

Social Actions of Juvenile Delinquency in the Illegal Racing Phenomenon

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Abstract. The spread of juvenile street illegal car races among teenagers has raised the attention and then delinquency aspects as well, which stems from weak social reinforcement (control) factors, interpersonal communication defect in the family and missing fields for good interests. This research seeks to examine the kinds of social interaction among illegal street racers, investigate their motivations for involvement and uncover the symbolism underlying the interactions of the community of outlaw street racers. The research method is descriptive qualitative approach with phenomenology pattern and using Max Weber's Social Action theory as an analysis model. Data were collected from direct observation, in-depth interviews, documentation of the participants and their families and surroundings as well as garage owners' sources. The study's findings suggest that illegal street racing is not only deviant behaviour, but it also serves as a symbolic means of communication where teenagers establish and present their identity, voice membership in society, group loyalty. This is adolescents' "deprivation of social existence" and VIP room of self-realization. Thus, moves to combating this must be through mutually sympathetic and educational communication and for it ever to work: long enough sticks and comfortably placed legal outlets for these interests of automotive controversy.

Keywords: Communication of Sociology, Control on Society, Illegal Motorcycle Racing, Juvenile Delinquency, Social Intervention

1 Introduction

In today's world of globalisation, many things have changed, including our teenage children's lack of power over their social life. Teenagers are largely affected by the kind of environment in which they live and the type of media that they pay so much attention to. A case in point is illegal street-racing, frequently carried out by teenagers looking for excitement or kudos from their peers. They tend to have chases with the police who attempt to catch them in their reckless behaviour. On top of that, local cops usually raid to suppress these illegal racers as well [1]. Adolescence is an age of transition from childhood to adulthood which encompasses rapid developments. This Teenagers aged 12 to 17 year's of age undergo a new level of confidence, become distanced from their parents and develop the desire for a room and independence also pay attention to pleases one's personal appearance [2].

Adolescents are characterized as individuals who have not yet reached full adult development in terms of physical and psychological characteristics. This developmental stage is broken down by experts into multiple segments, as you can see below. Teen years are full of energy and endless activity. This additional power makes teens loud, argumentative, ready to demonstrate their physical prowess (which they will have plenty of), quick and daring, and desirous to be so outstanding that others will look up to them. [3] Masa remaja sering dicirikan dengan pergolakan batin dan tingkah laku menentang. They are just starting to see big changes in their lives which can present challenges at home, school, and among friends. If emotion does not develop well, a teenager can end up in delinquency, the social deviance that is marked by negligence and lack of supervision from the environment [4]. However, as long as the law defines childhood to include 'adolescence', a breach of that conduct by an adolescent should not be dubbed a crime or criminal act though it may sound very heavy handed. Under Act 23 of 2002, a child is defined as any person under the age of 18. This is why the processing of juvenile delinquency offenses differs from that of adults.

Current juvenile delinquency, which we have read about or heard much of in sections of the media in recent times, is one such matter that has been described as going beyond bounds. Teenagers and children unconsciously know bottled cigarettes, drugs, free sex, gang fight, theft are many other crime acts outside the norm of society which is to be punishable by law [5] Juvenile delinquency is a complicated matter and it is taken very seriously by societies in the world today. It is not just a personal problem for individual teenagers, but also a substantial

burden on families, schools and society. Delinquent behavior has multiple forms, such as drug use, violence and criminal acts, risk-taking behaviors including sex and an instance of rejection to be involved in the established rules and norms.

The definition of adolescence itself in Indonesia is quite divergent, already addressed by some experts such as Gunarsa [6], who wrote about the limitation of ages for children, adolescents and adult based on these teenage definitions that is "Adolescence is a time when people are experiencing developmental changes between children with adults", where the age among 12-21 years old". Based on data from the Indonesian Child Protection Commission (KPAI) from 2016 to early 2022, there were as many as 2,883 juvenile delinquencies resulting in legal action. By this figure, which shows a disconcerting upward trajectory, the numbers keep rising as it reported 539 cases in 2016 and then rose to 622 last year. Hence, it is the collective responsibility of parties in schools and families to facilitate effective prevention and handling of juvenile delinquency. This is to produce a creative and quality young generation in Indonesia, so that by 2045 they would have golden generations who can lead the country with superior human resources.

Adolescence, as a period between childhood and adulthood, is marked by the desire for self-identification, social ego-group feedback and presence through peers. For these teens, illegal street racing has become a kind of life-style statement. Adolescent violence is typically carried out alone or in groups. This is in part due to adolescents being highly manipulated by their peers. When aggressive refusees affiliate with other like-minded refusees they appear to influence and even encourage the offending behavior of one another, thereby increasing juvenile misconduct. These kids not only have the desire to display their proficient motorcycle riding at high speeds, they also want to belong to the right "group of friends" that is known as "brave", "cool" and "solid". Herein lies the social communicative dimension, where illegal street racing is a symbolic language for teenagers to create an in-group identity and shared solidarity. Besides that, illegal racing is one of the phenomenon indicates the problems in communicating between teenagers themselves and their surrounding namely family, school and community. The absence of effective communication mechanisms and an inadequate understanding of the emotional demands faced by teenagers usually cause them to express themselves by other means in public areas. When formal spaces of communication are not capable of containing the longings and initiatives of adolescents, young people will seek out their own open social zones; one such zone is to create it themselves in an illegal racing space.

Street racing is an illegal behaviour, and in the Myrtle Beach area it has transformed from a reckless form of entertainment to a growing epidemic plaguing today's generation. Historically, a lot of lives have been lost due to this sham, but is hard to believe we keep falling for the patently same trick. Thus, the law requires more analysis of how it could be effective in addressing this problem, to avoid even a greater catastrophe next time. With the trend of globalization, youth socialization is becoming more difficult to control and a large number of teenagers have been engaged in unhealthy behaviours that damage themselves and others. Here, we see the significance of law's function to govern society. Sociologia juridica, originada en la interseccion entre derecho y sociedad, puede constituir un referente intelectual para comprender estos procesos y brindar estrategias adecuadas a las problematicas de il street racingo adolescentes [7].

One of the attempts to reduce moral degradation on school children is by giving good moral education to students in their schools. This is because, using this moral guidance, students will have a clear understanding of how morals play a fundamental role to practice good social relationships in the school and community (Rosenberg, 2016). In social life, the outward form of morality is submission to regulations that develop in and are valid for society in order to attain its ends of all forms of co-existence. Values in behaviour, attitudes, actions, and mindsets; customs; and order in the family, community and government that are lived on a daily basis and displayed as positive values is what morality refer to [8] Morality can be understood as norms and institutions, which are able to direct individual's behaviour in performing their relationships within a society, while the moral values was direly needed for safeguarding themselves from such negative impacts at the era of globalization [9]. School age is a time to build character that will be enacted through one's moral ethos [10]. A student's morality must conform to and set aims which, according to the society's ideals to be applied in real life, are more convenient for them so that they become daily habits [11]. The manipulation of the thinking process for students by interpreting various environmental changes caused by some factors that develop in their surroundings, this will build the perception of students up to new experiences they face. These are some of the character education in schools which can be applied and practised in the form of habit-forming among children's daily lives by encouraging children for example to say a simple greeting so on.

Juvenile delinquency is one of social problems which frequently occur in many regions, including in Mandirancan District. Regarding to juvenile delinquencies in this area, illegal street racing is one of the most attractive because it is an activity of driving a motor vehicle on a public road with a speed of approaching to but not reach 100 miles per hour (mph). The action not only disturbs traffic order, but also poses threat to the safety of themselves and community residents. In illegal street racing, being done by groups of teenagers who have common interest in the auto world, what they end up doing is essentially getting caught up on deviating behavior to social and legal norms. Handling is not merely considered as a legal infraction or as something hazardous, but

also social conduct with particular meanings and functions for those who engage in it. It could be argued that in terms of a communication sociology perspective, illegal street racing is social interaction with symbolic meaning, constructed by teenagers to derive interaction in relation to self identity and personal recognition among their peers.

Considering markets of communication, illegal street racing may be viewed as a pattern of social relationships created by communication among teenagers. Through discourse, they develop group unity, create social identities and make sense of street racing as a mode of self-identification and the pursuit of social standing. This case illustrates how communication contributes to the formation of, and reinforcement for, delinquent behaviour in adolescents.

This process is to be analyzed in terms of [12] approach derived from Weber, his theory of social action, which teaches us that all human action has subjective meaning and orientation towards others. Hence, the actions of teenagers who engage in illegal street racing are not thanks to pure irrationality but rather done as a result of reasons, values and goals. According to Weber's theory of social action, the causes can be illustrated in terms of four ideal types: 1) Value Rational Action (Wertesrational); and 4) Affectual Action (Gefühlsbasierte Handlung), where affects stimulate adolescents to participate in illegal street racing. Value-Rational (Wertrational) when illegal racing is done for Values or Believes (e.g: group solidarity and pride for certain motorcycling community) without thinking about the risk. Repeat Action (Repeating) and Inherited Actions (Inher.). A Repeat's first instance is classified as NEW, while subsequent instances of the behavior are classified as Traditional Action (Traditional) if the action becomes a practice or a social tradition inherited from other animals such as tribes to which different individuals belong at some times respectively when racing takes place during a "Sunday night tradition." Affective Action (Affectual) when we respond to emotions, such as rage, excitement or adrenaline rush from driving at high speeds.

This study was aimed to examine the social communication of young people who were members of illegal race, reveal why they did what they had done in society, and to describe the symbolic meaning inside it from their communicative interaction when engaging themselves into the culture in Mandirancan Sub-district. This method will lead to more profound conclusions on the formation of social behavior of young people from communication and social interaction in the conditions of contemporary juvenile delinquency.

It is via interview, observation and interpretation of the social worlds and experiences of youth that this study adopts a qualitative research design seeking to inquire into the subjective meaning of young people who were engaged in illegal street racing. If anything, sociological analysis of communication from the perspective of Weber's concept social action makes it possible intelligibly to decipher each individual act as a product of content and social-interaction considerations rather than prompts or acts of deviance. Therefore, this study does not only see illegal street racing as a type of delinquency but sees it as communicative social phenomena that reflect values trajectory, identity and reasoning that is owned by adolescents when social life in Mandirancan District.

2 Literature Review

Juvenile form of Crime: The cause for delinquency lies in the interaction of the external and internal forces such as lack of self control there, low self-esteem or freedom inhibiting activities, lack of perception congestion. When teens don't feel safe, loved and well supervised within their families, they are more at risk of behaving poorly. [11]

Method Study perspective The research by Tita Rosita, Yulia Nur Annisa, Manayra Aisha Putri Indradjaja & Aninda Nurbaeti Rahman is a qualitative research with literature review approach. Psychologically the juvenile delinquency is a product of permissive upbringing, family lack of affection and dialogue and peer pressure. Legal All juvenile delinquents are under the age of 18 and can be defined as an underage criminal according to Child Protection Act and Juvenile Justice System Law. [13].

A descriptive qualitative approach was employed by [14] in a previous study using observation, interview and documentation as techniques of analysis. Its findings were that deviant parentage and environment were responsible for the deviance of youth (parents as a source of attention and affection, change in cultures, individualism, impact technological advancements). The types of deviant behaviors were nonheard of act (smoking), antisocial act (street racing) and criminal act (stealing). [14]

The second work [12] conceptualizes illegal racing by using Pierre Bourdieu's habitus, capital, field and practice. Illegal street racing is a competitive field in which knowledge and honor are displayed, serving as a reflection of the adolescent's search for identity [15]. In the fourth research carried out by Dr. Sakhyana Asmara and Hatta Ridho, the authors conducted qualitative research with the title "Phenomenon of Motorcycle Gangs in Medan City: Construction of Socio-Psychological Communication Model". The bottom line is that the absence of a well monitored, loving family life and weak parental control also lead to a delinquent lifestyle among teenagers such as joining motorcycle gangs. It's all about working as a team to share information in order to prevent these types of incidents from happening." Command is also focused on enhancing communication and coordination between families, schools, communities and law enforcement. [10]. Alternatively, in the fifth article,

it is reported that teeners raced illegally because they crave for excitement and attention that could make them be famous and feel good. The main reason for this is that racing circuit infrastructure facilities are not well enough developed. [1]. Social action, as Max Weber's assertion [16] is action of individual as far and so long it gives meaning to oneself; although where the object discriminates between other individuals. [16]

Unlike its references in the studies above, this study departs in that it employs [17] Theory of Social Action. Unlike other studies, it does not look at IR (just) as deviant action or breaking the law but rather analyses it as social action which is meaningful, purposeful value-laden habitual and emotional pursuit according to [17]. We shall approach this matter of the adolescent motivation in line with Weber's four classes of social action (rational-instrumental, rational-value, traditional and affective) and see it as one aspect of the media processing or social intercourse between adolescents over building an identity ('identikatie'), solidarity and recognition. One good reason to fill this gap in scientific literature is the absence of study which explains illegal street racing using the perspective of Weber.

3 Research Method

The research design employed was descriptive qualitative with phenomenological method. We elected descriptive qualitative to offer a thorough and comprehensive view of the phenomenon under investigation. The intent of this research was understanding the social communication of youths in illegal street racing community, knowing their social motives and to uncover the symbolic meaning that occurred in communications interaction among members of the illegal street racing community Mandirajcan District. The generated data will be a telling story to describe the experiences of the research participants allowing the researchers to get a sense of the meaning and essence of what is being observed.

In this research, the tool of data collection for primary information will be through in-depth interview. The researcher will conduct interviews with street racing youth and their families as well as other key stakeholders in the community. This method provides the researcher with a thorough in-depth insight into the information. Supporting data (Observation Notes and Documents) The main supporting or 'secondary' sources for the research will be documents, that is to say any written record that persists over time; In some cases it may also cover additional recorded interviews; in others, relevant organizations/individuals were utilized as secondary, mixed-method "recorders". Purposive sampling is employed to select research subjects. Subject criteria are chosen according to the research purposes. This non-random sampling strategy is oriented towards achieving rich and meaningful information from people who have some familiarity or experience with the suggests of interest.

The analysis in this paper is based on the Social Action theory of [17], that individual actions are guided by subjective meanings targeted towards other individuals. As Weber notes, not only are actions not merely automatic or reflexive in nature, but there are also goals at stake, meanings that inform our behaviors, and concerns for other people's reactions to our actions. In this respect, Weber's Social Action theory classifies actions as follows: Instrumentally Rational Action (action rationally oriented to a goal), Value-Rational Action (a type of action motivated by values and beliefs), Traditional Action (behavior driven by custom or habit) and Affective action which is behavior motivated in the field by positive or negative emotions. This work offers, based on the TTHV, a study of individual actions in one particular context to find what they mean and why they are made.

4 Results and Discussion

According to an eyewitness and comments during the race, the phenomenon is often conducted in Mandirancan Subdistrict, involving illegal racing which remains a concern for society. Sites where the practice usually occurs are generally deserted roads (the places near Mandirancan Road and its surrounding area) which the culprits have considers as to be strategically far away from the crowds. But this is causing annoyance to people, because it happens at night and the muffler exhaust sound that they produce creates a lot of noise in the peaceful residential area.

4.1 Illegal zero (0) km/hour racing in Mandirancan District

Yeysoleman Illegal racing frequently happens, especially among the teenagers and adults also does illegal race but the illegal race in Mandirancan are quite annoying to residents because their noisy exhausts and do the race at night is a time when people were supposed to be resting it makes uncomfortable and annoyed. To summarize, based on FDS/19/Illegal Racer "Why do I take part in illegal racing?" I join illegal racing because it is exciting and if my bike is fast enough to beat the billing of others' bikes. In addition, I am a fan of car world and hobby is motorcycles and often racing in illegal race. I think it's fun because I can bet on my own, and then I can prove that I have a fast motorcycle and become famous within the other groups. I only bet between two hundred thousand to one million IDR depending on how much we got and of course my deal with the challenger since the

money that was used to be a part of it was also chipped in together with me by my gang so whether I win or lose, it doesn't matter and is very exciting. I know, illegal racing is bad but what to do? We don't have enough money to actually enter a race, so illegal cheating out own selves for us. My parents already know that I participate in illegal racing, because my neighbors told me about me, probably a gossip so my parents were also heard. But my parents also know that I enjoy cars and have a lot of fun customizing them. They may also not care a great deal, for they have other matters to attend to and do not much notice me.

Interview with illegal racer's family Appended is the result of my interview with the mother and family of an illegal racer, Yeni/47/Family: As a parent I only learned that my child was racing illegally when I discovered a change in his behaviour and he himself confessed to us. We don't always communicate easily — I ask him sweetly and gently, and he listens to me if I do (I bark at him; he turns his back on me). Since I am concerned with (the dangers as well as the illegal implications), I tend to forbid him and guide him about it but, he says 'well it is my own choice.' Peers wield great influence quite naturally, since there it is not the admonitions of parents, but courage and solidarity that are highly regarded. Group pressure means that many children find it hard to turn down invitations to race. The illegal racing problem I see as not only a delinquency of the youth but also a reflection of no positive spaces for teenagers to be themselves and have their glory. As a father I do not approve of illegal street racing but I seek to understand my son, keep talking to him and just hope that in the future there are legal avenues like official race circuits where his interest can be legally met.

Short interview with residents around the illegal racing location Satrio/28/Lokal resident: As a citizen, I consider illegal races as common event around my neighborhood, mainly on Saturday nights, its being an entertainment or simply how some young people showing off their bravery. But to the villagers, this is very unsettling because it brings noise and large numbers of people, and affects road safety and order. This has even been a major social problem as teenagers have often indulge regularly doing it as a culture/norm or tradition without giving any thought of the consequence. Not only are our local residents fearful to go outside at night and the appearance of our neighborhood is affected, but it also causes friction between the community and the race drivers. Residents' attempts to push back start with mild scolding or the village headman - but frequently to no avail, as viewpoints differ on the issue. Thus, the answer shouldn't only be fining and raiding, but offering alternatives such as a legal track, official car communities (this one I can't stress enough), family support and more an informative method of communication so that teens have ways to do what they like in a healthy, secure way.

((71807)) Rudi/50/ Work in motor cycle repair shop I sell bikes as well, through my job I know a lot of underground racing group is called What does Mr. need me to do ((72262)) I with illegal race contact quite often ah. LEADING QUESTION 4:00)) (RACERED) Yes, they organize races in the street underground too and we are aware of them also. They are typically there for maintenance, to swap parts, or simply to sit and chat engines. From there, I know a few of them are street racing. "When these students are racing, they often ask for motorcycles to be made with lighter weight and more powerful engine capacities," he said "But I don't do anything that can cause accidents, so I just only offer regular services while telling them it is important to stay safe." In my mind, illegal street racing is a two-sided coin; on one side there's kids with hobbies trying to get themselves recognized, and the other side of that coin shows that what they're doing is incredibly risky and flat-out illegal. I cannot completely fault them however because beneath all of it is a shared identity and quest for solidarity even though the intended means follow the wrong path to find it. It has turned into a social problem that affects the entire society, families and environmental safety. So, I don't really condone street racing and anything like that but give them a place to do all their car stuff at, whether it be in the track or even if it is legal motorcycle clubs. As a shop owner/politician, I try to steer them in the direction of being responsible and mature with their automotive hobby so that they aren't racist fucks.

For practitioners, it is not simply about competition and speed, For those who participate in illegal street racing, it's also an outlet to express their passion for cars; a shirt of recognition; and a demonstration of bravery among peers. The teenagers who participate believe that this life offers a kind of identity, togetherness and independence they cannot find at home or in school. And many of them see illegal racing as nothing more than a tradition or way of life that is practically stitched into their society.

While the public regard such behavior as antisocial -- and therefore disordered -- because it interferes with public order and safety. The parents of the thugs say they can't relate to their offspring, while garage owners who regularly have contact with them know that teenagers' enthusiasm for motor vehicles should be channeled into something more productive like sanctioned racing or legitimate clubs. It follows that such illegal competition in Mandirancan Subdistrict is a complex social reality in which power plays of interest, identity and group solidarity, and weak youth/family/community communication are at stake.

4.2 Social Action through the Eyes of Max Weber

As per Max Weber, [17], every human action possesses as subjective meaning to the acting individual and to other people. In relation to this investigation, the behavior of illegal street racers can be classified as four

typologies of Weber's social action such as instrumental rationality, value rationality, traditional and affective emotion.

a. Instrumental Rational Action (Zweckrational)

Adolescents deliberately take part in unlawful street racing for a cause, like earning honor and prestige or to have fun or to earn by betting. The weighing their risks, getting out on their bikes – and they always play to win despite knowing the dangers of accidents and legal consequences. In doing so, their behaviour is goal-directed.

b. Value-rational action (Wertrational)

There are participants who can act on values they identify with: solidarity, courage, loyalty to the group. They still race, but it's not about the money for them – it's about community and image control in front of friends. Values of the group are used to support their acts.

c. Traditional Practices

A habit or "social ritual" is that illegal street racing has become for some young people who do it every Saturday night. Any religious act is just that as well, an act of the child himself who has been moulded by his surroundings and community customs to engage therein. It is now mechanical rather than a conscious act and has become part of the social ritual of the tribe.

d. Affectual Actions

Emotion driven – "The contributor will have the feeling frustration, boredom they want to impress or prove their self." (Online sources) The one thing that is pushing individuals into street racing is an emotion, whether it be pride, glory, anger, and adrenaline. The sense of freedom and pleasure that it offers is just too much for these guys to pass up, no matter the danger. In this instance, people are more moved by passion than logic.

These four forms of social performance demonstrate that illegal racing behavior has its own meaning and rationality in the practice, which cannot be interpreted merely as the infringement of law but as a way of social expression and self-communication.

4.3 Social Implications of Illegal Drag Racing

The crime of illegal racing consequently not just influences the suspects but also impacts on their broader social context. These effects can be classified as positive and adverse effects.

a. Positive Impact

Established a sense of unity among youths who have same interests in auto hobbies. Technical discovery tool for young people who want to take care of their car. If channeled in the right way has potential to form legal car communities - (e.g big proper racing events, automotive festivals).

b. Negative Impact

Disturbing the public, involving in social scuffles and noise functions at night. What's more, they run the risk of crashes and injuries with potential fatal outcomes for participants and other road users. Casting a bad impression of the neighbourhood, and giving young people a negative stigma. Creating division between attendees, the community and police. This can lead to lack of focus in(academics and family life) as time is spend driving cars in illegal racing.

Therefore, the positive effects of illegal racing such as solidarity and togetherness may be insignificant compared to its adverse effects on safety, morality, community unity.

4.4 Perspectives in Communication Sociology

On a sociological level, street racing is a social phenomenon wherein communication and coordination take place among gangs and youth subculture. This action, writes Althusser is the site of symbolic struggle for identity, social identity and approval by one's peers. Via direct conversational talk, coordination and social media participation, meaning is made that illegal street racing as a courageously courageous free-group-sanctioned space.

Communication practices in illicit street racing form ad hoc social organization with roles of timekeeper, mechnik (mechanic), bookie and road supervisor. Such a structure promotes the social solidarity between members, even if the activities are deviant. On the other hand, it also points to a gulf between teens and their parents, schools and society. "For some teenagers, they feel like they don't have voices heard and their feelings are not expressed, so they can turn to peer groups for that," Weyand said.

From this perspective, recklessly driving racing could be considered one kind of social communication resistance in which the adolescents attempted to renegotiate their identity and value, presence in social formative way of life they feel is constraining. But the different meanings of "courage" and "self-respect," which exist between teenagers and society, inevitably lead to inter-generational conflicts about communication. It's no wonder then that the answer to this phenomenon is not so much a one of repression (raids, crackdowns etc.) but of

empathetic communication and participation: families, educational establishments and communities need to open dialogue and provide what is currently a legal outlet for car-consuming. In this way, the values of courage and solidarity developed by means of communication can be channelled to constructive and socially desirable ends.

5 Conclusion

The illegal street racing in Mandirancan Subdistrict is the manifestation of juvenile delinquency of young generation only resulted from complicated social and communicative processes. Those involved in the activity see it not as an act of law breaking, but rather of identity penal expression, a pressing for recognition and solidarity with other peers. Illegitimate street racing is a symbolic field of action where adolescents create social significance, status and self being during violent interaction within the group. The phenomenon indicates a gap in communication between teenagers and their families, along with society as a whole; the lack of attention, understanding and space to express themselves often results in adolescents finding alternative forms of communication and gaining recognition from the group outside traditional acceptable social activities. Derived from the normative concept of human action according to Max Weber, illegal street racing behavior is represented by instrumental rationality (rational actions that are taken to achieve one's own goals such as accolade or reward); value rationality (rational action grounded in a sense of community and group honor); traditional rationality (actions guided by habits or culture that have developed among teenagers; and; affective alternativeness (action-induced emotion combined with excitement and prestige). These four types of behaviors suggest that such behavior contains its subjective sense and social rationality. Accordingly, having choices already made for them as a result of their socialization process, youth become reluctant to engage in any behaviors that might harm their individual and collective sense of belonging and competition from others; thus participating in illegal street racing 657 illegal street racing is regarded not as deviant behavior but rather as communication with the world around them about who they are (see Tassanfkzadeh Mock's Fictive Tribe). To address this, it is necessary to make a repressive commitment from the police but also communicative, empathic and educational by means of developing open relationships among teenagers, families, schools and community as well as to provide an outlet where automotive interests can be directed in a positive and legal manner, such as official circuits or car clubs so that teenagers' vitality and energy is channeled towards something safe and constructive.

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