Citizenship and Participation of Young People

in Aotearoa/New Zealand

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Abstract

This research explored young people's experiences of citizenship, the meaning of citizenship in their lives, and how they understand their connection to society as citizens. Participation was seen as a crucial component of 'the lived experiences of young people' and their experience of citizenship in their everyday lives. This study investigated the personal attributes, behaviours, activities and cultural processes that contribute to or define what it means to uphold citizenship. Also, it explored attitudes towards participation in the local community, and facilitators or barriers that affect participation in social, cultural, political and community activities.

The methodological approach was phenomenological, providing opportunity through nine in-depth interviews with young people to understand how they experience citizenship. Semi-structured face to face interviews were conducted with 16 to 25 year olds.

The research established that in defining citizenship, young people demonstrated a relational, inclusive, diverse and expansive interpretation of citizenship that goes beyond traditional, future-orientated neoliberal constructions of citizenship that position young people as 'citizen-as-workers', focusing predominantly on economic independence and employment. Young people experience social membership predominantly through leisure, sport, cultural and non-structured activities rather than through traditional civic and political associations. They place importance on a sense of belonging and are interested in and engaged in informal and organised activities which enable them to relate to other young people; suggesting a relational rather that non-relational citizenship identity. Family, friendship groups and school are key sites of connection for young people with leisure, sport, cultural and civic activities. They are able to clearly articulate their views on the responsibilities toward the community and are particularly interested in community volunteer work.

Young people do not tend to be engaged in traditional civic and political organisations. They are concerned about a range of issues that have affected them immediately and directly and discuss these in their relationships at home with family, at

school and with friends rather than in traditional civic and political forums. The research also found that young people struggle to be heard by formal political institutions. They had little influence over community decision making and felt that the views of young people should be given more attention through forums for this to be achieved.

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I wish to acknowledge the nine young people who participated in the research study. They gave their time, experiences, thoughts and knowledge that provided the material for the research. Their enthusiasm for the topic of study further inspired me that the project was a worthwhile venture.

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CHAPTER ONE

Introduction

Research Goal and Objectives

This study explored the meaning of citizenship in young people's lives, particularly how they define, understand and experience citizenship in the community and how they understand their connection to society as citizens. The research also aimed to draw attention to issues that young people believe require action in the context of their experiences within the local community. The key objectives of the study investigated key factors such as personal attributes, behaviours, activities, cultural processes that contribute to or define what it means to uphold citizenship. It explored attitudes towards participation in the local community, and facilitators or barriers that affect participation in social, cultural, political and community activities.

Justification for the Research

Young people's status as citizens is important because it affects how youth are viewed and treated in society, how youth policies and services are developed and underwrites young people's perception of their place and value in society (Lister, 2007). There have been many studies which suggest that young people have become increasingly disengaged from formal politics and community activity and that they care little about social and political issues (Lister, 2007; Harris et al, 2007; Youniss et al, 2004). Contemporary research (Lister et al, 2003; Lister, 2007; Harris et al, 2007; 2008; Harris & Wyn, 2004; 2009; Wyn & White, 2000; Hart, 2009; Moosa-Mitha, 2005; Yeung et al, 2008; 2012) is now exploring the need to move away from adult-centric views on youth participation in terms of formal politics and associations, to a focus on exploring young people's sense of identification and participation as citizens within the context of their everyday and ordinary lives. Hence, this is the reason for using a phenomenological approach to gain rich descriptions through in-depth interviews with young people in order to obtain an understanding of how young people themselves experience citizenship. This study aimed to provide an alternative to the literature which indicates that constructions of youth citizenship have been adult-centric, focusing on the perspectives of adults. Given the conflicting information in the literature about what citizenship and participation means, obtaining an understanding of the ways in which young people perceive, define and experience citizenship is a key component to contribute to theory, practice and policy. Furthermore, while a reasonable amount of research has been completed in the United Kingdom and Australia (see Kirby & Bryson, 2002; Lister, Smith, Middleton & Cox, 2003; Harris, Wyn & Younes, 2008; Yeung, Passmore & Packer, 2008, 2012) there is a

lack of literature in Aotearoa/New Zealand on the subject of youth participation and citizenship and hence the need for the current research.

My interest in this area of study of young people's transition to adulthood was in part born from employment as a social worker and for the last nine years working with vulnerable children and young people. This has sensitized me to the fact that the needs and voices of children and young people are often surpassed by the needs and voices of adults, rendering them powerless. Furthermore, my observations are that the transition to adulthood is a time of unequal opportunities and diverse experiences; for some young people, adolescence and young adulthood is a time of excitement, dreams and opportunities as they forge their place in the adult world, whereas for others it is a time of identity confusion, financial hardship, unemployment and emotional struggle. I am also captivated by the fascinating theoretical debates and discourses of youth participatory citizenship and have formed the belief that these discourses and debates are not simply a matter of academic interest but have pertinence and contemporary relevance in the everyday lives of young people as succinctly put by Conover (1995) who describes citizenship as constituting a fundamental identity that helps situate the individual in society.

Thesis Structure

Chapter two presents the literature review, outlining the relevant theoretical debates, discourses and philosophical roots of youth participatory citizenship and contemporary research in the area which provides the foundation and direction for the research topic. Chapter three presents the methodology and research design including: 1) the methodology or theoretical principles underlying the research approach, 2) the methods and procedures used for investigating the research question, including the rationale for selecting these techniques, 3) the ethical procedures and issues, and 4) the research limitations and processes employed to enhance the credibility of the research. A phenomenological and qualitative approach was used to collect the views and experiences of the research participants. Inductive and exploratory research was employed in this study by collecting qualitative data through in-depth semi-structured face to face interviews with nine young people. Chapter four presents the results from in-depth semi-structured face to face interviews with nine young people aged 16-25 years. The results are presented in four main themes and subheadings under the main themes, following an analytical process of locating themes from the interview data. The main themes are Citizenship Identities, Young People as Responsible Citizens, Patterns of Participation, Pathways to Participation and Barriers to Participation. Chapter five presents a discussion of the themes identified from the interviews with the participants. These themes are explored within the body of literature available. Key findings are drawn out and highlighted as important research outcomes. Chapter six presents a

summary of the study's key findings, limitations of the study, along with implications for policy and practice, recommendations and further research.

The hierarchy of headings used in this thesis is 1) bold and centred (chapter headings), 2) bold, 3) bold and indented. Other minor headings are bold, indented and italicised (but are not listed in the Table of Contents).

CHAPTER TWO
Literature Review

How youth participatory citizenship is theorised, understood, conceptualised, whether at a scholarly level, or in political ideology and rhetoric is important because as Smith et al (2005) note it underscores the importance of how young people's status as citizens affects how youth are viewed and treated in society, how youth policies and services are developed and how they underwrite their perception of their place and value in society. There are multiple contestable discourses and debates regarding the conceptualisation of youth participatory citizenship, ranging from a narrow focus on the relationship of youth and formal politics and associations, and civic engagement, to broader conceptualisations that explore how young people relate to and connect with social and political issues within their local and immediate environment (family, community, friends, and associates). Narrow conceptualisations are typically associated with traditional constructions of citizenship which focus on a rights-based membership of a nation-state while broader constructions are associated with contemporary conceptualisations based on the lived everyday experiences of individuals and groups, taking into consideration their diverse interests and experiences which often involve unequal opportunities and rights. While broader conceptualisations are receiving more attention at the academic level they are not necessarily reflected in policy. Put another way, a critical examination of how children and young people are presented in the citizenship literature in terms of constructions of citizenship is important because these understandings are presented in political rhetoric and policy which directly affects children and young people's developmental processes of crafting their own identities and making sense of their environment.

This literature review comprises four sections: the first section provides an overview of the discourses, theoretical perspectives, and philosophical roots of youth participatory citizenship, highlighting the development of citizenship from a narrow rights-based membership of a nation-state to more broader and diverse perspectives that promote the recognition and inclusion of diverse interests and experiences of individuals and groups where rights have not always been considered in traditional constructions of citizenship. The discussion also notes how these understandings are reflected in policy and political responses of Western liberal governments. Second, under the theme heading of Young Adults and Citizenship, it focuses on some of the discourses and debates regarding the transition to adulthood, covering the dominance of neoliberal constructions of youth participatory citizenship. Third, the theme of New Trends Toward Contemporary Citizenship, focuses on how scholars and researchers have advocated expanding the meanings of citizenship, in an

attempt to more accurately capture how citizenship is experienced in the everyday lives of people in their local communities. Finally, within the theme of Youth Participation in Aotearoa/New Zealand the notion of citizenship and young people in the Aotearoa/New Zealand context is discussed.

Discourses and Theoretical Perspectives of Citizenship

Dominant perspectives

In order to understand the contemporary discourses and debates in citizenship a brief overview of the development of the traditional perspectives of citizenship is necessary. Citizenship as a status in society is not static but varies over time, between cultures and societies and within societies. Many authors refer to the traditions of citizenship (for an exhaustive list see Moosa-Mitha, 2005). This section reveals how the different dimensions of citizenship, namely, civic republican, communitarian, liberal, neo-liberal, identity-based citizenship provide different interpretations of the concept of participatory citizenship. It also focuses on some of the current debates of citizenship and how the concept has evolved from a simplistic definition referring to belonging to a nation-state toward more contemporary broader perspectives that focus on recognising the diverse interests and experiences of different groups.

The liberal tradition of citizenship has been and continues to be a dominant paradigm in Western nations. The emphasis is on individual rights, choice and agency and relies on strong legal and human rights frameworks to guide and support the entitlement of rights for individuals. Participation in a liberal sense is in the private sphere, as well as fulfilling the obligations and duties of a citizen (such as voting), involves ensuring personal freedoms and rights, and personal responsibility in areas such as economic or family matters (Lister, 2008b).

Liberal citizenship's early and most prominent proponent was British sociologist TH Marshall who viewed citizenship as a status bestowed on those who are full members of a community. He proposed that all who possess citizenship status are considered equal with respect to the rights and duties which citizenship entails (Marshall, 1950). His theoretical framework of civil, political and social rights from his 1950s essay 'Citizenship and Social Class' has influenced all debates on citizenship from the 1950s to the early 1980s (Roche, 1992). Marshall's framework proposed that by being a member of a political community, citizens obtained certain rights; initially, citizens acquired civil rights, then political rights and finally social rights. Civil rights referred to legal rights; freedom of speech, thought, faith, association; property ownership and the protection of property; and justice and fair treatment under the law. Political rights referred to certain democratic rights, in particular political participation in central and local politics. Social rights referred to economic and welfare rights

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such as a right to a minimum income and working conditions, health care, housing and education. These rights were broadly assigned to the eighteenth, nineteenth and twentieth centuries respectively with social rights being the final stage in the evolution of rights seen as part of the post-war Keynesian welfare states.

Under the Marshall framework citizens were essentially viewed as passive politically with their primary focus on economic advancement (Cheyne, O'Brien, Belgrave, 2005). Citizenship rights were assumed to be universalistic in nature. Contemporary citizenship theorists have criticised this assumed universalistic nature, pointing out that many are denied citizenship rights and that not all groups are treated equally. For example, Marxist critics pointed out that Marshall's analysis is superficial as it does not discuss the right of the citizen to control economic production, which they argue is necessary for sustained shared prosperity. From a feminist perspective, the framework is criticized on the basis that it only applied to males in England. The work of Marshall (1950) was considered highly constricted in being focused on men and ignoring the social rights of women and impediments to their realisation. His framework was also criticised for a lack of attention to the issue of responsibilities, including the relationship between rights and responsibilities, which France (1998) notes became a central concern in subsequent debates on citizenship underpinning neo-liberal and Third Way politics.

Underlying the neoliberal tradition of citizenship is a concern with the rights and obligations/responsibilities of citizens (Lister, 2007). In Western liberal democracies the focus on responsibilities gained momentum from the political right in the 1980s. The New Right ideology of citizenship required individuals to become autonomous from the state and take more responsibility for their families and the more vulnerable members of the community. Governments argued that all individuals had an obligation to engage in community work within their communities and to be responsible not only for their own welfare but also for those of others in the community (France, 1998). With respect to obligations, two core themes have dominated debate and discourse: political participation and work obligations. This narrow conceptualisation has informed much of the traditional discourse and debate on young people and citizenship, and has led to policy responses from Western governments concerned with the three themes of youth participation: in employment, in mainstream social functions, and in engagement with formal political processes and public-decision making (Hart, 2009).

An alternative ideology to liberalism is that of civic republicanism which reinforces the responsibility of members of a community to contribute to the well-being of all in society. This approach is characterised by commitment to the political community and active participation in the common good (Abowitz & Harnish, 2006). Participation within a civic republican tradition includes actions to protect democracy (such as involvement in political

parties) and participating in activities to reinforce the well-being of all in society. The civic-republican conception emphasises political behaviour, and sees citizenship as an active, not passive, activity.

The Communitarian tradition of citizenship emphasises rights and responsibilities for people as part of their inclusion within communities. Communitarians hold that the community, rather than the individual or State, should be at the centre of our analysis and value system in that citizenship occurs in the public rather than private sphere (Arthur, 2003). Citizenship is about democratic participation which can channel legitimate concerns and grievances and bring people to focus on matters of common concern. The rise in communitarian citizenship is associated with Third Way policies and is reflected in new policies promoting volunteering and participation in community services, particularly in the United Kingdom and United States. Communitarian participation has become more attractive in light of a perceived loss of community in modern times (Wood, 2011).

The idea of global citizenship refers to people who consider themselves citizens at the global level; it is strongly connected with globalisation and cosmopolitanism. Global citizenship redefines traditional notions of citizenship and replaces an individual's singular national loyalties with the ability to belong to multiple nation-states as made visible in the political, cultural, social and economic realms. Unlike national citizenship, where individuals interact in such capacities with one sovereign state, transnational citizenship transcends pre-established territorial boundaries in order to create a modern meaning of belonging in an increasingly globalised society. Many attribute the evolvement of the term to the rising situation of globalisation defined by a heightened international access to the world capital markets system and more rapid forms of communication. Due to the convenience and ease of modern international exchanges, globalisation has become the process by which international economies as well as individuals interact with one another. Cosmopolitan and global citizenship participation includes responsibility for global issues beyond the nation-state and typically includes advocacy, fund-raising and international lobbying (Wood, 2011).

The emergence of identity-based citizenship and inclusive citizenship has been a feature of the last two decades which has seen a growing recognition of strands within identity-based constructions such as cultural and difference-centred citizenship (Rosaldo, 1989). These approaches incorporate broader understandings of citizenship which take more consideration of issues of representation, identity and engagement of otherwise marginalised citizens within a nation and are therefore fundamentally about social justice. Participation in this tradition emphasises self-expression, identity and respect for difference or beliefs and lifestyles that are outside the 'norm' of ideal constructions of citizenship (Isin & Turner, 2002). Traditional constructions of citizenship have largely focused on the language of rights in terms of a legal status, or as Marshall (1950) advocated political, social and civil rights.

Contemporary citizenship theory constructs citizenship in broader perspectives which argue that citizenship is no longer understood in terms of the formal relationship between an individual and the state and a set of legal and civil rights but rather as a total relationship; between individuals and the state but also between individual citizens and groups where identity, social positioning, cultural assumptions, institutional practices and a sense of belonging are critical components along with citizens connection and sense of responsibility toward the wider community (Werbner & Yuval-Davis, 1999). The new approaches view rights not simply as a set of legal rules and status but also as a status shaped through struggle; citizenship is seen as an active participatory practice incorporating the notion of human agency, and as a set of rights which are subject to struggle (Lister, 2007a).

Neo-liberalism, Third Way politics and active citizenship

Giddens (1998) noted that at the end of the twentieth century traditional social democracy gave way to a revitalised form of governance known as the Third Way, which aimed to apply the social democratic values of equality, redistribution and social responsibility in new policy prescriptions. Third Way proponents embraced the mutual benefit of a strong society and a strong economy by arguing that strengthening the bonds of community and trust within society would lead to economic prosperity and stability (Giddens, 2000). A strong emphasis was placed on promoting 'social inclusion' and community responsibility for social issues, marked by a parallel shift of governmental responsibility away from provisions previously made available through state welfare. There were concerns that previous United Kingdom Conservative Governments advocating of free market neo-liberal ideology had led to the atomisation and breakdown of society or a " 'negation of the social' " (Hart, 2009 p.4).

In 1997 the New Labour Government in the United Kingdom made the reinvigoration of citizenship a central concern. Neo-liberals became increasingly concerned that rights were being prioritised over responsibilities and about the moral order of an individualised society based on market principles. Hart (2009) outlines the three dominant ideas associated with the new approach. First, that traditional liberal citizenship had failed to place sufficient emphasis on the duties and responsibilities of citizenship and that the obligations of citizenship had been surpassed by rights in traditional liberal discourse, second, that citizenship needed to provide citizens from increasingly diverse backgrounds with a set of values that they may share, and third, emphasis was placed on the need to reinvigorate 'active citizenship', most notably in the form of community volunteering and particularly among young people (Lister et al, 2003). Therefore, the advent of Third Way politics accelerated the notion of active citizenship which became a central discourse. The citizenship that New Labour sought to promote was more 'relational' and 'active' than traditional liberal conceptions. The

government intended that the new approach would foster stronger ties and a sense of belonging between citizens, and develop an ethic of mutual citizenship responsibility and respect. In this sense, this new conception of citizenship is closer to civic republican and communitarian concepts which place importance on 'active citizenry' and a so-called common citizenship identity (Hart, 2009). The concept of the citizen is transformed and the 'passive' citizen of the welfare state becomes the autonomous 'active' citizen with rights, duties, obligations and expectations.

Hart (2009) argues that New Labour's attempts to renew the concept of citizenship as a potential solution to the perceived fragmentation and breakdown of society in the late twentieth and early twenty-first centuries have been directed overwhelmingly towards young people. The issue of rights and responsibilities is a core concern in discourses and debates on youth citizenship. Conventional discourses and policy responses have given prominent attention to becoming responsible and active citizens, and that rights should be linked to participation in certain civic and economic activities. In the United Kingdom, the New Labour Government focused on voluntary work as active citizenship and was one example of a repeated emphasis on the need for a new perspective on the rights and responsibilities of the citizen. The government's focus was that rights and more importantly responsibilities needed to be more clearly established (Lister et al, 2003). The notion of active citizenship and policies on volunteering were prominent, along with training and volunteer work schemes aimed at helping otherwise wayward youth to become 'good citizens' and develop social responsibility (Harris et al, 2007; Farthing, 2010, Lister, 2007a, France, 1998).

Lister (2007) and Hart (2009) note that conceptualisations of citizenship can result in either inclusionary or exclusionary consequences for young people, and are evident in the social policies that have been developed and implemented by Western governments. In the United Kingdom the emphasis on the need to address the perceived threat of young people and engage them in the values and duties of responsible citizenship was reflected in policy implemented within local communities to tackle anti-social behaviour from young people, such as the use of anti-social behaviour orders (ASBOs), curfews and parenting orders. Hart (2009) argues that this approach is having a negative effect on young people's citizenship mediations by failing to engage young people as citizens and working against their sense of belonging, mutuality and agency in society. Despite the potentially empowering impacts that a more relational conception of citizenship may offer, young people have been constructed within government and other popular political discourses as a potential threat to citizenship, in need of discipline and training before they may be accepted into the fold. This has led to a situation where young people are positioned as the passive recipients of citizenship policy rather than as active citizens in their own right. Indeed, in defining young people as not-yet

citizens (Lister 2007a) they are, in effect, excluded not just from the formal rights of citizenship, but also from being treated with equality in terms of membership in society.

Hart (2009) argues that these policies enabled the government to bypass the need to address more structural explanations for societal problems, such as unemployment and anti-social behaviour, and shift this responsibility onto the shoulders of individual citizens. This has led to a current youth generation who see high youth unemployment as normal and have become indoctrinated with a neo-liberal economic and political philosophy that places responsibility for unemployment, economic hardship and other social ills on the individual person first and then communities for what are fundamentally structural issues.

Young Adults and Citizenship
Future orientated constructions of young people

Two future orientated constructions of youth citizenship, citizen-as-worker and citizens-in-the-making, have been influential in political and popular understandings of youth citizenship and rely on a classic liberal view of citizenship represented in a line of political theorising from Marshall (1950) and Pateman (1970) through to Pixley (1993). These future-orientated constructs are dominant politically in the so-called 'social investment states' including the United Kingdom, Canada, the European Union, Australia and Aotearoa/New Zealand, where children and young people are viewed as necessary investments and 'citizen-workers of the future'. Marshall (1950) described children and young people as 'citizens in the making' or 'citizens of the future'. Being young is viewed as a transitional stage between childhood and adulthood; young people are learning to become adults and pass through certain rites of passage or transitions, such as school to work, and living at home with parents to independent living (France, 1998).

The citizens-in-the-making discourse views the development stage of youth as a state of 'becoming' and 'dependency' rather than independence (Wyn & White, 2000). Young people are seen as neither children nor adults but rather existing as in-between childhood and adulthood and this has implications for their citizenship experience. Citizenship is generally understood as an adult experience where children and young people have traditionally been either ignored in the citizenship literature, thereby implicitly equating them with adults or seen as less than or not quite citizens (Lister, 2007a; 2008b). The difficulty with this construction is that if children and young people are seen as future citizens rather than citizens in the here and now, with citizenship perceived as a status to be achieved in the future, it is easier to accept young people as passive subjects of adult policies and practices with little autonomy, agency or influence (Lister, 2007a). This lack of recognition that children and young people are citizens in the present tense has served to deny the possibility of young people exercising agency over their lives. Therefore some contemporary citizenship scholars

(Lister, 2007; Wyn & White, 2000) claim that children and young people are citizens in the here and now and should be treated as such. Lister (2007a, 2008b) argues that in spite of increased adult awareness of young people's rights to participation in society, children and young people "do not enjoy genuine equality of status as citizens in the here and now" (Lister, 2008b, p. 13), but instead hold a position of 'partial' or 'semi-citizenship'.

The citizen-as-worker discourse assumes that a condition of normal independent citizenship involves having the right and obligation to participate fully in the life of a liberal society and that paid employment is the primary way of securing that citizenship. Policies that promote participation in terms of paid employment, education and training are the means by which government's support young people's transition to adulthood (Bessant, 2004). Citizenship is gained through employment, a wage, and an adequate standard of living while it also demonstrates the value of being moral, independent and able to meet one's civic obligations. Having a job is said to provide a source of income and productivity as well as play a moral–social integrative influence in the lives of young people (Bessant, 2004). The difficulty with this construction of youth citizenship is that young people of today have a markedly different experience of the transition to adulthood than earlier generations. No longer is there a guaranteed linear transition to adulthood forged through a straightforward school to work transition (Harris et al, 2008). Earlier generations in post-war Aotearoa/New Zealand enjoyed the expansionary welfare state, a blend of universal and income benefits affording people a decent standard of living, and the promise of early work experience in a full time job as the stepping stone to adult working life (Castles & Pierson, 2000). However, complex and interrelated factors- social-political-ideological-economic- mean that in today's world young people's transition to adulthood as measured in terms of economic independence is typically delayed. Levels of youth dependency have been heightened in recent decades where traditional transitions from youth to adulthood have changed due to dramatic changes in the labour market in the later part of the 20th century leading to high levels of youth unemployment, and thus young people are typically unable to obtain employment and economic independence and remain living in the family home and in education longer than previous generations (Wyn & White, 2000). Therefore, young people's lack of economic independence and their level of dependence on family is often perceived as a barrier to full citizenship where the autonomy of the rational individual is central to modern liberal thought (Roche, 1999).

The decline of youth participatory citizenship -the civics deficit discourse

The civics deficit discourse has been an influential discourse in neo-liberal constructions of citizenship and underlies popular and political rhetoric of the need for increased youth participation due to concerns about declining rates of young people's interest

and involvement in formal political processes such as voting and joining political parties and unions, and declining levels of trust in political institutions. This discourse emphasises a moral concern about young people being disengaged at a political level, ignorant of their rights and responsibilities, and about their role as citizens (Harris et al, 2008). The declining political involvement of youth compared with earlier generations is supported by a significant amount of research. For example, Manning and Ryan (2004) document a range of international research that demonstrates low youth voter turnout and diminishing membership of formal political groups. Some of these studies focus on young people's lack of relationships with formal political institutions and processes, some on their civic knowledge, and others on their 'apathy' or 'cynicism' regarding politics in general. Similarly, Harris et al (2007) note that recent studies of several Western countries, including Australia, Canada, United Kingdom and the United States suggest that young people have become increasingly disengaged from formal politics as well as community civic activity, and know and care little about formal political processes. A key study among Australian youth, the 1999 International Association for the Evaluation of Educational Achievement (IEA) Civic Education study, found that Australian students did not regard conventional forms of civic participation as important as did their peers from a range of other countries and did not intend to participate in conventional political activities (Mellor, Kennedy & Greenwood, 2001).

Along with the concern of declining participation in political activities is the discourse on the perceived decline of social capital in the last decades of the 20th century in Western democracies, which relates to citizens losing connection with society leading to the community becoming impoverished (Putman, 2000). This refers to the disintegration of traditional civic affiliations and the perceived loss of community in contemporary society. Putman (2000) argued that there has been a deterioration in social capital associated with the demise of community and cultural institutions. A related theme – associated with dramatic changes in the labour market contributing to high rates of youth unemployment – is a discourse on youth perceived of 'at risk', with a precarious attachment to society as evidenced in unemployment, substance abuse and youth crime. Youth have been perceived as 'apathetic' with regard to their involvement with community and mainstream institutions.

The civics deficit discourse and associated themes of declining social capital and a generation of 'youth at risk' were key factors influencing increased calls by policy makers and governments to focus on youth participation and strategies to promote the social integration of youth who have a precarious attachment to society as evidenced in unemployment, substance abuse and youth crime (Wyn & Harris, 2000). Youth participation has become part of a discourse about modern citizenship, in that 'increased youth participation' will 'empower' young people, help build 'community' and remedy a range of social problems. Young people have been targeted as a group for social policy interventions

in the United kingdom, the United States, the European Union and Australia with policies and programmes designed to develop young people's citizenship and in particular to develop young people into 'responsible and active citizens'. Policies included a raft of law and order measures aimed at curtailing rising youth crime rates, the introduction of citizenship education into secondary school and promoting community volunteer activity among students in the United States (Lister et al, 2003; Hart, 2009; Bessant, 2004). The ideological perception of the civics deficit discourse has influenced discussion and debate in the international youth citizenship literature (particularly from the Commonwealth countries including the United Kingdom, Canada and Australia) about the rights and responsibilities of young people. Governments and political rhetoric have focused on the concept of active citizenship to incorporate measures to foster young people's thinking and behaviour toward becoming more responsible and active citizens in the community. For example, in United Kingdom policy, New Labour's promotion of voluntary work as active citizenship is one example of its repeated emphasis on the need for a fresh understanding of the rights and responsibilities of the citizen with the accent on responsibilities and obligations over rights (Hart, 2009). Lister et al (2003) note there has been a common assumption by politicians that rights have been overemphasised at the expense of responsibilities and that young people in particular need to be made aware of their citizenship responsibilities.

Lister et al (2003) argue that the assumption at a political level that rights have been given more prominence than responsibilities by young people is a myth and was dispelled by their study; the popular belief that young people are more orientated toward rights than responsibilities has not been borne out by contemporary youth research. They reported on a three-year qualitative, longitudinal study of young people in the East Midlands city of Leicester in 1999 on topics regarding their transitions to citizenship by exploring their ideas of rights and responsibilities. They found that young people found it markedly more difficult to identify their rights than their responsibilities and were less fluent in the language of rights than of responsibilities. Where they did talk about rights, they were more likely to refer to civil rather than social rights. They argue that this may partly reflect the British context, in which successive recent governments have promoted responsibilities and obligations over rights. Abbott-Chapman and Robertson (2001) state:

… research has shown that many young people are increasingly concerned about society's future and seem to place less emphasis on individual competition, consumerism and material wealth and more on community, family, social cooperation and global environmental responsibilities though the level of " 'public trust' " in societal institutions has fallen dramatically …(p.488).

A further criticism of the civics deficit approach by contemporary citizenship scholars is that disengagement from political processes and voting in particular is a widespread phenomenon that applies not only to young people but also the wider voting population. Furthermore, Harris et al (2007) explain that young people's lack of engagement with formal politics is a powerful reflection of the impact of social and economic changes in Western societies. In particular, globalisation has meant that nation-states no longer have sovereign control over matters significant to their citizens, and politicians are no longer perceived as effective players in a world where social and political issues are debated and determined at a global level. Public institutions are perceived to be less and less effective and young people no longer believe that politicians have the capacity to solve issues that impact on their lives such as global warming, and that their interests are unable to be represented through formal political processes (Harris et al, 2008; Beck & Beck-Gernsheim, 2002; Giddens, 1992; Bauman, 2001).

In recent years Western nations have introduced into their national and/or federal states school education curriculum-explicit citizenship goals in a concerted effort to encourage young people to become active, informed and responsible citizens (Wood, 2011). Compulsory education has been thought of as an effective vehicle through which governments can address the issues of young people's alleged political apathy, their disengagement from formal politics and lack of knowledge about democratic institutions, as well as a way to foster social cohesion and obligations to society (Brooks & Holford, 2009; Kennedy, 2008).

Youniss et al (2002) explored young people's attitudes and involvement in political and civic activities across nations. In support of other research, when examining levels of interest and involvement in the formal political system, a pattern of apathy and disengagement among youth across much of the world is noted. However, when looking beyond involvement in formal politics, a different picture of involvement emerges. Youniss et al (2002) argue that in examining the civic mindedness of young people, it is important to focus on their current interests and not on what might have been significant to earlier generations. Freedom on the Internet and environmental issues are more relevant political issues among young people than matters such as laws governing labour unions. Youniss et al (2002) note that case studies show that so-called apathetic young people can suddenly become mobilised when they see their interests to be at stake. For instance, 40,000 Japanese junior high school students went on strike in 1991 to protest repressive school conditions (Takahashi & Takeuchi, 1999). Also, Japanese youth showed up in large numbers to assist with the after-effects of the Kobe earthquake (Takahashi & Hatano, 1999). Similarly, in Aotearoa/New Zealand, the Student Volunteer Army mobilised thousands of volunteers to help clean up large areas of Christchurch following the major earthquakes that struck the city in September

2010 and February 2011. After the earthquake in February 2011, 9,000 student volunteers carried out 75,000 hours of work, working with contractors and others to clear over 360,000 tonnes of silt and sludge from liquefaction and provided meals, clean water and guidance to residents in need (The New Zealand Herald, 2012). Youniss et al (2002) conclude that although there are limited data on young people's involvement in the full spectrum of political and civil activities across nations, the general picture that emerges is one of apathy toward traditional politics, but interest in a range of non-mainstream forms of civil involvement that can become mobilized.

Finally, a compelling argument dispelling the civics deficit myth is that young people are in fact concerned about social, political and economic issues on a local and national level but are engaging in different ways to earlier generations. The 'new engagement thesis' outlined more fully under Contemporary Citizenship – New Trends (Wyn & White, 2000) argues for a move away from viewing civic engagement as involvement in traditional civic and political institutions to these new forms of engagement which are understood in broader constructions of youth citizenship.

Promoting participatory citizenship in young adults
The advent of participatory processes

The increasing trend towards promoting youth participation and active citizenry by Western democratic governments, policy makers and researchers has come about through a number of political, ideological and social forces. Wood (2011) suggests that one of the significant influences has been the shift in thinking about the childhood informed by sociological theory; in particular there has been a change toward seeing children as social actors, who are influenced by their circumstances. Children and young people are increasingly seen no longer as passive actors but having autonomy and being competent in their own right. This has implications for the citizenship of children and young people by signifying their agency and participation and has also advanced the development of research methodologies that focus on more active participation of children and young people in the research process including obtaining information directly from children and young people (Lister et al, 2003; Harris et al, 2008).

A significant social policy initiative contributing to the promotion of youth participation, inclusion and community participation has been adoption of the United Nations Convention on the Rights of the Child (UNCRC) by the United Nations in 1989. This convention clearly outlines the rights of children and young people to protection and participation and many countries have ratified it in legislative documents; Aotearoa/New Zealand became a signatory in 1993 (Wood, 2011). The right to express an opinion and to have that opinion taken into consideration in any matter or procedure affecting the child is

enshrined in Article 12 of the Convention (Lister, 2007). Article 12 states that parties "shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child" (Lansdown 2005, p.4). Furthermore, Article 5 emphasises the role of parents and other caregivers in terms of the provision of direction and guidance in the exercise by the child of his or her rights, consistent with their evolving capacity (Lansdown, 2005). While the extent to which this right is translated into enforceable rights of citizenship such as in legislation varies between countries, participatory rights of this nature are considered important since children and young people cannot express their voice through the ballot box.

Age and the question of capacity are particularly relevant to children and young people's citizenship because these issues directly relate to the debates on the right to vote and participate in decision-making with Roche (1999) stating that the case for children and young people's participation is more compelling the older the child. However, there are calls for younger children to participate as recent research indicates that capacity is not as directly related to age as once thought (Lansdown, 2005). Conventional dominant theoretical approaches to child developmental which have been largely influenced by the biological and physical sciences are rooted in assumptions that development is seen as a universal and staged process where children are lacking in competence and moral status and that competence occurs through a socialisation process that is only obtained by the time they reach adulthood (Lansdown, 2005). The model of incompetent childhood has provided a scientific justification for using a universal framework for protecting children from participation in the adult world. Lansdown (2005) argues that this construction has led to seeing children as passive actors with little attention given to the behaviours that testify to their agency or active participation in shaping the lives of those around them. Traditional theories of child development have been challenged by more recent sociologically–informed understandings of child development which have highlighted that childhood development is largely a social rather than biological construct. Research has focused on a critical factor that was previously ignored; the relationship that children have with adults. For example, recent research exploring parenting practices among different cultures and societies found that parents' aspirations for their children's development, parents expectations and the demands placed on children, along with the cultural, economic and social environments impact directly on the ranges and the level of capacities that children acquire and exercise (Lansdown, 2005). Western assumptions of a normal fixed staged of development that has been defined and constructed by adults observing children in isolation from adults, with no reference to the social and environmental context have failed to identify and acknowledge the implications of children's relationship with adults and the role that adults have played. The new

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understandings support the notion that there is no specific stage at which children and young people are competent to make decisions and participate (Lansdown, 2005; Lister, 2008b).

Increasingly, governments throughout the world have employed consultative mechanisms to enable youth participation in formal public decision-making processes, although, as Lister (2007) notes, often sporadically with varying degrees of effectiveness, on the one hand, and tokenism on the other. Examples include the introduction of youth roundtables, children's parliaments and assemblies, children's participatory budget councils, and school councils, with adults having the primary responsibility for the development of participatory structures and cultures (Lister, 2007). There is a significant amount of literature on participatory processes in public decision-making involving young people in the United Kingdom. The Carnegie Young People Initiative (Kirby & Bryson, 2002) is a United Kingdom research project which was launched in 1996 with the aim of improving the quality and extent of young people's (aged 10-25) participation in public decision-making by charting and evaluating existing participatory programmes, promoting good practice and developing standards for the public and voluntary sectors at national and local levels. The project produced a report examining the research evidence on children and youth participation in public decision-making. The main focus was on the benefits for youth and organisations of youth participating in public decision-making, guidelines for best practice, and a discussion on factors to consider when designing and implementing participatory processes that are most likely to promote successful engagement with youth. These factors included the institutional context (resources, and the beliefs and attitudes of adults), particular participatory model techniques and strategies, and consideration of the specific needs of youth related to their developmental stage.

Factors influencing participation

The definitional parameters that constitute civic activities is a matter of debate, in particular the boundary between clearly political behaviours such as voting, and less obvious political actions such as community service. Youniss et al (2002) provide discussion regarding the definitional debates and use the term civic competence to refer to an "understanding of how government functions, and the acquisition of behaviours that allow citizens to participate in government and permit individuals to meet, discuss, and collaborate to promote their interests within a framework of democratic principles" (p. 124). Youniss et al (2002) refer to a definition by Flanagan and Faison (2001) who advocate for a broader definition that includes "actions pertaining to civil society, the civitas, the aspect of daily life in which individuals freely associate in groups to fulfil their interests and protect their beliefs" (p. 125). Adler and Goggin (2005) provide further exploration of the definitional debates and employ a broad definition of civic engagement to refer to the "ways in which citizens

participate in the life of a community in order to improve conditions for others or to help shape the community's future" (p. 236).

There is a significant body of literature outlining the benefits of civic engagement for young people. Harre (2007) suggests that projects of service or activism can be highly stimulating, provide opportunities for effective learning, and generate powerful experiences of belonging and integrity. Harre notes that intensive involvement in service or activism may lead to an identity that motivates individuals to maintain, or even expand, their participation. Research on youth community involvement (Yates & Youniss, 1996; Scales, Blyth, Berkas, & Kielsmeier, 2000; Scales & Leffert, 1999; Lansdown, 2005) including evaluations on initiatives testify that such participation strengthens young people's sense of belonging to the community as well as equipping them with the skills and capacities required for effective citizenship service such as pro-social development and self-efficacy to moral-political awareness, civic identity, and political identity.

There is also a significant amount of research about the factors contributing to the development of civic competence in young people, in particular, the significant role of family, friends and school as important sites for providing opportunities for civic engagement (Harris et al, 2008; Youniss et al, 2002; Harre, 2007; Yeung et al, 2011). Parental influence in the development of a social ethic in young people has been well documented in the literature: Flanagan et al (1998) found that the family environment is a contributing factor to the development of civic identity and suggest that young people were more likely to consider public interest an important life goal when their families emphasised an ethic of social responsibility. Youniss et al (2002) note that it is not clear whether parental practices are converted into personal characteristics in young people such as attitudes and passions, or whether parents provide the networks that connect young people to these activities; what is clear is that civic involvement depends at least in part on the role that family members play in "igniting and passing on a spirit and praxis of participation" (p. 130).

Promoting participation

While the benefits of civic participation for young people are compelling, Lansdown (2005) and Harre (2007) argue that there is strong evidence that simply establishing participatory structures and opportunities for young people is no guarantee of their effectiveness. Structures allowing scope for meaningful action and education in the values and skills of citizenship are most likely to be effective if young people can actually put learnt skills into action and make a difference. Neale (2004) notes that without due recognition and respect, participation may become an empty exercise, at best a token gesture or, at worst, an exploitative exercise. Thus, in order for young people to feel connected, responsible,

supported, and influential, considerable effort is required to create the right environments for and with young people that promote the development of these characteristics.

Here, the attitudes toward young people and the behaviour of adults is critical regarding the opportunities presented to young people. Evans (2007) maintain that young people are often excluded from matters of community yet are expected to behave in ways that are respectful, caring, and responsible to the community. Young people are the recipients of the influence and power of adults and experience oppression in community settings, particularly disadvantaged young people, and are excluded from many of the decision-making processes that affect their lives. Without the sufficient support and opportunities to express their voice and influence there will be limits on how connected to these community contexts young people feel. Similarly, Wood (2011) argues that this is problematic because it means young people's position in society is one of ambiguity and contradiction. With the limited status of youth in relation to adulthood, young people are encouraged to participate as citizens, yet are returned to a child-like status when they transgress the boundaries of adult spaces and right; they are subject to adult regulation and control and experience a type of 'partial citizenship' where their participation in certain public spaces in restricted, controlled and constrained (Wood, 2011).

Evans (2007) argues that the benefits of civic engagement to the interests of individual young people and the community support the argument for authorities to create conditions that aim to encourage young people toward service and activism, while acknowledging that all initiatives must be targeted to local youth and local conditions. Schools, neighbourhoods, and communities can support the development of young citizens by working harder to provide structures for meaningful participation and balance these opportunities with the necessary support and on-going reflection.

Contemporary Citizenship – New Trends

Identity-based, difference-centred and inclusive citizenship

In accordance with broader identity-based perspectives, Lister (2007a) argues that understandings of children and young people's citizenship needs to embrace rights that go beyond a bundle of rights in the thin sense of a set of legal rights. She unpacks the substantive elements or building blocks of citizenship membership; identity and participation, rights, responsibilities, and equality of status, respect and recognition. Lister (2007a) notes that citizenship can have inclusionary and exclusionary consequences and much of the contemporary literature and theoretical analysis is concerned with challenging citizenship universalistic claims from the particular perspective of marginalised groups. The assumption that citizenship for all is an inclusive source of identity and belonging has been challenged by feminist (Orloff, 1993; Lister, 1998) and indigenous scholars with increasing recognition that

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citizenship incorporates social and cultural, as well as political and civil rights, including the right to participate in social, economic and cultural decision making (Humpage, 2008). Citizenship is therefore fundamentally about social justice. Hoffman (2004) points out that citizenship is a 'momentum concept', that is, one that is evolving and must be reworked so as to further develop its 'egalitarian and anti-hierarchical' potential with respect to marginalised groups struggling for social justice.

Strands of identity-based approaches include 'cultural' and 'difference-centred' citizenship (Rosaldo, 1989; Hart, 2009; Lister, 2007) which emphasise the awareness of issues of representation, identity, cultural identity, difference and the engagement of otherwise marginalised citizens within a nation (Ben-Porat & Turner, 2008). A cultural, or difference–centred approach to citizenship (Moosa-Mitha, 2005), has at its core a concern with the need to develop an inclusive citizenship that respects difference where recognition of one's membership is just as important as access to formal rights (Hart, 2009; Lister, 2007). The focus is on the practices of exclusion and discrimination that mediate citizens' membership and political voice, particularly amongst citizens of difference (Moosa-Mitha, 2005; Hart, 2009). A difference–centred approach exposes and challenges the cultural and institutional practices that support normative assumptions of citizenship which support an 'ideal' notion of citizenship that serves to exclude citizens who may differ from these norms, particularly in terms of identity, culture or beliefs. This approach, in deconstructing and challenging the normative assumptions that underpin much citizenship theory and practice, offers the possibility of a more inclusive citizenship in which young people's voices are recognised and heard (Hart, 2009).

A difference–centred approach to citizenship is important to children and young people because they are often seen as a homogeneous group with little attention given to the different citizenship experiences accounted for by race, gender, disability and poverty. Lister (2007, p.698) argues that just as "adults' relationship to citizenship is mediated by social divisions, such as class, gender, race and disability, so is that of children"; and argues that a difference–centred approach allows consideration of difference from the perspective of age which is significant for children and young people. This relates to the debate regarding what citizenship rights children and young people should be entitled to with respect to age and intellectual capacity. To help find a way forward in addressing the problematic status of youth citizenship, Lister (1998; Lister et al, 2003), advocates for a 'differentiated universalism'. Rather than setting up an absolutist category which defines children and young people as citizens/not citizens, a differentiated universalism approach provides a lens through which to acknowledge the ambiguities of youth; in which children and young people should be regarded as equal citizens with the right to belong (Lister, 2007a; 2007b). As 'differently

equal' members of society, children and young people can be recognised as different to adults, yet equal.

Everyday lived experiences

Lister (2007a) notes that broader understandings of citizenship lead to the importance of the lived experiences of citizens, that is "the meaning that citizenship has in people's lives and the ways in which people's social and cultural backgrounds and material circumstance affect their lives as citizens" (p.695). Lister (2007a) asserts that there is an imbalance between theoretical and empirical work in the field of youth citizenship with a dearth of empirical studies. The field would be enriched by more empirical studies of the 'everyday world of citizenship', of the cultural, social and political practices that constitute lived citizenship for different groups of citizens in different national and spatial contexts (Lister, 2007b); and of how citizenship's inclusionary/exclusionary dynamics are experienced by all citizens. A difference–centred approach acknowledges citizens' everyday experiences of discrimination and disrespect and places emphasis on citizen empowerment and inclusion more than traditional approaches that pattern citizens into a pre-defined norm (Hart, 2009).

Place-based perspectives

A focus on the everyday experiences of young people also draws attention to the space, place and scale of these everyday lived experiences, and to local and domestic sites. Harris and Wyn (2009) suggest that in contrast to the popular portrayal of young people of today as citizens of global communities, local spaces remain of high importance to young people. There is evidence to suggest that young people occupy distinctive spaces in society compared to those of adults (Hall et al, 1999; Matthews, Limb & Taylor, 2000; Skelton & Valentine, 1998). Focusing on the significance that "common and modest cultural youth spaces such as school, peer networks and family households" (Harris & Wyn, 2009, p. 342) have on how young people experience and express their citizenship is likely to render a quite different landscape of participation. However, studies of youth participatory citizenship "continue to focus on the public and the formal as the real sites of politics, and neglect young peoples lived experiences in the domestic and the local" (Harris & Wyn, 2009, p. 342).

Recognition, respect, belonging and a relational construction of citizenship

Children and young people's claim to citizenship lies in their membership of the citizenship community and is, in part, about a sense of belonging. In their British study of young people's transitions to citizenship, Lister et al (2003) states that among those who understood citizenship in terms of membership some referred specifically to a sense of belonging. These notions of belonging and connection are consistent with a relational

definition of citizenship referred to in the contemporary literature on the broader perspectives of citizenship including citizen identities by Conover (1995) and Lister (2007); this term refers to a collective mindedness and a pattern of strong social relations, and is contrasted with a non-relational conception which sees citizenship as more than a set of legal rights. This relational understanding of citizenship is important in terms of children's relationship and connection with schools, family, friends and other institutions in their local communities. Lister et al (2003) found that identification with citizenship reflected more subjective factors such as feeling that one had been treated respectfully and had been able to have an effective say. This suggests that participatory citizenship is more likely to be relevant to young people where they have experience of being treated respectfully as citizens and have had the opportunity to participate in meaningful ways. With respect to equality of status, respect and recognition Neale (2004) states that an entitlement to recognition, respect and participation are key elements of inclusive citizenship, but argues that the literature indicates there is a lack of recognition and respect for the responsibilities that children and young people exercise. This reflects a wider sense that children are not respected and therefore do not enjoy genuine equality of status as citizens, and is particularly true of children and young people brought up in poverty, since poverty itself all too often is met with disrespectful treatment, and the effects on children can be especially harmful (Lister, 2007a).

Disability and citizenship

In keeping with the broader perspectives on citizenship, Yeung et al (2008) by interviewing young adults examined factors which create opportunities for, or represent barriers to, citizenship for people with cerebral palsy. This research contributes to the discourse on the rights of citizenship - what it means for all citizens to belong and be full members of society and provides insight into the ways young people with disabilities perceive their citizenship experiences, and examines factors which may influence citizenship participation for this group. The authors argue that if people with disabilities are to be viewed as full members of society, there is a need to rethink the language of rights as part of the concept of citizenship. Rights create opportunities for individuals to take on new societal roles, such as citizen, student, or employee. Reinders (2002) argues that citizenship is no longer just about state/citizen relationships or the autonomy of the individual, but also about interdependences. To participate and be included in the community a person needs to be accepted and appreciated by others. The research by Yeung et al (2008) also explored the extent to which society creates a barrier-free environment to enable people with disabilities to experience the reality of being full and equal citizens. Two key factors which either facilitated or inhibited the process of citizenship emerged from the participants' responses: societal and support factors. Societal factors include how society perceives people with disabilities in

general. All the participants agreed that the major obstacle to citizenship participation was the attitudes of others towards people with disabilities.

New forms of engagement

Research on new identities reveals another trend in young people's participatory practices: young people are connecting with civic life in new ways that are directly related to their more fragmented and individualised biographies and studies are focusing on youth citizenship from a perspective of new life patterns and new forms of engagement. Contemporary citizenship scholars argue for the need to move away from adult-centric views on youth participation including engagement viewed in terms of formal politics and associations, to broader understandings that involve new kinds of engagement by young people outside of formal politics focusing on issues at the level of community. Harris et al (2007) note that as traditional formal associations break down, new activities and spaces in which young people create communities and networks are developing. Harris et al (2008) argue that it is necessary to bracket traditional adult-centric assumptions of what youth engagement means in order to explore the everyday ways in which young people experience and express their place in society. They argue that young people cannot be expected to engage in traditional ways because of increasing life responsibilities and the absence of structural conditions that would support such affiliations. Harris et al (2007) and Willis (1990) refer to 'everyday cultures' of young people which include leisure activities and non-traditional self-governing networks such as youth-run media projects, Internet-based organising and socially and politically conscious music and urban cultures. These avenues are seen as new sites for young people to express and surpass local identities and organise politically (Chan, 1999; D'Souza and Iveson, 1999; Mitchell, 1999). Lister et al (2003) and Harris et al (2007) argue that researchers and policy makers need to explore young people's concerns and activities in terms of community, family and social cooperation, otherwise referred to as their 'everyday engagements' and 'ordinary politics'.

In 2005/2006 Harris et al (2008) completed an investigation into the attitudes and practices of young people (aged 15-17 years) towards civic and political engagement in three local government areas and two Internet sites in Victoria, Australia using a survey of 970 participants and 30 follow-up interviews. Their research findings revealed that young people today experience social membership through leisure rather than traditional civic associations; family, friends, school and the Internet are increasingly important sites for developing civic and political engagement. Young people's political engagement is about having a say in the places and relationships that have an immediate impact on their wellbeing rather than in traditional forums. They argue that young people are interested in social, political and economic issues both locally and nationally but that their forms of engagement have changed

and that young people struggle to be heard on these issues in traditional civic and political forums. Their results found that young people do not particularly engage in traditional and conventional kinds of political associations, and less formal social associations based on locational friendship and family are taking their place and keeping them connected. In some respects, having a family and being connected to a place may have become of heightened significance to young people in contemporary society. This study was similar to others (France, 1998; Lister, 2003) in that it found that young people are social and politically engaged but not in the traditional sense of formal political activities and associations. This contrasts with the commonly held view that young people are apathetic to matters of politics and civic engagement.

Yeung et al (2012) conducted research involving 434 young Australian adults to examine how the variables of social milieu, citizen communication networks, self-efficacy and life satisfaction contributed to citizenship participation. The study found that social contexts, that is family, peers, neighbours and community connections are key to promoting positive participation and citizenship capacity in young adults. The study also found that participation also leads to higher levels of life satisfaction.

New life patterns

While citizenship is increasingly theoretically constructed by scholars as a social and relational process between individual citizens and between groups, rather than between the individual and the state, Wyn and White (2000) argue that young people are developing individualised trajectories in response to social and economic change. They argue that there is a strong individualisation associated with social fragmentation accompanying neo-liberal economic and social policies. The structure of the youth labour market and educational sector is highly competitive, where young people have to compete with their peers for places. They are expected to internalise the importance of doing it on their own, with a strong emphasis placed on individual effort and merit, and personal responsibility for failure; those who are in a relatively advantaged place to start with will unsurprisingly feel more optimistic. The weight of responsibility on individuals occurs within a Western liberal context where labour markets have collapsed, traditional welfare has been reduced, and young people are more reliant on their parents and family resources. Young people have to forge their identities within the new social order in which formal education is a continuous process for a large proportion of the workforce, where employment is precarious and young people are less able to rely on established and certain structures and pathways to adulthood.

Wyn and White (2000) researched the perspectives, choices and responses of young people in relationship to structural economic and political changes, focusing on changes in the labour market. The Patters life project is a longitudinal study of young Australians who were

school leavers in 1992. They argue that since transitional pathways to goals such as employment have eroded, uneven opportunities occur for young people. For some, contemporary life is experienced as personal freedom and choice and is simply a normal part of growing up in the early 21st century. This perspective was held by relatively advantaged youth who have maintained their optimism about their present situation and future prospects. There is a positivity experienced by these young people, but for young people who are not connected with well-resourced family and social environments, including the growing numbers of young people excluded from school there is a marked disadvantage. Research by Flanagan and Tucker (1999) showed that young people from privileged backgrounds show greater awareness of social issues and are more likely to be provided with opportunities to be involved in community and civic activities, leaving out those who could most benefit from feeling a sense of belonging and purpose. Evans (2007) noted that research has indicated that young people from less privileged homes are least likely to have access to these meaningful opportunities because of financial and transportation constraints. Furthermore, Lister (2007b) argues that exclusion for large numbers of young people is inevitable under an employment-orientated perspective of citizenship, that is, the 'citizen as worker' which is encompassed in their respectable economically independent citizen model. Contemporary economic and social changes have made these rights unattainable for many due to high levels of unemployment and benefit policies that have made living independently away from parents and caregivers financially not feasible for many. For many, the transition to becoming an 'independent and autonomous' adult is being deferred. If civic engagement is being forged increasingly through family, friendship groups, locality and school, young people who are not connected to family and school become particularly disadvantaged. Harris et al (2008) argue that for young people who are not able to rely on family support, friendship is what connects them to community and provides them with support and a space within which to express their concerns and receive support.

Citizenship, Participation and Young Adults in Aotearoa/New Zealand
Research and literature

There is a dearth of research in Aotearoa/New Zealand that reflects the conceptualisation of citizenship from a broader perspective. Humpage (2008) reports on an exploratory study to explore participants' understandings of citizenship as a status and a practice, including perceptions of their rights and responsibilities. However, this study is of limited value to the study of youth participatory citizenship as the samples were small, and young people were not a focus of the study. Of interest, though, is that the findings indicated that citizenship involving identity, rights, responsibilities, and belonging was largely only understood by participants at the family or community level. Participants appeared to

understand citizenship as involving political, civil, social, and cultural spheres, and this suggests that citizenship involves multiple modes of belonging. It also highlighted the importance of balancing representations of national identity, community, and family when trying to engage all types of Aoteroa/New Zealand citizens in the future (Humpage, 2008).

What literature does exist pertains to participation in terms of formal political processes and public-decision making, and in particular how best to improve the level of youth engagement in formal political processes. Four main pieces of work are noted. First, in 2002 a literature review was completed as part of the Ministries of Social Development and Youth Affairs' Action for the Child and Youth Development work programme that combined work on the implementation of the Agenda for Children and the Youth Development Strategy Aotearoa (Gray, 2002). This review was largely a review of the United Kingdom research literature and focused on processes and best practice guidelines to facilitate the involvement of children and youth who are Māori, Pacific Island or other ethnic groups, and those with disabilities in public decision-making processes relating to policy and service development at the local or central government level. Second, a further report completed by the Ministry of Youth Affairs (2003) on youth participation was aimed at increasing and improving youth participation in public decision-making in Aotearoa/New Zealand. Using a case-study approach including six youth participatory organisations from local government and non-government, information was obtained regarding the benefits of youth participation in organisations. While the report focused mainly on the benefits of youth participation, it did report on issues that participants saw as organisational barriers such as a lack of staff knowledge about participatory processes, resource issues and complicated procedures, youth participation not being seen as a priority by agencies, adults not knowing how to engage or how to support young people to be involved, not having connections to young people or knowing where to find them, and language and cultural barriers (Ministry of Youth Affairs, 2003).

Third and fourth, the Ministry of Youth Development published two documents in 2009 which outline a framework to support local government in the development of policy initiatives that impact on youth aged 12-24 years and to guide the development of youth policy. While it is not mandatory for local government to have a specific youth policy, local government is required to consult with persons affected by, or having an interest in matters under the Local Government Act 2002. These guides offer a view of youth councils in operation and outline a range of strategies for councils to utilise in order to seek the views of youth.

In addition, Finlay (2010) produced a paper discussing the role of power and youth development for youth participation in local government political decision-making processes. The paper was based on a review leading to the restructuring of the Auckland Youth Council

in 2009 to enable it to be more engaging for young people and more effective in decision-making. The purpose of the Youth Council was to advocate on youth issues and work on reaching other young people. The structure of the Youth Council was challenged in terms of ensuring diversity of representation, building community networks and the broader community engagement of young people. Finlay (2010) states that there was a perception by Council officers, elected representatives and the community that high-achieving young people were over- represented on the Youth Council. The over-representation of young people from higher socio-economic groups was also found in research in the United Kingdom by Kirby and Bryson (2002) which found there were some differences in participation according to ethnicity and affluence/deprivation, and while only a minority of young people got involved in public decision-making, they were not always representative of young people in the wider population. Finlay (2010) concluded that it is critical for youth participation for young people to be located at the centre of processes created for them to allow flexibility and ownership over the process. Councils need to provide good information about how to train and support young people to participate in decision-making processes and to communicate with the community. Community visibility and representation are critical for youth councils to be credible and effective with council, youth and community. The role of youth councils is not only to make decisions on behalf of youth, but also to engage young people in decision making,

In conjunction with published material on guidelines to increase the participation of young people in local government, other government areas are also focusing on ways to increase the participation of children and young people. For example, there is evidence of an increased emphasis on the rights and voices of children and young people in the international and national child welfare and youth justice arenas (Coad & Lewis, 2004; Manion & Nixon, 2012). In Aotearoa/New Zealand, Child, Youth and Family, the state child protection agency, is working toward building a culture of listening to children/young people and including their participation in every aspect of their care by incorporating these concepts into social work practice frameworks. In late 2011 Child, Youth and Family's Executive Committee included listening to children's voices as one of four key priority areas (Sturmfels & Manion, 2012).

Young people's experience of participation

Wood (2011) argues that there are many examples in Aotearoa/New Zealand and internationally that indicate that young people's experiences of participation are often piecemeal and regulated by adults and limited to certain spatial domains. She suggests that there is a paradoxical state of affairs for young people's civic participation; while there is evidence of increasing opportunities provided for young people to participate in society (Prout, 2003), when they do mobilise politically, their actions can be subject to rebuke,

ridicule and reprimand by adult society and to high levels of adult regulation, rather than being taken seriously as democratic citizens (Harris et al, 2008). Wood (2011) argues that young people's position in society is one of ambiguity and contradiction. With the limited status of youth in relation to adulthood, young people are encouraged to participate as citizens on one hand, yet return to a child-like status when they 'transgress the boundaries of adult spaces and right'. Wood (2011) explains that an example of young people's marginal status and exclusion as citizens is evident in how young people's spatial occupation of public spaces in New Zealand is restricted by adult monitoring and regulation. She provides an example of spatial constraint on young people in New Zealand in the playing of old style music (such as Bach and Barry Manilow) at a Lower Hutt bus stop and mall in a bid by the city council and the police to limit the number of young people congregating there. A further example by Beals and Wood (2011) was the adult responses to two youth-led activist groups (Radical Youth and Youth Organised and United) when they took to the streets to support a youth minimum wage claim in New Zealand in 2006. They describe how these young activists were rebuked, ridiculed and reprimanded by adults such as police, teachers, bloggers, Members of Parliament and media representatives.

Youth policies of the current National-led Government

An integration of Third-Way and neo-liberal policies is evident in current Aotearoa/New Zealand policy initiatives. As noted earlier in this literature review neo-liberal political ideology views citizenship in terms of rights and obligations/responsibilities (Lister, 2007) with an increasing emphasis on responsibilities. With respect to obligations, two core themes have dominated debate and discourse: political participation and work obligations. In conjunction with this approach have been Third-Way and knowledge-society policies which have focused on active citizenry, education and life-long learning, along with an increased emphasis on community responsibility and school-based curriculum development, where the policy response can be seen in terms of the emphasis given in the New Zealand Education Curriculum to civic education. The notion of young people as active responsible citizens and 'citizen–workers of the future' which are consistent with Lister et al (2003) economic independent model of citizenship has been revitalised by the current approach of the National–led Government. Policy initiatives have been introduced aimed at creating work and training opportunities to ensure young people are skilled to enter the workforce, along with reform of youth benefits to reduce the risk of long-term welfare dependency. Given that governments since the late 1990s have advocated for a highly-skilled knowledge economy with training and education given prominence, the current National-led Government has announced plans to revitalise this agenda with a specific focus on skill-based training and industry-based subsidies for young people. On 2 August 2009 Prime Minister John Key

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announced a $152 million package involving a raft of measures designed to create new work, education and training opportunities for unemployed young people, called the Youth Opportunities Package. He also said "the number of young people who want a job but can't get one has more than quadrupled in the past year as the global economic crisis has hit New Zealand" (press release, Beehive.Govt.nz).

As well as the current government's focus on increasing the skill-base of young people, the National-led Government set up the Welfare Working Group to make recommendations for addressing long-term welfare dependency. The Working Group undertook a comprehensive review of the welfare system and made 43 recommendations for change focusing on greater work expectations and obligations on beneficiaries of all ages. In conjunction with these changes, in 2011 the National-led Government announced a Youth Welfare Package aimed at disengaged young people.[1]

However, the Government's emphasis on education, work and training is occurring against a back-drop of changes to the student allowance and student loan scheme which in effect restricts entitlements and eligibility, making education a less-attractive option. Details of changes to the student loan and student allowance eligibility criteria were announced by the government in May 2010.

Young people of today have a markedly different experience of the transition to adulthood than earlier generations. No longer is there a guaranteed linear transition to adulthood forged through a straightforward school to work transition (Harris et al, 2008). A change in labour markets, due to globalisation and technological change has led to a new economy being dominated by high-skilled professional jobs and low-skill, low-paid service jobs. There has been a decrease in blue collar production work which traditionally offered well-paid life-long employment to men, and there has been an increase in service employment in which woman are dominantly located. As a result Aotearoa/New Zealand, along with other developed Western nations has seen the emergence of large scale unemployment, high rates of youth unemployment, increased part-time and casual work and growing wage inequality (Pierson, 2006). In the new economy there is an enhanced market for skills, a greater association between educational attainment and employment prospects, and young people in

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[1] Specifics measures of the package include:

    a) A requirement of young people under 18 and teen parents under 19 on a benefit to have their money managed for them.
    b) Payment of rent and bills directly on their behalf, and allowing special payment cards for essentials.
    c) A requirement of young people to undertake budgeting and parenting courses.
    d) Ensuring that all young people are in education, training or work.
    e) Introduction of 1000 places in a new Skills for Growth programme where employers in industries such as aged care, agriculture and horticulture get a $5,000 subsidy to hire a young person struggling to find work.

particular experience considerable difficulty in the transition from education to work. Those with insufficient skills, typically young people, are at risk of facing long-term low-paid jobs and/or unemployment. This has been classed a dualistic labour market with widening wage differentials and subsequent inequality (Esping-Anderson, 2002). In Aotearoa/New Zealand the unemployment rate for young people aged 15-19 years is over three times that of the entire working age population. Also, young people are more vulnerable to downturns in labour-market conditions due to their lower skill levels and less work experience as evidenced in the recession in early 1990 when the unemployment for 15-24 year olds rose from 13 percent in early 1990 to 20 per cent in 1992 (Department of Labour, 2009).

A new measure that assesses the number of young people who are not engaged in education, employment, training or caregiving (NEET) is increasingly recognised internationally and this group of young people is the group most at risk of poor labour market and social outcomes. Over recent years this measure has been used as an indicator of youth engagement in training and employment and is considered more relevant than the traditional unemployment measure due to the high numbers of young people not in the labour force but at school or in tertiary study (Department of Labour 2009).

In 2012 the National-led Government announced two new services for young people to be administered by the Work and Income Department of the Ministry of Social Development. These two services are: 1) Youth Service (NEET) for 16 and 17 year olds who are not in education, employment, or training (NEET) or are at risk of being in this category, and 2) Youth Service-Youth Payment and Young Parent Payment for 16 to 18 year olds receiving financial assistance from Work and Income. Under the new scheme young people will be subject to controls under a 'money management' and 'youth obligation' schemes.

The current government policy measures of Youth Service NEET for young people aged 16 and 17 years of age are characteristic of neo-liberal constructions of citizenship where policy responses send a message that individuals are responsible for structural issues such as unemployment. Young people are meant to personalise individual achievement or failure of a successful transition to training and employment and it is likely that young people of today find this totally acceptable following years of neo-liberal indoctrination of the populace. The new policy prescriptions are also an example of the ambiguous nature of young people's citizenship. The management of young people's money and the range of tightly prescribed activities and obligations required under the new Youth Service NEET programme shows that on the one hand young people are given a strong clear message about making steps toward achieving economic independence in an environment where employment opportunities are not readily available, and on the other hand are positioned as dependent and incompetent of making wise decisions about their money and therefore can expect to have their money and activities tightly managed and monitored by adult authorities.

Conclusion

An overview of the key debates and perspectives on youth participatory citizenship makes evident the complex and challenging experience of citizenship and participation for many young people. This chapter illuminated some of the relevant critical discourses and debates of citizenship to show how citizenship is understood and theorised and how young people are presented in the citizenship literature. The discussion also noted how dominant neo-liberal constructions of youth citizenship have focused primarily on concern for the assumed decline of youth citizenship participation and have narrowly positioned young people as economic citizens of the future.

New trends in citizenship theory focus on expansive understandings rather than a legal rights-based model and how citizenship is experienced in the everyday lives of young people in their local communities. Difference-centred and cultural-based constructions of citizenship challenge traditional universalistic notions of citizenship and instead promote inclusion and recognition of diversity and difference among individuals and groups in an attempt to more fully realise the rights and interests of all citizens. Citizenship is understood and experienced by young people in a relational rather than a rights-based way where connection with family, peer and the community are primary considerations. Finally, within the theme of Youth Participation in Aotearoa/New Zealand the notion of citizenship and young people in the Aotearoa/New Zealand context was discussed. It highlights a dearth of literature concerning youth participation in Aoteaora/New Zealand aside from government published documents aimed at providing local government with best practice guidelines for involving young people in consultation and decision making. The discussion also illustrated how current government neo-liberal policy aimed at young people illustrates a current focus on the economic position of young people as they move toward adulthood with policy and practice focusing on employment, training and measures to reduce welfare and benefit use.

CHAPTER THREE
Research Methods

This chapter explains the methodology and theoretical principles underlying the research approach along with the methods and procedures used for investigating the research question, including the rationale for selecting these techniques. A phenomenological and qualitative approach was used in order to understand the meaning that citizenship has in young people's lives, how they define, understand and experience citizenship in the community and how they understand their connection to society as citizens. The ethical procedures and issues and the research limitations and processes employed to enhance the credibility of the research are outlined. Inductive and exploratory research was employed in this study by collecting qualitative data through in-depth semi-structured face to face interviews with nine young people.

Theoretical Perspectives

Post modernism and social constructionism

A critical analysis of power is important in this research as traditionally the understandings of youth citizenship have been adult-centric in that the perceptions, experiences and understandings of young people have not been included in the popular rhetoric, discourses and debates and only in the last two decades have been included in contemporary academic research (Lister et al, 2003; 2005; France, 1998). The researcher can employ a critical analysis of power by 1) critically examining the ideological underpinnings of popular and political rhetoric of youth participatory citizenship and its consequences for young people in terms of policies developed, and the limited citizenship status and rights accorded to young people, and 2) by directly obtaining the views of young people thereby giving voice to the 'less heard' or powerless. With respect to this research project, a critical analysis should examine how the perceptions and worldviews of young people in an urban city in Aotearoa/New Zealand compare with, and are situated within, the consensus of popular thought and political rhetoric and the theoretical conceptions and contemporary research by academics.

Therefore, the theoretical perspectives relevant to this research are post modernism and social constructionism paradigms which employ a critical analysis of power. Post-modernism argues that no truth exists apart from the ideological interests of people. Any notion of truth becomes a matter of consensus among informed and elite knowledge holders and occurs in some value framework. Since knowledge and worldviews are socially constructed and culturally rooted, those views dominant at any time and place will serve the

interest and perspectives of those who exercise the majority of power in a culture as they have greater control over language and knowledge (Patton, 2001). Therefore, social constructionism and post-modernism emphasise 'deconstruction' as a tool to critically explore language, its assumptions and the ideological interests being served. The two consensus' relevant to this research study are the traditional views of young people and citizenship espoused in popular thought and political rhetoric, and the contemporary theoretical work and research by academics (Patton, 2001).

Obtaining the voices of young people serves the aim of social constructionism and post modernism perspectives in terms of studying the multiple realities constructed by people including young people and not just adult perspectives. Considering multiple realities also involves not viewing young people as an entirely homogenous group but accounting for differences in views that might be attributed to differences in culture, age of young people, and gender. The fundamental question for research from a social constructionism and post modernism perspective is how young people in their local community have constructed reality; their perceptions, 'truths', explanations and worldviews (Patton, 2001), and what lessons their constructions might have for existing knowledge of youth participatory citizenship.

The postmodern paradigm concept of knowledge embodies that there is no single truth or reality but rather multiple realities that are constructed within a specific social and cultural context; the meanings of these realities can only be understood within these contexts. All social behaviour is situated within social, cultural and historical contexts and is shaped by class gender, and race (Liamputtong, 2009). Realities are not static but rather changing and evolving; truth and reality are situated within the meaning that individuals create according to their perceptions of their everyday lives and their own subjective experiences (Grbich, 2004).

Social constructionism takes a similar approach to post modernism and refers to theories of knowledge that emphasise the world is constructed by humans as they interact and engage in interpretation (O'Leary, 2010). A social constructionist perspective contends that all knowledge is socially constructed, since humans have evolved with the capacity to interact and construct reality. Truth and knowledge is based on language which is socially and culturally constructed and transmitted and therefore our understandings are contextually determined and limited. The post-modernism and social constructionism perspectives are relativistic, meaning that knowledge is relative to time and place and generalisations of knowledge must be done with caution.

Phenomenology

Phenomenology is the study of phenomena as they present themselves in the individual's direct awareness and experience (O'Leary, 2010) and an attempt to generate

knowledge about individuals' lived experiences (Liamputtong, 2009). A phenomenological perspective aims to understand how a person thinks about his/her experiences and thus how consciousness is experienced. Phenomenologists are concerned about the understanding of social and psychological phenomena from the perspectives of those involved (Welman & Kruger, 1999). The fundamental principle of phenomenology developed by Husserl (1913) is attending to the perceptions and meanings and how people make sense of their lived experiences and transform this into consciousness. He rejected the idea that objects in the external world exist independently, anything outside immediate experience must be ignored, and that the external world is reduced to the contents of personal consciousness. A later phenomenologist (Alfred Schultz-1899-1956) introduced the idea that the human world comprises various provinces of meaning (Groenewald, 2004). By understanding how this consciousness functions we gain an understanding of how people develop an understanding and meaning of social life (Patton, 2001).

A phenomenon can be defined as any observable occurrence and is usually understood as an appearance or experience (Liamputtong, 2009). The relevant phenomenon here is participatory citizenship. The focus from a phenomenological perspective is to explore how young people interpret and synthesise the components of participatory citizenship; how they organise their perception and ideas and make sense of the world and develop a worldview. Phenomenology is the systematic attempt to explore and describe the structure of lived experience (van Manen, 1990). A phenomenological perspective aims to gain a deeper understanding of the meaning, structure, and essence of lived experience; it asks 'what is this kind of experience like?' It attempts to gain insightful descriptions of the way we experience the world pre-reflectively, without classifying or abstracting it, but does not necessarily offer a valuable theory in which to explain the world but rather offers meaningful insights through more direct contact with the world (van Manen, 1990). This is useful for developing more meaningful understanding of citizenship from young people's perspectives rather than adult views as there is little (although increasing) knowledge of this area. A further philosophical assumption of the phenomenological approach is that there is an essence to a shared experience – a core meaning mutually understood through a phenomenon commonly experienced. A phenomenological perspective assumes a commonality in human experiences and rigorously uses the method of bracketing that is, suspending judgement until the analysis has been undertaken) to search for those commonalities (van Manen, 1990).

Research Design

A qualitative approach – in-depth interviews

A qualitative research approach was used as it is best suited to understand the meanings, interpretations and subjective experiences of individuals (Liamputtong, 2009). A

strength of qualitative research is its ability to provide insights into the lived experiences and shared meanings developed through people's everyday social worlds and realities (Dwyer & Limb, 2001), which then contribute to "nuanced views of reality" (Flyvbjerg, 2004, p. 422). Qualitative research provides a means by which the complexity of everyday life can be explored using research methods that do not ignore such complexity but instead engage with it (Dwyer & Limb, 2001).

The in-depth interview was used as it aims to answer social questions through the subjective meanings and understandings people bring to their interpretation of the world. In order to understand meanings and the complex ways in which people understand their lives involves interpretation and judgment. The philosophical position of relativism with the post modernism and social constructionism paradigms is relevant here. There is likely to be variety, richness and possibly conflicting accounts in any set of interviews. There may be multiple meanings in a single interview or when conducting two interviews with one participant. Meaning is complex and it is possible to have different interpretations of the same event (Dwyer & Limb, 2001).

In order to understand how citizenship is perceived and experienced by young people in their every-day lives, rich in-depth descriptions were required from each participant and achieved through semi-structured face-to-face individual interviews. The aim of a phenomenological perspective is to gain a deeper understanding of how young people experience citizenship and how they interpret and make sense of their world in their own terms (Groenewald, 2004). Questions were directed toward obtaining the participants experiences, feelings, beliefs and convictions about citizenship. Patton (2001) and van Manen (1990) explain that the only way to know what a person is experiencing is to experience the phenomenon as directly as possible for ourselves and this is possible through the in-depth interview method (as it is an intimate process which allows for deeper, rich information, from the voices of the participants). Van Manen (1990) notes "the essence or nature of experience has been adequately described in language if the description awakens us or shows us the lived quality and significance of the experience in a fuller and deeper manner" (p.10). The in-depth qualitative interview method seeks to explain the how, why, the process, and significance of the phenomenon. This method allows for greater detail and depth of self-expression than other interview methods, and thus the researcher sees the world from the participant's point of view, thereby enabling the researcher to construct knowledge about the reality of citizenship from the perspective of the young person (Daly, 2007). The in-depth interview method allows the participants to express their thoughts, feelings and experiences in their own words, thus giving expression and authority to those voices which would not normally be heard (Liamputtong, 2009).

The interview schedule

A flexible semi-structured interview schedule was developed with sets of prompts and is attached as Appendix One. The questions were developed by identifying the components of citizenship that have been explored in the literature. The semi-structured interview allows for open-ended responses, allowing the researcher to understand and capture the points of view of the participant without predetermining those points of view through prior selection of questionnaire categories in a structured interview or standardised questionnaire (Patton, 2001). This means the researcher is more able to understand the world as seen by the participant. The researcher guides the participants into particular themes and the content is largely shaped by what the participants say. The researcher is able to follow the natural flow of conversation; and the use of open-ended questions in a semi-structured way encouraged two-way conversation which was aimed at being less intimidating for participants and to encourage them to talk openly about their citizenship experiences and express their views in a way not dictated by the researcher (O'Leary, 2010). This technique is valuable where there is little existing knowledge about a topic and/or when the topic of research is complex (Davidson & Tolich, 2003). Both apply to the study of participatory citizenship of youth.

A further advantage of the semi-structured interview is that it enables the researcher to obtain the intended data while allowing for unexpected and interesting data to emerge. Using the semi-structured interview approach to ask probing questions, and explore interesting tangents as they develop facilitates more in-depth quality data. A limitation of using the semi-structured interview approach is that a successful quality interview is largely dependent on the experience and skill of the interviewer, including the need to ask probing and prompting questions without leading the interview.

The concept of citizenship is complex and the researcher initiated the interviews by providing the participants with a definition of citizenship from the literature, and asked them for their understanding of citizenship from prior learning at school. Participants were provided with a definition of citizenship adapted from the literature because the term citizenship is not necessarily part of the everyday language of young people. The citizenship debate is largely situated in political and academic circles (Lister et al, 2003; Dean & Melrose, 1999). One difficulty the researcher encountered was that the questions were rather complex which required the participants to take time to think and reflect on their experiences. The process involved in this study dealt with the complex nature of the questions by allowing the participants time to think and reflect on the questions, and some questions were reframed to assist participants to more fully grasp the intent. Another technique used was once a participant answered a question, the question was repeated using slightly different words; this

generated further response and depth and avoided prematurely ending the conversation on a particular issue and missing important information.

Participant selection and recruitment procedures

Sampling strategy and size

The sampling approach used to identify participants was purposive sampling. Purposive sampling, a form of non-probability sampling, is the deliberate selection of information-rich cases for in-depth study where rich information about issues of central importance to the study can be obtained and thus illuminate more successfully the research questions (Patton, 2001). Participants were selected based on the following criteria; (a) participants were between 16 and 25 years of age, (b) both male and female, (c) currently resident in the same urban city in Aotearoa/New Zealand, (d) had the capacity to communicate capably in a face to face interview and (e) were competent communicating in the English language. Typical case sampling was the strategy used, which is the recruitment of participants who are typical or average and represent a typical profile of youth in the wider community. Participants were selected of varied circumstances in an attempt to select young people who were typical or representative of the wider youth community; for example young people engaged/not engaged in formal education and employed/not employed. This study set out to achieve this by attempting to recruit participants from local city youth centres that are open to youth of all ethnic, gender and socio-economic backgrounds.

Another reason for selecting youth in this particular urban city is because it is one of the main educational centres with a university, and therefore has a reasonable-sized youth sector. The 2006 census numbers for all persons aged 15-29 was 20,136 which is 2.47% of the national youth population. This is slightly higher that other centres of a similar size to including Tauranga: 17,955 - 2.21% of the total national population, Rotorua: 12,354 - 1.52%, Lower Hutt: 19,320 - 2.37%. Hamilton had a higher youth population of 34,113 - 4.19%. The number of persons in this group for all of Aotearoa/New Zealand was 813,615 (Statistics New Zealand).

The cohort of young people aged 16 to 25 years of age was selected as a number of citizenship studies have stressed the importance of recognising that young peoples stage in the lifecycle is between childhood and adulthood – seen as a state 'in-betweeness' – making their experience of citizenship participation a complex issue (Wood, 2011; Lister, 2007). Citizenship is generally understood as an adult experience, and being young is seen as a transitional stage between childhood and adulthood where young people learn about becoming adults as they pass through 'certain rites of passage' such as school-to-work, or from home to independent living. This understanding fails to recognise the cultural context of young people's citizenship or the exercise of social power which are important factors in the

lived experiences of young people (France, 1998). Secondly, Wood (2011) notes that Government rhetoric and initiatives in Aotearoa/New Zealand and overseas that promote more active and participatory citizenship has largely focused on one sector of society – youth, which is seen as in need of developing – and addressing their apathy toward community participation and involvement. Qualitative inquiry typically focuses in-depth on relatively small samples, even single cases, selected purposefully (Liamputtong, 2009). Qualitative phenomenological research aims to understand the phenomena more deeply through adequate exposure to the qualities of the phenomena and it was felt that nine interviews would provide sufficient information. Creswell (1998) recommends conducting lengthy interviews with up to ten participants for a phenomenological study. Patton (2001) notes that the validity, meaningfulness and insights generated from qualitative inquiry have more to do with information richness of the cases selected and the observational and analytical capabilities of the researcher rather than with sample size.

Recruitment of participants

The planned recruitment of young people commenced after receiving approval from the Massey University Human Ethics Committee (MHEC) and is attached as Appendix Two. The recruitment occurred in three ways. The first way was through sites in which young people congregate. A flyer and information sheet (see Appendices Three, Four and Five) were sent to five local city youth centre agencies. In order to access participants, letters were sent to the coordinators at the youth centres inviting them to distribute the information sheet along with an easy-to-read flyer to young people who visit the centres. Second, permission was granted to display the flyer in the Massey University MUSA room. Third, young people acquainted with the researcher through personal and community contacts were provided with the flyer and information sheet. This third recruitment strategy proved to be the only successful strategy, with all participants being recruited in this way as no responses were received from the first two strategies. Nine participants including two male and seven female participants responded to the recruitment invitation within a period of six weeks and successfully participated and completed the interviews. The ethnicity mix comprised Maori, Pacific Island (Tokelauan and Tongan), Japanese and Aotearoa/New Zealand European participants. The youngest participant interviewed was 16 years and the oldest 25 years of age.

Storage of data

With the permission of each participant, the individual interviews were recorded using a digital recorder and later transcribed. The safe keeping of data was achieved by storing the transcribed recordings of the interviews in electronic form on my home personal

computer which has a password of which only the researcher has access. The data was stored on a compact disc in a locked filing cabinet at my home address. The consent forms were also stored in this filing cabinet. The only key to this filing cabinet is held by the researcher. The transcribed recordings will be stored for two years following final examination of the research project and then destroyed.

Data Collection

The interview schedule

Individual interviews with participants occurred at a mutually-agreed location including the local city library and participants' homes; this had the consent of the parents of the participants. The interviews were completed within 60 to 90 minutes. The semi-structured interview format was successful. An ability to be flexible with the ordering of questions within each section allowed the participants to follow their own line of thought. On some occasions prompts were used in order to obtain a fuller range of information and to clarify responses. The participants responded to the questions with lively interest and enthusiasm and several participants stated that they enjoyed completing the interviews. Once the transcripts were completed they were either personally delivered or sent by email to the participants to be checked, commented on, or changes made and collected by the researcher several weeks later. No changes were made by the participants to their transcripts.

Field research journal

A journal was kept which recorded the field research process including participant selection, and recruitment; interviewing; interpretation and analysis of data. This included the researcher's observations and reflections regarding issues and events and was later used to inform the analysis and interpretation of the data. For example several participants had either a parent or other close family member who is employed in the social service area. Several participants displayed values depicting a socially responsible ethic of care toward others in the community including participating in, or wanting to participate in, volunteer work. This may imply that when these values are held by family members they are likely transmitted to young people. When two participants discussed their responses to the research questions from their transcripts with their mothers, I was approached by the mothers advising me that they were pleased with the pro-social responses from their children.

Working with the Data

Each interview, including the questions and answers, was transcribed verbatim, with each audiotaped interview listened to several times. The data was analysed inductively; that is exploring data without a predetermined theory in mind, but rather allowing themes to emerge

from the data (O'Leary, 2010). Thematic analysis was used; the search was for developing patterns, themes and categories in the data that emerged from the interviews, the questions posed at the beginning of the study and from the literature. Direct quotations were used as this technique reveals the participant's depth of emotion, the ways they organise their world; their thoughts about what is happening and their experiences and perceptions (Patton, 2001).

Groenewald (2004) and Hycner (1999) state that in phenomenology the term 'analysis' of data is avoided as it means a breaking into parts and therefore a loss of the whole phenomena, whereas 'explicitation' of data is preferred. The first stage 'Bracketing out' (or epochee), refers to refraining from judgment, a suspension of the researcher's own presuppositions to avoid the researcher's meanings and interpretations or theoretical concepts entering the unique world of the participant (Creswell, 1998). Epoché is the process in which the researcher suspends judgement and thus becomes more aware of their own prejudices, viewpoints or assumptions regarding the phenomena under investigation. The process of epoché assists the researcher to examine the phenomena from an untainted and open viewpoint without preconceived ideas or imposing meaning prematurely. The suspension of judgment is critical to enable the researcher to see the experience clearly for what it is (Patton, 2001). This is a different conception of the term bracketing used when interviewing compared to the phenomenon researched for the interviewee. Here it refers to the bracketing of the researcher's personal views or preconceptions (Miller & Crabtree, 1992). In order to achieve this, the researcher listens repeatedly to the audio recording of each interview to become familiar with the words of the participant in order to develop a holistic sense, the 'gestalt' and to capture the personal experiences of the phenomena.

The second step in the analytical process is reduction; where the material is 'bracketed out' from the context or environment within which it exists. The purpose of this process is to define, expose, and analyse the material as uncontaminated, and not interpreted in terms of the standard meanings given to it from the existing literature (Patton, 2001). Several steps are involved in such bracketing including: locating the personal experience, key phrases or statements that refer directly to the phenomena, interpreting the meanings of these phrases, obtaining the participants' interpretations of these phrases if possible, examining the meanings for what they reveal about the essential features of the phenomena, and providing a statement or definition of the essential features (Patton, 2001). The next step involved organising the data into meaningful clusters, and then identifying the invariant themes within the data through imaginative variation, the researcher develops enhanced versions of the invariant themes (Patton, 2001). The researcher looks for themes common to most or all of the interviews as well as the individual variations. Care must be taken not to cluster common themes if significant differences exist. The unique or minority voices are important

counterpoints to bring out regarding the phenomenon researched (Groenewald, 2004; Hycner, 1999).

Next, a textural portrayal of each theme – a description of an experience occurs – that does not contain the experience; an abstraction of the experience that provides content and illustration, but not essence. Then the analytical process involves a structural description and synthesis which aims to look beneath the effect inherent in the experience to deeper meaning for the individuals who, together, make up the group. The final step involves an integration of the composite textual and structural descriptions, providing a synthesis of the meanings and essences of the experience (Patton, 2001).

Ethical Considerations/Approval Procedures

Ethical approval for the project was sought from the Massey University Human Ethics Committee before research commenced. The research was conducted in accordance with the Ethical Principles within the Code of Conduct for Research with Human Participants. The research was voluntary and participants 'opted in' to the project by giving their informed consent. All participants were made aware of their right to withdraw consent and a concerted effort was made to ensure the information provided was easy for young people to understand. The information sheet provided information about the purpose and process of the research so that the potential participants could make an informed and voluntary decision as to whether or not to participate. Agreement was sought to record the interviews and present participants with a transcribed copy of their interviews and with three weeks given to edit/amend their transcripts before including the data in the research report. The information sheet outlined participant rights including that they were under no obligation to accept this invitation, and that they had the right to (a) decline to answer any particular question; (b) ask any questions about the study at any time during participation; (c) withdraw from the study at any time prior to approving the transcript of the interview; (d) be given access to a summary of the project findings when it is concluded, and (e) ask for the recorder to be turned off at any time during the interview. Participants were given the option of retaining hard copies of their individual interview transcripts in accordance with the Invitation to Participate/Information sheet and Consent Form. To maintain confidentiality, names of the youth centres or other identifying data are not used in the research report. Participants were given the chance to choose a pseudonym and these are used in this report. The researcher sought to avoid any potential conflict of interest by not selecting any young person with which she has or has had previously, a particular relationship.

Discussion with the research supervisors occurred regarding the criteria for selection of participants. Parental consent was not required as young people between the ages of 16 and 25 years of age were selected to participate. It was decided that the geographic location of

recruiting participants would be the city community and not the wider regional area, as it was intended to obtain information particular to the issues for young people living within an urban city and not the wider rural communities in the region, that tend to have different resources and different issues.

Research Credibility

Rigour is the process by which the trustworthiness, integrity, legitimacy and quality of qualitative research is achieved. Liamputtong (2009) refers to the notions of authenticity and credibility that testify that research findings can be trusted. Several processes were employed to achieve this end. In qualitative research participants are selected for their knowledge and unique characteristics-a strategy that contributes to credibility (Carpenter & Suto, 2008). Also, credibility is achieved when the multiple realities held by participants are represented as accurately and adequately as possible. This is achieved when participants are able to immediately recognise the description and interpretation made by the researcher (Liamputtong, 2009). With the current research, providing feedback to all participants and asking for their checking of transcripts and the researcher's interpretations of their views was one way used to address the power imbalance between the researcher and the researched, as well as showing respect to participants' ability to contribute.

Authenticity is concerned with the truth value while accepting that multiple realities exist among participants. A deliberate attempt was made to invite participants from a range of cultural groups, rather than solely European New Zealanders, in order to more accurately reflect the ethnic composition of the selected community and to obtain the multiple realities and worldviews that exist among different cultural groups. Both male and female participants were selected to participate. Truth is also dependent upon the researcher's ability to get participants to talk openly and honestly (O'Leary, 2010). This was established by developing relationships of trust with the participants which was achieved through making the process of the research as transparent as possible and by not leading the interviews, by acknowledging the participants' own autonomy with respect to their held knowledge and experiences and respectfully listening to what participants said.

Truth is also captured by obtaining deep description and the method of saturation of data where in the interviews the topics were exhausted or saturated that is when the participants introduced no new perspective on the topic. Transparent subjectivity, or managing personal biases, rather than objectivity, is crucial in qualitative social science research because the researchers own worldview, experiences and values colour what they choose to see and how they interpret what they see and hear. It is also important to acknowledge that the researcher's representation of participants' worlds and understandings are partial and limited. Again, the need to give prominence to multiple realities is an

important element of rigorous research (O'Leary, 2010). In Chapter Two it was argued that youth and citizenship has been formulated in adult-centric ways. The supposed 'reality' of the construct of citizenship is not of concern, in other words how the world perceives and understands young people's transition to citizenship. In contrast, this research is about how citizenship and participation presents itself in young people's direct conscious awareness. To achieve this, the construct of citizenship must be 'bracketed': the researcher must suspend her/his own judgments, views and preconceptions, or make his/her own views and worldview explicit (O'Leary, 2010). In phenomenology, in contrast to positivist constructions of reality, where it is believed that the researcher cannot be detached from her own presuppositions, they hold explicit beliefs which must be identified (Hammersley, 2000). This was achieved by being reflexive through checking interview interpretations with the participants and research supervisors. A specific example of researcher bias was initial anxiety that young people would not be interested in participating in an interview to discuss the components of participatory citizenship. Upon reflection it was concluded that this bias was similar to the adult-centric position referred to in the literature that young people are apathetic and disinterested regarding matters of social, community, political or environmental importance. What emerged was that the young people engaged enthusiastically in the interview process and appeared genuinely interested in the topics of discussion. Applying the bracketing process to the transcription of the interviews and providing the participants a copy of the text to validate that it reflected their perspectives regarding the phenomenon that was studied assisted with capturing the truth.

As a small-scale qualitative project, rather than focusing on the reliability of the findings from this research, the priority is dependability or consistency of the results obtained from the data. This involves providing an audit trail to enhance the trustworthiness of the research process as well as acknowledging the limitations of the research (Liamputtong, 2009). This research did not aim to produce generalisable conclusions, but instead focused on exploring the complexity and nuances of young people's perceptions and practices of citizenship. Dependability is achieved by ensuring the methods were systematic, well documented and accounted for researcher bias and subjectivities.

Conclusion

The purpose of this chapter was to provide discussion of the methodology and methods used in this research study. A phenomenological and qualitative approach was used in order to obtain a deeper understanding of the meaning, structure and essence of young people's lived experiences of participatory citizenship. The theoretical perspectives underpinning the research is post modernism and social constructionism which allows for a critical analysis of power; it allows the capturing of young people's views, explanations and

worldviews which is important as understandings of youth citizenship have traditionally been explained in adult-centric perspectives. Inductive and exploratory research was employed in this study by collecting qualitative data through in-depth interviews using a flexible semi-structured interview schedule which facilitated detail and self-expression from participants enabling the researcher to see the phenomena from the participant's perspective.

Ethical approval for the project was obtained from the Massey University Human Ethics Committee before research commenced and the research was conducted in accordance with the Ethical Principles within the Code of Conduct for Research with Human Participants. Several processes were employed to enhance research credibility. The research attempted to capture the participant's perspectives as accurately and adequately as possible by providing feedback to all participants and asking for their checking of transcripts and the researcher's interpretations of their views. Truth was captured through obtaining multiple realities by selecting participants from varied cultural groups and both genders, and through obtaining deep description and saturation of data and by using the bracketing process to manage research bias.

CHAPTER FOUR

Research Findings

This chapter presents the results from the in-depth semi-structured face to face interviews. The results are presented in four main themes, following an analytical process of locating themes from the interview data. The main themes are Citizenship Identities, Young People as Responsible Citizens, Patterns of Participation, Pathways to Participation and Barriers to Participation. Where applicable, other relevant research and discussion is included under the main themes to provide context and to illuminate where other research supports or contrasts with the data from this study. This is not an uncommon convention with qualitative data reporting especially when results are presented thematically (Liamputtong, 2009). The main discussion, however, will be included in Chapter Five when the themes are synthesised for more in-depth interpretation in order to address the research aims and objectives.

Throughout this chapter, direct quotations from participants are presented as single space text. Words in square brackets [ ] within the direct quotations indicate the researcher's additions to make the context clear. Pseudonyms are used to protect participants' identities and where participants have named local organisations, schools and places; these have been omitted and left with a blank space with several dots "…".

Description of Participants

The participants comprised a group of nine young people aged 16-25 years; seven females and two males, all of whom until recently resided in the same Aotearoa/New Zealand urban city. Ella, a female secondary school student aged 16 years is of Filipino and Japanese ethnicity. Ella was born in Japan and immigrated to Aotearoa/New Zealand with her parents about nine years ago. Ella resides with her parents and younger siblings. Riley, a female student, aged 16 years has recently been excluded from secondary school and attends an alternative training programme aimed at equipping young people with skills to enable them to pursue employment and training options. Riley is of Maori, Samoan and Tokelauan ethnicity and resides with her mother and younger siblings. Ivy, a female aged 16 years is of New Zealand European ethnicity. Ivy attends secondary school and resides at home with her mother. Eve, a female aged 16 years, is of New Zealand European ethnicity and attends secondary school. Eve resides at home with her mother and older brother. Laura, a female aged 17 years has recently left secondary school and home and is residing in a student hostel in another city and attending university. Laura was born in Aotearoa/New Zealand and both her parents were born in Tonga. Paul, a male aged 18 years, of New Zealand European ethnicity resides at home with his mother and younger sister. Paul left secondary school at the

age of 15 years and went into full time employment. He has recently left his full time job to train as a mechanic and has completed a mechanics course. He is currently unemployed and looking for work in the mechanics field. Kat, a female aged 18 years, is of Maori and Tokelauan ethnicity and has recently been excluded from school and is currently looking for employment. Kat resides with her older sister. Mike, a male aged 22 years is of New Zealand European ethnicity and lives with his Aunt. Mike is employed full time in the motor vehicle industry and has a university degree. Robyn, a female aged 25 years is of New Zealand European ethnicity and has a university degree and is currently employed as a social worker. Robyn lives on her own in a rented unit. Table 5.1 provides brief demographic information on the participants.

Table 5.1: Description of Participants

Name	Age	Gender	Ethnicity	School/Work	Lives With
Ella	16	Female	Filipino/Japanese	School	Parents/Siblings
Riley	16	Female	Maori/Samoan/Tokelauan	School	Mother/Siblings
Ivy	16	Female	NZ European	School	Mother
Eve	16	Female	NZ European	School	Mother/Brother
Laura	17	Female	Tongan	School	Hostel
Paul	18	Male	NZ European	Work	Mother/Sister
Kat	18	Female	Maori/Tokelauan	School	Sister
Mike	22	Male	NZ European	Work	Aunt
Robyn	25	Female	NZ European	Work	Solo

Citizenship Identities

A sense of belonging and acceptance

When providing their initial thoughts of the meaning of the word citizenship, eight of the nine participants referred to a sense of belonging to their community. Getting to know people, being a member of the community and being involved, a feeling of belonging to your community or peers, being part of something bigger than you, socialising with other young people and with people from other cultures, were terms used to describe citizenship. These notions of belonging and connection are consistent with a relational definition of citizenship referred to in the contemporary literature on the broader perspectives of citizenship including citizen identities by Conover (1995) and Lister (2007); this term refers to a collective mindedness and a pattern of strong social relations, and is contrasted with a non-relational conception which sees citizenship as more than a set of legal rights as illustrated in the following quotations:

I guess how you view and partake where you live – social activities, community sort of things. Citizenship means you belong to a certain area and so I guess it's how you regard that area. Being a citizen – how you view what happens and all that and then same for New Zealand on a national scale.

<div align="right">Paul</div>

Citizenship, yes, like you need to know that you belong in a community, in a group or any kind of activity that's happening. Probably just belonging. Something that's like special to you, that you know – like you feel accepted.

<div align="right">Riley</div>

Young people as economic citizens

Participants were concerned about the issue of unemployment and this has a direct and immediate impact on their lives and is particularly relevant given the high level of youth unemployment compared to other age groups. It was obvious that economic independence in terms of employment was a key factor determining the participants' construction of citizenship identity; this was evidenced by the length of time participants spoke on the matter of employment/unemployment, and the importance placed on this issue. This finding was consistent with research by Lister et al (2003) who refers to the Respectable Economic Independence model of citizenship which describes the importance of economic independence, a person who is in waged employment and pays taxes, and has a family and their own home. Mike made a direct link of citizenship to waged employment:

Citizenship that I do – one would be working, so working and earning a wage paying tax. For me citizenship is about that feeling of belonging whether it be to your community or to your peers, and also just having a self-worth whether it be going to your job, being able to vote, freedom of speech.

<div align="right">Mike</div>

Unemployment, a lack of part-time jobs for young people, and the difficulty in gaining work experience was identified by six participants. Paul spoke in great detail about his experiences of previous employment, along with his current situation of unemployment and the difficulty in obtaining full time employment; the extent to which he did talk on this matter was clearly because it was a primary concern in his life at this time. Paul had recently completed a mechanics course but was not able to obtain employment in his preferred occupation. He outlined the difficulty in obtaining any form of work due to the large volume of people applying for any one particular job:

I think they have about 30 jobs going, because some of the people are transferring from the other Countdown – so they are looking for just a few checkout staff and that kind of thing, and she actually said there has been 800, applicants on-line and like if you have just left school they are not going to hire you over someone with experience. I've had friends who are

now 18 and they still can't get their first job.

<div align="right">Paul</div>

Four of the secondary school participants referred to the issue of not being able to obtain part-time employment, due to a lack of work experience, and noted this as an important social issue for young people. The following quotation illustrated one of the participants' perspectives:

I think the main issue for young people is that they struggle to get part-time work – since it's a big student city, a lot of people – most jobs will take people who are experienced or are going to university over younger people, and I think that makes it quite hard because if you can't get a job without experience, how are you supposed to get the experience to get other jobs?

<div align="right">Eve</div>

Three participants also commented that obtaining work occurred mainly through personal or family networks. This experience was illustrated from the following quotation.

All the people I know who have part time work have gotten that work from people they know. I think it makes it harder for other people.

<div align="right">Eve</div>

Young People as Responsible Citizens

Reciprocal rights and responsibilities

Participants clearly articulated a number of responsibilities they felt young people had to their community, and all of the participants made reference to more than one of the following as important components of citizenship: abiding by the law, working and paying taxes, environmental responsibility, being respectful of others, respect for community property, helping out in the community, voting, and volunteer work. It was very clear from the interviews that the responsibilities of young people to the community were central to their thinking:

I think one, if you're going to be a citizen, you have got to be law abiding. I mean there obviously a fine line where it's speeding or all sorts of little minors. As long as you keep on the right side of the law. Work and do everything else to get by. I think they are the values you need to be a citizen − especially in this town.

<div align="right">Mike</div>

I think as young people we do need to realise that it is important to contribute to community and to be a good citizen and so your actions affect more. So if you go and graffiti on a wall on the council building there's going to be consequences not just for yourself, someone is going to have to paint over that, someone is going to have to pay for that to be done. So for young people they need to be more aware that it is a community, not just you are part of a community; you contribute to the community.   Ivy

<div align="center">48</div>

In terms of rights, participants were less articulate and only brief mention was given to two civil rights including freedom of choice and speech as components of citizenship. No reference was made to social rights such as a right to a minimum income and employment. Only one participant made reference to the notion of a social contract; that is, receiving certain social rights as a condition of undertaking responsibilities as part of being a citizen:

I mean to be a citizen − I think work, pay your taxes, if saying something goes wrong with like you don't have work and you're put on the dole − I don't mean that makes you a bad citizen. It's the ones who bludge. You're not a bad citizen as long as you're looking to work, and provide back into the community − whether it be with the money that you spend locally.

<div align="right">Mike</div>

The following quotation from Ella illustrates her perspective regarding the right to freedom of choice.

It's quite a big thing for young people; they want to choose what to do. So choosing their own sports and their own activities. Because when you're a teenager, you're moving into adulthood and you're trying to be an individual you have to come up with your own − figure things out for yourself. So in their way they make their choices so they can express their citizenship or their right to choose what they want to do.

<div align="right">Ella</div>

The lack of spontaneous mention of rights by participants was also a feature in research by Lister et al (2003) where young people found it markedly more difficult to identify their rights than their responsibilities and were less fluent in the language of rights than of responsibilities. Lister et al (2003) argue that the common assumption of politicians that rights have been overemphasised at the expense of responsibilities and that young people in particular need to be made aware of their citizenship responsibilities in not borne out of contemporary youth citizenship research. They suggest that young people in the United Kingdom have taken on board political messages about active citizenship and about responsibilities over rights that have become increasingly dominant over the last few decades in the United Kingdom.

It was clear that the attitudes of adults toward young people and freedom from discrimination were important for participants; a lack of respect and trust of young people by adults was raised as an issue by three participants. One participant spoke of racist perceptions by shopkeepers toward certain cultural groups. The existence of negative attitudes toward young people were identified including blaming and generalising young people as a group for the actions of a few. Riley referred to the 15-18 year age group:

When I see young people around, most of them don't get treated with the same amount of respect that adults do. Like because people think that they are going to steal, do something

wrong, or they are just going to do something that will upset them. It makes them feel unwanted. It makes them feel that people don't trust them. So they feel that they are not trustworthy. The people that mostly get looked down at are the Maori and Pacific Islanders. People think they are just into the store to steal so they keep an eye on them.

<div align="right">Riley</div>

Kat expressed a similar view on how young people are being treated.

I do, I mean when things happen in the community, some people blame us for it. Tagging, things being destroyed, rampages through the city and stuff. Even things about alcohol and drugs. Half the people I know are nothing like how they try to describe us. It's not just those few people that they talk about when they say youth in general, it's all of us.

<div align="right">Kat</div>

Awareness of contemporary social issues

Participants were very aware of key social and political concerns at a local and national level and identified a number of social issues of concern that affect young people. Six areas of concern were noted by participants, including excessive alcohol consumption by young people; compromised personal safety linked to alcohol consumption; environmental issues; education concerns for Maori and Pacific Island young people; young people being excluded from school; unemployment and the lack of part time jobs for young people; a lack of respect by the community towards young people. Excessive alcohol consumption by young people was raised by seven of the nine participants while four of the nine participants linked alcohol consumption to not having enough activities available, or activities being too expensive:

So we go out and lots of people like 16 and even 15 year old go out and go drinking, and sneak out and go into town and try to get into clubs and things like that. It's quite a big issue. It's one that's tricky to find a solution to. I think it's a problem when it affects learning in school; it's a big problem when someone comes to school and they are hung-over and they are not motivated to do work.

<div align="right">Ivy</div>

The main thing to do down here is drink in my opinion – that's what everyone seems to do; they go and get plastered on Friday and Saturday nights, and Thursday nights. There are enough of us who will sit around and complain about not having anything to do and that's why a lot of people drink so much – because they have nothing to do – go and buy some alcohol, turn the music up.

<div align="right">Paul</div>

Education was an issue with two participants having recently been excluded from school for non-attendance. Riley and Laura expressed concern that Pacific Island children do not receive enough support in the school environment:

They said that they couldn't afford for me to have that much time off, they decided to kick me out. I knew I wouldn't get accepted into any other school – that was the last opportunity for me to go to school so I decided to sign up on a course. That's a big thing – like stopping the education for Pacific Islanders and Maoris is getting kicked out and their parents not working – on a benefit, and yeah, the kids having nothing else to do. But I think what's a real big issue with the youth these days is education; not getting enough education, not having an education at all, not enough support for the youth and their family.

<div align="right">Riley</div>

In primary school [Pacific Island] kids are left behind because they don't develop as fast as the European kids – they get this view put in their minds that they can't excel. Because Island kids put all their time and effort into sport they don't realise they can excel in school and get their grades up and do these others things as well but because of the view they get in primary school they don't try. They just need someone to say, hey do this work I know you can do it, but because a teacher has so many kids to look after they can't put all their time into one kid.

<div align="right">Laura</div>

Participants were interested in local environmental issues; and most were involved in recycling, and approved of a recent initiative by the local City Council where households were provided with recycling containers and information on how to recycle. Mike had completed an environmental planning course at tertiary education level and was particularly concerned about environmental issues and the impact on future generations:

Just because obviously one day we are going to be older and obviously we are going to have children and we don't think like that now. It's all about us – what can you do for me now. I don't know that there's enough information out there for youth about sustainable ideas, sustainable development where we can progress without having to pull out all of the resources that are left. There's nothing – my main concern is population growth. We have incentives to have more children. For me I think there should a cap around incentives for people to have more children.

<div align="right">Mike</div>

In all honesty I don't think it's enough of a motivation to get young people to want to go out and do it. Environmentally I think that there is probably not enough advertisements–like come out and help with planting a tree here or something like that. I have never actually seen ads for helping out with environmental projects.

<div align="right">Ivy</div>

Participants' involvement in school, cultural and other community activities, as well as family members provided opportunities for young people to develop an awareness of contemporary social and economic issues. Ivy, through her community drama group, learnt about global economic issues and the effect on everyday lives:

Well recently in my drama we did a play or production on the global economic crisis. We interviewed a family, and we interviewed a foodbank (person) and it was quite interesting to see the contrast. So the family – the parents were saying 'oh the food prices are going up', and it was harder to provide the usual groceries. And the Foodbank was like a lot more people

going in and having to go in to get food because food prices are going up. In one of the interviews a Foodbank person said 'someone came in the other week and he had just lost his job', and he had just lost all of his savings buying a house for the family. So they had the house but they didn't have any money for food. But it made us as young people think – quite a tricky thing for us to unwind. I didn't know anything about the global economic crisis until we did that play.

<div align="right">Ivy</div>

Last year in our Kapahaka, one of our items was a Haka, and the whole background of the Haka was about drugs and not using them, and I suppose the message we were trying to portray was: it's not just harmful to you, it's harmful for everyone around you as well. I suppose what we were trying to do was trying to show the younger generation that you don't need to do this and take that, for you to be happy and to fit in and everything.

<div align="right">Kat</div>

Interest in civic activities

The research aimed to explore young people's involvement and interest in civic activity. The theme of helping others, giving back to the community, and volunteering appeared to be one of the strongest themes to emerge in terms of the length of time participants spoke on the issue and the detail provided. This is evident in the quote from Laura in her definition of a citizen:

Someone who does or goes beyond what they should be doing – like maybe charity work or volunteering to do like work at places – because they think it's a good thing to do – picking up rubbish, keeping the community clean, instead of like just walking past it. If you're growing up here you would want to keep it clean because this is where you're living. Just the little things people seem to forget, like when young youth go out and stuff they seem to like just chuck their bottles anywhere and make loud noises throughout the whole night- just being aware of other people around. Being aware of other people's needs instead of just your own.

<div align="right">Laura</div>

Harris et al (2008) state that there has been concern raised about young people's preference for social rather than civic activities in that these activities do not support the development of an ethic of care towards the community. While membership in groups with a traditional civic focus was not a prominent theme as was involvement with leisure, sport, cultural and non-structured activities, there was a significant level of interest reported in this study among the female participants regarding volunteer work in the community (neither of the two male participants made any reference to volunteer work) and a strong sense of responsibility toward the community was a feature of this research. Four female participants were currently involved in volunteer type work. Of the four participants, two female participants were involved in a neighbourhood support group, one female university student had recently been involved in mentoring Pacific Island high school students with school work study, and a another participant was helping out in a self-esteem group for young girls run by a non-government community social service agency. Although the amount of time spent by

participants in these activities was not gauged by the research, the high level of interest in civic activities was evidenced by the fact that five of the nine participants stated that either they wanted to be more involved in civic type activities, or that young people in general should be more involved and did not contribute enough in this regard. A lack of time associated with the responsibilities on young people with respect to study and work was seen by Eve as a barrier to contributing more in the community:

I think realistically there's probably a lot more I could do to help the community. I think it is because most young people do not sit down and consciously think 'what can I do, it's my responsibility to do this as a citizen'. I guess as young people our focus isn't on that as much; it's more about ourselves, because I guess there is a lot of pressure for young people to do school and to do well so you can get a good job, and a good career and stuff, and we forget about the other stuff.

<div align="right">Eve</div>

In contrast to the above comments Eve thought it was important not to lose sight of the small but significant ways in which young people do contribute and engage:

I guess young people get involved in sports and that sort of stuff, like community groups, like arts and conferences and stuff, that they get involved in. There's like technology conferences, like kids that are good at doing technology, arts conferences, writing conferences and there's young leader conferences –I guess we do helping in the environment sort of stuff and school projects you end up doing. It's not so much about big things but in little ways. There is a Pacific Fusion group – and they do pacific wearable arts, cultures, dances, creative writing, that sort of stuff. By being a part of that they are helping in the community and I guess expressing their culture, and showing other people and helping them understand other cultures.

<div align="right">Eve</div>

Patterns of Participation
New patterns of participation
Social Membership in everyday environments

The theme of Patterns of Participation illustrates that young people experience social membership and belonging through leisure, cultural and non-structured activities rather than through traditional civic associations. Friendship groups, school and family relationships were important sites of connection to sport, cultural and community activities. The participants articulated the importance of participation in the lives of young people and felt that there was a need for more local and organised community-based events for young people. Participants provided their views on why some young people do not participate in these activities. These perspectives will be illustrated in the following sections.

In order to explore the nature and extent of young people's social membership, one of the key objectives of this research was to identify the types of activities and groups in

which young people engaged. Membership in groups with a traditional civic focus was not a prominent theme; rather, participants were keenly interested in, and engaged in activities that enabled them to socialise with other young people including leisure, sport, religious, cultural activities, other community activities of a leisure nature, and non-structured activities, with all participants engaged in activities of this nature. Such findings were consistent with Australian-based research conducted by Harris et al (2008) into the changing nature of citizenship and identity for young people in Victoria, Australia which illustrated that young people were engaged in and experienced social membership through leisure rather than traditional civic associations.

Most participants indicated that sports, cultural activities and church youth groups were the dominant activities. One participant reported to have been involved in volunteer work with a community agency; two participants were involved in a neighbourhood support group and one participant has been actively engaged with a community drama/theatre group. Only two of the nine participants were not involved in any organised group activities and one of those participants identified having a demanding job as a contributing factor to her constraint in being involved in any other organised group activity.

Sport is often described as part of the social fabric of New Zealand – not just in the immediate value of physical activity, but also with regards to developing positive role models for young people and a sense of national pride (Kolt et al, 2006). Therefore it was not surprising that sporting activities were a key interest for the participants with only one participant making no reference to sport. Six of the nine participants were currently involved with team sporting activities with three participants playing more than one team sport. Of the three participants who were not involved in team sporting activities, one participant said he was previously involved in team sports and currently attends community sporting activities as a spectator, and another participant said that she had friends who were involved in team sports. Research by Kolt et al (2006) indicates that young people are interested in a wide range of sporting activities; the most popular sports for young people are rugby union, soccer, netball, basketball, touch rugby, swimming, and athletics. An interest and involvement in a wide range of sports was apparent in this research with participants involved in soccer, netball, basketball, volleyball, touch rugby, gymnastics, crochet, in-door cricket and water sports. Kolt et al (2006) also found that between half and two-thirds of adolescents are interested in participating in a new sport or active leisure and this was noted by Ella who wished to take up soccer.

I think sports is a really good one because when I play sports it gets my head of everything and makes me focus so I think sports is a really good thing that would help young people to be part of citizenship. Yeah, it's real fun to do and while you are doing that you can interact with other people you don't know.   Ruby

Participants were also involved in church and church-based youth groups; three participants were currently attending church and church-based youth groups, and a further three participants had previously either attended church or been involved in church youth groups. Participants spoke positively about their involvement in church and church youth groups.

I go to church and youth group so that's been a big part of my life. I have gone to Get Smart which is a youth conference in Auckland which we do every year. It was really cool – it really impacted me and it showed me that Christianity wasn't just religion – it was way more than what I was taught. It wasn't just about being a good person it's not a religion – it's about a relationship with God.

<div align="right">Ella</div>

The importance of cultural activities in young people's lives was evident and was cited by five participants. Three participants were involved in activities including Kapahaka and a Pacific Island cultural tournament and these were school, family and community based. A further participant had attended a school-sponsored trip to Japan as part of an inter-country cultural exchange. Interestingly, only one of the five European/New Zealand participants made reference to cultural activities.

Chinese drums were there. Then after that on the Sunday was the Lantern Festival where people go there and make their own lanterns and in the evening when the sun went down they could light their lanterns and let them fly away and that was a good thing the youth could have done – a cultural activity. Even if they are not in that culture, it would have been a good opportunity to get them to do – even to interact with other people – like go with their families, go with their friends and do that.

<div align="right">Riley</div>

Non-structured activities and youth spaces

Non-structured activities with friends and family were a significant focus, with all participants referring to a range of activities of this nature. Most of the participants commented about spending time "hanging out with friends" including activities such as shopping, *'hanging out'* in the mall, working on car repairs, sleep-overs with school friends, and other informal social gatherings with friends such as *"having a few drinks"*. When asked what values and activities are important to young people, Ella commented:

I don't know that many young people who are involved in politics and environmental stuff. I guess we care more about our social kind of stuff. I guess social activities. Just like hanging out with friends and getting to know other people – other citizens.

<div align="right">Ella</div>

Social gatherings with family members were also noted. Ivy spoke of attending a wildlife centre with family members and Riley attends a regular Friday night meal dining out with family members. Riley spoke of the importance of young people having strong and positive relationships with family members.

You could go home and play board games or make family dinners together; just to interact with your family, get talking with them about how their week was or what's new−yeah just anything that would help to get that family bond stronger with the youth and parents. I think that's a good thing the youth should start doing – to be more interactive with their parents to help get that special bond in the family. So communicating with them and letting them know what you find difficult in your youth and teen years and what you need help with. If they understand you, then they can help you − like change it.

<div align="right">Riley</div>

The significance of a positive role of family and friendship for young people was also a feature in research completed by Harris et al (2008). Many young people reported harmony, closeness and support in their relationships with family members. They note that this finding is in contrast to the more common picture of youth as a time of heightened intergenerational discord and peer group trouble and the dominance of the school to work transition approach to youth. Harris et al (2008) note that there is relatively little literature on the positive nature of relationships amongst young people and in families and most research tends to focus on peer group 'pressure' and on conflict between parents and children. They note that it is important to understand how the quality of family and friendship relationships influences young people's sense of connection to society, including the implications for those young people who are disconnected from family.

Designated local youth spaces including the local City Library and a youth community centre as places where young people can socialise with each other were popular with three of the nine participants. Young people from the different local secondary schools congregate at the Library to socialise and engage in reading or other activities provided by the Library. Riley and Ella spoke positively about designated community facilities for young people.

They are real respectful so if you go in there, so as soon as you go in there they will give you a friendly greeting. The Youth Space is for people in the youth age but I think that is a good place where all the youth can go and get away from all the stuff they are having problems with at home.

<div align="right">Riley</div>

I go to the library. There's a lot of places you can go after school − if your parents are working, if you don't want to go home, or home is hard to get to, if there's not buses that you can take, there's a lot of places you can go, just to sit there, do homework, read, watch TV, do something.

The importance of participation

Four of the nine participants noted the importance of cultural and sporting activities to connect people from different social groups who would not normally interact. The capacity of sports to enhance young people's social interactions is supported in research conducted by McGee, Williams, Howden-Chapman, Martin, and Kawachi (2006) who studied the effect of participation in sports clubs on attachment and self-esteem from childhood to adolescence in a sample of youth in Dunedin, Aotearoa/New Zealand. Young people who participated in sports clubs were found to have a wider and stronger social network than their non-participating peers. Two participants reported:

Getting into sports, I think that's real important. Like not only because it gets you fit but it gets the community into it as well. Like when you play sports you end up meeting different types of people and people in your community that you wouldn't normally talk to, in your school and stuff. I moved here in the fifth form and didn't know anybody, I started playing netball and basketball and I got to know the girls that I wouldn't normally talk to, those different cliques in our high school. So some girls wouldn't talk to other girls but playing sport breaks those barriers. It builds your relationships with these people.

Laura

At the moment I am a part of a cultural group in the community and we are currently getting ready for a tournament, that's happening in Porirua. We basically come together and prepare cultural dances and sporting activities we participate in and it's amazing how close you can get to people through these simple activities.

Kat

Ella spoke about sport contributing to a sense of national pride:

It's pretty cool seeing people who don't even know each other cheer people on. The whole community spirit that you get. Like the whole of NZ when we had the rugby thing and everyone was cheering our team. How we don't even know each other and we can come together to be as one to support our team.

Ella

Having a voice – the role of family, friends and school

Traditionally it has been held that political socialisation begins in the family as parents provide an environment in which political interpretations are given to daily events. Family discussion such as news events helps make political concerns important, thus orientating youth politically (Youniss et al, 2002). While participants were not confident that adults in the general population listen to them, all of the nine participants reported that they did discuss issues immediately affecting them and other social and political issues in the private spheres of family and friendship groups. In particular participants felt that their

parents listened to them. These findings was also evident in research conducted by Harris et al (2008) where young people's political and civic engagement is about having a say in the places and relationships that have an immediate impact on their well-being rather than in traditional forums. The school classroom environment also provided opportunities for discussion and learning:

In our family the thing we usually talk about is cultural issues – about how Island kids struggle in school and what could be done to make it different. Me and my Mum – what we see/talk about growing up in New Zealand – It all starts in primary school.

<div align="right">Laura</div>

Me and my friends talk about youth and what we think can happen or change about it. I think what helps to get youth to interact with other people is to tell their friends what's going on, and the community and what's wrong. I think talking to friends and family about the issues you have in the community is a good thing because they get to learn about the understanding you have.

<div align="right">Riley</div>

Ivy noted that there had been quite a lot of discussion in class and among her school friends about the raising of the driver-licence age and the changes in the testing requirements. Also, Riley speaks to her course teacher about issues affecting her:

Yes, well in English we had to do a formal essay about it. The pros and cons and the reasons why we think the Parliament is doing this; and why they shouldn't do it and stuff like that. It really got us thinking, and talking about it in class.

<div align="right">Ivy</div>

I talk my Mum, or my brothers and sisters who are older than me. Like family members. I even talk to my course manager about stuff that's going on. Because she has an understanding of youth and what's going on in youth these days.

<div align="right">Riley</div>

Pathways to Participation
Social, leisure and cultural activities

It was evident from the research that sport and cultural activities were organised and were community, school and family based. Friendship groups, school and family relationships were important sites of connection to sport, cultural and community activities. Three participants were engaged in sporting and cultural activities in which family members were also participating including Kapakaha and Pacific Island tournaments. Also, Ella went and watched her sibling play hockey while Mike was involved in indoor-cricket with work colleagues.

So we just play as a big family – me, I go with my sisters and they get their partners, some cousins – we get into a group and play. This year I was part of a cultural tournament down in Wellington which involved family. We get together and we dance; we do cultural dances. We play sports and I think that's a real good opportunity when youth can get interactive with their culture – like talk to their family about the cultural issues that they find – problems these days, like not having enough cultural activities happening around.

<div align="right">Riley</div>

Along with the influence of family relationships, the school environment also provided opportunities for young people to engage in cultural activities, with four of the nine participants involved in cultural activities through their secondary schools. Ella entered and won a school scholarship to Japan; in order to compete for the scholarship she had to write an essay on why inter-country cultural experiences are important:

I wrote about that and how I kind of missed that – travelling around, meeting people and enjoying all the experiences and cultures. It was the Japanese Government – the person who is in charge – a while ago he wanted to create bonds between countries so he said the best way to do it is through the youth and so he did this thing, spending all this money to get people from different countries to come in to do the Genesis programme so that was what I was a part of and that was last year.

<div align="right">Ella</div>

Well because more than half the population at my school is Maori/Pacific Islander so we are really into our cultural things, so I guess we show that a lot throughout the school and in our work – it sort of brings us together more.

<div align="right">Kat</div>

Civic activities

Participants' involvement in school, cultural and other community activities, along with family relationships provided opportunities for young people to get involved in community volunteer work, to develop an awareness of current social issues, and an ethic of care toward the community. Family members provided connections for three participants to engage in civic-type activities in the community. Riley and Kat were involved in a neighbourhood support group which they attended with their mother:

Yeah, sometimes we do neighbourhood clean-ups, go around and pick up rubbish down the street. We help people if they need their lawns mowed or anything. So they are trying to get the youth to help out because most youth just stay at home and play Play Station games, or watch TV. I go around and help out, I do baby-sitting for people in my street that need help in our area−that need their kids looked after.

<div align="right">Riley</div>

The opportunity for Eve to help out in a self-esteem group for young girls run by a community non-governmental social service agency was facilitated by her mother through her own work connections. Furthermore, when Eve presented her view that young people could

<div align="center">59</div>

do more to help out in the community she gave an example where young people could engage in volunteer work with the Salvation Army. When asked how she knew about the work undertaken by the Salvation Army, she advised that her mother previously worked for the service:

Like the Salvation Army, there is so much you can do. Each week they have a soup kitchen thing, you can get good meals. Mum used to work there, and I had a friend who did it for her Duke of Edinburgh, and so she went every week and helped cook the meals and stuff, but there's a lot of other stuff you can do, like giving out food that's leftover, left from bakeries – they don't sell it. So I think young people should do something to help your community, even if it's not that often and something little.

<div align="right">Eve</div>

Similarly, Laura was involved in mentoring high school students with their study; the encouragement to do this work came from her father.

Our church holds this study group for exams for the high school students. My Dad asked me to go over there and help the kids out with their studies and stuff so I go there and help out there.

<div align="right">Laura</div>

Eve expressed a strong interest in community volunteer work and an ethic of community care and it was apparent from her discussion that not only her mother but also her school environment influenced and facilitated this belief system and behaviour. Eve attends a Christian-based secondary school that supports the Duke of Edinburgh award which she is completing and her volunteer work with a community agency is part of the requirement to complete this award. Her school environment provided at least some encouragement for students to develop a social ethic and get involved in the community. Furthermore, she provided some helpful suggestions where the school environment can assist young people in helping out in the community:

I go to a Christian school where one of the Bible assignments for this year is a social action plan so we chose a social action plan where we either get involved in it, we don't have to, but we can study it and we link it to how it helps the community and link it to Christian values, and you find a lot of the projects that are happening in society are not actually Christian-based. Try and encourage us to get involved in the community. I think young particularly think 'oh that's too big, I haven't got enough time, I can't do that', and so maybe just little things like at school, you could just bring a can to school, and they will collect it all and give it to the Salvation Army, and so just something little like that, and I mean it's helping.

<div align="right">Eve</div>

The significant role of family, friends and school as important sites for providing opportunities for civic engagement was also a key finding in research completed by Harris et

al (2008) in their study of the changing nature of citizenship and identity for young people in Victoria, Australia. Parental influence in the development of a social ethic in young people has been well documented in the literature. Youniss et al (2002) note that the wider social context is also important and while it is not clear whether parental practices are converted into personal characteristics in young people such as attitudes and passions, or whether parents provide the networks that connect young people to these activities, what is clear is that civic involvement depends at least in part on the role that family members play in "igniting and passing on a spirit and praxis of participation" (p. 130). Similarly Harre (2007) states that there is considerable evidence for people taking on volunteerism or activism through their social networks, either family and/or friends. Flanagan et al (1999) found that family environment is a contributing factor to the development of civic identity and suggest that young people were more likely to consider public interest an important life goal when their families emphasised an ethic of social responsibility.

Barriers to Participation

Social, leisure and cultural activities

In terms of barriers to participating in leisure, sport, cultural activities, and other community activities, participants identified a lack of information on what is available, activities being too expensive for young people, and the importance of peer influence (knowing others who are involved in an activity) as an incentive to engage in activities:

Some youth participate and then some don't and I think one of the barriers is them not knowing about it. I didn't even find out about the tournament until one of my cousins told me, and because she was already in the group. It's just the not knowing about it.

Kat

Yeah, I guess there are sports you can play, there are a lot of sports available, and I mean at … they do a lot of community-based programmes. While there are the girl's programmes, they have a ju-jitsu class. I didn't realise a lot of the stuff they do. I think if there was more awareness, if more people knew about it, they could get more people.

Eve

Lack of voice, influence and organised community events

Overall participants in this study are not reported to be involved in traditional political organisations and feel that they have little say or influence in political or community matters affecting them. The participants were more likely to discuss political and social issues that affect them immediately and directly in their relationships at home, school and with friends. None of the participants were involved in traditional civic and political organisations/parties or unions and this lack of involvement and interest is a finding consistent with other international research (Harris et al 2007, 2008; Youniss, 2002).

Eight of the nine participants had no experience with taking social and political action aimed at influencing public officials or policy. Robyn reported being part of a political animal-protection group while attending secondary school and had participated in two protest events; one while at secondary school and another while studying at university. While most participants had some knowledge about individual action that can be taken to express their views such as writing to the Editor of the newspaper or contacting the local Member of Parliament, only one participant had any experience with undertaking such a task. Kat wrote to the Editor to complain about a newspaper article about a local beach in which some details in the article were incorrect. Ella had no knowledge of these forms of action. Eve spoke about a boy from her school who had undertaken a petition to have a cycle road built. While taking social or political action was not something participants had experience of or apparent interest in, most participants thought voting was important for young people to have their say, although several participants noted that there was not enough readily-available information for young people about political parties and polices.

Participants did not spontaneously refer to having a voice as a right or as a component of citizenship. Participants were asked if young people are listened to by adults (non-family) when they speak out. While all of the participants thought young people should be listened to, six of the nine participants thought that young people were not listened to enough by adults (non-family) and their views not taken into consideration because of their young age. Similar to findings by Pretty and Chipuer (1999) and Evans (2007) participants in this research study did not experience having voice and influence regarding social, political, or community issues in local community settings:

I think the youth are probably too scared to let their voice be heard around the community. I don't know, mostly because they feel that they might get judged for what their opinion is. I think it's because they feel they will get judged and on-one will appreciate them – will look down to them because people might not like their opinion. Adults think because they are younger – they don't really have to listen to them because they are like the dominator kind of.
Riley

No, I don't think as much because adults look at them as if they are still children. What I think is that teenagers have a view on certain topics that adults may not see; adults should see, but they don't because they don't have their perspective on an issue. Adults just see them as a child so their voice does not really get heard as much as it should.
Laura

The majority of participants thought young people should be listened to more:

I think they should and I think people should understand – just because we are young and don't have as much experience, it doesn't mean we don't have an opinion, that we don't understand what is happening.

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Participants also felt that there is a lack of organised opportunities in the community for young people to express their views, and that formal institutions were not inclusive of young people:

No I don't think there are many chances young people could speak out, and I mean if there are, it's not common knowledge. I think if there were, more people would.

<div align="right">Eve</div>

I think they should because with things like the driving age, that was something that definitely affected us a lot and it was a decision made by adults.

<div align="right">Ivy</div>

One of the participants, Mike, attended a City Council meeting as part of a university course and he noted that young people do not participate in local City Council forums and hearings and that there should be more opportunities for young people to participate in these forums. He also felt that processes to participate in council forums favour the more articulate and those with experience, typically older people.

Unless you actually go to council meetings or chambers, which I have been to before and I've seen debates in there going on and what was interesting is that there are no young people speaking. I mean obviously probably the idea is that the knowledge is with the older generation – but does the older generation know what's best for the younger generation without asking them – without them having their say? The LTCCP – the long term City Council plan that gets sent out. I mean you can read, sift through it, submit to it, but no-one my age would even bother with it, because they might not see themselves long term living here, they think actually it's not really for me, I don't really have a say, or maybe they don't think that they quite have the ability to write an argument in a letter to present. One, they wouldn't read it; two they wouldn't be able to put their ideas into an argument, and three punctuated to be presented. Yeah, a lot of skill and that why I think the older generation do it. The ability to win an argument – know what they are talking about. Have life experiences which these young guys don't.

<div align="right">Mike</div>

In contrast, Riley noted that the local City Council asks young people for their views on youth bands for local community concerts by visiting local schools and asking young people what they want:

Unless it's got to do with youth, like if it's a youth activity or a youth concert that's happening in town, other than that youth don't have a say in anything else. It's probably adults that take most of the responsibility around that.

<div align="right">Riley</div>

Participants were asked for their ideas on ways to increase the voice and influence of young people in the community. One participant noted that their school student council was an important and effective vehicle for young people to have their say. Views are expressed in person to the student council representatives and they report back to the students in their home group:

It's real easy, because everyone knows everyone, it's easy to talk to them, because the whole group is made up of students and what they do is basically take our thoughts, views and opinions to the Principal. Since he has become Principal at school, I suppose a lot of things have changed about school. I mean attendance rates are up, our voices are being heard.

Kat

Two participants thought having a community council forum for young people would be an avenue to increase the voice and influence of young people.

I think that making the youth council would be a good thing that would help to make the youth express their views more. Even to have a meeting once a week to talk about it that would last for an hour would help youth to understand each other more and everything.

Riley

As well as having limited voice and influence, there are other barriers preventing young people from participating in community and civic settings. Harre (2007) suggests that research indicates that many young people have numerous competing demands for their time and that dedication to community service may carry little social status in some Western societies. Time constraints and/or a lack of information were noted by participants in this research as barriers to engaging in volunteer work:

I don't particularly have a lot of time. I think maybe when I get more time, I would like to think that I would help out in the community more, like, and I would be a part of more stuff, like community outreach stuff, like volunteer stuff. Even if it was just once a week or something, doing a little bit to help, it actually makes me feel that I am a part of something bigger. I guess as young people our focus isn't on that as much; it's more about ourselves, because I guess there is a lot of pressure for young people to do school and to do well so you can get a good job, and a good career and stuff, and we forget about the other stuff.

Eve

I would like to be involved in charity work and stuff like that – but I don't know what types of work I can go and do. I am not really informed or don't know where I can get the information from – it's not like it's right there. So adults might say 'well why don't you kids go and help out in the community and its like "how?" How's a big question, it's like how do you go out and do that?

Ivy

Two participants referred to the role and attitudes of adults as influencing whether young people become involved in civic activity:

They are treated between an adult and not as a child so they have that option of I don't have to do it because it's not my responsibility. They feel as though they don't need to because someone else can do it. I guess it's just because we are treated not like adults, and we not treated like children. We are treated in the middle. We don't need to have those responsibilities of keeping the environment clean, or being part of our culture and being involved in stuff, because we don't have the pressure or the feeling that we are responsible to do it.

<div align="right">Laura</div>

Laura's comment that the young people are not provided with the responsibility from adults to undertake such work reflects research by Youniss et al (2002), Harre (2007) and Evans (2007) which highlights the important role of adults in helping to create the space for young people to contribute in community settings. Harre (2007) and Evans (2007) suggest that barriers to engagement in community and civic activities exist in the context of community settings. Evans's (2007) interviews with young people revealed that young people feel a stronger self-described sense of community in contexts in which they experience voice and resonance, some power and influence, and adequate adult support and challenge. Evans argues that the community context matters and that research tends to neglect community-focused attitudes. Discussions tend to focus more on structured programs or volunteering as the context rather than characteristics of the community setting itself.

As noted earlier participants valued organised group activities in the sport and cultural domains, and church youth group activities. Riley made note of the efforts of local educational institutions in facilitating a community cultural festival, and of the local City Council in organising a youth party:

There was a youth party in the library. It was a drug and alcohol free party. There was heaps of stuff happening. Over 300 people came. It was real fun, you got to interact with people from different schools – you get to tell them, share stories with them –activities that they do, that you don't do but might want to get into. The best youth activity I have been to.

<div align="right">Riley</div>

However, Riley felt that there were not enough community organised cultural activities and not enough organised activities for young people aged 15-18 years:

Not that much – not to suit all the cultures – Maori, Pacific Islanders, even like European people but I think they need more cultural activities happening around like even if it is on the weekend. I think that having cultural activities of your culture like helps you get together as a community; socialise with the different cultures. Most things with youth don't have that much information, activities, like the Wave Rave on Friday night at the pool − it's only for people aged 7 to 15. Most of them have nothing to do on weekends or Friday nights so they just go out with their friends and drink.

<div align="right">Riley</div>

A lack of organised activities for young people was also supported by Paul and Mike who felt that there were not enough events that include the whole community and the cost of activities was seen as a barrier:

The activities that the Council provides that I have seen and gone to and whatever else are quite family orientated. Young families is basically where I see it happens. None of my friends would find anything that the council offers fun or interesting to do, so I think that's why there's that undertone where they get together and go drinking instead. I mean it seems the main thing to do is drink and go into town, and cause whatever other problems that comes with that.

Mike

Conclusion

The chapter presented the findings from the participant interviews in four main themes. It was evident that for young people citizenship is largely defined by a sense of belonging, acceptance and connection to their local community through social membership. This is expressed through engagement in leisure, cultural and non-structured informal social activities and is consistent with a relational conception of citizenship. Participants were particularly interested in church, sports and cultural activities and informal socialising with peers. This finding is consistent with research by Harris et al (2008) and underwrites the notion that citizenship for young people is more than involvement in traditional political and civic associations and duties and legal, civic and political rights. Participants valued organised community events but felt that this was a gap and events were more targeted toward families and young children.

The impression from this study is that young people displayed a responsible attitude toward others and the community in general. Young people expressed knowledge, interest and concern regarding contemporary social, economic and political concerns affecting young people. Participants were particularly concerned about unemployment and environmental concerns. They also expressed a desire to be more involved in community civic type activities. Whilst this finding in consistent with research by Lister (2003) it sits in contrast to popular political rhetoric which has positioned young people as apathetic and disinterested in political and community concerns.

Family, friends and school provided opportunities for young people to participate in sport, leisure, cultural and civic activities. Participants identified a number of barriers to civic involvement including a lack of voice and influence as young people with respect to local social, political and community issues, a lack of information about how to become involved in activities, time constraints and competing demands for time such as school work, and not being given the responsibility to become involved in civic activities by adults. In contrast

family and school were avenues that provided opportunities for young people to become involved in community civic activities.

CHAPTER FIVE

Discussion

This chapter presents an analysis of the themes identified from the interviews with the participants and these themes are explored within the body of literature available, with the views and voices of the participants integrated into the discussion. Key findings are drawn out and highlighted as important research outcomes. The overall aim of the research project was to explore citizenship through the lens of young people's perceptions and experiences of participation in their local community and understand their connection to society as citizens. This study also investigated key factors (such as personal attributes, behaviours, activities, cultural processes) that contribute to, or define what it means to uphold citizenship and their attitudes towards and practices of participation in the local community. A further objective was to understand facilitators or barriers that affect participation in social, cultural, social, political, and community activities.

Citizenship Identities

A diverse and relational interpretation

In defining citizenship, participants demonstrated an inclusive and expansive interpretation. Five of the nine participants referred to citizenship by virtue of membership of a community. This is probably the most obvious and simplistic definition of citizenship understood by many and is referred by Lister et al (2003) as the Universal Status model of citizenship (Smith et al, 2005). A local and national identity was also identified. One participant spoke about the how the 2010 rugby world cup hosted in Aotearoa/New Zealand brought the "country together". A number of participants compared activities and events available in the local community with other regions in the country, describing how these activities fostered a sense of belonging and connection to their community. Furthermore, eight of the nine participants referred to a sense of belonging to their local community. Terms used to describe citizenship included getting to know people, socialising with other young people and with people from other cultures, being a member of the community and being involved, a feeling of belonging to your community or peers and being part of something bigger than you. These notions of belonging and connection are consistent with a relational definition of citizenship referred to in the contemporary literature on the broader perspectives of citizenship by Conover (1995) and Lister (2007). A relational conception refers to a collective mindedness and a pattern of strong social relations and is contrasted with a non-relational conception which sees citizenship as more than a set of legal rights.

While it is purported (Harris et al, 2007; Hall et al, 1999) that young people have increasingly individualised trajectories of transitions to citizenship in terms of opportunities for success with regards to employment and economic independence, it was clear that participants in this study understood citizenship to be more than an individualistic phenomenon. In fact, most participants interpreted citizenship as a relational and inclusive phenomenon where belonging, respect for the community and relationship with others were dominant considerations. A further example of this was the emphasis placed by participants on respect for others, to future generations, the environment, and the community, including public spaces. This was also an indication of the importance of a local identity and connection to the local community.

Young people as economic citizens

Participants were concerned about the issue of unemployment; this has a direct and immediate impact on their everyday lives and is particularly relevant given the current high level of youth unemployment compared to other age groups. It was obvious that economic independence gained through employment was a factor determining the participant's construction of citizenship identity, as was evidenced by the length of time participants spoke on the matter of employment/unemployment and the importance they placed on this issue. In this study, unemployment, including a lack of full and part-time jobs for young people, and the difficulty in gaining work experience was identified by six participants. Paul spoke in great detail about his current situation of unemployment and the difficulty in obtaining full time employment; the extent to which he did talk on this matter was clearly because it was a primary concern in his life at this time. An interesting point arising from participants' responses was that those attending secondary school had an expectation of being engaged in part-time employment. Four of the participants attending secondary school during the research study referred to the issue of not being able to obtain part-time employment due to a lack of work experience and their age. The other issue regarding economic independence was that some participants felt that they could not participate in leisure activities due to the cost and their lack of financial means to be able to afford such activities. This was seen by some participants as a reason/motivation for excessive alcohol consumption (because there is "nothing to do and activities cost too much" for their limited financial means). While unemployment was one of the key issues raised by the participants, their interpretations of what it means to be a citizen go beyond the traditional neo-liberal constructions of citizenship that focus predominantly on economic independence and employment. It was evident from participant responses that a neo-liberal economic interpretation was surpassed by a relational interpretation.

While it was evident that unemployment was a significant issue for participants there was no explicit acknowledgment from participants that unemployment is a plight disproportionately affecting young people, nor was there articulation of having a job as being a social right or that unemployment affecting young people was unfair; it was seen as a normal state of affairs. Responses of this nature reflect popular discourses that unemployment is an inevitable outcome of labour markets in the contemporary global economic climate; such discourses shut out any discussion that unemployment is also a deliberate response in terms of policy decisions from governments (Shaw & Eichbaum, 2005). The difficulty in obtaining employment is part of the norm for young people transitioning to adulthood in contemporary society (Lister, 2007).

As noted earlier, the employment and economic independence orientated perspective of citizenship, that is embodied in future orientated constructions of citizenship which position young people as 'citizen workers of the future' is a dominant neo-liberal construction of citizenship in Western nations where the successful transition to becoming a citizen is dependent on, or measured by, the success or failure to obtain employment. The length of time that neo-liberal policy has been in practice and part of the Aotearoa/New Zealand psyche has contributed to the indoctrination and current perspectives held by young people with respect to economic independence and unemployment; it is little wonder that young people perceive unemployment as a normal part of growing up in the 21st century.

The citizen-as-worker construction of citizenship is further supported by the focus of the current National-led Government youth transitions policies including Youth Service NEET and measures introduced to prevent youth at risk of becoming 'welfare dependent' where young people are given a clear message that they need to be in training, education or work despite the lack of work opportunities (which is evidenced by the sheer number of applications for any one particular job as noted by one participant).

A further point is that unemployment and benefit policies have made living independently away from parents and caregivers financially not feasible for many and therefore for many, the transition to becoming an 'independent and autonomous' adult is being deferred (Lister, 2007). The living situations for participants in this research would indicate that living at home, or with family members is commonplace; the rule rather than the exception. For example, only one participant aged 25 reported being employed full-time and living independently on her own. The eight other participants all reported living with either their parents, or with other financially independent older family members.

Lister et al (2003) notes that citizenship constructions can have inclusionary or exclusionary consequences; the Economic Independence model embodied in neo-liberal ideology is potentially divisive and exclusionary and stands in tension with the other more inclusive Universal Membership model. The Economic Independence model also stands in

contradiction to TH Marshall's (1950) classic universal definition of citizenship as bestowing equal status and thus civil, political and social rights (including the right to employment and economic independence) on all full members of a national community. Instead of challenging class divisions, the Economic Independence model of citizenship reinforces them (Lister, 2007, Smith et al, 2005). A related point raised by Wyn and White (2000) is that since transitional pathways to goals such as employment and economic independence have been eroded, uneven opportunities occur for young people and individualised trajectories are commonplace. In this study one of the participants, Robyn, who has a university degree and an established career has some degree of financial independence; yet the future options for Ruby and for Kat who have been excluded from school at the age of 16 years remain uncertain. A further barrier exists for young people who are not connected with well-resourced family and social environments, including the growing numbers of young people excluded from school. Three participants commented that obtaining work occurred mainly through personal or family networks. This means that young people with family members who are not well-equipped to assist with obtaining employment, or are estranged from their family are at a disadvantage and will require additional support from community and state agencies to assist with obtaining training, vocation and employment options. This raises an important question as to the nature of and effectiveness of the support received from state agencies such as Work and Income and training institutions aimed at assisting young people toward training, vocational and employment opportunities.

Young People as Responsible Citizens

Young people are not apathetic

As noted in the literature review there has been a common assumption of politicians that rights have been overemphasised at the expense of responsibilities; that young people are more orientated toward rights than responsibilities and need to be made aware of their citizenship responsibilities. Lister et al (2003) argues that this assumption is not borne out by contemporary youth citizenship research. This conclusion is consistent with this study in that young people did not present as indifferent or apathetic to social and political concerns. The general impression from this study was that the participants perceived responsibilities as a component of citizenship; they were aware of and articulated a keen sense of individual responsibly toward the community. It was very clear from the interviews that the responsibilities of young people to the community were central to their thinking and that responsibilities rather than rights was their primary consideration.

This was evident from four elements: first, participants were not only concerned about contemporary social issues; they were very aware of key social and political concerns at a local and national level. Participants identified a number of key concerns affecting young

people (six areas of concern noted by participants were excessive alcohol consumption by young people and compromised personal safety linked to alcohol consumption; environmental issues; education concerns for Maori and Pacific Island young people; young people being excluded from school; unemployment and a lack of full-time and part-time jobs for young people; and a lack of respect by the community towards young people). Second, participants clearly articulated a number of responsibilities they felt young people had to their community. All of the participants made reference to more than one of the following as important components of citizenship: abiding by the law, working and paying taxes, environmental responsibility, being respectful of others, respect for community property, helping out in the community, voting, and volunteer work. Third, the participants were less articulate in the language of rights than responsibilities. The lack of spontaneous mention of rights by participants was also a feature in research completed by Lister et al (2003) as noted in the literature review where young people found it markedly more difficult to identify their rights than their responsibilities and were less fluent in the language of rights than of responsibilities. Lister et al suggests that young people in the United Kingdom have taken on board political messages about active citizenship and about the priority placed on responsibilities over rights that have become increasingly dominant over the last few decades. Fourth, the theme of helping others, giving back to the community, and volunteering appeared to be one of the strongest themes to emerge in terms of the length of time participants spoke on the issue and the detail provided.

Harris et al (2008) state that there has been concern raised about young people's preference for social rather than civic activities in that social activities do not support the development of an ethic of care towards the community. This concern was found to have little merit in this study; while membership in groups with a traditional civic focus was not as prominent a theme as was involvement with leisure, sport, cultural and non-structured activities, there was a significant level of interest among the female participants regarding volunteer work in the community (neither of the two male participants made any reference to volunteer work) and a strong sense of responsibility toward the community was a feature of this study. Four female participants were currently involved in volunteer-type work; two were involved in a neighbourhood support group, one university student had recently been involved in mentoring Pacific Island high school students with school work study, and a another participant was helping out in a self-esteem group for young girls run by a non-government community social service agency. Although the amount of time spent by participants in these activities was not gauged by the research, the high level of interest in civic activities was evidenced by the fact that five of the nine participants stated that either they wanted to be more involved in civic type activities, or that young people in general should be more involved and did not contribute enough in this regard.

Furthermore, two participants noted the personal benefits they had experienced from volunteer work including gaining responsibility, respect from others, and a sense of belonging. The implications from this study is that contrary to political or ideological rhetoric about the perceived apathy of young people toward political and social issues, a lack of social responsibility and connection to the community, young people in this research were concerned about social, economic, political, community and cultural issues and wished to participate in activities for the benefit of the community. In particular, the young people in this study were particularly interested in matters pertaining to their own community, in the everyday events and issues that directly affect them.

Patterns of Participation

New patterns of participation

Social membership in everyday local environments

One of the objectives of this research was to identify practices of participation in the local community and specifically the types of activities and groups in which young people were engaged. It was apparent that participants experienced social membership in leisure-focused groups and activities that enabled them to socialise with other young people including sport, religious, cultural activities, other community activities of a leisure nature, and non-structured activities, with all of the participants engaged in activities of this nature. Participants in this study were involved in church and church-based youth groups; three participants were currently attending church and church-based youth groups, and a further three participants had previously either attended church or had been involved in church youth groups. Participants spoke positively about their involvement in church and church youth groups.

The importance of cultural activities to young people's lives was evident among five participants; three were involved in activities including Kapahaka and a Pacific Island cultural tournament and these were school, family and community based. Another participant had attended a school-sponsored trip to Japan as part of an inter-country cultural exchange. Sporting activities were a key interest for the participants; six participants were currently involved with team sporting activities with three participants playing more than one team sport. Non-structured activities with friends and family were a significant focus, with all participants referring to a range of activities of this nature. Most of the participants commented about spending time "hanging out with friends" including activities such as shopping, "hanging out" in the mall, working on car repairs, sleep-overs with school friends, and other informal social gatherings with friends such as "having a few drinks". Such findings were consistent with research conducted by Harris et al (2008) into the changing nature of citizenship and identity for young people in Australia which illustrated that young

people were engaged in, and experienced social membership through leisure rather than traditional civic associations.

Friendship groups, school and family relationships were important sites of connection to sport, cultural, church, and community activities. Sport and cultural activities were organised and were community, school and family based. Three participants were engaged in sporting and cultural activities in which family members were also participating including Pacific Island tournaments. Along with the influence of family relationships, the school environment also provided opportunities for young people to engage in cultural activities, with four of the nine participants involved in cultural activities through their secondary schools. Ella, one of the participants, entered and won a school scholarship to Japan; in order to compete for the scholarship she had to write an essay on why inter-country cultural experiences were important.

These findings illustrate that the participants considered a sense of belonging and connection to others, particularly to their peers, a key component of citizenship, consistent with current literature (Harris et al, 2008; Lister et al, 2003)**.** These engagements occur typically in face to face interactions in their everyday environments. This is consistent with a relational definition of citizenship referred to in the above section. Four participants also noted the importance of cultural and sporting activities to connect people from different social groups who would not normally interact. The capacity of sports to enhance young people's social interactions is noted in Aotearoa/New Zealand research conducted by McGee, Williams, Howden-Chapman, Martin and Kawachi (2006) who found that young people who participated in sports clubs were found to have a wider and stronger social network than their non-participating peers.

The importance of interacting and connecting with others was further illustrated by a sense of community spirit in that participants felt a need for more community-organised activities. For example one of the participants, Riley, felt that there were not enough community organised cultural activities and not enough organised activities for young people aged 15-18 years. A lack of organised activities for young people was also noted by two other participants, Paul and Mike, who felt that there were not enough events that included the whole community and the cost of activities was seen as a barrier.

The efforts of local educational institutions in facilitating a community cultural festival and of the local City Council in organising a youth party was noted in the study. This was in contrast to findings by Harris et al (2008) who reported a low level of interest amongst young people toward religious centres and youth community centres and concluded that young people are not drawn to join organisations that are intended to attract them. This was clearly not the case in this research where there was significant interest expressed by participants in church activities, church youth groups and designated areas for young people

such as the local City Library and youth community centre. This implies that the needs of young people appear to differ according to the local context and what is relevant in a particular local context may not be relevant in another; hence caution is required when attempting to generalise across local environments and communities.

The importance of family was a theme throughout the research in terms of providing opportunities for involvement in leisure and civic activities, to discuss and develop awareness of social and political issues and also in terms of social support and belonging. In some respects, having a family and being connected to a place may have become of heightened significance to young people in contemporary society. Social gatherings with family members were also noted with one particular participant attending a regular Friday night meal dining out with family members. Another participant, Ivy, spoke of attending a wildlife centre with family members. The importance of young people having strong and positive relationships with family members was also mentioned. The significance of a positive role of family and friendship for young people reported in this study was consistent with research completed by Harris et al (2008). Findings in this study confirm that it is important to understand how the quality of family and friendship relationships influences young people's sense of connection to society, including the implications for those young people who are disconnected from family.

Having a voice

Young people's pathways for discussing and engaging with social and political issues are fundamentally different to traditional modes of participation associated with earlier generations (Hall et al, 1999; Harris et al, 2008). All participants in this study discuss social and political issues, and other issues that affect them immediately and directly, in their relationships at home with family, at school and with friends, rather than through traditional civic or political forums which were more common with earlier generations. This study revealed that young people are interested and concerned regarding social and political issues and indicated a desire to participate in local community civic activities. However, the tools and methods for young people's contemporary patterns of participation, their methods of articulation, are different to earlier generations and governments and communities need to recognise this point. Traditionally it has been held that political socialisation begins in the family as parents provide an environment in which political interpretations are given to daily events. Family discussion such as news events helps make political concerns important, thus orientating youth politically (Youniss et al, 2002). This finding is consistent with research by Harris et al (2008) which revealed that young people do have an interest in engaging with local political issues, about the things that they know about. They argue that young people are interested in discussing and being heard on social and political issues but are engaged more

through informal networks and places where they already feel comfortable, where they feel they belong, and where they believe that they have a good chance of being heard. Young people's political and civic engagement is about having a say in the places and relationships that have an immediate impact on their well-being rather than in traditional forums. In this study, the school classroom environment also provided opportunities for discussion and learning and being heard.

Pathways to Participation

In terms of pathways that provide opportunities for young people to become involved, this study showed that participants' involvement in school, cultural and other community activities, along with family relationships provided opportunities for young people to get involved in community volunteer work, to develop an awareness of current social issues and an ethic of care toward the community. The importance of family influence, school, social networks and/or friends in the development of a social ethic in young people, and as providing opportunities for civic engagement has been well documented in the literature (Youniss et al, 2002; Harre, 2007; Flanagan et al, 1998; Mahatmya & Lohan, 2012; Harris et al, 2008). Family members provided connections for some of the participants in this study to engage in civic type activities in the community. For example two participants were involved in a neighbourhood support group which they attended with their mother and similarly, while another participant was involved in mentoring high school students with their studies; the encouragement to do this work came from her father. The opportunity for another participant to help out in a self-esteem group for young girls run by a community non-governmental social service agency was facilitated by her mother through her own work connections and in particular her school environment provided some encouragement for students to develop a social ethic and get involved in the community through the Duke of Edinburgh award.

A further relevant point is that a Christian value system appears to have influenced the participation of two participants in terms of engaging in civic-type work. In her research, Wood (2011) found in one sample study of participants the high rates of church attendance amongst participants appeared to have influenced their conception of social action as "community service" which was largely framed within their participation of church related activities. The church also was the place where they described opportunities for leadership for young people, whereas they felt that in the community young people generally were not listened to. In this case, it appears that the strong pattern of church-related attendance in this community contributed toward the participatory capital of young people that was largely framed as community service.

Barriers to Participation

Traditional citizenship discourse has aligned responsible citizenship to active engagement in political and/or civic type institutions and activities. None of the participants were involved in traditional civic and political organisations/parties or unions and eight of the nine participants had no experience with taking social and political action aimed at influencing public officials or policy. This lack of involvement and interest in traditional politics is a finding consistent with other international research (see Harris et al 2007, 2008, Ryan, 2004; Youniss et al, 2002). A number of reasons can be identified for this lack of engagement in traditional civic or political forums. First, young people may not be expected to engage in traditional ways because of increasing life responsibilities. Harre (2007) suggests that many young people have numerous competing demands for their time and that dedication to community service may carry little social status in some Western societies. Time constraints and/or a lack of information were noted by participants in this study as barriers to engaging in volunteer work. Therefore, programmes aimed at increasing civic involvement among young people need to provide flexibility to enable young people to participate. Second as noted earlier young people are expressing their views and preferences about social, economic, political, community and cultural issues but they discuss these issues, and other issues that affect them immediately and directly, in their relationships at home with family, at school and with friends rather than through traditional civic or political forums which occurred with earlier generations.

Third, there is an absence of structural conditions that would support such affiliations (Evans, 2007; Bessant, 2004). Key current institutional modes for traditional civic and political participation are not inclusive of young people – they do not support, or promote the participation of young people to an extent that young people feel invited and encouraged to participate. Similar to findings by Pretty and Chipuer (1999), Evans (2007), Harris et al (2008) and Lister (2007), this study found that young people are struggling to be heard by formal political institutions, they believe they are not heard by (non-family) adults and have little influence over community decision-making. For example one of the participants, Mike, attended a City Council meeting as part of a university course and he noted that young people do not participate in local City Council forums and hearings. He also felt that processes to participate in council forums favour the more articulate and those with experience, typically older people. While all of the participants thought young people should be listened to, six of the nine participants thought that young people were not listened to enough by adults (non-family) and their views not taken into consideration because of their young age. They also felt that there is a lack of organised opportunities in the community for young people to express their views, that formal institutions were not inclusive of young people and proposed the

establishment of youth councils, this idea being gained from their experiences of school youth councils.

These findings exist within a context of increasing calls in Aotearoa/New Zealand and internationally for young people's participation and for their voices to be heard more such as outlined in Articles 5 and 12 of the United Nations Convention on the Rights of the Child (which may be summarised as follows: Article 12 states that parties 'shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child') (Lansdown, 2005, p.4). Article 5 further emphasises the role of parents and other caregivers in terms of the provision of direction and guidance in the exercise by the child of his or her rights, consistent with their evolving capacity (Lansdown, 2005). A local example of the increasing emphasis on youth participation is the government publication of best practice guidelines for local City Councils to increase young people's participation (Ministry of Youth Affairs, 2003). The implication for youth citizenship is that if young people do not feel they can participate and be heard in public forums due to their age and are effectively excluded from these forums, their views are not given sufficient recognition and respect. Therefore, their citizenship rights are not being realised and they do not enjoy the same equality of status as citizens that adults do. It could be argued that the absence of structural conditions is a barrier preventing young people from exercising their voice and agency in public forums and therefore their fundamental rights as citizens to recognition, respect and equality of status as citizens are ignored.

Promoting Civic Engagement in Young People

Bearing in mind the benefits for young people and the community of young people engaging in community and civic activities, which are documented and referred to in the literature review, and the interest expressed by participants in civic-type activity, the important questions to be considered are 1) what are the pathways that facilitate such involvement and 2) what are the environmental or contextual factors that will support the involvement of young people and increase their level of involvement in civic activities? What is clear from the literature (Youniss et al, 2002; Harre, 2007; Evans, 2007) is that the role of adults is critical in terms of providing the practical opportunities and creating the space for young people to contribute in community settings and affording young people the responsibility to undertake these roles. Two participants in this study referred to the role and attitudes of adults as influencing whether young people become involved in civic activity. This was succinctly pointed out by one of the participants who commented that young people choose not to become involved because they are not provided with the responsibility from adults to undertake such work. Harre (2007) and Evans (2007) suggest that barriers to

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engagement in community and civic activities exist in the context of community settings and research tends to neglect community-focused attitudes. Discussions tend to focus more on structured programs or volunteering as the context rather than characteristics of the community setting itself. Furthermore, the opportunities provided need to be meaningful for young people. Evans's (2007) interviews with young people revealed that young people feel a stronger self-described sense of community in contexts where they experience voice and resonance, some power and influence, and adequate adult support and challenge.

Participants were asked for their ideas on ways to increase the voice and influence of young people in the community. One participant noted that their school student council was an important and effective vehicle for young people to have their say. Two participants thought having a community council forum for young people would be an avenue to increase the voice and influence of young people. These comments reported by the participants reflect how young people's preference for discussing political and social issues in the micro-territories of their everyday lives is in large part due to their marginalisation from formal political processes. Harris and Wyn (2009) state that what is most striking is the lack of interest by local government officers and politicians in accessing the knowledge and information that these young people have about local conditions. Harris et al (2008, 2009) note that while the young people's perceptions of the processes, openness and efficacy of local councils differed, what is significant is that councils were frequently identified as a place that they knew about and somewhere they could go to discuss political issues. Local government had a local face: young people saw it as occupying a real physical location which was part of their everyday geographies. The level of local government clearly has enormous potential to tap into young people's everyday social and political issues and to enhance their participation in formal politics. However, in their study most participants did not want more of a say in local council, suggesting that it is still perceived as an ineffective institution and one that does not respond well to young people's interests and needs.

The implications of this study and others (Harris & Wyn, 2009; Lister, 2003, 2007; Evans, 2007) on new identities and engagement is that more attention ought to be paid to the significance that ordinary and modest youth cultural spaces such as school, peer networks and family households have for young people as the most critical informal everyday spaces and networks where they engage with politics experience and express their place in society. Young people cannot be expected to engage in traditional ways because of increasing life responsibilities and the absence of structural conditions that would support such affiliation. Harris et al (2008) argue that these everyday sites and strategies should be recognised as critical elements of contemporary youth politics, and that young people's political literacies in the micro-territories of the local community need to be acknowledged. However, this

recognition should not detract from the need to address the larger problem of the inflexibility of the formal political system in opening up to youth.

Conclusion

The findings in this research study reveal that young people in a typical urban city in Aotearoa/New Zealand interpret participatory citizenship in diverse ways and in this sense the findings were consistent with similar contemporary research (Harris et al, 2008; Lister et al, 2003; Yeung et al, 2008; 2011). Young people experience and express their connection to society through their relationship with others which indicates a relational view of citizenship. It was clear that popular political rhetoric and traditional neo-liberal constructions of citizenship which place a dominant focus on young people obtaining economic independence in their transition to adulthood was only part of the consideration for the participants. Their interpretations of what it means to be a citizen go beyond the traditional neo-liberal constructions of citizenship that focus predominantly on economic independence and employment. In particular, participant's citizenship interpretations reflected a relational perspective where belonging, connection to the community and relationship with others are key determinants.

This study also dispelled the popular myth that young people are not responsible, interested or engaged with current social and political issues and have no stake in their local communities. The findings revealed that school, family, and friends were key sites of connection providing young people with opportunities to participate in social, leisure, sports, cultural and community civic activities. This study revealed barriers to participation in including young people struggling to have a voice and influence in local community issues due to their age and inexperience, competing demands for time and a lack of information regarding what is available in the community.

CHAPTER SIX

Conclusions and Recommendations

This study presented young people's views and experiences of citizenship and participation to gain an understanding of 'the lived experiences of young people' in the context of their everyday lives. This study also aimed to draw attention to issues that young people believe require action in the context of their experiences within the local community. This chapter summarises the key findings, limitations of the study, along with implications for policy and practice, recommendations and further research.

Key Findings

From the face to face in-depth interviews this study established the following key findings. First, in defining citizenship, young people demonstrated a relational, inclusive, diverse and expansive interpretation of citizenship that goes beyond traditional, future-orientated neo-liberal constructions of citizenship that position young people as 'citizen-as-workers', focusing predominantly on economic independence and employment. Young people place importance on a sense of belonging and are interested in, and engaged in informal and organised activities which enabled them to relate with other young people; suggesting a relational rather that non-relational rights-based citizenship identity.

Second, young people experience social membership predominantly through leisure, sport, cultural and non-structured activities rather than through traditional civic and political associations. Social engagement is considered a primary and key consideration in young people's identity as citizens and participation and connection to their communities.

Third, family, friendship groups and school are key sites of connection for citizenship and participation in terms of providing opportunities for leisure, sport, cultural and civic activities.

Fourth, young people are aware of and able to clearly articulate their views on their responsibilities toward the community and are particularly interested in community volunteer work; they are less articulate on the language of rights.

Fifth, participants were not engaged in traditional civic and political organisations. They were concerned about social, economic, political, community and cultural issues but they discussed these issues, and other social issues that have affected them immediately and directly, in their relationships at home with family, at school and with friends rather than in traditional civic and political forums. The most common concerns identified were the heavy alcohol use by young people, unemployment, and a need for more community organised group activities for young people.

Finally, participants reported to have been struggling to be heard by formal political institutions and believed they were not heard by (non-family) adults. They felt that they had little influence over community decision-making and felt that the views of young people should be given more attention along with forums for this to be achieved.

Implications for Policy and Practice

This study demonstrates how young people experience citizenship in less straightforward or traditional ways than previous generations and cannot be expected to engage in traditional ways because of increasing life responsibilities and the absence of structural conditions that would support such affiliation. The implication of this research in terms of citizenship identities and how young people are connected to their communities indicates that more attention ought to be paid to the significance that ordinary youth cultural spaces such as school, peer networks and family households have for young people as the most critical informal everyday spaces and networks where they engage with social and political issues and experience and express their place in society. Wyn and Harris (2009) argue that young people exhibit individualised tendencies in expressing politics and appear to be intensely interested in their local area. Their political thinking and acting takes place within the spaces of home, friendship groups, school and neighbourhood. Similar to findings from international research (Harris et al, 2008; Lister et al, 2003) it was clear from this research that young people have an interest in important social, political and economic issues in their communities and have a sense of responsibility regarding these matters. Their role as social actors cannot be understood in isolation from their relationships with peers, adults and the structures that occupy their worlds. Family, friends and classrooms emerged as key sites where discussions about politics took place. The findings suggest that schools can provide opportunities for positive community responsibility and civic activity. These places and relationships are where young people feel comfortable and have a voice. Furthermore, research indicates that where personal experience, social interaction and everyday practice became part of politics, young people feel better able to articulate political views and take social action (Wyn & Harris, 2009; Wood, 2011).

The views expressed by the young people in this study that adults (non-family) and adult-based institutions (political parties, unions, local government authorities) are not interested in their views highlights the extent to which they are expected to participate in adult-centred and managed processes. While there has been significant mention in policy and research of young people's political apathy it is important to note that political structures, processes and debates marginalise young people and are primarily structured around adult interests and needs (Kirby & Bryson, 2002). Programmes involving young people in public decision-making, and evaluations of this work, have focused almost entirely on formal

organisational mechanisms and formal consultation methods including how to train and support young people to participate in decision-making processes and to communicate with the community (Kirby & Bryson, 2002; Finlay, 2010). However, attention to formal structures ignores the fact that everyday interactions may be more important in shaping participation. For example, Kirby and Bryson (2002) note that classroom interaction between teacher and student, rather than school councils, is likely to shape young people's and teachers' experience of school life and their roles in shaping the school environment.

These new understandings from this study and others (Harris et al 2008; Lister et al 2003; Yeung et al, 2008, 2012) of how young people actually engage and participate in their communities and everyday lives indicates the need for new methods and practices to enable adults to engage more effectively with young people in civic and political action and encourage more effective participation from young people. The focus needs to be on changing systems to accommodate young people's participation and values, rather than integration, in which young people are expected to participate in predefined ways and structures (Kirby & Bryson, 2002). Local authorities and institutions need to be aware of the new pathways to participation noted above by which young people participate in their communities and express their social and political interest. They need to develop processes and strategies to accommodate these new pathways that are more appropriate and successful in encouraging participation and inclusion. For example, meetings and events need to occur in appropriate spaces where young people feel comfortable and are therefore more likely to participate and feel heard (Finlay, 2010). Attention needs to be given to the relationship that adults have with young people and how this impacts on their participation. Increasing dialogue between young people and between young people and adults is likely to improve community relations and increase their access to decision-making opportunities. According to Kirby and Bryson (2002) these relations are rarely explored. Attention needs to be given to obtaining the views of young people and responding to these views. Finally, particular attention needs to be given to those young people with less family and other resources to rely upon as they make their transition to adulthood in a less predictable and less structured world.

Limitations of Study

As a small-scale qualitative project, with the participants selected from only one urban Aotearoa/New Zealand community, the study did not intend to produce generalisable conclusions. Furthermore, participants may not truly reflect the composition of the youth population in that the voices and lived experiences of the most vulnerable young people are not captured. For example, this study did not include the voices of those from struggling socio-economic positions or with other challenges such as disabilities. The participants all had strong friendship bases and were well supported by family who provided opportunities for

them to participate in various leisure, sports and community activities. It can therefore be expected that the participants would demonstrate a sense of connection and responsibility to the community. However, rather than focusing on the reliability of the findings, this study focused on exploring the complexity and nuances of young people's perceptions and practices of citizenship with the priority on dependability of the results obtained from the data. Dependability was achieved by ensuring the methods were systematic, well documented and accounted for researcher bias and subjectivities.

Recommendations

This study highlights a need for local authorities and community organisations to facilitate opportunities for young people to participate more in their communities. First, local government authorities and community organisations could investigate best practice initiatives in Aotearoa/New Zealand and internationally regarding structured forums for young people to express their views and influence in local affairs and decision making, and work toward adopting these processes in their local communities. Second, local youth-based and other community organisations including schools could develop creative initiatives to provide young people with opportunities to engage in community civic type activities. More attention needs to be given to the relationship that adults have with young people and this could be achieved by increasing dialogue between young people and between young people and adults. Attention needs to be given to obtaining the views of young people regarding participation and responding to these views.

This study highlighted the need that young people without the support of family and friends are particularly vulnerable and potentially require additional support packages from government and community organisations adopted to meet their needs to assist them with community participation, with financial and training/work opportunities and other activities as they move toward independence.

Further Research

By using the phenomenological approach to explore young people's citizenship participation through their own lived experiences fresh insights have been gained into young people's current engagement as citizens. Lister (2007a) noted that there is an imbalance between theoretical and empirical work in the field of youth participatory citizenship with a dearth of empirical studies. While there is an increasing amount of research being conducted overseas the topic has been barely explored in Aotearoa/New Zealand. Lister notes that the field would be enriched by more empirical studies of the 'everyday world of citizenship', of the cultural, social and political practices that constitute lived citizenship for different groups of citizens in different national and spatial contexts and of how citizenship's

inclusionary/exclusionary dynamics are experienced by all citizens. Contemporary understandings of youth participatory citizenship could be further developed and enriched by research conducted within a Maori cultural framework, encompassing a Maori worldview and using Maori methodologies and methods such as Maori-centred research or Kaupapa Maori research. Research would also be beneficial to explore the place-based perspectives of citizenship participation.

This study raises a number of avenues for further exploration that would advance and complement the findings presented in this thesis. Some of the trends observed in this study would benefit from a larger scale study to find if these hold true across wider populations. For example, this study showed that young people showed considerable interest in environmental issues, sporting activities and volunteer type civic activities in the community. It would be worth exploring this issue further with a larger group of young people. In conclusion, these findings hold the potential to shift the debate about whether young people today are 'active' or 'apathetic', to a focus on the interaction between young people's everyday lived experiences in places and their participation in society.

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APPENDIX ONE: Interview Schedule

Introduction

Hi, my name is Philippa Wood; thank-you for coming today to talk and participate in the research project. I am interested in talking to young people about citizenship and their participating in the community.

We are here to talk about your experiences, thoughts, ideas and feelings about what citizenship and participating in community, social, political and cultural activities means for you as a young person living in the community.

The reason for my interest in this area of study is because I believe that young people's status as citizens is important because it affects how youth are viewed and treated in society, how youth policies and services are developed, and contributes to young people's perception of their place and value in society. I also believe that there is a lack of information about citizenship and participation from the perspectives of young people and I believe that young people will have valuable information to contribute in order to increase our understanding. Finally, I believe the issue of citizenship as it relates to young people is an important issue because young people face significant challenges as they journey toward adulthood in today's society.

Brief definition of citizenship:

Citizenship is a broad concept that refers to how a person achieves a sense of belonging in a community. It is about how we think about, and exercise our rights (to resources such as education, employment, cultural values and activities, to protection from crime, the right to vote). It is also about how we think about, and exercise our responsibilities as a citizen of a particular social, cultural, political, national, or community (such as the responsibility to care for our neighbours and family, and contribute in some meaningful way to the community).

I am interested to know what the word 'citizenship' means to you.
Question: Do you agree this definition of citizenship? If so, what parts do you agree with? If not, how would you describe citizenship and participation?

I would like to explore what you believe are the key factors, attributes, values, behaviours and activities that young people do to uphold citizenship.
Question: What are the key attributes that define what it means for young people to be a citizen of society?

Prompts:

- What key attributes of do you believe you possess or uphold? (Such as belonging to a youth group, voting, discussing community concerns with peers, attending cultural functions, helping out a neighbour, doing voluntary work in the community). What motivates you to participate in this activity?

- What activities and/or values do you believe are important for young people to possess or uphold, and for what reason?

- What do you believe stops you or other young people from participating or upholding the values that you have mentioned?

- What do you believe helps you or other young people participating or upholding the values that you have mentioned?

I would like to know what types of social, cultural, environmental, community and political activities in which young people are engaged in the community.

Question: Can you tell me about the activities are you involved with?

Prompts:

- What avenues/ groups do you use to stay involved with issues? Peers, institution's (church, sports clubs, internet, Facebook, other social networking).

- Do you associate with any subcultures (Goth, emos, skaters).

- How did you become involved in these activities? What do you see as the positives or benefits of these activities?

- What do believe are the important issues and activities for young people to participate in the community? What are the reasons you feel these activities are important?

- What are some activities that you are not involved with but would like to be involved with?

- What prevents you from being involved? (Such as a lack of finances, transport, information).

I would like to know and understand more about the political, social, cultural, environmental, and community issues that young people believe are important.

Question: What do you consider as special, or of value in the community? (Such as sports grounds, downtown pictures, skating rink church, recycling)?

Question: What issue(s) are do you see as important in the community? (Such as alcohol consumption among young people, a lack of jobs for young people).

Prompts:

- What have you noticed as a particular issue of concern in the community? How did you become aware of this concern?
- Do you think the community has enough activities for youth?
- What issues do you think/care about?
- What are the reasons you consider this issue(s) important?
- Do you keep informed of local issues? How do you do this? Do you read the local newspaper?

I would like to ask you whether you believe that young people have some influence on political, social, environmental cultural and community issues in the community.

Question: Do you believe young people have an influence on important issues in the community?

Prompts:

- With whom do you talk with about social or community issues of concern?
- What issues have you been able to voice your view on?
- To whom?
- How did you express your view?
- Do you feel that you were listened to? By whom?
- What was the response?
- Can you tell me some helpful and/or unhelpful factors that assisted you in being able to express your views?
- Is there an issue that you would like to express your view about that you have not been able to?

I would like now to talk about taking action on political, social, environmental, cultural and community issues in the community.

Question: What important local or national issue(s) would you like to take action on?

Prompts:

- Are you are aware of the ways in which young people can take action in local or national issues?
- Would you contact the local newspaper or MP is you were concerned about an issue? If not, why not?
- Do you express your views and issues through art, music, the internet (what sites). What issues?
- Do you discuss your views with friends and family- what issues do you discuss?

Question: In what ways have you take action on an issue(s)?

Prompts:

- How did you achieve this action? What was helpful and not so helpful? What was the result of your action?

I would like to know what young believe are the key factors (knowledge, skills, processes, the influence of adults) that improve or impede participation and citizenship for young people in the community.

Question: Do you believe that young people in general participate well in the local community with respect to local concerns and activities?

Prompts:

- In what ways would you like to participate more in the community?
- What prevents you, or other young people from participating more in the community? (Such as a lack of finances, information, adults not listening?

Question: What do you believe would assist young people to participate more in the community issues and activities?

Prompts:

- Do you think that there are adequate opportunities such as community forums for young people to express their views?
- What other resources or ideas do you have that would support and enable young people to participate more in community issues and activities?

APPENDIX TWO: Approval Letter

MASSEY UNIVERSITY
TE KUNENGA KI PŪREHUROA

28 October 2011

Re: HEC: Southern B Application – 11/64
        Citizenship narrativs of young people (aged 16-25 years) in Palmerston North

Thank you for your letter dated 27 October 2011.

On behalf of the Massey University Human Ethics Committee: Southern B I am pleased to advise you that the ethics of your application are now approved. Approval is for three years. If this project has not been completed within three years from the date of this letter, reapproval must be requested.

If the nature, content, location, procedures or personnel of your approved application change, please advise the Secretary of the Committee.

Yours sincerely

Dr Nathan Matthews, Acting Chair
Massey University Human Ethics Committee: Southern B

cc   Dr Polly Yeung   Dr Rachael Selby
     School of Health & Social Services   School of Health & Social Services
     PN371   PN371

     Prof Steve LaGrow, HoS
     School of Health & Social Services
     PN371

Massey University Human Ethics Committee
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www.massey.ac.nz

APPENDIX THREE: Advertisement Flyer

CITIZENSHIP NARRATIVES OF YOUNG PEOPLE

Do you have a voice that needs to be heard?

The purpose of this research project is to find out:

- Young people's stories, views and experiences as a citizen in the community.

- Your views about what's good, and what's not so good about being a young person living in the community.

- Your views on topics such as sport, jobs, training, leisure/recreation, what's happening and what's not happening in the community, voting, environmental issues.

- Your views about young people participating in the community.

Information gained from this survey can help:

- Provide a deeper understanding on what's important for young people from their own perspectives.

Who can participate?

Young people:

- ✓ Between **16-25** years;

- ✓ Live in the community**;** and

- ✓ Willing to participate in a face to face interview in English.

If you would like to participate, please contact:

Philippa Wood for more information

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application 11/64. If you have any concerns about the conduct of this research, please contact Dr Nathan Matthews, Acting Chair, Massey University Human Ethics Committee: Southern B, telephone 06 350 5799 x 8729, email humanethicsouthb@massey.ac.nz.

APPENDIX FOUR: Letter of Invitation to Participate and Information Sheet to Youth Centre Agencies

The Coordinator

9 January 2012

Citizenship Narratives of Young People

Re: Invitation to assist with student research project

Dear Coordinator

My name is Philippa Wood and I am a Master of Arts student at Massey University completing research into the stories of young people about their perceptions, views and experiences on youth citizenship, and their participation in social, cultural, community and political issues and activities in the community.

I would like to invite you to assist me to recruit potential participants by circulating the research Information sheets and flyers by displaying these on the centre noticeboard, the reception desk and/or handing the information to potential young people who visit and participate in your centre. I have enclosed a copy of the Information sheet and flyer.

Purpose of the Study

The overall aim of the research project is to understand the meaning that citizenship has in young people's lives and how they understand their connection to society as citizens. The reason for my interest in this study is because I believe that young people's status as citizens is important because it affects how youth are viewed and treated in society, how youth policies and services are developed and contribute to young people's perceptions of their place and value in society.

If you require any further information regarding this request to assist in the distributing of this research project information to young people, please contact me by email\. You can also contact my supervisors, Dr Polly Yeung by email at p.yeung@massey.ac.nz or Ms Rachael Selby at r.a.selby@massey.ac.nz.

Thank you for taking time to consider this request.

Yours faithfully

Philippa Wood.

APPENDIX FIVE: Letter of invitation to participate/information sheet for individual participants

Citizenship Narratives of Young People

INFORMATION SHEET FOR PARTICIPANTS

Introduction

My name is Philippa Wood and I am a Master of Arts student at Massey University completing research into the stories of young people about their perceptions, views and experiences on youth citizenship, and their participation in social, cultural, community and political issues and activities in the community.

Purpose of the Study

The overall aim of the research project is to understand the meaning that citizenship has in young people's lives and how they understand their connection to society as citizens. The reason for my interest in this study is because I believe that young people's status as citizens is important because it affects how youth are viewed and treated in society, how youth policies and services are developed and contribute to young people's perception of their place and value in society.

Invitation to the Study
I plan to invite ten to twelve young people who reside in the community to participate in individual interviews.

If you agree to participate in the research, the interview itself should take between one to two hours in duration and occur at a time and place that suits you. With your agreement I would like to record the interview and would present you with a copy (transcript) of what you said in the interview and seek your approval before including any information in my report. I anticipate that you reviewing your transcript may take about one hour of your time.

Participant Selection

You will be selected based on the following criteria:

- The first ten to twelve young people to respond to the invitation will be selected;
- Between 16-25 years;
- Reside in the community, and
- Willing to participate in a face to face interview in English.

How will the information be stored?

All data will be stored securely by digital recording on my personal computer and available only to me as the student researcher and my supervisors. The written consent forms will be stored in a locked filing cabinet at my home which only I have access to. Following the examination of the report all written data including the consent forms will be disposed by shredding. The digital recorded transcripts will be stored on my personal computer for a period of two years following the examination of the final report, and then deleted.

A summary of the research findings will be provided to all participants.

Confidentiality

To maintain confidentiality your name or other identifying data will not be used. You will get a chance to choose a 'code name' (pseudonym) for this project.

The information from this research will be published in my Master's thesis.

Participant Rights:
You are under no obligation to accept this invitation.   If you decide to participate, you have the right to:

- decline to answer any particular question;
- ask any questions about the study at any time during participation;
- withdraw from the study at any time prior to approving the transcript of the interview;
- provide information on the understanding that your name will not be used unless you give permission to the researcher;
- review and edit your interview transcripts;
- be given access to a summary of the project findings when it is concluded, and
- ask for the recorder to be turned off at any time during the interview.

Contacts:

Researcher	Primary Supervisor	Co-Supervisor
Philippa Wood	Dr. Polly Yeung	Ms. Rachael Selby
	School of Health and Social Services	School of Health and Social Services
	Massey University	Massey University
	06 3569099 xtn 2812	06 3569099 xtn 2831
	p.yeung@massey.ac.nz	R.A.Selby@massey.ac.nz

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application 11/64. If you have any concerns about the conduct of this research, please contact Dr Nathan Matthews, Acting Chair, Massey University Human Ethics Committee: Southern B, telephone 06 3505799 x 8729, email humanethicsouthb@massey.ac.nz.

If you require any further information regarding my invitation to participate in this research, please contact me by email or by telephone.

.... # Human Ethics Application

FOR APPROVAL OF PROPOSED RESEARCH/TEACHING/EVALUATION

INVOLVING HUMAN PARTICIPANTS

(All applications are to be typed and presented using language that is free from jargon and

comprehensible to lay people)

SECTION A

1	**Project Title**	Citizenship narratives of young people (aged 16-25 years)

	Projected start date		
	for data collection	November 2011	**Projected end date** December 2012

(In no case will approval be given if recruitment and/or data collection has already begun).

2   Applicant Details *(Select the appropriate box and complete details)*

ACADEMIC STAFF APPLICATION (excluding staff who are also students)

Full Name of Staff Applicant/s

School/Department/Institute

Campus *(mark one only)*	**Albany** ☐	**Palmerston North** ☐	**Wellington** ☐

Telephone   **Email Address**

STUDENT APPLICATION

Full Name of Student Applicant   Philippa Frances Wood

Employer (if applicable)

Telephone	**Email Address**
....	....
Postal Address	
	....
Full Name of Supervisor(s)	Polly Yeung and Rachael Selby
	....
School/Department/Institute	School of Health and Social Services
	....

Campus *(mark one only)*	**Albany**	☐	**Palmerston North**	☐	**Wellington**	☐

Research Supervisors:

Primary Supervisor:	Co-Supervisor
Dr. Polly Yeung	Ms Rachael Selby
School of Health and Social Services	School of Health and Social Services
Massey University	Massey University
06 3569099 xtn 2812	06 3569099 xtn 2831
p.yeung@massey.ac.nz	R.A.Selby@massey.ac.nz

GENERAL STAFF APPLICATION

Full Name of Applicant

....

Section

....

Campus *(mark one only)*	**Albany**	☐	**Palmerston North**	☐	**Wellington**	☐

Telephone	**Email Address**
....	....
Full Name of Line Manager	
	....
Section	
	....
Telephone	**Email Address**
....	....

---

3   **Type of Project** *(provide detail as appropriate)*

Staff Research/Evaluation:		Student Research:		If other, please specify:
Academic Staff		Specify Qualification	MA	
General Staff		Specify Credit Value of Research	X	
Evaluation		(e.g. 30, 60, 90, <mark>120</mark>, 240, 360)		

MA Social Policy research thesis project

4   Summary of Project

Please outline in no more than 200 words in lay language why you have chosen this project, what you intend to do and the methods you will use.

(Note: All the information provided in the application is potentially available if a request is made under the Official Information Act. In the event that a request is made, the University, in the first instance, would endeavour to satisfy that request by providing this summary. Please ensure that the language used is comprehensible to all.)

This research project aims to explore how young people in the community define, understand and experience citizenship and participation in the community. Participation is seen in this study as a crucial component of citizenship. The research will examine 'the lived experiences of young people' and strive to understand and describe the participant's experience of citizenship and participation in the context of their everyday lives as they see it.

The methodological approach is phenomenology (O'Leary 2010) which aims to gain rich descriptions through in-depth interviews with young people in order to obtain an understanding of how young people themselves experience citizenship.

The narratives will provide an opportunity to examine the lived experiences of young people engaging as citizens and their participating in the social, cultural and political activities in the community. The research also

aims to draw attention to issues that young people believe require action in the context of their experiences within the local community. Young people's status as citizens is important because it affects how youth are viewed and treated in society, how youth policies and services are developed and underwrites young people's perception of their place and value in society.

To achieve this I plan to conduct semi-structured face to face interviews with 10-12 young people. An analysis of the literature will occur as part of the literature review. Qualitative methodology will be used to collect the views and experiences of young people about participation and citizenship.

---

5 **List the Attachments to your Application**, e.g. Completed "Screening Questionnaire to Determine the Approval Procedure" (compulsory), Information Sheet/s *(indicate how man*y), Translated copies of Information Sheet/s, Consent Form/s *(indicate of how many),* Translated copies of Consent Form/s, Transcriber Confidentiality Agreement, Confidentiality Agreement *(for persons other than the researcher / participants who have access to project data)*, Authority for Release of Tape Transcripts, Advertisement, Health Checklist, Questionnaire, Interview Schedule, Evidence of Consultation, Letter requesting access to an institution, Letter requesting approval for use of database, Other *(please specify).*

Appendices:

1. Advertisement flyer.

2. Interview schedule.

3. Screening questionnaire to determine the approval procedure.

4. Letter to invitation to participate/ information sheet for individual participants.

5. Letter of invitation to participate for youth agencies.

6. Flow chart of research procedures.

7. Consent form.

8. Authority for release of taped transcript.

SECTION B: PROJECT INFORMATION

General

6 **I/We wish the protocol to be heard in a closed meeting (Part II).**   Yes [ ] No [√]

(If yes, state the reason in a covering letter.)

7 **Does this project have any links to previously submitted MUHEC or HDEC** Yes [ ] No [√]

application(s)?

If yes, list the MUHEC or HDEC application number/s (if assigned) and relationship/s.

8 **Is approval from other Ethics Committees being sought for the project?**   Yes [ ] No [√]

If yes, list the other Ethics Committees.

9 **For staff research, is the applicant the only researcher?**   Yes [ ] No [ ]

If no, list the names and addresses of all members of the research team.

Project Details

10 **State concisely the aims of the project.**

The overall aim of the research project is to explore young people's views and experiences of citizenship and participation in the community in order to understand the meaning that citizenship has in young people's lives and how they understand their connection to society as citizens.

Specific objectives of the research project are to investigate:

- Key factors (such as personal attributes, behaviours, activities, cultural processes) that contribute to, or define what it means to uphold citizenship, and their attitudes towards and practices of participation in the local community.

- Facilitators or barriers that affect participation in social, cultural, political and community activities.

11   **Give a brief background to the project to place it in perspective and to allow the project's significance to be assessed.** *(No more than 200 words in lay language)*

There have been many studies which suggest that young people have become increasingly disengaged from formal politics and community activity and that they care little about social and political issues. Contemporary research is now exploring the need to move away from adult-centric views on youth participation viewed in terms of formal politics and associations, to a focus on exploring young people's sense of identification and participation as citizens within the context of their everyday and ordinary lives. Hence, this is the reason for using a phenomenological approach because it will aim to gain rich descriptions though in-depth interviews with young people in order to obtain an understanding of how young people themselves experience citizenship. This will provide an alternative to the literature which focuses on the perspectives of adults.

There is conflicting information in the literature about what citizenship and participation means, so obtaining an understanding of the ways in which young people perceive, define and experience citizenship is a key component underpinning the research. There is a lack of literature in Aotearoa/New Zealand on the subject of youth participation and citizenship and hence the need for research.

12   **Outline the research procedures to be used, including approach/procedures for collecting data. Use a flow chart if necessary.**

I will use a purposive sampling strategy. Qualitative inquiry typically focuses in-depth on relatively small samples even single cases, selected purposefully. I will aim to select participants who present the wider community in terms of young persons engaged in formal education and young persons not engaged in education, young persons employed/ not employed.

Young people will be recruited through youth centre sites where they congregate in order to purposefully select young people. I will make contact by sending a letter to the coordinators at the youth centres inviting them to distribute the Information sheet and an easy to read flyer to young people who visit the centre. A flow chart outlining the research procedure is included as Appendix six.

13 **Where will the project be conducted?   Include information about the physical location/setting.**

The participants will be given a choice of a location mutually agreed by the research student and participant including the City Library, or a room on the University complex.

14 **If the study is based overseas: Not applicable**

i)   **Specify which countries are involved;**

ii) **Outline how overseas country requirements (if any) have been complied with;**

iii) **Have the University's Policy & Procedures for Course Related Student Travel Overseas been met?**
(Note: Overseas travel undertaken by students – refer to item 5.10 in the document "Additional Information" on the MUHEC website.)

15 **Describe the experience of the researcher and/or supervisor to undertake this type of project?**

I have completed the MSW (applied) programme at Massey University which involved a small research project where I successfully interviewed three persons in in-depth interviews.

Dr Polly Yeung has experience in conducting research in citizenship participation on young people and has knowledge in both qualitative and quantitative methodology.

Ms Rachael Selby is an experienced oral history researcher and has successfully supervised a number of master level theses.

16 **Describe the process that has been used to discuss and analyse the ethical issues present in this project.**

Discussion occurred with my research supervisors regarding selection criteria (i.e., age, gender, ability to engage in interview, geographic location of recruitment, the use of youth centres to circulate recruitment flyers…etc) and methodology used for the research. A draft ethics application was completed. Ethical analysis was discussed in supervision and a further application submitted.

Participants

17 Describe the intended participants.

Participants will be selected based on the following criteria:

- The first young people to respond to the invitation;

- Participants from a range of ages between 16-25 years;

- Both male and female;

- Currently reside in the community;

- Can communicate in a face to face interview; and

- Can communicate in English.

18   How many participants will be involved?

The in-depth interviews will involve 10-12 participants.

What is the reason for selecting this number?

(Where relevant, attach a copy of the Statistical Justification to the application form)

The literature (O'Leary 2010, Liamputtong 2009) indicates that qualitative inquiry typically focuses in-depth on relatively small samples even single cases, selected purposefully. By using the semi-structured interview approach to ask probing questions, in-depth quality data will be obtained.

Qualitative phenomenological research aims to understand more deeply the phenomena through adequate exposure to the qualities of the phenomena. I will also aim for saturation, when additional interview data produces no new emerging themes or perspectives.

19 Describe how potential participants will be identified and recruited?

Young people will be recruited in three ways:

- Through sites in which young people congregate. I will advertise by sending out a flyer and Information sheet to youth centre agencies. This flyer is attached as Appendix One.

- I will contact young people I am acquainted with through my personal contacts and work colleagues and provide them with the flyer and Information sheet. If they are interested, they can contact me directly.

- I will seek permission to display the flyer in the City Library and the University room.

| **20 Does the project involve recruitment through advertising?** | Yes | √ | No | |

(If yes, attach a copy of the advertisement to the application form)

See flyer as Appendix One.

| **21 Does the project require permission of an organisation (e.g. an educational institution, an academic unit of Massey University or a business) to access participants or information?** | Yes | √ | No | |

If yes, list the organisation(s).

I will not be requiring access to any organisation's database to access participants. However, I will be seeking their permission to circulate information to potential participants via flyers and the Information sheets; hence I have prepared a letter inviting them to assist and this is enclosed as Appendix five.

(Attach a copy\ of the draft request letter(s), e.g. letter to Board of Trustees, PVC, HoD/I/S, CEO etc to the application form. Include this in your list of attachments (Q5). Note that some educational institutions may require the researcher to submit a Police Security Clearance.)

22 Who will make the initial approach to potential participants?

Philippa Wood, the research student will.

23 Describe criteria (if used) to select participants from the pool of potential participants.

Participants will be selected on the following criteria:

- The first young people to respond to the invitation;

- Participants from a range of ages between 16-25 years;

- Both male and female;

- Currently reside in the community;

- Can communicate in a face to face interview; and

- Can communicate in English.

24   How much time will participants have to give to the project?

15 minutes to read the research project information and up to 2 hours to participate in an in-depth interview and 1-2 hours to read the transcript- approximately 4 hours in total.

Data Collection

25   Does the project include the use of participant questionnaire/s?   Yes [ ] No [√]

(If yes, attach a copy of the Questionnaire/s to the application form and include this in your list of attachments (Q5))

**If yes: i)   indicate whether the participants will be anonymous (i.e. their   Yes [ ] No [ ]
identity unknown to the researcher).**

ii)   describe how the questionnaire will be distributed and collected.

(If distributing electronically through Massey IT, attach a copy of the draft request letter to the Director, Information Technology Services to the application form. Include this in your list of attachments (Q5) – refer to the policy on "Research Use of IT Infrastructure".)

26   Does the project involve observation of participants? If yes, please describe.   Yes [ ] No [√]

27   Does the project include the use of focus group/s?   Yes [ ] No [√]

(If yes, attach a copy of the Confidentiality Agreement for the focus group to the application form)

If yes, describe the location of the focus group and time length, including whether it will be in work time.

(If the latter, ensure the researcher asks permission for this from the employer).

28	**Does the project include the use of participant interview/s?**	**Yes**	√	**No**	

(If yes, attach a copy of the Interview Questions/Schedule to the application form)

See Appendix Two.

29	**Does the project involve sound recording?**	**Yes**	√	**No**	

The data will be recorded by a digital recorder and I will transcribe the data.

30	**Does the project involve image recording, e.g. photo or video?**	**Yes**		**No**	√

If yes, please describe. *(If agreement for recording is optional for participation, ensure there is explicit consent on the Consent Form)*

31	**If recording is used, will the record be transcribed?**	**Yes**	√	**No**	

If yes, state who will do the transcribing.

Philippa Wood, the research student.

32	**Does the project involve any other method of data collection not covered in Qs 25-31?**	**Yes**		**No**	√

If yes, describe the method used.

33	**Does the project require permission to access databases?**	**Yes**		**No**	√

34 **Who will carry out the data collection?**

Philippa Wood, the research student.

SECTION C: BENEFITS / RISK OF HARM (Refer Code Section 3, Para 10)

35 **What are the possible benefits (if any) of the project to individual participants, groups, communities and institutions?**

While the research project may not have direct benefits to the participants; the main benefit will probably be to the student researcher. The outcome of the study may contribute to the existing knowledge in the literature as there is a large gap in the Aotearoa/New Zealand literature on young people and citizenship and participation. It is not expected that groups, institutions or the community will directly benefit from the research project.

36 **What discomfort (physical, psychological, social), incapacity or other risk of harm are individual participants likely to experience as a result of participation?**

It is not expected that individual participants would experience any harm or discomfort from participating in the research.

37 **Describe the strategies you will use to deal with any of the situations identified in Q36.**

Should any issue arise, the student researcher will provide the participants with information on youth support agencies they can contact such as Youthline.

I will discuss any issues as they arise with my research supervisors during supervision.

38 **What is the risk of harm (if any) of the project to the researcher?**

It is not expected that the student researcher will experience any harm or discomfort from participating in the research.

If interviews are to be held in a private location, e.g. home of the participant, I will advise my supervisors of the time and location of the interview and will carry a mobile phone, in case of emergency.

39 **Describe the strategies you will use to deal with any of the situations identified in Q38.**

In the event that unexpected disclosures of a concerning nature from any participant occur, I will discuss this with my research supervisors in supervision in the first instance.

40 **What discomfort (physical, psychological, social) incapacity or other risk of harm are groups/communities and institutions likely to experience as a result of this research?**

It is not expected that any groups, communities or institutions will experience any harm or discomfort from the research.

---

41 **Describe the strategies you will use to deal with any of the situations identified in Q40.**

Not applicable.

---

42 **Is ethnicity data being collected as part of the project?** **Yes** [ ] **No** [√]

If yes, will the data be used as a basis for analysis? If so, justify this use in terms of the number of participants.

If no, justify this approach, given that in some research an analysis based on ethnicity may yield results of value to Maori and to other groups.

Maori as a group are not specifically being recruited. If Maori young people decide to participate in the study, I will ask them if they wish to complete any cultural practices during any stage of the research process. I will also seek advice from my research supervisor Rachael Selby if I or the participant identifies any matters arise of a cultural matter.

(Note that harm can be done through an analysis based on insufficient numbers)

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43 **If participants are children/students in a pre-school/school/tertiary setting, describe the arrangements you will make for children/students who are present but not taking part in the research.**

Not Applicable

SECTION D: INFORMED & VOLUNTARY CONSENT (Refer Code Section 3, Para 11)

---

44 **By whom and how, will information about the research be given to potential participants?**

I will make initial contact with the coordinators from the youth centres in writing inviting them to distribute the Information sheets and flyers to young people in person who visit the centre. I will ask the youth centres to display the flyers and information sheets on the centre noticeboards and/or reception desk. The information sheet will provide information about the purpose and process of the research so that the potential participants can make an informed and voluntary decision whether or not to participate.

---

45 **Will consent to participate be given in writing?** **Yes** [√] **No** [ ]

(Attach copies of Consent Form/s to the application form)

If no, justify the use of oral consent.

| 46 | **Will participants include persons under the age of 16?** | **Yes** | | **No** | √ |

If yes: i) indicate the age group and competency for giving consent.

ii) indicate if the researcher will be obtaining the consent of parent(s)/caregiver(s). **Yes** | | **No** |

| 47 | **Will participants include persons whose capacity to give informed consent may be compromised?** | **Yes** | | **No** | √ |

If yes, describe the consent process you will use.

| 48 | **Will the participants be proficient in English?** | **Yes** | √ | **No** | |

If no, all documentation for participants (Information Sheets/Consent Forms/Questionnaire etc) must be translated into the participants' first-language.

(Attach copies of the translated Information Sheet/Consent Form etc to the application form)

SECTION E: PRIVACY/CONFIDENTIALITY ISSUES (Refer Code Section 3, Para 12)

| 49 | **Will any information be obtained from any source other than the participant?** | **Yes** | | **No** | √ |

If yes, describe how and from whom.

| 50 | **Will any information that identifies participants be given to any person outside the research team?** | **Yes** | | **No** | √ |

If yes, indicate why and how.

| 51 | **Will the participants be anonymous (i.e. their identity unknown to the** | **Yes** | | **No** | √ |

researcher?)

If no, explain how confidentiality of the participants' identities will be maintained in the treatment and use of the data.

The use of pseudonyms will be used to identify participants. **Any detail from the interviews, which might identify other persons or organisations will be modified by using fictitious names in order to maintain confidentiality.**

52   **Will an institution (e.g. school) to which participants belong be named or be able   Yes [   ]   No [√]**
      to be identified?

      If yes, explain how you have made the institution aware of this?

53   **Outline how and where:**

      i) the data will be stored, and

      (Pay particular attention to identifiable data, e.g. tapes, videos and images)

      ii) Consent Forms will be stored.

      (Note that Consent Forms should be stored separately from data)

      The digital recordings of the interviews will be stored on a CD drive in a locked filing cabinet at my home address. The consent forms will also be stored in this filing cabinet. Only I have the key to this filing cabinet.

      The transcribed data in electronic format will be stored on my home personal computer which has a password and only I have access to this computer.

54   **i)   Who will have access to the data/Consent Forms?**

      The research student and the research supervisors will have access to the data and consent forms.

ii)   How will the data/Consent Forms be protected from unauthorised access?

The digital recording of the interviews and consent forms will be stored in a locked filing cabinet at my home address. Only I have the key to this filing cabinet.

---

55   How long will the data from the study be kept, who will be responsible for its safe keeping and eventual disposal? (Note that health information relating to an identifiable individual must be retained for at least 10 years, or in the case of a child, 10 years from the age of 16).

(For student research the Massey University HOD Institute/School/Section / Supervisor / or nominee should be responsible for the eventual disposal of data. Note that although destruction is the most common form of disposal, at times, transfer of data to an official archive may be appropriate. Refer to the Code, Section 4, Para 24.)

All electronic data on my computer will be stored for two years following final examination of the research project and then deleted. I will shred the consent forms following final examination. Participants will be given the option of retaining hard copies of their individual interview transcripts in accordance with the Invitation to Participate/Information sheet and Consent Form.

SECTION F: DECEPTION (Refer Code Section 3, Para 13)

56 Is deception involved at any stage of the project?	**Yes**		**No**	√

If yes, justify its use and describe the debriefing procedures.

SECTION G: CONFLICT OF ROLE/INTEREST (Refer Code Section 3, Para 14)

57 Is the project to be funded in any way from sources external to Massey University?	**Yes**		**No**	√

If yes: i)   state the source.

ii) **does the source of the funding present any conflict of interest with regard to the research topic?**

58 **Does the researcher/s have a financial interest in the outcome of the project?** **Yes** | | **No** | √

If yes, explain how the conflict of interest situation will be dealt with.

59 **Describe any professional or other relationship between the researcher and the participants? (e.g. employer/employee, lecturer/student, practitioner/patient, researcher/family member). Indicate how any resulting conflict of role will be dealt with.**

It is not expected that the research student and participants will have a particular relationship as noted above. Whilst I work at Child, Youth and Family, this research project will be conducted as a student research project with no relationship or conflict with Child, Youth and Family. If a current or previous client of mine responds to the research invitation they will not be selected.

SECTION H: COMPENSATION TO PARTICIPANTS (Refer Code Section 4, Para 23)

60 **Will any payments or other compensation be given to participants?** **Yes** | | **No** | √

If yes, describe what, how and why.

(Note that compensation (if provided) should be given to all participants and not constitute an inducement. Details of any compensation provided must be included in the Information Sheet.)

SECTION I: TREATY OF WAITANGI (Refer Code Section 2)

61 **Are Maori the primary focus of the project?** **Yes** | | **No** | √

If yes: Answer Q62 – 65

If no, outline:i)   **what Maori involvement there may be, and**

      ii) how this will be managed.

Maori are not specifically being recruited as participants for the study. Maori participants may respond to the advertisement to participate. Appropriate protocol will be adhered and honoured to Maori participants. Where issues of a cultural matter arise, I will consult with my research supervisor Rachael Selby for guidance and advice.

62	**Is the researcher competent in te reo Maori and tikanga Maori?** **Yes**	**No**	

If no, outline the processes in place for the provision of cultural advice.

63   **Identify the group/s with whom consultation has taken place or is planned and describe the consultation process.**

(Where consultation has already taken place, attach a copy of the supporting documentation to the application form, e.g. a letter from an iwi authority)

64   **Describe any ongoing involvement of the group/s consulted in the project.**

65   **Describe how information resulting from the project will be shared with the group/s consulted?**

SECTION J: CULTURAL ISSUES (Refer Code Section 3, Para 15)

66	**Other than those issues covered in Section I, are there any aspects of the project that might raise specific cultural issues?** **Yes**		**No**	√

If yes, explain. Otherwise, proceed to Section K.

67 **What ethnic or social group/s (other than Maori) does the project involve?**

Participants of any ethnicity may be selected. I will seek cultural consultation if young people other than NZ European ethnicity chose to participate in the research.

68 **Does the researcher speak the language of the target population?**   **Yes** √   **No** ☐

If no, specify how communication with participants will be managed.

69 **Describe the cultural competence of the researcher for carrying out the project.**

(Note that where the researcher is not a member of the cultural group being researched, a cultural advisor may be necessary)

70 **Identify the group/s with whom consultation has taken place or is planned.**

(Where consultation has already taken place, attach a copy of the supporting documentation to the application form)

71 **Describe any ongoing involvement of the group/s consulted in the project.**

72 **Describe how information resulting from the project will be shared with the group/s consulted.**

73 **If the research is to be conducted overseas, describe the arrangements you will make for local participants to express concerns regarding the research.**

SECTION K: SHARING RESEARCH FINDINGS (Refer Code Section 4, Para 26)

74 **Describe how information resulting from the project will be shared with participants and disseminated in other forums, e.g. peer review, publications, conferences.**

(Note that receipt of a summary is one of the participant rights)

SECTION L: INVASIVE PROCEDURES/PHYSIOLOGICAL TESTS (Refer Code Section 4, Para 21)

75 **Does the project involve the collection of tissues, blood, other body fluids or physiological tests?** *(If yes, complete Section L, otherwise proceed to Section M)*

Yes   No   √

If yes, are the procedures to be used governed by Standard Operating Procedure(s)? If so, please name the SOP(s). If not, identify the procedure(s) and describe how you will minimise the risks associated with the procedure(s)?

76 **Describe the material to be taken and the method used to obtain it. Include information about the training of those taking the samples and the safety of all persons involved. If blood is taken, specify the volume and number of collections.**

77 **Will the material be stored?**   Yes   No

If yes, describe how, where and for how long.

78 **Describe how the material will be disposed of (either after the research is completed or at the end of the storage period).**

(Note that the wishes of relevant cultural groups must be taken into account)

79 **Will material collected for another purpose (e.g. diagnostic use) be used?**   Yes   No

If yes, did the donors give permission for use of their samples in this project?   Yes   No

(Attach evidence of this to the application form).

If no, describe how consent will be obtained. Where the samples have been anonymised and consent cannot be obtained, provide justification for the use of these samples.

80   **Will any samples be imported into New Zealand?**   **Yes** ☐ **No** ☐

    If yes, provide evidence of permission of the donors for their material to be used in this research.

81   **Will any samples go out of New Zealand?**   **Yes** ☐ **No** ☐

    If yes, state where.

    (Note this information must be included in the Information Sheet)

82   **Describe any physiological tests/procedures that will be used.**

    Not applicable.

83   **Will participants be given a health-screening test prior to participation?**   *(If yes,*   **Yes** ☐ **No** ☐

    attach a copy of the health checklist)

> *Reminder: Attach the completed Screening Questionnaire and other attachments listed in*
>
> *Q5*

SECTION M: DECLARATION (*Complete appropriate box*)

ACADEMIC STAFF RESEARCH

Declaration for Academic Staff Applicant

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. I understand my obligations and the rights of the participants. I agree to undertake the research as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants.   My Head of Department/School/Institute knows that I am undertaking this research.   The information contained in this application is to the very best of my knowledge accurate and not misleading.

Staff Applicant's Signature   Date:

STUDENT RESEARCH

Declaration for Student Applicant

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and discussed the ethical analysis with my Supervisor. I understand my obligations and the rights of the participants. I agree to undertake the research as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants.

The information contained in this application is to the very best of my knowledge accurate and not misleading.

Student Applicant's Signature   Date:

Declaration for Supervisor

I have assisted the student in the ethical analysis of this project.   As supervisor of this research I will ensure that the research is carried out according to the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants.

Supervisor's Signature   Date:

Print Name

GENERAL STAFF RESEARCH/EVALUATIONS

Declaration for General Staff Applicant

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and discussed the ethical analysis with my Line Manager. I understand my obligations and the rights of the participants. I agree to undertake the research as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. The information contained in this application is to the very best of my knowledge accurate and not misleading.

General Staff Applicant's Signature   Date:

....

Declaration for Line Manager

I declare that to the best of my knowledge, this application complies with the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and that I have approved its content and agreed that it can be submitted.

Line Manager's Signature   Date:

....

Print Name

....

TEACHING PROGRAMME

Declaration for Paper Controller

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. I understand my obligations and the rights of the participants. I agree to undertake the teaching programme as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. My Head of Department/School/Institute knows that I am undertaking this teaching programme. The information contained in this application is to the very best of my knowledge accurate and not misleading.

Paper Controller's Signature   Date:

....

Declaration for Head of Department/School/Institute

I declare that to the best of my knowledge, this application complies with the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and that I have approved its content and agreed that it can be submitted.

Head of Dept/School/Inst Signature   Date:

....

Print Name

....

APPENDIX SEVEN: Consent Form

Citizenship Narratives of Young People

PARTICIPANT CONSENT FORM - INDIVIDUAL

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree/do not agree to the interview being sound recorded.

I wish/do not wish to have my recordings returned to me.

I agree to participate in this study under the conditions set out in the Information Sheet.

Signature: **Date:**

....

Full Name - printed

....

Appendix Eight: Authority for release of taped transcript

Citizenship Narratives of Young People in Palmerston North

AUTHORITY FOR THE RELEASE OF TRANSCRIPTS

I confirm that I have had the opportunity to read and amend the transcript of the interview conducted with me.

I agree that the edited transcript and extracts from this may be used in reports and publications arising from the research.

Signature: **Date:**

....

Full Name - printed

....