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Global Citizenship and Ecological Citizens among Multi-Ethnic Youth through Education: A Climate *for* Change in Malaysia

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Abstract

Within the contemporary phenomenon of globalization, education is required to respond to it and prepare students to engage more effectively and actively in the global community. Since the youth are increasingly influenced by other parts of the world, it is necessary that they learn not only cognitive knowledge, but also non-cognitive elements such as the values and attitudes needed to contribute to their own and others' well-being as well as the environment. This shift in educational discourse has led to the call to include comprehensive components in education whilst addressing global issues as climate change. This article aims to explore the perception of global citizenship and ecological citizenship as part of global competencies which inculcates values and civic responsibility with respect to climate change among multi-ethnic students in Malaysia. It further aims to assess how the impact of competing and common 'nations-of-intent' on multi-ethnic students towards global environmental issues such as climate change. The primary data for this research come from a questionnaire survey and follow-up interviews with selected individual students. The questionnaire was administered to a representative sample of 238 students (122 Malay students and 116 Chinese students) at Universiti Kebangsaan Malaysia (UKM). It is suggested that the Malaysian nation needs a more explicit citizenship education and clear-cut statement of intent about its vision and direction of its youth towards upholding the principles of a Malaysian in its true meaning. The concept of citizenship and citizenship education in Malaysia is prompting only of form 'nation-of intent' available in the country, whereas, there are other nations as well, apparently. An implication of it is that the concept of citizenship and thus, promoting ecological citizens in Malaysia is still fraught with confusion.

Keywords: Citizenship, Ecological Citizens, Nation-of-Intent, Environmental Values, Climate Change.

Introduction

In other words, global citizenship education has emerged as a paradigm shift in the role of education from instilling national identity into people in a defined national territory to promoting a broader sense of belonging to a global community. It is obvious that we are facing global challenges that require collective awareness and action at the global level. Many global issues such climate change and environmental issues are considered as pressing challenges confronting youth in the global community and demanding a shared response. In order to solve global problems and promote sustainable development, importance has been given to education that teaches about various global issues and challenges that call for collective responsibility at the global level. Promoting global competencies is important in that it attempts to provide comprehensive and inclusive learning in dealing with complex and controversial social, political, and global issues. Traditional forms of education which focus on acquiring cognitive knowledge and academic achievement have been questioned for their relevancy in solving complex and dynamic social and global issues such as climate change.

Materials and Methods

Dobson (2003;2007;2009;2010) is an acknowledged theorist in the field of citizenship and the environmental field. In Dobson's writings he argues that a common method nowadays used to promote environmentally responsible behavior by governments involve fiscal measures, where citizens are offered financial incentives, as well as penalties, to alter their behavior. Unfortunately, Dobson argues that these methods do not provide long lasting results. Dobson focus is thus on developing a notion of citizenship which strives for a sustainable society, as to not only change behaviours, but affect attitudes, and has consequently developed two versions of citizenship, namely environmental and ecological citizenship. The notion of 'environmental citizenship' is closely connected to the field of sustainable development, as this standpoint clarifies what pushes for environmentally conscious behaviour. Individuals, through a disciplinary manner, need to be made more aware of environmental problems and thus become more environmentally responsible. Moreover, the notion of 'citizen' brings about not only obligations towards the community, but also rights (Horton, 2003). Uneven environmental rights, such as a lack of clean air, or unhealthy working conditions connect this notion to other issues, such as politics of class, gender and ethnicity (Horton, 2003). Environmental citizens thus give their consent to the state to define environmental rights for their wellbeing and can claim said rights as well as recognizing a responsibility in respecting these rights and duties for the wellbeing of others (Humphreys, 2009).

On the other hand, Dobson defines 'ecological citizenship' as a post-cosmopolitan form of citizenship (Dobson, 2003), based on critiquing the territorial idea of citizenship. This conception of citizenship deals with non-contractual responsibilities is non-territorial and is based on the concept of ecological footprints (Humphreys, 2009). Being active in both the private and public sphere, ecological citizenship has asymmetrical obligations, where not all citizens are required to reduce their ecological footprint to the same ex extent. Dobson argues that those who live in wealthy industrialized states tend to have a larger ecological footprint than those living in less developed countries, and thus argues that these individuals have a further obligation to reduce their footprint. He also continues by stressing the importance of the private realm when speaking of citizenship, as ecological citizenship is concerned with the results of individual acts.

On a further note, environmental knowledge is defined as general knowledge of facts, concepts, and relationships concerning the natural environment and its major ecosystems (Fryxell & Lo, 2003). Cheung et al. (2015) define environmental knowledge as the recognition of issues related to the environment and note that it is the source from which environmental attitudes are cultivated. They continue to state that "Individuals with a high level of environmental knowledge would be expected to know what should be done to resolve environmental problems and understand the benefits of responsible behavior as it relates to the environment" (Cheung et al., 2015). The knowledge-attitude-behavior approach assumes that behavioral changes are brought about by increasing public knowledge about an issue via positive attitudes toward the environment (McKenzie-Mohr, 2012). De Haan and Kuckartz (1996), for example, describe causal relationships between these dimensions: 1) Environmental knowledge produces positive environmental attitude; 2) Environmental attitude influence environmental behavior; and 3) Environmental knowledge directly influences environmental behavior. The linear model that environmental knowledge leads to pro-environmental behaviors has been criticized because the reality is not likely to be that simple. Nonetheless, according to Kollmuss and Agyeman (2002), most environmental actors such as governments and NGOs "still base their communication campaigns and strategies on this assumption". Robelia and Murphy (2012) argue that discussing how to mitigate the greenhouse effect, for example, "may not be meaningful if one has not encountered the term". Gifford and Nilsson (2014) also state that "making informed pro-environmental choices is difficult if one has incorrect or no knowledge". Therefore, knowledge should be one of the preconditions toward pro-environmental behavior (Jensen, 2002; Panth et al., 2015).

Boenigk and Mohlmann (2016) regard attitudes as a major predictor of behavioral intention. According to Panth et al. (2015), environmental attitudes are the collective beliefs, affect, and behavioral intentions a person holds regarding environmentally related activities or issues. Environmental attitudes involve the psychological tendency, with cognitive, affective, and behavioral elements, to favor or disfavor some environmental behaviors ass.ccsenet.org Asian Social Science Vol. 13, No. 10 2017 25 (Martinez et al., 2015). Environmental attitudes consist of environmental awareness and concern (Kollmuss and Agyeman, 2002). Environmental awareness is defined as a measure of one's ability to understand the nature of environmental processes and problems, his or her degree of concern for environmental quality, and the extent to which one is committed to environmental behavior in daily life (Yeung 1998). Environmental concern refers to "the degree to which people are aware of problems regarding the environment and support efforts to solve them and/or indicate a willingness to contribute personally to their solution" (Dunlap and Jones, 2002). Individuals with strong pro-environmental attitudes are more likely to engage in pro-environmental behavior (Kollmuss and Agyeman, 2002) because as Olsson et al (2016) note, attitudes include behavioral as well as affective aspects.

Pro-environmental behaviors are environmentally friendly "behaviors that can contribute to reduction of current environmental burdens" (Kurisu, 2015). In addition to reducing negative impacts on the environment, some argue that pro-environmental behaviors imply behaviors or actions that intend to improve the environment. Steg and Vlek (2009) define pro-environmental behavior as a "behavior that harms the environment as little as possible, or even benefits the environment". Sawitri et al (2015) also note that pro-environmental behavior is "conscious actions performed by an individual so as to lessen the

negative impact of human activities on the environment and to enhance the quality of the environment". The ultimate purpose of eco-policies is thus to enable citizens to acquire pro-environmental behavior.

Ecological citizens are not solely concerned with reducing their own footprint, but also seeking to do justice for those who are unable to themselves (Humphreys, 2009). This refers to individuals who have opportunities to challenge actors and to give a voice to those who are unable to participate in the policy process. This non-territorial form of citizenship takes into consideration the globalized world and for example, the consequences of purchasing global goods, which in turn influences one's ecological footprint (Dobson, 2003). This emphasizes the essence of Dobson's idea of ecological citizenship, placing individual responsibility which goes beyond space and time.

Although the field of citizenship has been analyzed from multiple aspects and scholars, the field of citizenship intertwined with the environment is a relatively young research area, thus the limited amount of research carried out in this sphere. Due to the limited studies, it is challenging to identify methodological trends within the literature, as they seem to involve both quantitative and qualitative approaches. Clearly referencing to Dobson's definition of the ecological citizen, Wolf et al. (2009) aimed at exploring the normative claims of ecological citizenship by analyzing how participants in Canada responded to climate change (Wolf et al., 2009). The case study was carried out to test how ecological citizenship responsibilities are perceived and then enacted. This research was carried out with participants who were identified as key actors on climate topics as well as participants who were to represent the population at large (Wolf et al., 2009). Findings reported a strong sense of collective responsibility, where most of the participants shared the belief that acting on climate change is part of being 'a good citizen' (Wolf et al., 2009). Furthermore, intergenerational solidarity, as well as international solidarity, were identified as strong factors in the research, where the participants often referred to children, alongside the effects of climate change in other countries, emphasizing that they easily connected environmental conscious behaviour to factors outside of their immediate realm (Wolf et al., 2009). In all, the researchers felt that ecological citizenship was already present in this community, stating that "this analysis presents strong evidence that practicing ecological citizenship motivates individuals' responses to climate change. The participants in this research recognize and enact their individual responsibility and thus take a necessary first step toward changing the way in which civic responsibilities for global problems like climate change are structured" (Wolf et al., 2009).

A tension easily identifiable is that of the definition of the mode of citizenship itself. While many authors refer to Dobson for his coinage of environmental and ecological citizenship, there is still confusion during the years before Dobson's distinction. For example, Burgess & Harrison (1998) carried out surveys and in-depth discussions with residents in cities in the United Kingdom and in The Netherlands, to see how communication between leaders and locals could strengthen the pursuit of sustainability. In the results they claim that between the two countries, environmental citizenship was seen in differing ways, where in The Netherlands the focus was on success through the individual voluntary level and projects focused on the actions in the private sphere. However, a defining characteristic of environmental citizenship is that it is placed exclusively in the public sphere, thus this study

would nowadays refer to ecological citizenship. It can be hard to identify where the field is going precisely, however it is noticeable that the focus has shifted from governmental regulation to encompass individuals, and how their choices also have significant impacts in the safeguarding of resources. As to study the degree to which these types of citizenship practices affect the general political process, other practices aside from political consumerism may be identified in the future as points of departure for further research. Further research should be on acts of citizenship, whether they relate to environmental or ecological citizenship which are able to provide additional data on citizens preference and morals which then a state may feel compelled to mirror. Hence, future policies and educational practices play a vital role to promote global competencies through more comprehensive approaches. Although the role of education in addressing the challenges of climate change is increasingly recognized, the education sector remains underutilized as a strategic resource to mitigate and adapt to climate change.

Based on the literature review, it is apparent there is a knowledge gap which provides rationales as to why climate change education should be addressed in the context of Global Citizenship Education. Advancing climate change education in the context of Global Citizenship Education requires enhancement of students' understanding of the causes and consequences of climate change and their readiness to take actions to address it. The paper presents key organizing principles of Global Citizenship Education (GCED) through Climate Change Education (CCE) and outlines key knowledge, skills, attitudes, dispositions and competences to be fostered through it. Hence, it is apparent education stakeholders in Malaysia have yet to develop a coherent framework for climate change education (CCE). This paper underscores the critical role that education can and should play in addressing and responding to climate change in all of its complexity.

With regards to this, global citizenship education encourages students to become equipped with knowledge, skills, and attitudes in resolving complex challenges in the globalized setting. It can be transformative education providing students with the opportunities and competencies necessary to become active contributors to a more just, inclusive, and equitable world. Global competencies are vital for transformation of the hegemonic status quo by promoting students to critically analyze their positions, assumptions, and issues ranging from the local to the global context. However, it is complex and needs to be deconstructed since it may produce biased values grounded in different assumptions or ideologies, especially in a multi-ethnic society in Malaysia. Although global citizenship education is widely mentioned and employed in most countries, what people mean by global citizenship may differ depending on their perspectives and ideologies. In addition, while global citizenship education has drawn increasing attention and discussion in academia, most global citizenship education has been conducted predominantly within a Western context. Hence, it is necessary to take into account non-Western, in particular the multi-ethnic society context of Global Citizenship Education to expand knowledge and get insights for implementation in Malaysia. This paper thus aims to explore the perception of global citizenship and ecological citizenship as part of global competencies which inculcates values and civic responsibility with respect to climate change among multi ethnic students. It also aims to assess how the impact of competing and common 'nations-of-intent' on multi-ethnic students towards global environmental issues such as climate change. The primary data for this research come from a questionnaire survey and follow-up interviews with selected individual students. The questionnaire was administered to a

representative sample of 238 students (122 Malay students and 116 Chinese students) at Universiti Kebangsaan Malaysia (UKM). Recognizing the limitations of survey responses to assess students' perception of citizenship and environmental values, the author conducted intensive interviews with 12 students for an hour each, selected from those who have completed the questionnaire. The main purpose of the interviews is to allow the respondents to elaborate in their choices as well as their personal views in relation to the research questions. This enabled the author to uncover contextualized definitions of the citizenship-related terms that are in the questionnaires, and consequently, contextualized perception of citizenship and values of ecological citizens. Interviews were transcribed and scored.

Results

This research is conducted to assess the perception of citizenship among the youth at the university as a form of civic engagement to what extend it relates to perception of their 'imagined nation' and environment. Until recently, citizenship has not been a salient idea in the Malaysian political tradition. Only a small number of youth therefore have a clear idea of what it means to be a citizen, even more an ecological citizen. Not surprisingly, citizenship seems not to be a part of the everyday language of the youth in this research. Nevertheless, the idea resonated with their attempts to make sense of their position in the Malaysian society and the environment in particular issues of climate change.

Often it is stated that what is important about citizenship is not only that it is a legal status but that it involves political, social, cultural and with recent global issues, environmental. In other words, formal citizenship is differentiated from substantive citizenship and the latter is seen as the condition of the possibility of the former. Yet, whether the focus is on status or practice, it remains on the doer rather than the deed. To investigate citizenship in a way that is irreducible to either status or practice while still valuing this distinction, requires a focus on those acts when, regardless of status and substance, subjects constitute themselves as citizens or, better still, as those to whom the right to have rights is due. However, the focus shifts from subjects as such to acts or deeds that produce such subjects. The difference, apparently, is crucial. The appeal of citizenship is not just the benefits it gives the individual. Citizenship is always a reciprocal and therefore a social idea. It can never be purely a set of rights that free the obligations to others. Rights always require a framework for their recognition and mechanisms through which they can be fulfilled. Such a social framework which includes schools, hospitals and parliaments, requires that citizens all play their part to maintain it. This means that citizenship implies duties and obligations as well as rights.

In this research survey, the characteristics of good citizenship mentioned by students are classified into three themes, namely, participation, obedience and moral responsibility (Table 1). Students among the Malays and Chinese have an overwhelmingly consensual view that participation in society is a significant aspect of good citizenship. The most frequently mentioned attributes were social awareness and public duties fulfillment. To elaborate on the fulfillment of public duties, both the Malays and Chinese expressed that showing concern to society, actively participating in one's community and offering social services were important duties of a good citizen. The survey also shows students' postulations that good citizenship was highly associated with moral and ethical behaviors. According to their responses, good character development such as unselfishness and being helpful; self-discipline; personal

integrity such as honesty and faith; as well as sense of responsibility are important moral qualities of good citizen. Both the Malays and Chinese regarded that these are important issues to be taught in civic education. A Chinese student also mentioned of the importance of conscience: "Most important, s/he [a good citizen] has to be honest and try not to achieve his/her goal with illegal means. Instead s/he should achieve his/her goal with conscience."

Table 1:
Characteristics of Good Citizenship

Themes derived from interviews	**Characteristics of good citizenship**
Participation in society	Social awareness and community involvement Fulfill public duties
Obedience	Obey and respect the law Obey rules in society
Moral responsibility	Good character development - being unselfish and helpful Good personal integrity, being self-discipline Good sense of responsibility

The Malay and Chinese students also mentioned the importance of obeying and respecting law, and following rules in society. It seems that obeying law is seen as the fundamental duty to be fulfilled by the citizen. It is suggested that the students generally agreed to the importance of being an obedient citizen but more focused on the legal aspect than acceptance of authority. This was in line with their responses in the survey. However, there are views unique to the respective ethnic groups. Some qualities were only mentioned by the Chinese students, such as paying tax and voting. Some of the Chinese students regarded that being knowledgeable about government system and being critical and analytical towards public affairs were important qualities of good citizenship. As noted by a Chinese student; "a good citizen has to be knowledgeable about the political and government system and current affairs of the place he is living. Second, in the aspect of attitude, he has to care and concern about his society. Third, in the aspect of responsibility, he has to fulfill his own duty such as voting in the election."

Unlike the Chinese, who have not mentioned of patriotism, the Malays regarded patriotism as very important. Majority of the Malays strongly tied good citizenship to patriotism. They expressed that a good citizen should love one's country, and even make sacrifice for the good of the collectivity. Such attributes were not mentioned by the Chinese students. This difference also matched the survey results very well, in which the Malays gave higher score to patriotism than the Chinese students. It is worthy to note the patriotic expressions of the Malay students: (a) "The definition of a good citizen refers to a member of the country who is willing to serve the country. There are many things one is required to do for the country. As long as required by the country, one has to do it." (b) "First of all, a good citizen is the one who loves and concern about the country, is keen to serve the country as well as to obey the rules and regulations of the country. A real good citizen is serious about maintaining the rules and systems of the country. As citizens in a democratic state, the country has given so much and people ought to contribute themselves to the country as being good citizens." (c) "I think I am a Malaysian citizen and descendent of the Malays. I should contribute to my country." Malay students explained that it is the peoples' responsibility to

be a good citizen as long as they claim that they are citizens of Malaysia. They also conceded that this is the expectation of the country. According to the students, they received such kind of concept through Islamic education and Civic education. One student mentioned that if a country does not have such cohesive power, then the country would have no meaning of existence. Only when everybody is doing his/her own part, then the people can have a stable and prosperous society.

In short, the Malays and Chinese students share very similar views on the attributes of good citizenship, such as the importance of social involvement and social awareness. Their responses in the survey, however, also revealed some different perceptions. As indicated in the interview, the Chinese seem to view citizenship from the social perspective rather than political. Even political involvement such as voting is rather passively expressed. Also, there is a focus of duties and civic virtues such as obeying the law in students' responses, individual rights among the students tend to receive less attention. This implies there is inclination towards classical citizenship. As for Malay students, they are found to tie good citizenship strongly to patriotism and national identity. Although the importance of social participation to good citizenship is mentioned, it seems to be of secondary importance. Instead, these students' opinions reflected a strong sense of national consciousness and sentiment to their nation. This explicitly indicates the characteristics of national citizenship. It is not surprising that the Malays have higher emphasis on classical and national citizenship, while social citizenship is more distinctive among the Chinese.

In addition, students were asked to express their understanding of citizenship. The majority of the Chinese students indicate that the term citizenship involves rights and responsibilities towards community, society and government, and the obligation to obey the law and fulfill public duties. As noted by a Chinese student, "Citizen in a society has both rights and responsibilities. Relative to the government, a citizen is a person who receives social service. Therefore, at the same time, he has to have public duties towards society." It seems that citizenship is viewed as a relationship between government and citizens in which people possess the right to receive benefits provided by the government while the citizen in turn, fulfill social and political obligations towards the government, society and community. In contrast to the Chinese who perceives citizenship as a relationship between government and the people, the Malays generally relate citizenship to nationality. According to the Malays, a citizen is a person who loves one's country, holds a strong sense of responsibility and feels honored towards the nation. Malay students also accord citizenship with national identity. Interestingly, as noted by a Malay student, "To be a citizen, first of all, you have to acknowledge that you are Malay.

The ties that bind the Malaysian community together cannot be cultural in form, since there is no reason to suppose that diverse individuals will have an attachment to their ethnicity. Therefore, channels of communication between the citizens politically ought to be enhanced, through a commitment to a universal ideal citizenship. This does not necessarily mean, as some advocates of the politics of difference have argued, that all citizens share the same conception of what constitutes the good life. What it does mean is that the good life for one is not necessarily the good life for another, but the good life for each must include activity which sustains the political community. Linkages between citizens in the form of reciprocal rights and responsibilities underpin the political community in at least two ways. First, they

build solidarity between the members of a society. It is important here to distinguish between solidarity between diverse individuals joined together by the institutions of governance and a stifling conformity that some communitarian theories imply. Second, the exercise of citizenship is an educative process. Apparently, the youth learn about the techniques of politics through practicing. This means recognizing the close relationship between citizenship and democracy. Even if not formally constituted, rights and responsibilities are implied by a democratic system of governance in Malaysia. Democracy involves the idea of equal rights to participate. It also implies those civil rights that are necessary to the expression of opinion such as the right to free speech, association and protest. Conversely, democracy transforms membership of a polity from subject-hood into citizenship. It is only by recognizing youth as autonomous agents capable of self-governance that active citizenship is possible. In the context of contemporary social conditions in Malaysia, democracy becomes all the more important to stable governance.

The research results pertaining to the role of youth for the role of government and its responsibility for the betterment of the country's development, 63.2% of the students disagreed with this statement. They assured that civil society has a crucial and an important role in improving conditions, while only 36.8% of the youth inclined towards putting all the responsibility on the government. These are encouraging results because they can be used as a starting point for cultivating the sense and importance of involvement within youth, building on their beliefs that the civil society can lend a hand. With regards to responses on the concept of democracy, 40.8% of youth believe that democracy is attainable, while 59.2% believe otherwise. It is disturbing to see that less than 50.0% of the Malaysian youth believe that there are approaches for Malaysia to practice full democracy. Democracy plays an important role in providing citizens in a country a sense of involvement and the fact that Malaysian youth do not believe in achieving democracy shows an important aspect of how they perceive the concept of citizenship in relation to the reality they are living. These findings seem to present some challenges to the liberal notion of citizenship as a set of rights. The most far-reaching critique of citizenship, in both its liberal and communitarian forms, was the radical democratic one which seeks to link citizenship to democracy. With the emphasis on rights, citizenship entailed a relationship between civil, political and social rights and duties such as those of conscription, taxation and compulsory education and the less legally obligatory ones such as the duty to vote. It was primarily a legal relationship between the individual and the state.

The survey assessed as well the overall satisfaction of youth towards their country and whether they believe there could be good future prospects. A total of 62.9% students provided positive responses to this question as they believed they would live well in Malaysia. However, the rest of 37.1% students replied otherwise stating they were unsure if they could do so. The reasons of the dissatisfaction widely sensed among students are clarified through the analysis of the questions throughout the survey. Nonetheless, it is worth highlighting that issues raised during this survey are resolvable, and that they all share common, clear themes that can be addressed through collective action of different institutions in the society.

Undoubtedly citizenship has great potential as an idea that challenges injustices within and across societies. The author considers the context of citizenship and is in particular interested in the relationship between citizenship and the environment. It is also contended

that citizenship is closely related to environmental values. It is an ethic participation, which only democratic system of governance encourage, that is the key to uniting rights and responsibilities. Since the basis of the Malaysian youth's individual rights is the political community, they must be willing to accept a greater responsibility for its environmental good. However, to increase responsibilities without addressing the barriers to their fulfillment would only lead to greater social inequality. Enhancing the content of citizenship means addressing rights and responsibilities as reciprocal ideas, including issues of climate change.

An important dimension of citizenship education is civic engagement which invites people to participate in communal endeavors. Marshall recognized that local loyalties are often more important than loyalties towards the national community. Although people might have an obligation to serve the general welfare of the community, this obligation could be a little unrealistic especially if '... the community is so large that the obligation appears remote and unreal' (Marshall, 1950). It is possible, however, for universities to engage with the local community and in so doing help to forge links on a number of levels. Crick (1998) argued that a lot could be learned through working in voluntary groups in the community. In particular, such work could provide people with an insight into the organization and delivery of public services, the importance of social networks and how to raise funds for community projects. There are clearly many ways through which universities can also be involved in the community. Work-based learning is becoming increasingly popular. Universities could also draw upon expertise within the local communities and embed this in the courses they offer. Access to higher education could be given to a broad range of students through widening participation programs. What is important for the development of active citizenship is that universities and their students find ways to engage with the community. As such, students are able to gain invaluable skills and experience that could contribute towards community development and the environment. At the heart of the diversity movement in Malaysia, higher education has been the assumption that when people work with those who are different from themselves, the personal friendships that are created will lead to other positive gains for people and communities. Although many would like to take it beyond better human relations to more fundamental changes in colleges, universities and society, these personal relationships are where the process begins (Rhoads, 1998).

Being in a multi-ethnic society, the appreciation of different cultures and the reduction of stereotyping is perhaps the first step in the process by which civic engagement brings about personal and interpersonal development among youth in Malaysia. Most youth experience the chance to work with a variety of others in the community and frequently this is the first opportunity they have to work alongside someone quite different from themselves. These experiences may contribute to the impact of civic engagement has on reducing stereotypes and increasing tolerance of, and appreciation of other cultures. However, results of the survey conducted indicate that students seem to have very little affiliation to the country. Despite the opportunities available at universities, only 44.9% of the students surveyed had participated in some form of community service. This may very well be the case because students feel like they have no sense of belonging to their society and may lack the guidance needed in order to find purpose and direction. One of the main problems identified through the survey relates to the dissemination of knowledge. Among the students who had participated in community service, only 23.5% had shared information regarding the experience in some way (either with course-mates or the larger community), in opposition to

the 76.5 % who mentioned otherwise. The low percentages of knowledge-sharing indicate a problem because sharing knowledge is a determinant factor of the success of service projects conducted in a certain community. It is through the sharing of knowledge regarding the experience of doing service to the community that other projects can be developed and needy areas in the community identified. Moreover, sharing knowledge will help eliminate duplication of efforts (and duplication of mistakes) and will encourage innovation.

Students interviewed are found to commonly move from developing a more positive view of people they work with to a sense that these others "are like them". For example, in summing what she has learned from civic engagement, a Chinese student mentioned, "Knowing that people are people. Like when you read, 'oh, the *orang asli* Mah Meri community, or the low-income community', you're really setting yourself apart. When you are there, they are normal, just like you and me… People are people and I think that is just the most fundamental thing that we just cannot forget." Greater appreciation of other cultures was also something many students felt they learned.

Therefore, citizenship education is being called on to renew its historical commitment to its public purposes. To be literate as a citizen requires more than knowledge and information; it includes the exercise of personal responsibility, active participation and personal commitment to a set of values. Democratic literacy for example is literacy of doing and not simply of knowing. Knowledge is necessary but not sufficient, condition of democratic responsibility. Civic engagement has become more prominent in undergraduate education in the first decade of the new millennium. If civic engagement is to gain real traction in today's higher education, it must be clearly defined and civic learning outcomes must be established. Opportunities to learn about and practice civic engagement must be embedded throughout the curriculum and the co-curriculum. Universities in Malaysia have always included among its core mission the preparation of effective citizens. There is a widespread agreement that definitions of civic engagement for the purpose of educating students to be civically engaged citizens and leaders are broad and multifaceted. Knowledge and skills are acknowledged to be necessary but not sufficient. Values, motivation and commitment are also required. In a Malaysian democracy that is diverse, globally engaged and dependent on citizen responsibilities, all students need an informed concern for larger good because nothing less will renew our fractured and diminished commons.

Students were further asked on important values of a good ecological citizen and there were no significant differences in qualities were revealed between the Malays and Chinese. Values mentioned important for to be ecological citizens with regards to climate change education are empathy, respect, co-operation, responsibility, justice, equity, integrity and altruistic. The fundamental value mentioned by students is empathy where students must be able to reflect on and experience another's feelings and state of being through a quality of presence that has the consequence of them seeing themselves with more clarity. Empathy is the imaginative act of stepping into the shoes of another person, understanding their feelings and perspectives, and using that understanding to guide their actions towards the environment. Empathy is one of the most effective tools at their disposal for shifting them from a 'self-interest frame' of thinking to a 'common-interest frame' for the environment, where their underlying mode of thought is structured by a concern for both themselves and others The first form is the idea of empathy as a shared emotional response, sometimes called

'affective' empathy. Almost 78% among students mentioned when they witness another student's family affected by severe flood during the monsoon season at the east-coast states of Malaysia, they too feel anguish. Hence, they clearly are experiencing empathy – they are sharing or mirroring their emotions. This idea is reflected in the original German term from which the English word 'empathy' was translated around a century ago, 'Einfühlung', which literally means 'feeling into'. Tackling climate change urgently requires an empathetic revolution, a revolution of human relationships where youth learn to put themselves in the shoes of others and see the consequences of global warming from their perspectives. The result will be an expansion of their moral universes so they will take practical measures to help those who are distant through time or distant across space. If they fail to become empathetic revolutionaries, the gap between climate knowledge and action will never be closed. It is also vital to emphasize on the value of respect as students felt that it is vital to duly appreciate the cultural landscape structure in Malaysia. Cultural environment in Malaysia is one of the environment integrant parts a result of the natural environment successive transformation under the pressure of demographic growth and of concentrating economic activities. The new built space during history frequently contains elements of great architectonic, spiritual, and historic value so that their cultural valences can be valorized productively by conservation. By localization, the valuable cultural landscapes bring about respect from all the social-economic Malaysian citizens, tempering their profit-oriented actions. Individual acknowledgement of cultural values legally declared as such – many of the objectives or built areas have been declared spaces of great cultural and historical value – does not necessarily lead to appreciation of the cultural landscape ensembles. Therefore, the Malaysian population should be made aware of the need to conserve the values as such and their insertion environment, which shows them off totally or partially. Respect for environment follows several main directions that demonstrate concrete ways of increasing the responsibilities of the decision makers, economic-social citizens, of the mass media, and Malaysian population. Such responsibility means more consistency in the actions directed to conservation and protection of the environment values. Careful interventions accompanying any action developed under the slogan of a better living are required since neither all the environment real values nor the 'domino' effect, which might appear following some dysfunctional events and their propagation in space, are always known. The value of co-operation is equally important as citizens need to work co-operatively in the Malaysian society so that the unique skills and qualities of one individual supplement, support and enhance the skills and qualities of the others in the group. Responsibility is the following environmental value mentioned as important as ecological citizens must be personally accountable for, and in charge of, a specific area or course of action individually or collectively for the environment.

Justice as an environmental value encompasses the aspect of global distribution which aims to elicit inter-institutional and governmental collaboration to help provide the basic life necessities for the poor in the world. Another aspect is the social order where every human being needs to be seen as being of equal value and to place a priority on taking a course of action that addresses, confronts and helps correct conditions of human oppression in the context of global environment. There are any reasons why the climate crisis is an environmental justice issue. Climate change is hitting the poorest people and the poorest countries hardest, despite these being least responsible for causing it.

Currently, the impacts of climate change are already being felt particularly by the poorest. Furthermore, climate change brings substantial risks to human well being, again particularly the poorest, as well as to ecosystems. Coping with the effects of climate change will require rapid and significant reductions in emissions from the wealthiest people across the world and from the wealthiest countries. It will also require significant financial and technical assistance to help poorer countries and regions to adapt and develop low-carbon economies. Nonetheless, there is also an urgent need to reduce vulnerability to climate change by reducing inequalities between and within countries. The other value is equity which an ecological citizen have to be aware of the moral and ethical claim of all persons (including one's self) to legal, social and economic equality and fairness plus a personal commitment to advocate this claim. Equity is an ideal that shapes ecological citizens view of what is right or just. It is predicated on the notion of common good and at times, calls on some to sacrifice for the sake of others. In order to understand equity dimensions that may constrain outcomes in the next phase of one's country's climate diplomacy, ecological citizens must look at their implications in the different areas of decision-making or domains of choice, within which parties will negotiate. Each domain has its own potential winners and losers, and each contributes to the multiple political judgments that must be made about whether an outcome looks fair. There are, in essence, four separate but connected domains to consider.

Ecological citizens must uphold the environmental value of integrity which demonstrates sound moral and ethical principles towards the environment. Integrity is the foundation on which ecological citizens build relationships and trust. To have integrity means an ecological citizen is self-aware, accountable, responsible, and truthful and that their actions are internally consistent towards the environment. An ecological citizen is expected to uphold the highest ethical standards and enhance global citizens' confidence in the honesty, fairness and objectivity when adrresing issues such as climate change. The last environmental value highlighted by students is the altruistic value. This value is a part of a personal value structure or overall guiding principle that motivates individuals to contribute to the wellbeing of others or of environment as a whole. It is a behavior that is designed to increase another person's welfare and particularly those actions that do not seem to provide a direct reward to the person who performs them in the context of all environmental behaviors.

The research survey shows that students were able to rank the importance of environmental values with regards to climate change. However, survey results in contrast show 67.9% of students do not believe that youth in Malaysia can make a change towards climate change, while 32.1% believed otherwise. These percentages may be related to the low percentage of environmental participation among the students as the same students who do not believe that they can make a difference, are not likely to see any purpose behind environmental participation. Apparently, they do not seem to take the question of their relationship to the wider environment seriously. The overriding impression received from in-depth discussions on the meanings of citizenship is of a highly responsible group. However, most made common assumptions that rights have been over-emphasized at the expense of responsibilities, and that youth in particular, need to be made aware of their citizenship responsibilities. Indeed the students found it much more difficult to talk about rights than responsibilities, and when they did identify rights, they were more likely to be civil than political or social rights as well. Few students saw social security rights as unconditional. They also tended to place high importance on constructive social participation in the local

community and many of them had engaged in such participation. It represented, for many of them, the essence of good citizenship and was one of two more responsibility-based models that emerged as prominent from general discussions of the meanings of citizenship. The most dominant model was, however, a less active one rooted in membership of the community or nation. Few thought about citizenship in social-environmental terms.

Citizenship as mentioned earlier is a status that mediates the relationship between the individual and the political community. Citizenship also provides a framework for the interactions between individuals within civil society. The advantage citizenship has over social identities is that is has an inclusive quality that other identities such as class, religion or ethnicity lack. It is detected that a process in most developing or even the developed societies in which individualization occurs. The breakdown or decline of traditional reference points such as ethnicity, class and nation mean that youth must produce, stage and cobble together their biographies themselves. One interpretation of individualization is that advanced by those who advocate a politics of difference. Extreme individualism could lead the Malaysian society to the conclusion that the many different interests within the youth are simply too diverse to be reconciled through a universal citizenship. The fragmentation of an increasingly individualized society must be tackled in some way. If political community is to be sustained, citizenship must play an important role in the reconstruction of identity of youth in an ever more individualistic age.

The ties that bind the Malaysian community together in form then, since there is no reason to suppose that diverse youth groups will have an attachment to their ethnicity. It is suggested that channels of communication between youth politically through a commitment to a universal ideal of citizenship. This does not necessarily mean that all citizens share the same conception of what constitutes a good life. What it does mean is that the good life for one is not necessarily the good life for another, but the good life for each must include activity which sustains the political community. Linkages between youth as citizens in the form of reciprocal rights and responsibilities underpin the political community. They build solidarity between the members of a society. It is important here to distinguish between solidarity between diverse youth joined together by the institutions of governance and stifling conformity. In addition, the exercise citizenship is an educative process. Youth learn about techniques of politics through practicing them. This means recognizing the close relationship between citizenship and democracy. Indeed, citizenship can be seen as a precondition of democracy. Even if not formally constituted, rights and responsibilities are implied by a democratic system of governance. Democracy involves the idea of equal rights to participate. It also implies those civil rights that are necessary to the expression of opinion such as the right to free speech, association and protest. Conversely, democracy transforms membership of a polity from subject-hood into citizenship. It is only by recognizing individuals as autonomous agents capable of self-governance that active citizenship is possible.

Discussion

In Malaysia, both the nation and the state are in strong positions, and may even be enhanced by globalization and its contradictory paths. However, what is in fundamental issue is the nation state, the fusion of the nation and state in a single geopolitical entity. What in fact is occurring is the decoupling of nation and state. Once united in the unitary model of the nation state which is served as a mechanism of social integration, the nation and state are ‘drifting

apart' in an increasingly fragmented world. The world of the nation is being claimed by a resilient democracy, and the sphere of the state has to be won over by capitalism unfettered by the geopolitical constraints. No longer exclusively confined to its role as provider, the state has found a new role as regulator. As a result, the position of citizenship is uncertain and in the context of increasing complexities, citizenship is put even more on the defensive. No longer tied to nationality, citizenship has been alienated from the state. In new nationalist currents, the nation becomes tied to populist assertions of democracy, imposing further strains on citizenship.

As Malaysia is witnessing transformations on political, social and economic levels, the changes pose a number of new challenges for its youth. For this reason, concepts of citizenship and ideas of the nation have changed in the minds of the youth, creating a need to come up with specific definitions of citizenship that provides a clear framework in which the government and its people can interact. For this reason it is important to assess how the Malaysian youth perceive the concepts of citizenship, civic engagement and environmental values. This is because citizenship in Malaysia is connected with social integration and integral to democracy and its most basic idea is self-determination. However, democracy is unable to be reduced to the 'rule of the people' for it is also associated with the legal order of a state and is also related to civil society. Democracy can be said to consist of self-determination, the rule of law and civil society. Though democratic theories differ greatly on the question of pluralism, there is a general agreement that the basic idea of democracy is self-determination that needs to be modified by the reality of competing nations-of intent among the youth in Malaysia. Without pluralism, there can be no democracy. Therefore, among challenges in Malaysia is the emergence of a deeper and more cultural form of pluralism. However, citizenship has an informal dimension as well as, participation in the political community and was also linked to the environment. Citizenship presupposed a principle of unity that political society could impose public good for environment.

It is apparent, education for citizenship in Malaysia becomes more complex in a diverse democratic society where communities are not mono-cultural, consisting of people who share the same social and cultural characteristics, but multi-cultural with significant differences among different ethnic groups. In order for democracy to function effectively, students the youth must be prepared to understand their own identities, communicate with people who are different from themselves and build bridges across cultural differences in the transition to a more diverse society. Programs at the universities should develop a sense of involvement, investment or responsibility with regard to some group or context. Such civic values are characterized in multiple ways, ranging from generally caring about one's community and environment, to committing to making the world a better place, to believing that voting is an important duty. It is suggested that the education system in Malaysia emphasizes knowledge and skills that are critical building blocks for civic engagement. Being informed and knowledgeable about local, national and world affairs is necessary, as in an understanding of the workings of democratic processes. Civic engagement does not bear the exclusionary connotation of citizenship, which also refers to government-determined legal status. It offers a big tent that allows individuals and initiatives representing a range of perspectives to gather beneath it for the purpose of creating cohesive whole that advances responsibility for the common good. However, it is important that respective institutions in Malaysia choose the approach that best suits its unique mission, culture and traditions, which

generally emphasize citizenship and public service. Thus, it is important to explore how educators can integrate opportunities for students to learn about and practice civic engagement across the university experience and, at the same time, to make vital contributions to the public good.

Conducting research in citizenship and citizenship education are especially important considering the fact that average work has been conducted in Malaysia– unlike in the United States and Europe, on issues of citizenship and ideas of the nation. It is clear that 'vocabularies of citizenship' and their meanings vary according to the political, social and environmental context among the youth in Malaysia. They are clearly translated into 'the everyday defined' idea of a nation- 'the meaning that citizenship actually has in the Malaysian youth's lives and the ways which their social and cultural backgrounds and material circumstances affect their lives as citizens in Malaysia. This echoes the debate and discussion to citizenship education in a diverse society has influence ecological citizens with regards to issues such as climate change in Malaysia. Citizenship and citizenship education in Malaysia therefore, is the struggle for a democratic society that enables a diversity of citizens to lead relatively meaningful lives that respects the formation of complex hybrid identities, offers them the protective social state and grants them access to an education system which seeks to explore the possibility of living in a future which is free of domination and oppression. To be Malaysian citizens, means to engage in deliberative argument about what is ethical to become, and to consider how we might lead virtuous and just lives in specific cultural locations and contexts. In the Malaysian complex society, citizenship education is required in order to make sense of contemporary transformations and offer youth the space to share and critically interrogate the diverse experiences and practices, enabling them to consider how they might best ensure the flourishing of each and every individual as citizens. It would also mean that youth are able to recognize themselves as Malay, Chinese or any other ethnic groups and of course, as interconnected Malaysian youth that would contribute towards environmental good. Such a feat would require, as this research have sought to emphasize, not only the cognitive capacities to reason, but also a renewed sense of being 'Malaysian' as sympathetic and compassionate beings through citizenship education. It is citizenship and citizenship education thus far, intimately connected with questions of competing notions of 'nations-of-intent' in Malaysia, and will continue to be so in the future regardless of how the dominant institutions are designed and developed. Over the period of progress in achieving a 'built Malaysian nation', these ideals need to be radically reinterpreted in order to meet the complex challenges of the present especially when addressing global environmental issues such as climate change.

This leaves open a number of questions. The first issue concerns the ways in which plural identities and differences are more salient in Malaysia, and the means by which they can be accommodated and recognized in a democratic order. More specifically, it raises the question of whether the nation can provide a sense of common youth citizenry or whether the nation is an anachronism in today's world. An alternative possibility would be to develop a post-national citizenship which might allow different institutional processes, such as education to form ideas of democratic community and nation. Notions of citizenship in Malaysia are challenged by demands of diversity and cultural citizenship, and there have been differences as to the unifying habits and attitudes of the youth. Malaysia is a 'state without a nation' and citizenship, along with citizenship education was central in shaping a democratic

nation, in the constitution of moral youth-subjects from various ethnic groups who continue to articulate different 'nations-of-intent'. The notion of 'nations-of-intent' further highlights the subjective and changeable aspects of nationhood and opens up the possibility of several co-existing or competing identity forms within the same nation. However, in Malaysia, a rivalry, between various nations-of-intent is taking beneath the surface of the Malays as the majority (*Bangsa Malaysia*) as an official 'nation-of-intent'- as embodied in Tun Mahathir Mohamad's 'Vision 2020', wanting to have created a 'united Malaysian nation' out of the mixture of all ethnic groups. This unresolved contest, gives various groups of youth in Malaysia the possibility to articulate their own image of the nation's future form. Thus, realization and actualization of addressing environmental and climate change issues at large seem to remain elusive. As demonstrated it this research, this vision is contested by other 'nations-of-intent'. Nation-building in Malaysia is a state without a nation (and it has many nations-of-intent) and the present effort does not include ideas to the nation when promoting citizenship education- the notion of 'equality in diversity' and not only 'unity in diversity'.

Conclusion

It is suggested that the Malaysian nation needs a more explicit citizenship education and clear-cut statement of intent about its vision and direction of its youth towards upholding the principles of a Malaysian in its true meaning. While debates on diversity and multiculturalism have dwelt with the role of citizenship education in preserving democratic ideals, there has been little or no attention to the role of learning in relation to the nature of building a 'state without a nation' in bridging the 'authority-defined' and the 'everyday-defined' idea of a nation, where various youth groups are able to voice their different 'nations-of-intent'. The concept of citizenship and citizenship education in Malaysia is prompting only of form 'nation-of intent' available in the country, whereas, there are other nations as well, apparently. An implication of it is that the concept of citizenship and thus, promoting ecological citizens in Malaysia is still fraught with confusion. The presence of plurality of 'nations-of-intent' in contemporary Malaysia demonstrates the fact that dissenting voices are present and heard, within and without government. Citizenship and citizenship education should thereby respond to the contextual challenges of multi-ethnic youths within the Malaysian society, and to diverse multi-ethnic societies, by supporting democratic deliberation within the society, among other important matters, about how the Malaysian education system can best educate all from different ethnic youths as civic equals. In conclusion, unity and diversity in citizenship education in the Malaysian context therefore go together, like citizens and democracies do. Toleration and recognition of diversity, within principled limits, make democratic unity possible. Disagreements about the limits of diversity fuel creative and destructive tensions within the unity. The more the creative tensions overwhelm the destructive ones, the better off a democracy is and the more constructive work Malaysian educationists have cut out for the nation. These issues need to be delved deeper into its meanings and to focus and concentrate efforts on the development of youth to become good and effective Malaysian citizens, as aspired. Taking care of these youth as citizens of Malaysia benevolently via citizenship education will transfuse goodness and well being of environment and society.

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