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Sustainability, Citizenship, and Transformation

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Abstract

This paper discusses the attitudes of three groups of teenagers/young people in Northern Ireland (age range 12 to 26; n = 33) exploring their views on social, economic, and environmental sustainability in relation to local and global citizenship. The theoretical framework is constructed in a review of the literature surrounding these issues including: sustainability, sustainable citizenships, interdependence, and education. This research had two aims: Firstly, using Action Research (AR) explore whether participants' awareness of their interdependence on the global non-human and human environment is raised as participants become more aware of their individual, cultural, regional, national, and global identities, rights, responsibilities, and duties (socially, economically and environmentally). Secondly, determine whether raising interdependence awareness in such a way can help teenagers and young people envision and act towards a sustainable future. AR and the accompanying qualitative methodologies are discussed. As a process AR involves a spiral of self-reflective cycles including: planning, acting and observing, reflecting, and re-planning. This was carried out during a six session self-assembled 'Sustainable Citizenship Programme' consisting of: Attitudes: Local and Global, Citizens: Local, Global, and Sustainable, Consumerism and Consumption, Energy and Waste, Everyday Sustainability, and Future Transformation. The process of AR creates additional goals, it is not research for research's sake; it is research for action and transformation as shown in the second aim. The reflective nature of AR was assisted by the teenagers/young people participating in the research itself. Their awareness and ability to envision sustainable futures were assessed through an analysis of recordings, visual work, and reflective writing by participants in addition to two applications of a survey completed prior to and following the programme's completion. The data was thematically coded and indicated that whilst awareness did increase, thus achieving the first aim (and that greater group cohesion appeared to be conducive to both aims), more needs to be done in citizenship education to connect the concepts of citizenship and sustainability in the minds of teenagers/young people. Whilst raising awareness is a requisite for sustainability, unaccompanied by other promotive conditions it does not appear to be sufficient in assisting teenagers and young people to envision and act towards a sustainable future. Therefore the second aim was not determined within the scope of this study and further research is required.

Keywords: *sustainability; citizenship; young people; action research.*

Introduction

This paper discusses an investigation of the attitudes and knowledge of three groups of teenagers/young people in Northern Ireland (age range 12 to 26; n = 33). This research used Action Research (AR) to explore whether participants' awareness of their interdependence on the global non-human and human environment was raised as participants became more aware of their local and global identities, rights, responsibilities, and duties as citizens (socially, economically, and environmentally). Their views on social, economic, and environmental sustainability in relation to citizenship before, during, and after they participated in a six session sustainable citizenship programme (SCP) assembled and facilitated by the researcher were explored. Sustainability is essential to maintain the equilibrium of this world. Citizenship may be a way of achieving this transformation. This paper contends that children and young people in Northern Ireland may require a citizenship education that connects sustainability and citizenship through interdependence awareness in order to imagine and work towards alternate futures.

Table 1 Activities of the Sustainable Citizenship Programme

	Session 1- Attitudes Local and Global	Session 2- Citizens: Local, Global and Sustainable	Session 3 – Consumerism and Consumption
1	Contract	Icebreaker: Find Someone Who	Icebreaker: 'brand yourself story of stuff
2	Sphere of Sustainability- Social	What is Conflict?	
3	Our Hands	Discussion: What is Citizenship?	'What does 'fashion' mean to us?'
4	Diversity Discussion	Create a Citizen	Look at your labels
5	Rocket out of Earth	Create a Global Citizen	What is Fair Trade?
6	Whose Shoes- The 'Equity and 'Equality'	Where Do You Stand?	Naff to Nice
7	World of Consequences	Create a Sustainable Citizen	Discussion 'air your laundry in public'
8	Sphere of Sustainability- Economic		
9	Interdependence		
10	Sphere of Sustainability - Environmental		
11	Visualisation		
	Session 4 – Energy and Waste	Session 5 – Everyday Sustainability	Session 6 – Future Transformation
1	Waste Tree	Web of Life	Visualisation - "Our futures"
2	Energy Tree	What's the best way to tackle waste?	Timeline to Sustainability
3	Shrinking Football Pitches	Defining Happiness	What makes you blow your top?
4	Luxury and Necessity	The 5 o'clock news and TV advert.	Vote with your feet
5	I have / I need / I want	I can be a sustainable citizen	Future wheels
6	Discussion- Ecological footprint	Our Mission Statement	
7	What's your Beef?		

Sustainability

The terms ‘Sustainable Development’ and ‘Sustainability’ (often now used as an abbreviation of Sustainable Development (see Jacobs, 1999), yet a concept in its own right) can be traced back to an ecumenical study conference on Science and Technology for Human Development by the World Council of Churches in 1974 (Grober, 2007). This conference called for a just, participatory, sustainable society. Many actors in the West felt this focused too greatly on the poverty of the majority world (the countries that tend to suffer most from the unsustainability of the minority world). A compromise came through a westernisation of the concept i.e. following the values and steps of developed countries (Liu, 2003) resulting in the term Sustainable Development (SD).

SD was introduced firstly in The World Conservation Strategy of 1980 and later in the Brundtland Report resulting in the following definition: “Sustainable Development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs” (Brundtland, 1987p43). SD has become a dominant discourse for the ‘environmental’ (McManus, 1996) and has influenced and been influenced by a number of actors including policy makers, academics, activists, and practitioners (McNeill, 2000). This has had the effect of creating an extremely broad and often contested concept (Jacobs, 1999). The result is that SD is now a commonly used and generally accepted term or concept (Lee et al, 2000) but its definition remains ambiguous. Local Agenda 21 is a non-binding voluntary action plan for sustainable development (UNEP, 1992). It was designed to overcome the problem of this ambiguity by implementing the theory of SD in context of place (Whitehead, 2007), from citizen, to community, to country, and ultimately worldwide. The idea being that each local authority can enter into a dialogue with its citizens, local organisations, and private enterprises for SD (UNEP, 1992).

All forms of sustainability can be viewed as local sustainabilities, i.e. sustainable behaviour carried out in a citizen’s locality (Whitehead, 2007) and therefore should be transferable for all communities. Although some communities have strived to become sustainable (such as the Transition Towns movement (Barry and Quilley, 2009)) ‘local sustainabilities’ have not been achieved in Northern Ireland. This may be due to a lack of interdependence awareness. Fundamental sustainability education taught in a local context with a global perspective encompassing the socio-economic and political dimensions to environmental issues is currently lacking (Barry, 2006) and is essential to ensure citizenship related to sustainability is understandable, inclusive and above all, attainable.

Citizenship

As Aristotle wrote over 2,350 years ago:

“The state is a compound made of citizens; and this compels us to consider who should properly be called a citizen and what a citizen really is. The nature of

citizenship, like that of the state, is a question which is often disputed...”
(Aristotle, ca. 335 BC).

These complications compel us to consider who can actually be called a citizen and what a citizen really is (Lockyer, 2003). The nature of citizenship is often disputed and there is still no agreement on a single definition (Lockyer, 2003). Following the time of Aristotle scholars shifted focus to the nature of the state rather than the nature of citizenship. However changing world conditions such as globalization and large-scale migration and heightened political awareness of ethnic and cultural difference within nation-states (Heater, 1999) threaten nation-state sovereignty (Lockyer, 2003).

As Aristotle’s quote shows; the concept of citizenship has long been a contentious one. Presently a citizen could be referred to as a legally recognized subject or national of a state or commonwealth, either native or naturalized, or an inhabitant of a particular town or city (Oxford Dictionary Online, 2013). However citizenship can mean much more than this; a person’s citizenship can define who they are and the rights, duties, and privileges they believe themselves to have as individuals within the collective of a state (Heater, 1999). Concepts of rights, particularly those linked to the responsibilities of states, question the meaning and nature of citizenship as to who is eligible for rights and how those rights are obtained (Heater, 1999). If the definition from the dictionary is to be accepted rights can be perceived as being linked to the nation-state, however rights can be extended beyond this. Human rights are an example of this, however whilst human rights and the rights provided through citizenship are two very different things, human rights and development have reframed participation as both a fundamental human and citizenship right (Ferguson, 1999).

Citizenship that concentrates on human rights, responsibilities, and duties is a potentially proficient tool for living towards sustainability, yet the relationship of sustainability and/or Sustainable Development (SD) and citizenship is complex (Melo-Escrihuela, 2008). The relationship between ‘green political thought’ and citizenship is under explored (Dobson, 2003), with numerous blurred definitions. As discussed above sustainability is an all-encompassing term, meaning to sustain life (social, economic, environmental), yet some of the existing concepts of the various environmental/ecological/green/global/sustainability citizenships are exclusive due to their environmental and ecocentric bias. These citizenships have been referred to collectively by Van Poeck et al (2009) as sustainable citizenship; however sustainable citizenship as a concept is not fully defined. Elements from these citizenships (discussed briefly in this section) were incorporated into some exercises of the SCP (see Table 1).

The concept of environmental citizenship can denote the connection between citizenship and sustainability from a liberal perspective (Dobson, 2003). Ideas of green citizenship and the ‘green state’ have been implicit in notions of liberal citizenship for decades (Dobson, 2003). Though many (including Barry, 2006) would disagree about the ‘easy’ compatibility of liberalism and sustainability citizenship, referring instead to a ‘green republican’ rather than a ‘green liberal’ form of sustainability citizenship. Some authors deem there to be a place for green/environmental citizenship within existing notions of liberal citizenship, evolving through time into a liberal environmental or green liberal citizenship (Bell, 2005; Hailwood 2005). This however excludes individuals who do not consider themselves environmental, liberal, or indeed political.

Dobson (1999, 2003, 2004, 2006) considers ecological citizenship to be a fundamentally new type of citizenship which is potentially more inclusive (in contrast to environmental citizenship) as it reaches beyond the environmental, exploring global and virtue based citizenship (Melo-Escrihuela, 2008). Some consider a place for ecological citizenship within our current neo-liberalism and dominating capitalist system. Ecological citizenship in particular has focused on how it can be used as a political tool (Melo-Escrihuela, 2008). Despite a more holistic approach, it remains elusive and exclusive in a practical sense. Whilst the term has been used since the 1990s it could be considered as limited to academia, policy documents and institutional campaigns.

The terms ecological and environmental citizenship, despite being recognised within the academic world, are still very much theoretical terms resulting in elusive, differing, and individual ideas of rights, responsibilities, duties, and practical application. Melo-Escrihuela (2008) outlines that the differing terms, in addition to being 'under-theorized', are also often conflicting particularly in terms of whether the actions we take as citizens are responsibilities (Dobson, 2003) or personal choices (Bell, 2005). Melo-Escrihuela argues that a different approach is required that 'transcends' the individual rights or/and choices (Melo-Escrihuela, 2008). Sustainability begins with the individual and whilst rights and duties, and to some extent responsibilities, are ruled or directed from 'above' they can be acted out 'below' through individual attitudes and choices influenced by the perceptions granted from interdependence awareness.

Interdependence awareness

Interdependence occurs socially, environmentally, and economically through all levels from the individual to family, community, nationally, and internationally. For hundreds of years people have been aware of the concept of interdependence. This awareness has informed how they see themselves, their relationship to their community, and the decisions they have made. For example in Native American culture the Great Law of the Iroquois demonstrates this awareness; 'In our every deliberation, we must consider the impact of our decisions on the next seven generations' (Clarkson et al, 1992) and within numerous religions as well as non-western thinking and cultures, and non-religious thinking (Okoye, 2012). Yet today interdependence is increasingly viewed in economic and westernised terms. It is for this reason that raising awareness of the interdependence between the economic, social, and environmental spheres might be beneficial for thinking and behaving more sustainably, particularly in Western world. Connecting this awareness to citizenship may be a way of working towards sustainability.

Data collection and analysis

Four groups participated in the SCP (see Table 2) however as Group B did not return their second surveys they have not been included in this paper. The makeup of the groups is outlined in Table 2 below.

Table 2 Description of groups in SC Programme

	Type	Age	No	notes
A	Informal. An entirely new group of teenagers in a rural area. The Participants knew each other before. Leader partly participated Met on a Saturday 11am-1pm over a 10 week period. Session 5 and 6 held at same time.	12-15	8	Same participants from beginning to end. Some missed a week or two. 7 pre-programme surveys returned 8 post programme surveys returned
C	Formal integrated school in an Urban area Most of the participants did not know each other before. No leader/teacher present. Met on Monday and Tuesday in school time for two full days.	11-18	8	Same participants for all but two first sessions which were missed by three participants. All participants missed all of session 6 except 6.1 due to timing issues. 8 pre-programme surveys returned 8 post programme surveys returned
D	Informal, an entirely new group of teenagers in a community organisation in an urban area The Participants knew each other before. Leader participated entirely as a participant. Met over a six week period Met on Wednesday evening 6-8pm	16-26	9	Same participants for entire programme. Two participants missed parts of sessions due to football. 9 pre-programme surveys returned 7 post programme surveys returned

Data was collected through recorded quotes, photographs, drawings, flip chart papers, and reflection hearts completed by each participant at the end of each of the six sessions in addition to an action research journal. A baseline survey was completed by participants prior to and following the programme. Participants could answer “Yes, No, or Not Sure” to questions asking “Do you think you know what (topic) is?” (See Figures 3, 4, and 5 for representation of results). They were also invited to answer an open ended question asking “What do you feel or know about this and does it affect you?”. Table 1 outlines the SCP however only some of the exercises from the SCP and results from this research are described/discussed in this paper.

Thematic analysis was used to analyse and report patterns (themes) within data. The SCP was based on theoretical concepts, this called for a theoretical approach of coding the data from the survey, see Table 3 at the end of this paper. However because action research is a cyclic and reflective process (as Figure 1 shows) those who engage in this kind of socially engaged research must continually reflect on the social processes involved (Couch, 2004) and cyclical revision of themes and research questions (Herr and

Anderson, 2005). Thus an inductive approach of coding was also used, see Table 4 at the end of this paper. The thematic map used is also included at the end of this paper, see Figure 13.



Figure 1 The Action Research Cycle (By Author, 2011)

Findings- interdependence awareness

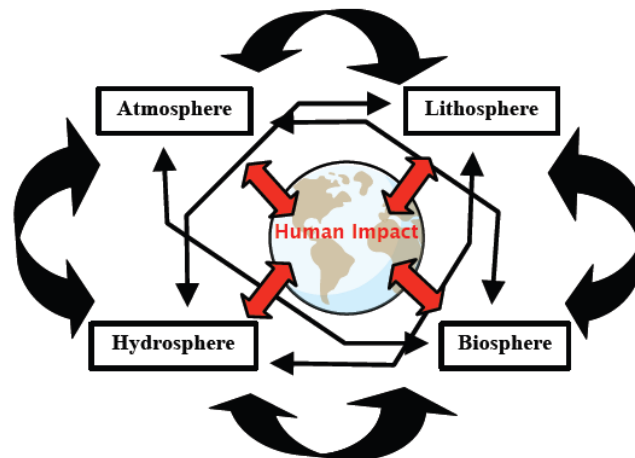


Figure 2 Anthropogenic Impact on the Interconnected World (by Author)

Rachel Carson of 'Silent Spring' writes of the arrogance of the phrase 'control of nature' (Carson, 1962). By choosing to alter our environment rather than adapting to it we risk making an irreversible impact. Thus when we consider environmental sustainability we must also consider social and economic sustainability and vice a versa. 'Control of nature' may in fact result in a lack of control as we damage the delicate equilibrium of the world through making alterations without full realisation of how they affect the physical, chemical, and biological componential relationships of the world or

of the other humans in it. Through the lens of sustainability the environment and its organisms are viewed as an interconnected system (see Figure 2). The relationships of this system determine how all organisms adapt to their environment. One living organism however has attempted to exempt itself from adapting to its environment and in doing so has shifted the delicate yet dynamic world equilibrium. According to Darwinian theory the fittest win out at the expense of their rivals in the struggle for survival, because they succeed in adapting themselves best to their environment (Darwin, 1869). Rather than adapting themselves to the environment, humans (wittingly or not) alter the environment to their own needs. That is not to say that humans should not alter their environment, however to live sustainably they must do it in a way that does not harm that environment irreparably. This was learned by indigenous cultures. Through experience, trial and error, hunger, and hardship, they learned that the depletion of plant and animal life in their immediate environment meant starvation and death (Clarkson et al, 1992). This led to decision-making that ensured sustainability.

Recognising the intricate relationship humans have with their environment (as depicted in Figure 2) and viewing ecology in this way, particularly how this varies with context and through historical situation, might improve our environmental predicament (Haila, 1999). A practical way of moving away from the period when humans are a disruptive force on the planet to a period when humans can inhabit the planet in a sustainable manner (Berry, 1999) could be beneficial for sustainability. Interdependence awareness may be required as a necessary condition for creating a more sustainable world and encouraging active citizenship. This may help people to imagine and work towards this new era which Berry (1999) refers to as the 'Ecozoic'.

The following three charts show that overall awareness did rise on many topics from the beginning to the end of the SCP. This included a rise in awareness for global and sustainable citizenship, in addition to a rise in awareness of numerous issues of economic, social, and environmental sustainability, see Figures, 3, 4, and 5.

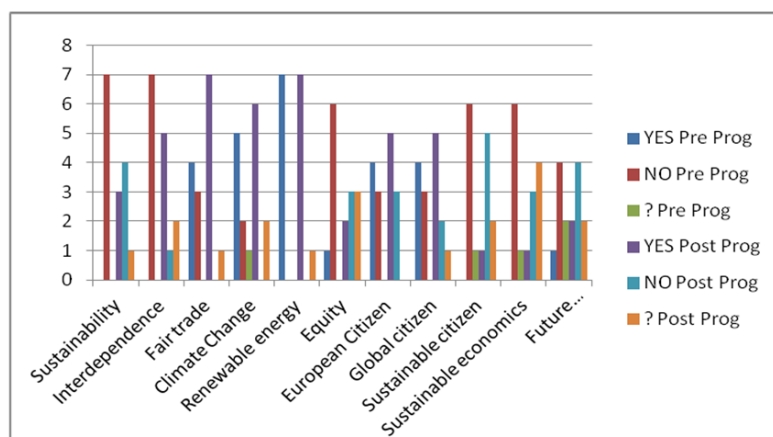


Figure 3 Group A- Survey Data Pre and Post Programme

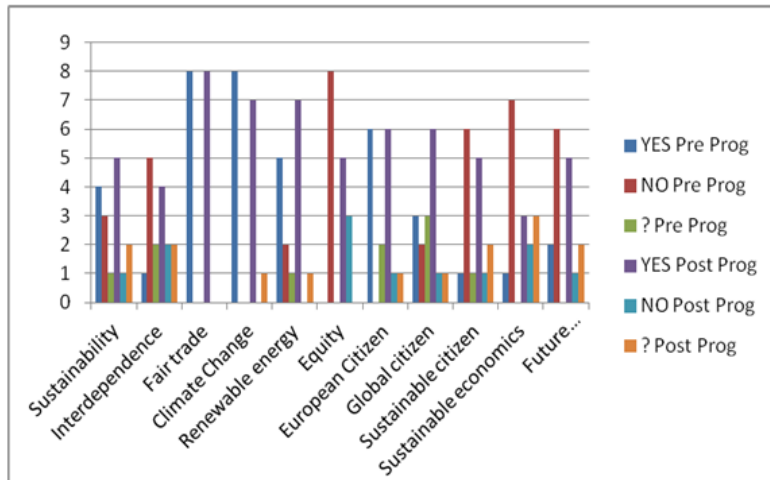


Figure 4 Group C- Survey Data Pre and Post Programme

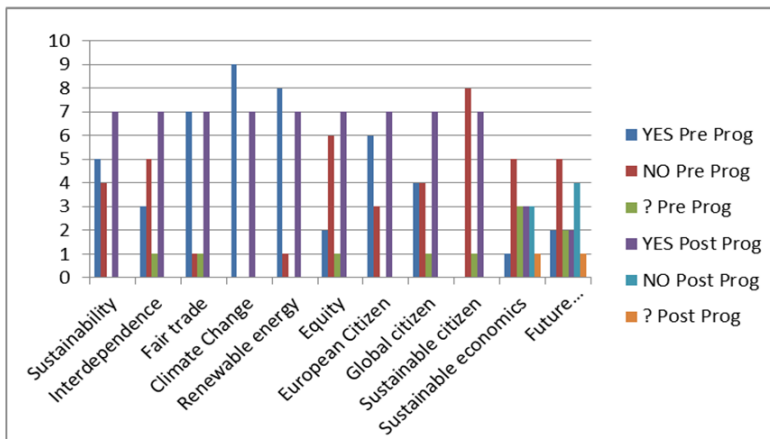


Figure 5 Group D- Survey Data Pre and Post Programme

Figure 6 below shows that there was a corresponding increase in interdependence awareness for all three groups.

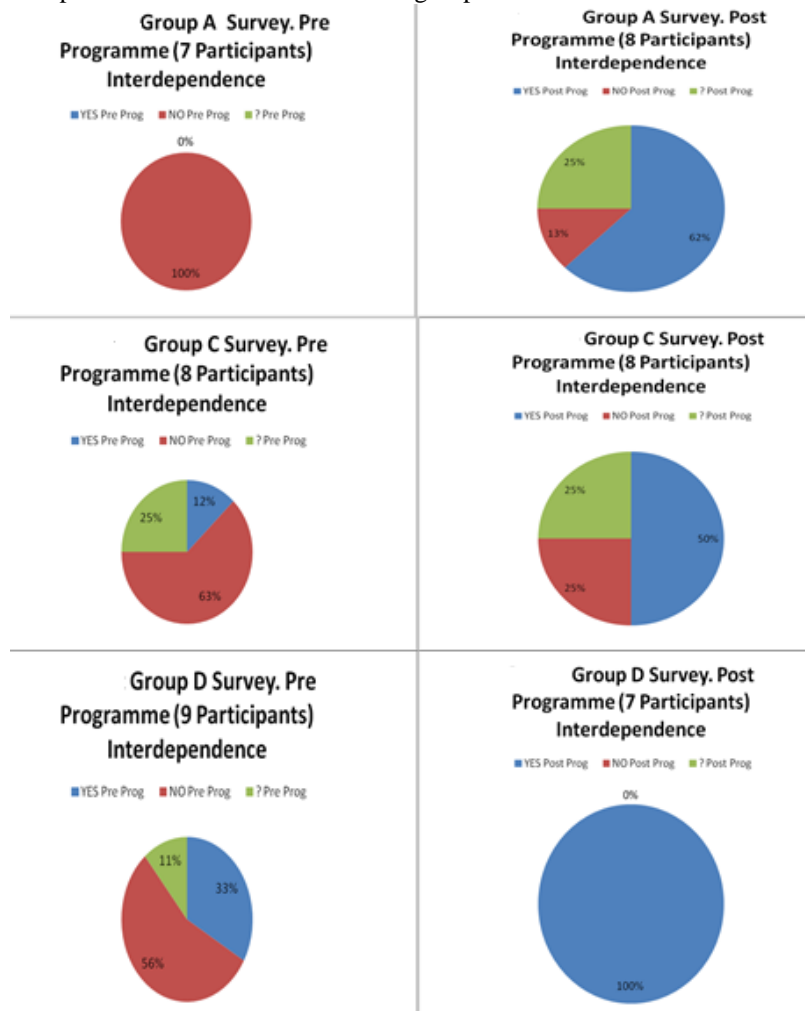


Figure 6 “Do you think you know what interdependence is?”

This increase in awareness is supported by coding of open ended survey answers and reflection hearts. Theoretical coding was based upon words which became categories within themes of “Sustainability”, “Citizenship” and “Interdependence” (see Table 3 at the end of this paper). These themes were apparent throughout most answers, increasing in presence from Group A (the youngest group), to Group C, and to Group D (the oldest group) and increasing from beginning to end of the SCP. However the inductive coding (see Table 4 at the end of this paper) showed that whilst “Sustainability”, “Citizenship” and “Interdependence” also emerged as themes, they became present to a greater degree when found in conjunction with other themes found from inductive coding. This occurred in particular for the theme of “Communication- identity and views” and the category within this theme

“Sharing own views and hearing views of others”. This appeared important for increasing interdependence awareness.

This is displayed in Figure 13 the thematic map at the end of this paper. Exercises such as Exercise 1.7 “World of Consequences” (see Table 1) (see Figure 7) and Exercise 1.2 “Spheres of Sustainability – Social, Economic, and Environmental” (see Table 1) (see Figure 8) were designed to clarify these connections in addition to giving participants the opportunity to express themselves.

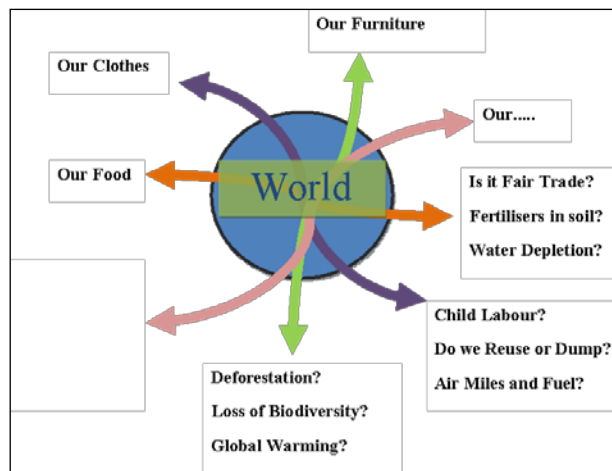


Figure 7 Session One- Exercise 1.7 World of Consequences



Figure 8 Session One- Attitudes. Group C- Sphere of Sustainability

Themes of “Interdependence” and “Sustainability” begin to arise throughout the SCP in addition to the importance participants placed on making connections between existing and new knowledge by relating the theoretical concepts to their own lives. Within the theme of “Interdependence Awareness” emerged the category “Relating to life/making connections to existing knowledge” from inductive coding. Quotes from the reflection hearts support this theme.

Reflection Heart-Group D

“I liked learning about how sustainability links into so many different things” (sic)

“Learning how environmental social, economic have to work together in order for sustainability to work” (sic)

Reflection Heart-Group C

“Leard about the sphere os sustainability, how we can help the climate!!!” (sic)

Reflection Heart-Group D

“I thought I was interesting and I learn’t alot about sustainabilty, and also alot about local and global attitudes. This session was enjoyable.” (sic)

“I learned more about the world” (sic)

“I like to learn about different cultures hi people have different views on things” (sic)

“Lesions learnt about the diversity of the Earth” (sic)

These themes continued to be apparent throughout the SCP in exercises such as exercise 5.1 “Web of Life” (see Table 1) as quotes from Group D show.



Reflection Hearts- Group D

“Web of sustainability visualises the links in food chain etc- Interdependence” (sic)

“I liked learning about the web of life” (sic)

This is reflected in answers from the survey following the SCP; these answers are more elaborate than those preceding the SCP, yet are still anthropocentric in nature, evident in Group D’s second survey answers below.

- b. Yes- Interdependence represents the core of society as we all depend on each other in order to live our lives. For example interdependence results in the cycle of goods and resources as we depend on each person to successfully carry out their link in the chain in order for goods to be processed, disposed of and recycled. *(sic)* (Participant Group D Second Survey)
- c. Yes- It links everyone together because we all depend on each other for different things. *(sic)* (Participant Group D Second Survey)
- d. Yes- People or things being dependant on each other to live. *(sic)* (Participant Group D Second Survey)
- e. Yes- It is all around us as we depend on other people to supply our clothes and food while they depend on us for money. Society needs people to depend on each other. *(sic)* (Participant Group D Second

Findings- Transformation

Change is an anticipated outcome of the Action Research, aiming to help people investigate reality in order to change it (Borda, 1979). As the baseline survey showed change did occur. Understanding increased; however the theme of “Fun” and category within this of “Group Bonding” showed that the higher the presence of this theme the higher the interdependence awareness, this appeared to be a reciprocal relationship. Group D for example had the

best group bonding of the three groups. As awareness increased this appeared to affect attitude, as participants began to relate knowledge to their own lives and communicate their own views and hear the views of others they appeared to care more about sustainability as citizens. In exercises it became evident that as attitude changed there was increase in empowerment (recorded in an action research journal) (see Figure 10). The open ended answers in the surveys and reflection hearts showed that self-realisation began to increase. Overall understanding both enabled and was enabled by this.

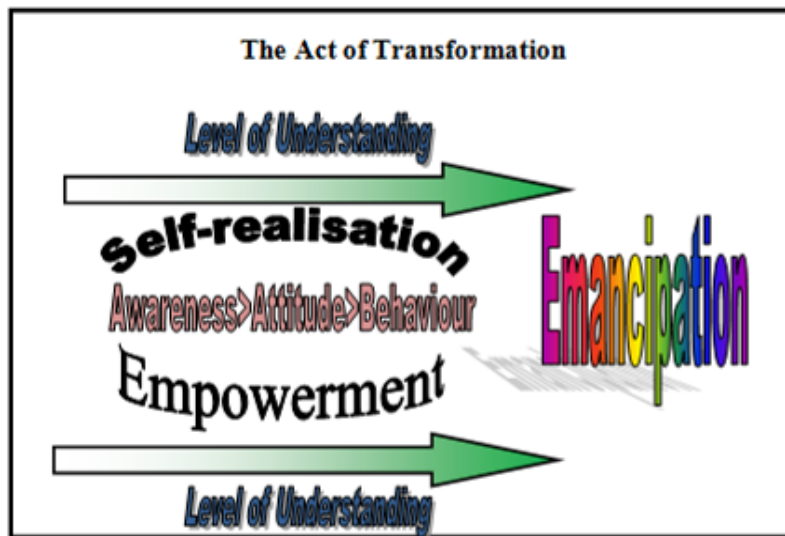


Figure 10 The Act Transformation from Action Research Journal (By Author)

However it became apparent that raising awareness alone was not enough to improve the ability to imagine alternate futures and thus potential emancipation. When coded inductively it was found that there were three categories within the theme of "Ability to Imagine Alternate Futures". These were "Influence", "Participation", and "Audience". The theme "Inability to Imagine Alternate Futures" appeared to be caused by a "Lack of Overall Opportunity" due to a lack of influence, participation, and audience as described by the participants. This was the case for Group A and to a lesser extent Group C who did not develop the ability to imagine alternate futures. This was evident from observation of exercises in the action research journal, quantitative results (see Figure 11) and coding of survey data and reflection hearts.

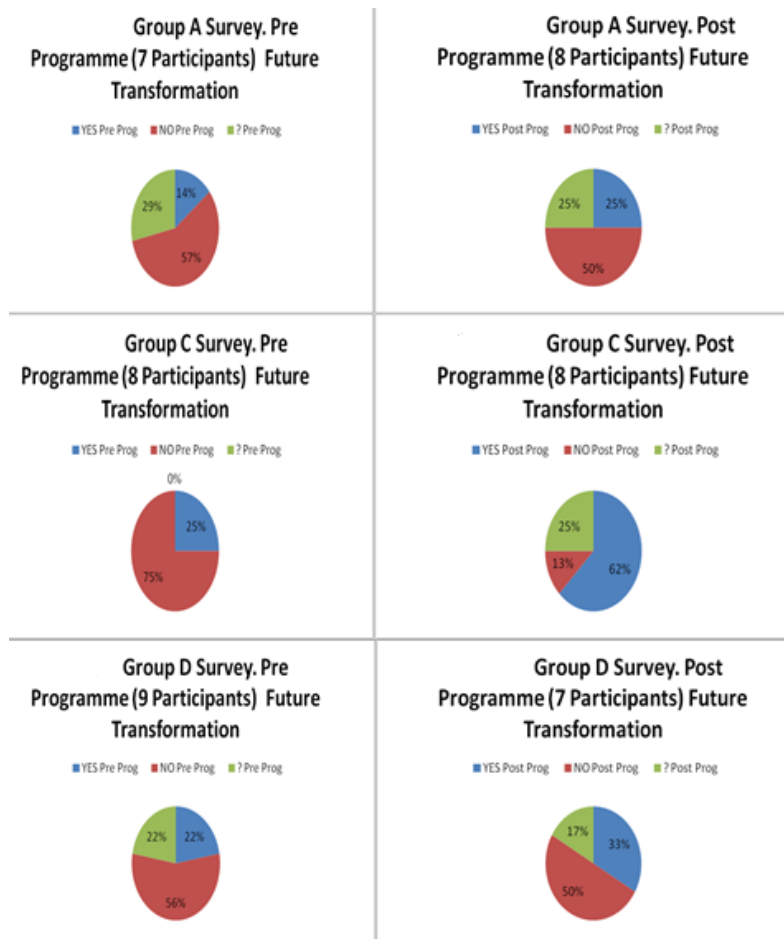


Figure 11 “Do you think you know what future transformation is?”

Whilst Group D’s survey results have not changed to any great degree quantitatively, the open ended survey answers show that change did occur. This is shown below in pre and post SCP answers below.

- i. Not Sure- The ability to adopt to future changes and scenarios with flexibility (*sic*) (Participant Group D First Survey)
- a. Not Sure- To change the future to better or worse (*sic*) (Participant Group D First Survey)
- g. Yes- when things will eventually change and become better (*sic*) (Participant Group D First Survey)

Post SCP the answers show a much greater understanding.

- a. Yes- The way our lives will change in the future compared to what they are like now. (Participant Group D Second Survey)
- b. Yes- Future transformation is the ability of our race to mould our future. The aim would be to change our destructive ways to a collective goal of sustainability and preservation. (Participant Group D First Survey)
- e. Not Sure- I think it means that we can all transform our own future. If we can do this then if done in the right way we can change the future of our planet. (Participant Group D First Survey)

Answer a is fairly basic but correct, however answers b and e speak of the ability to transform, to change, speaking of collective goals and transforming things in the ‘right’ way to ‘change the future of the planet’. The theme “Citizenship” (particularly active citizenship) is evident in the active nature of these responses. This can be interpreted as not only showing empowerment, but also self- realisation and emancipation, particularly when considering that the answers given pre survey do not discuss ‘we’, they are not active statements but speak as if someone else will make changes rather than the participant. The programme does appear to have had an effect on this. Considering the themes it could be conceived that the greater the communication, the more awareness rises and with it empowerment and the ability to imagine alternate futures. However to be able to state this fully a control group would have been required.

Exercise 6.1, “Visualisation” (see Table 1) may have helped the participants’ understanding of their self-interpretations of the world by visualising the future and discussing it with a group member. This in turn may have them to realise injustices in the world. Group A found this difficult and there was a disruptive participant in the group. Group D tended to have an anthropogenic focus that increasingly picked up on injustices. Two Participants in Group C did not enjoy the future visualisation. One participant said they did not like their visualisation of the future, it appeared very real to them, a very negative place where everything bad that could have happened had happened. The researcher inquired if they thought they could change it and they said no, they felt they had no influence over changing it. In terms of emancipation it appears the programme was a failure for this participant. Yet it does show that the theme of influence (and lack of its presence) was crucial to this participant’s ability to imagine alternate futures. It would have been interesting to see if a longer time period (opposed to two intensive days, see Table 2) and participation of all exercises of session 6, in addition to a build-up of “Group Bonding”, a category of the theme “Fun” (potentially allowing for greater communication and reflection) could have helped this participant imagine and act towards an alternate future.

Exercise 6.2 – “Timeline to Sustainability” (see Table 1) asked participants to outline the barriers and solutions to sustainability. Group D’s timeline was

the most advanced taking into account economic, social, and environmental aspects of sustainability (see Figure 12).

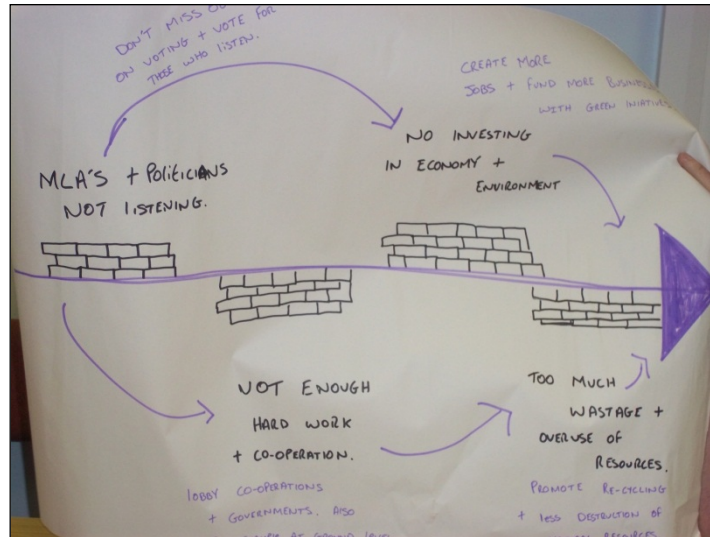


Figure 12 Session six- Future Transformation Group D- Timeline to Sustainability

Their barriers are shown below.

Group D - Timeline to Sustainability- Barriers

- MLAs and politicians not listening
- Not enough hard work and cooperation
- No investing in economy and environment
- Too much wastage and overuse of resources

The category “Lack of Opportunity” from the theme of “Inability to Imagine Alternate Futures” (see Table 4) was evident in the results of this exercise through a lack of “Audience” and “Influence”. The group’s solutions are emancipatory in nature. They appear to understand who is in control of power and how they can gain influence over/under and within this power by “Participation” to create change as shown below.

Group D - Timeline to Sustainability- Solutions

- Don't miss out on voting and vote for those who'll listen
- Lobby co-operations (they may have meant corporations) and governments and campaign at ground level
- Create jobs and fund more business with green initiatives
- Promote recycling and less destruction of natural resources

This shows the level of empowerment of the participants. Their barriers and solutions were of a far more emancipatory nature than Group A's. This supports the conclusion that promotive conditions, in addition to raising awareness, are required for the ability to imagine alternate futures. It must also be taken into account Group D was the oldest group, however with better "Group Bonding" for Group A (the group continually complained about a disruptive participant) empowerment may have increased to a greater degree. (Group C did not take part in this activity due to timing issues). The quotes from reflection hearts of Group D below show that "Fun (Group Bonding)", "Relating to life/making connections to existing knowledge" and "Communication- Identity and Views" may be required to raise interdependence awareness. In addition "Influence", "Participation", and "Audience" may be necessary for the ability to imagine alternate futures which may help transformation to occur.

Reflection Hearts- Group D

"I like the issues we discuss and I learnt alot about what we could do to change our futures. I also learnt what barriers can stand in our ways, and how to solve them" (sic)

"Like how we got to express our few views on topics in the world more presentations easier to learn when its visual discovered barriers to change." (sic)

"Like how we got to express our few views on topics in the world" (sic)

"I learnt alot about what we could do to change our futures. I also learnt what barriers can

stand in our ways, and how to solve them." (sic)

"Got the chance to explore what needs changed" (sic)

"Didn't like leaving the group will miss learning about issues that concern us in the world" (sic)

Conclusion

The data indicated that whilst awareness did increase (and that greater group cohesion appeared to be conducive to achieving this), more needs to be done in citizenship education to connect the concepts of citizenship and sustainability in the minds of teenagers/young people. In reality citizens require more information to contextualise the ecological crisis within the current social, economic and political systems and identify injustice and inequity (Luque, 2005). It became apparent that as participants learnt about their individual, cultural, regional, national, and global identities, rights, responsibilities, and duties (socially, economically, and environmentally) that interdependence awareness rose, however without the substantial presence of other themes (promotive conditions) discovered inductively from the data, this awareness did not transfer to the ability to imagine alternate futures or to a full understanding of how all spheres of sustainability connect to citizenship. Therefore whilst one aim of this research was achieved the second has not been determined within the scope of this study and further research is required as to whether any of the 'sustainable citizenships' discussed can be used to improve the ability to imagine alternate futures, or whether a new model of citizenship may be required for transformation to occur.

Table 3 Theoretical Thematic Coding Table

Theoretical Thematic Coding Table		
Word/language (negative/positive attitude also taken into account)	Categories	Theme
Interdependence, Interconnectedness Dependence, cause and effect, learnt, aware	Reliance Awareness Connections Understanding knowledge	1. Interdependence Awareness
Sustainable Development Green, Ecological, Environment, behaviour Economy, Money, Fair trade, Clothes, Necessity, Luxury, Need, Want, Rich, Poor Justice, Equity, Fairness, Equality community, climate change, sea level rise, connections to behaviour	2.1 Social 2.2 Economic 2.3 Environmental	2. Sustainability
Citizen, Citizenship, local, European, political, MLAs, voting global. Democracy EU. Nation State, Rights, Responsibility, participation Identity, individualism Social, Society, People, Community, Home, Group, Local, sectarian, getting along, Hate, Love, Catholic, Protestant, unionist, nationality, loyalist, republican, Ireland, northern Ireland, Britain, Religion, Race, connections to behaviour	3.1 Local 3.2 European 3.3 Global	3. Citizenship
Peace, Resolution, Fighting, Getting along Do, Be, Plans, future , when I grow up, change, hope, dreams, opportunity,	Empowerment Efficacy Emancipation Self-realisation Transformation Self Esteem Good Attitude	4. Ability to Imagine future
no plans, no future, no change, no hope, no dreams, unemployment, fighting, too late, no chance, what's the point, don't care- FOCUS ON NEGATIVE CASES.	Barriers Apathy Negativity Powerlessness Continuance Pervading Doom Lack of self esteem Bad attitude	5. Inability to Imagine alternate future

Table 4 Inductive Thematic Coding Table

Inductive Thematic Coding Table		
Word/language (negative/positive attitude also taken into account)	Categories	Theme
Communication in a group, talking, Opinions- citizenship, People point of views, Space to talk. Identity, Culture, Different views, Diversity, Peoples views, Point of view, Hearing, Express	A.1 Sharing own views and hearing views of others	A. Communication-identity and views
Impact, We, Us, Everyone, World, Planet, Global Individual, Made more aware, Realises, Social, economic environmental- work together, Injustice Relating, Everyone wants, links to different things	B.1 Relating to life/making connections to existing knowledge	B. Interdependence awareness
Being heard, Can, action, Respect, Made us think about our, "how we can help the climate!!!", nice idea, responsibility, Express our views, Confidence (expressed in attitude), Pride (expressed in attitude), Improvement, Future. Economy going up, Related to us, Visualises Gives me an idea, We could do Explanation, Learning, A lot, A lot I did not know Liked learning. Participation, Communication, Action, Ability. Flexibility	C.1Influence C.2 Participation C.3Audience	C. The ability to imagine alternate futures
Not being heard, No Money, Unemployment Not enjoying learning/school, "Got the chance to explore what needs changed", bad future- didn't like it.	D.1 Lack of opportunity	D. The inability to imagine alternate futures
Enjoyable/enjoyed, fun, liked, good craic with mates, loved, interested/interesting	E.1 Good bonding	E. Fun

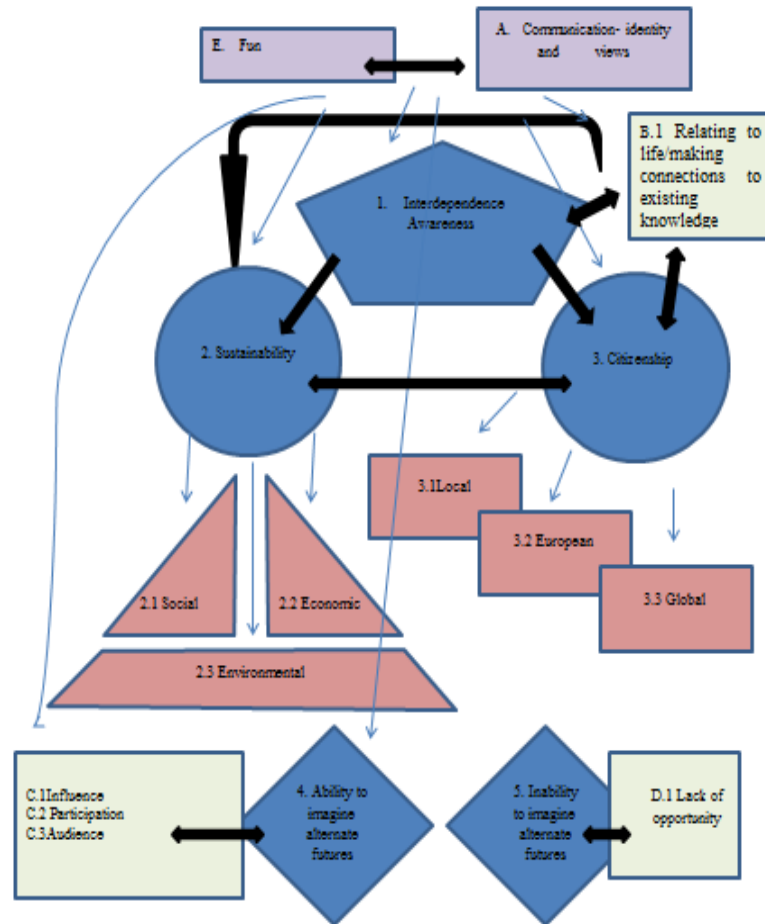


Figure 13 Thematic Map

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