

Title: Localising the Sustainable Development Goals? Engaging young people with issues of environmental and social justice through participatory photography walks

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Abstract

Global citizenship education (GCE) has received renewed attention from education policymaking bodies worldwide since its inclusion in the U.N. Sustainable Development Goals in 2015. Too often, however, GCE omits critical engagements with global structures of power and inequality, leaving pupils unable to reflect on their own identities in relation to these structures and develop solidarity with others in the space of these structures (Dyrness 2021). In seeking to address these issues, this paper presents findings of a research study that identified the specific spaces and times in which conversations about SDGs happen during a series of participatory photography walks carried out as part of a European project that sought to engage young people with the Sustainable Development Goals. These photo walks invited young people to document their local greenspace's biodiversity and discuss issues related to the Sustainable Development Goal 16 'Peace, Justice and Strong Institutions' whilst increasing their knowledge and practice of photography.

Introduction

Global citizenship education (GCE) has received renewed attention from education policymaking bodies worldwide since its inclusion in the U.N. Sustainable Development Goals in 2015. Despite its popularity, GCE has been widely critiqued due to lacking critical engagements with global structures of power and inequality. As a pedagogy, GCE leaves pupils unable to reflect on their own identities in relation to these structures and unable to develop solidarity with others in the space of these structures (Dyrness 2021). In response to these issues, this paper presents findings of a research study that identified the specific spaces and times in which conversations about SDG16: 'Peace Justice and Strong Institutions' happen during a series of participatory photography walks carried out as part of a European project that sought to engage young people with the Sustainable Development Goals. The photo walks encouraged young people to document their local greenspace's biodiversity and discuss issues related to the Sustainable Development Goal 16 'Peace, Justice and Strong Institutions' whilst increasing their knowledge and practice of

photography. This paper explores how photographs acquire meaning through lived experience (relationality), shifting the analytic focus away from images as sites of meaning-making (Lomax, 2012). In the context of this project, participatory visual research also enables young people to communicate their experiences, redressing the lack of young people's voices in place-based research, particularly those from deprived neighbourhoods (Lomax, 2018). Framed by Edwards' (2009, p. 34) call for an 'ethnographically grounded consideration of the functions and expectations that make photography meaningful' and Laurier and Philo's (2006) ethnomethodologically inspired attention to the ethnographic event as an object of study in itself, the analysis considers how young people respond to, organise themselves around, and talk about climate change, and sustainability.

The study revealed that place-based educational approaches bring global issues into localised contexts, giving students a deeper understanding of why the Sustainable Development Goals are essential and why they should care (Vander Ark et al., 2020). It also identified that accounting for relationality emphasises perspectives that understand the self in relation to socio-historical contexts (Derrida, 2000), enabling effective ecopedagogy. Furthermore, this paper highlights how working with cameras affords a unique immersion in the environment whilst acting as a prompt and enabler of conversation. Participatory photography can activate the propositional, practical, experiential, and presentational knowledge central to co-operative inquiry (Heron, 1996; Prins, 2010). It offers a means through which traditional classroom-based narratives are challenged. Therefore, this paper argues a move away from conventional homogenising neoliberal education models. Skills, knowledge, and attitudes are treated as objects that can be measured through standardised, universally applicable criteria. Thus, we reinforce calls for a more challenging engagement with education for diversity and climate justice (Camasso and Jagannathan 2018).

Global citizenship Education – beyond 'soft' approaches towards creative engagement

The pedagogical practice of GCE seeks to promote personal values such as empathy, respect, tolerance, and the motivation to do the right thing by your neighbour, whether locally or globally (ref). GCE stresses moral and political dimensions rooted in western liberal individualism. Dill (2013) asks us to reflect upon the moral sources from which 'global citizenship' draws, suggesting that while GCE should not be entirely rejected, we must consider the significant limitations of its

various meanings and practice in schools. Having come to occupy an important place in international policy over the last two decades, Global Citizenship Education (GCE) has received renewed attention globally by education policymaking bodies since being included in the SDGs in 2015 (Dyrness, 2021). Often positioned as an educational response to current world crises, GCE utilises multilateral efforts for international understanding through global education. Such strategy centralises peace, human rights, and sustainability to build a peaceful, just, and sustainable planet (UNESCO, 2016). UNESCO (2015, p. 15) states that:

“Global citizenship education aims to be transformative, building the knowledge, skills, values and attitudes that learners need to be able to contribute to a more inclusive, just and peaceful world. Global citizenship education takes ‘a multifaceted approach, employing concepts and methodologies already applied in other areas, including human rights education, peace education, education for sustainable development and education for international understanding’ and aims to advance their common objectives.”

Ideas linked to GCE promoted by UNESCO have been identified in educational policies in 89% of the UNESCO member states. GCE became mandatory within teacher education programmes in 61% of the member states in 2012, increasing to 75% of the states in 2016 (Mc Evoy, 2017). Nygren (2020) notes that GCE is a ‘rich concept with inbuilt tensions’ (Nygren, 2020, pg. 67), its ambiguity in terms of aims, actors and discourses make it challenging to define, yielding broad criticism and debates (see Sant et al., 2018; Welply, 2019; de Andreotti, 2014; Marshall, 2011; Goren and Yemini, 2017). Many scholars have argued that GCE has been used as a direct response by education systems to the modern, globalised workforce (Brown, 2003; Resnik, 2009; Goren & Yemini, 2016, 2017). GCE has recently taken form in the Scottish context through the national programme of *Learning for Sustainability, a nationwide reworking of UNESCO’s Education for Sustainable Development*.

Within GCE, the emphasis on knowledge, skills, values and attitudes emerges from European didactic traditions (Andreotti, 2006) whereby the content, methods, and goals of education are considered through ‘the fundamental questions of what students should learn, how and why they should do so’ (Nygren, 2020, pg. 66; Hudson, 2007; Klafki, 1995). GCE offers few opportunities

for participants to reflect on, or engage with critically, global structures of power and systems of oppression, locally or globally (Andreotti, 2006; Dyrness, 2021). Approaches within GCE often separate the global-local interconnection, giving young people little possibility to situate their own identity amidst more global processes (Rizvi, 2009; Engel, 2014), meaning an omission of critical engagements with international structures of international structures power and inequality. This can leave pupils unable to reflect on their own identities in relation to these structures and develop solidarity with others in the space of these structures (Dyrness, 2021). So-called ‘soft’ GCE (Andreotti, 2006) approaches reinforce narratives that emphasise personal responsibility, values, and volunteerism (neo-colonial education) and avoid confronting the systemic causes of socio-environmental problems at local, national, and global levels. Dyrness (2021) notes that most but not all GCE programmes fall within this ‘soft’ or uncritical umbrella, entrenching modern homogenised education systems. However, the differing contexts that GCE is utilised in have seen students experience it in very different ways, despite the global community guidelines from UNESCO, with Nygren et al. (2020) noting that

‘Dimensions of human rights education, peace education, and education for sustainable development are evident in both the global north and south; yet students in European contexts, namely in Sweden and England, for instance, appear to be taking away very different learnings. Overall, while students across the national samples know human rights, peace, and sustainability, they seem to struggle to identify activities for human rights, peace, and sustainability. We find a vernacularisation of GCE, highlighting a diversity of methods and cultural contexts linked to students’ experiences from education’.

Their research highlighted that GCE has been underutilised and under-theorised, and too often, programmes stray far from the original guidelines set out by UNESCO. Findings showed that: *‘Differences in students’ knowledge and understanding about peace, human rights, and sustainability calls for differentiated and localised approaches in attempts to reach common and shared goals’* (Nygren et al. 2020, p. 65).

Concurrently, Matthews (2011) points to a tendency in environmental education to perpetuate Western epistemologies and correspondingly has raised the importance of connecting

globalisation, post-colonialism, and environmental matters. Similarly, to critiques of GCE where there are warnings of a tendency in formal and non-formal education towards superficial approaches to global learning that ignore and/or step over complex ethical issues, thereby contributing to the unconscious reproduction of colonial systems of power (e.g. Andreotti, 2011; Martin, 2011; Pashby, 2012 and 2015), Huckle and Wals (2015) argue for a critical and transformative ESD anchored in appropriate social theory and suggest combining sustainability and ecopedagogy with what they call global education for sustainability citizenship.

Within this context, the emergent field of ecopedagogy encompasses a critical approach to teaching and learning the connection between environmental and social problems (Kahn, 2010; Misiaszek, 2015). By widening Freire's (1973) notion of reading the world (defined as the anthroposphere, all humans and human populations) to reading Earth (defined as the planetary sphere, with the world as an inseparable part of Earth, ecopedagogy expands other forms of environmental education and Education for Sustainable Development. While these educational approaches are implemented critically and non-critically, ecopedagogy emphasises the critical (Kahn, 2010). *Ecopedagogy* asserts transformative aspects of education and the global and holistic inclusion of all communities and the natural world. Researchers who follow an *ecopedagogy* approach seek to critique dominant power relations that reify and even intensify socio-environmental oppressions. Therefore, the goal of *ecopedagogy* is to facilitate transformative action by raising the consciousness of the socio-environmental structures that oppress society (Misiaszek, 2015). Acknowledging the spacetime-scapes (Dunkley, 2018) is fundamental to effective ecopedagogy by recognising the contextual factors that govern and support learners' lived experiences.

Most GCE projects sustain oppression by ignoring hegemonic global power structures and individualising oppression causes. This reveals a need for GCE to embrace critical theory alongside the historical deconstruction of citizenship and environmental acts. Simultaneously, the development of curricula, research and teaching that counter existing GCE models is paramount for the practical education of young people around issues tied to the sustainable development goals and climate change more broadly. Scholars have argued that GCE too often prioritises the conditioning of students to become socially tiered economic producers (Torres, 2002). GCE is

inherently tied to globalised neoliberal processes, focusing on financial profitability. In contrast, GCE incorporating critical ecopedagogy, which focuses on the oppressions that arise due to economic inequalities, can highlight how inequalities result from existing structures (Misiaszek, 2015). Ecopedagogy integrates social justice, action and critical environmental education through problem posing, collective learning and place-based education.

Due to the contested and often contextual nature of GCE, this paper analyses GCE in the context of this specific locality and project. Drawing on critical pedagogy (e.g., Freire, 1973; Giroux, 1980, 2001), a social justice orientation to citizenship (Westheimer & Kahne, 2004), and a critical literacies approach to global citizenship (Andreotti, 2006), can allow education approaches to emphasise citizenship knowledge, skills, and values that can tackle the issues of ‘soft’ GCE. Building on these approaches, within climate education, researchers and practitioners have sought creative and non-classroom-based teaching methodologies to effectively engage young people in sustainability and help them build more critical understandings of the world around them.

Most sustainability education is prescriptive rather than participatory. Most art-science programming aims for content learning rather than societal change, resulting in learners being taught *what is*, rather than to imagine *what if*. Therefore, there is a need for educational methods to enable young people to critically engage with the present and imagine a better future whilst working collaboratively. Outdoor education increases learners’ collaborative working and solidarity building (Dunkley, 2018). Education methodologies that integrate the arts and sciences with outdoor education can facilitate transdisciplinary learning, which focuses on local sustainability challenges to help build collaborative sustainability action, inviting community members to envision and enact sustainable alternatives where they live (Trott et al., 2020). Given the daunting nature of sustainability challenges, there is especially a need for pedagogies that facilitate young people’s engagement with sustainability on their terms, in ways that not only deepen their understanding but also support their interest, active participation, and sustained attention on both local and national levels (Cutter-Mackenzie and Rousell, 2019; Facer, 2019; Holfelder, 2019). Educators can facilitate more critical and local-globally aware learning by using participatory teaching methodologies to facilitate ‘creative encounters’ (Pyyry, 2016). Photography, in particular, can produce new understandings and open up new pedagogical spaces of engagement by placing greater importance on the experiential.

Methodology.

This paper emerged from a research study that identified the specific spaces and times in which conversations about SDGs happen, during a series of participatory photography walks, carried out as part of a European project that sought to engage young people with the Sustainable Development Goals called ‘Walk the Global Walk’ (hereafter WtGW), a programme operating within the framework of GCE. Within the constructs of this programme, we sought to complement the pedagogy set out within the pre-existing framework of WtGW’s GCE approach. We chose to support our activities, which had to be made locally specific due to the COVID-19 pandemic, with an ecopedagogic framework. We sought to operationalise the need for GCE, which aims to address environmental and social injustices, to respond to the unique space-time contexts in which the learning is taking place (Dunkley, 2018).

We achieved this through participatory photo walks in local neighbourhoods, including green spaces, local streets and gathering spaces. We sought to engage young people in SDG 16, ‘Peace, Justice and Strong Institutions’ whilst increasing their knowledge of the practice of photography. These photo walks invited young people to document their local neighbourhoods, particularly the biodiversity within local greenspaces, relating these observations to discussions of the Sustainable Development Goal 16. In the summer of 2021, the photo walks took place at the end of the extended winter closure for schools and a long period of indoor non-creative learning for the pupils. During this time, education was focused on the core subjects, literacy and numeracy, which gave little room for creative expression. These participatory photo walks sought to utilise an ecopedagogical approach by combining social and environmental justice learning with outdoor experiential learning. Via an ecopedagogical methodology, which used participatory photography workshops, we sought to challenge the ‘soft’ nature of GCE and embed students in their local environment, whereby greenspace was used as a place from which SDG 16 could be localised and critically discussed. Often used by researchers and educators working with marginalised groups, participatory photography has strong potential for collective learning and action (Prins, 2010). Participatory photography has the potential to subvert hierarchical professional-participant relationships, enabling ordinary people to investigate and represent their communities. Partly owing to its broad appeal, participatory photography has been used with children, youth, and adults

in varied settings, including education (Barndt, 2001; Ewald, 2001; Gallo, 2001). Indeed, Freire's (1973) philosophy of problem-posing education utilised photographs and drawings to foster critical analysis of social problems and collective action. Participatory photography is also wedded to participatory action research (PAR), for it integrates education, collaborative investigation, and action whilst seeking to benefit less powerful groups (Greenwood & Levin, 1998). Specifically, participatory photography can activate the propositional, practical, experiential, and presentational knowledge central to co-operative inquiry (Heron, 1996).

Across four workshops, more than 80 young people participated in the participatory photo walks. These participants were from three different schools and took place in three different neighbourhoods and green spaces in inner-city Glasgow, all of which included within their catchment young people from the most deprived neighbourhoods in Scotland (SIMD, 2021). The project worked with the pupils to encourage them to consider how SGD 16 Peace, Justice & Strong Institutions was relevant to them through the lens of their neighbourhoods and local parks. The nature of the SDG led us to focus on the notion of climate justice within the walks. The greenspaces offered an ideal space to explore intersectional sustainability issues. The photo walks generated several digital outputs, including a project video and over 1000 photographs. Their photographs stemmed from educator direction and free-roaming and included the natural environment, sites of interest, and each other. By engaging the groups of pupils outdoors (Kings Park, Elder Park & Queens Park), asking them to consider their local green space and questioning ideas of history, ownership & responsibility, we could spark discussions around the themes of social, economic and climate justice. By looking at the local, we managed to extrapolate to the global. The activities were spread across numerous sessions and included photo walks, picture dialogue, active games, walking debate, an exhibition of works, and discussed how peace and strong institutions rely on justice.

OpenAye CIC, who led the facilitation of the workshops, employed the Photovoice method developed by Liz Orton, one of the founders of the PhotoVoice charity (See, e.g., Barry and Beighton, 2021; Evans-Agnew and Rosemberg, 2016). The photo walks with the schools aimed to build the skills and capacity of the young people involved whilst creating new tools of self-advocacy and communication. Photography can be cross-cultural and linguistic, offering an

accessible art form that can describe realities, communicate perspectives barriers, and raise awareness of social and global issues. OpenAye's method brings together the arts, media, sustainable community development, campaigning and social change in projects that enable voice and empower participants to work towards, and think around, sustainable change (Photovoice, 2021). Crucially, for climate change education, the relatively low cost and ease of dissemination of photography encourages dialogue, even for those who have never used a camera before. As an art form, photography is especially relevant due to its co-productive nature and its dual role as creative expression and as a method of documenting facts.

The groups were encouraged to consider land ownership, equality, human rights, & climate responsibility through a range of relevant images from the World Press Photo exhibitions (Climate & Nature categories), displayed as a mini photo exhibition in the trees, whilst the young people visited the local parks. Through participatory methodologies led in a safe space and supported adequately, we could provide a platform for the young people to discuss, argue, agree or conclude as they wish. The photo walks also looked at relevant local histories of the areas: in Kings Park, we discussed land ownership by discussing how a prominent slave trader in Glasgow had once owned the park. We investigated the biodiversity of the sensory garden and considered the legacy of the space. In Govan, we stopped outside Mary Barbour's house to discuss the social activism and rent strikes nearly 100 years before. We used the Southside Heritage Trail map to consider other social history points around the park, including its benefactor, Isabella Elder. In Shawlands, we focussed more on climate justice issues and considered how a single oak tree could nourish many different species. We talked about how trees benefit humans, cities, and environments, which led to a planned 'walking debate' that focused on climate justice issues.

Building on research that has identified an urgent need for climate change education to utilise the arts more in learning and teaching, this project identified the potential of PP in building local-global awareness, engaging young people in their greenspace, and enhancing critical thinking skills (problem-posing). The preparation for the workshops involved OpenAye and researchers doing practice runs of the walk and shaping questions (asked during walking debates) to encourage young people to think deeply about their community and go beyond their locale. The walking

debates tied together the environment, the photographs, and the broader themes of the workshop to encourage debate and build confidence in the young people's *conscientização* (Freire, 1970).

Since the turn of the century, the term photovoice has become associated with a range of research designs and methodologies across several disciplines, including health and education. These research approaches utilise participant photography for knowledge expansion and storytelling. However, two distinct strands of photovoice research have emerged more recently. The first has been grounded in phenomenological and grounded-theory research designs, which seek to utilise photo-elicitation to describe lived experiences (Evans-Agnew and Rosemberg, 2016). The second strand, where this paper sits, concerns those photovoice researchers and practitioners who take a participatory action research approach to affect social change through photography (e.g., Catalani & Minkler, 2010; Hansen-Ketchum and Myrick, 2008). Participatory photography (PP) in this sense can, many have suggested, enhance self-development of problem analysis and better communicate identified needs to policymakers. As such, PP has been a vital tool through which social change practitioners and academic researchers have sought to empower the individuals they are working with, building agency and confidence whilst telling a story.

Wang and Burris's (1994) early work in China identified three outcomes through which giving groups of people cameras can facilitate participant empowerment and enlightenment: an awareness of community needs, a reflection on the structural issues causing inequality and an empowered desire to act and affect social/political change (what Freire termed *conscientização*). Wang and Burris argued that these outcomes could be achieved through Freire's 'problem posing' strategy, which centralises participants' voices. Their images are used to situate their surroundings in broader global structures. As such, participatory photography evokes Paulo Freire's (1970) theory of critical consciousness (*conscientização*), which concerns empowerment education where individuals engage in critical dialogue and thinking concerning community issues (Barry and Beighton, 2021; Evans-Agnew and Rosemberg, 2016; Wang and Burris, 1994).

Those working across children's geographies and the sociology of children have called for methodologies that utilise visual methods to better explore the perspectives and understandings young people have of the world around them (Lomax, 2012). Indeed, as Lomax 2012 notes, using

images in the analysis and interpretation of data *'can offer a more nuanced and rigorous understanding of children's perspectives and offers more methodological robustness than more traditional methods used with children'* (Lomax, 2012, 227). This analytic approach can bring to the fore young people's perspectives and give meaning to understandings that are too often invisible to adults (Lomax, 2012). Such an epistemological shift prioritises 'image-makers', denoting an essential shift in interpretative emphasis towards one in which images are understood as departure points through which multiple meanings can be invested (Edwards 2009; Lomax 2012; Rose 2001). Such an approach marks an important step away from understanding the image as the primary source of meaning (Edwards 2009; Lomax 2012).

The research analysis approach that this paper utilises is framed by Lomax (2011; 2012), Edwards (2009) and Laurier and Philo's (2006) approach, which is informed by an 'ethnographically grounded consideration of the functions and expectations that make photography meaningful' (Edwards, 2009, p. 34). The authors attended the ethnographic event as an object of study. They orientated the analysis to consider how young people engage with and discuss issues related to sustainability whilst taking photographs and exploring their local greenspace. The study encompassed an inquiry of the photos taken, which were situated alongside fieldnotes and contextualised using the literature on GCE, ecopedagogy and participatory photography. The reasons for selecting the photographs are detailed in the discussion section; however, researchers aligned their analysis with Lomax's (2011; 2012) qualitative approach that encourages interpretation and context-based understandings.

Interpreting photographic moments of social and environmental embeddedness.

This section interprets two photographic moments during two photo walks, providing insight into the pedagogic affordances of the methodology employed.

Figure 1: Moment 1 – Amy outside Mary Barbour's former home (Govan)



Figure 2: Bahiya and friends outside Mary Barbour's former home

These photos, taken by Amy and Bahiya, show a group of young people during the photo-walk in Govan, Glasgow. These images are taken on the street outside the house of Mary Barbour, a prominent political activist in Govan in the early 20th century, shortly after the group had spotted a Palestine flat in a tenement window, which sparked discussions around international peace. The first stop on the walk was to visit the plaque on Barbour's former house. Mary Barbour was a 'red Clydesider' (a left-wing political activist in Glasgow, usually orientated to the labour party) who,

through rent strikes, fought against rent increases in 1915. She was one of the first women magistrates in Glasgow. The Glasgow rent strikes of 1915 spread from Govan, where Mary Barbour was at the forefront of local politics and community activism, organising tenant committees and actively resisting evictions. The resistance soon spread across Glasgow, and Barbour marched with thousands of shipyard and engineering workers in one of Glasgow's most significant ever demonstrations. As a result of the actions of Mary Barbour and her army of activists, the 'Rent Restriction Act 1915' was quickly pushed through parliament and gave working-class tenants throughout Britain greater protection against unscrupulous private landlords (McCall, 2014). During the photo walk, pupils stopped outside Barbour's house in Govan. Workshop facilitators used her story to discuss the legacy and relevance of Barbour's fight in today's Glasgow, where rent increases, housing shortages and gentrification across the city's southside lead to housing shortages, living cost squeezes and displacement (Kintrea and Madgin, 2020). Govan's long history of community activism can be seen in the 1970s context of deindustrialisation, where Govan's community was again at the forefront of the resistance to housing pressures. During this period of deindustrialisation, the effects of which can still be seen today, the community's housing associations began to flourish (Kintrea and Madgin, 2020). Govan's modest housing improvement projects paved the way for the community-based housing association model to be rolled out across the city. Over time this housing-led regeneration model improved traditional tenements and renewed peripheral council housing estates (Kintrea and Madgin, 2020). Glasgow's housing associations' widespread establishment and success can be directly traced to Barbour and the red-Clydeside activists of the early 20th century.

Within this context, the photo-walk in Govan, with 12 girls, ages 16 to 17, took place. As we walked from the school to the local park, Elder Park, the walks utilised place-based understandings separate from the greenspace to anchor knowledge and facilitate transformations in localised knowledge. Standing outside Mary Barbour's plaque at 10 Hutton Drive in Govan, the group discussed the social justice aspect of sustainability and SDG16 'peace, justice and strong institutions' to begin to make connections between social, environmental and climate justice. Such place-based historical understandings are central to engaging and enlivening community activism. Building deeper connections to local places can build understandings of global themes related to climate justice through drawing on localised issues within communities to draw links to the wider

contexts. During the walk from the Mary Barbour plaque to Elder Park, a few group members spotted a Palestine flag in the window of a tenement flat. This sparked conversations between pupils about the causes of migration, the impacts of war (and lack of peace) in certain countries, and how communities receive immigrants. Such sensing and thinking happened “with” photography, as pupils sought to capture what was relevant and engaging to them – in this case, a Palestinian flag – they were participating in the world as features of the environment initiated discussions, built connections and drew pupils into the debates.



Figure 3: Isabella Elder Statue, Elder Park

Recent research across Glasgow within areas of multiple deprivation has highlighted how young people feel unsafe leaving their homes due to safety fears (Bynner and Murphy, 2021). Amy took the above picture to symbolically highlight how she felt excluded from the park, mainly by the presence of other users, vandalism and litter. The groups shared with us that they were often unable to access the many benefits of green spaces and connect to their local environment due to feeling excluded and the spaces associated with danger and violence. As they walked through their neighbourhood park in central Glasgow, participants explained to the photo-walk facilitators that they rarely visited Elder Park because they felt like it was not a space for them to socialise in today.... Instead, the park served as a place to walk *through* rather than *in* – to walk to school, walk home, go to the shops, or get the bus. The photo-walk elicited neighbourhood level insights and reflections for the pupils. We used these points to talk about the inequitable access to parks

and exposure to pollution across the city. Walking and talking enabled an embodied connection with the outdoor world.

Phenomenological perspectives acknowledge the intersubjectivity of situated lived experiences of everyday life (; Merleau-Ponty, 1962). The group documented the park's appealing aspects and 'walked and talked' as they discussed their connection to the space (or lack of). In the context of GCE, this embodied engagement afforded a way into the environment, thus facilitating openness to local framings of climate justice and sustainability. Using the Southside Heritage Trail Guide, the group considered other social history points around the park, including its benefactor, Isabella Elder. The guidebook mapped out the vibrant mix of the industrial, architectural and multicultural heritage of the city's southside and was used to guide points of interest and local historical issues. The points of interest in the book became objects through which the CYP could engage with the environment and its history. Photography became a mechanism of immersing the young people into the park and gave them a reason to get up close and explore. The participatory nature of the photo walks empowered the to lead in their learning and direct the adults to points of interest for them. One of the primary benefits of this learning experience is that it fosters a sense of belonging, creating a safe space where pupils can become connected to a place. Photographs act not as physical representations of the world but offer a critical medium through which one can engage with their environment (Sontag 1979). The primary affordances of photography lie not in the 'capture' of the world but in its creative engagement with reality. The camera became the entry point to the environment and critical discussions around climate justice in the photo-walks.

Greenspaces can foster increased place-attachments and the sense in which communities feel connected to their local area. Studies have shown that the greater one's local place attachment is, the more likely one will engage with climate change, sustainability and community projects (Scannell and Gifford, 2013). Place-based engagement can offer a framework for 'transforming' public understanding about climate change, notes Schweizer et al. (2013), and offers high potential for focusing on relations and processes. This education methodology can open up new, innovative ways of conceptualising learning. By involving photography, new pedagogical spaces of enchantment emerged through paying attention to experience as it is experienced. By deepening pupils' attachments to their surroundings, a generous and ethical disposition towards life can

emerge (Pyry, 2016). During participatory research with young people, Inamara and Thomas (2017) found that engaging young people in their local spaces at an early age can foster more meaningful participation, rooted in local realities, whilst empowering people and creating better senses of belonging.

Moment 2 – Capturing flowers - immersion in the natural environment



Figure 4: collage of flower photos taken by young people from across the three parks.

This collage of photos taken from across the three parks highlights pupils' engagement with, and thrill at, being up close and amongst the array of early summer flowers in the parks. By bringing ecopedagogy into the walks, environmental education interwove with the discussions about social justice and began to help the pupils build connections between social and ecological justice. By encouraging CYP to get up close to the parks' flowers, plants and trees, pupils could begin to develop connections and positive associations, turning a space travelled through to a place they felt part of and engaged with. There was a sense of joy and fulfilment at being outside and amongst the biodiversity of the parks. As the walks took place shortly after the reopening of schools in 2021, CYP were overjoyed at being outside and learning creatively after an intense period of

‘catching-up’ and the literacy-numeracy focus of home learning. The array of photographs taken of flowers highlight a sense of joy and wonder at the colour and natural beauty of the parks’ flora, which otherwise would have been bypassed during other time spent in the parks.

Education Scotland (2013) list interdependence, diversity, carrying capacity, rights and responsibilities, equity and justice and uncertainty and precaution as the six core principles that lay at the centre of their interpretation of LfS, stating that these principles are embedded in global citizenship. Ecological literacy and systems thinking approaches within GCE demonstrate a recognition that education needs to move away from essentialist understandings of the environment. Engaging young people through critical thinking and ecopedagogy can move GCE away from its essentialist traditions (ref back to critiques). A GCE approach informed by ecopedagogy actively involves young people, with environmental views established through teacher-student communication and discussion (Doyle, 2020; Misiaszek, 2015). Supporting young people to talk about current pressing environmental concerns, such as climate change, can help develop personal and collective responses. Participatory learning seeks to “make students capable of envisioning alternative ways of development and of being able to participate in acting according to these objectives” (Doyle, 2020; Jensen & Schnack, 1997, p. 164). Despite criticism that participatory approaches do not address certain power relations (e.g., between an adult and young person), this paper has shown that participation can facilitate cognitive, emotional, and behavioural engagements with environmental issues (Doyle 2020). Part of a session in Queen’s Park was dedicated to discussing the importance of trees, documenting trees’ different species and growth stages. We then used a group exercise to quiz pupils on the many benefits of trees and how they play a crucial role in regulating and sustaining life on earth, especially in cities. Getting up close to document and feel the trees allowed pupils to engage emotionally, cognitively, and sensuously with the learning topic. Ecopedagogy challenges traditional sustainability education through critical systems approaches to draw on Deleuzo-Guattarian materialist philosophy and the work of Ingold (2011), enabling young people’s critical thinking capacity and immersion in the environment. Trees became a point of fascination and offered a platform through which CYP could engage with global issues of deforestation and biodiversity loss whilst building connections to local issues such as noise and air pollution, and flooding.



Figure 5: Up close with a pine tree in Queen's Park

During the walks, what was most apparent was a strong sense of thrill and wonder, felt by the young people, at being outside engaging with trees, flowers, birdsong, and interesting aspects of the built environment. The photos highlight the joy young people felt at being in and learning from these spaces – often young people, teenagers especially, need a reason (i.e. structured activity) to be in nature, so it is essential that outdoor activities balance freedom with structure. Participatory photography offers an engaging and flexible approach to give meaning to time spent outside. Educators must allow roaming and self-direction in what pupils document, with photography being steered but not dictated in the greenspaces.

The array of flower photos (figure 4) is also especially poignant given the space and time we live in. In Paulo Freire's critical pedagogy, educators are tasked with ensuring learning is responsive to and appreciative of the societal context in which learning is taking place. By using the cameras and being outside, young people were given an opportunity to explore and immerse themselves in their local environment on their own terms. PP is a methodology that young people are comfortable with. It is an accessible avenue through which SDGs can be discussed, utilising the current generation's confidence with technology and their ability to tell stories using creative platforms digitally. PP offers a way of helping young people begin to question and reflect on their surroundings and imagine and appreciate what could be. At the end of each photo walk, pupils discussed what changes they would like to see to the greenspace in small groups. A resounding response was that young people would like to see environmental changes to see more trees, plants and flowers (colour) incorporated in their local spaces.

Given the contemporary dual challenges to young people's mental health in climate anxiety and the pandemic, green spaces can be places that offer solace, nourishment and a sense of calmness amidst an array of external pressures (Hinde et al., 2021; Souter-Brown, 2021). Greenspaces offer healing and therapeutic health benefits and can be spaces where nature-based mindfulness can flourish, especially for those with limited access to transport. Observations during the photo-walks highlighted CYP's happiness at being out in the local natural environment. There was a clear 'release' of stress, and experience of relaxation shown by the young people when in the parks. Joy and wonder at the colour and vibrancy of the flowers was evident by the engagement with the task photographing flowers. However, as explored in the previous section, the biodiversity of green spaces will continue to be underused due to the intersectionality of environmental justice. The photo-walks highlight the importance of green space and the need for (young) people to feel a connection with and confidence in their local greenspaces to access their multifaceted benefits. Participatory photo walks can be experiences through which young people build this connection, highlighting the urgent need for more learning to take place outside so senses of belonging to locales increase. Schools offer one of the primary avenues for safe and guided experiences in natural environments. Educators have a responsibility, both in policy and practice, to maximise outdoor learning in local spaces during school

Conclusion

This paper has demonstrated a methodology that engages young people in their local environment and builds the critical thinking and 'problem-posing' skills generally absent in GCE approaches. Using photography as an enabler of discussions on climate justice brings out multiple benefits for young people whilst alleviating the 'soft' nature of many GCE approaches (insert original ref). Acting as a tool that young people find engaging and accessible, cameras afford a unique way of fostering young people's critical analysis of social problems and collective action by immersing young people in the environment and allowing them to be curious, creative and absorbed into that environment. The participatory nature of the workshops integrated education, collaborative investigation and activism whilst building young people's connection to, and immersion in, their local environment. This paper highlights how using a creative medium can effectively build young

people's awareness of the local-global nature of climate justice and integrate critical sustainability learning into outdoor education. Participatory photography does not seek to foreclose conversation by not suggesting the values, attitudes and beliefs needed to be a global citizen, as suggested in the global competences framework (OECD, 2020). Instead, PP can give young people the platform to imagine *what if*, whilst critically engaging with the issues most pertinent to their local place.

We have demonstrated that GCE cannot just be confined to classrooms. Instead, it must be seen as interactive with everyday contexts in which young people live and considerate of the agency that different young people living in other contexts have, to enact changes in their local places. By localising the SDGs through a more critical (ecopedagogical) approach to GCE, young people have been able to build awareness of how global issues connected to climate change can impact them and how local issues like housing, pollution, biodiversity loss and poverty are symptomatic of wider structural issues that are tied to the global economy, climate change and structures of power.

By analysing the photographs taken by young people during the four participatory photo walks, the authors have presented findings that illustrate an urgent need for learning in community settings outside of school classrooms. The benefits of this for GCE have been demonstrated. Firstly, by building deeper connections to local places, understandings of global themes related to climate justice can be explored through drawing on localised issues within local environments. Secondly, we have argued that immersion in local (natural) environments, through photography, can engage young people emotionally, cognitively and sensuously with learning topics. Finally, the photo walks highlighted the intersectionality of greenspace access issues. Socio-economic factors and local contexts often prevent young people from accessing the health benefits of green spaces. The lack of engagement and use of parks and woodlands across the three sites also highlights the need for learning outside, in local areas as much as possible. This allows young people to build positive associations and meaningful connections with their local places. Thus, reinforcing the need for learning, especially that connected to climate justice, to take place outside in young people's local areas.

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