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Any discussion about the nature and meaning of higher education has to take place in the context of enormous changes in society, probably on the scale of the Industrial Revolution. However, while the Industrial Revolution was driven by the economy as a social institution, with subsequent social and cultural transformations, the knowledge revolution is driven by technology and social change pivoting on democratisation. As a society, we are moving closer to **individuation**, within community and the social, amid discourses that construct our sense of reality and of **our** identities. This article will consider the key question for higher education: in what way ought it serve society? For those who defer to market forces, the value will be in terms of laws of economics, profit and loss. However, the meaning and value of higher education is underpinned by a basic ideological stance, if the answer includes priority for fostering places and environments for learning and scholarship in order to improve, ultimately, the lives of people in society. This is the position that I take, in my work in adult and community education. In this article I will consider the parallels between liberation movements—such as the women's movement—and adult and community education, as adult and community education has developed over the past twenty years in Ireland. The women's movement, for example, has been pivotal in changing discourses around femininity and masculinity, problematizing both, but simultaneously enabling individual women and groups of women to reflect critically about their individual lives, drawing conclusions and **insights** that may be generalised, not only to the total cohort of women as a group (if such an entity can be said to exist), but also translated, as it were, for other oppressed or marginalized **groups**.¹ The article will draw on the learning **from** social movements to illuminate the place of citizenship education, in the context of radical humanistic discourses conducted through lifelong learning. Finally, it will argue that higher education, underpinned by the moral positioning around justice and equality, could learn **from** this model, in order to reassert the meaning and value of its role in society.

However, firstly, it is vital to look at the parameters outlined in the *Call for Papers*. *Have the Humanities had their day?* it **asks**. *Should Higher Education be technological-scientific or humanistic?* By situating the arts and science in opposition to one another, the *either/or* dichotomy, the assumption that these spheres are mutually exclusive, undermines any discussion of their mutually beneficial dynamic relationship. This dualistic exclusionary relationship between scientific-technological and humanistic is fundamentally flawed. It is not *either/or*. Science and technology must be considered as basic, fundamental knowledge, in the same way that reading, writing, **and** social skills are. I argue that it is equally important to understand both onomatopoeia and polonium. However, it is vital to understand that scientific-technological spheres are not neutral; they are underpinned by ideology, philosophical **positionings**, and ethical dilemmas, however invisible. The thrust of science and technology is towards a better world: this seems self-evident. Advances in these areas are supported by society because they will benefit humanity, in some way. However, there is a powerful impetus to isolate science **from** the humanities, in many spheres, especially in education. When science is separated **from** considerations of what is

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right, and what is good, then it may serve the **powerful**, without due regard for the disadvantaged and **marginalized** in society. This is where the humanistic dimension resides, in critiquing the rationale for science and technology. However, this is not to accept the humanities unquestioningly. A post-modern knowledge society is contextualised within a problematised humanistic perspective: humanity is not unified, essential and coherent. However, even **within** this, we, as members of society, can remain moral, ethical, agentic and critical.

Further, the predominance of economic considerations in education is questionable. **What Price the University?** positions the place of higher education within the market, and while this article will not undermine the need for economic concerns, my position is that the economy is a servant to society, rather than the leader. The role of work is **central** to our identity, and we probably gain most happiness and fulfilment through meaningful work, but this work is not necessarily paid work: it **could** be unpaid caring work, without which society could not continue. This work may not be within employment, such as art or other forms of creative activity, and yet make a huge contribution to society. Nor indeed might the work be about profits, or producing products. As a feminist, I understand the value of unpaid work, especially caring work. Feminism has drawn our attention to the case of caring work: parents working at home are not considered economically significant, while they have an economic status if they take care of the child next door. Moreover, it is telling to reflect that a growing tree does not have economic value, even though it is pleasing to the eye, and it makes a vital contribution to the environment, but it suddenly becomes economically valuable when it is cut down.

However, economic factors are essential to the well-being of society, and they frame much of the **meaningful** work that is carried out by the citizens. And it is through economics that we can place a value on the individual, while acknowledging the role of market forces. This is essential for the integrated society. I **am** quite sure that without economic prosperity, we could not have the type of society we desire: one **that** takes care of all citizens, all communities, and the environment.

Thus, the notion of **the** knowledge society should force us to review the value of higher education, its role in society and its capacity to reach out to the population, in late modern or post-modern society. Higher education has to move from the nineteenth century position, when it was a repository for the physical embodiment of knowledge, in libraries, teaching rooms and scholars. It must also resist the late twentieth century force driving it towards vocational and occupational training to serve the economy. Its role in the twenty-first century should be towards the situation where it facilitates people in the creation of meaning and **learning** in their complete, **fully** integrated lives. The legacy of the twentieth century must be to re-theorise the person, in which the subject is both the product of meaning, and the creator of meaning? In this re-positioning, the knowledge society locates itself in the subject, as constructed within community and society, rather than in scholars, libraries and other institutions. However, adult and community education does not ascribe ownership of knowledge to the person. Rather it creates a learning environment in which learning and meaning can be created in the dynamic interaction of the learners—both students and teachers. These learners are the conduits for the learning society and adult and **community** education has created a pathway in this revolution. Higher education can

learn from this model. The context for this is the place of lifelong learning in higher education.

Lifelong Learning and the University

Lifelong learning has acquired a new status in European social policy. It has become the key process in reaching out to the individual in the knowledge society. New thinking on the changing nature of the knowledge society may be debated in numerous texts, reports and documents, but lifelong learning is the way to disseminate these debates, while, simultaneously, enabling people to acquire the skills of accessing that same knowledge **society**.³ The Universities Act of 1997⁴ positions the university within European social policy in this regard, charging it to facilitate lifelong learning through the provision of adult and continuing education.' The OECD defines lifelong learning as:

all purposeful learning, from the cradle to the grave, that aims to improve knowledge, and competencies, for all individuals who wish to participate in learning activities⁶

*The European Commission Memorandum on Lifelong Learning*⁷ states that:

Lifelong learning must not be just one aspect of education and training, rather it must be a guiding principle for the provision and participation across the full continuum of learning **contexts**.⁸

The Irish submission to this document, to which the NUIM Department of Adult and Community Education contributed, maintains that the definition of lifelong learning should incorporate a philosophy of learning and a set of guiding principles that include equity and empowerment, quality and **relevance**.⁹

The Irish submission shows the ideological position of lifelong learning in Ireland, putting it firmly on the side of the poor and disadvantaged, and the **Commission**, in the *Communication* in November 2000,¹⁰ shows that this point was taken seriously:

There were, however, concerns that the employment and labour market dimensions of lifelong learning were too dominant within the definition. Indeed, in relation to specifying the objectives of lifelong learning, responses tended to echo the Memorandum as well as citing wider aspects such as the **spiritual** and cultural dimensions of learning. Overall, consensus can be surmised around the following four broad and mutually supporting objectives: personal fulfilment, active citizenship, social inclusion and **employability/adaptability**.

Finally, Skilbeck emphasises the **importance** of the way in which the university's commitment to lifelong learning is carried out. He says that it should be

inclusive, attractive, accessible, well-articulated, of high quality and relevance—and appropriate in ...functioning, content and style to all learners."

This is throwing down the gauntlet for universities, putting the student at the **center** of

the learning transaction, and challenging higher education to reflect on its practice. Teaching and learning, in Skilbeck, take an equal place to content and purpose.

Lifelong **learning** is most accessible through adult and community education. Attention to pre-school education and non-formal education for adolescents resides in other fora—a very regrettable position, when it could benefit **from** 'joined up thinking' in the context of *all* education and **learning**.¹² Critical lifelong learning belongs to the tradition of social movements for emancipation, democratization and social justice. In Ireland, the thinking of **Freire**¹³ and **Gramsci**¹⁴ are the primary influences. Traditionally, and in current **discussions**,¹⁵ adult and community education was and is perceived as closer to social movements, community development, on the one hand, and to personal, remedial or human resource development, on the other hand. However, with the **White Paper**,¹⁶ adult and community education has found a base, in part at least, under the umbrella of education in general. Lifelong learning, simultaneously, has challenged the divisions between training, education, development and learning. Thus, lifelong learning is enjoying a new role in society as a very significant player in human development, democratic enrichment, and economic sustainability.

The move **from** the margins has not been **unproblematic**. Critical lifelong learning empowers students, it provides the tools for analysis and critical **thinking** especially with regard to questioning canonical knowledge; it values differences, particularly disability and ability, gender, ethnicity; and it values all kinds of learning, **formal, informal** and non-formal. While this is a very welcome trend, in the light of the role of education in reproduction," I think that there is a concerted effort to constrain and **limit** the effectiveness of the approach, by the appropriation of the field by the market, and the continued marginalisation of lifelong learning in the universities. The case of the Department of Adult and Community Education is illustrative. The scholarship within the department was **undermined**, and the students were practically invisible, with the exception of those who fitted—awkwardly—into the university system. It has taken many years to establish the credentials of the Department of Adult and Community Education, but perhaps the margins are where the learning can be really consolidated. This article will argue that this learning has enabled adult and community education to resist appropriation by social forces interested primarily in reproductive and functional education.

Adult and Community Education

Adult and **community** education is in a fairly unique position to illuminate prevailing views of education, including higher education, from its location on the sidelines of the field. Its peripheral status denies it a standing in the wider sphere of education, which may not recognise it as a credible voice, nor that it could make a critical contribution to thinking about education. In accepting this invitation to reflect on the essential questions about the nature and value of higher education, this section looks at the key thinking underpinning adult and community education, in its two **interlinking** yet distinct capacities, in the non-formal and the formal sectors, especially on the emerging reflections on the last twenty years in the field.

The White Paper on adult education definitively established adult and community education in its own right, not simply as a **useful—**or, indeed, harmless—adjunct to mainstream education or to the leisure industry. It established that adult and

community education **was** not simply vocational training, nor leisurely pastime, nor was it a passive acolyte in maintaining the **status** quo. The White Paper identified key points that characterised adult education, including consciousness-raising, citizenship, cohesiveness, competition, cultural development and community building, establishing it as an ideological, emancipatory process for development—human, community and society. While the White Paper is a policy document, published by the **government**, it is completely consistent with the philosophy of the community of adult education, in Ireland and internationally. Thus, adult and **community** education has forged its relationship with society and **government**, radicalising the association by **thinking** that informs the practice and the critical reflexivity that underlies all the work. It has developed particularly in the past twenty years, but it informed the field since the beginning. This article is grasping this opportunity for reflection, to propose that adult and community education can provide a model to higher education, re-positioning it in relation to the emancipation of the population.

Adult and community education has had an uneasy relationship with higher education, at least until now. For example, the NUIM Department of Adult and **Community** Education, unique in the Irish state, spent over twenty-five years asserting the status of adult and community education as an academic discipline. The University, only now, acknowledges this distinct identity with the appointment of a Professor. However, this comes at a time when academic **knowledge** is increasingly perceived as a commodity for sale, and academics as manufacturers or producers. Prestige and **status** in higher education are accounted in funded research and publications in discipline-controlled outlets. Adult and community education, primarily because of its work with marginal people and communities, views this as elitist and exclusive, while recognising the implicit value of learning, scholarship and rigour.

The first item on the agenda in the field of adult and community education is its role in society. As the White Paper says, adult education perceives itself as an educational process that works at the personal level in individuals' social and cultural lives. It is primarily concerned with social transformation, by addressing issues of advantage and disadvantage, especially that which has emerged **from** the unfair and unequal effects of education in the rapidly changing twenty-first century. In viewing participants and students as agentic in their own lives, and in their communities, it promotes the idea that people can make a difference, that we are not helplessly tossed around on the seas of society or science, but that we can take some control over some aspects of life. At the very least, we can choose the way in which we approach the vicissitudes of life; we can control our own responses. At the most fundamental level, adult and community education promotes the humanising process of education, asserting that the purpose and focus of education is to make us better **human** beings, active participants in a human society that exists for the good of **humanity**.¹⁸ Further, it takes an active role in civil society, promoting participative democracy through **community** action, community education, **and** social awareness.

This is not to delude ourselves. Adult and community education exists in a milieu of dominant and contradictory discourses. However, the **key** learning in adult and community education is not a subject or discipline or contesting knowledge, or a skill. It is the capacity to think and reflect critically, which is the means to **consciousness-raising**. This is the primary outcome, and it takes priority over both the methods and the content of adult learning, while utilising both content and methods to bring about

this outcome. This necessarily supersedes any discussion on the primacy of the humanities over the sciences, or vice versa, and it locates the value of learning and knowledge within the human condition, rather than asserting their commercial value or their worth **as** elements in cultural capital.

Adult and community education is an approach to learning that has dual strands, interacting with one another in a dynamic mode. The strands consist of the personal development of the learner, an essential dimension to being a human being, **located** in the personal domain; together with the enhancement of **his/her** role as a social being, through engagement in and with the social domain. Adult and community education encompasses three formats: formal education, informal education and non-formal education. Formal adult education consists of **all** accredited learning in adulthood, such as Bachelor degrees, or non-graduate certificates in, for example, local history. Informal education occurs when learners critically reflect on their experience, dialogue with others, or become autodidacts, in any type of learning environment. Non-formal education, generally, is regarded as non-accredited learning, such as one-off courses, or in-service programmes, delivered in a systematic **manner**.¹⁹

Adult education includes all non-compulsory education for adults. A derisory stereotypical image of adult education usually involves flower arranging. Otherwise, the view is that adult education is about teaching adults to read and write. Literacy issues are regarded, by and large, **as** unproblematic failures on the part of some unfortunates who did not do well at school, a mysterious, incredible outcome of **an** otherwise effective, praiseworthy schooling system. However, the academic discipline of adult and community education is much more complex than these two stereotypes—while retaining a very central place for both flower arranging and literacy.

Adult education is regarded as having three **interlinking** spheres of outcomes: knowledge, skills and attitudes? The processes involved in the delivery of these outcomes are as important as the outcomes themselves, and are primarily learner centred, responding to the needs of the learners in their social and cultural contexts? My colleague, **Anne B. Ryan** and I formulated the concept 'really **useful** methods' to express the politicised **nature** of these **processes**.²² This relationship between methods and content is the route to critical thinking and learning to learn. The dynamic combination of the **what** and the **how** is the hallmark of adult education, that which distinguishes it **from** all other forms of education, with which it has overlapping and coinciding core principles. The **how** is inextricably embedded in critical pedagogy.

Critical Pedagogy and Community Education

Community education, **as** a subset of the wider adult education, has developed significantly in the past twenty years, mainly through the work of women's **groups**.²³ It was influenced by the work of Paulo **Freire**,²⁴ and brought to Ireland primarily through the Roman Catholic religious who had been involved in basic education for adults in Latin America and the Philippines. Women's community education mushroomed from the early eighties, through the work of key local women, Adult Education Officers (**AEOs**) and adult educators interested in emancipatory processes and **methods**.²⁵ It has multi-layered dimensions, including grass-roots organic growth and ownership of the process by the participants, who are located within, and of, the community. In these aspects, it is consistent with popular movements such as the

women's movement. The approach adopted by educators is typically person-centred, enabling learners to direct their learning, and all participate **freely** and without compulsion or other constraints. The subjective experience of the participants is central to their learning, whereby the process encourages people to problematize and critically reflect on their experience. This process is influenced by feminist education, which is very complex in itself, but which integrates consciousness-raising and gender awareness—a model for all emancipatory education. This is close to the multi-faceted critical pedagogy proposed by Paulo Freire. Two key concepts of Freire are *praxis* and *conscientization*. Praxis, in this context, entails the cycle of action and reflection, theory **and** practice. This is in a dynamic relationship with conscientization, that is, overcoming false consciousness in the direction of a clear and transformative understanding of the way society impacts on the personal.

Freire contrasted traditional education with transformative education. The key difference is in the location of knowledge. In traditional education, the lecturer, teacher, institution, holds knowledge, which they have, as it were, garnered within their brains. The process of education then becomes a transaction, whereby the lecturer or tutor deposits nuggets into the brains of the students. He called this 'the banking method', metaphorically. **Transformative** education views knowledge as a creative, dynamic process in which students are active participants in their own **learning**. This contrasts with the model of passive learners, recipients of other people's knowledge. In adult and **community** education, **the** lecturer, tutor, etc, has responsibility to be expert in particular fields of scholarship, but the students must contribute to their own engagement with this knowledge, developing critical perspectives, **understandings** and meanings. In dialogue, the lecturer is also a learner, and the transaction is mutual and fair.

These qualities grew and developed within the women's community education, moved by, as well as influencing, the White Paper and the shape of lifelong learning in Ireland. It has, moreover, been deeply influential in developing critical pedagogy.

Giroux²⁶ maintains that there is an acute resistance within mainstream education to the underlying ideology.

Historically schools and colleges of education have been organized around either traditional subject based studies (**math** education) or into largely disciplinary/administrative categories (curriculum and instruction). Within this type of intellectual division of **labor**, students generally have had few opportunities to study larger social **issues**.²⁷

The **main** role of adult educators in the academy and society is that of public intellectuals, not producers of saleable knowledge. In the role of public intellectual, the educator is a critical voice, contesting the traditional subject disciplines and epistemological stances, especially our own. Jane **Thompson**²⁸ proposed the concept of 'really useful knowledge' to capture the notion of **emancipatory**, politicising knowledge, which has the potential for **societal transformation**. The role of public intellectual as both the educator and the commentator is underpinned by this radical view of knowledge, and also by the radical view of methods. Critical pedagogy would **fundamentally** alter higher education, inverting the usual relationship between the teacher and the learner. The role of public intellectual necessarily calls into question

the learning of the teachers, and the part the university plays in educating the educators. In many ways, a short review of critical pedagogy would help to locate higher education in this **learning** environment.

Kanpol²⁹ presents a picture of what critical pedagogy might look like, by comparing it with traditional pedagogy.

Traditional (Modernism)	Critical Theory (Modernism and Postmodernism)
Hegemony as Cultural Reproduction Production	Counter Hegemony as Cultural (Resistance)
Deviancy	Resistance
Deskilling	Reskilling
Multiculturalism	Similarity within Difference
Individualism	Individuality
Negative Competition	Positive Competition
Authoritarianism	Authority
Control	Democracy
Traditional Empowerment	Critical Empowerment
Traditional Literacy	Critical Literacy

This scheme shows, **firstly**, that critical pedagogy is underpinned by critical theory, and secondly, that concepts within the categories are not necessarily oppositional. The implication of this is that traditional pedagogy still has a lot to offer, but can be adjusted for the times that are in it. In addition, it is **useful** to reflect that critical pedagogy has a long, respectable history, and it may need to reform itself in the future, again, according to the changing times.

While Freire has had his day in the minds of many critical thinkers in adult and community education, his critical pedagogy has been the foundation for most of the radical work in Ireland. Praxis, the cycle of action and reflection, was developed by Freire **as** a means to bring about material change in the lives of learners as they are lived. However, reflection is not unproblematic. What is the authority of individual experience and **learning**?

Zukas and **Malcolm's** analysis of the **dimensions** of pedagogic identity depict the spectrum that has the individualized learning on the one end, and the social on the other.)' The practice in adult and community education is to start **from** where the **students** are: their personal stories, their experiences, and their meanings. This may be viewed by some **as** individualized, which denies the social dimension to individuals in society, whereas, in adult and community education, it is viewed as personalized *and* subjective, which acknowledges the social dimensions to the person. This fits with some aspects of **Carl Rogers's** person-centred approach³¹ without losing the social dimension of communities of learning with **moral/social** responsibility. However, **person-centredness** is always in danger of remaining locked into the liberal humanistic domain of essentialism and rationality. These assumptions underpin much of the person-centred approach, which views the person as an autonomous, rational **being**, detached from the environment. When liberal and radical are placed in opposition to one another, the problem arises that liberal, humanistic, person-centred

approaches are rejected, because they are not perceived as radical, or social transformation, while radical approaches are rejected because they are not perceived as person-centred. Postmodernism has challenged this dualistic thinking, and women's community education has in effect been operating out of a post-dualist domain. Feminist critical educators, such as some of my colleagues and myself, draw on feminist and deconstruction theory to deconstruct the oppositional relationship between domestication and liberation. This arena in lifelong learning is the location where oppositional thinking can be challenged, and new methodologies developed.

Finally, can critical pedagogy be subsumed into teaching democracy? This is a question that occurs to me in this brave new world, and the war on terror. Critical pedagogy has to take an overview of the way in which powerful global interests have subverted democracy. The feminist, critical writer, Bell Hooks, puts social justice firmly on the democratic agenda:

Without ongoing movements for social justice in our nation [USA], progressive education becomes all the more important since it may be the only location where individuals can experience critical consciousness, for any commitment to end domination. The two movements for social justice that have had the most transformative impact on our culture **are** the anti-racist struggle and the feminist **movement**.³²

Conclusion

The *Call for Papers* to all Academic Staff for this volume posed many questions to explore about the nature and value of Higher Education, and the invitation is very welcome. It is a great opportunity for me to share my learning in adult and community education with the wider institution, and perhaps it will open a dialogue with **others** who are concerned about the future of higher education in an increasingly divided society, in an increasingly unpredictable world.

This article endeavours to bring together strands that are very disparate and marginalized, and yet can 'join up' to form a dynamic web. The connections between the humanities, the scientific-technological, and the economy need careful thinking **and** application, towards integration into a progressive society. My concern is to promote the place of learning in the university, and to re-position the university in the centre of civil society. I do not wish to undermine the role of scholars, of intellectuals who can enable us to think critically on the ways things are. Nor to undermine the role of vocational and occupational education, **as** work and employment are essential for the integrated society. I am quite **sure** that without economic prosperity, we could not have the type of society we desire: one that takes care of all citizens, all communities, **and** the environment. I imagine the role of the university as a leader in the development of the knowledge society. From that position of leadership, the university can guide us through the uncharted territory of the twenty-first century.

What price the University? is a title that positions it well. Are we prepared to place a price sticker on our learning in return for the superficiality of status, counted in funded research and narrow publications? Or do we take the bargain price tag off, and consider ourselves as organic and **growthful**, so that the nourishment of doing

valuable work—what is moral, what is good—will enable the university to join in the transformation of society, towards the emancipation of all citizens.

¹ Connolly, Brid, 'Learning from the Women's Community Education Movement in Ireland', in Crowther, J., Galloway, V., and **Martin, L, eds**, *Popular Education Engaging the Academy: International Perspectives*. (Leicester: **NIACE, 2005**), p. 205.

² See, for example, **Kristeva, Julia**, *The Kristeva Reader*. **Toril Moi, ed.**, (Oxford: Blackwell, 1986).

³ Field, **John**, *Lifelong Learning and the New Educational Order*. (Stoke on Trent: Trentham Books, **2002**), p. 87.

⁴ <http://WWW.irishstafutebook.ie/ZZA24Y1997S12.html>

⁵ Universities Act, 1997, Section 12, sub-section (j).

⁶ OECD, *Lifelong Learning for All: Meeting of the Education Committee at Ministerial Level, 16-17 January, 1996*. (Paris: Organisation for Economic Co-operation and Development, 1996).

⁷ Commission for European Communities, *A Memorandum on Lifelong Learning*. (Commission for European Communities: Brussels, 2000).

⁸ p. 3.

⁹ European Commission Memorandum for Lifelong Learning—Report on the **Irish** Consultation.

¹⁰ Communication **from** the Commission, *Making a European Area of Lifelong Learning a Reality*. (European Commission: Brussels, 2001).

¹¹ **Skilbeck, M.**, *The University Challenged: A Review of International Trends and Issues, with Particular Reference to Ireland*. (Dublin: HEA, **2001**), p. 56.

¹² At the least, it should include the teaching of science to young children as a basic competence, like writing and social skills.

¹³ Freire, Paulo, *Pedagogy of the Oppressed*. (Harmondsworth: Penguin, 1972).

¹⁴ **Gramsci, Antonio**, *Selections from Prison Notebooks*. (London: Lawrence and **Wishart**, 1971).

¹⁵ Lynch, K., *The Hidden Curriculum: Reproduction in Education, a Reappraisal*. (London: **Falmer** Press, 1989).

¹⁶ Department of Education and Science, *Learning for Life: White Paper on Adult Education*. (Dublin: DES, 2000).

¹⁷ Lynch, op. cit.

¹⁸ This is not to omit **concern** for humanity's ecological relationship with the planet. However, that issue is wider than the scope of this article.

¹⁹ See for example, Foley, **Griff**, *Dimensions of Adult Learning: Adult Education and Training in a Global Era*. (Oxford **OUP, 2004**), pp. 4-5.

²⁰ See again, for example, the Foley text, above.

²¹ See, for example, **Connolly, Brid**, 'Group Work in Adult and Community Education: A Feminist Evaluation', in Connolly, B., and Ryan, A. B., **eds**, *Women and Education in Ireland*. Vol. 1, (Maynooth: MACE, **1999**), and Jaques, David: *Learning in Groups*. **3rd edn**, (London: Kogan Page, 2000).

²² **Ryan, Anne B.**, and Connolly, Brid, 'The Lighthouse in the Bog: The Place of Really Useful Methods'. Paper delivered at the Popular Education Conference, (Barcelona, Spain, September, 2002).

²³ See for example, AONTAS, *At the Forefront: The Role of Women's Community Education in Combating Poverty and Disadvantage in the Republic of Ireland*. (AONTAS and WERRC: Dublin, 2001) and **McMinn, Johanna**, *The Changes and the Changed: An Analysis of Women's Community Education*. (Dublin: UCD, Unpublished PhD Thesis, 2000).

²⁴ **Freire, Paulo**, *The Pedagogy of the Oppressed*. (Harmondsworth: Penguin, 1972).

²⁵ Connolly, **Brid**, 'Listening to the Voices', *The Adult Learner*. (Dublin: AONTAS, 2003).

²⁶ **Giroux, H.**, *Doing Cultural Studies: Youth and the Challenge of Pedagogy*. <http://www.gseis.ucla.edu/courses/ed253a/Giroux/Giroux1.html>, Sept 2005.

²⁷ *ibid.*, p. 1.

²⁸ Thompson, **Jane**, "'Really Useful Knowledge': Linking Theory and Practice', in Connolly, B., Fleming, T., **McCormack, D.**, and **Ryan, A.**, *Radical Learning for Liberation*. (Maynooth: MACE, 2000).

²⁹ Kanpol, **Barry**, *Critical Pedagogy: An Introduction*. **2nd edn**, (London: **Bergin & Garvey**, 1999).

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- ³⁰ Zukas, M., and Malcolm, J., 'Pedagogies for Lifelong Learning: Building Bridges or Building Walls?', in Harrison, R., Reeve, F., Hanson, A. and Clarke, J., *Supporting Lifelong Learning, Volume 1: Perspectives on Learning*. (London: Routledge, Falmer and Open University Press, 2002), p. 211.
- ³¹ Rogers, C. and Freiberg, H. J., *Freedom to Learn*. 3rd edn, (New York: Merrill, 1993).
- ³² Hooks, B., *Teaching Community: A Pedagogy of Hope*. (London: Routledge, 2003), p. 45.