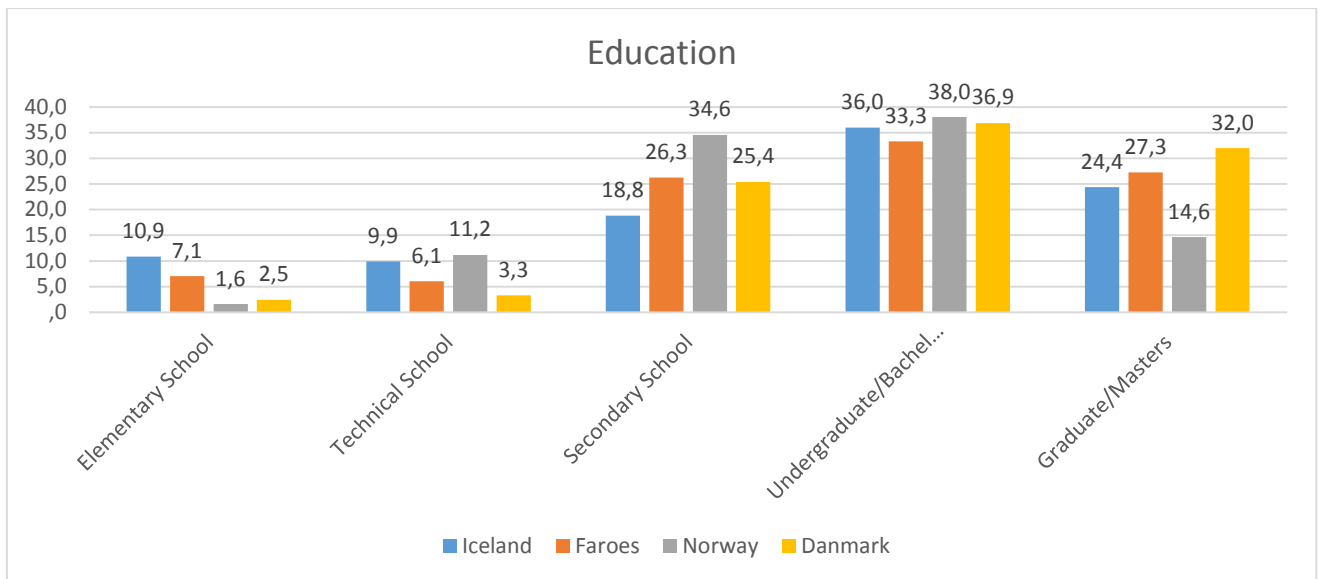
Employment status differed between the countries  $\chi^2(9, N = 1013) = 117,763, p < 0,05$  although in all of them most responders were students or employees; in Iceland 85,7%, in Faroe Islands 89,9% and Norway 96,8%. However the student group was significantly smaller in Iceland where the number of freelancers was also significantly higher than in the other countries. In the Faroe Islands there were significantly more un-employers.



Picture 4. Pre-Survey: Employment status

Education levels of the participants were categorized into five levels; elementary, technical, secondary, undergraduate and graduate. The educational system is similar in all countries so this categorization had no implications. In both Iceland and Faroe Islands 60% had completed undergraduate or graduate studies but 52% in Norway, the ratio was highest in Danmark with 69% having an undergraduate or graduate education. In Iceland and Norway there were more people with only elementary level and in Norway more with a secondary level education. The differences were greater than expected  $\chi^2(12, N = 1011) = 74,950, p < 0,05$ . The differences in education level

can probably be contributed to the different age distribution in the regions, where the Norwegians responders were significantly younger.

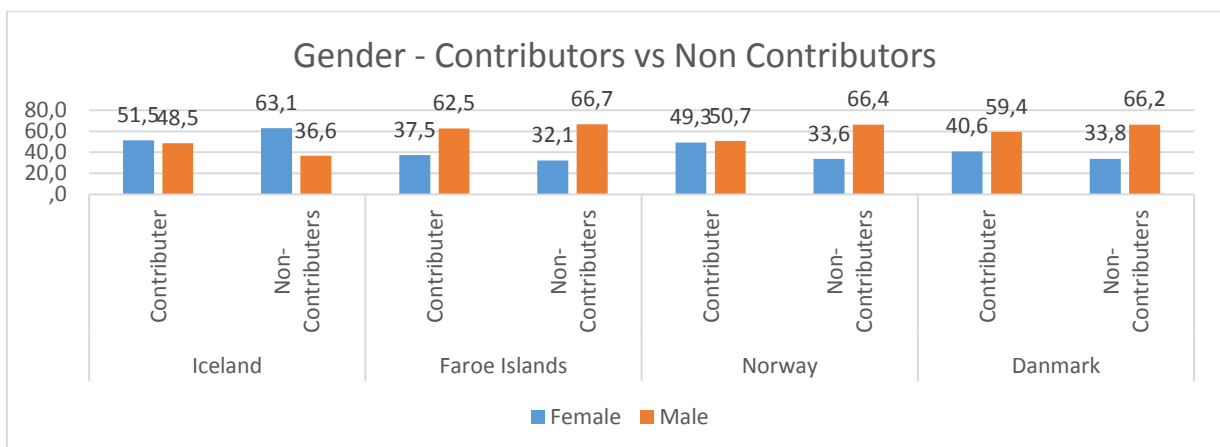


Picture 5. Pre-Survey: Education levels

### 8.3.1 Descriptives by country and contributing-not contributing

Analysis of the data between contributors and non-contributors is as follows: The two groups were examined by the background variables showing that in Norway and the Faroe Islands the people who contribute are significantly younger than the contributors in Iceland. The age of the contributors differed significantly from those who did not contribute  $\chi^2(4, N = 980) = 28,362, p < 0,05$ . In Denmark there was no age difference between those who organized the events and those who did, not while in Iceland the difference was significant between those two.

When looked at gender, men and women are equally represented in the contributors group in both Iceland and Norway, where as in the Faroe Islands and Denmark men are a greater part of those who contribute to events. In both Iceland and the Faroe Islands the ratio of the contributors was 16,5% of the participants but in Norway it was 20,4%.



Picture 6. Pre-Survey: Gender, contributors vs non-contributors

Employment status was different between the countries and the group of contributors and non-contributors. Higher percentage of students were contributors in Norway (60.8%) and Denmark (43,8%) than in Iceland where most of the contributors were employees. In Faroe Islands the contributors were equally from the group of students and employees. It is noteworthy that in Iceland 19,1% of contributors were freelancers or self-employed, something that was non-existent in the Faroes and Denmark but in Norway they were 9,5%. The difference between those who contributed and those who did not was statistically significant  $\chi^2(3, N = 981) = 21,907, p < 0,05$ .

Educational level differed among those who contributed to the events and those who did not. The contributors were slightly more often with a secondary level education while those who did not contribute often did not hold graduate degrees. Differences were also between the countries. In Denmark around 60% of contributors had under-graduate or graduate degrees but in Norway it was about 60% that had finished secondary, technical or elementary school. This can be attributed in the age distribution. The difference was however not statistically significant.

### 8.3.2 Other background variables

Participants were asked how long they had lived in the area and how old they were when they moved away. Between the countries there was no difference. In the table below you can see the mean age of the respondents when they moved away and the years they lived in the area. The standard deviation represents the deviation from the mean and the greater the deviation the greater the fluctuation from the mean. For example, in Denmark you can see that the contributors moved away a little less than 20 years of age with a small standard deviation of 1 year. The contributors in Iceland however varied greatly, being 20 years old when moving away but the standard deviation being 6 years. The reasons for that might be that in East-Iceland a bigger portion of the young people move away when they are sixteen, starting their secondary education. Other factors for this is the perception of home and when you move away. Is it when you start attending school elsewhere for nine months of the year or when you, later in life, change your legal residence?

The difference was not significant between those who contributed and those who did not contribute to the events.

		How many years lived in the area	Age when moved away
Iceland	Contributors (N=70/41)	18,1 yrs - sd 6,0*	20,2 yrs - sd 5,9
	Non Contributors (N=350/228)	17,7 yrs - sd 5,5	20,1 yrs - sd 4,5
Faroe Islands	Contributors (N=16)	19,8 yrs - sd 5,4	20,1 yrs - sd 3,2
	Non Contributors (N=84/83)	17,5 yrs - sd 6,0	19,2 yrs - sd 5,8
Norway	Contributors (N=79)	17,3 yrs - sd 4,7	18,3 yrs - sd 3,3
	Non Contributors (N=303/304)	17,8 yrs - sd 3,7	18,9 yrs - sd 3,5
Denmark	Contributors (N=34)	19,2 yrs - sd 1,9	19,7 yrs - sd 1,0
	Non Contributors (N=73)	18,1 yrs - sd 4,9	19,8 yrs - sd 2,9

\*mean/standard deviation

**Table 3. Pre-Survey: Years, lived and moved away**

Participants were asked if they visited regularly, analyzed by contributing participants to the events and those who did not. In Iceland 83% of the total responders visited regularly, in Faroe Islands the ratio was 78,8% and in Norway the ratio was 89,2%.

Participants were asked how often they visited their area. The table below describes the variance by country and contributing- not contributing. The difference is significant between countries  $\chi^2(15, N = 1133) = 195,446, p < 0,05$  and also between those who contribute and those who do not contribute  $\chi^2(5, N = 1007) = 30,524, p < 0,05$ . In all regions the contributors visit more frequently than in the non-contributors. However there is a significant difference between the countries, where in Iceland the out-migrants are more likely to visit two time a year or less. The Faroese stand out for the high percentage of contributors that visit twelve times a year or more. Bornholmers were more frequent visitors than the others in the 3-12 times a year group. A possible reason for that can be the very high prices for domestic flight in Iceland.

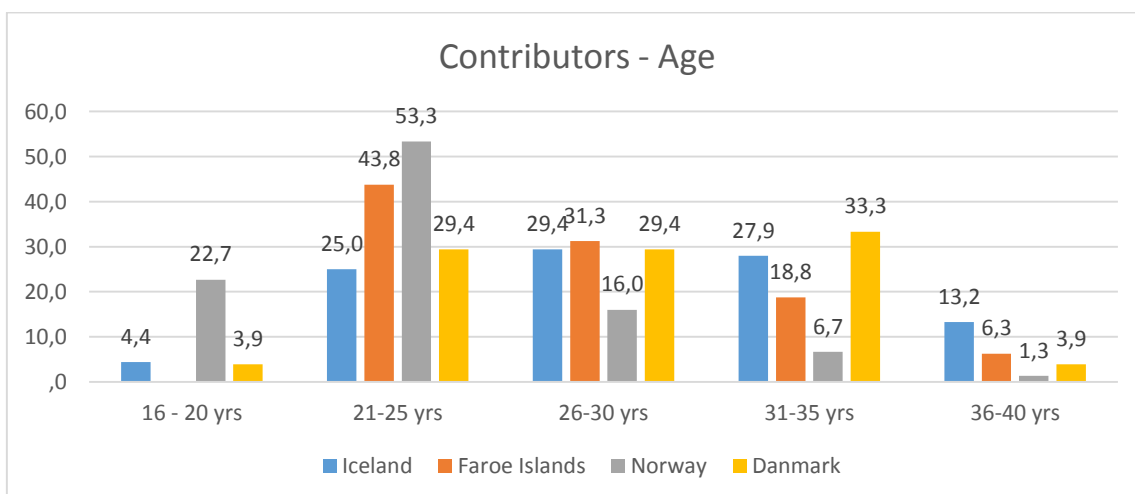
	Iceland		Faroe Islands		Norway		Denmark	
	Con	Non	Con	Non	Con	Non	Con	Non
<b>0-2 times a year</b>	40	<b>62,8</b>	25,1	40,5	23,8	32,9	2,9	16,5
<b>3-12 times a year</b>	57,1	35,5	25	42,9	65,1	62,4	<b>91,2</b>	<b>78</b>
<b>More often than 12 times a year</b>	2,9	1,7	<b>50</b>	16,7	11,3	4,7	5,9	5,5

Table 4. Pre-Survey: How often visit

### 8.3.3 The contributors

A part of the survey was directly aimed at those who contributed to the events. These questions were focused on why the event was chosen to take place in the region in question, why the region mattered and the participants' role in the events. The background variables have been presented in comparison to the non-contributing group but this chapter encompasses a separate analysis of the background variables for this group alone.

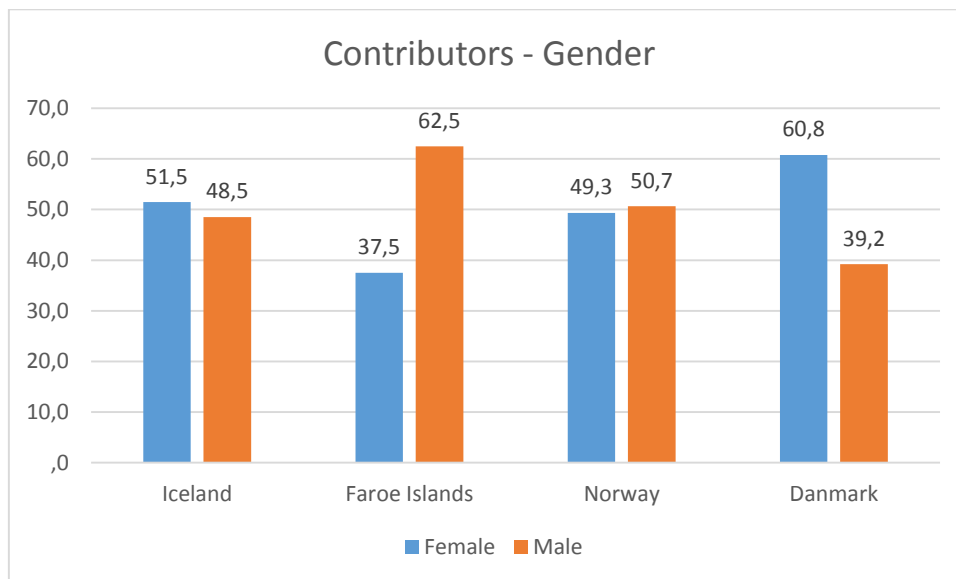
The age of the contributors was quite different between the countries; the group from Norway being significantly younger than the others and the group from Denmark being somewhat older  $\chi^2(12, N = 210) = 50,697, p < 0,05$



Picture 7. Pre-Survey: Contributors age

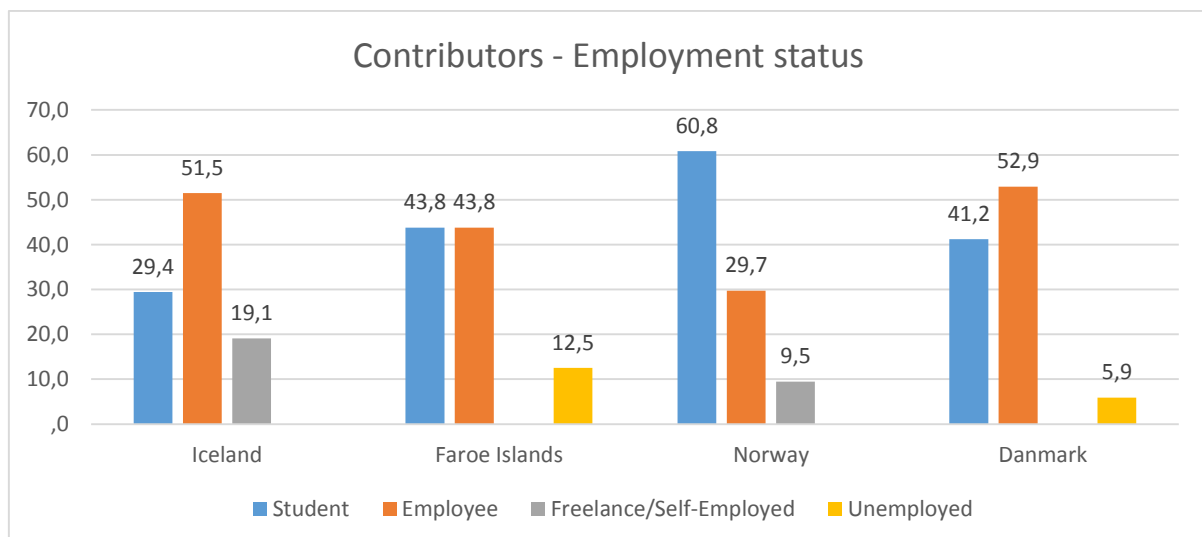


Gender differences were not significantly different between the countries although there were differences. In Norway and Iceland there were nearly even numbers of males and females among the contributors. In Faroe Islands and Denmark the differences were on opposite ends; two thirds to one third.



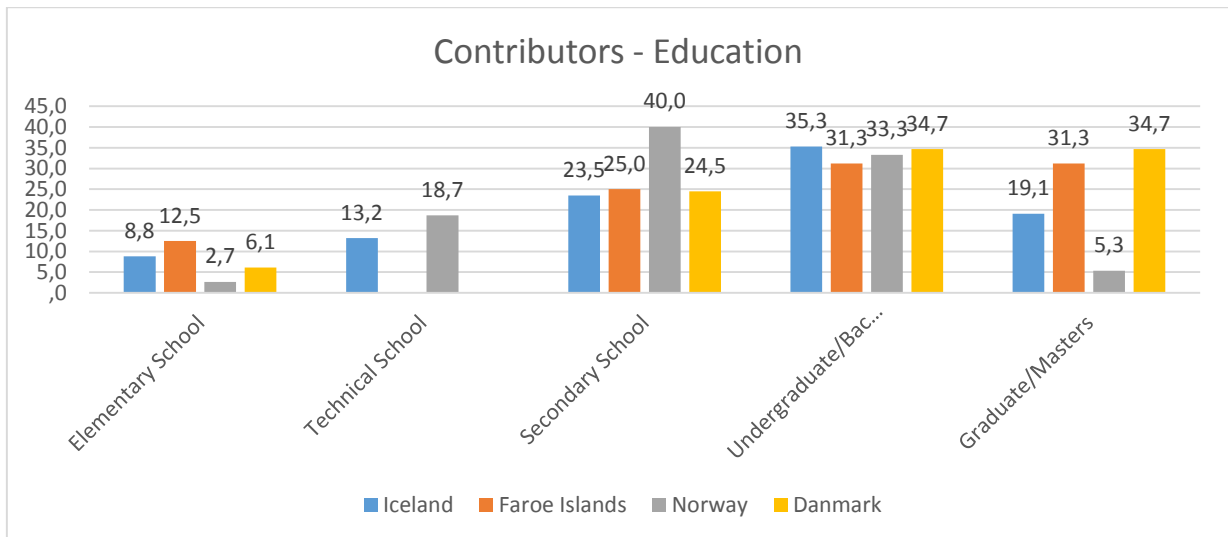
Picture 8. Pre-Survey: Contributors gender

Employment status was significantly different  $\chi^2(9, N = 209) = 39,008, p < 0,05$  between the countries in the contributors group. The number of students was very different as was the number of unemployed members from the Faroe Islands and freelancers from Iceland.



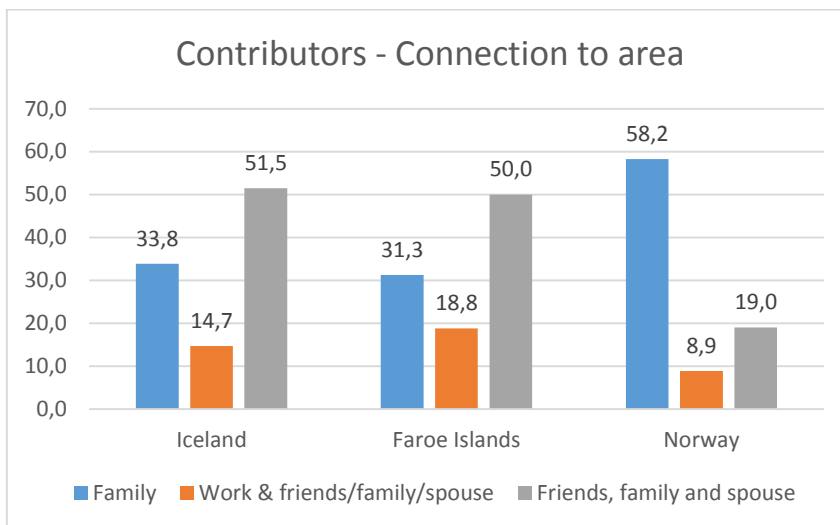
Picture 9. Pre-Survey: Contributors employment

Educational status was also significantly different  $\chi^2(12, N = 208) = 34,037, p < 0,05$  between the countries



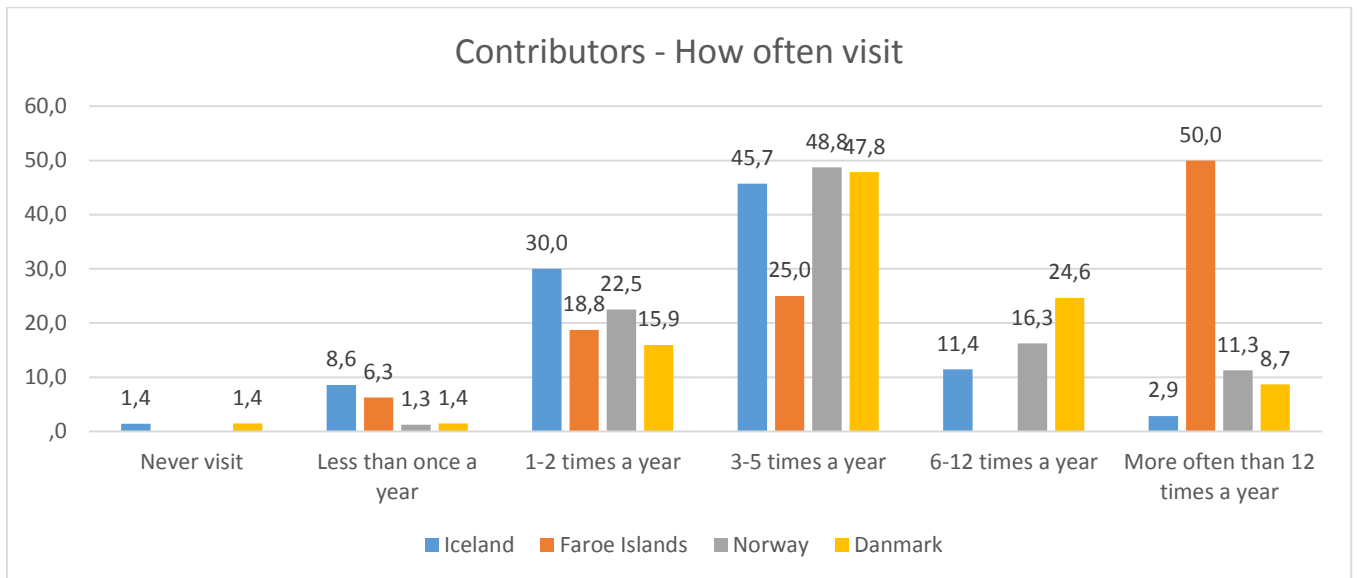
Picture 10. Pre-Survey: Contributors education

When connection to area was analysed, family ties were the single most important connection to the area. Only 2,9% in Iceland had other ties than those shown in the picture below, in the Faroes the group with other ties was 5,9% and in Norway 1,4%. No data is available from Denmark for this variable.



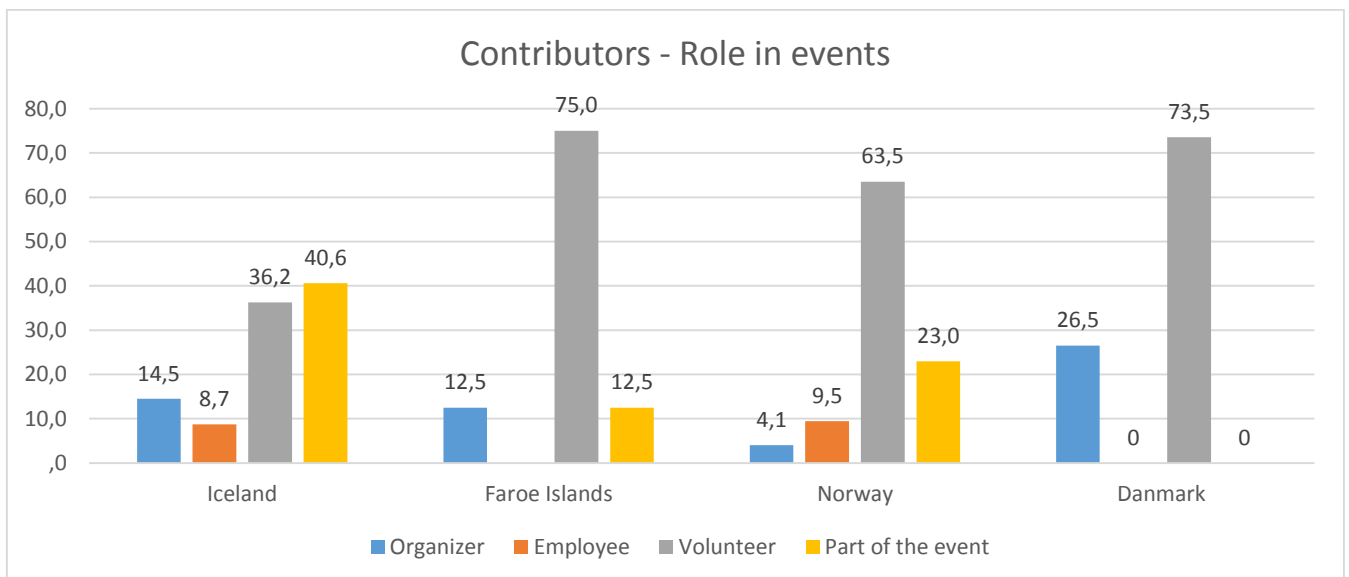
Picture 11. Pre-Survey: Contributors connection

Around 90% of the contributors said they came regularly to the area. Asked how often they visited there was some difference between the countries.



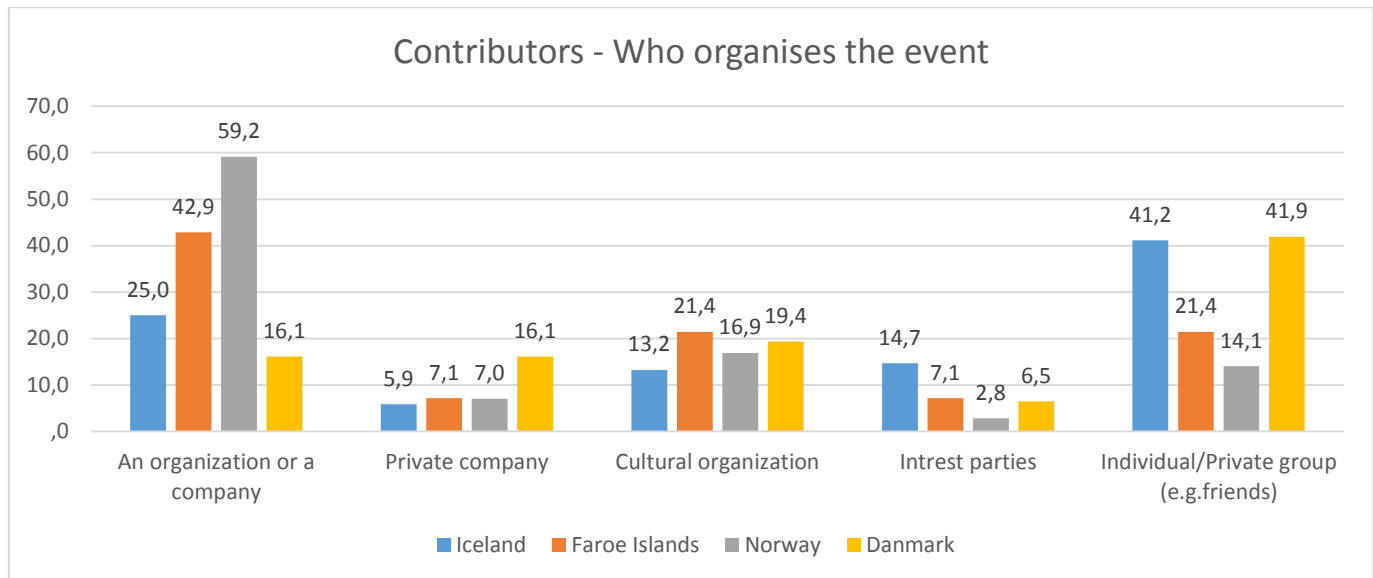
**Picture 12. Pre-Survey: Contributors visits**

The contributors differed between countries in terms of their role in the events. The data from Denmark came from an earlier dataset where the response option: „A part of the event” was not available. Volunteers were prominent in all countries except Iceland where the responders were more often “part of the event”. How the concept of volunteering is understood might be different between countries, therefore perhaps explaining the results. (In Iceland the volunteers around the events are usually locals, while volunteers in the other regions are a part of the out-migrant group. This was confirmed through in-depth interviews).



**Picture 13. Pre-Survey: Contributors role**

The organizing parties of the events are diverse. In Norway more often companies and organizations were the organizers and in Denmark and Iceland it was more on an individual or a private group level. In Denmark 16,1% also were private companies.

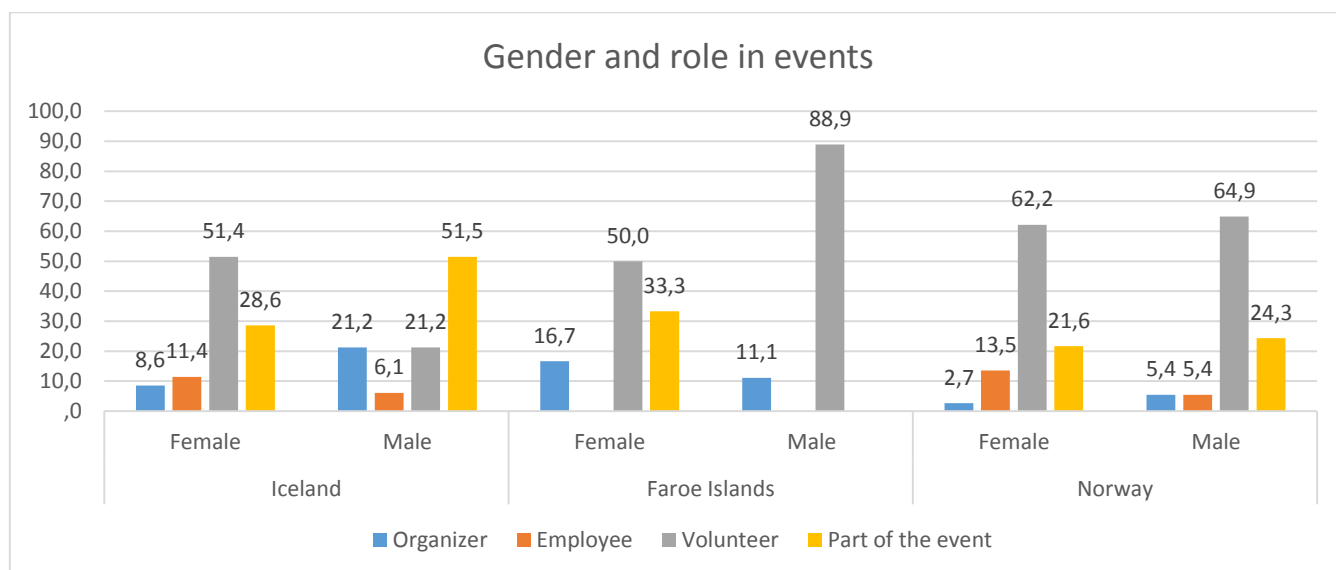


Picture 14. Pre-Survey: Contributors organizers

### 8.3.3.1 A gender perspective on the contributors group

The number of males and females in the contributors group was quite equal, 109 women and 101 men. Females are more often connected to the area by family ties (50% vs 41%) and males more often have a connection to the area by work (9% vs 16%). Both males and females moved away mainly for education but slightly more women moved away because they felt they had to or wanted to experience something new (20,8% vs 14,5%). Females among the contributors visit the area more frequently, 32% of them visited 6 times or more in a year while the ratio for males was 21%. Males were more often a part of the event than females (28% vs 20%) and females were more often volunteers or employees at the events than males (71% vs 56%). The education levels were quite even and the employment status was similar as well. The age distribution was however not the same, as 77% of the women were under 30 years of age and 68% of the males respectively.

When broken down by country and gender the data shows quite similar results between the four countries. However some differences emerged such as both males and females in Norway and the Faroes were a lot less likely to state the reason to move away as need to get away or experience something new. In the Faroe Islands females were far more likely to be a part of the event than males where as in Iceland it was the opposite. The data for Denmark was not compatible for this variable so it is not included in the picture below.



Picture 15. Pre-Survey: Gender and role in events

The table below shows the broken down by gender and country the years contributors lived in the area and the age when they moved away. The difference was statistically significant between the countries regarding the age when they moved away  $F(3), 58,776, p < 0,05$ .

	Iceland		Faroe Islands		Norway		Denmark	
	How many years in the area	Age when moved away	How many years in the area	Age when moved away	How many years in the area	Age when moved away	How many years in the area	Age when moved away
<b>Females</b>	18,94	20,21	19,58	19,67	18,19	19,05	16,42	19,77
<b>Males</b>	17,79	21,20	20,22	20,56	16,05	17,78	18,70	19,65

Table 5. Pre-Survey: Gender, country and years

### 8.3.3.2 The reasons behind the contribution?

A factor analysis was done on questions that applied only to those who contributed to the events. The purpose was to see if the activities they most often took part in and the reasons they gave for contributing to events in their area, were in any way correlated. Ten factors explained 65% of the total variance, the first five (shown in the table below) explaining 45% of the total variance. Each of the factors describes the out-migrants motivations behind contributing to cultural events. The first factor is named *Family & Traditions*. This “type” of out-migrant is motivated maintaining interaction with family and friends back home and taking part in traditions. This type does not spend his time shopping or enjoying local treats. The next factor is called *Ambassador*. The motivation behind contribution is being a role-model and being a spokesperson and marketing the region back home. The third one, *Personal Agenda*, is motivated by maintaining contact with old friends and family and contributing to the area in addition to share and gather new experience.

Factors	Variables	score	Description
<b>Family &amp; Traditions</b>	Do you spend your time in the area interacting with family, friends, school mates?	0,86	Interaction with family and friends, taking part in traditions. Not shopping nor enjoying local food and treats
	Do you spend your time in the area taking part in traditions e.g. Christmas, Easter, local services?	0,693	
	Do you spend your time in the area shopping e.g. flea markets, festivals, designer ware etc.?	-0,81	
	Do you spend your time in the area enjoying local food, local traditions involving food etc.?	-0,532	
<b>Ambassador</b>	I can be a role model for the young people at home/in the region	0,508	Sees oneself as an ambassador for the area; a role model, a spokesperson and a marketing person
	I consider myself a spokesperson for the region	0,575	
	I see my involvement as a way of marketing my region	0,775	
<b>Personal agenda</b>	The event enables me to maintain contact with old friends	0,506	Uses the event to maintain ties and personal bonds as well as personally gather experience while mixing leisure and family/work
	The event enables me to contribute to the area	0,52	
	The event enables me to maintain my ties to the area	0,563	
	I can share and gather new experiences	0,54	
	I take part because back home I can mix family, interests, work and relaxation	0,558	
<b>Personal career</b>	Do you spend your time in the area taking part in sports and outdoor activities?	-0,593	Sees the event as an opportunity to evolve and improve career. Does not take part in sports or outdoor activities in the area
	The event enables me to evolve or grow	0,622	
	The event is an improvement to my CV	0,715	
<b>Culture</b>	Do you spend your time in the area taking part in sports and outdoor activities?	-0,512	Takes part in art/culture locally but does not spend time on sports or outdoor activities while in the area
	Do you spend your time in the area taking part in and/or enjoying arts, music, exhibitions etc.?	0,9	

**Table 6. Pre-Survey: Contributors motivations**

#### 8.3.4 Pre-survey – short summary

The pre-survey confirmed on various levels the results from Bornholm, though more data is now available. A difference exists between the four Nordic regions and a difference exists among the out-migrant depending on whether they contribute to cultural events or not. The contributors are an interesting group on various stages but seem to be very connected to their former home region. The motivation behind contribution differs as seen in the factor analysis.

## 8.4 The local attitude: The cultural capital questionnaire

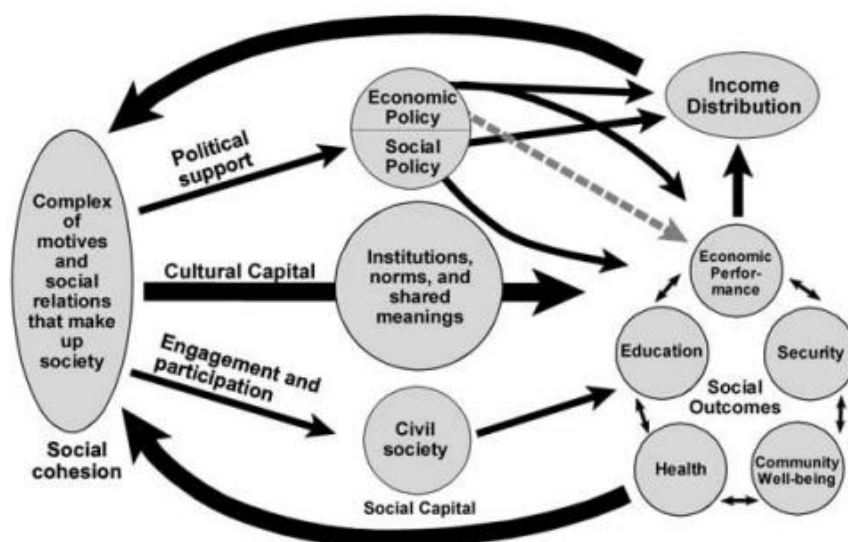
Drawing from existing literature and research the tool to measure cultural capital explained here was designed (Appendix 4). The questionnaire is in six parts:

- Background variables
- Participation – Personal dimension
- Social dimension – Social structure influencing cultural capital
- Connective dimension – intersection of the personal and social
- Attitudes – comparable to Menningarvog<sup>1</sup>
- Cultural Habitus

The first part inquires about the background variables, gender, age, residence and education. Education has been linked to cultural capital and therefore it is likely to be an influence in the variance of results. Other background variables have been selected for this research for statistical evaluation.

The second part contains four questions. The first question explores cultural participation; both as an actionist/performer or consumer. Participation has been validated as a factor of cultural capital (Pishghadam, Noghani, & Zabihi, 2011). In this survey it is necessary to ask about events specifically since this tool is a part of a larger research. The second question is about opportunities to participate in the respondent's local community. The third question enlists cultural event types and the fourth question is from an Icelandic survey (Andrea Dofradóttir, Ásdís Aðalbjörg Arnalds, Guðlaug Júlía Sturludóttir og Friðrik H. Jónsson, 2010) called Menningarvog and the question is about the factors hindering the respondent in participating in cultural events.

The third part contains three questions about social structure and the respondent's view on trust, cohesion and adaptability. These concepts are important pillars of social wellbeing. Picture 16 shows how these factors interplay.



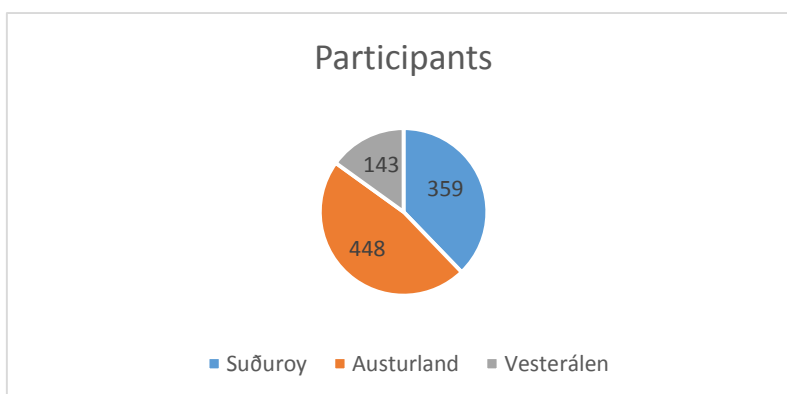
Picture 16. The cohesion of society – players and outcomes. Source: (Jeanotte, 2003).

<sup>11</sup> An official Icelandic survey measuring cultural attitudes and participation.

The fourth part is called Connective dimension – intersection of the personal and social. It can be argued that the ties and the strength of ties to a community are a part of a cultural capital, in the sense that localism creates norms and shared meanings, which are created by cultural capital (Jeanotte, 2003). In addition to localism the respondent is asked to evaluate the ability of various parties to find solutions to disagreements.

The fifth part measures attitudes towards culture in the same way as done by an Icelandic survey in 2009 where six statements are to be agreed or disagreed on, (Andrea Dofradóttir, Ásdís Aðalbjörg Arnalds, Guðlaug Júlía Sturludóttir og Friðrik H. Jónsson, 2010, bls. 47-52).

The sixth and last part is called cultural habitus and is based on the indicators measuring cultural capital in studies designed to validate such a measuring tool (Khodadady & Natanzi, 2012; Pishghadam, Noghani, & Zabihi, 2011). The statements were designed to evaluate high culture but for this survey they were generalized since no distinction is made as to categorize culture.



Picture 17. Cultural Capital: Participants

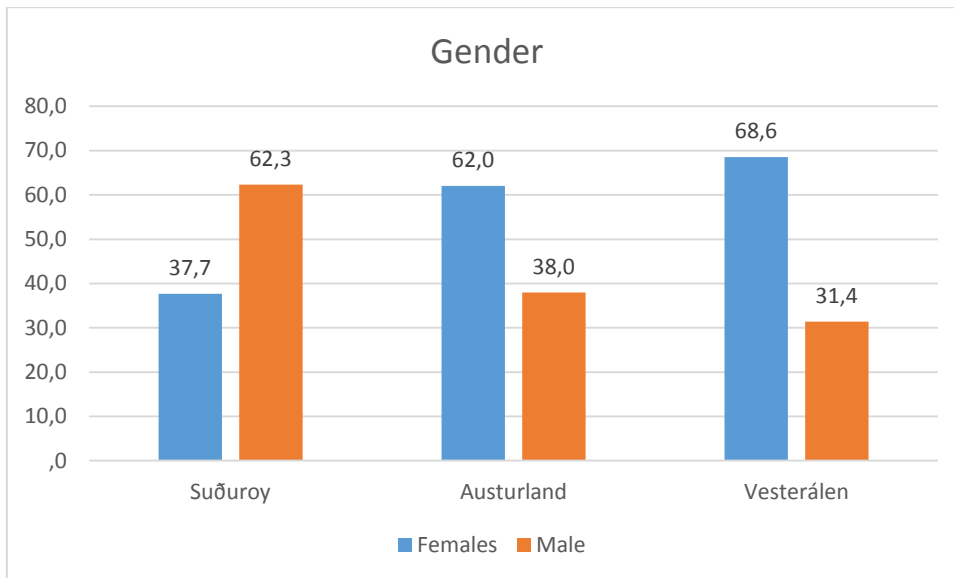
The survey was set up in survey monkey for each region and the link to it sent to inhabitants through various media, Facebook, e-mail, articles in local on-line media and other. The cultural capital survey was conducted in East Iceland, Suðuroy and Vesterálen. Due to circumstances it was not possible to conduct the survey in Bornholm in time. The data was collected from November-February in the three regions. All were translated into the native language but care was taken as to not distort or change the meaning of the questions or statements. The largest number of responses was from Iceland and the Faroes. The high number of responses from the Faroes is impressive since it is around 10% of the population in Suðuroy. Therefore the data from the Faroes can be said to represent the population somewhat accurately and the same is true for the data from Iceland. However it needs to be kept in mind that the sample does not meet the requirements for  $p < 0,05$  perfectly (Morris, n.d.). The sample data from Vesterálen is too small for making statements about the general population although it gives some clues.

#### 8.4.1 Background variables

Data split by country is presented in this section. The background variables collected were gender, age, education and the area/town of residence. The last of these is omitted from the analysis since it is not relevant to the data set as a whole. It will be explored further for each region separately, since it can give indications about the cultural capital in the specific towns the events in question take place.

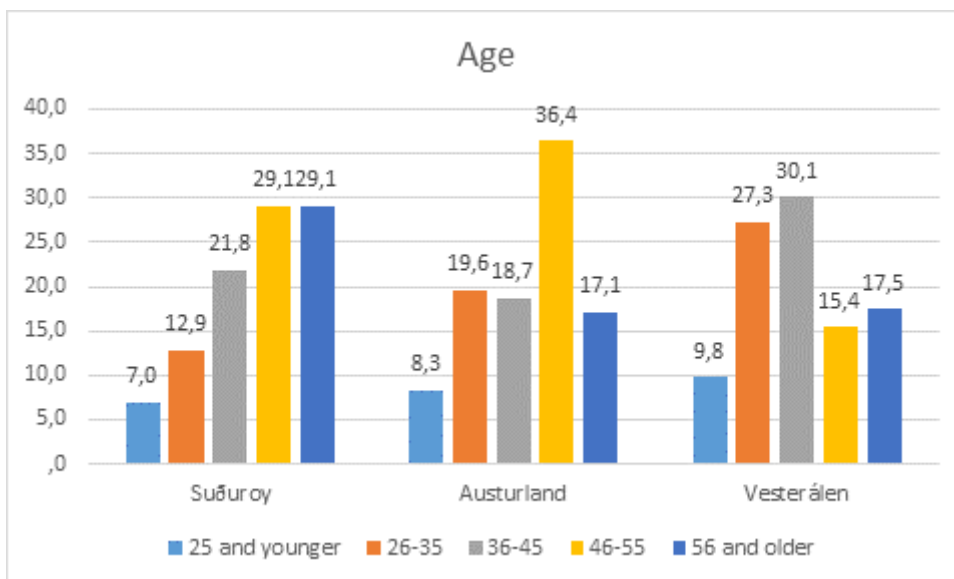
The gender division can be seen in the picture below.





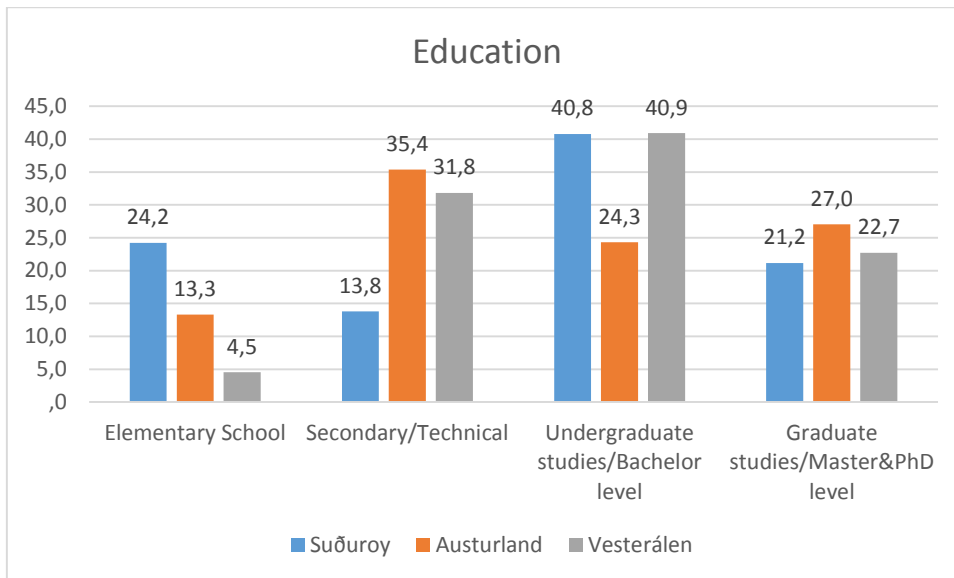
Picture 18. Cultural Capital: Gender distribution

The age distribution was quite different between the countries. For East Iceland it is quite representative for the actual age distribution.



Picture 19. Cultural Capital: Age distribution

Education of the responders was somewhat different. The education systems in the countries are similar though not identical so a four category response option was best fitted. Education level of responders in East-Iceland was lower than in the other two regions where over 60% held undergraduate/graduate degrees in Suðuroy and Vesterálen.

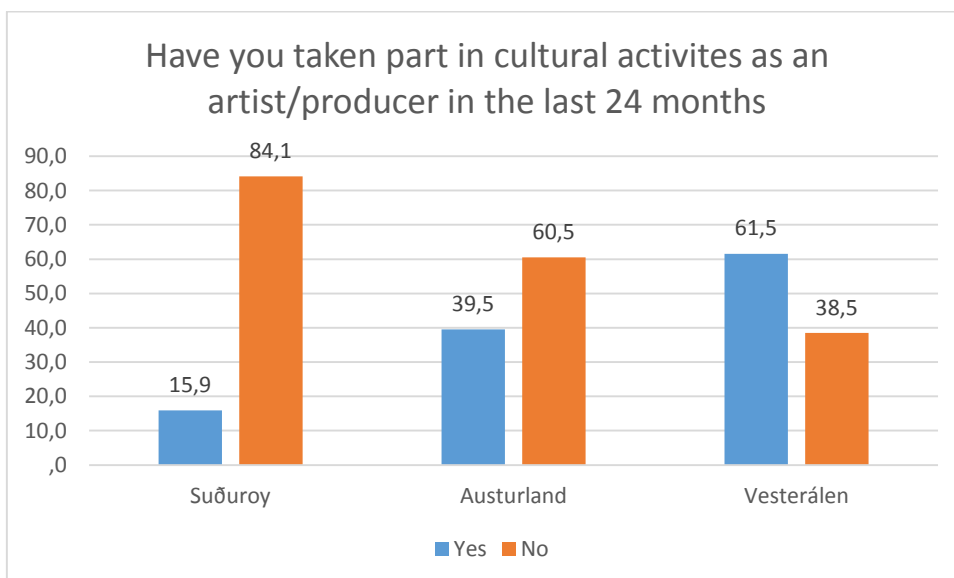


Picture 20. Cultural Capital: Education

#### 8.4.2 Participation – Personal dimension

The questions in this section explore cultural participation and opportunities and the types of cultural events in the local community. They also look into the factors hindering the respondent from participating in cultural events.

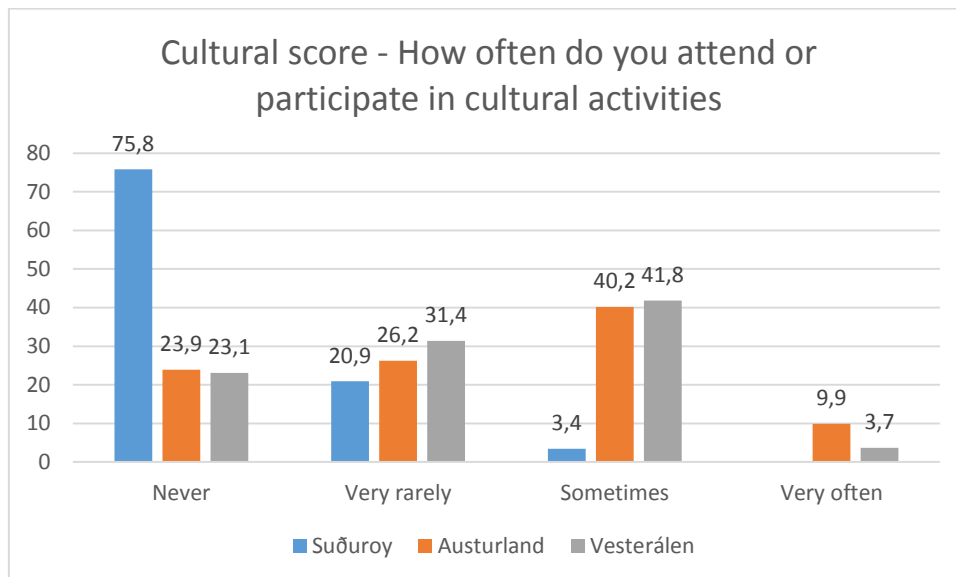
In Vesterálen over 60% of respondents had taken an active part in/contributed to cultural events, in Iceland it was 39,5 while in Faroe Islands it was only 15,9%. The great difference between the regions is very interesting and further research for explanations would be feasible, not to mention the differences within each region.



Picture 21. Cultural Capital: Participation

The participants were asked if they had enjoyed or visited cultural activities such as movies, sporting events, dance, literature arrangements, museums and visual art shows in the last 12 months. The scores were calculated into a single variable called a Cultural Score. The score spanned from 0 to 7,

where seven was a highly active participation in enjoying cultural events. The data differed vastly between the countries. The responses from Suðuroy stand out, where participation is very low, while in Vesterålen and East-Iceland it is similar.



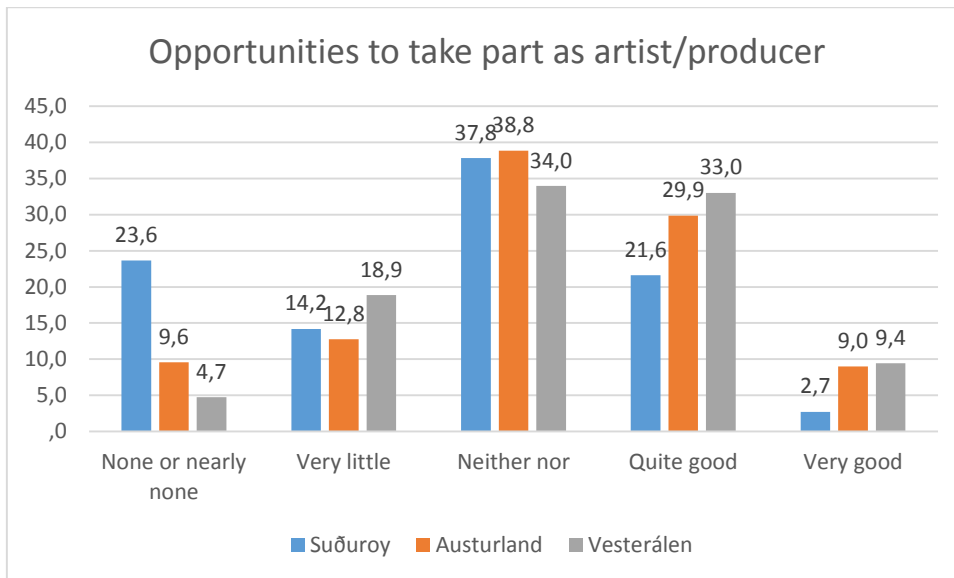
Picture 22. Cultural Capital: Attendance

Further exploration of this set of questions is in the table below. The average for each region is made from these eight activities.

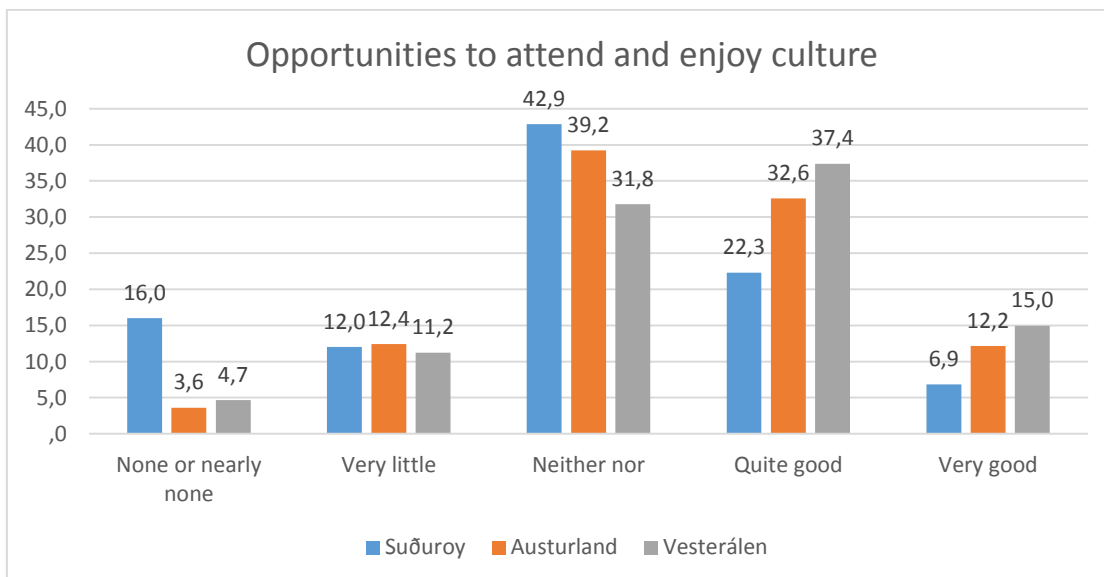
	Suðuroy	Austurland	Vesterålen
<b>Movies/Theater</b>	1,1	32	38,2
<b>Music events</b>	7,8	61,6	60,1
<b>Visual Arts</b>	1,9	38,2	20,3
<b>Sporting Events</b>	12	35,3	35
<b>Museums</b>	5,8	37,3	21,7
<b>Dance</b>	6,7	12,1	18,2
<b>Literature</b>	1,4	41,5	11,2
<b>Average</b>	5,2	36,9	29,2

Table 7. Cultural Capital: Activities

How the responders evaluated their opportunities to enjoy culture or take part as an artist/organizer in the region were different between the countries. The two pictures below reflect each other, as the opportunities to take part as an artist/organizer must extent to the general population. Again the differences between the countries that people in Suðuroy think that their opportunities are lesser.

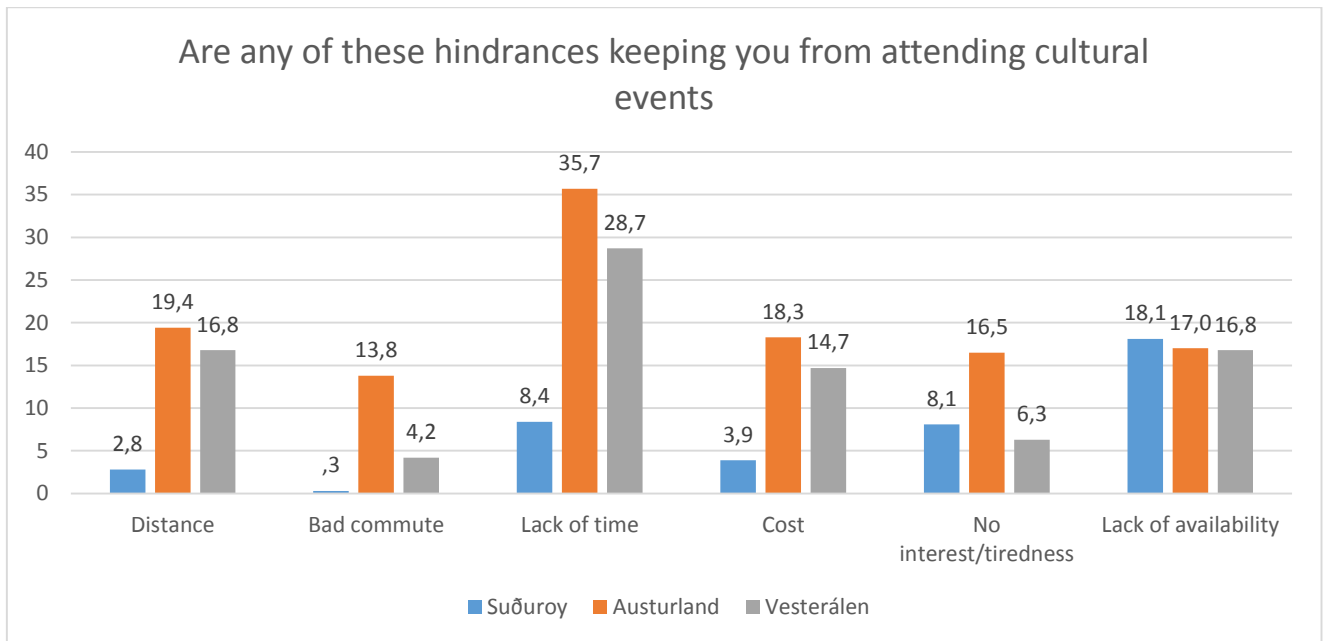


Picture 23. Cultural Capital: Opportunities as artist



Picture 24. Cultural Capital: Opportunities as spectator

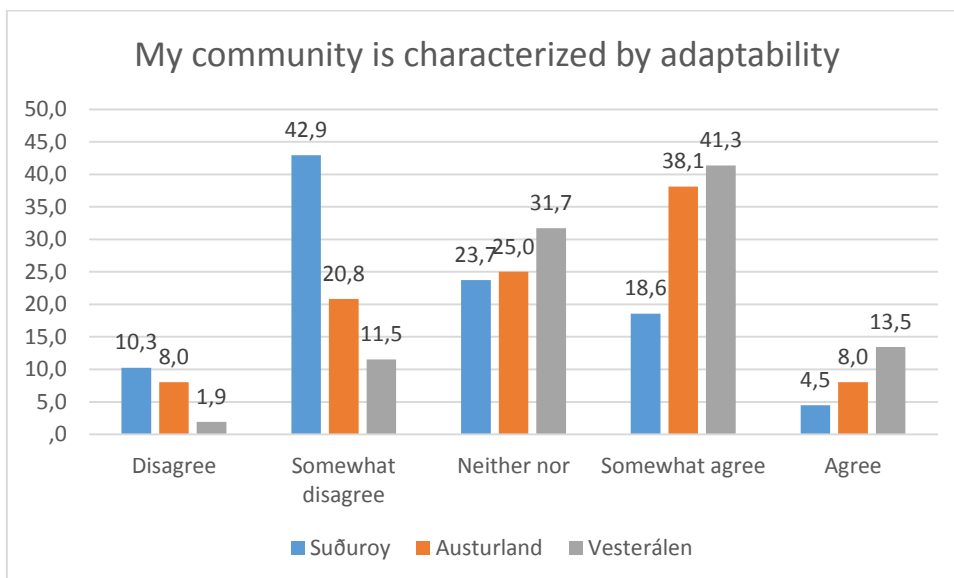
The last set of questions in this section regarding participation focused on hindrances. The responders were only asked if the stated hindrance applied to them, not how big a hindrance. The differences and similarities in the responses paint an interesting picture. Stating “Lack of availability” as a hindrance to the participation is quite equal in all of the countries. It can easily be explained for Suðuroy but for the two regions quite intriguing, considering the positive attitudes towards opportunities to participate. Bad commute scores high in Iceland and can easily be explained by geography and road conditions.



Picture 25. Cultural Capital: Hindrances

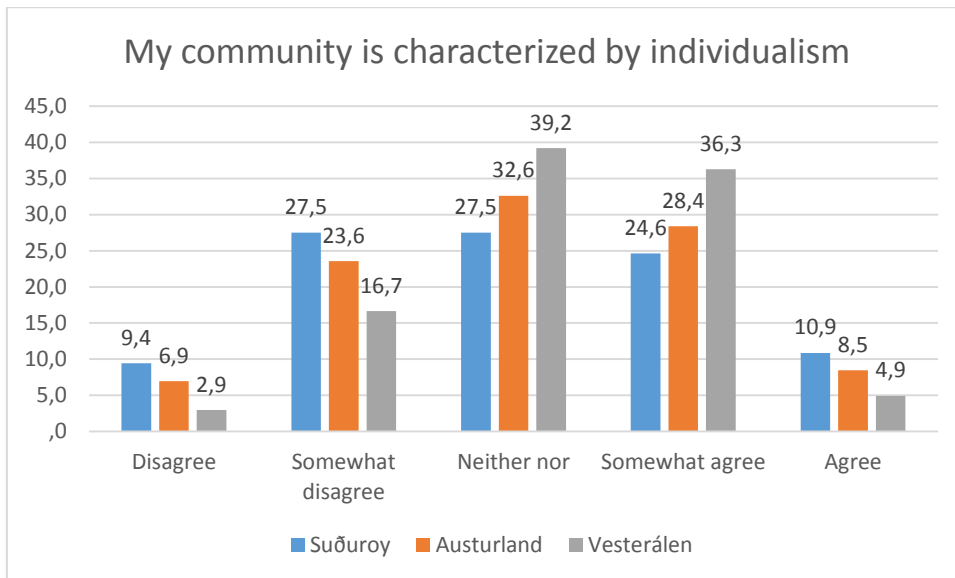
#### 8.4.3 Social dimension – Social structure influencing cultural capital

This section deals with attitudes towards trust, cohesion and adaptability. These concepts are important pillars of social wellbeing. The first set of questions attempted to measure attitudes towards the community. Adaptability was viewed differently. In Suðuroy people do not feel that the community has adaptability while in the other two regions it is the opposite.



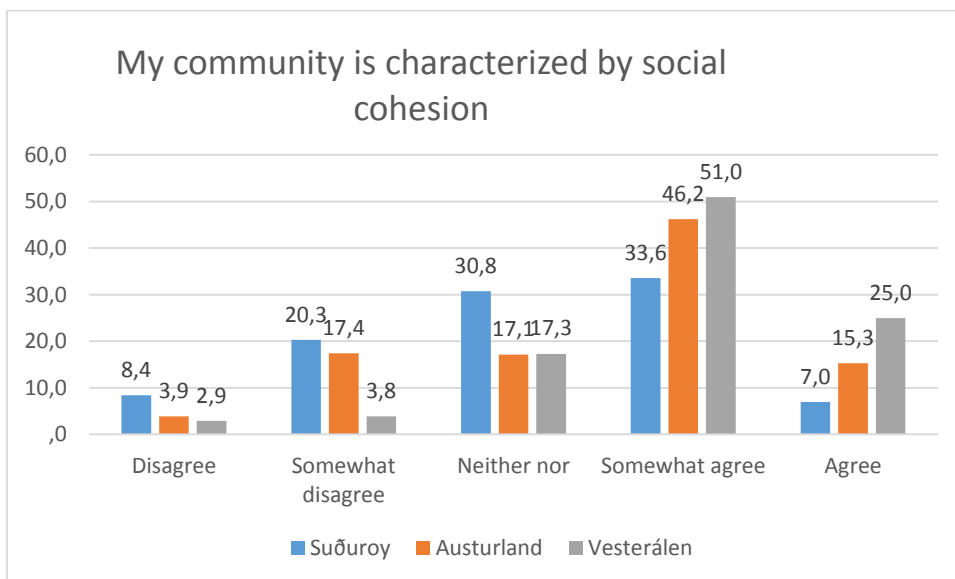
Picture 26. Cultural Capital: Adaptability

When asked to evaluate whether individualism was strong in the respondents' communities the result showed that it was perceived to be strongest in Vesterálen and least characteristic of the community in Suðuroy.



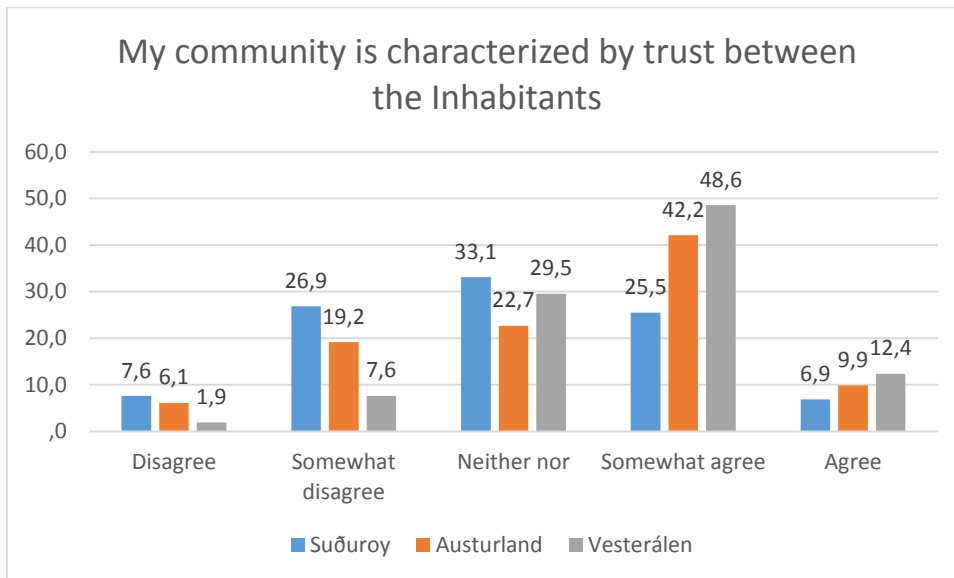
**Picture 27. Cultural Capital: Individualism**

Social cohesion measures strongest in Vesterálen and lowest in Suðuroy. The majority in all regions are more positive towards it than not.



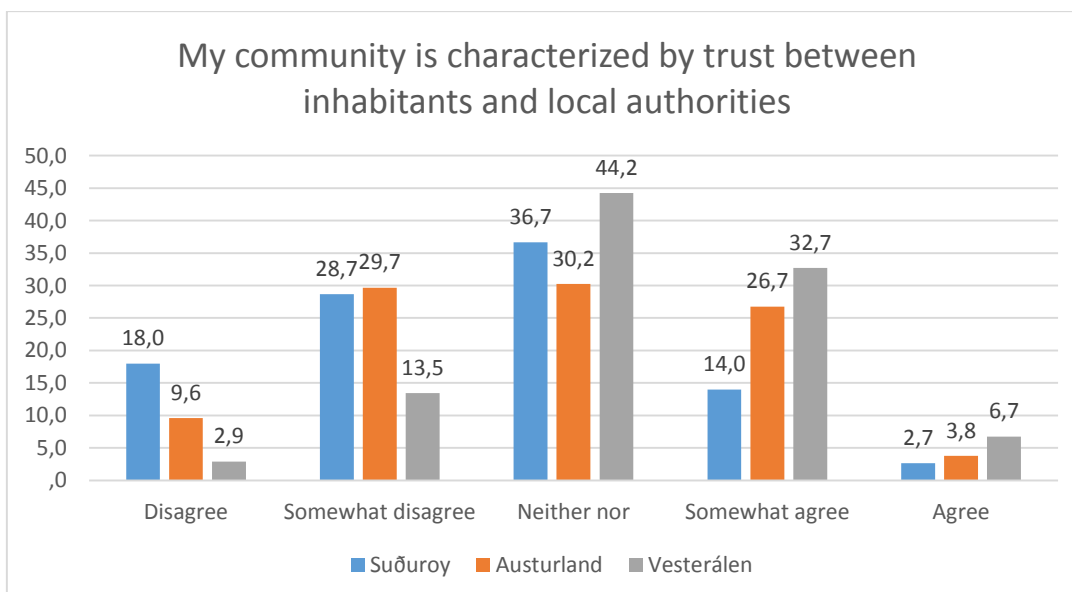
**Picture 28. Cultural Capital: Social cohesion**

Over 30% of respondents from Suðuroy felt that trust between the inhabitants does not characterize their community whereas over 50% of respondents from Vesterálen and East-Iceland consider trust between individuals to be strong.



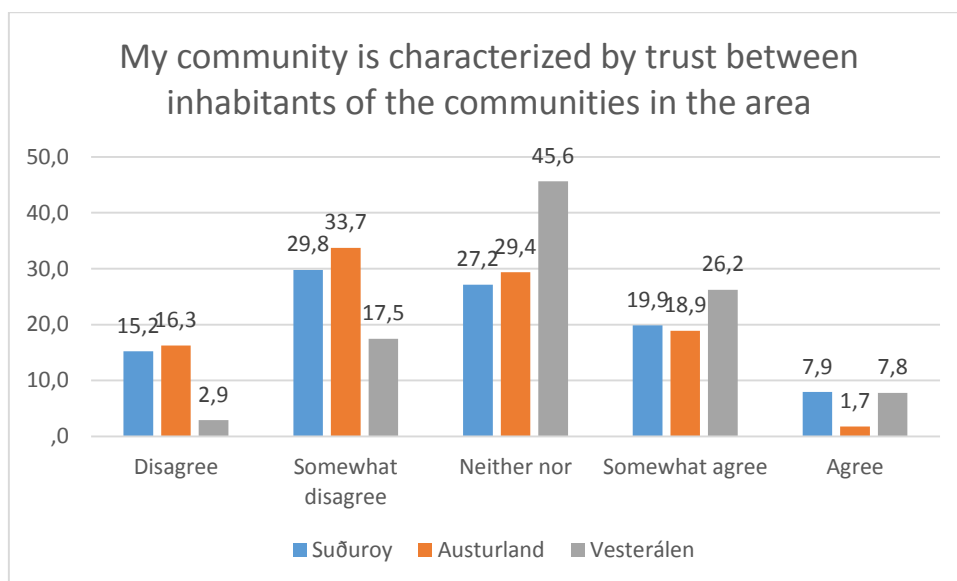
**Picture 29. Cultural Capital: Trust inhabitants**

When people were asked about trust between the inhabitants and local authorities distrust was more prominent in the answers; 47% felt distrust in Suðuroy, 39,3% in East-Iceland and only 15% in Vesterálen.



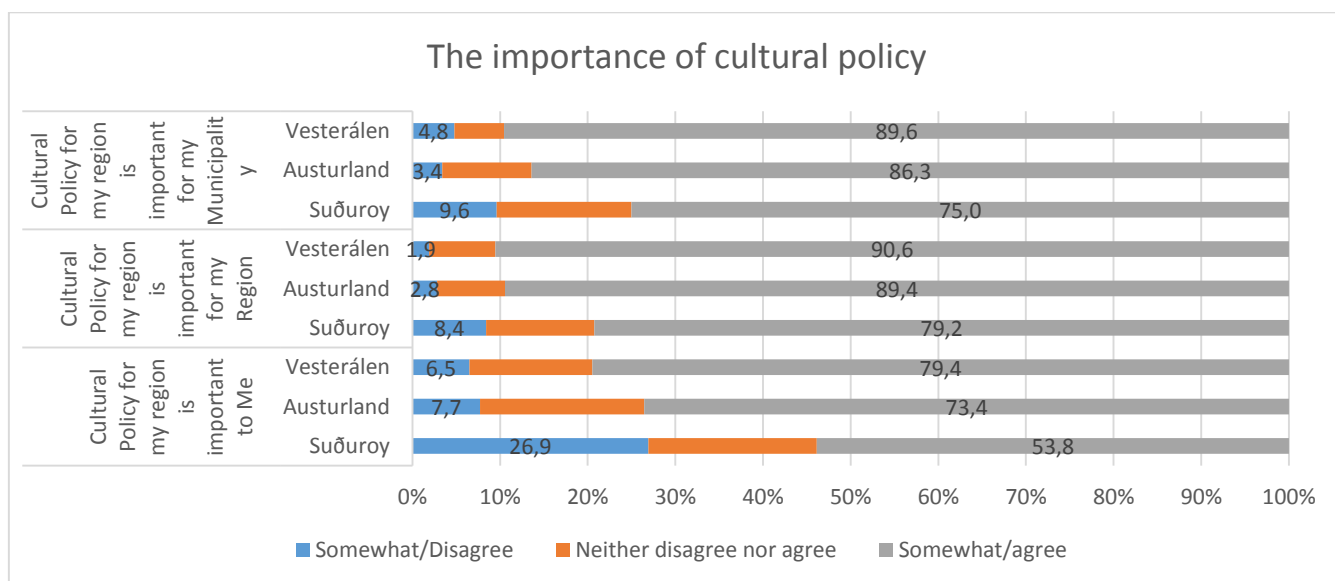
**Picture 30. Cultural Capital: Trust inhabitants and local authorities**

In East-Iceland 50% felt that there was little trust between inhabitants of the communities in the area. In Suðuroy the numbers were 45% but again in Vesterálen the numbers were much lower, around 20%.



Picture 31. Cultural Capital: Trust inhabitants and communities in area

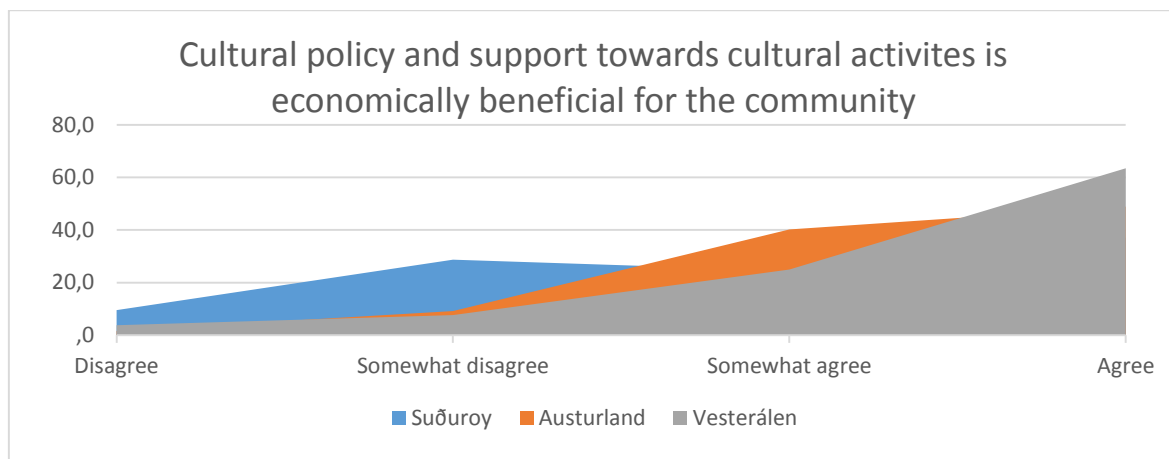
The social dimension measured attitudes towards the importance of cultural policy with three questions. In all regions there was a strong positive attitude although measured lowest in Suðuroy on all occasions. The respondents were also less positive (though well over 70% in Vesterálen and East-Iceland and 54% in Suðuroy) when evaluating the importance of regional cultural policy for themselves as individuals.



Picture 32. Cultural Capital: Importance of cultural policy

Agreement on the statement whether support towards cultural activities are economically beneficial was different between the countries. However in all countries the majority agreed or somewhat agreed that this was beneficial. The support was highest in Iceland where 10,9% disagreed or somewhat disagreed and 89,1% agreed or somewhat agreed. Norway was similar, where 63,5% agreed to the statement and total of 85,5% agreed or somewhat agreed. The statement was least favored in Faroe Islands where a total of 38,3% disagreed or somewhat disagreed and 61,7% agreed or somewhat agreed.



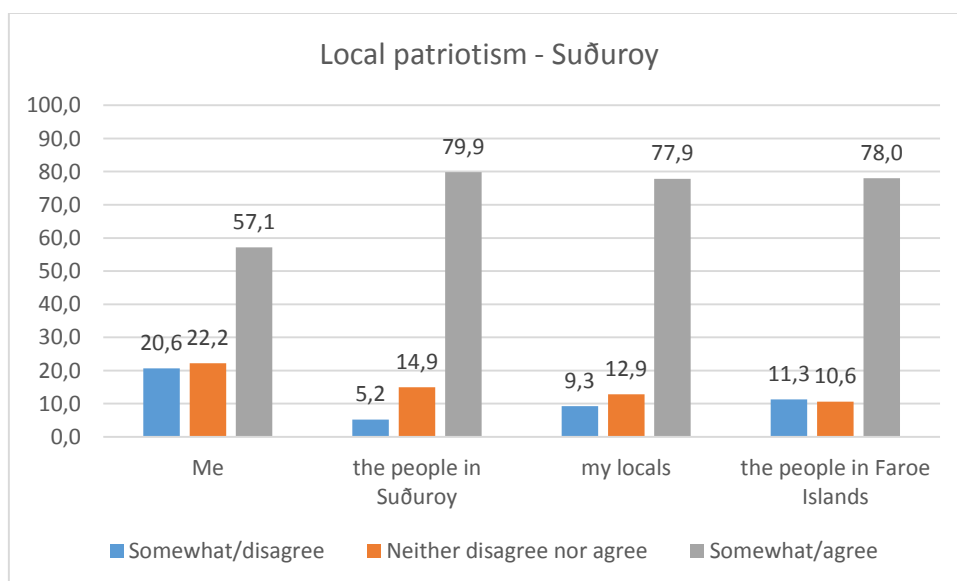


Picture 33. Cultural Capital: Cultural support beneficial

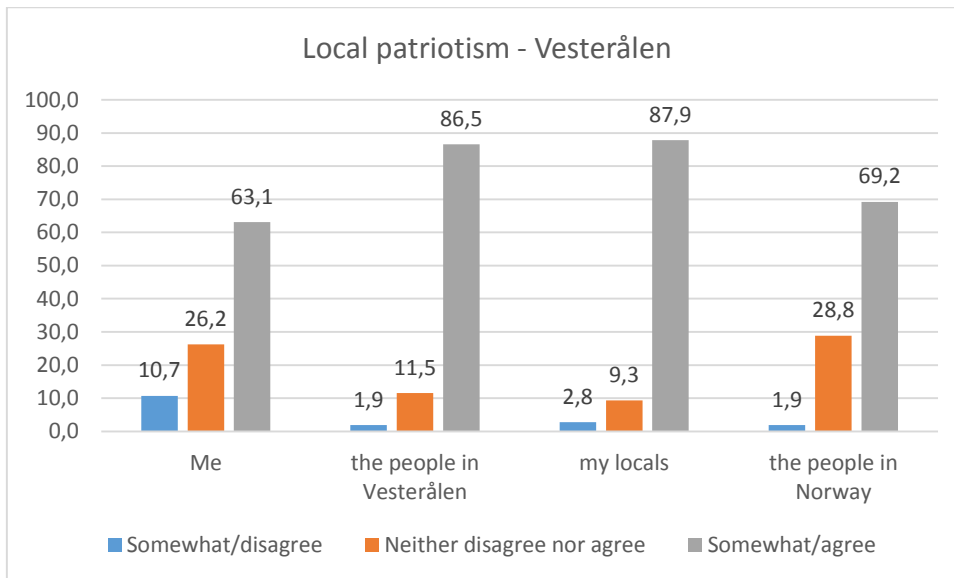
#### 8.4.4 Connective dimension – intersection of the personal and social

It can be argued that the ties and the strength of ties to a community are a part of a cultural capital, in the sense that localism creates norms and shared meanings which are created by cultural capital (Jeanotte, 2003). Here the words localism, regional patriotism and local patriotism refer to pride in one's place of origin. In addition to those questions the respondent is asked to evaluate the ability to find solutions to disagreements.

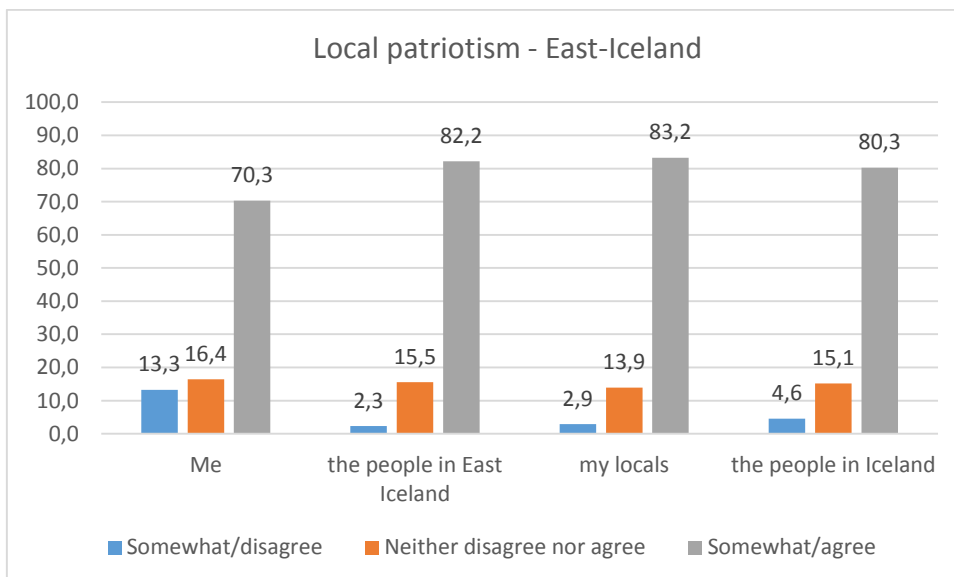
The respondents were asked to evaluate whether regional patriotism was characteristic for the people in their country, the region, for their locals and themselves. In all three regions more or less the same pattern is evident, that people perceive themselves to score less than how they evaluate the other people in the community/region/country. In Suðuroy 57% felt that it was characteristic of themselves (and 21% felt that it did not apply to them) while 80% of the people in the island were thought to be patriotic. In Vesterálen the numbers were higher on all occasions except for the people of Norway and East-Icelanders described themselves to be the most patriotic of all three groups. The concept was perhaps not fully defined and maybe has different meanings between languages/cultures. (The word in Icelandic is "átthagaást" which translated literally means "love for ones place of origin".)



Picture 34. Cultural Capital: Local patriotism Suðuroy

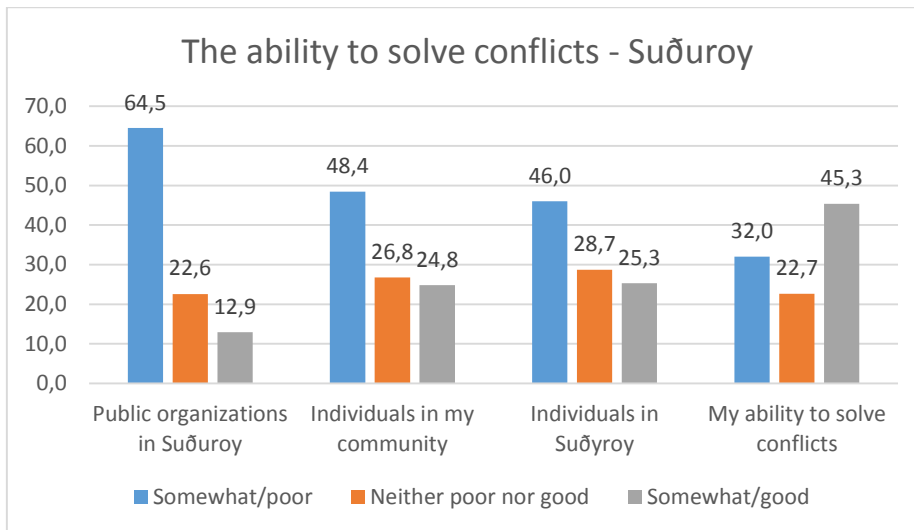


Picture 35. Cultural Capital: Local patriotism Vesterålen

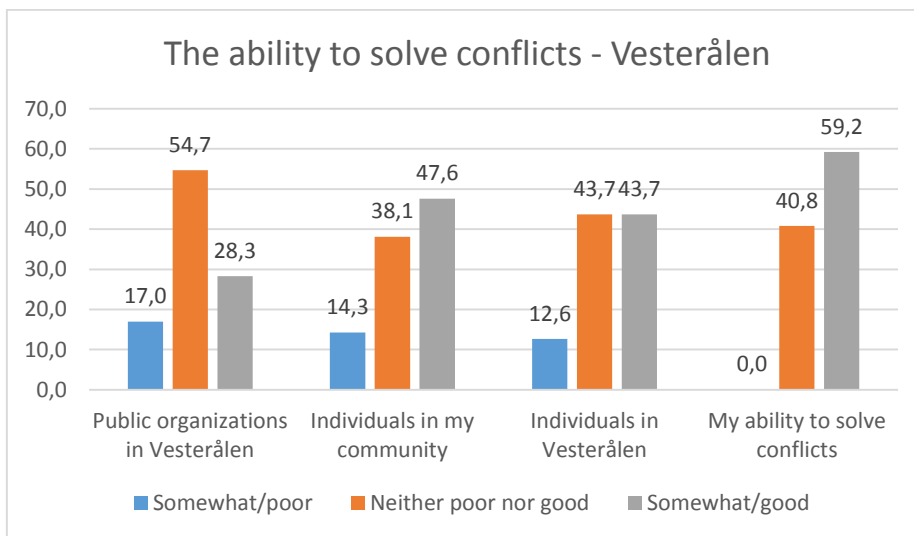


Picture 36. Cultural Capital: Local patriotism East-Iceland

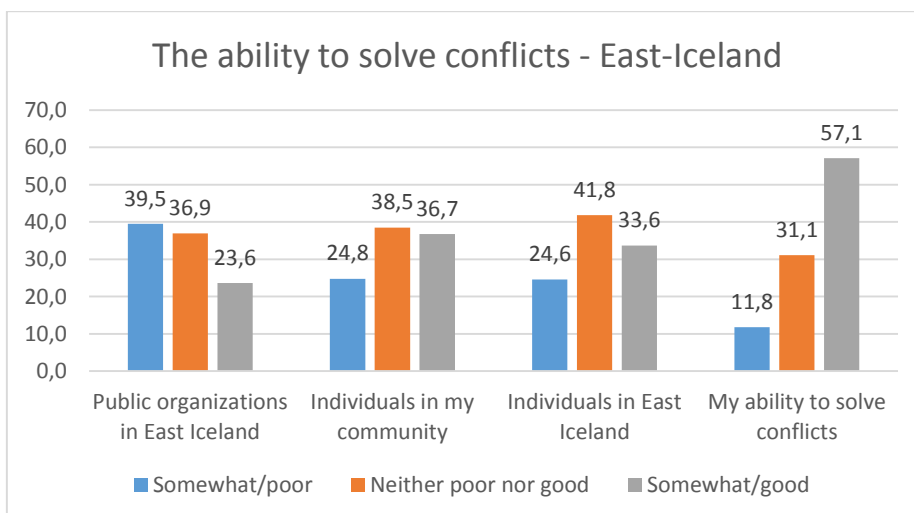
The ability to solve conflict is both a social and a personal factor. People were asked to evaluate how they perceived the ability of themselves, individuals in their community and their region and public organizations to solve conflict. The ability to solve conflicts is ill perceived for public organizations in Suðuroy (64,5%) which might reflect the lack of trust evident in the results already. The same is somewhat true for East-Iceland (39,5%). In all regions people perceive their own ability to solve conflicts in a more positive way than individuals in their community/region. This is in accordance with numerous research on conflict management (Pronin, 2007).



Picture 37. Cultural Capital: Ability to solve conflicts Suðuroy



Picture 38. Cultural Capital: Ability to solve conflicts Vesterålen



Picture 39. Cultural Capital: Ability to solve conflicts East-Iceland

#### 8.4.5 Attitudes – comparable to Menningarvog

This set of questions is identical to a set of questions from an Icelandic survey (Menningarvugin/Cultural Scale) in 2009 where six statements are to be agreed or disagreed on, (Andrea Dofradóttir, Ásdís Aðalbjörg Arnalds, Guðlaug Júlía Sturludóttir og Friðrik H. Jónsson, 2010, bls. 47-52). The comparison between the original survey and the one conducted here differs in one way, that the option “neither/nor” was not offered in the original survey.

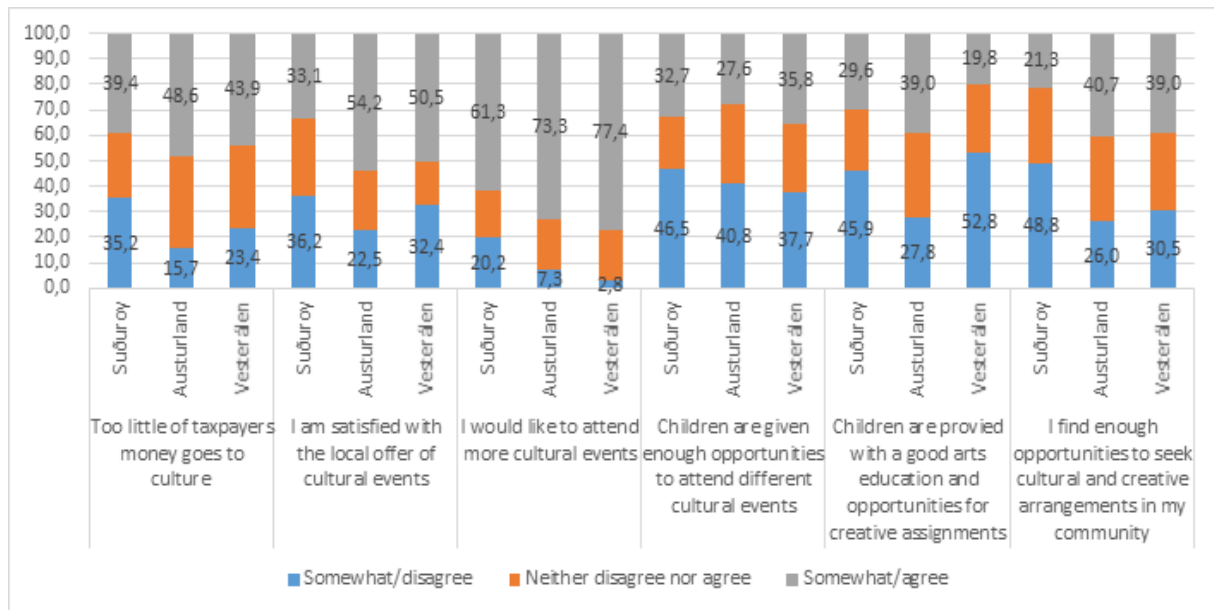
There was around and over 40% support for the statements “Too little of taxpayers money goes to culture” in all three regions which is little higher (37,5%) than in the Icelandic survey from 2009. In Suðuroy 35% of respondents to not agree on that statement while in East-Iceland 15,7% felt the same.

Next statement “I am satisfied with the local offer of cultural events” Suðuroy (36,2%) and Vesterålen (32,4%) are equally dissatisfied with the offer of local cultural events, on the other hand East-Iceland (54,2%) and Vesterålen (50,5%) are equally satisfied with it. Only 33% of the respondents from Suðuroy are content with it. In the Icelandic 2009 survey 82,8% were satisfied with the offer of local cultural events, a much higher portion than seen here. That can probably be explained by the peripheral location of the three regions in question here, thus a more limited offer on cultural events.

The third statement, “I would like to attend more cultural events”, the vast majority in all regions would like to attend more events. This is somewhat similar to the results from the 2009 survey (79,7%). Even if people in general are satisfied with the local offer of cultural events they seem to be calling for more. Whether that means more diversity or simply higher number of events is not clear, might be a bit of both.

The next statements concerned the opportunities for children to attend cultural events and the arts educations open to them. For the most part responders had negative attitudes towards these statements. The opportunities to seek cultural events was seen adequate by around 30% in all regions, 63,2% in the 2009 survey considered the opportunities adequate in Iceland. In East-Iceland (39%) people were more positive towards the arts education for children in the region than in Suðuroy and Vesterålen, 29,6% and 19,8% respectively. In the Icelandic 2009 survey 64,9% had a positive attitude.

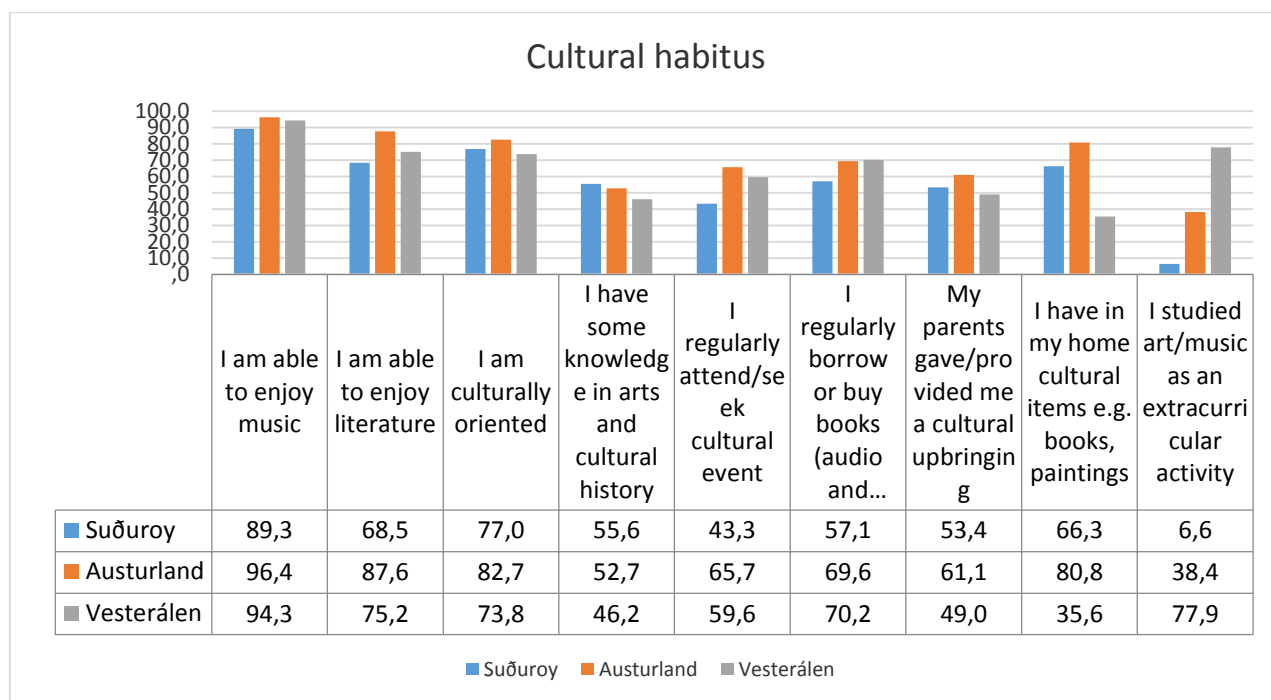
The last statement, “I find enough opportunities to seek cultural and creative arrangements in my community” is similar to the second one but has a slightly less positive response. As before the respondents from Suðuroy (21,3%) agree less on the statements than the others (East Iceland 40,7% and Vesterålen 39%). These results do not harmonize with the results from the 2009 survey, where 79,8% agreed on the statement.



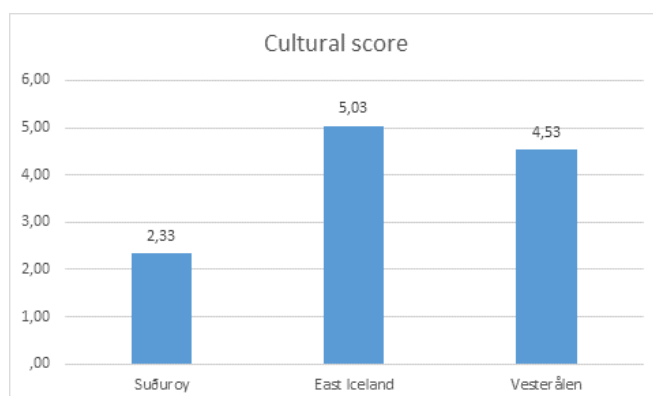
Picture 40. Cultural Capital: Attitudes towards culture

#### 8.4.6 Cultural Habitus

The sixth and last part is called cultural habitus and is based on the indicators measuring cultural capital in studies designed to validate such a measuring tool (Khodadady & Natanzi, 2012; Pishghadam, Noghani, & Zabihi, 2011). The ten statements were designed to evaluate high culture but for this survey they were generalized since no distinction is made as to categorize culture. The respondents were asked to mark the statements that applied to them, as many as they wanted. The statement “I am able to enjoy music” got a high score, around and over 90%, while the next one “I am able to enjoy literature” got a slightly lower one. (Lowest 68,5% and highest 87,6%). In all regions over 70% of respondents perceived themselves to be culturally oriented. There was an apparent lower score when it came to the statement “I have some knowledge in arts and cultural history”, ranging from 46,2% (Vesterålen) to 55,6% (Suðuroy). The responses to “I regularly attend/seek cultural events” were in accordance with previous questions about cultural activity in the regions, with Suðuroy with the lowest attendance (43,3%). Around 70% of respondents in Vesterålen and East-Iceland regularly borrow or buy books but 57,1% in Suðuroy. East-Icelanders most often agreed on the statement that they were provided with a cultural upbringing while in Vesterålen 49% of them answered that the statement applied to them. East-Iceland stands out on the question on owning cultural items, where 80,8% marked that it applied to them. Only 35,6% of the people from Vesterålen answered the same. That might be explained by the young age of the Norwegian responders and a possibility that they have not established their “home” yet. The last statements stand out for the difference between the regions. In Vesterålen 77,9% study or have studied art/music as an extracurricular activity while only 38,4% in East-Iceland and 6,6% in Suðuroy had done the same.



Picture 41. Cultural Capital: Cultural habitus



The statements were calculated into a single score, taken on the values from 0 to 10. The numbers in the picture below show means. East-Iceland has the highest mean with a cultural score of 5,03 - followed by 4,53 for Vesterálen and 2,33 in Suðuroy.

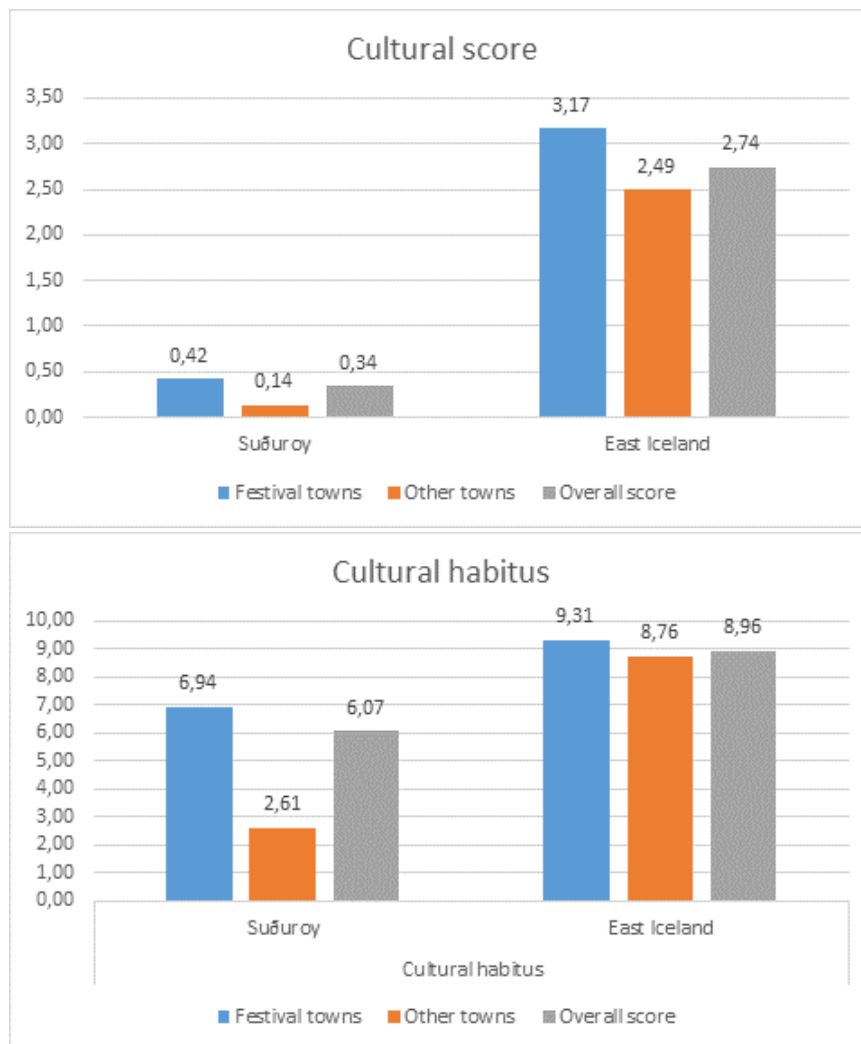
#### 8.4.7 Beyond descriptive statistics

Regression analysis was done to see whether cultural factors (habitus) predicted the total score on the cultural score variable (activities). The cultural habitus had the highest explanatory value for the variance on the cultural score, an impressive 44,4%. This means that the cultural habitus of the participants explained 44% of the participation in cultural activities, implying that cultural habitus has a great impact on attendance and attitudes towards events.

#### 8.4.8 Cultural capital broken down within regions

For each region respondents stated their place of residence. An analysis of the cultural score and cultural habitus revealed higher scores in the towns/villages where the events in question took place. The difference was greatest in Suðuroy. The statistics were only significantly different in Suðuroy. The difference was also existent in Iceland, however in Norway the municipalities without the festivals in questions got a higher score. Vesterálen was omitted from the pictures below, since the

data from the Norwegian respondents only revealed in which municipality they were resident, not town. The cultural score is a combined score from all the questions regarding attendance and/or participation in various events/activities. Cultural habitus is the combined score from section six in the cultural capital survey.(Appendix4)



Picture 42. Cultural Capital: Cultural score and cultural habitus by regions

#### 8.4.9 Summary and reflections on cultural capital survey

The survey had a high representation in Suðuroy, slightly less in East-Iceland but much lower in Vesterålen. In general participants were positive towards culture, participated in and wanted to take part in more cultural activities. Opportunities for children to enjoy culture and to get education in art/creativity are considered, if not scarce, not sufficient. They showed support for taxpayers money spent on culture and the importance of a regional cultural policy. The results however differed greatly between the regions and the cultural score and habitus in Suðuroy was for some reasons significantly lower than in the other two. The results also showed difference in measuring the social dimension, therefore individualism and adaptability as characteristic for the regions were perceived differently, often with Suðuroy being more “negative” in their answers. Trust between inhabitants in the region did not measure high in East-Iceland and Suðuroy.

## 8.5 Attitudes of contributors: In-depth interviews

In-depth interviews were conducted in all four regions. Interviewees were locals, artists, volunteers and out-migrants organizing the cultural events explored in this research. An interview guide was used (see Appendix 5). The purpose of the interviews was to deepen our understanding of contribution of the out-migrants along with the attitudes of the volunteering locals. The questions touched upon different subjects relating to the subjects relating to the events in terms of cultural, social and physical capital. Interviews were all in 26, as shown below.

Bornholm	3
East-Iceland	11 (of those 5 with locals)
Suðuroy	4
Vesterålen	8

**Table 8. In-depth interviews: Total number**

The interviews were conducted in a similar manner in all the regions, however due to the location of some of the out-migrants some interviews took place on skype and through e-mail and others in person. The interviews were based on a semi-open questionnaire where the interviewees were asked to elaborate freely on the topics. Care was taken to transcribe the interviews as accurately as possible, using their own words. Therefore, if they did not answer or talk about specific topics or displayed a different understanding no probing or attempts to correct them were made. Therefore the interpretation of the interviews mirrors their views and their experiences in accordance with narrative and discourse analysis.

The interviews were coded using a form based on six themes:

- Background – about yourself and connection to the event?
- Your contribution and motivation – does it matter, what can keep you from doing it again?
- Value – how valuable is the event (social, physical, cultural capital), locally, regionally?
- Effects – long or short term, has the event changed anything (infrastructure, policy)?
- Obstacles – financing, goodwill of authorities, staff?
- Other comments.

Keywords were extracted from sentences, paragraphs or phrases emerging in each section of an interview and transferred into the interview analysis form in English. The keywords were therefore comparable for all the regions.

This revealed that the organizers/volunteers most often were born and raised in the town in question. (Not surprisingly since the events were chosen with that criteria in mind). Most of them were still living away even though some had moved back. The years they had contributed towards the events ranged from 2 years to up to 18 years. They all felt that their contribution really did matter for their old hometown/-region and the motivations behind it were mainly twofold; those who were mostly concerned to giving back and maintaining their ties and those who wished to maintain their ties but also wished to improve themselves in some ways (network, CV, etc. ). In some other instances the motivation was to share and gain new knowledge. It was a common theme to mention both how demanding and labor intensive their contribution was but at the same time enjoyable and very rewarding. When asked if anything would stop them from continuing their work they mentioned the immense workload as a possible factor. Some of them also mentioned that they could hardly afford keep doing it due to financial reasons. They were spending more than they got back and/or couldn't earn a living while working around the events.



The three types of capital dealt with in this research all emerged during the interviews, even though their representation was different, depending on the type of festival in question. The physical capital was most evident in the places where it created high local turnover in the service industry. The branding of the place was also very important, especially for the festivals that had been going on for a few years. The older they were the more valuable they seemed to be as a brand, both for themselves but also for the town they take place in. In many ways they were a representation of the town. The event had become synonymous with the town. Volunteering around the festivals is a big, important part of the physical capital as mentioned in the interviews. In some cases physical capital consisted of free or subsidized housing or facilities.

The social capital, even though the concept is diverse, was quite uniform. It was often mentioned as an improved self-image of the town in the minds of the inhabitants. Also the social ties that were either maintained or formed around the events were considered important and valuable. Often volunteers consisted of a group of out-migrants and many times positive locals willing to help in any way. Socially valuable is also the positive attitude of the locals and local authorities towards the events and the organizers.

When it comes to cultural capital it was very different between events how or if the interviewers understood the concept. Self-improvement and the learning of new skills, the event itself being cultural were mentioned and sometimes the event being aimed at a sub-culture (kayakers, metalheads, punkers, hipsters) resulted in the sub-culture becoming mainstream in these towns. Sense of achievement was also mentioned. Some of the events were mostly aimed at locals, using local culture as a subject. Other events were on a larger scale, attracting people from all over the world, the branding has thus become a cultural capital in itself. The results are a cultural capital on a very wide scale.

Since the events are so diverse in nature and scale a single theme about the effect stemming from them was difficult to identify from the interviews. Small festivals tend to be more localized in effect while the larger ones seem to have more power to generate long term changes and effects in the places they take place. The effects range from tangible like an improved camp-site to more intangible ones, such as more tolerance towards sub-cultures. In the group of tangible effects most often new or improved camping facilities and tourist accommodation and service were mentioned. The improved service is a lasting effect benefiting the town and its economy outside of the event. The locals and out-migrants expect that the event takes place and it was mentioned that they would be disappointed where the event to come to a stop. The more intangible effects are for instance increased tolerance, as mentioned before, the brand and the self-image of the town and the other topics mentioned around the social and culture capital above.

In many cases no hindrances were specified, except maybe the unpredictable weather. Conflicts were usually solved immediately when they surfaced and the organizers mostly felt supported in continuing their work. In a few cases funding seemed to be an obstacle, both in terms of facilities, volunteer help, security and finances. Often more support from the municipality in question was required, not only financial, f.ex. in one case the regulations for opening hours were mentioned as a hindrance. Finances were mostly to cover expenses, they were not really looking for making money, just wanted to break even, and in some cases to make the event bigger. Other events had reached their size limit.

### 8.5.1 Summary and reflection on the interviews

The events are very different, instigated for various reasons and circumstances. The single common theme for contribution was maintaining ties but other reasons were both personal and altruistic. The importance and numbers of local volunteers differed immensely between regions, in some cases the majority of volunteers were out-migrants. All the events incorporated, to some extent, the three types of capital dealt with here. How much of the capital remained locally differed, sometimes the guests benefited mostly from it (cultural/social) and in other cases it had a profound impact on the community in question, both financially, f.ex. for marketing reasons and local turn-over but also for increased social and cultural capital.

It was interesting that none of the interviewees mentioned collective knowledge accumulated in the local communities as a type of capital/effect.

## 8.6 Physical capital

In order to get an overview of the physical capital each event deals with the organizers were asked to provide numbers and answers on five specific areas (Appendix 6).

**Budget and recent accounting.** The events income i.e. tickets, activities, merchandise, funding was itemized and the expenses as well, i.e. travel, performers, PR, equipment and salaries. Organizers were asked to estimate the number of work hours, since the number of hours in a full month's labor are different among the countries.

**Volunteer.** Each organizer was asked estimate the number of volunteers and the hours they put in. They were also asked to estimate what kind of work the volunteers did; unskilled, skilled or specialist functions. In addition, an estimate on the hourly rate for each of the three functions was given.

**Visitors/Audience.** Number of visitors/audience attending the event and an estimation of how long they participated on average. Furthermore, organizers were asked to give an idea of how much money the visitors spent in total each day i.e. for accommodation, food.

**Environment and institutions.** The organizers were asked to evaluate the importance of the location, the worth of its connection the brand and the image of the event. The organizers were also asked to consider if they were supported by some major institutions or organizations, or if a particularly important person's name or the like was connected to the event and if so, how and they would describe the importance.

**Branding value / publicity.** At last they were asked to give information about media publicity in local, regional, national and if possible international media.

The chosen events utilize the particular local and rural qualities and potentials, which directly contributes to local economic development. The creation of culture and experience can increase quality of life and create a local identity and knowledge which perhaps contributes to local growth and development.

### 8.6.1 Bornholm

From Bornholm we have the accounts from three of the four events. Even though we don't have the actual numbers, we know that the event, *Sol over Gudhjem* is mainly driven as a commercial business with a large budget, large sponsorships, a large economic reward to the winner of the competition,

no participation or entrance fees but a large amount of acquisitions among the 12.000 guests at the event and food market.

### BORNSHORTS

<b>Budget</b>	DKK 180.065,-
<b>Sponsorship/support (percentage of budget)</b>	90%
<b>Entrance fee incl. acquisitions</b>	DKR 7.550 entrance
	DKR 71.000 acquisitions
<b>Number of Guests</b>	565 pax
<b>Volunteer hours in kr.</b>	DKR 234.100
<b>The turnover in the local area</b>	Not increased
<b>The importance of the environment or the specific location (very important, medium important, not important)</b>	Bornholm is very important, location on the island is not important
<b>Branding in the form of: media mentioned</b>	Known in more than 40 countries

Table 9. Physical Capital: Bornshorts

Bornshort Film Festival has a relatively small budget, 180.000 dkr, where 90 % of the budget is financed by sponsorship. That means that the amount of entrance fee is very low compared with the number of audiences. Much of the funding can be directly used for the media students at the local gymnasium. It is quite impressive that the organizers are able to conduct an event known in more than 40 countries, with participants and judges from all over the world, on such a small budget. The estimated worth of volunteer hours is 150% larger than the size of the budget. However, it is obvious that an event totally depended on external funding is an extremely vulnerable event.

### SVANEKE BEACHVOLLEY

<b>Budget</b>	DKK 34.000,-
<b>Sponsorship/support (percentage of budget)</b>	18 % in finance + support in form of products and goodwill
<b>Entrance fee incl. acquisitions</b>	28.000 in participation fee – aprox 270.000,- in acquisitions among the participants
<b>Number of Guests</b>	80 -90 participants, 300 spectators
<b>Volunteer hours in kr.</b>	DKK 61.500,-
<b>The turnover in the local area</b>	increased by 700 %
<b>The importance of the environment or the specific location (very important, medium important, not important)</b>	very important
<b>Branding in the form of: media mentioned</b>	Lot of attention in local TV, newspaper, magazines and leaflets

Table 10. Physical Capital. Svaneke beachvolley

Svaneke Beachvolley is a closed party, where the budget consists mainly of the participants' entrance fees. However, the community supports the event with goods and products needed for the parade,

and in return the community receives a spectacular event and an increased turnover, for example at the local bodega of more than 700 %.

### WONDERFESTIWALL

<b>Budget</b>	DKK 13.698.000,-
<b>Sponsorship/support (percentage of budget)</b>	5%
<b>Entrance fee incl. acquisitions</b>	DKK 1.516.000 entrance DKK 1.795.400 acquisitions
<b>Number of Guests</b>	4.700 pax
<b>Volunteer hours in kr.</b>	DKK 1.600.000,-
<b>The turnover in the local area</b>	increased by 150 %
<b>The importance of the environment or the specific location (very important, medium important, not important)</b>	very important
<b>Branding in the form of: media mentioned</b>	Local print media: 15-20 pages. Local TV: 10-15 hours of live transmission National print media: 5-7 pages National TV: 10-20 min.

Table 11. Physical Capital: Wonderfestiwall

Wonderfestiwall is by far the largest music festival on the island. With a budget of nearly 14 million DKK and only 5% of that budget comes from sponsors. It is a professionally driven event with a turnover, reinvested in the event, in local scholarships and a trust fund. The only weakness is the immense workload, where the organizers spend most of their spare time throughout the year. They along with the 678 volunteers spent a total of 16.000 hours on the event. Therefore, if they decide to draw back that could threaten the event. To prevent that from happening it is vital to identify the social capital among the group.

### 8.6.2 East-Iceland

#### BRÆÐSLAN

<b>Budget</b>	DKK 350.000,-
<b>Sponsorship/support (percentage of budget)</b>	50%
<b>Entrance fee incl. acquisitions</b>	DKK 87.750
<b>Number of Guests</b>	1134 pax
<b>Volunteer hours in kr.</b>	DKK 48.240
<b>The turnover in the local area</b>	increased by 152%
<b>The importance of the environment or the specific location (very important, medium important, not important)</b>	very important
<b>Branding in the form of: media coverage</b>	Good media coverage, 8 articles/news in newspapers, 2 on radio/TV and 10 on internet media.

Table 12. Physical Capital: Bræðslan

Bræðslan generates a massive increase in the local companies turnover, even though the expenses of the festival itself, equipment, technicians, travels etc., are paid to bodies outside of East-Iceland. Around 50% of the budget comes from financial support and sponsorship. The festival has had an immense effect for the branding of the village and the development of tourism in the area. The festival and the village, Borgarfjörður eystri and Bræðslan, are often mentioned as a pair. The location is very important. It has had an affect on the infrastructure. Due to the tiny population of the village most inhabitants are, during the festival, busy working around it, while the returning out-migrants and other guests enjoy the entertainment. The festival seems to be well established and even though some inhabitants expressed tiredness about the workload following it, few want it to come to an end. The two organizers, brothers, are vital for the continuation of it, if they decide to stop, who knows if it would continue.

## LUNGA

<b>Budget</b>	DKK 882.500,-
<b>sponsorship/support (percentage of budget)</b>	62%
<b>Entrance fee incl. acquisitions</b>	DKK 19.765
<b>Number of Guests</b>	1.134 pax
<b>Volunteer hours in kr.</b>	DKK 29.101,-
<b>The turnover in the local area</b>	increased by 61%
<b>The importance of the environment or the specific location (very important, medium important, not important)</b>	very important
<b>Branding in the form of: media coverage</b>	Today LungA gets press coverage without asking for it

Table 13. Physical Capital: LungA

LungA is the highlight of the summer in the town of Seyðisfjörður, bringing thousands of guests and participants to the area. The increase in local turnover is big. It is well established, 2015 will be its 15 year anniversary and it gets media attention without any effort from the organizers. As with Bræðslan, LungA and Seyðisfjörður are strongly linked, the location is one of the things making it what it is. Every year they start the funding process from scratch and the festival is very dependent on external funding and sponsorship, making the organizing vulnerable to some extent.

## EISTNAFLUG

<b>Budget</b>	DKK 2.849.950,-
<b>Sponsorship/support (percentage of budget)</b>	15%
<b>Entrance fee incl. acquisitions</b>	DKK 795.950,-
<b>Number of Guests</b>	1.850 pax
<b>Volunteer hours in kr.</b>	DKK 56.670
<b>The turnover in the local area</b>	increased by 33 %
<b>The importance of the environment or the specific location (very important, medium important, not important)</b>	very important

<b>Branding in the form of: media coverage</b>	Very good media coverage, national and some international as well. Good connection with a reporter for Metal Head.
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**Table 14. Physical Capital: Eistnaflug**

Eistnaflug has the highest budget of the Icelandic festivals in question here and is less dependent on sponsorship (15% of the budget). The entrance fee covers a lot of the cost along with the sale of merchandise, thus perhaps being the only one economically sustainable. It has a good media coverage, the local and national media often focusing on the fact that the metalheads are peaceful and respectful to others and their surroundings. The location, Neskaupstaður, is very important also. The festival has been driven mostly by one enthusiastic whom has expressed some tiredness. Whether the continuation of the festival depends on his drive and interest or if other will, if he decides to step down, carry on remains to be seen.

### SVIÐAMESSA

<b>Budget</b>	DKK 4.241,-
<b>Sponsorship/support (percentage of budget)</b>	0%
<b>Entrance fee incl. acquisitions</b>	DKK 3.230,-
<b>Number of Guests</b>	170 pax
<b>Volunteer hours in kr.</b>	DKK 160.800,-
<b>The turnover in the local area</b>	increased by 0 %
<b>The importance of the environment or the specific location (very important, medium important, not important)</b>	important
<b>Branding in the form of: media coverage</b>	Popular YouTube videos.

**Table 15. Physical Capital: Sviðamessa**

The physical capital around Sviðamessa is not very high, it being a low key, very local event. However invested in it is a lot of volunteer work, being valuable in pertaining and strengthening both the social and cultural capital of the inhabitants as mentioned elsewhere. Sviðamessa is a changing phenomenon, its framework and execution are not fixed, often dependent on the people willing to put in the work needed to make it happen.

### 8.6.3 Suðuroy

Regarding the financial side of the Faroese festivals it was difficult to get information on their budgets. The events do not have one financial account or budget and are not demanded to deliver anything to the public authorities. In some cases there are several sports- and cultural-clubs arranging the events. In most cases there is not much focus on exactly how many visitors there are and the focus is just about making some profits.

### JÓANSØKA

<b>Budget</b>	unknown
<b>Sponsorship/support (percentage of budget)</b>	unknown
<b>Entrance fee incl. acquisitions</b>	unknown

<b>Number of Guests</b>	Thousands over the weekend
<b>Volunteer hours in kr.</b>	DKK 240.000
<b>The turnover in the local area</b>	50% increase
<b>The importance of the environment or the specific location (very important, medium important, not important)</b>	Important. The name itself is also very well-known throughout the Faroe Islands.
<b>Branding in the form of: media coverage</b>	Well covered in the local web-page, a newspaper is published specially, and it has some coverage on TV and radio, regional and national.

**Table 16. Physical capital: Jóansøka**

Jóansøka, being held in Vágur one year and the next one in Tvøroyri is organized by local sportsclubs and cultural associations. The volunteers come from those, doing both work that needs no special skills to jobs demanding special skills and knowledge. Part of the audience are out-migrants from Vágur, spending the weekend there. A lot of people come only for the Saturday. The festival has a 90 year long history and its name is known by a lot of the Faroese people. It gets support from Vágur municipality financially, through subsidized rent and workforce. It is difficult to estimate its physical capital without any budget numbers but all in all, it is evident that it has a great impact. Competition from other similar events in the Faroese is the biggest threat to Jóansøka.

#### VIKING DAYS

<b>Budget</b>	unknown
<b>Sponsorship/support (percentage of budget)</b>	unknown
<b>Entrance fee incl. acquisitions</b>	unknown
<b>Number of Guests</b>	600 pax
<b>Volunteer hours in kr.</b>	Based on volunteer work
<b>The turnover in the local area</b>	unknown
<b>The importance of the environment or the specific location (very important, medium important, not important)</b>	Very important, Hov is an important, historical Viking site in Faroese
<b>Branding in the form of: media coverage</b>	Well covered on the local webpage as well as on national media, internet, webpages, radio and TV.

**Table 17. Physical Capital: Viking days in Hov**

The Viking Days in Hov are a fairly young event, dealing with a specific theme, the Viking history of the place. The number of guests has been increasing and it is putting Hov back on the map as an important Viking site. It gets a lot of attention from the media. Its location is evidently very important and a part of its physical capital.

#### MENT

<b>Budget</b>	unknown
<b>Sponsorship/support (percentage of budget)</b>	unknown
<b>Entrance fee incl. acquisitions</b>	unknown

<b>Number of Guests</b>	500 pax
<b>Volunteer hours in kr.</b>	Based on volunteer work
<b>The turnover in the local area</b>	unknown
<b>The importance of the environment or the specific location (very important, medium important, not important)</b>	Medium important
<b>Branding in the form of: media coverage</b>	Being a relatively new event its brand is not yet well established. It has some media coverage in the local webpage and some coverage in the national newspaper and on the web. Some radio as well.

**Table 18. Physical Capital: MENT**

MENT in Sumba is also a fairly young event, based on volunteer work. How much physical capital it is going to accumulate in the coming years remains to be seen.

#### **NEW YEAR'S FESTIVAL**

<b>Budget</b>	Unknown
<b>Sponsorship/support (percentage of budget)</b>	Unknown
<b>Entrance fee incl. acquisitions</b>	Unknown
<b>Number of Guests</b>	Breakfast – 350, fireworks – 2.000, dance – 800.
<b>Volunteer hours in kr.</b>	DKK 480.000,-
<b>The turnover in the local area</b>	At least 20% (but difficult to estimate since it being Christmas time)
<b>The importance of the environment or the specific location (very important, medium important, not important)</b>	Very important. The name itself (Nýggjárshaldið í Vági) has become a brand in itself in the country.
<b>Branding in the form of: media coverage</b>	Coverage in local and national media as well as international – CNN 2013.

**Table 19. Physical Capital: New Years Festival**

The New Year's Festival in Vágur is very important for the town and its inhabitants and is a part of the town's brand. Vágur and New Years are intertwined. It gets great media coverage, giving it an opportunity to expand. Between 100 and 150 volunteers participate in it, carrying out both unskilled, skilled and professional jobs. The audience is large, coming especially for the event.

#### 8.6.4 Vesterålen

##### **ARTIC SEA KAYAK RACE**

<b>Budget</b>	unknown
<b>Sponsorship/support (percentage of budget)</b>	unknown
<b>Entrance fee incl. acquisitions</b>	NKR 460.000,-
<b>Number of Guests</b>	150 participants
	100 spectators



<b>Volunteer hours in kr.</b>	NKR 245.000
<b>The turnover in the local area</b>	unknown
<b>The importance of the environment or the specific location (very important, medium important, not important)</b>	The name Arctic is very important but the location is not important
<b>Branding in the form of: media mentioned</b>	

**Table 20. Physical Capital: Arctic sea kayak race**

This event is special and fosters a sub-culture of enthusiastic kayakers. The location, it being above the Arctic Circle, is very important and it gets its name from that, but the importance of the exact location in Vesterålen is less important. It is a well-established event with a long history, volunteers donating their time and knowledge in order to make it happen. The organizers, having been doing this for a long time, have a lot of knowledge to pass on in case they discontinue their own participation.

### **BLABLAFESTIVALEN**

<b>Budget</b>	<b>NKR 205.300</b>
<b>Sponsorship/support (percentage of budget)</b>	25%
<b>Entrance fee incl. acquisitions</b>	NKR 1.330,-
<b>Number of Guests</b>	100 participants per day in 3 days
<b>Volunteer hours in kr.</b>	NKR 2.020,-
<b>The turnover in the local area</b>	unknown
<b>The importance of the environment or the specific location (very important, medium important, not important)</b>	Very important
<b>Branding in the form of: media mentioned</b>	Mentioned a lot in local medias.

**Table 21. Physical Capital: Blablafestivalen**

This alternative music festival has been held in special surroundings making it special. Last year it was held in a new place, the Culture House in Sortland, changing the atmosphere a bit but at the same time providing better equipment, such as sound systems, thus making the performers happier. Its turnover is maybe not huge but the media coverage and the volunteer work embedded in it are quite valuable. Its vulnerability can perhaps be perceived to be its uniqueness and the challenges connecting with preserving that, not making it become to formal.

### **BJÖRSKINN**

<b>Budget</b>	NKR 200.000,-
<b>Sponsorship/support (percentage of budget)</b>	unknown
<b>Entrance fee incl. acquisitions</b>	NKR 175.000,-
<b>Number of Guests</b>	500 pax
<b>Volunteer hours in kr.</b>	unknown
<b>The turnover in the local area</b>	unknown
<b>The importance of the environment or the specific location (very important, medium important, not important)</b>	Very important

**Branding in the form of: media mentioned**

Much local press coverage and some regional.

**Table 22. Physical Capital: Björnskönn**

The festival bears the name of its location, Björnskönn, and is deeply rooted with the place. It gets good local press coverage and some regional. Volunteer work is very important for the festival. The locals are happy about it and participate as well as the guests coming from other places in Vesterålen and further away. As with Blablafestivalen, its unique spirit and atmosphere, is something that needs to be preserved.

### 8.6.5 Physical capital, summary

The festivals differ immensely, both in nature and size, thus having a very diverse physical capital. The size of their budgets are ill comparable, but all have in common one thing, the huge importance of volunteer work. They often also play an important role for the brand of the place they are situated in, f. ex. through their names, networks and media coverage. Often, of course dependent on their size and guest numbers, they increase significantly the turnover in the local companies while they are being held. It would be interesting though to investigate further how much of the costs the festivals themselves pay go to local enterprises. Often, due to the peripheral situations of the regions, a big part goes into paying for travels and transportation and sometimes for professional/technical expertise fairly existent there.

## 8.7 Social capital

In order to complete a valid measurement of social capital among the events, a method developed by the National Research Centre for the Working Environment in Denmark (Kristensen, Hasle, Pejtersen, & Olesen, 2007), was used. The method is based on a questionnaire containing 12 questions (see appendix 7) answered anonymously, measuring the participants experience of involvement, decision making, mutual aid and cooperation, trust, recognition and the distribution of tasks. The questionnaire's first six questions relate to collaboration and the remaining six questions relate to feelings of trust and justice. When calculating the scores for social capital each answer is coded on a scale, where 0 is least applicable and 4 most applicable. The numbers are added together, then averaged based on the number of separate responses and at last multiplied by 25, the maximum point possibly achieved is 100. A high score indicates high social capital.

For the purpose of this research social capital is about the team and community organizing or working at the events, about the ability to develop and execute events. A high social capital in the implementation and execution of an event requires a balance in the key areas of decision making, collaboration and trust. At the same time it is important to realize that building strong social capital is time consuming and a long-term investment requiring attentive management. Therefore, commitment is also a key factor, visible as tight networking and trust. Social capital can be translated into physical and cultural capital, resulting in fewer errors made during the preparations and execution of events. Moreover, this requires fewer management resources to distribute and manage the individual teams and finally creates greater joy and fulfillment, both personally and on a team level.

### 8.7.1 Bornholm

The social capital scores from the events in Bornholm are all over 80, representing a fairly good state of social capital.

Event	Social capital score	Responses
Wonderfestivall	82	171
Bornhshorts	80	15
Svaneke beachvolley	88	42
Sol over Gudhjem	88	7

Table 23. Social Capital: Bornholm

The survey for **Wonderfestivall** was conducted in October, November and December 2014, among the management and the volunteers at Wonderfestivall. The survey was distributed through Wonderfestivalls' own Facebook groups. The survey had a total of 171 responses. The results showed a high level of trust among the volunteers and between the management and the volunteers. There were minor differences between the first six questions regarding cooperation and the last six questions regarding trust and fairness within the group. The score was slightly lower for questions regarding cooperation, especially the question whether the volunteers were being informed and involved in changes in the festival.

**Bornshorts** social capital survey was conducted during the festival days in September 2014. It was distributed on paper among the volunteers, who were in total 35. It was not possible to control whether every one of them received a copy of the survey, resulting in 15 responses. The social capital score is very high, especially since location changed bringing a lot of new volunteers. There were no significant differences among the 12 questions, but two questions showed lower scores. A question about the volunteers and if they were actively involved in changes regarding the festival and the other question was whether the volunteers felt they could trust the orders or the sayings from the management.

The survey for **Svaneke beachvolley** was conducted in January and February 2015 through their closed Facebook group and had a total of 42 answers. This event had a high social capital, not surprisingly since the group is a closed team of friends only attending for one day. This indicates a potential for the event to grow.

The survey responses for **Sol over Gudhjem** were collected during the first two weeks in January 2015, using a closed Facebook group connected to the event. Results showed a high score for social capital; indicating a supportive atmosphere and active knowledge sharing.

### 8.7.2 East-Iceland

The responses from East-Iceland were collected through web links and on paper at or around the time of the events/interviews. The response rate was very low, this can in part be explained by the different understanding of the concept 'volunteering', which has a very narrow meaning in Iceland, resulting in a stereotype of a volunteer as someone working for the Red Cross or other such organizations.

Event	Social capital score	Responses
Sviðamessa	46	2

<b>Lunga</b>	81	11
<b>Eistnaflug</b>	86	4
<b>Bræðslan</b>	82	3

Table 24. Social Capital: East-Iceland

The responses from **Sviðamessa** are only two so there is no point in discussing the resulting score, which was quite low. However the two participants reported a high trust factor between them but fairness and recognition scoring low.

For **Lunga** there were 11 responses with an average score of 81 points which indicates a high social capital. The questions regarding recognition and fairness showing a high level of job satisfaction along with a high score on successful conflict management.

The social capital for **Eistnaflug** was high, but the low number of responses makes any conclusive interpretations difficult. However it is evident that the trust level is high, as is the cooperation of the individuals working around the event.

With only three responses **Bræðslan** shows a high score for social capital. Most of the question scoring on the positive side but showing some negative responses regarding the involvement of volunteers and local authorities in the decision making process.

### 8.7.3 Suðuroy

The response rate from the Faroes was quite low so only for **Jóansøka** the results are open for some conclusive interpretation. For **Viking days in Hovi**, there is only one response for a high social capital but without comparison or more context it is quite meaningless.

Event	Social capital score	Responses
<b>Víkingadagar í Hovi</b>	87	1
<b>Jóansøka í Vági</b>	71	7
<b>Nýggjárshaldið í Vági</b>	90	3

Table 25. Social Capital: Suðuroy

The seven responses from **Jóansøka** result in a social capital score that is above average. The conflict management, trust and fairness is on the high positive end, but cooperation and mutual support scores quite low.

Only three responses from **the New Year's Eve in Vágur** indicating a very high social capital. Responses showed a high level of trust, cooperation and fairness.

### 8.7.4 Vesterålen

In Vesterålen the surveys were all handed out in paper during the events. There are not many responses so interpretation is difficult except for maybe the Arctic sea kayak race.

Event	Social capital score	Responses
<b>Arctic sea kayak race</b>	85	7
<b>Bjørnskinnfestivalen</b>	89	2
<b>Nyttårsrevyen i alsvåg</b>	75	2

Table 26. Social Capital: Vesterålen

**Arctic sea kayak race** had 7 responses and the social capital score was above average but not in the high zone. Trust, recognition and conflict management scored quite high but fairness and the involvement of volunteers in decision making was lower.

#### 8.7.5 Social capital summary

Of the 17 events, responses for the social capital instrument came from 13 events. Totalling a number of 277 responses and an average social capital score of 80,7. Due to the low number of responses from some of the events, an overall conclusion is not possible and each event must be interpreted on its own. However the high social capital score indicates that these events are a valuable resource, visible in high levels of trust, good cooperation, positive conflict management skills and support.

Event	Social capital score	Responses
Wonderfestivall	82	171
Bornshorts	80	15
Svaneke beachvolley	88	42
Sol over Gudhjem	88	7
Arctic sea kayak race	85	7
Bjørnskinnfestivalen	89	2
Nyttårsrevyen i alsvåg	75	2
Sviðamessa	46	2
LungA	81	11
Eistnaflug	86	4
Bræðslan	82	3
Víkingadagar í Hovi	87	1
Jóansøka í Vág	71	7
Nýggjárshaldið í Vági	90	3
<b>Average/total number</b>	<b>80,7</b>	<b>277</b>

Table 27. Social Capital: Total

#### 8.8 Event score card

In order to compare all the data collected through interviews, surveys, on-side observations, budgets and accounts, we have developed a model for an input - output analysis to use for each event. (See Appendix 8). In the model we enter all the data input: the budget figures, the media coverage, the scores of social capital, the statements in relation to the five questions in the conducted interviews and the measurement of cultural capital. As outputs we can then measure the effects in terms of values and statements both for the community and the local but also for the individual organization behind the event and the audience involved.

To summarize all the data collected on each island and to be able to compare the value of the event in each region, we have developed the Event Score Card as a model for conducting an input output analysis. We have used the art festival LungA as an example.

The data from the interview is divided into questions regarding social capital and cultural capital. These answers combined with the results from the measurement of the social capital through the survey and the results from the cultural capital are all part of the input. The last of the input is all the results from the measurement of the physical capital as they are shown previously in the report.

Report Card		LungA	
INPUT	DATA	EFFEKT AND OUTPUT - POSITIVE EFFECTS	EFFEKT AND OUTPUT - NEGATIVE EFFECTS
<b>SOCIAL CAPITAL</b>			
<b>Score on the measurement of social capital</b>	An average score of 81 points	Very high social capital which shows that the festival has a large bank of social capital to redraw from in the future	Lowest score in question 11: Are people recognized for doing a good job?
<b>Interview Q2: How valuable is the event (social, physical, cultural capital), locally, regionally</b>	"The worth is immense, young people in the area do not get many chances to evolve and grow in their artistic endeavours. This is the art friendly town of Seyðisfjörður. Very important opportunity to work for this event. They all see themselves as ambassadors for the event. The worth is also economical, the amount of supplies bought for the event in food, workshop materials etc. Also the tourism industry. The cultural capital is huge, here we make artists and take part in the artistic upbringing/development of young people. The branding is very valuable it is a part of Seyðisfjörður image."	mutual trust and knowledge transfer among organizers and volunteers	
<b>Interview Q4: Your contribution and motivation: Does it matter, what can keep you from doing it again</b>	"This event is purely from selfish reasons in the beginning. To meet our need for something artistic. But this is very demanding and takes a lot of energy but in the same instance so irresistibly enjoyable its hard to stop. This is so much about giving away your knowledge and sharing. Creating joy and seeing the joy in the participants. So it's a driving force, a motivation to keep going."	strong ties and extended network among artists, organizers and volunteers	Workload and funding
<b>CULTURAL CAPITAL</b>		Ambassador function among locals and guests	
<b>Interview Q1: Background; about yourself and connection to the event</b>	Founders born & raised, volunteers/employees both local, out-migrants and from elsewhere, participants come from all over	great public interest	
<b>Interview Q3: Event Effects: Long or short term, has the event changed anything (infrastructure, policy)</b>	"Has changed a lot for the town, now a big income reservoir in the summer, a brand for the town."	great specialist interest eg. a professor at the Islands University of Art, and famous designers like Henrik Vibskov	

<b>Interview Q5: Obstacles: Financing, goodwill of authorities, staff</b>	"Hindrances have not been many, always relatively easy to get funding, although it is never enough and we are in a small debt. We have to apply again and again to the same funds over and over. Everything has turned out to be solvable though sometimes tough and seemingly unfair. The biggest cost is the security service, around 40% of the expenses."	Lunga has been supported the by Östislands Kulturalrád and Seyðisfjörður municipality in many ár.	Funding, if locals become negative
<b>Number of people with high education specialist functions</b>	Unknown	Also Youth for Europe has supported LungA with student exchange	
<b>PHYSICAL CAPITAL</b>		1.134 guests	
<b>Size of the budget</b>	DKK 882.500 ,-	entrance fee DKK 267.500,-	
<b>volunteer hours in kr.</b>	DKK 29.101,-	the turnover in the local area is increased by 61%	
<b>the importance of the environment or the specific location on a scale: very important, medium important, not important</b>	very important	Today LungA gets press coverage without asking for it. Medias are very interested in LungA.	
<b>The share of sponsorship and support of the overall budget - calculated as %</b>	62%	Large branding effect	
<b>Extra: Are there special institutions that lend their name to the event</b>	Lunga stands for Listahátíð UNGs fólks á Austurlandi	Some well known artists are also ambassadors for the event	

The positive results are shown as a really high amount of trust, norms and networks among the volunteer and the organizers. High amount of guests spending a large amount of money in the local area. That leads to an increased turnover in the community and a strong branding effect as well as dedicated ambassadors. We can also see the altruistic motives among the organizers and the overall motive just to keep strong ties to the place they grew up in. And finally we can identify the cultural background as a reason for conducting or being engaged in the event in the first place. On the negative side of the output we can see that there is room for improvements regarding the volunteers and that there is a potential danger that the event will develop from a bottom up community engaging event to an event separated from the village and attracting only participants from abroad or from other regions.

## 9 Dissemination

Dissemination of both the projects aim and results comes in two forms. Both on an academic level like in this report and articles the project partners have plans to write in the following months. About the project as a whole but also about specific parts of the research. On the other hand on a practical level, the project's aim from the beginning was also to inform the general public and not least strategy makers on demographic/peripheral issues and politicians about the resources the young out-migrants possess. In order to do that a company in East-Iceland called Roshambo ([www.roshambo.is](http://www.roshambo.is)) was hired. They created a webpage - <http://wheretheislandheartbeats.tumblr.com/> - where the project's results are outlined, and the festivals in questions described. The plan is to use that webpage and its content when the results of the project will be introduced to the politicians and authorities in each region. Roshambo also made a short video available on the webpage. It is an:

*... abstract visual narrative where growing up is seen as a process of collecting and accumulating knowledge through the experiences of life as a child and teenager. This accumulated ball of knowledge then becomes a tool for action and is used proactively to create something new. In the process it multiplies, spreads and becomes something more, is passed on to others, to a new generation.*

During the research period the partners held talks and lectures, articles were written for local media in each region as mentioned before and can be seen in Appendix 1.



## 10 Conclusions and discussion

The research was set out to answer the following questions:

***What is the value of young out-migrants contribution to their former homes, in terms of social, cultural and physical capital?***

- ***The value of their contribution through cultural events they organize?***
- ***Does the environment/communities they come from in terms of different types of these capital matter and what is the attitude of those still living in the areas towards the young out-migrants contribution?***

***Can we construct analyzing instruments which can be used to evaluate the value of these resources, economically, socially and culturally?***

### 10.1 The value of young out-migrants

The cultural events are very different, instigated for various reasons and circumstances. All the events had, to some extent, the three types of capital dealt with here. The capital input on a local level differed, sometimes the guests (often non-local) took the greatest benefit (cultural/social) and in other cases it had a profound impact on the community in question, both financially, f.ex. for marketing reasons and local turnover but also for increased social and cultural capital.

The pre-survey confirmed on various levels the results from Bornholm and more data is now available to support the conclusion that young out-migrants are a resource for their former homes, on a multi-levelled scale. The survey from Bornholm revealed the following five factors relating to out-migrants.

1. Direct economic resources
2. Indirect branding through participation in events
3. Role-models for young people that still live in Bornholm
4. Ambassadors for Bornholm
5. Mobile knowledge-capital

The out-migrants are a direct economic resource in many ways, especially those who are active contributors. The economic results are mostly defined to local turnover around the events, a lot of those not privately owned by local companies (supermarkets, travel agencies, transport companies etc.). Those local organizations that directly benefit are often the rescue squad and the local sports club. And of course in some instances the out-migrants themselves make a small profit. The branding in many ways has become a synonymous concept with the town itself, meaning that mentioning the event usually creates a direct (mental) connection to the town/area. Most of the events have a positive image and have a positive impact on the self-image of the locals regarding pride for their home. The positive image of the events transfers positively onto the organizers/volunteers so that they are proud and willing to contribute. Certainly a small group of out-migrants see them as role-models but this research revealed that ties and maintaining ties to their former home is more important for them and is the single most important factor behind their contribution to the events. Many of the young-migrants saw themselves as ambassadors for their region, confirming the results from Bornholm. Further research is needed to explore the concept of mobile knowledge-capital. But it is clearly the case with many of the organizers and volunteers, they are generating a new way of thinking about out-migrants. They are changing the infrastructure locally and also changing attitudes;

in some ways changing attitudes towards themselves as loyal and contributing to their former homes even though they moved away. Moreover they are in some instances changing attitudes about subcultures and young people, thus lessening prejudice. It was though interesting, because of all the knowledge that has been built up at a local and a personal level, that it was not mentioned in the interviews.

The results showed differences among the four Nordic regions and among the out-migrants, depending on whether they contribute to cultural events or not. The contributors are an interesting diverse group on multi-level basis but have in common a strong connection with their former home region. The motivation behind their contribution differs, as seen in the factor analysis. Those who are active and innovative, whether out-migrants or not, wherever they are, are immensely valuable for their communities. The young out-migrants contribution creates valuable capital on all the levels in question, but the scale it generates depends of course on the type of event. The size of the event is very important when it comes to the extent of the physical capital it generates, the bigger the event the higher the physical capital. The importance and numbers of local volunteers differed immensely between regions, in some cases the majority of volunteers were out-migrants.

The social capital also depends on the type of event and the factors making up a social capital are very different. Factors like volunteering create the social capital for some events, while sometimes the event itself gives the locals a great sense of social capital. Around all the events the social capital measured very high, indicating a valuable level of trust, cooperation and support. These variables are a basis for further expansion and can inspire onlookers, both local and from afar, to follow the lead of the out-migrant entrepreneurs. The type of event did not seem to affect the score on the social capital tool, indicating that the atmosphere and collective effort are more important than the specific actions undertaken.

The cultural capital is represented in various ways. According to the measurement tool used in this research cultural habitus is very different among the regions as within regions (differs from town to town). In many ways one can assume that a high cultural habitus score in a community makes a fertile ground for activities of the out-migrants. One cannot answer with absolute certainty that it is not the other way around, but the two are clearly connected. The attitudes and atmosphere in the regions concerning trust, individualism and conflict management are connected to the infrastructure that the organizers have to deal with. Therefore we can assume it as a vital element for out-migrants to take on (and continue) activities like the ones dealt with here. That is in accordance to previous research.

The cultural capital survey had a high representation in Suðuroy (statistically significant), slightly less in East-Iceland but much lower in Vesterålen. In general participants were positive towards culture, they participated in and wanted to take part in more cultural activities. Opportunities for children to enjoy culture and their education in art/creativity are considered, if not scarce, un-sufficient. They showed support for taxpayers money spent on culture and the importance of a regional cultural policy. The results however differed greatly between the regions and the cultural score and habitus in Suðuroy was for some reasons significantly lower than in the other two. The results also showed difference in measuring the social dimension, therefore individualism and adaptability as characteristic for the regions were perceived differently, often with Suðuroy being more "negative" in their answers. Trust between inhabitants in the region did neither measure high in East-Iceland nor Suðuroy.

From the interviews we can see that almost all the organizers experience support from the local authorities and the local people, although certain issues arise from time to time regarding substantial infrastructure (legal framework, funding, facilities, and security).

## 10.2 The tools

This research used the method of triangulation to achieve the results. Different tools were structured and used to measure the different types of capital with the intention of designing tools to be used in similar situations and developed further. The tool used for the pre-survey measured the attitudes and motivations of out-migrants; questioning ties, visits and reasons behind contributing directly to cultural events. The tool gave results revealing the motivations of the out-migrants that contributed to events. With some adjustments and validation methods the tool can become a valid tool in measuring out-migrants motivations behind contributing to the former home. The tool also revealed indications about the attitudes and activities of other out-migrants while visiting their former homes.

The tool measuring the social capital has been used and validated in workplaces in Denmark. For this study it was apparent that the lack of responses made it difficult to statistically draw conclusions. Where there were enough responses, it gave a valuable insight into the complex factors that make up social capital.

The physical capital was mostly concerned with numbers, making it fairly easy to calculate input-output. However some more intangible factors were added, for the purpose of this study. These were estimations of the impact and value of volunteers and branding. The tool was simple when the data was available and easily comparable across events and countries.

The tool created for the cultural capital, revealed that it can be used to measure different factors of cultural capital, some parts of the tool had already been validated but others not. The tool itself can be segmented to measure each part separately but it would be valuable to make it more compact and isolate the cultural capital even further.

The interview guide served its purpose quite well. The interviews gave insight into information not available through the questionnaires and also supported and confirmed findings from the other tools.

The event scorecard is an attempt to draw together and summarize all three types of capital in a visually simple manner. The usefulness of the scorecard is highly dependent on the availability of data and insight into each event.

## 10.3 Limitations and further research

Doing a research on a multi-level across countries is an ambitious task requiring full commitment of those involved. This research is for the most part comparable at all levels but there are some limitations due to lack of data. For each instrument the limitations are explained in the relevant chapter, f.ex. not all regions collected data on the cultural capital.

For further research questions about how these valuable ties are formed, how they are maintained them and capitalized is very relevant for all peripheral regions? This research gives some indications but does not fully answer them, f.ex. it is very interesting to explore further cultural capital as a fertile ground for creating those strong ties making for the foundations for future resources.

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## 12 Appendixes

### Appendix 1. Press coverage

WHERE	DATE	WHAT	HEADLINE (search words)	Media (magazine/webpage etc)	link
Iceland	25.4.14	Press release about the granting of the fund	Project as a whole	Austurbrú, Austurfrétt, Sfk, also sent to the board, regional politicians and officials, municipalities in East Iceland	<a href="http://www.austurbru.is/is/frettir/-heima-er-thar-sem-eyjahjartad-slaer-">http://www.austurbru.is/is/frettir/-heima-er-thar-sem-eyjahjartad-slaer-</a>
Iceland	15.10.14	Lecture in Reyðarfjörður - Landsbankinn	Project intro and pre-survey preliminary results		Advertisements in local media and on the Landsbankinn webpage
Iceland	23.10.14	Lecture at "Untamed energy" conference at the Nordic house in Rvk	Project intro and pre-survey preliminary results	Lecture for how many? People.	Advertisements in local media, press coverage about the conference as a whole, marketing material such as flyers etc. Nodic house webpage
Iceland	15.12.14	Cultural capital survey introduced	Cultural capital	Austurbrú webpage (and FB)	<a href="http://www.austurbru.is/is/frettir/heima-er-thar-sem-eyjahjartad-slaer-1">http://www.austurbru.is/is/frettir/heima-er-thar-sem-eyjahjartad-slaer-1</a>
Iceland	may 14	Short coverage with the link to the pre-survey	pre-survey	Fljótsdalshérað municipality webpage	<a href="http://egilsstadir.is/index.php?option=com_content&amp;view=article&amp;id=2527:heima-er-tar-sem-eyjahjartae-slaer&amp;catid=1:latest&amp;Itemid=430">http://egilsstadir.is/index.php?option=com_content&amp;view=article&amp;id=2527:heima-er-tar-sem-eyjahjartae-slaer&amp;catid=1:latest&amp;Itemid=430</a>
Iceland	11.12.14	Cultural capital survey introduced	Cultural capital	Fjarðabyggð municipality webpage	<a href="http://www.fjardabyggd.is/Forsida/Vidburdirfrettirogtilkynningar/Lesa-frettirogtidburdir/thar-sem-eyjahjartad-slaer-ijardabyggd">http://www.fjardabyggd.is/Forsida/Vidburdirfrettirogtilkynningar/Lesa-frettirogtidburdir/thar-sem-eyjahjartad-slaer-ijardabyggd</a>
Iceland	10.7.14	Press release about the project	Project as a whole	Austurland - magazine	<a href="http://fotspor.is/wordpress/wp-content/uploads/2014/07/Austurland-13.-tbl.-2.-argangur-10.-juli-2014.pdf">http://fotspor.is/wordpress/wp-content/uploads/2014/07/Austurland-13.-tbl.-2.-argangur-10.-juli-2014.pdf</a>
Iceland	2.7.14	Short coverage with the link to the pre-survey	pre-survey	Seyðisfjarðarpóstur, local private webpage	<a href="http://seydisfjardarposturinn.com/austurbruleitar-ad-brotftluttum-austfirdingum/">http://seydisfjardarposturinn.com/austurbruleitar-ad-brotftluttum-austfirdingum/</a>
Iceland	30.6.14	Short coverage with the link to the pre-survey	pre-survey	Seyðisfjörður municipality webpage	<a href="http://sfk.is/index.php?option=com_content&amp;task=view&amp;id=5993&amp;Itemid=131">http://sfk.is/index.php?option=com_content&amp;task=view&amp;id=5993&amp;Itemid=131</a>

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Bornholm	15.6.14	open debate on Folkemødet	discourse-debate with young panel attendant	Folkemødet, Allinge, Bornholm	<a href="http://www.brk.dk/folkemoedet/Sider/Folkemoedet.aspx">http://www.brk.dk/folkemoedet/Sider/Folkemoedet.aspx</a>
Bornholm	4.9.14	Lecture on 'Tilflytteri & Iværksætteri' 30 pax	Project intro and pre-survey results	Center for tourism and regional research , Bornholm	<a href="http://www.ziværk.dk/events/afholdte-events">http://www.ziværk.dk/events/afholdte-events</a>
Bornholm	Aug 14	Ministry of Housing, Urban and Rural Affairs Application to the Ministry of Town and Country	to unfold project results elsewhere in Denmark		<a href="http://www.mbbi.dk/english">http://www.mbbi.dk/english</a>
Bornholm	Sep14	Article about the youth organising events	Project as a whole	Svanekebladet	<a href="http://svanekeinfo.weebly.com/svanekebladet">http://svanekeinfo.weebly.com/svanekebladet</a>
Bornholm	Oct 14	Article in the CRT annual report about the project	Project as a whole	CRT årsberetning - Ressourcer og Resultater	<a href="http://www.crt.dk/om-crt/årsberetning.aspx">http://www.crt.dk/om-crt/årsberetning.aspx</a>
Bornholm	Sep-May 2015	development of a research project on the topic with 3 phd-students	Project as a whole	CRT and Copenhagen University	<a href="http://www.ku.dk/">http://www.ku.dk/</a>
Bornholm	11.10.14	Article 'Bornholm vil altid være mit hjem'	Portrait based on the project	Bornholms Tidende	<a href="http://tidende.dk/">http://tidende.dk/</a>
Bornholm	28.10.14	Unge Bornholm Blogspot	Project and the issues	Bornholm webpage	<a href="http://ungesbornholm.blogspot.dk">http://ungesbornholm.blogspot.dk</a>
Bornholm	Des 14	application to Kulturkontakt Nordbuk	networking and knowledge sharing between the youth		<a href="http://www.kulturkontaktnord.org">http://www.kulturkontaktnord.org</a>
Bornholm	Mar 15	scientific article	youth, home and connectivities	University of Aalborg	<a href="http://www.en.aau.dk/">http://www.en.aau.dk/</a>

Faroe Islands	28.10.14	Press release about the project	Project as a whole	University of Faroe Islands	<a href="http://setur.fo/tidindi/mitt-hjarta-slaer-fyri-heimstadinum/">http://setur.fo/tidindi/mitt-hjarta-slaer-fyri-heimstadinum/</a>
Faroe Islands	28.10.14	Press release about the project	Project as a whole	Suðuroyarportalurin / Newsportal	<a href="http://www.sudurras.fo/39243">http://www.sudurras.fo/39243</a>
Faroe Islands	29.10.14	Press release about the project	Project as a whole	Interview with Rás2 (radio-station)	<a href="http://www.in.fo/news-detail/news/hjartad-slaer-fyri-heimstadinum/">http://www.in.fo/news-detail/news/hjartad-slaer-fyri-heimstadinum/</a>
Faroe Islands	30.10.14	Press release about the project	Project as a whole	VN.fo / Newsportal	<a href="http://www.vp.fo/mitt-hjarta-slaer-fyri-heimstadinum/">http://www.vp.fo/mitt-hjarta-slaer-fyri-heimstadinum/</a>
Faroe Islands	30.1.15	Press release about survey	About the survey	Suðuroyarportalurin / Newsportal	<a href="http://www.sudurras.fo/41472">http://www.sudurras.fo/41472</a>



## Appendix 2. On-site survey

### Background info

Age

Gender

Where do you live now

Education

Employment status

Have you lived in the region before (if not living here now)

### The event

Why did you come?

- For the music/program
- Friends
- Family
- I just had to be here
- Learning and/or share my knowledge and experiences
- I contribute to the society
- Loyalty towards the region/event
- Partying
- Networking
- To fall in love
- Annað

How did you come to (the event)?

- Own car
- With friends in a car
- By car through carpooling sites
- By boat
- Hitchiking
- Bus
- Plane
- Other

Who did you come with?

- Friends
- Alone
- The performers
- Family
- Work colleagues
- Others

Have you been to the event before or the region?

- yes, to the region
- yes, to the event (how many times)
- yes, I used to live here
- no

Do you think you will come back?

- yes (iwhy)
- no (why)

How do you experience the event? (check as many as you need)

- Fun
- Secure
- Interesting
- Disappointing
- Boring
- Not up to standards
- Loud
- Fulfilling
- Educational
- Life changing experience
- Hospitable

What do you do while being here?

- Participate in the program
- Assist in the execution of the program
- Eat out
- Party
- Meet old friends
- Mate (snuggle in a tent)
- Visit family/friends
- Check out local attractions
- Travel around the region
- Other

How did you hear about the event?

- Facebook
- Media
- Word of mouth
- Adverts
- Other

Have you (if not living here) any connections to this place/region?

- yes (please specify)
- no

How much do you think you will spend (travel cost, living cost, accommodation, tickets etc)

- Travel cost
- Accommodation
- Tickets
- Food, drinks and perhaps drugs
- Souvenirs related to the event
- Other

Where are you staying/sleeping (if you are sleeping at all)?

- My house
- In a private house in town
- Hotel/hostel
- Camping site
- Car
- Other

### Appendix 3. Pre-survey questionnaire

**Home is where the island heart beats** – survey on the views' of young people that have moved away from Vesterålen/East-Iceland/Suðuroy.

The purpose of this survey is mapping the views and connections that people that have moved away from Vesterålen/East-Iceland/Suðuroy have towards the area.

The answers will not be traceable but we kindly ask you to leave your e-mail address or phone number at the end of the survey if you are interested in participating in an interviews concerning East Iceland alter on.

Thank you for answering. Your answers are an important contribution to the research.

1. Have you at any point in your live lived in Vesterålen/East-Iceland/Suðuroy?
  - a. yes
  - b. no
2. Do you have other connections with Vesterålen/East-Iceland/Suðuroy?
  - a. yes
  - b. no
3. Describe your connections
  - a. Work
  - b. I have friends from/in Vesterålen/East-Iceland/Suðuroy
  - c. My family is from Vesterålen/East-Iceland/Suðuroy
  - d. My partner is from Vesterålen/East-Iceland/Suðuroy
  - e. Other
4. Do you regularly visit Vesterålen/East-Iceland/Suðuroy?
  - a. yes
  - b. no
5. For how many years did you live in Vesterålen/East-Iceland/Suðuroy?
  - a. Years?
6. How old were you when you moved away from Vesterålen/East-Iceland/Suðuroy?
  - a. Age
7. What was the main reason for you moving away from Vesterålen/East-Iceland/Suðuroy?
  - a. I was seeking further education
  - b. I got a job elsewhere
  - c. I moved because my family or boyfriend/girlfriend should/wanted to move
  - d. I just wanted to get away
  - e. I wanted to experience something else
  - f. Other (Please describe)
8. On average how many times a year do you go to Vesterålen/East-Iceland/Suðuroy?
  - a. I never go there
  - b. Less than once a year
  - c. 1-2 times a year
  - d. 3-5 times a year
  - e. 6-12 time a year
  - f. More than 12 times a year

---

WHAT DO YOU DO WHEN IN Vesterålen/East-Iceland/Suðuroy

9. What activities do you participate in when you are in Vesterålen/East-Iceland/Suðuroy? Please mark the activities in the order of importance, where (1) is the most important for you.
  - a) Relationship, family, network, re-union, alumni parties
  - b) Art and music – exhibitions and concerts
  - c) Traditions – Christmas, Easter, dentist, hairdresser
  - d) Market – flea market, festival, design...

- e) Food – gourmet, special traditions
  - f) Sporty and nature – open space, sea, special places
  - g) Other (please specify)
10. Which activities are we talking about (please write their names or a short description of the activities)  
List of main activities for each region ending with “other” option
11. Do you contribute in one way or another with the arrangement or the execution of the activities?
- a. yes
  - b. no (if no next to question 17)
12. What is your role?
- a. Initiator
  - b. Paid assistant
  - c. Volunteer
  - d. Part of the program
13. How is the activity organised? (Choose what fits best)
- a. Through organisation/club
  - b. Through a private company
  - c. Through a cultural institution (mention a few for each place here)
  - d. Through an interest organisation (f.ex. political party, ....)
  - e. private (a group of friends)
  - f. Other (please specify)
14. Why do you participate? (Choose 1 to 5 points or „other“)
- a. it makes it possible to participate in my interests
  - b. I can keep in contact with my old friends
  - c. I can make new contacts/friends
  - d. I can develop myself
  - e. I contribute to the society
  - f. it improves my CV
  - g. The activity strengthens values that I would like to be supported
  - h. I can maintain my relationship with Vesterålen/East-Iceland/Suðuroy
  - i. I see myself as an ambassador for Vesterålen/East-Iceland/Suðuroy when I’m not there
  - j. I just have to come home, no matter what
  - k. I can be a role-model for the young people there
  - l. I can collect or share my knowledge and experiences
  - m. I see my participation as a part of an indirect branding of Vesterålen/East-Iceland/Suðuroy
  - n. Other (please specify)
15. Why do you choose to participate in activities in Vesterålen/East-Iceland/Suðuroy (mark more than one if necessary)
- a. It is easy to make a difference in Vesterålen/East-Iceland/Suðuroy
  - b. In Vesterålen/East-Iceland/Suðuroy I combine relaxation, family and personal interests
  - c. It means a lot to me that it is in Vesterålen/East-Iceland/Suðuroy
  - d. Network and local knowledge makes it easier in Vesterålen/East-Iceland/Suðuroy
  - e. It is a pure coincidence that it happens in Vesterålen/East-Iceland/Suðuroy
  - f. Other (please specify)
16. Are you a member of an association or a network that has Vesterålen/East-Iceland/Suðuroy as an end-point
- a. yes
  - b. no
17. In which association or a network are you a member of?
- a. association for ex inhabitants in Vesterålen/East-Iceland/Suðuroy (which ones?)
  - b. Group of friends that consist mainly of people from Vesterålen/East-Iceland/Suðuroy?
  - c. Facebook group, which one(s)?
  - d. Association located in Vesterålen/East-Iceland/Suðuroy, which one(s)?

- e. Any other association or network connected to the area?
  - f. Other?
18. Where does the network originate?  
List of towns and places
19. Which meaning does the network have for you? (You are welcome to mark more than once)
- a. it gives me a possibility to spend time and do something together with my friends
  - b. it keeps me updated about what happens in Vesterålen/East-Iceland/Suðuroy
  - c. it strengthens old friendships
  - d. it maintains loyalty
  - e. it makes it more possible for me to return to Vesterålen/East-Iceland/Suðuroy one day
  - f. it strengthens my career
  - g. actually I don't really use the network for anything
  - h. Other (please specify)

#### BACKGROUND INFORMATION

20. Age?  
years
21. Gender?
- a. man
  - b. woman
  - c. other
22. What is your current employment status?
- a. student
  - b. employed
  - c. self-employed
  - d. unemployed
  - e. other
23. What is the highest degree you have finished?
- a. Elementary school (9. or 10. grade)
  - b. Technical school (erhversuddannelse) (all courses)
  - c. Secondary school (hf, stx, htx, hhx)
  - d. Undergraduate
  - e. Postgraduate
  - f. Other (please specify)
24. Would you be willing to participate in a group interview? If yes please give either your telephone number or e-mail address below. All informations will be treated as confidential.

## Appendix 4. Cultural capital survey

### Background variables

Gender  
Age  
Residence  
Education

### Participation – Personal dimension – Participants Cultural Capital

I have been participating in Cultural Events:  
As a Performer/actionist, what did you do?  
To enjoy the event/As an observer, what was it?

How do you rate the opportunities to participate in cultural events in your community  
As an Observer  
As a Performer/Actionist

Have you participated in or performed in the following?  
Museums and exhibitions  
Concerts  
Dance  
Sport  
Reading  
Media  
Visual Art  
Other art form

Is there anything that hinders you from participating in Cultural Events  
Too far away/The commute is not good/Difficult Roads  
Cost  
Lack of time  
Lack of interest/tiredness  
Disability  
Too little available of what I like  
Other what?  
None of the above

### Social Dimension – Social Structure affecting Cultural Capital

The Community is characterized by:  
Ability to adapt to changes  
Openness  
Individualism  
Social Cohesion  
Trust Between the inhabitants of my community  
Trust between the inhabitants and local officials  
Trust between the inhabitants in East Iceland/X/X villages/towns

East Iceland/X/X Cultural Policy is:  
Important to me  
Important for East Iceland  
Important for my local community

Cultural Policy and support is economically profitable for the society

### **Connective Dimension – Intersection of the Personal and Social**

Regionalism (as positive attitudes towards a place/region) describes:

Me  
East Icelanders/  
My locals  
Icelanders/

Ability to overcome confrontations and disagreements describes

Public establishments in my Community  
Public establishments in East Iceland  
Individuals in my community  
Individuals in East Iceland/x/ in general  
Myself

### **Attitudes – Comparable to results from Menningarvog**

I think Cultural Issues get too little of the taxpayers money  
I am happy about the availability of cultural events in my community  
I would like to attend more cultural events  
Children have enough opportunities to seek diverse cultural events  
Children get a good education in arts and have opportunities to work on creative tasks in schools  
I think there are enough opportunities to participate in cultural programs and creative activity in my community

### **Personal/Cultural Habitus Bordieu based**

I am able to enjoy music  
I am able to enjoy literature  
I am cultural/culturally oriented  
I have some knowledge in arts and cultural history (different art forms)  
I regularly attend/seek cultural events  
I regularly borrow or buy books (audio and electronic incl)  
My parents gave/provided me a cultural upbringing  
Það er mikið af list á heimilinu (bækur, tónlist, myndlist etc)  
I studied art/music as extracurricular activity

## Appendix 5. Interview guide

### Interview guide – Island home – Focus group 1

Can you tell me a bit about yourself?

- Where are you from?
- What's your connection with the place?
- What event(s) are you connected with?
- What is your role in it??

How valuable do you believe that the event is for the place/region if you consider it in connection with what we said earlier about physical, social and cultural value?

Can you mention an example relating to your event/festival about

- social capital
- physical capital
- cultural capital

Do you believe that the event/festival has changed anything? (the environment, infrastructure of the town, tourism, the town's image...)

Do you believe that your contribution matters?

Have you met any obstacles regarding the event as a whole? Financing, facilities, volunteers, goodwill of authorities...

Why do you stand for this event, what is your drive, what do you personally get from it, what could possibly stop you from continuing?

And finally, is there anything that you want to add concerning those three items (or other) that has not been mentioned already?

### **Check list for interviewers**

Own interest

Interest for the society

Communication with various people/bodies in town (family, friends, authorities, volunteers, staff, press, performers, guests etc)

Hindrances (conflicts, financial loss, emotional stress, anxiety and fear, uncertainty)

Advantages (joy, recognition, network, career, the joy of others, marketing my town)

Has the festival made any changes?

How do they categorize knowledge/values, do they exist locally or do they need to import it?



## Appendix 6. Physical capital

### 1. BUDGET OG SENESTE REGNSKAB

Budget og seneste regnskab skal mindst vise:

- a. Finansieringen fordelt på kilder
- b. Udgiftsfordelingen – hvad bruges pengene på? Hvordan er fordelingen mellem lokale og ikke-lokale leverandører?
- c. Antal mandemåneder lønnet arbejdskraft?

(Angiv hvor mange arbejdstimer der indgår i en mandemåned)

### 2. FRIVILLIGE

- a. Hvor mange frivillige indgår der? Hvor mange timer har de lagt i det?
- b. Hvordan fordeler de sig på:
  - i. Ufaglærte funktioner
  - ii. Faglærte funktioner
  - iii. Specialist funktioner
  - iv. Hvad er timeraten typisk for hver af de tre funktioner?

### 3. DE BESØGENDE/PUBLIKUM

- a. Hvor mange besøgende/publikum har der været?
- b. Hvor længe har de deltaget i gennemsnit?
- c. Entreindtægter – hvor meget i alt i penge og i enheder?
- d. Hvor mange penge vurderes publikum ellers at have brugt og på hvad (Overnatning, mad, drikke, merchandise osv.)?

### 4. OMGIVELSER OG INSTITUTIONER

- a. Finder eventen sted et særligt sted, hvor omgivelserne har betydning/tilfører mening til eventen, f.eks. udtrykt i navnet, logo, omtale eller lignende (besvares ja eller nej og begrundes kort)? Hvor stor en betydning vurderes det at have for eventen (besvares bare med lille, middel eller stor)?
- b. Støttes eventen af nogle særligt markante eller betydningsfulde institutioner eller organisationer? I bekræftende fald, hvordan og en vurdering/beskrivelse af hvilken betydning det har.
- c. Lægger en særlig betydningsfuld person navn eller lignende til eventen? I bekræftende fald, hvordan og en vurdering/beskrivelse af hvilken betydning det har.

### 5. BRANDINGVÆRDI/OMTALE

- a. Hvor mange spalte mm. omtale har eventen fået (lokalt/regionalt, nationalt og evt. internationalt)?

## Appendix 7. Social capital questionnaire

### Home is where the Island Heart Beats

	ALWAYS	OFTEN	SOMETIMES	SELDOM	(NEARLY) NEVER
1) Is the cooperation between the volunteers/staff/bureaucracy/organizers/inhabitants good?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2) Are the volunteers/staff part of the decision making process?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3) Is the cooperation between the others you work with good?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4) Is the cooperation good between the different parties involved in the event?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5) Do people help others that have too much to do?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6) Do people help new volunteers/staff members even though their tasks are not the same?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7) Can you trust the information/announcements coming from the organizers/bureaucracy?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8) Are volunteers/staff members able to express their opinions, ideas and feelings?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9) Can the volunteers/staff/bureaucracy/organizers/inhabitants sincerely rely on each other?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10) Is conflict managed in a fair manner?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11) Are people recognized for doing a good job?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12) Are the assignments and tasks delegated in a fair manner?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

This questionnaire is anonymous. Thank you for answering.

Appendix 8. Event Scorecard.

Report Card			
Event Navn			
INPUT	DATA	EFFEKT AND OUTPUT - POSITIVE EFFECTS	EFFEKT OG OUTPUT - NEGATIVE EFFECTS
SOCIAL CAPITAL			
<b>Score on the measurement of social capital</b>	xx point	Trust	Allmost no guests
<b>Interview Q2: How valuable is the event (social, physical, cultural capital), locally, regionally</b>	Statements	Network	Great financial expense
<b>Interview Q4: Your contribution and motivation: Does it matter, what can keep you from doing it again</b>	Statements		Little or none interest among specialists
CULTURAL CAPITAL		Ambassador function among locals and guests	Little trust among organizers and volunteers
<b>Interview Q1: Background; about yourself and connection to the event</b>	Statements	Great public interest	None or little govournance support
<b>Interview Q3: Event Effects: Long or short term, has the event changed anything (infrastructure, policy)</b>	Statements	Great specialist interest	
<b>Interview Q5: Obstacles: Financing, goodwill of authorities, staff</b>	Statements	Gourvernance support	
<b>Number of people with high education specialist functions</b>			
PHYSICAL CAPITAL			
<b>Size of the budget</b>	xx,xx kr.	Number of visitors incl. turnover in kr. + acquisitions	
<b>Volunteer hours in DKK.</b>	xx,xx kr.	Increased turnover in the local area in%	
<b>The importance of the environment or the specific location on a scale: very</b>		Branding in the form of: media mentioned	

<b>important, medium important, not important</b>			
<b>The share of sponsorship and support of the overall budget - calculated as %</b>	xx %		
<b>Extra: Are there special institutions that lend their name to the event</b>	yes/no		

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