

University in Society: Organising for Engagement in Ireland

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ABSTRACT

In this thesis I look at the implications of replicating the organising practices utilized in the creation of the model of civic engagement at Occidental College in Los Angeles at the National University of Ireland, Maynooth (NUIM). I do this through a case study of NUIM and its role in enhancing democracy in the region and in the Republic of Ireland. I place my study in the larger context of the current global discourse regarding the mission of higher education in society. Furthermore, my research is underpinned by theories and practices from the field of civic engagement.

Civic engagement usually refers to partnerships between higher education institutions and their surrounding communities, with the purpose of enhancing university education while contributing to improving the community. This definition of civic engagement in academia is supported by Zlotkowski (1998), McIlrath and Mac Labhrainn (2007), Jacoby (2003), and Ehrlich (2000). While the civic engagement model created at Occidental aimed at establishing reciprocal and mutual beneficial partnerships between the College and the civic, non-for-profit sector, my case study at NUIM also includes partnerships with the government and corporate sectors. Many authors refer to engagement between the university, government, and corporations as triple helix. Such authors include Etzkowitz et, al. (2000) and Hagen (2002). Others advocate for engagement that includes higher education, the civic, government, and corporate sectors. To illustrate this latter model I offer three examples of universities from the US, Ireland, and the UK.

The model created at Occidental College was based on community organising practices, and my PhD research was based on Participatory Action Research (PAR). While designing my research approach I discovered that there are strong similarities between the philosophy and practice of PAR and community organising. Using in-depth, narrative interviews with my research participants I also discovered that this type of interview is very similar to conducting one-to-one, relational meetings, a strong foundation of my training and work as a community organiser. Thus, my study allowed me to establish clear similarities between community organising and PAR. This was

significant given that both my work at Occidental and my PhD research originate in my lifetime community organising work in Mexico and in the US.

Moved by an interest in a deeper understanding of the origins of my interest in creating societal change and in connection with the focus of my PhD, in this thesis I engage in critical reflection about my personal and professional journey. Through this critical reflection I explore stories of my family in Mexico, including one about my father organising to acquire land, along with his fellow agricultural workers, when I was only four. This type of critical reflection, according to Mezirow (1990) can profoundly change the way we understand our world, other people and ourselves, and it can lead to actions to change society. This process of reflection did result in a deeper understanding of my work throughout my adult life, and it gave me a new level of emancipation personally and professionally.

Although most of my interviews took place with academics and administrators at NUIM, I also interviewed a small sample of academics, corporate executives, government and civic leaders at the national level. All interviews focused on the question of the role of higher education in society, and they included stories of participants' views and experiences in civic engagement as well as stories of the model created at Occidental. The findings from the interviews showed that there is a diverse range of answers to the question of the role of higher education in solving society's problems, particularly in regards to enhancing democratic values and practices. An interesting discovery was to hear some participants outside of academia who are opposed to the notion that higher education could take such role in society. From interviews with M NUIM participants I discovered a significant interest in exploring the question of NUIM's role in enhancing Irish democracy, and in creating a model of civic engagement for the university.

The world recession that started in 2008 has caused many social, political, and economic challenges for Ireland and this is the context in which my research took place, and in which civic engagement is evolving. While recognising the multiple problems currently plaguing Ireland some participants also expressed that these challenges, along with the current re-examination of the mission of higher education, offer an opportunity for higher education to play a leading role in enhancing Irish society.

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GLOSSARY OF ACRONYMS

ASU	Arizona State University
CBL	Community Based Learning
CCBL	Center for Community Based Learning
CBR	Community Based Research
CKI	Community Knowledge Initiative
DCU	Dublin City University
EIA	Education In Action
GPO	General Post Office
HEA	Higher Education Authority
IAF	Industrial Areas Foundation
IMF	International Monetary Fund
NESG	Northeast Education Strategies Group
OECD	The Organisation for Economic Co-operation and Development
PAR	Participatory Action Research
PSU	Portland State University
NUIM	National University of Ireland, Maynooth
NUIMG	National University of Ireland, Galway
UCD	University College Dublin
UK	United Kingdom
US	United States
UACJ	Universidad Autonoma de Ciudad Juarez



Figure 1. Map of Ireland

(<http://www.lonelyplanet.com/maps/europe/ireland/>)

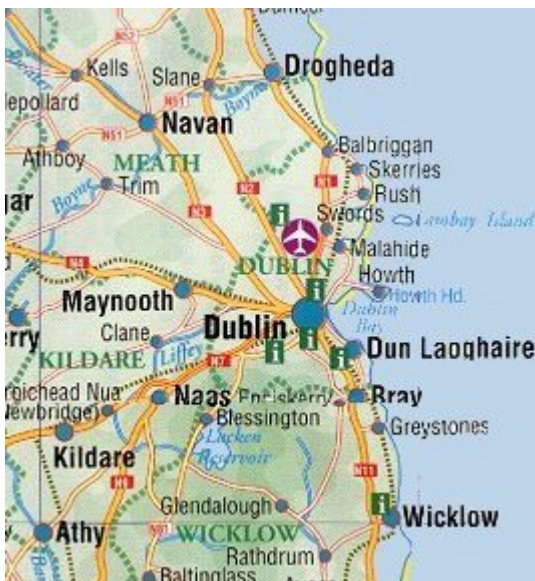


Figure 2. Situating Maynooth, where NUIM is located.

(<http://www.ireland-information.com/irelandmaps.htm>)

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CHAPTER ONE: INTRODUCTION

We have learned to say that the good must be extended to all of society before it can be held secure by any one person or class; but we have not yet learned to add to that statement, that unless all [people] and all classes contribute to a good, we cannot even be sure that it is worth having. Jane Addams¹

In this first chapter I frame the thesis by summarizing what my research is about. To do this, I will state my research question and what underpins it, including my lifetime work as a community organiser in Mexico and in the US, and my work in the field of civic engagement in the US. A larger context for my research is the current global discourse regarding the re-examination of the mission of the university. For the purpose of my research I focus on this mission as it relates to the role that higher education can and should play in enhancing democracy. Ehrlich (2000), Munck and Mohrman (2010), Saltmarsh et, al. (2009), Peters (2010), and Cress and Donahue (2011) all state that higher education is well position to take up this role in society.

This quote by Jane Addams is fundamental to what is widely understood in democratic systems: that democracy is a system of government that aims at benefitting all members of society. Yet the heart of Addams' quote is that this collective benefit is not worth having unless all members of a society contribute to the creation and preservation of benefits for all. While the concept of a government system where everyone benefits and everyone participates in making that system work is just an ideal to aspire to, David Held (2006) reminds us that at this point in history, democracy is the most popular government system around the world. However, as it is well known especially by those at the margins of society, democracy is not living up to its ideals. I have learned through my experience as a community organiser that democracy works best when significant numbers of people from all sectors of society participate in collective action to improve social, political and economic conditions affecting their communities. This is the rationale for my study.

¹ http://womenshistory.about.com/od/quotes/a/jane_addams.htm viewed on June 2, 2011

My Research Question

My interest in pursuing a PhD is based on a desire to learn about theories and models that could expand on my work at Occidental College, which focused on a model using community organising to engage the College with its surrounding communities. As I began my research in Ireland, I became interested in exploring whether the process of creating the model of civic engagement at Occidental could be replicated elsewhere. This is how I arrived at my research question, stated as follows: What are the implications of replicating the community organising practices utilized in the creation of a civic engagement model at Occidental College, at the National University of Ireland, Maynooth? My research is underpinned by the global discourse regarding the re-examination of the mission of the university, specifically related to the role of higher education in society. To this effect, I address my research question through a case study focused on interviews regarding the role that the National University of Ireland, Maynooth (NUIM) can play in enhancing democracy in the region surrounding the university and in the Republic of Ireland. While the model of civic engagement I created at Occidental College is focused on partnerships between the College and the civic sector, my study includes partnership with the civic, the corporate, and the government sectors.

Central to my research in connection to the global discourse on the re-examination of the mission of higher education is the increasing world-wide social, economic, and environmental challenges we are all aware of, and the role that universities have a responsibility to play in tackling these problems. This is not to say that higher education alone should take this task, but neither can higher education avoid its institutional responsibility. This is not about choosing which sector of society is better suited to take the lead on reversing our conditions of democratic inequality and injustice, as some of my research participants expressed in regards to the four sectors included in my research. This need not be about blaming or accusing each other, not even the market or government, who are the ones frequently blamed for the effects of a globalized economy worldwide and for the current crisis in higher education.

Rather, the point of my research question, as well as my overall interest in exploring the role of higher education in society, is about the importance of revitalising participatory democracy through collective efforts from key, carefully selected representatives from the four sectors that I include in my case study. I see the current discourse on the re-examination of the

mission of the university as an opportunity to create a model of civic engagement through which higher education provides the social sphere where it, along with civic, government and corporate sectors can join efforts on behalf of the common good.

My Philosophy and Epistemology

My research interest is connected to my lifetime passion and commitment to create societal change. This passion originates in my life story. Hence, I use a narrative, reflective approach to establish a connection between my personal story and my professional work. This type of critical reflection is how I learn to do my work better, and it helps sustain my commitment for the long-term. Addams believed in this way of learning too. She makes this clear at the beginning of the first chapter of *Twenty Years At Hull-House* (Addams, 1961) by narrating early events from her childhood that underpinned her life passion and commitment. In reference to her realization of the poverty conditions in the neighbourhood around the Mill where her father worked, an incident she believes occurred before she was seven:

I remember launching at my father the pertinent inquiry why people lived in such horrid little houses so close together, and that after receiving his explanation I declared with much firmness when I grew up I should, of course, have a large house, but it would not be built among the other large houses, but right in the midst of horrid little houses like these. (Addams 1961, p. 2)

This memory that inspired Addams to dedicate her life to fighting for justice seems a rather obvious connection with her role in Hull House, the settlement house in one of Chicago's poor neighbourhoods.

Similarly, stories of my family's struggle for land when I was four, my interest in studying social work after experiencing unfair labour conditions as a worker at a factory when I was 17 and many other events through my life underpin my work as a community organiser in Mexico and in the US, as well as my research interest and my epistemology. I explore this connection between our work and our personal and professional stories through my research interviews.

The Literature

My literature review covers the theoretical foundation of my research, especially placing my research question in the larger context of the role that higher education can and should play in society. This larger context is connected to the current global discourse around the role that higher education is expected to play in regional, national and international economic and social development. This expected role regarding the mission of higher education is founded on governmental policies in response to a knowledge-based economy, often in partnership with the corporate sector. Authors who research and write about this subject include Lynch (2008), Sousa Santos (in Rhoads and Torres 2006), Ehrlich (2000), Munck and Mohrman (2010), Godard (2009), Etzkowitz et. al. (2000), and Skilbeck (2001). Lynch asserts that this linkage between a knowledge-based economy and the expectations placed on universities is driven by neoliberal policies. Here, she explains the rationale behind neoliberalism²: "Those who endorse a neo-liberalism position, including Chubb and Moe (1990) and Tooley (2000), favour a market view of citizenship that is generally antithetical to rights, especially to state-guaranteed rights in education" (p. 3).

She continues: "In this new market state, the individual (rather than the nation) is held responsible for her or his own well-being. The state's role is one of facilitator and enabler of the consumer and market-led citizen" (p. 3).

In this scenario, Lynch argues, education is delivered by the market only to those who can afford it. This interpretation of the effects of neoliberalism as stated by Lynch has multiple implications for the mission of higher education regarding its role in increasing access and equity by educating non-traditional and working class students, and in its role in creating teaching and research with a public mission. These implications for higher education's mission have a significant impact in democratic societies concerned with creating opportunities for justice and equity for all.

Munck and Mohrman (2010) connect neoliberalism with globalization, and assert that although globalization can promote the diffusion of knowledge "it has also led to a market-driven knowledge generation model that the university is now a part of" (p. 2). Thus, these

² Neoliberalism is spelled in this form by some authors and neo-liberalism by others. I will spell it neoliberalism unless a direct quotation spells it differently.

authors state a reality that needs to be recognized, rather than one that needs to be resisted. An example of a model of civic engagement for universities that are now part of the market-driven knowledge generation that Munck and Mohrman refer to is called Triple Helix. The name of this model of civic engagement through which universities partner with corporations, often funded by government, signifies that the partnership influences all three institutions (Etzkowitz et, al. 2000, Hagen 2002).

A recurring theme in the global discourse about the public mission of higher education is whether the needs and interests of the Market in science-produced research are taking priority over the value of the arts and humanities. This discourse also connects with a grater concern regarding the protection of the autonomy of the university. While agreeing that corporate values and practices have influenced higher education internationally, Nussbaum (2010) tells us that we do not need to choose, and that in fact, good citizenship skills taught by the arts and humanities are essential for economic progress. Munck and Mohrman accept the reality of the new expectations on universities and believe that “business as usual is no longer a viable way of running a 21st Century University” (2010, p.1). They further argue, "we should not forget the global development challenges of poverty, climate change and HIV-AIDS where international cooperation between universities can play a major role" (p. 2).

The authors also suggest that the ways in which globalization has affected the mission of the university can be seen as an opportunity, rather than a crisis. President of Arizona State University (ASU) Michael Crow, Professor Ronaldo Munck and Dr Declan Raftery from Dublin City University (DCU) and Professor John Goddard from Newcastle University in the UK, seizing this opportunity offer specific models of a reinvented university.

I propose a model of participatory democracy which goes beyond deliberative democracy as advocated by David Held (2006), and the relational democracy paradigm as advocated by Harold Saunders (2005). I refer to Zohar and Marshall (1994) to stress my belief that in order to enhance participatory democracy we need to restructure the way we interact with each other, with institutions in society, and with nature. Bradley and Kennelly (2008) address the concept of a systems approach to social transformation that resembles Zohar and Marshall’s, arguing for the importance of the role of sustainability to advance economic and social development. According to these authors, the role of a discourse on sustainability is "to protect and improve the quality of life lying at the heart of interaction between the economy, environment and society" (p. 5).

Baker et, al. (2004) address the importance of quality of life in a democratic system by proposing policy and action toward increasing equality for all groups in society. But the calls for shifting paradigms as proposed by Zohar and Marshall, Bradley and Kennelly, and Baker et, al. cannot be achieved by writing books alone, but by operationalizing their visions by large numbers of democratically engaged members of society. My hope is that my research methodology and methods can create this type of engaged citizenship in the Republic of Ireland, via NUIM.

Why Ireland and Why NUIM

My rationale for doing this type of research in Ireland is manifold. First, I was encouraged to do so by colleagues whom I had met in Ireland during my first two visits, when I was asked to talk about the model of civic engagement I created at the Center for Community Based Learning at Occidental College in Los Angeles. These two visits took place in 2005 and in 2006. Some of these colleagues expressed an interest in exploring the applicability of the model I created at Occidental, in Ireland. Secondly, during my first visit I met Professors Anne Ryan and Tom Collins, both of whom work at the National University of Ireland, Maynooth (NUIM). I was impressed by their philosophy and their academic work regarding the role academic institutions can play in creating justice and equity in society, primarily, but not exclusively, through adult education. Third, I had used community organising practices in the creation of the model of civic engagement at Occidental, and I was interested in seeing if the process could be replicated elsewhere. As explained earlier, the latter rationale for studying in Ireland led to my research question.

NUIM's geographic location in relation to Dublin, Ireland's largest city, its proximity to a number of major national and multi-national corporations, and the fact that NUIM is the university where I enrolled for my PhD studies, further supported my decision to focus on it as the site for my case study.

My Methodology and Methods

In light of my research interest in enhancing participatory democracy and in my background as a community organiser I decided to use Participatory Action Research (PAR) as my method of inquiry. My research methodology of PAR led me to select unstructured narrative interviews as the method to collect data. While selecting PAR and structured narrative interview for my study, I realized how similar they are to my practice as a community organiser. In brief, these similarities include a philosophy of social justice and a methodology that involves those affected by the issues being researched, or around which people are organising as well as on-going reflection and an open understanding of power (Lee Sohng 1995, and Ledwith 2005). Thus my methodology is another way in which my research directly connects to my story.

I narrowed the focus of my research through a case study of NUIM, and I utilized a qualitative, narrative approach in collecting data through unstructured interviews. The selection of my methodology in turn affected the way I analysed the data and on the writing of the findings. The iterative nature of my study, which built from one interview to the next and from one visit to Ireland to the next, fits with qualitative, as opposed to quantitative research. This iterative process of qualitative research is supported by Frechtling and Westat (1997). Thomas (2003) also supports the rationale for this process and refers to it as inductive research, which he asserts, allows for research findings to emerge from themes that originate from raw data.

While I used narrative inquiry by tracing my research interest back to my personal story, and through the use of narrative interviews, my study is based on the goals, methods and purpose of Participatory Action Research. Therefore in analyzing the data I do not use a narrative methodology, but rather, I used an approach that aligns with PAR and with community organising, based on an inductive methodology articulated by Thomas (2003).

Structure of Thesis

This first chapter of my thesis has thus far aimed at offering an overview of my research focus, literature, methodology and epistemology. The remaining of this chapter will briefly summarise each chapter, starting with chapter two.

In Chapter Two The Why of My Research: My Birthright and My Journey I reflect on my story as the foundation for what I know personally and professionally, and how I have come to know it. My story includes my Mexican upbringing, my awakening to the need for social justice, and my professional journey starting in Mexico, continuing in the US, and concluding with my professional work and PhD research in Ireland.

In Chapter Three a Model of Civic Engagement Based on Community Organising Practices, I describe the model of civic engagement I created at Occidental College, including achievements and limitations. The community organising practices I learned as a community organiser and which I utilized in the creation of this model are described in detail.

In Chapter Four Literature Review I present the main theoretical perspectives informing the global discourse on the changing mission of higher education. I discuss deliberative democracy and relational democracy as examples of models that aim at increasing citizenship participation in general, however, I propose a model that aims at increasing democratic participation from higher education in partnership with civic, government and corporate sectors. I offer three examples of models of engagement that have emerged in the context of the newly redesigned university, from the US, Ireland, and the UK, and analyze the level at which they have included representatives from the four sectors of my study in the design, implementation and assessment of their models.

In Chapter Five Irish Higher Education and Democracy I give an overview of the history of the mission of higher education in the Republic from the first university created in Ireland in 1592, Trinity College, to Newman's role in establishing the Catholic University of Ireland in 1854, to the Universities Act of 1997. Thus this chapter contextualizes my case study of NUIM and its role in Irish society. I illustrate the current discourses regarding the mission of Irish higher education by giving an overview of the historical and current states of democracy and of academic civic engagement in the Republic.

In Chapter Six Methodology and Research Approach I give my rationale for choosing Participatory Action Research and in-depth, narrative interview especially because of the similarities they share with community organising methods and philosophy. I also explain how my decision to do a case study of NUIM fits with my research question on the implications of replicating the community organising practices I used in creating the civic engagement model at Occidental, at NUIM.

In Chapter Seven Data Analysis I analyse the data gathered from my interviews, and organise it into four categories: civically engaged pedagogies, links with civic society, links with government, and links with the corporate sector. I demonstrate how these categories document themes that emerged from the conversations I had with participants during the interviews. I discuss the implications of the data in regards to participants' interest in the topic of the role of NUIM in enhancing Irish democracy.

In Chapter Eight Community Organising Practices to Explore Civic Engagement at NUIM I analyse whether the data from my research show that the process I followed in creating the model of civic engagement at Occidental College is replicable at NUIM. I demonstrate that through my participatory action research I identified a group of participants who engaged in exploring a model of civic engagement for NUIM during and after the duration of my research.

In Chapter Nine Summary of Thesis and Final Reflections I summarise the thesis, findings from my research, and future research possibilities. I also state that while there is a significant amount of theory about civic engagement, as well as evidence of levels of success from current civic engagement models, there is no evidence that models that use community organising practices to enhance democracy such as the model I propose exist in practice. I conclude with final reflections stressing the importance of the role of higher education institutions in creating the social sphere, where all four sectors proposed in my research can come together to deliberate, strategize, and take action to enhance democracy.

Rationale for Thesis Structure

The order of the chapters in the thesis is underpinned by an emphasis on my own personal and professional interest in creating societal change, as the main driver for my decision to embark in this research. Therefore after the introduction it made sense to go deeply into my story in chapter two. While writing this chapter I found myself engaged in critical reflection that led me to further discoveries about my story and its connection to my work in ways I had not imagined. Having set the stage in this way, in chapter three I focused on the way in which my personal and professional story is connected to the creation of the model of civic engagement at Occidental. This chapter has relevance to my research question, which addresses implications of replicating the process I followed in creating this model, at NUIM. I followed this chapter with

literature that supports both my research question and the larger context of my research, particularly in connection to the role of higher education in society.

The literature developed almost in direct connection with the discoveries through my research interviews and my personal experiences in Ireland. For instance, once the connection of my research and my interest in enhancing democracy became clear to me, I realized I needed to include authors that could help me understand and document my overall philosophy about my vision of democracy and of civic engagement.

Similarly, because my case study is in Ireland, this led me to focus chapter five on an overview of higher education and its public purpose historically and in the present. This topic is further illustrated through an overview of the state of democracy and of academic civic engagement in Ireland.

In chapter six I was looking for the research methods and methodology that would help me achieve my research purpose, particularly in connection with my interest in enhancing democracy. In a way, this chapter is meant to summarise all previous ones, in order to embark into analyzing and presenting the data. Specifically, this articulation of my research methodology needed to be followed by the actual research findings that my methodology was supposed to facilitate, which I covered in chapter seven. I first included my conclusion on the replicability of the process in the creation of the civic engagement model at Occidental in the last chapter, but then discovered that this topic necessitated its own chapter. This became chapter eight.

In writing chapter nine I went back and forth between using a format that simply gives a summary of the thesis, along with findings from the study and suggestions for future research, and the format that I ended up following. Thus chapter nine includes some of my own personal reflections on discoveries not just from the research, but also from my own personal and professional growth.

I now move to Chapter Two, and expand on how my professional interests are rooted in my professional and personal story.

CHAPTER TWO: THE WHY OF MY RESEARCH: MY BIRTHRIGHT AND MY JOURNEY

Early Origins of the Why of My Research Interest

In this chapter I use a narrative, reflective approach to establish a connection between my story and my work to create societal and cultural change. This approach is connected to the way I have come to know what I know. My experience as a community organiser in Mexico and in the US underpins the model of civic engagement I created at Occidental. This way of learning through critical reflection and in connection to the learner's history is a pedagogy widely used in adult education. Paulo Freire (1995) for instance, talks about the importance of reflecting on our historical reality as a way to develop our power to understand the way we exist, in order to transform our world and ourselves. On-going critical reflection at this level has sustained me through challenging circumstances personally and professionally, and in many occasions, it has helped me get back to "my path" or journey. Anne B. Ryan (2001) explains the way women go through a journey of personal, critical reflection to find our way into political action for social justice, within the field of what she calls radical adult education. I illustrate the way this process has evolved for me in the following section.

For many years when asked why I was a community organiser, I would answer that I grew up poor and did not like this condition for me or for others, or that I enjoyed being challenged by the complexity of organising and liked the personal growth and development this brought to me. As other organisers would talk about having witnessed their parents or others in their families fight for women's rights, for the right to vote, to organise against repressive governments in Central America and other countries, and other such stories, I would say that my family and other relatives were not political. Yet I was always left with a feeling that maybe there were deeper reasons for my Why.

Even now as I reflect about the many instances in which I found myself advocating for justice, it seems as if I bumped into those situations, rather than being intentional about them. One of those instances happened when I registered at the Universidad Autonoma de Ciudad Juarez to study social work at a time when there was a political fight between a leftist and a conservative candidate, both vying to be president of the university. I did not even know that

there was a conflict and that the university was divided, it just so happened that the office through which I registered was under control by the leftist candidate. This unknown incident marked my politics as an activist student even after the conservative president won and the university was united, but again, I thought it was all by accident rather than intentional activism. Similarly, my employment at the Instituto for Latino Progress in Chicago, which is modelled after Brazilian educator Paulo Freire's theory of emancipatory education, happened simply because my ex-husband taught English as a second language there and he brought the job announcement home to me. I applied for the job and got it. I elaborate on these and other steps in my journey later, but in the next paragraph I start with a narrative of the early origins of my work.

My Birthright

In my search for deeper answers to the reasons for my work for justice in the summer of 1998, I decided to spend a month in Mexico driving through the state of Chihuahua and parts of Durango with my mother; visiting all 10 of my older sisters. Prior to this trip I had read and discussed an article by Sheldon Wollin (1989) which talks about birthright as the rights and responsibilities with which we are born. That is, that what we inherit from the struggles and accomplishments our ancestors lived through has relevance for defining and understanding our purpose in life. Thus, this trip was a way to understand my birthright.

I have 10 sisters and two brothers. I am number 12 and the youngest of all the females (See Figure 3). I am not sure why I did not meet with my brothers, but most likely I did not feel I had the same strong connection with them that I had with my sisters. In meeting with my sisters I asked them questions about our family such as their experiences when they were growing up, what they remembered of our parents and grandparents, when they got married and left the house, and if they had any memories from the period when I was born and growing up that they could share with me. I learned, for instance, that my family had moved several times from town to town mostly within the states of Durango and Chihuahua, searching for work to support the ever growing number of children my parents were bearing and raising.



Figure 3. My parents, my two brothers, and eight of my ten sisters. Photo taken in the Fall of 1984 in the hospital, just before my father died.

During those visits I tape recorded, took notes, took pictures, played with their children and grandchildren, and ate the food they cooked. I remember visiting an old mine in the state of Durango where, I was told, my father had worked when he was around 17 (See Figure 4). We also visited Dury Hacienda, in the town of San Pedro del Gallo, Durango, where they lived after they got married (See Figure 5). Haciendas were large, agricultural areas often the size of a town or a city, and the owners lived in large, luxurious houses within the hacienda. Others who lived in the hacienda territory worked for the owners in agriculture or doing chores in the house. My parents were workers at this hacienda when they first got married. Adding the image of my father as a miner in his youth, and both my parents living and working at a hacienda confirmed for me that my family had been poor and landless.



Figure 4. Ojuela Bridge in Durango, leading to the ruins of the mine where my father worked in his youth. Standing on the bridge, my sister Regula and her husband Beto. Photo taken in the summer of 1998, during my trip to Mexico to explore the Why of my work.



Figure 5. Water spring where my mother used to get water for her house chores, at the hacienda where my parents lived just after they got married. Photo taken in the summer of 1998.

During this trip, I remembered that when I was about four, my father used to bring other men to the house after work. I asked my sisters if anyone knew what this was about and I was told that my father was having meetings to discuss strategies to acquire their own land. I do not know if any one of his friends succeeded, but I know my father did not. About a year after these

meetings were taking place we were forced to move from this town, because my father had developed a hernia and could no longer work in agriculture. He did not have access to health benefits and therefore was not able to have surgery until years later.

We moved from Ciudad Jimenez to a small, agricultural town called Lazaro Cardenas in the same state of Chihuahua, where my family was given shelter by my parents' compadres: the Godparents to one of my sisters. My parents then built an all-wooden small store where they sold food, sodas, and candy near the town's plaza, and where buses stopped on their way to and from other towns. They also slept there to protect the property from being robbed. We lived in this town until I was 13, and then moved again, this time to Guadalajara, Jalisco, where we lived for less than a year, and where I finished my elementary education.

Unlike moving from Jimenez to Lazaro Cardenas, the move to Guadalajara did not seem related to economic reasons, as the small business my parents had was generating enough income to meet our basic needs as a family. When I asked my sisters about the reason for this move, they told me another story I had never known about my family's politics. They said that many years before I was born my family had lived in this town, and that they had had to move because my father had been accused of stealing a cow. Apparently the person who had accused my father of this crime had run for mayor of the town the second time we lived there. My father, who by then had become influential enough through his small business, endorsed the candidate representing the opposition. My father's endorsed candidate did not win the election, and my sisters said that the newly elected mayor had threatened to ruin my father's business. Learning about this incident helped me understand why the sudden move to Guadalajara, where my parents again tried to establish themselves as small business-owners. However, the complexity of this large city made it impossible for them to succeed. Therefore, we left only after six months of arriving there.

As I write and reflect on these stories, I realize that my family was political and that I was obviously exposed to their political acts and most likely to the family discussions that these acts may have stirred. Further, reflecting on these stories makes me feel overwhelmed imagining the family dynamics and the stress that moving these many times must have caused all of us. I remember for instance my older sisters' anger towards my parents for forcing them to leave their friends and boyfriends behind, the three times we moved in my lifetime and before I moved to the US in 1981. I too, was confused every time we moved. When we moved to Ciudad Juarez, I

was scared that my family may not have the means to pay for my education and therefore I did not want to finish my last year of middle school. Poverty and uncertainty made me feel ashamed and afraid of meeting my classmates.

I realize now that far from simply narrating the reasons why I organise for justice, I am also furthering my understanding of the effects of democratic systems that favour those with power and money. In fact, I am not just understanding but feeling those effects personally even while I write about them. My parents, especially my mother, imposed their authority and forced me to enrol in my last year of middle school. While I understand that was their role as parents and am grateful they did this, I also realize that they did not have the ability to help me understand that our situation was not isolated, and that we were not to blame for our poverty and economic uncertainty; the flawed, unequal democratic system in Mexico was the source of it all.

These reflections made me realize that there was much more to my reasons for doing community organising than what I had thought prior to this trip. I realize now that I was utilizing a way of knowing about my story and finding the connection of this knowledge to action for social change, which Mezirow (1990) explains as follows:

This process of critical self-reflection has the potential for profoundly changing the way we make sense of our experience of the world, other people, and ourselves. Such transformative learning, in turn, leads to action that can significantly affect the character of our interpersonal relationships, the organisations in which we work and socialize, and the socioeconomic system itself. (Mezirow 1990, p. xiii)

Hence, in talking to my sisters I was not merely chatting, but rather, engaging all of us in a process of reflection on the way those stories and memories made sense to each of us individually and as a family. Through “storying,” a term Kevin Bradt (1997) describes as transformations that occur when people share stories of personal meaning and reflect on those stories together, my sisters and I made sense and meaning of our past and current lives.

Some stories also furthered my understanding of relevant historical events in Mexico, and their connection to my family’s role in them. One such story is about my maternal grandmother’s involvement in the Mexican Revolution, which I had never heard before. Although I have not been able to get clarity about what exactly her role was, I have since read more about the role of many women who supported the soldiers in a variety of ways, including cooking and doing other chores, as well as taking arms and fighting alongside male soldiers (Poniatowska, 1999). My sisters said that my grandmother had had many interrupted pregnancies, and many children that

died shortly after they were born. They connected these failed pregnancies and deaths to the harsh living conditions existent before and during the Mexican Revolution, which aimed at land-ownership for those who worked the land, and lasted from 1910 to 1920 (<http://www.mexconnect.com/articles/2824-the-mexican-revolution-1910>).

All these stories and others painted pictures and solidified my on-going reading, writing and reflecting process with my IAF colleagues back in California, and they provided me with enough proof that my family had in fact been very political even if they themselves may not have realized their own politicalness. Thus, on one memorable occasion while visiting my colleague Dick Harmond in Portland, Oregon where he was organising, the story of my first working experience in Ciudad Juarez surfaced as he probed for the source of the Why of my organising interest.

The Beginning of my Activism in Ciudad Juarez Mexico

I was only 17 (1972) when I started working at the manufacturing plant of US multinational General Electric in Ciudad Juarez. My family had moved there the year before, enticed by my older brother with a promise that life would be better for my parents, myself, my three siblings and a niece, still remaining in the household. My parents and my two older sisters had not been able to find their way into successfully supporting all seven of us; therefore I finished the last year of middle school and decided to work instead of continuing on to high school. Through friends in my neighbourhood I learned of the many US owned multinationals that had moved their manufacturing plants to Ciudad Juarez (See figures 6, 7, and 8) in search of cheap labour and much more relaxed legal regulations. I joined several of my young, female friends and began visiting the Parque Industrial Bermudez, where most of those factories were located at the time. Being young, female, childless, and having finished middle school qualified me for the job. I began as an assembly-line operator, assembling television parts. With this job I became the main breadwinner for my family. As I read through the writings of Lynch (2008) and others who talk about the effects of economies driven by market interest and the ways in which governments from different countries try to attract multinationals, I realise for the first time that this is what was happening even as early as the late 1960s in Mexico. At the time, my family, my friends and I simply saw it as source of much needed employment.



Figure 6. Antonio J. Bermudez Industrial Park Juarez, Mexico
(<http://www.bermudezinternational.com/Information/history.html>, September 24, 2011).



Figure 7. External view of one of the factories at Antonio J. Bermudez Park.
(<http://www.parquebermudez.com/Industrialeng.html>, September 24, 2011).



Figure 8. Internal view of a factory. The areas of assembly operations are still not finished. (http://www.maquilaportal.com/Visitors_Site/nav20a.htm, September 24, 2011)

Not long after I started working at General Electric I began to question supervisors, and to talk to my co-workers about what I saw as unjust and inhumane working conditions. In the eyes of my superiors, this turned me into a leader and potentially an activist. My questions were, in my young mind, very innocent. I asked questions like why we as line operators were doubted when we asked for permission to go to the restroom, and why we had to continue working even when our fingers were often bleeding. I clearly remember a woman sitting across from me in the assembly line, who must have been in her thirties, always looking tired and unhappy about being there. I saw myself reflected in her some years later if I stayed working there, and it made me wonder if there might be a different life for me.

I then met a co-worker who was studying law at the Universidad Autonoma de Ciudad Juarez (UACJ), and asked for advice about attending college while working at the factory, as she herself was doing. She told me that although it was hard to keep up with her studies, it was not impossible to do both. This was the first time I spoke with a college student, no one in my family or close friends had studied beyond elementary level, and only my youngest brother had studied beyond middle school. Around the same time the management had promoted me to assembly line coordinator. I did well for their standards, but I continued asking questions about injustices, and I had decided to go to college to study social work.

Just before I started my college studies, the management called me into their office and offered to promote me again, but taking their offer would have required me to work the night shift, interfering with my college schedule. I told them I would rather be transferred to the morning shift so that I could attend school. They replied that I was not being smart in refusing the opportunity to advance in the factory, which, they emphatically stated, did not really require me to go to college. I chose to be transferred to the morning shift, and I remember feeling a strange sense of victory in choosing to be “demoted” if it meant being able to decide my own future by going to college.

Learning How to Work for Justice

Looking back, I can see how a mix of the oppressive conditions, my struggles with management, and talking to the college student all must have played a direct role in my decision to go to UACJ in 1975 to study social work, while continuing to work at the factory. As I mentioned earlier, I did not know that my enrolment at college would accidentally put me in an environment where I was engaged as an activist on behalf of the leftist presidential candidate, who ended up not getting the job. After the campaigning ended the two sides of the university were united. My class, though only a third of the size of the class that had started in the conservative side of the conflict, demanded to be allowed to stay separate. We succeeded and showed our politics throughout the rest of our time at the university.

A group of classmates and I used this leverage and convinced the university to allow us to use university vehicles and a university driver to do our practicum in the rural areas near Ciudad Juarez every Sunday. I spent most of my weekends and every school break organising around improving public education and bringing electricity and better access to medical services in those rural areas, which gave relevance to what I was learning in the classroom. I now realize that this part of my life connects directly with my work in the field of academic civic engagement.

I also now realize that although not called civic engagement, Mexico had had a law for many years before I entered college which continues today, that requires all university students to engage in community service in order to graduate. This requirement includes public as well as private universities as well as other higher education institutions. My degree required at least 600

hours of community service, which I easily fulfilled through my rural community organising. The excitement of the relationships I developed through the various assignments in those rural communities gave me the energy to continue my studies at night, doing my practicum on weekends, and working at the factory in the daytime.

My life was evolving in a way that was beginning to make sense, even if I may not have been completely aware of this at the time. I was learning the theory and practice of doing something about injustices such as the ones I was experiencing at the factory and the ones I was witnessing in the impoverished rural communities. I graduated as a social worker and was employed as an outreach worker for a family planning organisation, working in the urban and rural areas of Ciudad Juarez in 1979. In 1980-81, before I immigrated to the US, I worked at UACJ, (the same university I attended for my degree in social work), teaching and supervising social work students in their practicum and as a coordinator of academic development for faculty campus-wide. This job too, is very closely connected to the work I did at Occidental until May of 2011, which involved faculty development regarding civically engaged pedagogies and community based research.

I wonder if life always evolves in connected cycles, as I am experiencing through this reflection on my story. My work and interactions at the factory, my early organising experience, the reaction from the management at the factory, and the connection between my academic education and my experience at the factory and in the rural areas all have relevance to my current work in academic civic engagement. These stories also clearly connect to my interest in exploring ways to strengthen democratic systems.

US Social Work is not Community Organising

In 1982, in less than a year after immigrating to the US, I found a job as a caseworker at a racetrack in Cicero, near Chicago, Illinois. Although I was still not fully bilingual and did not have a good understanding of the social welfare system, the management of this social service programme decided to hire me because about 50 per cent of the people taking care of the horses were Mexican immigrants. Thus my Mexican background and knowledge of the language qualified me. While working at the racetrack, I once told my supervisor that I thought I could more effectively reach out to the racetrack workers if I spoke to them in the cafeteria and in their

rooms about things that mattered to them, rather than waiting for them to come to the office. She replied that I was talking about community organising and that this was not the way social work was done in the US. I was told to stay in the office and wait for the workers or clients to request my services, and that I needed to learn the way to practice social work in a developed country.

Challenging the System or Coping with it?

This was the first time I realized that my college education and the practice of social work in Mexico was different from that in the US. I concluded at the time that my training and orientation to the field were underpinned by a philosophy and practice to create social change, and that the field in the US, at least at the time, was focused on a psychological, clinical model. The focus in the US was on helping individuals cope with the system, whereas my orientation was on changing the societal roots of the problems faced by individuals and communities. This realization made me wonder whether I should adapt to the clinical model of social work in the US, or if there was a way to practice social work with an organising focus. Knowing that I did not know enough about the culture and politics in the US, I decided to enrol in college for a BA in Psychology to learn about the clinical, individualistic approach to social work. I enrolled at the University of Illinois at Chicago in 1982, and based on an evaluation of my college studies in Mexico, I finished the degree in two years.

I realize now that the statement from my supervisor at the racetrack had set me in a long-term journey to search for my purpose as I started navigating the new culture and language in the US. In 1983, while pursuing my studies in Psychology I found a job at Instituto del Progreso Latino, an alternative adult education school for recent Latino immigrants.

Freirian Education with Immigrants in Chicago

Students at this school were studying English, Spanish literacy, and pursuing a certificate equivalent to a high school diploma, in Chicago's Pilsen area. The school was founded through the efforts of pioneering Latino activists in Chicago, and it followed Paulo Freire's liberatory education model (1995). I was part of a team of three, and later two administrators managing the school. As I said earlier, finding this job was purely accidental, and not a reflection of any

intentional political or activist interest on my part. In fact, while others at the school were busy discussing the relevance of Freire's education model in this political, geographical and demographical context, I was mostly focused on making sure the education we provided was of high quality, that the administration of the school was done effectively, and that funds were raised to ensure it stayed open.

An example of what I now see as my "accidental activism" came to me in a comment from a Guatemalan colleague, one of many other colleagues who had fled Central America's civil war. This colleague told me one day that far from being in solidarity with the politics of the school, I was actually a reactionary. This was an educational moment for me, as prior to that I had never heard the word reactionary as a way to describe someone opposing progressive change, but neither did I understand the meaning of solidarity movements. I only knew that I saw my role in the school as the one who made sure we stayed funded, complied with regulations, and provided a quality education so that the students could integrate into this new society. Of course this in itself is political, but it is different from being an activist, as this concept is widely understood. At the time, neither I, nor this colleague saw my role in the school as being political.

My first two work experiences in the US; the race track and the adult school, had exposed me to the complexity of issues faced by recent immigrants who had left their countries seeking to improve their lives and that of their families, whether motivated by political or economic reasons. I had come to the US in a privileged way, through my marriage to an educated, middle class, Anglo US citizen whom I had met in Mexico City while travelling there for a professional conference. At the time of leaving Mexico I was already part of the lower-middle class as a social worker, which afforded me to buy my first car. With the money I had made from selling this car before leaving Mexico, I had attended an expensive and intensive programme to learn English during my first semester in Chicago, where my classmates were mostly educated people from all over the world.

Through these two work experiences I was suddenly faced with a side of the US I had not expected to find, and which challenged my expectations, knowledge, experience and worldviews. I worked at the adult school for two years. At 29 years of age, this highly interesting and exciting, yet challenging experience in a culture and language still very new to me pushed me to pursue a Master's degree in social service administration. I entered the school of Social

Service Administration at the University of Chicago to be a better administrator and community organiser.

Can I Learn Community Organising in Graduate School?

While pursuing my Master's degree in Social Service Administration, I learned that those of us entering the programme the same year I did in 1985 had been given a survey to determine what brought them to the school. We were told that the results of this survey showed that over 80 per cent of my classmates were motivated to pursue the degree by a desire to work as private practitioners, and not by an interest in working with the poor, or creating social change. This information continued to inform my understanding about the differences between social work in Mexico and in the US. Further, while the programme gave a choice of specialization between clinical, policy, and community organising, the majority of the students concentrating in the clinical specialty also meant that most of the resources, practicum placements and faculty expertise were focused on this specialization. My specialty, community organising was the least popular of the three. For a second time after my experience at the racetrack, my values and practices as a community organiser were challenged again, at the beginning of my graduate studies.

I remember raising my hand in my practicum class once, to share my experience organising in Mexico and my work in Freirian adult education as examples of creating change. The instructor responded that we as students needed to unlearn what we knew, so that we could be open to the knowledge we were about to learn in the programme. An instructor in one of my community organising classes on the other hand, was highly interested in my previous experience and even asked if he could use one of my papers about my organising experience in Mexico for future classes. Holding the tensions between the two understandings of social work gave rise to feelings of confusion about what my own role could be as a US social worker, or if I wanted to be a social worker in the US at all. As a still recent immigrant in the US attending one of the top universities, and the number one social work graduate programme in the country, I went through the rest of the two years feeling completely out of place and doubtful that I could integrate what I was learning with what I already knew. The fact that I was only one of a few Latino students in the programme, and that I was still learning the language and the culture made

it even more challenging to finish the programme successfully. I did graduate, but the experience left me feeling that I never wanted to be a student again. In fact it is only recently that I am able to put this story behind, and that I am able to join University of Chicago alumni activities in Los Angeles. After graduation I decided to move to a warmer city, and vowed never to go back to school.

Can Social Work and Community Organising be Combined?

I moved to Los Angeles, California in 1987, after finishing my Master's, and worked in the area of youth counselling until 1990. I had found this job thanks to my professor in my community organising class at the University of Chicago mentioned above, who knew the Executive Director of an organisation in West Los Angeles. I called this Executive Director and she responded immediately expressing interest in my bi-cultural and bi-lingual background, my Master's degree at the University of Chicago, as well as in my community organising approach. She had been a community organiser herself and was originally from Chicago. Although she was open to allowing me to try to connect social services with community organising and outreach, the culture of the organisation was such that this became a threat to the counselling approach other colleagues at the organisation used. Dissatisfied with what I saw as an approach that focused on helping the youth and their parents/families without addressing the societal, structural roots causing those problems, I left and moved to New Mexico in 1991 to explore ways to return to community organising. This experience helped me realize once and for all that I did not want to be a social worker any more.

IAF Organising: I am a Community Organiser, Again

In Albuquerque, NM, I worked for about a year as an organiser on ground water contamination with the San Jose Community Awareness Council (the Council). I found this organisation by going through the list of social service organisations in the phone book, then contacting them and arranging a meeting with the Lead Organiser. The Lead Organiser arranged an interview with her board of directors and with the pastor of the Catholic Church, where the organisation was housed. I explained to all of them at this meeting that I was interested in

exploring possibilities for doing community organising in the US, and about the work I had done in Mexico. In exchange for this opportunity, I helped them with grant writing and fund development. Through this experience I connected with many other community organisations doing political organising for social and environmental justice. A few months after I arrived at the Council the Lead Organiser decided to leave, and through the grants I had helped secure, I became the Lead Organiser and Director of the Council. While working with the Council I heard about the Industrial Areas Foundation (IAF) and along with the pastor of the church, I visited their organisation in El Paso, Texas.

My Introduction to Alinsky's Model of Organising

During this visit to El Paso I first learned about the history and purpose of the IAF, which as stated in the previous chapter, was founded by Saul Alinsky in Chicago in the 1940s. I also learned that its mission is to build broad-based organisations of power through which people from different institutions learn how to organise around issues that affect their families and communities. The IAF model of organising has expanded throughout the US and it has links in the UK, Germany and Australia. Many authors have written about the theory and practice of IAF organising, including Mary Beth Rogers (1990) and Dennis Shirley (1997). Rogers' book describes the work of Ernesto Cortes as an IAF organiser. Shirley's book is about the work of IAF in regards to school reform.

During my visit to El Paso, I also learned about their local organising efforts with families who lived in areas bordering Mexico, which had no water or sewage services. The pastor and I were also asked to help with the creation of an IAF organisation in Albuquerque. We said we would think about it, and asked if we could attend their national training, which IAF conducts four times every year in different regions of the country, and which is exclusively for members of IAF organisations. I attended IAF training in November of 1990, and remember feeling completely overwhelmed and stirred up inside, or agitated to use IAF's term, as I went through the various workshops, got pushed and challenged by the trainers, and observed my first IAF public, political action. I was full of joy, passion, energy and tears as I watched and listened to the Spanish-speaking, Mexican immigrant women who lived in areas like the ones I had observed during my visit to El Paso, as they told their stories and made demands for better

conditions for themselves, their families and their communities. The target of the action, which in IAF organising language means the person with the power to grant the demands from community members, was then Texas' Governor Ann Richards.

These women, assisted by interpreters, were standing next to the Governor, who happened to be an Anglo woman, and they were telling their stories of poverty and disempowerment, while also making specific demands to improve their communities. Feeling re-energized and inspired after returning from training I began to recruit churches from various denominations in Albuquerque to start a new IAF organisation. I raised the first grant for the organisation, and organised a presentation by Southwest Lead Organiser Ernesto Cortes a few months later. Having found my way back into my work as a community organiser in the US, I returned to Los Angeles in May of 1991.

Becoming a Professional Community Organiser: No More Social Work

Upon returning to Los Angeles I met with IAF local organisers to inquire about a job. My interest in becoming an IAF organiser was happily received, but the organiser did not have the funds to hire me right away. He, however, helped me connect with the then International Ladies' Garment Workers Union so that I could find a job and gain this experience while they raised the funds to hire me. I worked with garment workers in downtown Los Angeles for almost a year. Then from 1992 to 2000, I worked as a community organiser with the Industrial Areas Foundation (IAF) in South Central Los Angeles and in Northern California.

The IAF has a very strong culture of political education and critical reflection, which helps organisers find their way into political action for social justice, similar to what B. Ryan (2001), calls radical Adult Education. In IAF we referred to this process as “understanding our politicalness,” or how we each evolve as political beings. I discovered the Why of my work in organising for justice in the 1990s, through multiple conversations with Dick Harmond, the organiser I mentioned earlier and who helped me discover the politicalness of my work at the factory. In addition, years of sustained, collective reflection with other organising colleagues around the question of why we were each interested in organising also led to probing deeper into why I organised. The IAF is divided into regions throughout the country, and I was part of the West Coast region. Organisers were brought together to weeklong retreats, away from our

organising areas and in very relaxed and beautiful retreat facilities. This, and through my graduate studies, is how I learned how to organize in the US.

Professional and Personal Development: It's all Political

In these retreats, we would discuss the latest books about politics, economics, social issues, and other topics related to our work. We would also engage in written and oral critical reflection about our own personal and professional development, struggles, concerns and discoveries. We would complement all this with individual, one-to-one meetings with each other through which we would further explore our written and group reflections. In essence, as I reflect about it, this was the best political education I have ever received. I can see how reading serious works to aid with my intellectual understanding of the work combined with group and individual discussions with my colleagues, in addition to connecting all this to our stories deepened our politicalness. This type of sustained reflection, reading and conversations are what led me to take the trip to Mexico mentioned earlier. This IAF's style of organising and political education, combined with my long-term passion to create change, were the foundation of my work at Occidental College. In turn, the model of civic engagement I created at Occidental, as I will explain in more detail in the next chapter, is an important element in my doctoral interest and research.

Reflecting on my Journey

In retrospect, and upon reflecting on my story, I see that a number of intentional and unintentional events in my life, coupled with stories of struggles but also successes about my family turned into a passion and a mission in life as a social worker in Mexico, and throughout my professional career in the United States. Although I have experienced the transformative power of critical reflection before, connecting my story to what I am learning through literature and from my research interviews makes me think of the word emancipation and liberation in a much deeper way. Brid Connolly's words about the type of critical reflection facilitated by adult education as a learning modality resonate with this new deeper way in which I now understand emancipation and liberation. She states that "critical reflection...centres on learning to reason and

reflect about life and the nature of society and culture. Critical reflection aims to empower people to take control of their lives, by examining how attitudes and values are formed" (Bassett, Fleming and Inglis, 1989, in Byrne and Leonard 1997, p. 44).

Connolly adds that Inglis makes a distinction between empowerment and emancipation as follows: "Empowerment is the enabling of people to work within existing power structures; emancipation refers to the struggles against the structure" (In Byrne and Leonard 1997, p. 44).

This distinction between empowerment and emancipation is a new revelation to me in terms of explaining the purpose of my work as a community organiser. I can remember the many times when I heard people refer to empowerment almost as a magic word, as a major leap into people's ability to do something better than they used to, and without depending on others. This concept, however, always troubled me because it usually came with an implication that some one had empowered someone else. That is, my IAF colleagues did not empower me, rather, the process of together developing our politicalness made me go deeper into understanding my reasons for my interest in organising for community change. This process in turn increased our professional, political, and human capacity to teach others we worked with, how to go through this same process about their own politicalness.

Thus, this exercise of critical reflection about my family's story to understand the origin of my professional interest in transforming society, followed by reflections on my work as a practitioner in connection to a theoretical context all contribute to my feeling that I am achieving a new level of understanding about myself and my place in the world. While my decision to pursue doctoral studies was primarily to learn to articulate my practice in the field of civic engagement to academic audiences, the actual process underpinning my studies has given me a new intellectual, emotional and professional growth I did not expect. This in turn contributes to the further, on-going development of my politicalness, a process which I hope to continue through life.

The next section details how my Why connects to my work in Ireland as a civic engagement professional and as a PhD student.

Studying in Ireland

Although my personal story helps me define and sustain my work to create change, professional networks have influenced my personal and professional journey as well. A major driver for my interest in pursuing a PhD in Ireland came from my exposure to the field of civic engagement there in 2005 and in 2006. I was invited on those two occasions to speak about the model of civic engagement I created at Occidental College in Los Angeles, where I was the Director of the Center for Community Based Learning from 2001 to 2011. The first visit happened at the invitation of Dr. Seamus Lillis, who at the time worked at the Cross Border Centre for Community Development at Dundalk Institute of Technology. Lillis invited me as a co-keynote speaker along with Frank Fear, a Sociologist at Michigan State University at a seminar entitled *Engagement – Transforming Learning, 3rd Level and Community* in October 2005.

My second visit was by invitation from Lorraine McIlrath, Coordinator of the Civic Knowledge Initiative at the National University of Ireland, Galway, in March 2006 at a conference entitled *Service Learning Academy*. Through these two visits I developed a network of colleagues and friends, some of whom were particularly interested in having me do more long-term, farther-reaching civic engagement and community organising work in Ireland. In my first visit to Ireland, I met the Head of Adult and Community Education at NUIM, Professor Anne Ryan, and during and after that visit I learned through my colleagues about her commitment to social justice philosophy and practice. While exchanging emails with a number of higher education institutions in Ireland, I discovered that this was also the only department that both aligned with my research interest and could offer a research-based degree that would allow me to keep my work and residence in Los Angeles. This series of events eventually translated into my enrolment in the department of Adult and Community Education at the National University of Ireland, Maynooth, in 2009.

I began my PhD studies with a focus on exploring the role of higher education in society by using community organising practices. My hope was that I would be able to do this by using the same process I utilized in creating the model of civic engagement I created at Occidental. The focus of my work at Occidental was creating partnerships between academia and the civic sector, such as community organisations and public schools. My interest in university

partnerships with government and corporate sectors in addition to partnering with the civic sector, the topic of my research, evolved during my PhD research. This interest first started in November of 2009, on one of my biannual research visits to Ireland, during an interview with Professor Tom Collins. He had recently been appointed Vice President of External Affairs at NUIM, (he became Interim President, from September 2010 to August 2011), and shared with me that his new job included partnering with the corporate sector. He then asked if I could help him find models in the US that would inform this aspect of his job, especially in connection to ways in which the corporate sector, government and academia could partner. I agreed, and I soon became exposed to the literature about this way of university engagement with society primarily in the US and in England.

The inclusion of the corporate and government sectors in my research stretched my previous vision of civic engagement into a new terrain. It moved me from an advocate for community-based engagement and a critic of the corporate and the government sectors, to one that explores the possibility that these different sectors may intersect in the interest of creating more just democratic societies. This move is significant for me, and at first it created internal conflict. Yet it helped me realize the complexity of creating this type of far-reaching change, and that democratic systems need to include various sectors of society in working together for justice.

I learned for instance of the work of Peter Senge (1990, 2008), and Daniel Yankelovich (2006), both of whom advocate for corporations, although committed to making profit, to also invest in justice and sustainability. These two authors further assert that their own professional roles have demonstrated that many corporations understand that unless they do this, they will not succeed financially in the long term. Yankelovich in fact asserts that if corporations continue to be driven by greed, they will cause capitalism and democracy to fail. Once again by accident, I have been exposed to a new area of activism which expands not only my philosophy of societal and cultural change, but also my skills as a community organiser. While I am not advocating for corporate power, I am suggesting that democracy cannot improve if we fail to include all sectors of society in societal change efforts.

From the time I interviewed Professor Collins to the end of my research, I had moved from my original model of civic engagement through which higher education institutions partner with the civic sector. My extended model of civic engagement ended up being an important topic

of my research: exploring the mission of higher education in enhancing democracy by partnering with the civic, the corporate, and the government sectors. I further localize this topic through a case study of the role that NUIM can play in enhancing Irish democracy.

Summary

In this chapter I have shared some reflections about my personal and professional story in Mexico and in the US which have helped me understand the Why of my interest in creating societal change. I have included stories from my family as they struggled to acquire work and land in their efforts to provide for the ever-increasing number of children. I have also shared how my professional journey and interest in societal justice has evolved from my first job as a factory worker in a multinational corporation in Ciudad Juarez, Mexico, through my studies of social work, and through my professional work and graduate studies in the US. While writing this chapter, however, I have engaged in an unexpected, unpredictable process of critical reflection which left me with a new understanding of the meaning of emancipation. That is, through this critical reflection and supportive readings I have made new discoveries about my personal and professional journeys, and I feel a much deeper level of intellectual understanding of my work, of the world, and of actions I need to take to advance my work to enhance democracy. Paradoxically, however, my most significant lesson has come from the realization of how much I still do not know.

Inglis' articulation of the difference between empowerment and emancipation gave me a new way of understanding that my organising work has aimed at transforming the structures that support a world of injustice, rather than simply aiming at teaching others how to cope with those structures (Connolly in Byrne and Leonard, 1997). Ryan (2001), Freire (1995), Bradt (1997), and Mezirow (1990) have all helped me achieve this new understanding of how I have come to learn about my place in the world, helping me also understand my own epistemology. Further, my work and training as a community organiser with the IAF and its role in helping me improve my capacity to organise for societal change has taken a new meaning through this critical reflection. I now understand how the ways in which my IAF colleagues and I engaged in reading, writing, reflecting together and individually about our work and its connection to our stories helped develop our politicalness, our political place in creating a better world. Through my reflections

on my family's struggles to find ways to support the family and the political implications of their struggles I also gained a new level of understanding of the failure of Mexican democracy to create justice and equity for all its citizens. This understanding of course relates to other democratic societies that are not just and equitable for all its citizens.

This new understanding of my story, in fact of my birthright, is what drives my current research interest. Thus in the proceeding chapters I will endeavour to support my interest in the role of higher education in democracy through literature related to democratic models that engage people from all sectors of society. This research interest will support the rationale for my decision to engage in participatory action research, through a case study of the National University of Ireland, Maynooth, and its potential role in enhancing Irish democracy in partnership with other sectors of society.

The following chapter gives a detailed description of the model of civic engagement I have created at Occidental, the process of which is based on community organising practices. This chapter is relevant because of my interest in exploring the replicability of this process at NUIM.

CHAPTER THREE: A MODEL OF CIVIC ENGAGEMENT BASED ON COMMUNITY ORGANISING PRACTICES

As explained in the previous chapter, my community organising background significantly influenced my work at Occidental, where I worked from 2001 to 2011. During these ten years I created a model of civic engagement based on four specific community organising practices. This chapter gives a detailed description of these four organising practices and of the model in general, including its successes and limitations. The process in the creation of the model of civic engagement at Occidental College detailed in this section is also the foundation for my research question in terms of replicating such process at NUIM.

Geographic and Institutional Context

The model of civic engagement I created at Occidental took place through my work as Director of the Center for Community Based Learning (CCBL). This Center was created in the summer of 2001, and as its first Director I was able to shape its vision as well as its programme development and implementation. The main charge for CCBL was to create and institutionalize curriculum based community engagement. The College had always engaged with community in a variety of ways. However, until the creation of the CCBL there was no centralized initiative to institutionalize curriculum-connected engagement with the community.

Occidental is a private, residential, liberal arts college in Northeast Los Angeles, surrounded by a mix of low- and middle-income communities. The majority of the families living in the low-income communities are recent immigrants primarily from Latin America, with significant numbers from the Philippines as well. These communities include Eagle Rock, Highland Park, Glassell Park, Cypress Park, Lincoln Heights, and El Sereno. Shortly after the CCBL was created, a group of faculty along with then Occidental President Ted Mitchell selected me for the job of Director because they were interested in connecting curriculum to community service and social responsibility. They saw my background as a former IAF community organiser in congruence with this vision and instrumental in its adoption by the college at large.

Introducing the Model

The community organising practices utilized in the creation of this model differ from other practices utilized in social reform movements such as massive mobilization, public rallies, picketing, confrontation and opposition of those in power. Nor is it the aim of using these organising practices to address social issues or to advocate for others unable to advocate for themselves. The main purpose of these practices is to build a model that addresses the interests of key individuals from all stakeholder groups affected by the model, and who are interested in creating long-term and sustainable cultural, social, political and economic change. The stakeholders in the creation of this model include Occidental's academics, administrators, and students, as well as representatives from partnering community organisations and public schools.

The purpose of this model is to create reciprocal, long-term college-community partnerships, and to develop a collective of leadership and expertise involved in creating, implementing and assessing the model. This is meant to encourage deep ownership and long-term sustainability of the model. While the model does not aim at confronting those in power, it does stress the importance of openly acknowledging power dynamics on and off campus that can facilitate or block institutional and community change. Before elaborating on the model, I will discuss the context within which it was created, especially in response to my early understanding of some challenges in the field of civic engagement.

Concerns in Academic Civic Engagement Addressed by this Model

Through a number of interactions with colleagues who have worked in the field of academic civic engagement since the 1980s such as Harry Boyte, Amy Driscoll, Dick Cone, Ira Harkavy, Barbara Holland, Nadine Cruz, Kevin Kecskes, and Edward Zlotkowski. I became aware of a number of concerns as far as limitations in this field. An overarching topic in the debate centres on the extent to which civic engagement has transformed academic institutions, students, faculty and community partners, or whether academic culture has co-opted civic engagement. Other concerns include overemphasizing community service and volunteerism either through curricular or co-curricular civic engagement, which often lack critical reflection

and political education and action. The following section gives a further definition of co-curricular and curricular community engagement, as well as its flaws and benefits.

Co-curricular, Volunteer Community Service

Most US colleges and universities offer a myriad of opportunities for students to get involved in community service, and students are volunteering in large numbers everywhere. Further, national organisations such as the Corporation for National and Community Service offer grants and other resources to support the engagement of university with off-campus communities (<http://www.nationalservice.gov/>). This organisation is a federal agency that engages more than five million Americans in service, and which leads President Obama's national call to service initiative, United We Serve (<http://www.nationalservice.gov/about/overview/index.asp>).

Opinions on what this category of engagement accomplishes for students, universities and society varies. Alexander Astin has long been documenting the benefits of volunteering by college students in the US. In *How Service Learning Affects Students* Astin et, al. (2000), conclude that volunteering significantly benefits students in academic performance, in instilling interest, knowledge and experience in areas such as activism and racial understanding, leadership skills and choice of a service career. Paul Loeb recognizes these and many other benefits of student volunteerism, but adds: "Mere volunteerism doesn't automatically lead to speaking out on public choices; no matter how related the activity is to students' areas of concern" (2001, p. 10).

Although co-curricular engagement can be beneficial to students and the community, it comes with its share of challenges. Maurrasse (2001) Jacoby (2003) and Raskoff and Sundeen (in Smith, autumn 1999, p. 169) discuss some of those challenges which apply to both co-curricular and curricular engagement. These challenges include transportation to and from organisations where students engage in community service, inadequate supervision for students from community staff and often from university staff, and lack of accountability from the university to the community. The authors also refer to the limited political and community transformation from this type of engagement, which Enos and Morton (in Jacoby 2003) categorize as "low-risk lower benefit" (p. 33).

Thus, even when recognizing the many benefits that volunteering provides for students doing community service, and even for some of the community organisations receiving the service, this model of civic engagement usually is not aimed at addressing long-term sustainable societal change. In addition, this type of engagement is not practised through a process of reciprocity with the community organisation or schools where students perform the service.

Service Learning

According to Cress and Donahue (2011), Service Learning³ is a "Unique pedagogical approach to teaching and learning that strategically combines academic concepts, community service, and active reflection" (p. 6). They describe the purpose of Service Learning as the "understanding of academic discipline knowledge while building skill sets for applying this knowledge to real-life community challenges" (p. 6).

There is a variety of other terms used in reference to this pedagogy throughout the US, as well as a variety of ways to define it. *Introduction to Service-Learning Toolkit*, (Campus Compact 2003, pp. 7-10) offers more than a dozen definitions. Seth Pollack (in Stanton, et, al. 1999, pp. 12-31) talks about the confusion on the meaning and practice of Service Learning and relates this to the specific philosophies about education and service that practitioners bring to the field and to the various types of academic institution and their mission in society.

Zlotkowski (in McIlrath and Mac Labhrainn, 2007) differentiates Service Learning from volunteering models, in that the former "...does not regard community engagement as a form of personal generosity. Instead, it seeks to develop in students an ethos of civic and social responsibility – an understanding of the engaged role individuals must play if communities and democracies are to flourish" (In McIlrath and Mac Labhrainn 2007, p. 43). In addition, Zlotkowski claims that Service Learning "challenges students to move beyond a merely sentimental and/or noblesse oblige approach to social and civic engagement" (In McIlrath and Mac Labhrainn 2007, p. 44). It does so, he adds, by its insistence to first address public problems as essential to education in a democracy and second, by requiring doing so with the collaboration of all relevant stakeholders. However, Zlotkowski warns us that unless the learning process is

³ Service Learning is spelled in various ways, including service learning, service-learning, and Service-Learning. I will spell it Service Learning, unless spelled different from referenced authors.

structured to draw directly from real world experiences, the academic and the civic educational goals will not be achieved. Nor, he continues, can these goals be achieved if all key stakeholders in Service Learning including academics, students, academic institutions and community organisation, are not involved in the process.

Others address the limitations of Service Learning in terms of its potential to contribute to community. Ira Harkavy (1996) argues that service learning can be an effective way to enhance the education of college students but not as effective in the improvement of community:

I believe that service learning, as currently defined and practiced, is not an effective vehicle for improving our schools and communities. It may even enable universities to evade their responsibility to their local environments, providing half-hearted, isolated gestures, not serious, sustained engagement. (Harkavy 1996, p. 2)

Harkavy offers the term “strategic academically-based community service,” which, he asserts: has as its primary goal contributing to the well being of the people in the community both in the here and now and in the future" (1996, p. 2). While Harkavy addresses some of the current concerns about the failure of universities to address community’s interests and concerns in these partnerships, reciprocity in the partnerships would have to include, as Zlotkowski, (in McIlrath and Mac Labhrainn, 2007), Jacoby (2003), and Maurrasse (2001) argue, the interests of all relevant players. Thus, arguing for the interests of any one of them alone, as Harkavy’s statement focuses in the well-being of the people in the community, would fail to create reciprocity and mutuality for the rest of the stakeholders.

Yet there is good reason for Harkavy’s concern about universities ignoring the community’s interests. A concern shared by many in the field of civic engagement is that universities by virtue of their superior condition in comparison with community organisations can in fact choose to avoid their responsibility with their surrounding communities. Marullo, Moayedi, and Cooke (2009) address the imbalance of power between universities and community organisations, as a fundamental factor in the difficulties of creating mutually beneficial partnerships. They state that "the greatest challenge faced by service-learning practitioners would be to recognize and overcome the power imbalance that exists between university and community partners so there could be in fact a true partnership among service-learning collaborators" (Marullo et al 2009, p. 61).

This is, indeed a great challenge, as very few practitioners of Service Learning, in my experience, openly address the role that power plays in academic-community partnerships. As demonstrated thus far in the content of this chapter, a lot is involved in creating the right conditions for service learning courses to succeed in educating students academically and civically, in a way that takes students beyond their charitable motivations, or “merely sentimental and/or noblesse oblige” as Zlotkowski calls it. As will be apparent in the next section, we aimed at addressing this question from the beginning of the creation of the model of civic engagement at Occidental.

Description of the Civic Engagement Model at Occidental

The model of civic engagement created at the Center for Community Based Learning at Occidental has attempted to address many of the themes discussed here in connection to engaging with community apparent both in the US and in Ireland. This model has also advocated for higher education to play a role in the creation of the social sphere where key leaders from the college and the community come together to create cultural change within and across partnering institutions. This approach is meant to create a self-sustaining model which becomes embedded within the institutions, and which can outlive senior level administrators such as presidents and vice-presidents, as well as staff in charge of civic engagement. The ultimate goal is to create a critical mass of civically engaged individuals within the college and within its partnering organisations, to engage with each other in creating change and increasing justice and equity. The four practices used in the process of the creation of the model at Occidental are founded in democratic values and practices mentioned. This is relevant to this thesis because my research interest is underpinned by my long-time commitment to enhance democracy. Below I list the four practices utilized in the development of this model, as well as their purpose.

1. Engaging in relational one-to-one meetings to learn about the history and culture of the college, as well as the interests and ideas of key players;
2. Identifying a collective of academics and community leaders to co-create and implement a model appropriate for the college and for the surrounding communities;

3. Developing effective strategies and planning based on analysis of power dynamics within the campus and in the external communities;
4. Engaging in critical reflection leading to new ideas, visions, and strategies.

These four practices become part of an ongoing cycle, the order of which is often altered based on what makes strategic sense at a particular moment. After having identified a group of leaders to vision, strategize and reflect with, for instance, there might be a need to continue doing one-to-one relational meetings to have better understanding of existing power dynamics in connection to future strategies and programme development. In addition, institutional power dynamics often shift dramatically when high-level administrators, especially university presidents change. This type of institutional change requires analysis of power dynamics on an on-going basis. Similarly, on-going critical reflection is practiced before, during, and after most meetings and events, to capture the learning opportunities, to process the event together and to plan any possible next action steps. Figure 9 illustrates this cycle.

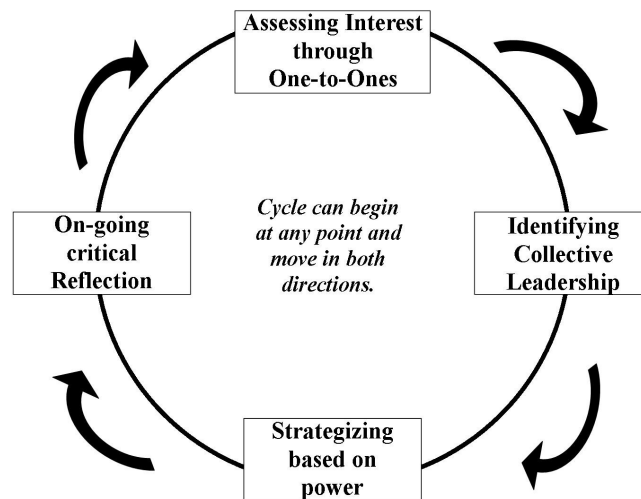


Figure 9. Community Organising practices to institutionalize academic-civic engagement

Following is a more detailed description of how these four community organising practices were operationalized.

1. Assessing Interest through one-to-one meetings

This first practice helped me learn about the history and culture of the college, as well as the interests and ideas of key players. Thus, I began my work at Occidental by getting to know high level administrators, key faculty members, students and community partners. I did this through a series of one-to-one meetings with people who were seen as key and respected leaders by the faculty and administrators who were part of the creation of the Center for Community Based Learning prior to my being hired. These meetings were relational, as opposed to one-sided interviews. Meetings like these have been the foundation and the ongoing glue for all long-lasting, deep organising that I have witnessed in my organising career. During these meetings, I asked people questions about the culture of the college, their thoughts, experiences, and feelings about Community Based Learning (CBL) and about engaging with the community. I did this to find out about the things that people really care about, or what in organising language is called self-interest. This could also be referred to as what motivates someone to do the work they do, whether related to social justice or not. When appropriate, I also shared the things I care about, and information about the purpose of my job and of the CCBL, but I tried not to define how the programme would work in detail. I wanted the details of the programme to emerge from collective interest and feedback, rather than attempting to create a model for them.

1. Building a Leadership Team

This second practice helped me identify a collective of academics and community leaders who could join me in co-creating and implementing a model appropriate for the college and for the surrounding communities. I found these leaders through the relational one-to-one meetings described in the first practice, through which I learned about people's self-interests. Through this process, I identified a group of faculty members first, then a group of community partners who became my co-thinking and co-visioning teams. My experience has taught me that successful community organising is based on deep, well-informed, collective ownership. My main role, therefore, was to find those whose interests and passions are related to creating change through their respective fields and occupations. Through this process of building ownership, in the spring of 2003 the CCBL was assigned a faculty committee connected to the

College's faculty governance. This was very significant for the Center, as its work was now formally connected to the academic programme. This proved to be of great help in our efforts to shift the image of Community Based Learning from service and volunteerism to a civically engaged pedagogy. This was significant because Community Based Learning can often be viewed by faculty as "soft academics," rather than as a legitimate and academically rigorous way of teaching.

Faculty ownership of the CCBL has proved to be essential on several occasions when the Center's work was questioned by new college presidents or senior level administrators. For example, in 2010-11, due to a restructuring of all civic engagement efforts prompted by the interests from a new College president, members of the CCBL faculty committee were assigned to a newly formed Civic Engagement Task Force. This left CCBL without a direct connection to faculty governance. Those faculty members saw their role as crucial in ensuring that the work of CCBL continued regardless of the future configuration of civic engagement campus-wide. To ensure CCBL stayed a strong player in the new institutional power dynamics we decided to create a CCBL Advisory Board. This Board was started in the fall of 2010 with three faculty members, and we invited three community partners as members as well. In the spring of 2011 four more faculty members and one more community partner joined the Board. Although serving on the recently formed Advisory Board does not count for credit for tenure or promotion in terms of service to the college, those faculty members chose to play this leadership role anyway, because of their ownership of CCBL's work.

Similar to the way the faculty committee became my co-thinking and co-strategizing team, a small group of community partners became my co-thinking and co-strategizing community team through the Northeast Los Angeles Education Strategy Group (NESG, described later in this chapter). This too, was significant in that there was a strong community role in defining the work of CCBL in the community, from the beginning of the creation of the model. The first three community partners who joined CCBL's Advisory Board in the fall of 2010 have had a long history of involvement as leaders of the Northeast Education Strategy Group. The fourth community member to join the Board in the spring 2011 is an alumna of the college and a long-term community partner of various departments on campus through her current professional role.

This is a clear example of the relational and reciprocal foundation upon which the CCBL was created, it and continues to operate. These community partners and academics are committed to CCBL's work not because they want to be supportive and advocate for it, but because it directly relates to their own self-interest, as well as their professional, institutional, and community interest. Through the Advisory Board, these two stakeholders have merged into one group, thus bringing together the College and the Community.

Students have played a similar role as co-thinkers and co-strategists primarily through direct employment with the CCBL, either in charge of co-curricular, long-term, student-led community service projects, or as coordinators and facilitators of other programmes. Education in Action (EIA) is an example of such a programme. EIA was created in 2005, and it has its roots in an interdepartmental effort including the Office of Religious and Spiritual Life, the Intercultural Community Center, and the CCBL in 2003. Original funding was provided by a grant from the Lilly Foundation, and it was administered by the Office of Spiritual and Religious Life. A group of students were brought into the conversation of the creation of this programme early on and, they were sent to leadership training to the Center for Democracy and Citizenship at the University of Minnesota's Public Achievement programme.

When funding from the Lilly Foundation ran out two years later, students approached CCBL to continue the programme, which by then consisted of students assisting three faculty members teaching classes on Spirituality, Social Justice, Citizenship and Democracy, and on Gender studies. With funding from the Dean of the College's Office (also Vice-President for Academic Affairs), students were hired through the CCBL to assist faculty teaching CBL courses and/or involved in community based research (CBR). Students changed the name from *Public Achievement*, to *Education In Action* to ensure clarity of the aim of the programme, which they saw as helping students shift their epistemology from passive recipients of knowledge to active co-creators of knowledge. That is, students involved in the programme were taking part in their own education and ways in which they learn. This is the current format and purpose of the programme, in addition to offering orientation and training to students to become civically engaged scholars.

Many of these students have also been involved with NESG, and some have continued to play a role with CCBL even after graduation, often through short-term employment or as community partners through their new professional roles.

2. Developing strategies and programmes based on power dynamics

The purpose of this third practice was to ensure that strategies and programming at CCBL would be based on analysis of power dynamics within the campus and in the external communities. Doing this regularly helped us stay relevant and realistic with our work. This practice can be challenging because power is a concept often connected with corruption and abuse. Partly because of this, many of us are not comfortable being associated with having or wanting power. In community organising, however, power dynamics are addressed and discussed openly. Community leaders and organisers recognize that power does not have to lead to corruption or abuse, but that power has neutral value and can be used relationally. Among those I consulted with in envisioning and creating the CCBL were faculty members who had power in the process of institutional decision-making because they were respected by the administration and their peers. These faculty members were also familiar with the power structure of the institution, which was helpful as they became the CCBL leadership team.

Similarly, the community partners that became part of the NESG, and those who later became part of the Advisory Board are leaders whose vision in connection to their professional roles is based on values and practices to create better conditions in their communities, but who are also aware and informed of the power dynamics affecting their institutions and communities. I include stories from an academic who teaches mathematics and a former community partner, who is now on CCBL's staff, elsewhere (Avila 2010), on the role power played in the integration of power in their personal and professional development

A specific example delineating the importance of recognizing our own understanding and use of power can be illustrated by a series of conversations the CCBL staff and faculty committee engaged in with then new College president Jonathan Veitch in the spring of 2010. We knew that in order for us to plan our work we needed to understand his interest and vision for our work and for civic engagement in general. These conversations helped us understand that his vision of civic engagement was not completely in agreement with ours, which made us reflect

about whether we needed to redirect and redesign our approach to be more in agreement with his vision, while finding a way that would not compromise our fundamental values and practices. Having a group of faculty and community leaders that own the work of CCBL, and who have the political awareness and skills to negotiate with the president has been essential to the long-term sustainability of the CCBL model of engagement.

Although students at Occidental do not have as much power as faculty due in part to the transient nature of their tenure at the college and in part to their developmental stage, they too are introduced to the role of politics and power in their civically engaged activities. An example of this is given by a student at an EIA event on April 7, 2011 which brought together a group of faculty, community leaders partnering through CBL classes or Community Based Research, and EIA student facilitators assisting them. At this meeting, one of the students commented that she had been involved with a CBL class first as a student enrolled in the class and then as an EIA facilitator/assistant, and that this had helped her understand the long-term social change and political nature of CCBL's model of civic engagement. While not all students participating in CCBL related activities develop this type of political awareness about their education, those who do, become role models for other students as they develop as civically engaged young scholars. (See Appendix 6 for a list of three of the classes and research projects assisted by EIA student facilitators in the spring of 2011).

3. Engaging in critical reflection

An on-going practice in this model is to pause and reflect about progress or lack of it, about barriers and obstacles and lessons learned, and to use this information to redirect strategies and activities as appropriate. This process of reflection is usually followed by a fresh look at power dynamics and a new cycle of one-to-one meetings to continue identifying key leaders and interests (See figure 9, which shows the cycle of the four practices in the model). The effectiveness of this process has been the main reason, in my view, that the CCBL at Occidental has continued to exist and make progress in spite of high presidential turnover and financial challenges during the last five years I worked there. Critical reflection is also practised prior to and immediately after all events, including meetings, workshops and public actions or gatherings organised by CCBL. This is also strongly encouraged through CBL classes.

Following is a brief description of how the model of civic engagement developed at Occidental has led to the creation of a regional network, whose purpose is to create educational long-term change, and which was mentioned earlier: the NESG.

Creating the Northeast Education Strategy Group

This section describes the creation of the Northeast Education Strategy Group in 2002, as well as its progress until 2011. The process of creating this network illustrates my philosophy and theory of participatory democracy, by using the four community organising practices described above. Thus, this process included participation from various groups within the College and from the surrounding communities. The goal of the network, whose complete name is Northeast Los Angeles Education Strategy Group (NESG), is to create a long-term partnership for social change, especially on education related issues. I realized early on that it was not possible to create partnerships between the college and the community on an equal footing because the College had always had more power and resources than the surrounding community organisations. I addressed this gap between universities and community groups and organizations regarding power and resources earlier in this chapter, in reference to Marullo et, al. (2009), who view this as a barrier in creating effective Service Learning partnerships.

Sharing power and resources can be helpful to the College, not just to the community partners. An example of this took place in 2005, when the Board of Trustees formed a committee to search for a new college president. Some leaders in the community requested that the new president should be able to address interests and needs from areas surrounding the College. In response to this, the recruitment committee invited feedback from members of NESG. Below is a description of the process followed in creating this network, as well as examples of their activities.

Combining Relationality with On-going Political Education

This network began as a result of a relational process, particularly through the first practice in the CCBL model of conducting one-to-one meetings, which I embarked on at the

beginning of my work at Occidental. The four community organising practices will be integrated in the narrative of the remaining of this section not by specifically noting when this occurs, but rather by instances and stories that illustrate steps relevant to leadership development, power dynamics, and on-going reflection and strategizing.

After forming the CCBL Faculty Committee, I picked the leader of this committee, an academic from the department of Politics, and two school leaders to start NESG with me. Our very first meeting consisted of sharing of stories and interests regarding education, and in discussing possibilities to embark in a long-term process to create societal change in the region. I asked if the group would be interested in exploring this process with me without establishing specific and clear goals from the beginning, but instead, let the specifics evolve from conversations about power structure and demographics, community organising, and about models of education reform efforts locally and elsewhere. To emphasize the process part of this way of organising, I asked if we could determine from meeting to meeting whether to meet again and with what purpose, rather than setting goals and a meeting calendar from the beginning. At the end of this first meeting we agreed to meet again, and we also agreed that we would take turns hosting the meetings to help us learn about each other's institutional issues and cultures. This is how the NESG began, and the group sustained these conversations for the first semester before inviting other educational leaders to join.

Thus, the network has grown in a gradual, strategic way, and its membership now fluctuates from twelve to fifteen schools and community organisations, including Occidental's Center for Community Based Learning. The group includes leaders from traditional and charter public schools, which has been significant, given the existing politically polarized divide between these two types of schools. Both are publically funded, however charter schools are smaller and have fewer bureaucratic layers than traditional public schools. Some see charter schools as competition in that their students would have otherwise enrolled in, and thus increased funding for, traditional schools. NESG is one of very few examples where both charter and traditional schools have found ways to cross the divide, and in fact have turned this into opportunities for collaboration. On-going political education and analysis of power dynamics within the education system helps NESG members go beyond personal and institutional conflict. This is a specific example of dealing with the tensions of democracy that Palmer sees as essential for participatory democracy (2005).

In its efforts to understand and then put into practice their knowledge about power, NESG has engaged in meetings with Occidental's past and current presidents since 2005, as well as with elected representatives and high-level administrators in the Los Angeles Unified School District and the Los Angeles School Board. The political education of NESG members is done primarily by community organisers working with the local IAF chapter, One LA. In addition to training sessions given to NESG members as a group, most have attended community organising trainings and political, public action events held by One LA. Formal One LA membership grants NESG members ongoing access to community organising training, as well as to an organisation that has the power and resources to make an impact locally, regionally, and nationally. Connecting NESG to this level of power also helps close the gap between the College and the community regarding power and resources mentioned earlier. Thus, this also makes it more likely for reciprocity and mutual benefit for the College and for the community. This type of partnership is also intended to provide deeper, political educational experiences for students in CBL classes and community based research projects emerging from relationships between Occidental faculty and other NESG member institutions.

NESG in Action: Examples of Outcomes.

One of those CBL classes took place in 2006, when the Mathematics department at Occidental partnered with Franklin High School in the neighbouring community of Highland Park. The class, entitled Math Education and Action to Power was created to address the high numbers of students who have problems passing algebra I, by ninth grade. The principal of this high school shared with NESG members that failing algebra by ninth grade was correlated to students who also failed to graduate from high school. Occidental students enrolled in this class have worked in algebra classrooms at Franklin High School and at other neighbouring schools. Highlights of this partnership include Math Mania, which is done through school-wide math events reaching 800 to 1200 participants/students on the day of the event, and which engage all mathematic teachers and administrators at the school holding the event. In connection with this initiative, a regional network of mathematics teachers has evolved, committed to improving teaching mathematics to underserved, public schools. This class, partnerships related to it, and the emerging network are detailed in my article cited earlier (Avila 2010).

The latest development of NESG is the formation of a not-for-profit organisation called the Education Strategy Group Foundation, in the fall of 2010. This development gives the group more independence and long-term sustainability, and it has allowed the group to begin to raise funds to deepen and expand their work. Until recently, the group has shown its ownership for the vision, goals and strategies to create regional change by committing their own time and resources to the creation and sustainability of the NESG. Examples of such ownership and commitment abound, some resulting in actual financial investment. In the fall of 2006, for instance, a staff member of CCBL was at risk of being terminated as the grant that had funded the position ended. While the CCBL Faculty Committee engaged in efforts to advocate for the institutionalization of such position one of the community partners, seeing the negative effect that losing such a position would have in the development and sustainability of NESG and in capacity building for his organisation, wrote a cheque for \$7,500 to contribute to the staff member's salary. This example also challenges the predominant image in civic engagement which places the university in a category of "the haves" and the community in the category of the "have-nots."

An example of collective strategizing and of sharing resources and leadership took place in 2009. Realizing that sustaining a deep level of engagement and commitment toward the goals of NESG, while still expecting to expand the network was becoming a challenge, several member schools contributed funding to hire the services of an Occidental alumna to assist NESG as a part-time community organiser. Thanks to this professional organising, NESG embarked in identifying new school leaders (principals, teachers, parents, and administrators) in Northeast Los Angeles through the practice of one-to-one meetings mentioned earlier, and the first practice in the creation of the model of civic engagement at Occidental. These new school leaders were brought together in two gatherings in 2009 – 2010 to experience the vision, values, and practices of the NESG and CCBL model of engagement.

After over a year of professional, sustained organising, on February 26, 2011, these efforts culminated with a conference focused on building collective power (See figure 10).



Figure 10. NESG Principals, teachers, parents and staff gather at a conference on February 26, 2011 to form vision and purpose to improve public education in Northeast Los Angeles.

The aim of this conference was to understand and to create strategies based on personal, professional and institutional power, to tackle the current financial and political crisis within the public school system in Los Angeles, as it affects the Northeast region of Los Angeles. This event was a very significant step in the expansion and deepening of NESG membership, as newly identified leaders were involved in the planning of the conference, and they played specific roles in the agenda. These leaders were mentored by NESG more experienced leaders, along with the professional organiser. One LA organiser assisted in guiding the process, especially in regards to developing a teaching piece on the concept of power. Below are some comments collected from participants attending the conference:

"Great meeting. Very informative. Amazed to see how many people care and want to change the system for our students."

"My initial reaction was surprise of the number of parents, teachers, staff that came to the meeting today. I was also surprised at the willingness of people to share their experience, and their time to come to the conference."

"I really appreciated so many stakeholders coming together to discuss important educational concerns/issues. I would like more of an opportunity to continue the conversation with the local chapters and district schools."

"I appreciate the opportunity and can see this group, and thought process growing rapidly. I am also scared about the reactions I will propose to others who are not like-

minded, in the idea of collaborating with each other- but as scared as I am I am equally excited!"

The process through which NESG was created as well as these comments from participants of this gathering illustrates a clear example of participatory democratic values and practices. These participants came together after a long, slow, careful relational process of over a year, and the gathering's format and agenda were based on the interests identified through the one-to-one meetings that the professional organizer and the leaders from NESG's core group conducted. This meeting, but especially the process prior to it, relates to democratic practices as theorized by Held (2006), Putnam (2000), and Saunders (2005). Most importantly, the entire process of involving people in the process prior to and in the meeting itself exemplify what these theories can look like in practice. In addition, the focus of the political education that was part of the conference addressed problems affecting conference participants, and did this within a context of the layers of power that either facilitate or block the solution of these problems.

As shown so far, NESG was underpinned by a strong philosophical context in participatory democracy, but it was also based on turning philosophical views about democratic engagement into participatory action to create change. This way of combining the theory with the action of citizens is addressed by Torres (1998), who also stresses the link between theories of democracy and theories of citizenship, as well as the existing dilemmas of negotiating power structures in society. The dilemmas of connecting theory and practice in democracy as well as the role of power will be discussed in further detail in chapter four, especially as addressed by Held (2006), Saunders (2005), and Lukes (2005)

Following is a summary of some of the accomplishments of the institutionalization of the model within Occidental, with the surrounding communities, and at the national and international level.

Measuring Progress of CCBL's Model of Civic Engagement

As of May of 2011 when I left my position as Director of CCBL, we had been creating and implementing this model of civic engagement at Occidental's Center for Community Based Learning for almost ten years. While I left my employment at Occidental, however, I have stayed in contact with members of CCBL's staff and Faculty Committee, as well as with NESG

members. In addition, CCBL's Assistant Director, whom I hired and helped train, along with the group of academics and community partners who are part of the Advisory Board are carrying on with CCBL's work. Following are some of the outcomes and accomplishments up to the end of May 2011.

Assessing Success of the Model

Common Measurement Tools Are Not Always Helpful

Although there are many tools for measuring levels of institutionalization of civic engagement in the literature, (for example Furco 2002 and Holland 1999) trying to measure the extent to which Occidental is civically engaged has proven to be far from a straightforward endeavour. This is in part because most measurement tools are meant to fit all types of academic institutions, but all institutions have their own set of cultural particularities, geographical areas, and different levels of financial and other resources. Furthermore, civic engagement approaches tend to vary widely amongst institutions.

For instance, when measuring for the level at which institutional cultural change has occurred, or the level at which campus-community partnerships engage in the creation, implementation and assessment of the partnerships and their outcomes, or the effects of deep, reciprocal long-term partnerships, most common indicators of engagement are not very helpful. Therefore, assessing the level at which the CCBL model of civic engagement has been interwoven throughout the campus, number of students engaged, hours of community service and number of academics teaching Community Based Learning classes does not show the full picture. The guidelines to qualify for the President's Higher Education Community Service Honor Roll sponsored by the Corporation for National and Community Service, is an example of assessment that focuses primarily on numeric indicators of civic engagement, but which does not show all the levels at which civic engagement has been interwoven throughout the campus. (http://www.learnandserve.gov/about/programes/higher_ed_honorroll.asp).

Measuring Interest in Civic Engagement Beyond CCBL

In measuring Community Based Learning and civic engagement interest throughout the campus, we wanted to find ways to learn the extent to which this topic was discussed even when CCBL staff and faculty leaders were not present. We began to see this type of campus-wide interest some time in 2002, as told to me by colleagues who were present at various institutional meetings. The ongoing relational process of meeting with people one-to-one is very useful for this type of assessment. These conversations included topics such as the meaning of civic engagement and CBL; whether a specific class would be considered CBL; whether a specific community project would be counted as civic engagement; and how their specific interests and passions about their work at the college could be connected to CBL or to civic engagement in general. Thus, we were looking for progress in our efforts to interweave CBL and civic engagement throughout the various corners of the college, not just the CCBL corner. If meaningful conversations were taking place about the concept of academic civic engagement and Community Based Learning throughout the campus, our efforts to guide those interests would be a lot easier. This meant that the movement had a growing base.

Engagement with Los Angeles Becomes an Institutional Priority

A clear sign of progress of CCBL's model of engagement came through a process of institutional strategic planning led by then President Mitchell, which was done in small groups, over dinner or lunch at the President's house. This process of institutional engagement took place only about 16 months after I was hired. When the results were summarised, we learned that engaging with Los Angeles had become one of three institutional priorities. This was also a very significant way of measuring institutional interest and commitment toward civic engagement.

The Formalization of CCBL Faculty Committee

In order to successfully institutionalize CBL as a legitimate and widely accepted pedagogy, situating the CCBL within the Academic programme was of great importance.

Therefore the unanimous vote from the faculty body to approve the connection of the CCBL Faculty Committee to faculty governance, in May of 2003, marked a major landmark of success.

CCBL Becomes a Common Stop for Finalists for New Faculty Positions

Between 2005 and 2010 a large number of new faculty were hired, and this created a window for further interweaving civic engagement throughout the campus. At the request of the CCBL Faculty Committee, the Dean of the College made an announcement to all faculty regarding departmental proposals requesting new faculty positions. He asked faculty to consider including Community Based Learning experience or interest in all searches for new faculty. Shortly after this announcement, CCBL staff and Faculty Committee approached the chairs of the various faculty searches and offered guidance regarding what would count as CBL experience or interest. These two efforts were successful, and starting in 2005, CCBL became part of the itinerary for interviews and meetings for most finalist candidates for new faculty positions.

When Numbers Matter

An inventory of community-connected classes campus-wide taken in 2002 showed that 15 classes were defined as such by academics teaching those classes. Since we began assessing CBL classes in 2005, we noticed that the number of classes engaged with community increased to 60 or more in some years. The number of students enrolled in classes that offered a community engagement component was over 900 during the peak years of community engaged course offerings. The number of departments where community connected classes is taught averages 15 per year, including a wide range of disciplines such as Art History & Visual Arts, Critical Theory & Social Justice, Cultural Studies Program, Education, Kinesiology, Mathematics, Politics, Psychology, Theater, and Urban & Environmental Policy. These numbers are significant when compared to the total College enrolment, which is approximately 2,000 students.

Assessment of CBL Classes.

With assistance from Occidental's office of Institutional Research and Assessment and through discussions between CCBL staff and the faculty committee, we created an instrument to assess how students perceived the value of CBL classes when compared with other non-CBL classes that they were taking. We gave this questionnaire to CBL classes from 2005 to 2009. Through this questionnaire we wanted to assess whether students perceived that CBL classes made a positive difference especially in their understanding and development of academic subjects and skills, since this would be proof that Community Based Learning can be academically rigorous. Our findings indicated that students perceive that this type of pedagogy enhances their understanding of academic subjects, increases their critical thinking and writing skills, and improves their sense of community responsibility, among other findings (See questionnaire given to CBL class in Appendix 7). Below are some comments taken from CBL class evaluations, in regards to their perception of CBL classes in which they enrolled.

"I was able to truly expand my ideas and grasp the lessons."

"It enhanced my ability to learn about the subject matter because it put me in a real world situation, one I had only imagined being in. The real world is [very] different from my imagination."

"I became more comfortable researching and interviewing. I was able to troubleshoot and take more responsibility for fixing logistical problems."

These are only three out of hundreds of quotes from students who expressed that CBL classes did enhance their academic learning (See appendix 8, for a chart illustrating students' responses from 2005 to 2009). Other categories included in the evaluation are interest in being engaged with the community, how the class influenced their career choices, and whether the class enhanced their leadership and oral presentations skills. All these areas were also very positive, and they became more significant progressively throughout the five years we evaluated. Being able to show other faculty members that students found this way of teaching helpful academically, however, was the most significant data in growing the number of faculty interested in teaching CBL. Many faculty members also shared that teaching CBL had re-energized their

teaching, and that the written papers and oral presentations from students, as well class participation improved. One Spanish academic, for instance, gave her students a choice between using the language lab audiotapes to enhance their Spanish, and tutoring children from an elementary school whose native language was Spanish. She shared that students who tutored the elementary school children became more comfortable participating in Spanish in class.

Departmental Outcomes-Based Assessment

In 2009-2010 we engaged in our first departmental self-study, which was followed by a report from an external reviewer. This outcomes-based assessment of CCBL's work helped us articulate our progress, as well as our needs for further resources, especially as the new administration embarked in a campus-wide project to "optimize resources." Below are two quotes extracted from the External Reviewer's Report⁴ in reference to the connection of our work with academic learning, and in the ways in which faculty scholarship has been influenced by teaching community-based learning courses:

CCBL has done well to tie itself to the intellectual life of the college. Students are well equipped to integrate critical reflection and personal reflection into their academic CBL work. Reflection is integrated into curricular community engagement, to help students gain a greater understanding of the complex moral and social issues they are working with, as well as, their own sense of self as part of the world.

The individuals on the faculty committee are clearly committed to CBL and have found this work to be transformative in their identity as scholars and have experienced the value of CBL as a valuable pedagogy. Their personal passion was evident and is a huge asset to the program. It is clear that a great deal of work has been done to nurture such faculty commitment and dedication.

This type of documentation has served as evidence that the work of the CCBL has influenced the academic and personal development of students as well as the professional development of faculty. This type of information can be very useful in the dissemination of efforts through organizational websites and newsletters, in peer-reviewed publications and in conference presentations.

⁴ Performed by Karin Trail-Johnson, Associate Dean, Institute for Global Citizenship Director, Civic Engagement Center, Macalester College.

Awards and Recognition

Occidental College was awarded the President's Higher Education Community Service Honor Roll with Distinction for exemplary service efforts in 2009, for the fifth consecutive year, and it was selected for the 2008 Community Engagement Elective Classification in the category of Curricular Engagement and Outreach and Partnerships, by the Carnegie Foundation for the Advancement of Teaching. This is the highest-ranking level awarded to academic institutions that apply for this elective classification. In addition, many colleagues from a number of institutions throughout the country have visited Occidental to learn about CCBL's model of civic engagement, and the model has been published by the *Journal of Higher Education Outreach and Engagement* (Avila, 2010), and in *Mapping Civic Engagement within Higher Education in Ireland* (Avila, in McIlrath et al. 2009). Further, the Occidental staff, faculty, students and community partners have given numerous talks and papers on this model locally, nationally and internationally.

In March of 2009, the Northeast Education Strategy Group (NESG) was recognized by the Los Angeles Board of Education for its contribution to the education of students in the Los Angeles Unified School District. The award document states: "the Los Angeles Board of Education and the Superintendent express their appreciation to The Northeast Education Strategies Group for their outstanding contribution to the students of the Los Angeles Unified School District."

This type of award has served as evidence of how CCBL's model of civic engagement has influenced the communities surrounding the college, as well as the political structures in Los Angeles. It is worth noting too, that at the Los Angeles Board of Education meeting when this award was given, leaders, teachers, and students from NESG members were present to receive the recognition.

While this section has highlighted the success of the CCBL model of civic engagement, this description would not be complete without an honest acknowledgment of its challenges and limitations.

Challenges and Limitations of the Model

After developing and using this model of academic civic engagement for almost ten years, my academic and community partners and I learned some important lessons about its success, but also about its limitations. The following is a summary of those limitations.

First, because this model is founded on the ongoing relational and reflective process and methodology given above, this can be a challenge in our US culture of wanting quick, concrete, predictable results from the beginning and in a culture which undervalues process. This challenge may be minimized by interpreting the model and its long-term sustainability goals to all stakeholders, on an on-going basis.

Second, there is tension between the role of the organiser/staff in creating a community of key leaders within and across participating stakeholder groups to create and implement the model, and the more traditional approach which would place the staff/director as the only or main public face of the CCBL. This has at times confused college administrators who have expected to see me “at all tables” where CCBL work is being discussed. One lesson we learned is that it is important to account for this gap by being more explicit with all stakeholders from the beginning and explain the benefits that this approach can have for the long-term sustainability of the model. That is, the self-interest of all stakeholders, including senior administration needs to be addressed on an on-going basis.

Third, because the model is focused on creating institutional ownership primarily within faculty, this has at times created political friction with senior administration. The main reason for this friction is that new administrators come with their own interests and visions for the college and this has often differed from CCBL’s model. Another reason for this is that the culture of academia seems to have an on-going element of tension and distrust between administration and faculty. Academics for instance, have a sense of entitlement stemming in part from their tenure status, which gives them a significant level of immunity and often leads to lack of accountability toward each other and toward other stakeholders within the institution. Administrators on the other hand, seem to have their own sense of entitlement by virtue of their access and control of institutional resources. My administrative position was middle management, which meant that my direct line of supervision came from the administration, yet CCBL Faculty Committee had close involvement in programme implementation and assessment. This was good in that faculty

ownership protected my position and the work of CCBL to some extent, but this was not always welcomed by the administration.

Further, the primary focus in faculty ownership placed the Center in Academic Affairs. This also caused tension with Student Affairs staff, as they tend to engage primarily in co-curricular community engagement. Student Affairs senior administrators often tried to move CCBL out of Academic Affairs and into Student Affairs, based on what often seemed to be a desire to increase their influence and power reach, possibly combined with a genuine interest in civic engagement.

One possible way to minimize these challenges might be to ensure that the Director of the Center has an academic, tenure-track position in combination with administrative responsibilities. Additionally, if the institution sees it to its advantage to include civic engagement at the core of its mission, having a position at the vice-president or similar level overseeing these efforts might also ensure that adequate institutional resources are allocated for this area. Many institutions have created similar positions with titles such as Associate Vice-President or Vice-Provost, Dean, and others, in areas of Government and or Civic/Community Engagement.

Fourth, although there are projects and programmes within the campus that engage with the government and corporate sectors, the CCBL model has focused on partnerships with the non-for-profit or civic sectors. Hence, CCBL has not planned its work within the larger context of the global discourse regarding the changing role of higher education, which includes powerful arguments to engage with government and the private sector. That is, the campus community has responded with interest to become a civically engaged institution with a general focus on engaging with the public sector, but it has not engaged in conversations about how this work fits within this global discourse. This last limitation is related to the larger context of my current research, namely, the global discourse regarding the mission of higher education.

Summarising the Model

To summarise, the relational and strategic community organising practices utilized in the model of civic engagement created at Occidental's Center for Community Based Learning have ensured a deep level of ownership, collective leadership and expertise, reciprocal partnerships,

and long-term sustainability of the work of the Center on campus and in the community. These elements are essential in creating civic engagement models that aim at creating cultural, institutional and societal change. Harkavy (1996), Avila (2010), and Saltmarsh, et. al. (2009) all argue for academic civic engagement models that create respectful, reciprocal partnerships between the campus and the community where all together determine mutual goals and benefits. Based on my experience at Occidental, the four community organising practices utilized in creating this model of civic engagement can lead to these types of partnerships. The successes of the model include a series of community-connected classes and research, as well as the creation of the Northeast Education Strategies Group which focuses on college access and equity in Northeast Los Angeles. Another important marker of success is the long-term sustainability of the work of the Center for Community Based Learning, where this model was created, as demonstrated by the continuation of this Center and its work long after I left the College. This model of civic engagement has also given the College local, national and international exposure.

The challenges encountered in this model refer primarily to the participatory and process orientation of the model, through which decision-making and leadership is shared with all affected by the model. This is different from the more predominant style of governance which emphasizes hierarchy as a determinant of level of leadership power.

This chapter will serve as a foundation for chapter six, which describes my methodology and its similarities with the four community organising practices detailed here, and for chapter eight, which describes the implications of replicating these four practices at NUIM. This latter is directly connected to my research question. In the following chapter I offer an overview of the literature that supports the larger context of my research question, namely, exploring the role that higher education can and should play in enhancing democratic societies.

CHAPTER FOUR: LITERATURE REVIEW

This chapter is divided in three parts. The first part is focused on a review of literature related to democracy and models that aim at increasing participation in public life from all sectors of society. In this first section I also discuss the role of power in democracy as a necessary element in achieving justice and equity through sustained and deep engagement of various sectors of society.

In the second part I address the main discourses that are part of the current global re-examination of the mission of higher education. To illustrate models that claim to have re-examined and redesigned their universities in order to better serve their cities and regions I offer examples of three universities. The location of these three universities: Arizona State University in the US, Newcastle University in the UK, and Dublin City University in the Republic of Ireland, also addresses the global nature of the conversation about the mission of the university. I chose these universities because all three of them engage with the civic, corporate, and government sectors, the sectors addressed in my research.

The third part of this chapter is a discussion that aims at linking the key points made in the first two parts, in connection with my research and my interest in enhancing democratic participation through higher education as a leading sector. This chapter, therefore, serves as the foundation to establish my philosophy and my theory of what needs to take place in order to increase democratic participation. Central to my research is the increasing worldwide social, economic, and environmental challenges we are all aware of, and our collective responsibility to face them democratically. I do not believe this to be the job of higher education alone, but neither can higher education avoid its institutional responsibility. This is not about choosing whether the civic, the state or the corporate sectors are better suited than higher education to take the lead on reversing our conditions of democratic inequality and injustice. This needs not be about blaming or accusing each other, not even the market or government, who are the ones frequently blamed for the effects of a globalized economy worldwide and for the current crisis in higher education.

Rather, this needs to be about creating a community of key representatives from various sectors in society. Those joining in the creation of this type of community will have to be capable of sitting at the table to openly discuss their views and opinions, even if in disagreement with

each other, about what troubles society and what needs to be done about it. They will also have to be ready to listen to each other, with a genuine interest in moving to action together for the common good. I know that this kind of vision seems pie in the sky to many, but I also know that there are people within each sector who are open to this process. I know this because I have met many of these people throughout my organising work in and outside of academia, and throughout my research in Ireland.

The alternative is to continue theorizing and or implementing models to address these challenges in silos, without a coherent, united approach across institutions and sectors in society. We have done this already and it has not worked, as demonstrated by the myriad of issues affecting us worldwide, in our democratic yet unequal societies.

Towards Participatory Democracy

Now I know only two methods of establishing equality in the political world; every citizen must be put in possession of his rights, or rights must be granted to no one. (Alexis de Tocqueville, in Heffner 1965, p. 54)

The literature in this section will examine the ideal of democracy as a system of government that is intended to be for the people and by the people. This is a great ideal to pursue, but one which cannot be successful without addressing the role that power plays in achieving justice and equity. Power has many layers and levels, ranging from individual, collective, regional, and global. I discuss this latter layer in the context of the power of the market through neoliberal policies and practices, and its influence in democracy. In order to counter the effects of neoliberalism I propose a model that includes selective representatives from higher education, the civic, corporate and government sectors. I base this participatory model of democracy in my practice as a community organiser, but recognizing the challenge of implementing such a model in our current, deeply individualistic culture, I propose a significant paradigm shift in our ways of thinking and being.

The State of Democracy

While we work toward this long-term endeavour of shifting cultural paradigms, it is important to acknowledge our starting point, and the impossibility of De Tocqueville's pre-feminist and extreme view of equality in the quote above. That is, not all women and men possess all their rights, but neither do we aspire to equality where no one has any rights. As this statement from an audit of Irish democracy states:

Democracy is not an all-or-nothing affair, but rather a matter of degree; the degree to which people can exercise a controlling influence over public policy and policy makers, can enjoy equal treatment at the hands of these policy makers, and have their voices heard. (TASC, 2007 <http://www.tascnet.ie/showPage.php?ID=2507>)

That is, democracy is a matter of degree, and not about absolute equality, thus offering a more realistic definition of democracy than De Tocqueville's does. However, even with this more realistic definition, our democracy is in such a state of deficit regarding peoples' representation in politics and equality that it can be difficult to begin to tackle such a predicament. It can be hard to know where or how to begin especially for people outside of Government.

Putnam's research on levels of social capital in US society, for instance, found that public life participation within the last three decades of the 20th Century showed a significant decline. Putnam's examples of public life participation include running for public office, attending public meetings, serving on community and government committees, participating in electoral campaigning, and voting (Putnam, 2000).

Although these are all activities that most agree should be part of a participatory democracy, they too, can have various levels of degree in terms of their actual effectiveness in equal representation. Iris Marion Young (in Chambers 2007) in commenting about the problem with lack of inclusion of marginalized people in democratic processes established that there is a difference between external and internal exclusion. External exclusion according to Young refers to lack of representation of marginalized ethnic and gender related groups in places where important decisions are being made that affect society. Young, however, sees that the problem of exclusion does not get solved by merely including representatives from marginalized groups, but

that their voices need to be heard, and majority representatives need to be open to different ways of communicating and expressing views.

With such a problem of exclusion in matters of democracy, the results are not surprising. Dennis Shirley's analysis of some of the major social, political, and economic trends of recent decades in the US provides a background for ways in which democratic representation has affected working class Americans. Shirley states that Americans "feel the economic pressures, lack of political accountability, and challenges to their job security, wage stability, and overall quality of life on a relentless daily basis" (1997, p. 13).

Shirley tells us that Putnam's findings on the decline of association membership directly relate to a trend in the US, which is "moving away from strong social ties and energized voluntary associations toward civic disengagement, declining social trust, and individual opportunism" (Shirley 1997, p. 17).

This civic disengagement came to life in July 2011, when millions of people around the world watched the democratic drama taking place in US politics regarding the debate around raising the national debt ceiling. Many of us witnessed how people were at a loss for mechanisms that would allow for any input in the decisions on this matter, while at the same time feeling frustrated, disappointed and some even embarrassed at the display of politicians' bickering with each other. An article from the Washington Times written after an agreement had been reached commented on the on-going political fighting stating that

even before Mr. Obama's signature was attached to the debt increase, Republicans and Democrats were already fighting over the next step: how to constitute the 12-member super committee that will recommend \$1.5 trillion in deeper savings by the end of this year. (Dinan, August 2, 2011)

Ireland's democratic system is not much better in terms of displays of bickering and lack of voter's input in decisions affecting the country, as I will illustrate in the next chapter regarding the economic crisis created by decisions made by elected representatives in favour of bankers and other corporations. News of similar events from other countries fills our television and computer screens daily.

The exclusion of people outside of politics and other power structures in the US and in Ireland all affect the daily life of ordinary people. These effects often translate into more crime and violence, fewer employment opportunities for middle and lower class workers, new threats

to the social welfare in general, and less interest to engage in civic duties like the ones mentioned by Putnam and Shirley. Chomsky and Galeano (in Bowden 1998) relate all these ailments of democracy to neoliberalism and its extreme greed.

Others debate whether elected representatives are to blame for not including the Popular voice in their decisions, or whether voters are at fault for not being more active in making elected representatives accountable. Yet there are larger forces that affect all of us living in western democratic countries, and which have become part of our culture and ways of being. Kirby and Murphy (2007), citing Cerny et, al. (2005) give us a glimpse of those larger forces, which almost invisibly influence our individual behaviour as members of society. The authors explain that practices characteristic of the national welfare state including “full employment, redistributive transfer payments and social service provision” have given way “to the promotion of enterprise, innovation and profitability in both private and public sectors” (p. 5). This shift in social benefits according to the authors is caused by the demands of economic globalization.

Roudometof (2005) argues that the extent to which the transnational affects the local depends on "the different importance given by individuals to such factors as 'neighbourhood or city', 'state or country', 'attachment to and support of local culture' and 'degree of economic, cultural and institutional protectionist'" (In Murray 2007, p. 119, citing Roudometof 2005, pp. 125-6).

While there is always a certain level of democratic participation locally, regionally, and nationally, the fact that countries like the US and Ireland have lost so much of their social welfare demonstrates that as a whole, not enough individuals give importance to Roudometof's list above. However, the reason for this lack of importance to democratic participation cannot be traced to citizen apathy alone, but rather to the overall market forces that aim at defining the citizen “as an economic maximiser, governed by self-interest” (Lynch 2008, p. 3). Lynch adds that neoliberal politics is "premised on the assumption that the market can replace the democratic state as the primary producer of cultural logic and value" (2008, p.3).

Nevertheless, Murray (2007) demonstrated through a case study of residents of a community in Dublin and their resistance to the location of an incinerator near their neighbourhood, that citizens could counter this neoliberal agenda.

Research by Wilkinson and Pickett (2011) too, proved that even countries that are affected by the globalization of the market can realistically aim for more equitable social welfare systems. The authors found that some rich countries like the US and the UK have more social problems than poorer countries like Greece. They attribute this to state policies that aim at better wealth distribution in the poorer countries than in the richer countries. Furthermore, according to Wilkinson and Pickett, better wealth distribution leads to more equality for everyone in society, not just for the lower, working class.

To advance the notion of the role of wealth distribution in creating social equality introduced by Wilkinson and Pickett, I refer to Baker et. al. (2004), for a discussion on the concept of equality. First, following are five major categories offered by the authors, which, in their view, determine society's inequalities. Their list starts with social class, which, they see as a "privilege that gives people access to more resources, higher status, power, better working conditions and greater access to education" (p. 8).

The second category listed is gender, and the authors focus here on women and their "lower level of resources, status, power, work and education" (p. 9) as compared to men. The third category is race and ethnicity, and here they highlight Irish travellers. The authors assert that the needs of this community have been consistently ignored in Irish public affairs, resulting in "exceptionally high levels of poverty, severe popular prejudice, an almost complete lack of influence on public policy, high levels of unemployment and low levels of formal education" (p. 9).

The fourth category is disability, in which the authors allude to how disabled people are often excluded by social institutions, and they give as an example buildings with steps which do not provide accommodations for the needs of people with physical impairments.

A fifth category is sexual orientation; where the authors speak of general disdain toward gays, lesbians, bisexuals and transsexuals that results in inequalities of respect and recognition.

However, to aim toward a more equitable, and participatory democracy, we need to agree on what democracy really means. In the next section I offer literature on concepts and models of democracy, and on specific steps to increase participation in public life.

Defining Democracy

David Held (2006) traces the word democracy back to Greek origins, from *demokratia*. *Demokratia* is broken into *demos* for people, and *kratos* for rule: "Democracy means a form of government in which, in contradistinction to monarchies and aristocracies, the people rule. Democracy is a system that entails a community in which there is some form of political equality among the people" (p. 1).

This Greek definition of democracy is useful for understanding the roots of the word and the concept for what democracy and justice mean. As Held states, however, Greek democracy was not for the benefit of All, as it excluded women, amongst other groups, from political participation. Carlos Torres (1998) introduces us to more contemporary theories and practices of democracy, pointing that theories of democracy are linked to theories of citizenship, and that they both reflect the theoretical and practical challenges of society. He asserts: "Both theories of citizenship and theories of democracy also underlie the dilemma of negotiating power in democratic societies" (p. 3).

He elaborates on this point further below:

Theories of citizenship relate to every problem of the relations between citizen and the state and among citizens themselves, while theories of democracy relate clearly to the connection between established – hidden and explicit – forms of social and political power, the intersection between systems of democratic representation and participation and systems of political administrative organisation of public government. (Torres 1998, p. 3)

In addressing the role of the democratic state Torres distinguishes between democracy as method, which refers primarily to political representation, and democracy as content, which refers to political participation. Although the normative aspect of democracy is fundamental for its practice, without political participation in public affairs political representation loses its relevance. Torres helps us understand the important role the normative aspect of democracy has:

In the liberal democratic tradition, the state upholds universalistic, rational, and consistent laws that should provide a level playing field...At the same time, the democratic state uses public policy to create a modern citizenship, separating the particular interests of individuals from the general will. (Torres1998, p. 149)

He then reminds us about the challenge of living up to democracy's ideals:

After more than two hundred years of democratic practice, it is clear now how difficult it is to accomplish this goal, and how visionary of Alexander Hamilton's words of warning sound now: 'Happy will it be if our choice should be directed by a judicious estimate of our true interests, unperplexed and unbiased by consideration not connected with the public good. But this is a thing more ardently to be wished than seriously to be expected.' (Hamilton, Madison, and Jay, 1961, p. 33, as cited by Torres, 1998, p. 149)

In connection to Torres' warning that democracy is hard to realize, Held (2006) too, states that "Democracy is not a panacea for all human problems," but he affirms that democracy offers the most compelling principle of legitimacy "'the consent of the people' as the basis of political order" (p. ix).

However, the consent of the people without on-going public participation especially in keeping those in power accountable is not enough to sustain democracy. In the following section I will discuss specific models of democracy.

Models of Democracy

The two specific models I want to discuss here are deliberative democracy as proposed by Held (2006) and Barker and Brown (2009), and relational democracy, as proposed by Saunders (2005). Deliberation is a practice that Held, and Barker and Brown see as a promising model to strengthen and renew democracy. Barker and Brown (2009), for instance state: "Deliberation allows citizens to experience a different kind of politics in which issues are named in their terms and they are central actors" (p. 5).

Held speaks of the role of citizenship development in deliberative democracy, which is concerned with the quality of democratic reasoning and the justification for political action. Deliberative theorists focus on the development of citizenship, on how to encourage 'refined' and 'reflective' political preferences and on political rationality as inseparable from the idea of justification to others. (Held 2006, p. xi)

While deliberative democracy begins to address Torres' definition of democratic content by addressing citizens as democratic players in enacting democratic methods, it does not address the practical steps of the model to engage citizens into direct political action to create change across diverse stakeholders. Nor does deliberative democracy as described above reflect the

depth and length of engagement amongst citizens necessary to create trust to move toward long-term involvement in creating societal change.

Harold Saunders (2005) too, argues for a new political model, one that includes all levels of the political process, especially citizens. He calls his proposed model, which emphasizes participation by people outside of government as political actors, the relational paradigm. His view is that "the prevailing paradigm for the past two generations or more has focused on states and governments; it left out most of the world's people" (2005, p. xiii). Saunders adds: "The prevalent approach to the study and practice of politics has been to focus on the structures of power and their elites. Power has been defined as control or the ability to coerce" (2005, p. 1). Saunders challenges us to shift paradigms, from one that focuses on power structures to one that focuses on a human framework "for citizens to use in naming their problems and engaging fellow citizens in tackling them" (2005, p.1). He asserts the following about this new paradigm:

is about relationships among significant clusters of citizens to solve public problems in a cumulative, multilevel, and open-ended process of continuous interaction over time in whole bodies politic across permeable borders, either within or between communities or countries. The focus of this statement is the process of continuous interaction among citizens of all levels—not only governments, not just institutions, not a linear series of actions and reactions. (Saunders 2005, p. 47)

Saunders' notion of a relational model of democracy that engages citizens at all levels beyond government and institutions with power, offers a model that addresses the concept of democracy as a system that involves All and benefits All. His notion of power as the ability to control and coerce, however, leaves out the fact that power can also be the ability to take action for public purpose in a relational rather than adversarial way. Thus, people outside of government and institutions can decide to organise a collective of power to make government and other institutions with power recognize them and their rights to political action and participation, as well as their right to access to social and economic resources. Power in this latter conception has neutral value, depending on who uses it and how it is used, as opposed to giving it a negative value as Saunders seems to do. In the next section, I offer a longer discussion on the concept of power and its essential role in democracy, and I propose a radical paradigm shift that starts at the individual level.

Power and Democracy

As Torres (1998) stated above, theories of democracy relate to the connection between established forms of social and political power. To this effect, deliberative and relational models of democracy are relevant only to the extent that they lead to political action that addresses these forms of social and political power. Political action will clearly require addressing power dynamics between ordinary citizens and government and other institutions with established power systems that can open or block access to what organised citizens aim for, including universities, and government, civic, and corporate organisations.

Steven Lukes (2005) goes deeper into the role of power in regards to relations and actions between those with power to rule and those being ruled. Lukes takes his definition of power beyond concepts of dominator and dominated, and beyond the notion that those interested in dominating and those being dominated are acting based on similar interests. The more common view of power, he argues, fails to consider “...power as a capacity to act – which may or may not be exercised,” adding that everyone’s interests are “multiple, conflicting, and of different kinds” (2005, p. 13). Lukes’ notion of power focuses on the "existence of power as the imposition of internal constraints." He adds that those subject to power "are led to acquire beliefs and form desires that result in their consenting or adapting to being dominated, in coercive and non-coercive settings" (p. 13).

Lukes’ insights in the ways in which powerlessness can be internalized offers a more challenging layer in our aims to create democratic societies that promote justice, as it implies a psychological aspect, not just a political one, in working for equality in democratic societies.

A Paradigm Shift

Zohar and Marshall (1994) add to Luke’s notion of internalized powerlessness. The authors state that social patterns and institutional structures "reflect the ways that we structure our ideas and experience in thought." They add, "Patterns in thinking hold us in their grip. They dominate the inner world of mind and constrain the possibilities available to us in the outer world of social reality. Sometimes they even evoke that reality itself" (1994, p. 37).

Zohar and Marshall pose a challenging proposition to those interested in changing society, which would require changing the way we think as individuals. Their assertion is that simply changing our thoughts about what kind of society we would like to create is not enough to cause deep social transformation. Instead they call for a much deeper process of internal transformation, and elaborate further on this concept as follows: "Real social transformation requires that we change our basic categories of thought, that we alter the whole intellectual framework within which we couch our experience and our perceptions. We must, in effect, change our whole 'mindset,' learn a new language" (1994, p. 38).

In addition, Zohar and Marshall challenge the lack of value democratic societies often place in humans and nature, and they assert that this is based on mechanistic thought, which, "...stresses an unbridgeable gulf between human beings and the physical world." They elaborate on the effect of mechanism in our current societies structures:

Human consciousness has no role or place in Newton's vast machine...Mechanism stresses hierarchy. It structures existence according to ever-descending units of analysis. Molecules are more basic than neutrons, atoms more basic than molecules. We structure power and organisation in the same ladder of ascending and descending authority. (1994, p. 26)

Bradley and Kennelly (2008) address the concept of a systems approach to social transformation that resembles Zohar and Marshall's. Bradley and Kennelly's angle to this discussion is the role of sustainability to advance the economic and social development of Ireland. These authors contend that sustainability has become a core component of global competitiveness and that its goal is "to protect and improve the quality of life lying at the heart of interaction between the economy, environment and society" (p. 5).

Here they explain the relevance of a systems approach: "These interactions are a system, seen as a group of interrelated and interdependent components forming a complex unified whole" (p. 5).

While Zohar and Marshall present us with a vision for a new, fluid and interconnected social reality based on quantum physics, rather than a hierarchical social reality, Bradley and Kennelly argue for a paradigm that can help increase Ireland competitive advantage focused on sustainability and sense of place. Zohar and Marshall's vision is based on restructuring the way we interact with each other, the customs and institutions of society, and our connection to the physical world. Their vision for this new social reality is that it "must be holistic; must get

beyond the individual/collective dichotomy; must be plural; must be responsive; must be bottom up or emergent; must be green; must be spiritual; and must be in dialogue with science" (pp. 29-32).

Similarly, Bradley and Kennelly address this holistic vision through a sense of place which, they state, "represents an emotional and complex attachment to a particular geographical and cultural place, a connection embedded in social networks and feelings." This importance of place, they add: "is also rich in tacit knowledge" (pp. 5-6).

The authors see tacit knowledge as being critical in creativity and innovation, and state that this type of knowledge is "informed by people's sense of identity and place" (p. 6). They add that a sense of place includes "elements of the natural, social and built environments, and a shared experience of history and community" (p. 6). They further point out that because of Ireland's new immigrant populations, a sense of place is more important than ever for building a shared identity between immigrants and Irish descendants.

The atomism of mechanistic physics, according to Zohar and Marshall (1994), and a model of innovation based on research and development as stated by Bradley and Kennelly (2008) tend to glorify the cult of expertise. Zohar and Marshall explain this as follows: "The detached individual who is very knowledgeable about isolated bits of information or experience but ignorant of the whole of which these bits are a part" (p. 27).

Bradley and Kennelly offer an alternative to the cult of expertise by stating that sustainable development "requires a system way of thinking, where the focus is on the relationships among the system's components rather than on the components themselves" (p. 5).

These statements on the cult of expertise and on the detached individual resonate with Lynch's (2008) definition of an educated person in the context of neoliberalism "as a highly individualized, self regarding and consuming economic actor" (p. 4). In this scenario, Lynch adds, "Competitive individualism is no longer seen as an amoral necessity but rather as a desirable and necessary attribute for a constantly reinventing entrepreneur" (p. 4).

But while the paradigm shift proposed by Zohar and Marshall and Bradley Kennelly, as well as Lukes' concept of internalized identities regarding individual power are useful concepts in a discussion about societal transformation, we must move from theories to action. As the larger topic of this thesis is about the role of higher education in transforming society, the following section addresses global discourses around this topic.

Re-examining the Idea of the University

Democracy and Academic Civic Engagement

While the general context for this section is the global discourse regarding the mission of the university, I will also discuss the practical implications by giving specific examples of three universities. In discussing university's role in society, it is important to start with a recognition that universities as institutions encompass several internal and external stakeholders, and therefore several perspectives on whether and how these institutions should or should not engage with society at large. Key stakeholders within universities include students, academics, senior administrators and other supportive staff. In the case study of NUIM I focus on academics and on senior and middle management. I chose to focus on these three groups because I see these as the key players with the power to engage in long-term strategies regarding the mission of their university.

While students are supposed to have a key role in decisions affecting their university, their participation often gets interrupted by school breaks and school demands, and it often ends with graduation. The nature of student life and culture, coupled with the goals of my study to create a group of participants engaged in long-term strategies regarding the public mission of NUIM, determined my decision regarding the three stakeholder groups of my study.

The case study of NUIM also attempts to address a number of specific issues which are part of the larger conversation on the purpose of universities. These issues then result in specific types of university civic engagement. Thus to the critique that many community leaders have that universities are detached from what is affecting society, the response often includes placing students in schools and community organizations either through co-curricular or curricular projects. This practice is widely supported in the US and throughout Ireland, by a significant number of students, academics and all levels of administration.

However the civic sector is not alone in its critique that universities are detached from society. This critique was expressed by many of my participants in the government and corporate sectors. One response to criticisms from these two sectors has been a model of engagement that focuses primarily on research transfer initiatives, from universities to corporations. This way of engagement is primarily operationalized and supported by high-level university administrators,

and often by academics in the natural sciences whose research connects with corporate interest. This prospective is usually driven by government policies aimed at regional economic development and job creation. I will elaborate more on this type of engagement later in this chapter.

While these and other types of civic engagement add to the public mission of the university, individuals and groups who are thus engaged do it mostly disconnected from each other. This disconnectedness can prevent universities and their internal and external stakeholders from creating a unified public mission for higher education, as well as a unified strategy for universities' role in enhancing democracy. Most importantly, this disconnectedness preventing a unified vision of higher education's public mission is related to the wide range of diversity of views amongst academics, administrators and students regarding their roles, as well as the university's role in society. Ultimately, most current academic civic engagement lacks the necessary "civic boldness" that Harry Boyte calls for. Boyte states this clearly below: "Higher education faces a critical moment. The challenge we face calls for civic boldness with parallels to other times when intellectuals helped to change the course of history" (in Peters 2010, p. xv).

Scott Peters (2010), whose work focuses on the public purposes, experiences and work of academics in the tradition of land-grant institutions in the US, elaborates on this public purpose through four normative traditions. These traditions are "the service intellectual, the public intellectual, the action researcher/public scholar/education organizer, and the 'antitradition' of the detached and disengaged scholar" (p. 51).

For the purpose of the type of engagement that predominates in engaged academics, and with relevance to the model of civic engagement in this thesis, I will refer to the first and the third of these normative traditions. I will start with the service intellectual, which resembles the type of civic engagement that most academics engage in through curriculum-based pedagogies and through research. This tradition especially relates to most academics engaged in research transfer activities in response to corporate interest. I summarize here what, according to Peters, academics engaged through this tradition aim at: "to equip individuals and groups with the facts, skills, and technologies they need to pursue their own freely chosen interests, values, and ends" (2010, p. 53).

Peters states that academics following this tradition aim to be unbiased, disinterested, politically neutral, and he sees this problematic for two reasons:

because it is doubtful whether and to what extent such a stance is even possible, but also and more importantly because its underlying practical theory restricts academic professionals' epistemology, pedagogy, and methods, as well as their political identity, agency, and roles, in ways that are in some contexts and situations both unnecessary and undesirable. (p. 55)

In addition to Peters' stated problems with this tradition, I see this way of engaging as lacking what it takes to engage in the messy politics required to transform society, and what would be required for the model of civic engagement I propose.

The third normative tradition mentioned by Peters, "the action researcher/public scholar/education organizer" closely resembles the work of academics in my philosophy and theories of a model of civic engagement, and on which I elaborated in the introduction to this chapter. Peters defines academics who engage through this third tradition as:

expert, critic and civic educator...leader, organizer, and facilitator of face-to-face, locally contextualized inquiry, learning, problem setting, deliberation, and action. Additionally, academic professionals are supposed to take up an active role as hands-on, locally situated change agents. (p. 58)

Yet engagement through this tradition has its own challenges as well. Two of these challenges relate to what I call the labour intensive nature especially regarding the relational and process oriented aspects of organising. Peters states an even more daunting challenge of this tradition, which is that organising is in conflict with academia's culture of technocracy, which he states, "has managed to gain the upper hand" (p. 60).

To counter this culture of technocracy, Saltmarsh and colleagues refer to the need for civic engagement that aims at institutional and societal change with attention to process and purpose (2009). In stating these ideals for civic engagement, I am aware of the complexities that implementing these ideals entails.

Cress and Donahue (2011), too, address conflicting claims in civic engagement, particularly in regards to university professors teaching civically engaged courses. The authors describe conflicting values of political life as experienced by these professors regarding questions such as: "Who is a citizen? What are the rights of citizens? How do we protect some people's rights without abridging the rights of others? How do we make decisions in a democratic society?" (p. 17).

Cress and Donahue add: "Participants in democratic life must also navigate dilemmas among competing values with cultural, moral, and political dimensions" (p. 17).

Cress and Donahue (2011) address some of the ways in which universities are responding to addressing these dilemmas specifically through publically engaged pedagogies.

As this section on the state of democracy and the role of higher education in it has shown, reversing the current level of disengagement and enhancing democratic values and practices is no easy task. To continue this discussion, the following section addresses some of the tensions inherent in the work of re-examining the mission of the university.

The Challenged Mission of Higher Education

In addressing myself, Gentlemen, to the consideration of a question which has excited so much interest, and elicited so much discussion at the present day, as that of university education, I feel some explanation is due from me, for supposing, after such high ability and wide experience have been brought to bear upon it, that any field remains for the additional labours either of a disputant or of an inquirer. (Cardinal Newman, cited by Pelikan 1992, p. 6)

This section examines the discourses underpinning the current global debate regarding the changing and challenged mission of higher education. Newman's Idea of the University has been referred to by many of the writings consulted in my literature review (Pelikan 1992, French 2010, and Cleary, in Kelly 2009, for example). I will refer to it further in the next chapter in regards to the historical and current mission of higher education in the Republic of Ireland.

That Newman's writings on this topic were based on the creation of a Catholic university in Dublin, Ireland in 1852, and that this topic relates to the current examination of the role of the University globally 159 years later, makes for a perfect opening for this section. Similar to what Newman describes happened in his time, this current debate has elicited quite a bit of excitement and discussion. It has stirred up a flurry of views, defenders and attackers for either preserving or transforming what many have articulated as the core of Newman's argument: the pursuit of knowledge for knowledge sake. Tracing the current debate back to Newman's time could make one believe that the mission of the University was untouched until this current debate emerged. Pelikan reminds us, however, that the idea of the university as such has been attacked, questioned, re-imagined and reinvented, throughout the history of the university itself (Pelikan 1992).

Underpinning the current discourses regarding the mission of higher education are several competing, controversial and often polarized interests. In an era of globalized and competing markets, for instance, should the university focus on providing a college education that gives students the technical skills that will assist them in finding lucrative jobs? As universities' shrinking public funding and corporations' increasing needs for research and development lead those two sectors to become partners, how do we ensure that the purity of research and the autonomy of higher education institutions are not compromised? If universities engage with community organisations in partnerships that address the interests of those organisations and their communities, not just those of the university, does this compromise their primary purpose of responding to what has been their main constituency, namely their enrolled students? What is the role of government staff and elected representatives in creating accountability standards, and or in providing funding for these various purposes of the university? A larger question serving as umbrella for these various discourses is: What is the role of the university in enhancing democracy?

These questions are representative of a crisis in higher education in parallel to the crisis of democratic values and practices in society, both being affected by dominant forces of neoliberal, globalized market values and practices. Ehrlich (2000) citing William Sullivan states that many higher education institutions have adopted a "sort of default program of instrumental individualism. This is the familiar notion that the academy exists to research and disseminate knowledge and skills as tools for economic development and the upward mobility of individuals" (p. v). Ehrlich continues: "The result, that leadership in both the private and public sectors is increasingly dominated by 'narrow careerism' and private self-interest" (p. v).

Ehrlich argues that in order to maintain their relevance and compete with private universities who are offering cheaper job training programmes to serve the interests of corporations, public and not-for-profit universities must include in their offerings not just job training and economic development. Referencing Dewey (1916), Ehrlich proposes "a focused concern on the civic responsibility of colleges and universities, to and within their communities, and on the civic capacities of the students whom they are educating" (Ehrlich 2000, p. v).

Ehrlich obviously argues against the influence and values of the corporate sector on the civic purpose of universities. He also advocates for universities to educate civically engaged

members of society, but also for universities to play an intentional role as members of the communities where they exist. This notion of higher education institutions to be in and with community resembles Zohar and Marshall's idea of being part of a holistic vision of society, and Bradley and Kennelly's call for valuing tacit, local knowledge.

Sousa Santos (in Rhoads and Torres, 2006), adding to Ehrlich's argument, offers a bold and definitive view about the way that the global market has damaged the public mission of the university. Sousa Santos sees that the university in the twenty first century will continue to play a public role because it links the present to the medium and long-term by the knowledge and training it produces and by the space it provides for open and critical discussion. This role of higher education, Sousa Santos believes, is secured. The problem, he argues, is finding allies for its longer-term role, stating that the university as public good is threatened by various internal and external factors related mainly to neoliberalism. He adds:

The conjunction between factors of internal threat and factors of external threat is quite obvious in evaluating the university's capacity for long-term thinking, perhaps its most distinctive characteristic. Those who work in today's university know that university tasks are predominantly short term, dictated by budget emergencies, inter-departmental competition, professional tenure, and so forth. The management of such emergencies allows for the flourishing of types of professionals and conduct that would have little merit or relevance were it possible or urgent to focus on long term questions...What is the social return on long-term thinking, on using the public space for critical thinking or even the production of knowledge apart from what the market demands? In the World Bank's way of thinking, the answer is obvious: none. (Sousa Santos, in Rhoads and Torres 2006, p. 98)

Sousa Santos' plea for university's commitment to offer the public space for long-term, critical thinking, as well as his comments on the external and internal threats to the university as a public good align with Ehrlich's comments on public and private leadership being dominated by 'private careerism.' Critical thinking and reflection, leadership based on public values and a society where individuals are connected with each other and with the natural world are essential ingredients in societies aspiring to justice and equity. Yet these aspirations for justice and equity are met by many challenges. Some of those challenges were voiced by many of the participants I interviewed. Former president of NUIM, John Hughes, for instance, during an interview in June 2010 and shortly after he had made public his resignation, shared his frustration with the way government is interfering with the autonomy of universities and with his ability to lead in the following statement:

What's happening in Ireland is that University's autonomy has been wiped out because of financial problems. I've been told we can't hire and we can't fire. I have no control over income because we can't charge fees. I have no control over expenditures because salaries are fixed by the government...what kind of autonomy do we have...and that's one of the reasons why I am leaving, because I find this government interference incredibly frustrating.

Although Hughes is obviously frustrated with Government interference with the autonomy of the university, he is nonetheless enthusiastic about what others would see as interference from corporations. Below he elaborates on the university's partnership with Intel:

We now manage Intel's Foundation's work in Ireland...and distribute funding to local schools and community organisations...Intel are very influential in setting policy here because they are such a huge investor...they have an iconic image because they are a big American company...when the Chairman of Intel came to give a talk in Ireland, at my invitation, I wrote to the Taoiseach to inform him and he sent a group of motorcycles...to take him to meet with the Taoiseach...When the minister for Enterprise Trades and Investment was formulating its plan for the knowledge society and so on, it was myself and people from Intel he met with to talk about the model we have here and that has given me the recipe to raise visibility which would be very difficult to do by ourselves.

As the statement above reflects, Hughes was proud and convinced that engaging with Intel has been beneficial for the university, but interacting with elected representatives was relevant only because it was in connection to his partnership with Intel.

An article by *The Times Higher Education* (Fearn, 2010) describes yet another angle of discourses on the mission of higher education. The article highlights an existing debate amongst researchers in the humanities who argue for the importance of their role in economic recovery for the Republic, quoting Adam Roberts, the president of the British Academy who starts with a provoking statement: "Ireland's economic recovery will require an economy based on reality, not on fantasy". Roberts' statement continues: "Among Ireland's great assets are its great literary traditions and artistic traditions, and its thriving universities. It needs to focus on them and not [obsess] (author's parenthesis) that the only vital element in economic recovery is manufacturing" (Fearn, 2010).

The article then refers to Mary Canning, who at the time was acting chair of the Higher Education Authority, who stated: "Internationally, we are known for our writers, dramatists, musicians, educators and social campaigners, as well as for our heritage and our history,...In these difficult times, we have not lost our ability to think, to create, to innovate"

The article adds that Canning

called for Irish economic policy to focus on developing the contribution made by the humanities in areas such as the creative arts, digital-content creation and tourism, and to promote the republic as a 'global centre of creativity....We've got to get our artists talking with our scientists and our engineers working with our historians and archaeologists to a much greater extent than ever before.' (Fearn, 2006)

The above commentaries make it clear that higher education institutions find themselves at a point where expectations of what they should be about, regarding their role in society are coming from all directions. Yet advocates representing those voices are not yet coming together to talk to each other, as Canning calls for above. Malcolm Skilbeck (2001) says of the ways in which universities are being challenged throughout the world by virtue of many types of expectations being placed upon them: "Individuals are looking for advancement while whole societies are looking to higher education and research to underpin economic growth, improve the quality of life and strengthen the social fabric" (2001, p. 9).

This is a good summary of most of the discourses in the current re-examination of the mission of higher education. The arguments toward maintaining higher education's autonomy and about the tension between the sciences and the humanities are not straightforward, however. Although protecting academia's space to reflect and to create knowledge for knowledge sake is important, the argument for creating academic useful knowledge in relationship with other parts of society for society's well being is one that cannot be avoided.

Furthermore, all arguments and commentaries around the changing and challenged role of academia have valid foundations. The fact that public funding for universities has decreased is common knowledge in the US, in Ireland and in many other countries, as those of us working in academia know from experience only too well. It is also true that our modern world requires a highly educated labour force, thus the widely promoted need for a knowledge-based economy and society. These two issues become even more significant and real in the current global recession. The heat of the debate seems to centre on a strong call from governments in many developed countries, for universities to play a role particularly through research and job creation in the economic development of the regions where they exist. Universities that engage with industry in this way are referred to as the entrepreneurial university, and the model that connects university, government and industry is often referred to as Triple Helix. The following section

takes a closer look at how some of the universities are responding to these challenges, and it looks at specific examples of academic engagement with society.

Universities Respond to Society's Needs

In the context of a severe recession, pressure on the public finances and major societal challenges such as global warming and the ageing population Governments are quite properly asking: what are universities for?(Goddard 2009, p. 4)

Although universities have always partnered with society in ways that have contributed to society's well-being, as stated by Pelikan (1992) and O' Brion (in Munck and Mohrman 2010), the current call for renewing the university's mission is driven by very specific motives. There are essentially two movements I am addressing in this thesis, that are driving the current call for re-examining how universities contribute to society. The movement that I have been more familiar with until recently is the one that is driven by proponents for the university to contribute to its surrounding communities, primarily by engaging its faculty and students with civic organisations. This type of movement was the context for the model I created at Occidental and which was detailed in chapter three. This movement in the US is traced back to the Land-grant institutions, but the current focus on curricular and co-curricular civic engagement took force in the 1980s. The relevance and practice of curricular and co-curricular civic engagement are rapidly growing both in Northern Ireland and in the Republic.

The second movement toward defining the mission of the university in regards to societal well-being is primarily based on universities' links with the corporate sector for the sake of knowledge transfer and job creation, often encouraged by government. This model is referred to as triple helix. Below I give more details on this model of engaging with society, main arguments for and against it, as well as specific examples. This section is followed by three examples of models that combine Triple Helix and engagement with the civic sector.

The Entrepreneurial University

This model of academic civic engagement highlights a current trend for universities to produce knowledge that has applicability to the needs of the market. It is argued that this type

of knowledge and research transfer benefit society. The argument, according to Etzkowitz et, al. (2000), Hagen (2002), Goddard (2009), and the National Strategy for Higher Education to 2030 (2011) is that research can benefit society by, for example, advancing technologies and medication for the cure of diseases, and by creating jobs and regional economic development. Universities operationalize this in a wide range of activities, including setting up offices in charge of commercializing university research, creating university companies based on specific research projects and laboratories, creating initiatives aimed at job creation and building research parks.

As mentioned earlier, Governments supporting this movement hope that it will benefit the economy as a whole and that it will contribute to job creation. Redefining the mission of the university in this way has been referred to as the entrepreneurial university. Because engaging with industry often involves government as funder and regulator, the engagement of the three types of institutions is often referred to as triple helix. Triple Helix signifies that this partnership influences all three institutions individually and in connection with each other, creating a process through which new configurations of institutional forces and interactions emerge (Etzkowitz et, al. 2000, Hagen 2002).

This movement places the university at the centre as a prime knowledge producer and it often comes with a criticism that knowledge is not always put to societal use. The interest from corporations stems from their increasing need for research and development, which, they argue, is expensive to support on an on-going basis on their own. Since government funds university research, and regulates and provides economic incentives to corporations, it has the power to encourage partnerships between these two institutions for the benefit of the economy and ultimately, it is argued, of society. As will be illustrated in the next sections, however, this type of partnership is far from perfect or without challenges. To emphasize the importance of the change in the culture of the entrepreneurial university, commercialisation of knowledge is often proposed as the third activity of the university, in addition to teaching and research.

An Example of Triple Helix

Hagen (2002) has found that Triple Helix alliances have a third to two-third failure rate. Yet he argues that when these alliances succeed, the benefits for all are more than the sum of

their parts. Hagen gives an example of a successful alliance in the UK and outlines the steps that account for its success. His example describes a partnership between Bonas Machine Company Ltd and Durham University Business School. Hogan was the academic supervisor of the project. This project was assisted by the Teaching Company Scheme, which is a UK Government organisation that assists universities to create and disseminate scientific, engineering, technological knowledge and business management expertise to company partners. Bonas was the winner of the National Westminster Bank Exporter of the year in 1983 and had offices in 75 countries.

At some point the company's information ordering system was under pressure to cope with increasing orders. To assist with this, a carefully selected graduate student referred to as a Teaching Company Associate (TCA) was assigned to work with this project for two years. Amongst other tasks, the TCA was responsible for creating and disseminating a system to assist the sales and marketing department with their international sales. Hagen reports that upon completion of the project the company had significantly increased sales; the TCA had gained new skills including learning Japanese and had the opportunity to assist with major exhibitions in Japan and in the USA. In addition, Durham University benefited from the lessons learned from the two-year observation of a company's internationalization process.

Hagen (2002) summarises the elements that helped this project, and which are essential for the success of any triple helix alliance as the four Cs. These four Cs mean compatibility amongst all partners to work together; the capability for all partners in terms of resources and competency; equal and clear commitment from all partners toward the project; and ensuring that control is shared by all throughout the project.

Interestingly, this report of the roles and ultimate benefits for all in the partnership, as well as the four Cs as conditions for the success of triple helix share similarities with the concept or reciprocity and process of my proposed model of civic engagement. Yet this example, while a clear illustration of triple helix, does not address the ways in which it contributes to society's well being. Nonetheless, this example illustrates important vocational and pedagogical aspects for the graduate students who assisted with the project. However, even without addressing the missing elements in triple helix in enhancing democratic societies, Hagen too, speaks of some of the challenges of this model of engagement.

Challenges with Triple Helix

Hagen's main argument regarding the challenges of triple helix is that the rationally defined policy for university-industry-government links does not automatically produce the triple helix benefits. There are increasing concerns that even when the university-industry-government partnerships are formed they are not achieving their objectives. (Hagen 2002, p. 209)

A major reason for the difficulty in achieving success, according to Richard Lambert (2006), has to do with the difference in organisational cultures and overall goals. As he puts it:

Academics and businesspeople talk a different language, work on different time-scales, and get out of bed in the morning for entirely different reasons. Academics almost by definition choose a way of life that is much more likely to bring them intellectual than economic rewards: businesspeople have to be focused on the bottom line. (p. 1)

Acknowledging the differences amongst the various sectors in my research and defining joint strategies to define common language and overall purpose will be essential in my proposed model of engagement. To reframe a central element of my research, I now explore possibilities for combining the two movements: academic engagement with the corporate and civic sector.

Combining Triple Helix and Engagement with the Civic Sector

I start first by defining what I mean by civic sector and its purpose, to add to the observations above regarding ways in which academia and the corporate sector differ. By the civic sector I mean primarily not-for-profit organisations, whose mission and purpose, therefore are focused primarily on providing services to disadvantaged communities. This is what they get funded to do and this is why professionals who work in those organisations choose their careers. The corporate sector on the other hand, as Lambert (2006) states, is about making a profit. As a consequence, the movement focused on higher education partnering with corporations and the one focused on partnering with the civic sector advocated by Colby, Ehrlich and their colleagues (in Ehrlich 2000), and Cress and Donahue (2011) mentioned earlier in this chapter, tend to exist and operate in disconnection from each other and in separate arenas. Therefore, although it is likely that no university engages solely with one of these two types of partnerships, unless there is intentionality in emphasizing and uniting the

two ways of engagement, one of these two models will tend to dominate. My purpose with my research, again, is to explore ways to bring all sectors to work together for the common good. A brief description of a recent movement focused on state funded universities in the US, attempts to do this as well.

This is a national movement to engage state funded universities with their regions called Coalition for Urban Serving Universities. Describing this coalition helps contextualize the next section, which looks at models of three universities that have adapted their own version of engagement with the civic and the corporate sectors. As PSU's president Wim Wiewel, states at the beginning of a report from this Coalition entitled "*Anchors Generating Prosperity for America's Cities*": "A core mission of urban universities is to build sustainable communities...we understand that it is only by supporting partnerships with local businesses, nonprofits, and K-12 that we can achieve our mission" (electronic copy, August 2011). The report states that the purpose of the Coalition is "to create an agenda for the nation that recognizes and supports urban universities and their city partners in helping to build a stronger America."

As stated in this document, the purpose of the report is to present "an agenda for institutions and the Federal Government to strengthen institutional contributions to locally targeted policies and programs, all with the goal of improving cities and their metropolitan regions." According to this report the rationale for this Coalition is the following:

Urban research universities are an important national asset. They serve as anchors in all of the 100 most populous metropolitan regions in the United States. Their assets leadership, expertise, capital, land, and resources for innovation give them unparalleled advantages to help develop our cities and metropolitan areas.

This report shows that, at least on paper, the Coalition is addressing all the sectors of society that I am including in my research with equal weight and importance. Yet based on the literature cited throughout this chapter, the discourse on the mission of the university and its role in society is far from clear, and the interpretations by each institution's leadership varies widely. A statement from an Oregon elected representative on this Coalition, also included in the report, shows where government stands in response to the Coalition's efforts to reach out for Federal support:

While we face many challenges in Oregon and around the nation, none is more urgent right now than the recovery of our economy and getting people back to work. Urban universities

can serve as the heart of economic renewal by sharing their skills and resources with communities that surround them. U.S. Rep. David Wu, D-Oregon

With this brief look at the larger context of engagement of state universities with society in the US, I now offer three specific examples of institutions that have operationalized the approach to engage with the civic and the corporate sectors. The first institution is Arizona State University (ASU) in the US, the second institution is Dublin City University (DCU) in Ireland, and the third institution is Newcastle University (NU) in the UK. Below I explain how I arrived at the selection of these three institutions for this section.

I start here with an explanation of my decision to focus on ASU, and then connect it to explaining my decision to focus on DCU as well. My decision to use ASU came as a result of a few factors. First, I had heard from a few colleagues in the US that ASU was viewed by many progressive academics as a sign of what happens when market values and priorities take over the management style of the institution and the type of institution that this then creates. A second factor influencing my interest in learning about ASU's model of engagement was reading a book (Munck and Mohrman 2010) in March of 2011 which was based on a conference on reinventing the university, which DCU hosted in Dublin in the summer of 2010. In reading this book I noticed ASU had several presenters. This gave me the opportunity to look at what ASU's academics are saying about their own model in comparison to what I was hearing from some of my colleagues in Los Angeles. A third factor is that I found it interesting that I could learn more about their model in connection to my research in Ireland. A final reason was that I had been learning about DCU's intentionality in creating an institutional strategy to engage with their surrounding community throughout my research, and was intrigued by it. Reading about how these two universities were somehow connected made it almost seem natural to learn more about the two in a way that supported and documented my research.

But even before establishing the connection between ASU and DCU, I first learned about DCU from a participant I interviewed at NUIM in the fall of 2010. After listening to a brief description of my research interest in connecting academia with the civic, corporate and government sectors she replied: "it's the only way!" Then she mentioned that DCU was engaged in this type of engagement through NorDubCo which, although based at DCU, was responsible for creating an alliance focused on economic and social development in North

Dublin (O' Brion and Jacobsen 2010). I followed up with an interview with Deiric O' Brion, who confirmed what the NUIM participant had said about NorDubCo. While there may be other universities in Ireland that are intentionally linking with the three sectors of my research, having this information on DCU helped me decide to include it in this section.

My rationale for adding NU to this section came from two angles. First, I had been reading John Goddard's writings about civic engagement in the UK, and found in his philosophy and vision a connection to my proposed model of civic engagement. Ultimately what all three universities had in common for the purpose of my research is that they all claim to have intentionally undergone a process of re-examining their mission as universities engaged in enhancing society. I now turn to describing the three models of engagement.

Arizona State University

In his presentation at the conference at DCU, (as written in Munck and Mohrman 2010) Arizona State University President Michael Crow claims to have created a model that serves the various communities in Arizona, as well as the interest of corporations in need of innovative research. He calls this the New American University, whose foundation is represented in the title of his chapter "Conceptualizing Universities as Knowledge Enterprise: Toward Innovation, Differentiation and Adoption." (Crow, in Munck and Mohrman 2010, p.15). As stated at ASU's website, the University's mission and goals are:

to establish ASU as the model for a New American University, measured not by who we exclude, but rather by who we include; pursuing research and discovery that benefits the public good; assuming major responsibility for the economic, social, and cultural vitality and health and well-being of the community. (<http://president.asu.edu/about/asuvision>)

An article in *The New York Times* wrote the following about Crow's promises when he became president: "he promised to make it 'The New American University,' with 100,000 students by 2020. It would break down the musty old boundaries between disciplines, encourage advanced research and entrepreneurship to drive the new economy, and draw in students from underserved sectors of the state" (Lewin, March 16, 2009).

Following is a list of successes addressing the areas stating in Crow's quote of the mission of the university above, including changes regarding ASU's academics, research, and community engagement. I start with this statement from *The New York Times*:

hiring of more than 600 tenured or tenure-track faculty members, and last year, for the first time, won a spot on the National Science Foundation's list of the top 20 research universities without a medical school, along with powerhouses like M.I.T. and the University of California, Berkeley. (Lewin, March 16, 2009)

An article in ASU's *The State Press* talks about some specific accomplishments by ASU. It asserts that it "has launched 16 schools during Crow's tenure, many in 'nontraditional areas,' including the School of Sustainability in 2006 — the first in the world" (Culbertson, Wednesday November 5, 2008). This same article adds that "The school has added internationally renowned faculty, including its first Nobel Prize winner, and grown its student population from about 51,000 in 2002 to about 67,000 in 2008" (Culbertson, Wednesday November 5, 2008).

Further, ASU's website states that the University has been named by *The Princeton Review* as one of "'the best 376 colleges' in the United States and one of the best western colleges in its 2012 just-released guide" (http://asunews.asu.edu/20110803_princetonreview August 03, 2011).

The website also lists institutional successes regarding its engagement with the community, claiming that unlike other universities, "at ASU, community engagement is not something we simply value. It has become who we are, and it is this identifying characteristic that we call 'social embeddedness'." This statement is followed by highlights of accomplishments, including ASU being named to the President's Higher Education Community Service Honor Roll in 2009, stating that: "In 2008-2009, nearly 10,500 ASU students provided almost 400,000 hours of community service at sites throughout the state." The website further highlights the launching of a project in partnership with Teach For America, which "will bring major substantive changes to the way ASU recruits, selects and prepares future K-12 teachers."

Adding to these highlights on community engagement, the website includes the following accomplishments in entrepreneurship:

Students from more than 100 majors are involved with entrepreneurship at ASU. 93 percent of our students and 90 percent of our faculty have a favorable opinion of entrepreneurship. 89 entrepreneurship courses are available across a wide variety of disciplines.

The entrepreneurship at ASU is then defined as follows:

ASU students of all majors use entrepreneurship as a means to solve local and global challenges. ASU faculty and students identify local and global needs, articulate how to

meet them and move forward with implementing entrepreneurial solutions, regardless of whether they are pursuing, for instance, business, social work, or the arts. (<http://entrepreneurship.asu.edu/about/mission-vision>)

Crow's own description of Arizona State University now converted to the model of the New American University includes elimination of a number of traditional departments such as anthropology, sociology, biology and geology. Crow assures us that although these departments have been subsumed into newly reconceptualised schools, the disciplines still thrive. He gives as examples of the new interdisciplinary schools, the School of Human Evolution and the School of Earth and Space Exploration, and he explains that these new schools complement teaching and research initiatives such as the Global Institute of Sustainability and the Biodesign Institute. Crow's comments on success also include the tripling of research expenditures and record levels of diversity of the student body (Crow, in Munck and Mohrman 2010). A statement on ASU's website explains this reorganisation and transformation of the university as follows:

We have torn down walls between disciplines and encouraged collaboration among diverse units...ASU has built a new physical and intellectual environment for learning and discovery. ASU has changed the community of people who inhabit that environment. In addition, ASU has rewritten the objectives for the people in that environment as well as for the institution as a whole. (<http://newamericanuniversity.asu.edu/>)

There are many more statement of ASU's success on the website and in the presentations included in Munck and Mohrman (2010). I searched but was not able to find, however, evidence of an independent assessment of the success of ASU as measured against the goals stated in 2002. Additionally, comments from stakeholders outside of the university administration such as faculty and staff, or outside of the campus such as community leaders and community corporations were also hard to find. However *The State Press* briefly mentioned that one faculty member brought up issues of equity related to hiring of new faculty stating that "what ASU refers to as world-class faculty means too much is spent on a salary for one person rather than hiring several faculty members to teach more classes."

The article added: "The high-end salaries create a sense of unfairness among some faculty" (Culbertson, Wednesday November 5, 2008). The New York Times article cited above also had a couple of comments regarding the limitation of the otherwise predominant story of success. The article mentions that due to the economic recession and the resulting budget cuts in public universities, the consequences for ASU include the elimination of

more than 500 jobs, including deans, department chairmen and hundreds of teaching assistants. Last month, Mr. Crow announced that the university would close 48 programs, cap enrolment and move up the freshman application deadline by five months. Every employee, from Mr. Crow down, will have 10 to 15 unpaid furlough days this spring. (Lewin, March 16, 2009)

The article quoted Patrick M. Callan, President of the National Center for Public Policy in Higher Education who stated that 'It may be that the idea of a 100,000-student research university was never very sustainable.' The article continues this tone of critique quoting Mark G. Yudof, president of the University of California, who "laments that it has become an article of faith that every depressed area needs a research university." Yudof according to this article stated that Research universities are expensive and that "'you can't have one in every county and every state. Your first obligation as a public university is to treat the undergraduates right. That's going to need a national attitude adjustment from leadership and boards of regents.'" (Lewin, March 16, 2009).

These two last statements show some of the tensions that exist between the various systems of publically funded universities in the US, as well as the disagreements regarding the mission of higher education.

Another article from *The Arizona Republic* wrote about Crow's pay hike totalling his annual compensation at \$720,000, stating that the Arizona Board of Regents is satisfied with Crow's performance. The same article ended with a brief statement regarding Crow's leadership style: "His aggressive approach has been unpopular with some faculty, who feel business values have intruded too much on the university's core academic mission" (Ryman June 22, 2007).

Reflecting on these comments from Crow and others regarding ASU's university model I am left with a number of questions, some of which echo Hagen's (2002) points regarding the necessary elements for partnerships between higher education, corporations and government to succeed, as well as the call to pay attention to process brought up by Saltmarsh and colleagues.

For instance, has Crow's process for what seems to be a complete redesigning of the university been done in reciprocity with the various stakeholders within and outside the university? What measures are there for students' learning and for academic reassignments in this new model where complete departments have been eliminated? Have there been measureable improvements in the regional economy and in the social conditions of the communities around the university? What has this process done to the morale of the staff and the students, especially

in light of comments of equity regarding higher pay for high profile faculty? What would Crow say if asked about the connection between his commitment to making college accessible to all students regardless of economic background, and his very high salary? Ultimately, how does he hope to accomplish and assess all that he has committed? The essence of his lofty commitment is stated here: "ASU seeks to assume responsibility for the constituencies it serves, transcending frontiers in areas as broad as social justice, national security, religious conflict, healthcare, renewable energy, complex adaptive systems, and sustainable economic development" (Crow, in Munck and Mohrman 2010, p. 15).

Ian Mac Labhainn in his chapter "*Our Crisis: Whose Opportunity*" (in Munck and Mohrman 2010), seems to share some of my questions. He asserts that the current debate on partnerships between higher education and corporations is primarily at the policy and senior management levels. He further states - and this connects to Hughes' given reason for leaving NUIM quoted earlier in this chapter - that in Ireland university autonomy that is supposedly guaranteed by Universities Act of 1997 has been eroded by a number of constraints on university operations such as the Employment Control Framework. He argues that all these various constraints have all been justified in the financial crisis. His assertion turns into an accusation as he refers to the leadership behind the Higher Education Strategy Group, whose report was released in January 2011, and which outlines higher education priorities in the Republic, to 2030. As Mac Labhainn sees it, the fact that this strategy group was "convened by the government and chaired by a banker with a track-record of championing the disastrous policy of deregulation of the financial sector, doesn't necessarily bode well" (Mac Labhainn in Munck and Mohrman 2010, p. 110).

Mac Labhainn admits however, as most of us who are concerned with the state of democracy and the role of the university in helping enhance it do, that something needs to be done. He makes the observation that private for-profit education providers, who operate very differently from public universities, are widespread in the US and that these are rapidly moving into the UK. He laments, however, that even "*state-funded, non-profit academic institutions... are prepared to stake their future on a contingent faculty*" (Mac Labhainn in Munck and Mohrman 2010, pp.110-111).

He defines contingent faculty as consisting of: short-term contracts, part-time employment, use of postgraduate students in teaching, the abolition of tenure, business facing

orientation and strong CEO type of leaders. These are all elements, he affirms, that are part of models of a renewed university being currently proposed and implemented.

Although admitting that change of any kind tends to be resisted, changes like the ones being advanced and implemented at places like ASU can make anyone nervous, especially due to so many changes in a relatively short period. While ASU's President describes a successful university-wide process that resulted in its current model and mission, it would be very useful to assess what the model looks like and feels like from the ground up, and from inside to outside of the campus. By this I mean that a true assessment of success regarding ASU would have to include voices from all stakeholders affected by the new model, both in positive and negative ways, and in connection to the goals stated above.

Dublin City University

Similar to ASU, Dublin City University (DCU) too, renewed its university mission in 2005 through Foresight. This process is described by Munck and Raftery (in Munck and Mohrman (2010). Former DCU president Ferdinand von Prondzynski in his foreword to the report on this process gives the rationale in a context of the changing university system in Ireland, stating that:

The world around us is changing rapidly through globalisation which accelerates the pace of change but also increases risks in all domains. Nevertheless, we are obliged to engage in a process of strategic planning and be proactive about the future. What sort of university do we want? What will our university be known for amongst all the other universities? (As stated in DCU's website <http://www.dcu.ie/themes/foresight/index.shtml>)

His foreword continues, commenting on the critical engagement and open consultation that are part of foresight:

I am impressed by the critical engagement the working group and all the others have displayed. I believe it augurs well for a future where science will continuously strive to achieve positive social benefits. For my part, I am also now convinced that the cognitive mapping through open consultation of the foresight methodology is vital if we are to 'future proof' our universities.

From this quote and from the description given by Munck and Raftery, this process seems very different from the one used by ASU. These two authors explain that the purpose of Foresight was to identify areas of future research as well as to protect the future of the university.

The value of Foresight was also seen as the creation of a long-term plan, and the process itself is described as “intellectually stimulating as well as action oriented” (in Munck and Mohrman, 2010, p. 39). They add that the process is not the ultimate goal, but a means toward a more successful future. The description of this process at DCU includes a series of focus workshops through which critical uncertainties shaping the university’s future were analysed within a worldwide, economic and political context.

Here I am not aiming to describe what Foresight is or how it works; the authors’ chapter and DCU’s website describe this in more detail. What interested me about DCU’s approach to redefining themselves and planning their future is that unlike what was described of ASU; DCU seems to have included stakeholders from within the university and from the larger community in this process. Another apparent difference is that DCU seems to have been open to uncertainty as far as where the process would lead them, rather than starting with a set vision of what the result would be. Confirming what Ferdinand von Prondzynski expressed regarding the open and participatory approach, these authors make this point clear, as well as the rationale for it: "If strategic foresight process is conducted in an open and participatory manner then all the members of the university community will share that common vision. Too often strategic plans are foisted in an indifferent, if not outright hostile university community" (Munck and Raftery in Munck and Mohrman 2010, p. 43).

At least from the description of Foresight at DCU, this process appears to be in line with democratic practices that can ensure deep ownership of the vision. I would add that if this was in fact a democratic process, such process is more likely to ensure involvement in the implementation of the strategy for the long-term. Deiric O’ Brion (in Munck and Mohrman 2010), elaborates on the results of DCU’s Strategic Foresight process. He emphasizes that the involvement of the campus-wide community as well as a number of stakeholders outside of the university during the process and afterwards has been crucial in the strategy’s success.

O’ Brion highlights the university’s commitment to the regional economic development of its surrounding community in North Dublin, which I referred to earlier. He gives as an example of this commitment the creation of NorDubCo in 1995, which, as mentioned earlier, is a university-initiated organisation with deep participation from stakeholders from government, industry and the civic sector. O’ Brion is the director of NorDubCo, and he states that the relationships created through this organisation, which he calls ‘a think and do tank,’ was the

foundation for DCU's decision to include civic engagement as one of its core activities alongside teaching and research. The influence from outside forces, O' Brion asserts, ensured that a focus on partnership with industry did not predominate. As he puts it:

Rather than focus purely on economic development and enterprise-related initiatives, while these remain crucial, it was decided to engage in a broader and more robust manner. This meant developing a mechanism to lead the process and developing a series of strategies that had regional 'buy in' as well as internal support. (In Munck and Mohrman 2010, p. 99)

O' Brion's statement is supported by the following comment, taken from DCU's website, and which is part of Professor Munck's opening remarks while introducing the Civic Engagement Strategy for 2009-2011: "The strategy outlines the objectives developed via a deliberative process involving university staff and key regional stakeholders including representatives of our neighbouring communities and local public agencies" (http://www.dcu.ie/strategy/pdf/DCU%20Civic_Engagement_Strategy%20FINAL%20WP.pdf).

The website further states: "DCU in the Community is a bridge to higher education established in the heart of Ballymun to give concrete expression to the university's Civic Engagement Strategy" (<http://www.dcu.ie/community/>).

Yet this statement from DCU's current president Brian MacCraith would seem to signal a disconnect in the civic engagement visions between the former and the current administration, as he highlights the university's focus on commercialisation, which is "committed to a further development of its commercial activities, with a growing emphasis on technology transfer and the establishment of campus companies which exploit commercially the discoveries and skills of the campus community" (<http://www.dcu.ie/community/>).

However he adds that this commercialisation is contextualized by DCU's commitment to society: "This commercialisation is set in the context also of an active programme of social development, in which DCU plays an active role in social regeneration and the search for ethical values for modern society."

While this statement seems to refer primarily to research activities, this focus on linking with industry includes the academic programme according to an article by *The Irish Times*. This article stated that the newly formed Enterprise Advisory Board would look at "ways in which the university and enterprise can collaborate in areas such as the development of degree programmes and preparing graduates for the workplace" (McManus, May 20, 2011).

The article continues, quoting MacCraith: "So we can say any graduate entering next September will emerge, not only with an excellent degree, but with broader skills as well to help them cope better with society and the place of work."

The article states that MacCraith has identified some of the skills students will be expected to learn, giving as example "ethical behaviour, leadership and adaptability." He stressed that the focus is on "producing more rounded graduates, not worker bees," claiming that this is what employers are looking for.

All the commentaries in this section seem to consistently highlight three things. First, that DCU has a culture of collaboration in strategizing for the present and future of the university. Second, that the university at least tries to give equal attention to its links with the corporate sector and the civic sector, and this often includes government as well. Third, that while DCU is clearly following the global pattern toward knowledge commercialisation and responding to the business sector's needs regarding skills students need by graduation, it seems to also be attentive to the importance of humanities in the workplace.

While agreeing that there is a good amount of inclusion of various stakeholders in matters affecting the university and the community at large, O' Brion, however, ends with a cautionary note, stating that. "this remains an ongoing challenge" (p. 99). However, my observation of O' Brion's comment regarding the nature of deep ownership from those affected by this type of process is that it is best when it is viewed as an ongoing challenge, as long as these challenges are understood and addressed by all involved in the process. This inclusion of all stakeholders, even if not perfect or consistent, is what did not seem as apparent at ASU. The following section goes beyond models created at specific institutions, and into a proposal for the restructuring of the entire higher education system along with other systems that can support the renewal of its mission. Although this model is specifically focused in the UK, it also draws from the Land-grant mission in the US, and it includes a global context.

Newcastle University

Unlike the two institutional models just discussed, John Goddard (2009) proposes a coordinated effort that includes all universities in a region or country, along with policy and funding systems and their external constituency. Further, differing from those who argue for

civic engagement whether with industry or the civic sector as a third academic activity, (for example as stated in Higher Education Strategy to 2030, 2011), Goddard believes that civic engagement should not be a separate activity, but that it needs to be embedded in teaching and research. His proposal for a renewed vision of the university includes engaging with the local, national and global arenas, which he calls the civic university. His vision for the civic university aims at tackling the type of global issues in his quote at the beginning of this section.

He states that his proposal for a civic university is modelled in the tradition of the US land-grant institutions, "which have at their constitutional core a duty to develop the communities in which they reside, both socially and economically" (Goddard 2009, p. 4).

He also advocates for a return to what he sees as the roots of many UK universities. He says of his proposed model for the civic university that "it harks back to the great British tradition of civic universities which lies behind the foundation of a host of leading UK higher education institutions" (2009, p. 5).

He offers as examples Michigan State University as a model land-grant university, and his own university in the UK, Newcastle University. He illustrates here the essence of his definition of Newcastle University as a civic university:

how this university was able to re-discover its roots in the economic, social and built environment of a city, establish partnerships with other universities, the City Council and the Regional Development Agency, and re-engineer its internal management processes to re-establish Newcastle as a 'city of science' where academic teaching and research go hand in hand with practical application of that knowledge. (Goddard 2009, p. 5)

This statement is reinforced by the university's website which states that its mission is "to be a world-class research-intensive University, deliver teaching and facilitate learning of the highest quality, play a leading role in the economic, social and cultural development of the North East of England."

This statement on the mission of the university is followed by a statement on its vision, as follows:

Our vision is of Newcastle as a civic university with a global reputation for academic excellence. At Newcastle University, we have always been focused both on academic excellence and the impact of our academic work. Today, these long-held ideals are more relevant than ever and define our vision for the University – the kind of university we wish to be. (<http://www.ncl.ac.uk/>)

The mission and vision of the university are further detailed in the following example of the Institute for Ageing and Health regarding its research, teaching and engagement activities, stating its vision as follows:

To become, by 2015, a world-leading organisation for the delivery of multidisciplinary translational research in the fields of healthy ageing and age-related diseases, to make strong contribution to education and training in these fields and improve quality of life for older people. (<http://www.ncl.ac.uk/iah/ageing/>)

The accomplishment of this vision, it is further explained, will be possible by: "co-located environments, shared support infrastructure for world-class research, and opportunities and facilities for high quality teaching and public engagement with research."

Regarding the engagement with the civic sector, the Institute for Ageing and Health works in collaboration with a regional forum called Years Ahead, a partnership between the Institute and VOICENorth. Years Ahead objectives include:

1. Bringing together organisations to ensure there is a common understanding of the key issues and trends around ageing and demographic change
2. Providing a platform to review and inform regional strategies, to ensure consistency of approaches to ageing and older people
3. Monitoring the impact of demographic change, including economic, environmental and social conditions, at regional level
4. Developing partnership working between organisations and across sectors, including dialogue with other communities of interest affected by demographic change
5. Providing a forum to share and promote best practice and through this to stimulate innovation, service and other improvements and new opportunities for older people
6. Encouraging the involvement of older people in, for example, economic activity, planning and political processes, and the research required to inform and implement effective regional strategies.

Unlike Years Ahead, which seems to consist mostly of older people, VOICENorth appears to include a broader range of people in the region, according to the following statement:

VOICENorth is a means to engage with a wide, representative range of people and their communities and to consult with them on key issues around ageing and demographic change. It facilitates identifying public concerns and provides real opportunities for lay people to become involved to help to shape future research and policy-making. (<http://www.ncl.ac.uk/iah/ageing/volunteer/index.htm>)

Here is an announcement written for the press, which states that Newcastle University's efforts to stand out for its society connected research have paid off: "The Engineering and Physical Sciences Research Council (EPSRC) has ranked Newcastle among its top 12 most

strongly funded universities after it scooped £57.2m in the last three years" (<http://www.ncl.ac.uk/press.office/press.release/item/newcastle-university-ranked-in-top-12-for-research-power-newcastle>).

It is difficult to argue with these well-articulated statements that support Goddard's article cited at the beginning of this section (Goddard, 2009). Yet there are always several sides to any story. An article by *The Journal* appropriately entitled "*Science city – just a hi-tech (sic) fantasy plan*" gave signs of the other side of this story. Speaking of the partnership between the university and the government, the article states that "Newcastle University, development agency One North East and the city council have all contributed millions of pounds to turn the old Tyne Brewery site into a modern science development" (Pearson, May 30, 2009).

However, the article adds: "City planners have been accused of living out a 'hi-tech fantasy' after it was revealed they are determined to build a key science complex in Newcastle despite no private company coming forward to say they will definitely use it."

The article states that Henry Etzkowitz, referred to earlier in this section (Etzkowitz et, al. 2000) does not believe the project will succeed. As stated in *The Journal*, Etzkowitz is head of the university's Triple Helix Research Group. The article makes reference to a column written by him on this topic: "In a column for *The Journal* Mr Etzkowitz points to the Centre for Life building as an example of how planners poured millions of pounds of public cash into a worthy cause, only to see large parts remain unused years later."

The Journal refers to this comment in support of Etzkowitz' statement:

Nick Kemp, who leads the council's regeneration scrutiny team, warned the city had lost sight of its aims. He said: 'You have here a well respected academic who works with business saying this is the wrong way to go about this, and that has to be listened to. We should be focusing on people and jobs not buildings. Science City will have a huge impact on Newcastle and the region but not if we insist on just building a new business park.' (Pearson, May 30 2009)

The Centre for Life referred to by Etzkowitz in this article was one of the examples given by Goddard (2009) to illustrate what Newcastle University looks like as a civic university. Goddard states that this building makes it possible: "to bring together on a single site the University's dispersed strengths in the rapidly emerging scientific field of human genetics, and create space for collaborations with the NHS in tackling problems of infertility" (p. 27).

Consistent with his vision of integrating science, business and society in general, Goddard adds that in this building: "Space was also set aside for the incubation of new businesses, for a visitor attraction to enhance public understanding of the science, and for an institute to engage with ethical issues" (p. 27).

However, a more recent article from *The Journal* further describes the contradictions of this story, especially in regards to challenges caused by the economic recession: "Peter Arnold has resigned as the successful chief executive of the Newcastle Science City company as it prepares for funding cuts which threaten to undermine his hopes of transforming Tyneside" (Pearson, Apr 6 2011). The Journal adds: "Mr Arnold oversaw the creation of the UK-leading Newcastle Innovation Machine, which had planned to create hundreds of research jobs but funding for this expires in September."

Although I align with Goddard's comprehensive vision of his concept of the civic University, the articles by the Journal relate a very different story regarding the operationalization of Goddard's vision as of today. This is not to detract from the theoretical value of this vision, and to the many ways in which judging from the university's website, and even from the Journal's articles, his vision has become part of the culture of the university and of the city. It is also abundantly obvious that the economic recession and its long-lasting effects constantly throw further surprises to all sectors of developed countries, not just the university sector. In fact, signs of dissent and disagreement can create healthy debate and deliberation, all of which are part of democratic practices.

Yet being a community organiser and a practitioner, which underpin my new hat as a researcher, make me want to know more about what Goddard's vision for the civic university really looks like on the ground. For instance, do the Years Ahead and VOICENorth enjoy a genuine, reciprocal partnership with the Institute for Ageing and Health? Are there similar systems in place with each institute, centre and department of the university? Is there a way for representatives from the various groups within the campus to engage with representatives from the civic sector in conversation, dialogue, deliberation about what interests the university and what interests groups in the civic sector? If this type of engagement exists, does this turn into joint action to address those interests? Goddard advocates for the civic university to acknowledge that knowledge comes from all sectors of society, not just from the university. How does this take place in reality?

I agree with Goddard in that the usual ways of assessing academic success would not work for the civic university model, and with his suggestion that "we need new ways to measure what a university returns to the community of which it forms part" (p. 14). Goddard suggest that a possible approach to assess university impact in the community where it exists is: "to use external non-academic reviewers, asking questions such as whether the university has delivered what the wider society needs, whether the mechanisms for engagement are in place and how simple it was to deal with" (p. 15). Goddard adds that if such assessment were to take place, "it might help UK universities avoid damaging public accusations that they inhabit the 'Ivory Tower.'" (p. 16).

However, as much as I would agree with Goddard's ideas for new ways of assessing the civic university's impact in the community, I was not able to find evidence that this has taken place at Newcastle University. In addition to the reasons given by Goddard for this type of assessment, I also believe that who participates in this assessment and how they are selected or invited need to reflect on the diversity of sectors and demographics in the region, including the university itself. In my experience as a community organiser, this process also has the potential to increase the level of ownership for the work of the university, and to combine knowledge and resources from all participating sectors into any changes that may improve future outcomes of the university to meet its own goals and those of society.

Discussion

As the first two parts of this chapter have shown, current theories and practices to implement democratic systems of government are not being implemented by all members of society, and this leads to inequality and injustice. Faced with increasing and mounting problems of social, political economic and environmental nature, we have a collective duty to create models that more effectively address these problems. As we engage in deliberation and collective action about local and global problems, it is useful to study research that can support our current reform efforts. Wilkinson and Pickett (2011), for instance, make a strong and hopeful claim that conditions of social inequality can be reversed in this statement: "Far from being inevitable and unstoppable, the deterioration in social well-being and the quality of social relations in society is

reversible. Understanding the effects of inequality means that we suddenly have a policy handle on the well-being of whole societies" (p. 9).

While Wilkinson and Pickett state that inequality is caused by unequal wealth distribution by government policies, Putnam (2000) warns us that in restoring social capital we need to avoid debates that favour top-down versus bottom-up strategies. His advice is that both national and local institutions need to complement each other: "neither alone can solve the problem" (p. 413).

John Baker, Kathleen Lynch, Sara Cantillon, and Judy Walsh (2004) offer their own views of areas that would need to be addressed to create a more equitable world. To this effect, they include inequality of resources, of respect and recognition, of love, care and solidarity, of power; and inequalities of working and learning. These categories of inequality have resulted, according to the authors, in deep disparities between the rich and the poor regarding life expectancy, employment and income; discrimination against gay people and women, and people of colour, inadequate housing and education for the poor (Baker et, al. 2004, pp. 3-7).

Based on my experience in community organising and in academic civic engagement, I offer a model to tackle our democratic predicament. This model places the university as a leader in creating the social sphere where it can be joined by three other institutions in society to work together on strengthening participatory democracy. The literature shows a great deal of theories and practices in the area of civic engagement, but nothing about on-the-ground models that follow the practices and process of community organising to create cultural change within and across institutions and sectors, for the benefit of creating a more equitable and just society. The model I offer is contextualized in the current discourses around the mission of the university in the global community. Supporting the concept of the role of higher education in solving society's problems, Harry Boyte (2004) argues the following:

In an information society, higher education potentially plays a role as a particular kind of mediating space. Democratization of higher education, its processes of producing and diffusing knowledge, and its culture shaping activities are essential to building democracy. (p. 137)

Boyte articulates his vision of the role of higher education as co-creator of democracy, taking part in the day-t- day work of building the commonwealth. Yet some representatives from the four sectors I interviewed will argue against this being a role higher education should be expected to play, as will be illustrated in chapter seven, where I analyse the data collected from

my interviews. Interestingly, participants who argued against universities playing this role as convenors tend to be from sectors outside the university. This is a sign of the mixed image universities currently have in society, where many do not see them as respectful institutions that can be trusted with democratic affairs. But the image that universities are not worthy of trust regarding their role in solving society's problems is not surprising, given the lack of clarity amongst the various groups that constitute the university regarding their role, and the university's role in society. Peters' normative traditions, to which I referred earlier, for example, speak to this lack of clarity amongst academics regarding their role in society. Other university staff and students have their own disagreements on this subject. I will illustrate some of these disagreements amongst other staff, in chapter seven.

Former DCU president Ferdinand von Prondzynski believes the reason for this image of the university to people outside of academia is founded on the slow pace with which universities are responding to what society has come to expect. These expectations from society include questions and concerns affecting the population, as well as questions regarding general formation and specific training to university students. He asserts that whether academics like this or not is not relevant any more "because this is what society wants to see done in return for the money that either the taxpayer or the user is investing" (In Munck and Mohrman, 2010).

Although Prondzynski does not offer any data from where he draws this conclusion, there is enough agreement from the literature and from my research findings that the public in general is not completely satisfied with the role of the university with its surrounding regions and in educating its students to face the challenges of the world.

While I believe academia can take a leading, convening role in these efforts, I invite us to integrate lessons learned from the models of civic engagement that are currently being implemented. A major flaw of current models of engagement seems to be their narrow self-interest. The motivation to engage is often based on fear of losing funding by universities, desperate attempts to fix the economy and to create jobs by government, or on corporate interest in cheap research and development. Thus, the humanistic role of the university tends to be overshadowed by functionality and budgetary solutions, leading to rushed unilateral decisions which do not recognize the need for an on going, democratically led processes.

Further, outcomes of some of these models are being measured in traditional university rankings and ratings, not on what the various stakeholders - internal stakeholders such as

academics, administrators, students and external stakeholders such as civic, government and corporate sectors - define as gains. Furthermore, as demonstrated through my research, stories of success and the processes and practices for creating and implementing those models are being written and told mostly by academics.

In the midst of the many models focused on functionality and budgetary issues, however, models that engage democratically in this discourse for deeper, long-term sustainability are also emerging, and existing ones such as the land-grant institutions in the US are being highlighted (Peters, 2110, Goddard, 2009). Most importantly, the fact that there are conversations about what universities should be about is a sign of hope, as well as a window for creating unified strategies for action. Systematic assessment of current civic engagement models that aim at addressing the public role of higher education, with participation from all stakeholders could greatly contribute to enhancing best civic engagement practice and theory.

The following chapter will discuss the historical and contemporary context for the current discourse on the mission of Irish higher education.

CHAPTER FIVE: IRISH HIGHER EDUCATION AND DEMOCRACY

This chapter connects to my case study of NUIM and its role in Irish society. I begin with a discussion on the evolution of the mission of higher, and I include here a section on the religious, economic and political forces that have led to the present. In the previous chapter I discussed democracy as a context in which academic civic engagement occurs. In this chapter I localize this topic with a discussion of Irish democracy. I end the chapter with a section on the current political environment within which civic engagement is evolving in Ireland.

The Evolving Mission of Irish Higher Education

Because my overall research topic is underpinned by the global re-examination of the mission of higher education, I refer here to some of the main themes relevant to the mission of higher education in the Republic. For instance, John Cleary (in Kelly, 2009) points to the almost sudden changes within the Irish economy in the 1990s and 2000s as the source of the current debate about the mission of "the universities in Ireland, specifically with regard to their function in promoting economic growth" (p. 25). In his opinion, this debate should be welcomed by academics, as it is a sign of academic freedom, and it is also "constitutive of universities since their founding in the high middle ages." To make the point about universities' mission connected to societal demands and events, he adds: "For instance, while the university of Paris grew out of a cathedra school, the university of Naples was expected to provide functionaries for the kingdom founded by Frederick Barbosa" (2009, p. 25).

He observes that what is new about the current discourse in Ireland is that government is placing multiple conflicting demands on the university, including a role as:

engines of growth in a knowledge economy, on the one hand, while addressing social problems like inequality, on the other hand, by providing the most academically promising students from underprivileged backgrounds with greater access to third level education. (2009, p. 25)

He argues against these multiple and conflicting demands, focusing especially on government policy that aims at giving access to underserved students. He believes that while this is a worthy cause, the way current policy is written is compromising the quality of education by lowering grades standards so that more students graduate, and universities comply

with accountability and funding requirements. Cleary also argues that current government policy regarding the mission of Irish higher education is being set without input from academics.

The point of conflicting government demands on universities was made in the previous chapter as I referred to President Hughes' frustration at his limitations regarding NUIM's budgetary decisions. The conflicting government demands will also be apparent in Chapter seven through comments from various academics who participated in my research.

Similarly, the point made here by Cleary regarding the compromising of academic standards as government demands an increase in the numbers of students entering third level education regardless of their qualifications to succeed, was made by a NUIM academic in chemistry and another one in biology. Their comments will be quoted in chapter seven. Several research participants, but especially one in geography, also made the point that while the numbers of students entering NUIM have shown rapid and consistent growth, this is not the case for the number of academics and other staff being hired. Frank Devitt (in Kelly, 2009) addresses this growth of students entering third level for the Republic, stating that "more than 50% of young adults in the range 18 to 22 attend third level...this is a huge change from...a half a century ago, when less than 10% of these rates apply" (2009, p. 57).

The academic in geography mentioned here will be quoted in chapter seven and eight, as she strongly argues that the quality of teaching cannot be maintained in classes with the likes of 300+ students, nor can academics utilize democratic practices in their teaching. While most connect the demands to increase student enrolment to the shrinking public funding for universities and the demands of what governments in many countries refer to as a knowledge-based economy, NUIM academics and staff are divided around the issue of college access. This division will be apparent in more detail in chapter seven.

Similarly, the discourse regarding uneven support between the humanities and the social sciences will be discussed later in this chapter, especially in light of what is seen as the philosophical foundation of higher education in Ireland.

How Did Irish Higher Education Get To Its Current State?

Nora French (2010) gives a historical overview of the evolution of higher education in Ireland and its role in society from the foundation of Trinity College, the first university established in Ireland in 1592, to Newman's role in establishing the Catholic University of Ireland in 1854, (now University College Dublin), to the Universities Act of 1997. French notes that the current predominantly economic focus of higher education marks a major departure from the

deep-seated tradition of liberal education based on the ideals of Newman which had dominated the universities for more than a century, and to the discourses on politics and in particular religion which had determined the structure of higher education from the seventeenth to the early twentieth century. (p. 1)

French states that the original purpose for the founding of Trinity College was summed up in two reasons, articulated in this statement from Elizabeth 1 from England:

for the 'education, training and instruction of youths and students in the Arts and Faculties, so that they might be better assisted in the study of the liberal arts and in the cultivation of virtue and religion'; and to counteract the new practice of Catholics who are sending their sons 'into France, Italy, and Spain to get learning in such foreign universities whereby they have been infected with Popery and other ill qualities, and so become evil subjects'. (French 2010, p. 1, citing O'Donnell 1987, p. 80).

However, French states that Catholics continued getting their education in other countries in Europe until the nineteenth century, where between 1578 and 1680, a number of colleges were established to cater to Irish students' needs (O'Byrne 2001, cited by French, 2010). Thus the "religious and political purposes for which Trinity was established were not achieved" (2010, p. 2).

The roots of the National University of Ireland, Maynooth also date back to these political and religious purposes. As stated on the university's website:

The university traces its origins directly to the foundation in 1795 of St Patrick's College, Maynooth and it is Ireland's second oldest university. In that year, and as a direct consequence of the French Revolution and the turmoil then sweeping Europe, a college was established at Maynooth to accommodate the several hundred Irish students stranded at colleges abroad. (<http://www.nui.ie/> viewed on June 2, 2011)

The website offers further information regarding the connection of the College with the National University of Ireland, stating that:

In 1910 St Patrick's College became a recognized college of the newly established National University of Ireland and in 1997 the faculties of Arts, Science, Philosophy and Celtic Studies were given separate legal status as a constituent university - National University of Ireland, Maynooth.

While French does not include the College of St. Patrick's in her account of the history of higher education in Ireland, she mentions concerns from the national hierarchy about Irish students attending colleges in continental Europe becoming exposed to revolutionary ideas in that region, and that this led to the creation of a university open and acceptable to Catholics in Ireland. Thus, Queen's Colleges were established in Belfast, Cork and in Galway as nondenominational utilitarian-oriented universities in 1845. However, according to French, the hierarchy considered these colleges of inferior standards compared to Trinity, as well as "irreligious and a danger to faith and morals (French 2010, p. 2 citing Garland 1996, p. 276).

It is to address these concerns that Newman was asked to create a Catholic university in Dublin. Newman was in Ireland for six years, and it was during this time that he wrote *The Idea of a University*, a book which continues to be referred to in discussions about higher education and its purpose throughout the world, today (French, 2010, Devitt, 2009). The essence of this book is stated by French here: "The two main discourses on which his work is based are those of religion and of liberal as opposed to useful education" (2010, p. 3).

Newman's opposition to a utilitarian education, which French sees as a "warning that it may bring economic success but the individual 'becomes himself more and more degraded as a rational being'" (p. 3), has been interpreted by many as being counter to a concern for the connection between a university education and society's well-being. However it could also be argued that Newman was concerned for developing students' minds to provide a strong foundation to succeed as a person, as a professional, thereby also contributing to society as a well grounded citizen. French makes this point by quoting Newman here:

'to prepare a person for excelling in any one pursuit is to fetter his early studies and cramp the first development of his mind', so that finally 'a man [may] be usurped by his profession' (Turner 1996, p. 122). His counter-argument was that liberal education through the training of the intellect 'is best for the individual himself, best enables him to discharge his duties to society'. He concluded: 'If then a practical end must be assigned to a University course, I say it is that of training good members of society' (1996, p. 125, in French 2010, p. 5).

Devitt (2009) states that today most would agree "that a university, somehow, should contribute to society" (p. 69), and uses part of the statement above to point that Newman saw this as well. French states that while Newman's emphasis on knowledge for knowledge sake and on teaching rather than research has predominated in Irish higher education, in the present, the German model, which combines teaching and research is the model most widely accepted. Yet, she points out that: "this has led to complaints of the neglect of teaching, especially at undergraduate level, and of the lack of recognition given to teaching generally in higher education compared with research, much of which is trivial, self-referential and 'belabouring the obvious' "(Pelikan 1992, p. 87 and Tapper and Pafreyman 2000, p. 195, cited by French 2010, p. 6).

As universities in many other parts of the world follow the German model of higher education, these complaints also afflict other countries, not just Ireland. This includes the US. This shift in priorities for higher education according to Etzkowitz et, al. (2000), Goddard (2009), Munck and Mohrman (2010), Lynch (2008), Cleary (2009), and French (2010) have a strong link with international patterns created by a globalized economy. Cleary and French argue, however, that government policy underpinning such shift in higher education has not included input from academia, and see this as problematic.

The next section addresses some of the historical and contemporary, national as well as international forces that have shaped Irish Democracy. I will follow this next section with a discussion of some of contemporary social problems within which civic engagement is evolving in Ireland.

Irish Democracy

I start this section with a discussion of current problems affecting Irish society as a democratic country, as this is a relevant piece to my research regarding the role of NUIM in Irish society. I include in this section an overview of the historical evolution of Irish democracy, highlighting especially problems related to issues of justice and equity. During the last year of my research, which covered the fall of 2010 and the spring of 2011, Ireland was undergoing a great deal of turmoil due to the economic crisis that started in 2008. This state of turmoil was manifested through several events. These events include the unveiling of the history and

magnitude of the problem of child abuse committed by catholic priests and nuns, the end of Celtic Tiger economic boom and the scandals involving Government and corporate executives, the intervention of the International Monetary Fund in Irish economic problems, and the election of a new Government. I witnessed many of these events during my research visits, especially in during my longest visit which lasted seven weeks, in the fall of 2010. During this time I walked and used public transport wherever I went, and was thus able to hear and observe many fellow commuters who expressed anger against government

Although I can imagine that some of this anger included county and local government, people were clearly most angry with politicians in the Dáil, which is where the various ministers are held accountable for the performance of their political duties. Ireland's National Parliament consists of the President and two Houses: a House of Representatives (Dáil) and a Senate (Seanad). Unlike in the US, in Ireland, the President and the Senate do not have much power. The minister with the most power is called the Taoiseach, and this is the head of the entire government (<http://www.ireland-information.com/reference/congov.htm>. For more on Irish government see John Coakley and Michael Gallagher, 2010). I give this brief explanation of Irish government to add prospective to the events that took place in the fall of 2010, and which I will describe later in this chapter. Figure 11 illustrates people's anger and criticism primarily toward the Taoiseach of the time, Brian Cowen, and toward the Minister of Finance of the time, Brian Lenihan. Although people also blamed bankers for the economic downturn and all the problems that this has caused to Irish families, the most clearly identified targets in the media were these two ministers and Government in general.

I witnessed an example of such anger one evening in November 2011, while waiting for the train from Maynooth to Castleknock. I asked a woman if she understood what the train station worker had just announced, and frustrated, she said that the train was delayed due to weather conditions, and then continued complaining about the bad public transportation service in Ireland. I shared that in Los Angeles we barely had a public transportation system, and that therefore I found Ireland's very effective. Hearing that I was a visitor from the US she wanted to know the purpose of my being in Ireland. I responded, and she then spoke about her own situation, explaining that she had had her own clothing related business, but that she had to close it because of the economic downturn. She expressed bitterness toward those with Government jobs because they complain about losing retirement and other benefits as a result of the economic

crisis. She considered these unwarranted complaints, compared with people like her who had never had any benefits, and who having lost their business, lost much more than retirement benefits.

As I travelled by train, I saw countless passengers reading newspaper headlines about the latest stories on the economy. Whether over coffee, or a meal with friends and colleagues, this topic was always part of our conversations. These conversations were related to what dominated the news, as exemplified by an article from *The Irish Independent* online news stating that budget cuts just announced by Government would take 3,000 Euros from the average household (Weston and Sheahan, December 2010).

On January 21, 2011, this passage from BBC online news continues the saga from the December headlines:

The Irish Government published its controversial Finance Bill on Friday, amid growing calls for Prime Minister Brian Cowen to step down. If passed the document will put into law measures announced in the December 2010 budget. It includes changes to tax rates and the introduction of the Universal Social Charge. Mr Cowen said passing the bill is paramount to securing a bail-out from the EU and International Monetary Fund.

(BBC January 21, 2011)

Comments related to daily news were also part of conversations at a retirement reception in December 2010, in honour of one of the academics in the Department of Adult and Community Education. Some comments that night pertained to the arrival of representatives from the International Monetary Fund (IMF), which some viewed as an invasion. On November 27, as I walked through Dublin's major thoroughfare, O'Connell Street, I ran into the beginning of a demonstration. At the top of O'Connell Street there several people holding hand-made posters standing by the Daniel O'Connell monument (See Figure 11). The significance of the location is that Daniel O'Connell is viewed as the Liberator of Ireland, and credited with leading a movement that forced the British to pass the Catholic Emancipation of 1829. This Act was historic because it allowed Roman Catholics to become members of the British House of Commons (<http://www.historyplace.com/speeches/oconnell.htm> viewed on January 17, 2011).



Figure 11. Demonstration on O'Connell Street on November 27, 2010.

Four of those posters summarise the narrative at that historic moment from the perspective of ordinary members of Irish society:

“FIANNA FAIL AND GREENS⁶ GOVERNMENT OUR NATION HAS SEEN YOU BETRAYED OUR LEADERS OF 1916.”

“THE GOVERNMENT ARE CORRUPT INCOMPETENT OVERPAID BRAINLESS FCUKERS.”

“2 BRIANS NO BRAINS⁷”

“THE DIFFERENCE BETWEEN MADOFF & IRISH BANKERS? MADOFF⁸ WENT TO JAIL.”

⁶ Fianna Fail was the ruling party at the time and Green party was in alliance with Fianna Fail.

⁷ For Prime Minister Brian Cowen and Finance Minister Brian Lenihan.

⁸ *Washington, D.C., Dec. 11, 2008* — The Securities and Exchange Commission today charged Bernard L. Madoff and his investment firm, Bernard L. Madoff Investment Securities LLC, with securities fraud for a multi-billion dollar Ponzi scheme that he perpetrated on advisory clients of his firm. <http://www.sec.gov/news/press/2008/2008-293.htm> (viewed on January 17, 2011)

The following overview of the historic roots of the Irish State offers a context for the current state of democracy.

Historical Context of Irish Democracy

While many point to 1922 as the official birth of southern Ireland as a democratic State, John Coakley and Michael Gallagher (Fifth edition, 2010), make a strong argument for what they considered a neglected issue, that of certain pre-1922 events that underpinned the formation of the Republic. They this as follows:

The apparatus of the modern state first developed in Ireland under the tutelage of the English monarchy. Prior to this, Gaelic Irish society, though attaining a high degree of cultural, artistic and literary development in the early medieval period, had shown few signs of following the path of contemporary European state formation. (p. 4)

Coakley and Gallagher list a number of rebellions against English rule from the late 1500s to 1800, when the Act of Union which created a new state, the United Kingdom of Great Britain and Ireland, was passed. The authors state: "Penal laws directed against Catholics completed the process of marginalising this formerly rebellious population: its leaders either conformed to the established Protestant church, fled to the continent, or sank into social and political obscurity in Ireland" (p. 5).

They trace Irish nationalism of the nineteen century back to these events, and see the fusion of religion and politics as the main legacy of this era.

Steve Coleman (in Coulter and Coleman, 2003) points to the role that the colonisation of Ireland played in the loss of the Irish language, stating that by the nineteen century, "English had become increasingly indentified with the domains of religion, government and commerce (p. 178)." He continues:

The nineteen century saw the penetration of the colonial market economy to the poorest and most remote areas of Ireland. Rural Irish-speakers encountered colonial power relations, the ideologies and practices of political economy and the English language as one package. (p. 178)

Coleman states that while Irish-speaking regions (known as the Gaeltacht) were originally among the poorest, today they are much more prosperous thanks primarily to

successful activism in lobbying "the Irish state and the European Union for infrastructure and community development funds" (p. 186). Yet ironically, this success attracted non-Irish speaking families, thus raising property values and threatening to dissolve local community. This is significant because what could be a story of successful activism is also counter to what the leaders of this type of activism hoped to accomplish. Coleman cites a statement from Máirtín Ó Cadhain, which illustrates this point: "Irish is the Reconquest of Ireland and the Reconquest of Ireland is the salvation of Irish. The people's own language is what will save them. (1969, p. 327, cited by Coleman, 2003, p. 188)

Coleman adds that Ó Cadhain "saw Irish as the means of expression and cultural medium of the most downtrodden social group in Ireland" (p. 188).

Another significant example of English rule in the 1900s is the Easter Rising, which took place in 1916. The words in the large screen hanging from the GPO (General Post Office) building in Figure 12 could be seen as evidence that this historical event still serves at least as symbolism of ideals held by the Easter Rising leaders regarding Irish society. This screen was part of the demonstration on O'Connell Street mentioned earlier. The words read: "WAS IT FOR THIS? Privatised gains, socialized losses." Similar to the statue of O'Connell, the GPO building had a special historical meaning for the demonstrators. This statement elaborates on the significance of this building:

The Irish Republic was first announced there by Padraig Pearse in April 1916. During the insurrection the building was shelled by British artillery on the Liffey – It remained gutted for several years afterwards. The GPO building was restored during the 1920's when Ireland became a Free State & secured Independence from Britain in 1922. (http://www.irelandposters.com/dublin/dublin_gpo.html viewed on January 17, 2011)



Figure 12. Demonstration on O'Connell Street on November 27, 2010 at GPO building.

The fusion of religion and politics and the nationalism that emerged from it mentioned by Coakley and Gallagher (2010) is apparent in contemporary Irish society. I referred to French earlier in this chapter, whose comments in regards to the history of higher education in Ireland also reflect underpinnings by religion, politics and nationalism. This then serves as evidence that the history of the evolution of higher education has been shaped by larger societal events. However, as mentioned by French and by Clearly, higher education has not always had a direct say in the shaping and reshaping of its own mission. However in the previous chapter I illustrated that there is in fact a national discourse in which various sectors are participating, in discussions regarding the mission of Irish higher education. The following section will offer a glimpse of some of the problems currently plaguing Ireland, as well as of the evolving response from higher education, through civic engagement.

Social Problems and Civic Engagement in Contemporary Ireland

The previous section gave a brief picture of some of the factors that have shaped Ireland as a democratic society. In this section I add to this picture by showing some of the problems Irish society is currently facing. Dearmaid Ferriter (2005), for instance, illustrate some of the ways in which contemporary democracy in the Republic has failed, as Irish people have learned about "difficult, challenging and sometimes horrendous aspects of Irish life in previous decades that were unearthed and exposed in the 1990s....Part of the dirty underbelly was exposed" (Ferriter 2005, p. 2).

He continues:

There was nothing uniquely Irish or entirely new in what was exposed – child abuse, cover-ups, a web of powerful and venal people engaged in massive tax evasion, contempt shown for the gravely ill. Many were issues that had been alluded to, or indeed explicitly articulated by, investigative journalists, novelists and crusaders of reform of various hues over the course of the century. (Ferriter 2005, p. 2)

In addition to Ferriter's illustration of the dark side of Ireland's past, Kirby (2008) adds more information as far as the social welfare conditions post independence. Kirby thus points that although Ireland inherited a generous welfare system from British rule, agricultural workers were not covered by this system. What is worse, Kirby adds:

In 1924, the new Irish state cut back, rather than expanded, the welfare system, abolishing assistance to the unemployed who were uninsured and reducing the old-age pension. As one government minister told the Dáil (Parliament) in 1924: 'It is no function of the government to provide work for anyone...people may have to die in this country and die through starvation.' (Kirby 2005, p.2, as quoted in Ó Gráda 1994:441)

Further adding to Kirby's list, Ferriter alludes to the denial in which Ireland lived until the 1980s regarding problems that had not been addressed since independence, including emigration, child abuse, poverty, marriage breakdown and sexuality (Ferriter 2005). Linda Connolly (in Byrne and Leonard 1997) addresses the issue of women's movement by taking us back to pre-independence, when the movement "was dominated by the question of suffrage and had extensive links with the nationalist movement" (p. 552).

Yet Connolly, similar to Kirby and Ferriter, alluding to a myriad of other social problems states that "Post-independent Ireland was particularly hostile to women's rights and the women's movement receded" (p. 552).

An audit of Ireland's democracy published by the TASC, an independent think-tank dedicated to combating Ireland's inequalities (<http://www.tascnet.ie/showPage.php?ID=2507>, 2007), includes positive and negative aspects of the state of democracy in Ireland. On the top of the audit's list is "A high level of stated public commitment to democratic values." While being highly committed to democratic values is commendable, the list of the negative aspects speaks clearly to the work that needs to be done, toward achieving equality in Irish society. This list includes problems of poverty and inequality, poor representation of women in public life, low level of independence for local councils, overutilization of prisons and concerns related to treatment of immigrants and of travellers. This audit, although performed in 2007 shows that many of the post-independence social problems highlighted by Kirby (2005), Byrne and Connolly (in Byrne and Leonard, 1997) and Ferriter (2005) above still exist.

As illustrated earlier, a great deal of the discourse about Ireland's contemporary social problems is connected to recent economic problems and the irresponsible actions from politicians and bankers. A statement from Dellepiane and Hardiman (2010) is a good entrance to this topic: "Between 2007 and 2009, Ireland's previously enviable combination of steady growth and virtually full employment suddenly came to an end. The economy contracted sharply and unemployment shot up" (pp. 6-7).

Dellepiane and Hardiman tell us that although the Irish banks were the first to be affected by the international financial crisis; this was not caused by wrong investments by banks. The authors sum up what I heard from many people during my visit in the fall of 2010: "The main source of the Irish banks' problems was their over-exposure to property-based loans and the close personal as well as financial links between bankers, property developers, builders, and politicians, especially in the dominant Fianna Fáil party" (p. 8).

The authors continue with their analysis of what caused the Irish financial downturn, which includes "bad lending practices, increasing reliance on short-term international lending and over-reliance on poorly monitored loan collateral and poor regulation of the banking sector" (p. 8).

Kirby (2007) furthers Dellepiane and Hardiman's analysis by taking us back to 1970, where he traces the beginning of the weakening of Irish social welfare. Kirby asserts that the recession of the 1970s "focused attention on the expense of maintaining generous welfare states and analysts began to see them as putting a fetter on economic success due both to their high cost and to their rigidities" (p. 4).

In his meaning of rigidity, Kirby includes "protection for labour, high taxes, lack of incentives," and he adds that focusing attention on the cost of a generous welfare system was at this time internal. According to Kirby, however, the 1980s and 1990s added external pressures such as international competitiveness, the mobility of capital worldwide, and intensified international trade (Kirby 2007, p. 5, referencing Pierson, 2004, pp. 100-102). Kirby adds that the impact of information and communication technologies has been a major cause of the weakening of Irish welfare systems pointing that this has

made possible both the more intense and immediate global interconnectedness that drives finance, production and trade and also new forms of corporate organisation that have come to dominate more and more key production chains worldwide, thereby strengthening the power of global market forces as against that of national state authorities. (Kirby 2007, p. 5)

Kirby (2008) furthers this analysis stating that between 1987 and 2006, Ireland's economy and society underwent tremendous positive change, including dramatic increase in the labour force, employment and standard of living. In spite of this, however, Kirby states that poverty and inequality grew as compared to other countries in the European Union. He also points to the nature of Ireland's political culture and institutions, which help further explain the current state of social welfare in Ireland. He argues that "these have given rise to a culture of short-term pragmatic politics due to...non-ideological and essentially populist nature of the major parties and to the impact of the Single Transferable Vote system of proportional representation in fostering a localized and personalized practice of politics" (2008, p v).

Continuing this analysis Kirby then turns our attention to the role that interest groups have played in Ireland's democracy, focusing mainly on the system of social partnership, first established in 1987. Although Kirby points that social partnership is seen by those in the establishment as a major contributor to Ireland's economic boom, his own criticism of the system is that

far from being a form of social democratic conservative mechanism between capital and labour, social partnership has been used as a vehicle for imposing a neoliberal agenda and the organisations representing the most marginalized have only residual influence within it. (2008, p. v)

Kirby adds that the objectives of social partnership are subservient to the state and its goals of economic competitiveness.

In her article provocatively titled "*We hate it here, please let us stay!*" (2005) Rosie Meade shares Kirby's criticism. In this article, Meade examines the Irish government's creation of social partnership as an attempt to create a model of inclusion of various sectors of society such as employers, unions, industry and the civic sector in discussions related to social and economic policy. Her account of how civic organizations assess social partnership, however, shows that the goals of government were not achieved. She states that within the past few decades since the government created this model, civic organisations have concluded that although those organisations chosen to sit at the table are in fact part of the discussion regarding national policy, they do not have the power to influence the outcomes of those policies. Based on statements from leaders from organisations such as the Community Workers Co-operative, The National Women's Council of Ireland, and the Society of Saint Vincent De Paul, Meade concludes:

While the representative language of Irish social partnership implies that there is participatory parity among the partners, the reflections of community sector participants reveal a genuine concern that they are there merely to make up the numbers, or that their sole purpose is to contribute a legitimating social conscience to an overwhelming economic process. The sector's lowly status is exacerbated by its lack of real bargaining power. Unlike the other partners it cannot withdraw or threaten withdrawal of capital investment or labour power. (p. 366)

Although from Kirby and Meade's commentaries it would seem fruitless for volunteer and trade union members to continue being part of social partnership, both authors agree that they do so because there are currently no better alternatives for democratic participation in Ireland. Thus Kirby asserts that "despite their very limited influence on outcomes and in the absence of any alternative strategy that might achieve more for their constituencies, leaders in both groups see the balance of advantage as lying in remaining at the table rather than leaving it" (p. v).

Given Kirby and Mead's assessment of the role of social partnership in Irish government, TASC's inventory of Irish democracy and its conclusion that there exists a high level of public commitment to democratic values seems to lack substance when challenged by the lack of inclusion of the civic sector in policy decisions.

In contrast to Kirby and Meade's conclusions, one of the elected representatives and a senior level administrator at NUIM from my research cohort, believes social partnership has been a successful model of civic engagement in Ireland. During an interview in November 2010, the NUIM administrator proudly explained that he had sat at the table as an academic who could provide his opinion on government policy. I asked if non-government representatives actually had the power to create policy and make decisions and he answered no, but said that they did have access to discussions about policy in an advisory capacity. There is, however, an obvious and major difference between the power that representatives from the volunteer sector and a high level NUIM administrator are likely to have, in influencing government policy decisions. This would seem to explain why this participant disagrees with the opinions from the academics above and from the volunteer sector.

Coulter (in Coulter and Coleman, 2003) views social partnership as one of many "corporate schemes that have been devised since the 1980s" (p. 21), to create an illusion of a unified, collective interest within the Republic. The fact that the elected representative and the senior level academic administrator speak favourably of social partnership does not seem surprising. As Coulter puts it: "The discourse of those who rule tends habitually, after all, towards an 'uninterrupted monologue of self-praise'" (p. 18).

Thus far, this chapter has shown that the basic elements of an ideal democracy as a system that include all sectors in the decisions that benefit all of society were important prior to 1922 and are important today. Yet those elements continue to be weak in contemporary Ireland. A major concern for all in Ireland and elsewhere in the world is the overpowering of civil society by the market, and the resulting effects in all institutions of society, including higher education. As government caters to corporations' interests with economic incentives to attract their business, this, as shown in the previous chapter, affects the university's autonomy to set its own curriculum and educational and research programmes.

In regards to the tension between humanities and science in the government's agenda to support a knowledge economy, and as it connects to the role of the university in society French (2010) states:

Advanced scientific and technical skills are not in themselves sufficient to build sustainable prosperity and a democratic and fair society. It can be argued that the current crisis stemmed from lack of vision, judgement, strategic thinking and planning across decision-makers in both the public and private sectors. These competences are required to set up the overall framework and infrastructure in which the economy can thrive, and also essential for the other social and cultural domains that allow individuals to live enriched, fulfilled lives. (p. 16)

This statement encapsulates the essence of my proposed model for participatory democracy. After all, it is clear that policy decisions without engaging those affected by the implementation of such policies is counter to what democracy is all about. To return to my overall research topic in regards to higher education's role in enhancing Irish society, I will give an overview of academic civic engagement in the following section.

Civic Engagement in Ireland

For a larger context of the movement of civic engagement in Ireland, I start this section with a brief mention of civic engagement in the US, which I referred to in the previous chapter. The movement called civic engagement in the US started in the 1980s. In Ireland it became formalized around 2001. There are, however, other engagement models not always included within the civic engagement discourse, both in the US and in Ireland. In the US, for instance, minorities who have worked in higher education talk about projects through which they were reaching out to community organisations in ways that involve most categories listed earlier, long before the current civic engagement movement started (Zlotkowski, 2005).

Scott Peters through his on-going research on the role of land-grant higher education institutions in society within the past 100 years has amply demonstrated that higher education institutions have long been engaged with the outside communities for society's wellbeing (Peters 2006, 2006b, 2010). Similarly for Ireland, through my research interviews with academics from NUIM's department of Adult and Community Education, with Kathleen Lynch at University

College Dublin (UCD), and with Deiric O' Brion at Dublin City University (DCU), I learned that universities have engaged with community in various ways at least for the past 20 years.

Civic engagement under this label started in Ireland when the National University of Ireland, Galway (NUIG). received 1.6 million euro from a number of donors, including Atlantic Philanthropies "to realize its civic vision as part of its core activities..." (McIlrath and Lyons in McIlrath et, al. 2009, p. 024). Thus, The Community Knowledge Initiative (CKI) was launched, and its purpose is described in the following quote.

The on-going principal activities of the CKI are to deepen student understandings of, and commitment to, civic engagement and to consolidate relationships with a range of communities, both on and off campus. This is being achieved through curricular and extracurricular programmes that aim to mainstream and embed service learning/community based learning opportunities across the disciplines and through facilitating student volunteering both on and off campus. (McIlrath et al 2009, p. 019)

The authors describe how civic engagement evolved in Ireland, stating that from the work of the CKI emerged the *Service Learning Academy*, an informal network through which NUIG entered into a partnership with Dublin City University (DCU), NUIM, and Dublin Institute of Technology (DIT). This network was supported by the Higher Education Authority (HEA). In 2007, with additional funding from HEA, the network was formalized into *Campus Engage*, and its charge is "to establish a formal and sustainable network with the aim of increasing the scale of student engagement and volunteering opportunities in the five partner institutions and across higher education in Ireland more broadly" (McIlrath et al 2009, p. 020).

Parallel to this movement, the economic success of Ireland through the Celtic Tiger which lasted through most of the 2000s caused national concerns for the decline of a civically engaged citizenship. McIlrath, et, al. (2009), refers to such concerns by former Taoiseach of Ireland, Bertie Ahern: "In his opinion, there was a drift from the collective to the individual, the civic to the material and a decline in levels of social capital nationally" (p. 020).

According to the authors, these concerns led to the creation of the Taskforce on Active Citizenship in 2006, which produced the Active Citizenship Report in 2007. This report included two recommendations related to higher education:

(1) to establish a network of higher education institutions to be led by the HEA to

promote, support and link civic engagement activities, including volunteering and service learning, and (2) to develop a national awards/certificate system to recognise student volunteering or community activity. (p. 020)

At a *Campus Engage* international conference in June 2009 at which I co-facilitated a workshop, the wide and broad range of presentations from Irish academic institutions made it clear that the civic engagement movement is alive and well in the Republic and in Northern Ireland. This conference also further solidified Ireland as an international player in the field of civic engagement. Ireland's national civic engagement organisation *Campus Engage* now networks with the international *Talloires Network*, with *Campus Compact* in the US, with the *Community Higher Education Network Partnerships in South Africa*, and with the *Australian Universities Community Engagement Alliance* (McIlrath, et, al 2009).

As previously mentioned, there are many other ways of connecting academia with the larger community in Ireland which pre-date the civic engagement movement described here, and which are not always explicitly referred to as civic engagement. Further, unlike most civic engagement efforts referred to as such, these examples do not focus as clearly on student civic education through Service-Learning modules or volunteering opportunities. Instead, they tend to highlight a commitment to create societal change through their departmental or institutional educational offerings. The website of the Department of Adult and Community Education at NUIM, for instance, states that:

The department is committed to taking, as well as supporting actions that materially change the conditions in which people live, especially those who are disadvantaged and on the margins. It emphasizes the importance of making organisations and systems more democratic, fair and socially cohesive.
(<http://adulteducation.nuim.ie/KeyIdeasthatinformourwork.shtml>)

Similarly, the Equality Studies Centre at UCD has a major focus on creating long-term political and structural change in Ireland, and its aim is summarised below.

The Centre's main aims are to develop an interdisciplinary understanding of equality, to promote greater understanding and concern for equality both within Ireland and internationally and to undertake and promote research on equality issues. In pursuit of these aims, the Centre is engaged in research into issues of equality and inequality, the provision of postgraduate programmes at Diploma, Masters, and PhD level and an outreach programme which works beyond the limits of the university.
(<http://www.ucd.ie/esc/viewed> on June 4, 2011)

Although the Centre has been successful for many years, during my interview with Professor Kathleen Lynch who works there, she expressed disillusion that the current University President is not supportive of the philosophy of the University's public mission. She was concerned that the work of the Centre may lose its relevance and strength.

At Dublin City University (DCU) I interviewed Deiric O' Brion, the CEO of NorDubCo (North Dublin Development Coalition), a coalition between government, business, community and university to create regional economic development and which has been in existence since 1996. NorDubCo's aim is to create a climate through which a diverse range of stakeholders can engage in shared decision-making regarding issues affecting North Dublin. A central way in which NorDubCo provides this climate and space is through their Public Dialogue Programme, which consists of seminars where representatives from all the various groups who are part of NorDubCo participate in dialogue about issues affecting their region (adapted from O' Brion and Jacobson 2010, pp. 1-3).

O' Brion is also Chair for DCU's Civic Engagement Strategy. This strategy aims to coordinate all civic engagement efforts at the local, regional, national and international levels. More on this strategy is discussed in chapter five.

The complexity of how and why higher education should engage with the larger society as shown above manifests itself in the following quote from the National Strategy for Higher Education to 2030, the most recent government efforts to reform higher education.

The current report presents a vision of an Irish higher education sector that can successfully meet the many social, economic and cultural challenges that face us over the coming decades, and meet its key roles of teaching and learning, research, scholarship, and engagement with wider society. (2011, p. 3)

There could hardly be a more challenging statement on the expectations being put on higher education in Ireland today. Furthermore, while the civic engagement movement in the US and in Ireland thus far have had a major focus on Service Learning as a pedagogy to provide students with civic education and engagement, the following statement places Service Learning specifically as a strategy to increase students' employability in Ireland:

While there is evidence that work placement is beneficial for students and welcomed by prospective employers, especially when the placements are well planned and the students are supervised and/or mentored, it can sometimes be difficult to find suitable placement opportunities for large numbers of students...One solution to the challenge of finding suitable work placement for students is service learning. This has the advantage of also

providing students with the opportunity to engage in civic endeavours. (National Strategy for Higher Education to 2030, 2011, p. 59)

The idea that Service Learning can be focused on increasing students' employability could be confusing to those who have seen career development internships as the way to give students direct work experience. While Service Learning as pedagogy tends to connect directly to academic learning, Service Learning as a strategy to increase employability does not need to be curriculum based.

At the time of this writing it had not been determined if the recommendations of this report will have specific policy or funding implications. Yet it can be helpful as a tool to add to the current discourse on the purpose of Irish universities. This report, however, also shows that the demands on higher education continue to grow, and as well as to compete with each other. French traces this growth in competing demands to the Universities Act 1997, which she asserts contained, for the first time legislation on the role of universities in society (Universities Act 1997, paragraph 12, in French 2010, p. 11). French states the following:

Rather than reflecting Newman's one clear view of the function of a university, this legislation reflects the unwieldy multiple demands on the modern university, the so called multiversity (Rothblatt 1997: 12–19). It is an attempt to be all-inclusive, incorporating elements of Newman as well as von Humboldt's German model and Ortega's multi-dimensional model, along with the more recent demands placed on universities in terms of accessibility and accountability. (p. 11)

French continues, stating that during the 1990s pressure to increase research funding as a need to help the economy led to the successful inclusion of the need for research in the National Development Plan in 1999, and since then, "a considerable amount of funding has been made available for this purpose, in particular €865 million through the Programme for Research in Third Level Institutions" (p. 12).

While funding government for civic engagement has helped some of the universities involved since the early 2000s, and specifically in the creation of higher education networks such as the Service Learning Academy first, and later Campus Engage (McIlrath et, al. 2009), as mentioned earlier, funding for civic engagement is much lower than funding for research in the natural sciences. I referred to this uneven support in the previous chapter, especially as mentioned by Goddard et, al. (2011).

In connection to the role of the humanities in civic engagement, French states that higher education's contribution to culture and society is acknowledged in the Universities Act 1997, especially in reference to fostering national Irish cultures other than Gaelic. Similarly to funding for civic engagement, however, funding for the humanities has been significantly lower than for the natural sciences, as mentioned by several of my research participants in chapters seven and eight. Below, French addresses how recommendations from The Advisory Council for Science Technology and Innovation (2009) relate to this issue:

the further development and alignment of doctoral programmes with the needs of enterprise, innovation and the economy. This is being echoed by industrialists such as Dr Craig Barrett, formerly chair of Intel, one of Ireland's largest employers who, calling for more focus in education on science and mathematics, has urged that the universities see themselves as 'wealth creation centres' working closely with industry (Coyle 2010, cited by French, 2010, p.15)

This strong and clear voice from the corporate sector regarding their support of government policy that mandates that universities exist to create wealth, has been received well by government, as demonstrated throughout this chapter. As will be clear in chapter seven, this agenda was echoed strongly by one of the corporate executives who participated in my research, and who works both for Intel and for NUIM as an academic. A research participant from NUIM's Biology department, who will also be quoted in chapter seven, speaks against this agenda just as strongly.

As demonstrated in this section, the evolution of the mission of the university in Ireland has always been related to larger problems existent in society nationally and internationally. However, this section has also demonstrated the richness of current discourses, as well as the multiplicity of voices that are part of these discourses, including voices from academics. This richness of voices seems to contradict French's (2010) assertion stated earlier in this chapter, that academia is being excluded in the current conversations regarding the re-examination of Irish higher education. What is still not clear, however, is the level at which government is committed to funding a university that is committed to being part of solving the national and international problems of contemporary Ireland.

Summary

As this chapter has shown, democracy in the Republic of Ireland is in a state of turmoil. While the worldwide economic crisis clearly exacerbated problems such as unemployment, travellers, farmers, children and women's rights, Ferriter (2005) and Kirby (2007) assert that most of these problems existed prior to, and during the Celtic Tiger economic boom that started in the 1990s. Yet it is also clear that this state of turmoil presents new opportunities for all sectors of society to come together and work for reform. While this chapter has illustrated some of the anger toward government and corporations especially prior to the election of the new government in March 2011, the active participation of the masses in public demonstrations also shows that people outside of government and corporate power structures are turning this crisis into possibilities for reform.

As will be shown in chapter seven, there are also a number of efforts that are bringing people from various sectors of society together to deliberate and strategize to enhance Irish society. Furthermore, during my last research visit in the last two weeks of March 2011 several colleagues and friends seemed hopeful that the newly elected government would be more transparent and committed to improving Ireland's current predicaments. The question is how deep are Irish institutions in the various sectors of society ready to reform themselves and to engage in national reform efforts. This thesis addresses how higher education institutions can and should rise up to this challenge.

As was shown earlier in this chapter, the field of civic engagement that advocates for higher education to play an active role in dealing with society's problems has been gaining momentum in Ireland for the past decade. This momentum was started by the various universities throughout the Island, not just in the Republic, and it has begun to institutionalize civic engagement at places such as NUI Galway and DCU. The result of this is that the engagement of universities with society has now reached policy level, as evidenced by the process led by the Higher Education Authority on setting goals for higher education to 2030. It is worth noting that the process through which the final report came about included input from all higher education institutions in Ireland (*Higher Education Strategy to 2030*, January 2011). In fact, this report advocates for engagement to be a third area for evaluating academic work alongside teaching and research. The report states:

Over the years, higher education institutions have undertaken a wide range of engagement activities, but this has not been as coordinated as it might be, and in the future this needs to be developed more firmly as a core element of the mission of higher education in Ireland. Higher education institutions need to deepen the quality and intensity of their relationships with the communities and regions they serve, and ensure that the emergence of new ideas can better inform community and regional development. A renewal of engaged scholarship in the mission of higher education can help to unlock the transformative potential of education at community, regional and national level. (pp. 77-78)

In my last visit to Ireland in March 2011, I had conversations at two academic events I attended and during individual meetings with academics and with Higher Education Authority's Head of Policy and Planning Muiris O'Connor about the implications of this report. Through these conversations I sensed that the consensus on the strong and clear call for Higher Education's engagement with society is that although this in and of itself is cause for celebration, it is not clear yet whether and how the report will have any policy implications. Yet I believe the best part about this report is that it is providing a tool for conversations such as the ones I was part of, in a number of Ireland's academic institutions. If this becomes a sustained and engaged dialogue and deliberation, I am hopeful that the discourse on the re-examination of the mission of the university in Ireland will advance to action. Sustained dialogue and deliberation are, after all, essential practices in enhancing democracy.

The literature detailed in chapters four and five, as well as the interviews with my research participants show that the timing is right for higher education to take a leading role in creating the social sphere where it, along with other sectors of society can come together to tackle Irish societal problems. Yet as will be shown in chapter seven, not all participants in my research cohort, especially those outside of academia would agree that this is possible or even desirable.

The following chapter will detail the methodology I used in my study, as well as the rationale for it.

CHAPTER SIX: METHODOLOGY AND RESEARCH APPROACH

This chapter explains my methodology and research approach, as well as how I arrived at selecting this methodology. As noted in previous chapters, my research question is: What are the implications of replicating the community organising practices utilized in the creation of a civic engagement model at Occidental College, at NUIM? To this effect, through a case study I explore the role that said university could play in enhancing democracy in the region surrounding the university and in the Republic of Ireland. Underpinning this question is my interest in participatory democracy aimed at creating societal change. In light of this interest, I decided to use Participatory Action Research (PAR) as my method of inquiry, but also as my method of engaging participants in my research, and ultimately in future action stemming from the research. I narrowed the focus of my research through a case study of NUIM, and I utilized a qualitative, narrative approach in collecting data through unstructured interviews.

It is important to make a distinction, however, between research that is fully focused on narrative inquiry and my study, which used narrative interviews as a method of inquiry that fits within my participatory action research. In analyzing the data, then, I did not use a narrative approach. I will discuss later in this chapter the specific method I used in my data analysis, and which corresponded with the goals of PAR and community organising.

As I will demonstrate in this chapter, my research methodology of PAR and unstructured narrative interviews share many similarities with my practice as a community organiser. In brief, these similarities include a philosophy of social justice and a methodology that involves those affected by the issues being researched, or around which people are organising as well as on-going reflection and an open understanding of power (Lee Sohng 1995, and Ledwith 2005).

The selection of my methodology in turn affected the way I analysed the data and on the writing of the findings. My qualitative study was an iterative process, which built from one interview to the next and from one visit to Ireland to the next. This iterative process of qualitative research is supported by Frechtling and Westat (1997). Thomas (2003) also supports the rationale for this process and refers to it as inductive research, which he asserts, allows research findings to emerge from themes that originate from raw data.

I will discuss my methodology within the context of my case study in more detail later in this chapter. I now proceed to explain the rationale for selecting Participatory Action Research.

Participatory Action Research

I start here with a brief explanation of what I mean by Participatory Action Research. In doing this I refer to the various labels used by different authors to signify research that involves participants and that leads to action to create societal change. I then follow this section with a brief overview of the history and purpose of this type of research.

According to O'Brien (2001) Kurt Lewin is generally considered the originator of action-oriented research. O'Brien traces Lewin's introduction to action research in a paper published in 1946 entitled 'Action Research and Minority Problems.' As the title suggests, the origins of action research place it within a social justice purpose. Lee Sohng (1995) offers a more modern discussion on the purpose of participatory oriented research and situates it in response to a knowledge society. The author asserts that a knowledge society based in modern faith in truth produced by scientific knowledge (Lee Sohng 1995, citing Imre (1984) has resulted in levels of knowledge that relate to economic and social hierarchies. Lee Sohng expands on this notion as follows:

Today this ideology manifests itself in the deference of the people to the expert, and ultimately the subordination of their own experiences and personal meanings to expertise. As a result, decisions affecting ordinary people are shown to be based on "expert" knowledge, denying the rationality of individual citizens and their life experiences. Understanding human nature and the problems of living becomes the purview of scientists, rendering people dependent on experts to explain and oversee their life experiences. (Lee Sohng 1995, p.2, citing Berman, 1981)

Lee Sohng adds: "The ideology of the knowledge society is a potent one, with profound consequences for participatory democracy: A knowledge system that 'subordinates knowledge of ordinary people also subordinates common people'" (Lee Sohng 1995, p. 2, citing Gaventa 1993, p. 31). Accordingly, Lee Sohng challenges this subordination of knowledge and ordinary people by promoting research as a collective action to influence distribution of power and resources. This type of research in turn generates social theory aimed at creating change in a knowledge-based society. As the author puts it: "Knowledge becomes a crucial element in enabling people to have a say in how they would like to see their world put together and run" (Lee Sohng 1995, p. 3, citing Gaventa, 1988). Given this, Lee Sohng argues that "participatory research is grounded in an explicit political stance and clearly articulated value base - social justice and the

transformation of those contemporary sociocultural structures and processes that support degeneration of participatory democracy, injustice and inequality" (p. 3).

The political stance of participatory and action oriented research is confirmed by McIntyre (2007), who traces the origins this type of research to the 1970s and 1980s, citing a wide range of theorists, researchers and activists and a long list of projects throughout the world. McIntyre's examples of issues addressed by participatory action research include adult education and women's development, rural farming, education for peasant women and developing agricultural technology. McIntyre states that participatory action researchers are influenced by a number of theories and practices. For example, the author cites Marxist practices to engage in critical reflection to restructure power and to take action against oppression. She also refers to Gramsci's belief that economic actualization can change the uneven distribution of power; to critical theory's notion that people actions are informed by their power within social, political, cultural, and economic contexts; to Freire's concept of conscientization and critical reflection as essential for individual and social change; and to feminist theories that have challenged theories that ignore women's lives, experiences and contributions to research.

The involvement of research participants in the process of inquiry and social justice oriented action is referred to by various names including action research, community-based participatory research, emancipatory research, participatory community research and participatory action research. However, McIntyre (2007) asserts that the commonality amongst all of those terms is their focus on systemic research leading to a reconfiguration of power structures in a particular community. I mention these different names used for the type of research approach I used not to analyse their separate meanings, but merely to make clear that my research is meant to involve research participants in the process of inquiry and in creating social justice oriented change. Because of this intent for my research, the term participatory action research is more descriptive of my approach than the rest of the terms listed above.

McIntyre refers to Participatory Action Research (PAR) as an approach that explores "the processes by which participants engage in collaborative, action-based projects that reflect their knowledge and mobilize their desires" (McIntyre 2007, p 5 citing Vio Grossi, 1980). McIntyre adds that she combines

the beliefs of Paulo Freire and feminist practitioners of PAR - an approach characterized by the active participation of researchers and participants in the coconstruction of knowledge; the promotion of self- and critical awareness that leads to individual,

collective, and/or social change; and an emphasis on a colearning process where researchers and participants plan, implement, and establish a process for disseminating information gathered in the research project. (McIntyre 2007, page 5)

This definition of PAR fits my research's aim to involve participants in the research process, the co-construction of knowledge and to involve my research cohort and myself in self-reflection and awareness leading to individual and collective action to create societal change.

Murphy, Scammell and Sclove (1997) address more specific aspects of my research and its applicability to higher education engaging with the larger community, in their definition of participatory research here:

Most definitions of participatory research emphasize the integration of three elements: research (usually described as social investigation), education and action. Participatory research seeks to link the processes of research, by which data are systematically collected and analysed, with the purpose of taking action or affecting social change. To link the two processes, participatory research demands a high level of participation by those most directly affected by the issue being studied, usually called the community. (1997, p. 53)

Because the word community as mentioned in this quote can have different meanings according to context, I give here a brief summary of its relevance in the field of academic civic engagement. In this field, writers such as Avila (2010), Boyte (2004), Jacoby (2003) and Zlotkowski (1998 and 2005) usually refer to community as a geographical region within the service area of academic institutions. It is my belief that this definition of community negates the fact that academic institutions are themselves a type of community, often resulting in models of civic engagement where academic institutions do outreach to create change in the community but do not address change internally. In my research I address the notion of engagement amongst academic, civic, government and corporate institutions as a vehicle to enhance democratic values and practices to enhance society. I further believe that the internal and external communities of these four institutions need to be considered in their engagement with enhancing society.

The primary community in my study is NUIM's academics and administrators, and Ireland as a country as the larger community in which NUIM is situated. The three elements of research, education, and action listed by Murphy et. al. (1997) regarding participatory research were all essential in creating this multi-layer understanding of community within NUIM. These

elements were especially present through the exchange of knowledge, views and experiences during the interviews and on-going co-thinking and co-learning meetings with a number of colleagues individually and in small group settings. All these interactions led to my definition of NUIM, its surrounding region, and Ireland as the communities of my study.

Community Organising

In line with the involvement of the researched populations in the research process and in action for social change, PAR also shares many similarities with my approach to creating the model of civic engagement at Occidental. This model, as stated in chapter three, underpins my research and it is based on community organising practices I learned through my work and training as a community organiser.

I noted in chapter two that while my work as a community organiser dates back to Mexico in the 1970s as a student of social work, my training as a community organiser was solidified while working with the Industrial Areas Foundation (IAF) in the US. Thus my community organising training and practices are based on the model created by Saul Alinsky in Chicago in the 1940s (Alinsky 1969 and 1971, Delgado 1994, Ledwith 2005). This approach is characterized by the leadership of a professional community organiser creating a collective of institutions engaged in training leaders committed to long-term cultural and societal change. Ledwith states that Alinsky's people's organisations "were based on the use of power, action and justice to fight racism, poverty, and isolation" (2005, p. 88). She adds that Alinsky's methods "were based on the premise that restoring dignity to poor communities by showing them how to organise would give them a power that could strategically out manoeuvre the powerful" (2005, p. 88).

Delgado (1994) and Ledwith (2005) trace the origins of community organising back to the Settlement House Movement in the 19th Century, but state that community organising became more relevant in the 1960s, aided by the atmosphere of protest pro-civil rights and anti-war activism of the times. Community organising really took off and underwent significant growth in the 1970s, when, according to Delgado, three main organising approaches evolved in the US: individual membership based organising, issue-based coalitions, and church-based organisations. Delgado states that although constituencies of these three types of approaches

differ, they all used the principals of empowering indigenous communities, developing local leaders, and rebuilding social and economic infrastructure in the community.

While my study does not focus on indigenous or disadvantaged communities, it does address the existent power dynamics within and across the various sectors included in my study, as it relates to efforts to create societal change.

Community Organising Shared Similarities with PAR

As stated in the introduction of this chapter, the similarities between community organising and PAR greatly influenced how I arrived at my research methods. Sung Sil Lee Sohng (1995), for example, writes on those similarities that:

The aim of the participatory research is to provide the catalyst for bringing forth leadership potential in the community.... Here, the researcher shares his or her expertise with the people, recognizing that the communities directly involved have the critical voice in determining the direction and goals of change. (p. 6)

Similarly, community organising aims at developing local leadership, for which a community organiser shares his/her expertise with those leaders, recognizing that those living in the communities where organising is taking place need to be directly involved in creating the change they envision for their communities.

To restate and to summarise the rationale for choosing PAR as defined here, the purpose of my research is two-fold: 1. to look at the implications of replicating the process in the model of civic engagement I created at Occidental, at NUIM; and 2. to explore the role that NUIM can play in enhancing Irish society. Hence my research goal had an action component all along, and the action was meant to evolve through the process of involving participants in the shaping of the research questions and in the understanding of the evolving data.

Methodological Context for PAR

According to Mohd Noor, (2008) most academic research is based on positivism and post-positivism. The author further states that positivism tends to emphasize the objectivity of the researcher collecting facts about the subject of study and arranges those facts based on causality, but that in post-positivist methodology reality can be socially constructed. Arguing for

positionality for the social science researcher that allows for socially constructing reality, Easterby-Smith (1991) believes that "the task of the social scientist should not be to gather facts and measure how often certain patterns occur, but to appreciate the different constructions and meanings that people place upon their experience" (As cited in Mohd Noor, 2008, p. 1602).

While Easterby-Smith's comments above appear to deny the fact that social scientists, as stated by Gorard and Taylor (2004) often mix quantitative methods that aim at gathering facts, his comments on the researcher's role in appreciating the different constructions and meanings that people place on their experiences are useful for PAR. Hence, Participatory Action Research's aim at combining theory with practice in the production of collective knowledge and action through the involvement of the researched and the researcher in the process of inquiry situates it within post-positivism methodology. Given the involvement of the researcher with the researched, not only is researcher's neutrality not a desirable or useful notion in PAR, but in fact the researcher is often the most interested in resolving a problem or situation addressed by PAR.

While PAR was the method underpinning the design of my research, case study was the method to narrow the focus of my research, and qualitative interviews were the method I used to gather the data. PAR, case study, and qualitative interviews helped in identifying the group of leaders that could potentially continue with the creation of a model of civic engagement after my research ended. I now turn to a discussion of case study as it was utilized in my study.

Case Study

My decision to employ case study as a method was not a quick or straightforward decision. At first, I considered the possibility of studying more than one academic institution, as well as the possibilities that these institutions would either all be in Ireland or that I would do a comparative study between Occidental College and NUIM. I chose NUIM as the setting for my case study partly because it made sense to focus on the institution of my enrolment for my PhD studies, and because several people there supported my research. It made sense that if I was hoping to create change through my research, that this would benefit the same institution where I was enrolled, and where I had already generated a certain level of interest in my project. This also simplified the logistics of my research trips by going to one site rather than multiple sites within Ireland, or by having to include a set of interviews within Occidental. Interviewing

colleagues at Occidental would have added more layers of complexity not only because of the political dynamics expected from overlapping the roles of my colleagues as research participants, but also because of the various ways in which Occidental and NUIM differ as institutions.

Mohd Noor, citing Yin (1989) begins to define case study by focusing first on what a case is as follows: “an event, an entity, an individual or even a unit of analysis” (p. 1602). Mohd Noor continues, stating that case study itself is "an empirical inquiry that investigates a contemporary phenomenon within its real life context using multiple sources of evidence" (p. 1602).

NUIM then became the entity or unit of analysis, and case study became the inquiry through which I approached my research question regarding the replicability of the process in creating Occidental's model of civic engagement. I approached my research through the elements presented above existent both in PAR and in community organising, and through conversations around the contemporary phenomenon of the role of higher education in enhancing democracy.

Case study focuses on understanding the dynamics present within a single setting, but it can also employ a design that allows for multiple levels of analysis (Eisenhardt 1989). In reference to designs that allow for multiple levels of analysis, Pettigrew (1988) gives an example of a UK study called Warwick, which studied competitiveness and strategic change within major corporations, and which was conducted at two levels of analysis: industry and firm (as cited in Eisenhardt 1989). Furthermore, defining case study as a tightly, limited method of research would deny the relationality within which individuals as well as situations exist. Shostak (2006) affirmed this when he wrote: "The case study, then, cannot simplistically be reduced to being a single instance without reference either to others from which it is different or to a whole/totality/universal to which it has some generalizable relation" (p. 22).

Similarly to Shostak's statement, my case study allowed me to focus on NUIM, while at the same time analysing the Irish national context, and even placing my research within literature on the global discourse on the role of higher education in society. That is, I conducted most of my interviews with NUIM academics and administrators, but added a number of non-NUIM interviewees in Ireland, including academics, politicians, civic leaders and corporate executives to broaden the data on views and experiences on the role of higher education in enhancing democracy in Ireland. The underpinning foundation of the model of civic engagement that I created at Occidental, and the knowledge and networks I accumulated throughout my work in the

US, constituted yet another level of analysis. Anne B. Ryan's definition of case study and its purpose further illustrates why this is an appropriate method for my research in the following statement:

A case study develops detailed, intensive knowledge about a single 'case' (author's quotation marks) or a small number of related cases. The context is extremely important, and the object is to find out what kinds of things are happening, how and why they are happening and what they mean to the people involved, rather than to determine the frequency of pre-determined kinds of things the researcher believe can happen. (in Mary Antonesa, et al, not dated p. 71)

Ryan, similar to Eisenhardt, supports the idea that case study as a method can include more than one case. Finding out what kinds of things were happening regarding civic engagement practices in talking with NUIM and non-NUIM participants was important, but even more important was finding out what this meant to them personally and professionally.

At the end, central to my use of case study was my interest in identifying individuals that would best suit the process of PAR and community organising outlined above, as well as making sense of the web of relationships emerging from the interviews. Shostak says it best:

A case study is then constructible by elaborating and generating accounts of the density of relationships that actors have with each other, the boundaries that emerge under given circumstances, the transformations and dissolutions of relationships, and the events that take place from as many view points as possible. (p. 102)

Because of the heavy emphasis of this research method in relationships, it is important to note that case study is place-based. That is, the applicability of this method is specific to each situation, and its use cannot be generalized. Yet as my research question indicates, the process followed in this study can be replicated elsewhere.

Having arrived at the selection of case study in support of PAR, I now needed to select the methods for collecting the data suitable to PAR and to case study. Eisenhardt lists some of those methods such as; archives, interviews, questionnaires, and observations and adds that case studies can be used to provide description (citing Kidder, 1982), test theory (citing Pinfield, 1986; Anderson, 1983), or generate theory (citing Gersick, 1988; Harris & Sutton, 1986). In my case study I analysed written documents on the history and mission of NUIM and on the national literature regarding academic civic engagement in Ireland, as well as syllabi, writings, websites from NUIM, other academics, websites from elected representatives, civic and corporate leaders.

By involving research participants in expanding and redefining my research interest as well as in the actions to create a model of civic engagement at NUIM, my study aimed at creating new knowledge and a beginning vision for what this model of civic engagement could look like at NUIM. My main tools for gathering primary data were qualitative interviews, informal individual and small group meetings, and a structured meeting of academics.

The following section offers more details on how I used the method of qualitative interview to gather primary data for my study.

Qualitative, Narrative Interview

The concept of interviewing participants was troublesome to me at first. As noted earlier, through my community organising experience inside and outside of academia, one of my main practices is to conduct one-to-one relational meetings. When I learned this practice I was taught not to use the term interview as this word usually communicates one-sided structured type of interactions, often following a written questionnaire. In choosing the interview as the method to collect data for my study I was interested in engaging participants in a two-way, dialectical interaction through which my role would be both to ask questions as well as to provide answers. Frechtling and Westat (1997) distinguish between survey and interview as a method for collecting data as follows:

The use of interviews as a data collection method begins with the assumption that the participants' perspectives are meaningful, knowable, and able to be made explicit, and that their perspectives affect the success of the project. An interview, rather than a paper and pencil survey, is selected when interpersonal contact is important and when opportunities for follow up of interesting comments are desired. (electronic copy)

Frechtling and Westat (1997) add further clarity by distinguishing between two types of research interviews:

structured interviews, in which a carefully worded questionnaire is administered; and in-depth interviews, in which the interviewer does not follow a rigid form. In the former, the emphasis is on obtaining answers to carefully phrased questions. In the latter, however, the interviewers seek to encourage free and open responses, and there may be a trade-off between comprehensive coverage of topics and in-depth exploration of a more limited set of questions. (electronic copy)

Hence, I used in-depth rather than structured interviews. Although the authors state that this type of interview is best when conducted face-to-face, they confirm that in certain cases participants can be interviewed over the phone. Using this in-depth interview method I met with most of my participants face-to-face, but conducted two interviews over the phone. The authors add that in this type of interview the dynamics are

similar to a guided conversation. The interviewer becomes an attentive listener who shapes the process into a familiar and comfortable form of social engagement - a conversation - and the quality of the information obtained is largely dependent on the interviewer's skills and personality. (Frechtling and Westat 1997, citing Patton, 1990, electronic copy)

The authors however, contrast a good conversation from the in-depth interview in that, in the interview the aim is not to have a two-way form of communication and sharing, but for the interviewer to be a good listener and questioner. Yet I feel some tension with this statement as both in my experience conducting one-to-one relational meetings as an organiser and in-depth interviews as a researcher I often felt that those with whom I was meeting needed for me to share my own views on the topic and even personal information. Thus, I have learned from my practice as a community organiser and from my experience as a researcher that it takes a good amount of skill on the part of the organiser/interviewer to treat every encounter differently and to be flexible and wise about cases where he or she may have to share in order to receive information. This method of inquiry through which personal information is gathered about participants and the trust required is articulated by Josselson as narrative research (In Clandinin, 2007) below:

The essence of the narrative research approach, what gives it its meaning and value, is that the researcher endeavours to obtain 'data' from a deeply human, genuine, empathic, and respectful relationship to the participant about significant and meaningful aspects of the participant's life. (p. 539)

Josselson continues, "the greater the degree of rapport and trust, the greater the degree of self-revealing" (p. 539). In addition, my research interviews as well as relational one-to-one meetings require a significant amount of probing, which without participants' trust would not be effective. Frechtling and Westat (1997) agree with the need and rationale for probing and state that "in-depth interviews are characterized by extensive probing and open-ended questions" (electronic copy).

Further, as stated earlier, the nature of PAR involves those affected by the issue of research. Therefore, the interviews I conducted were an act through which interviewer and interviewees actively engaged in conversation. Through the interview process, we could together learn and reflect on the discourse concerning the role of higher education institutions as co-creators of an enhanced democracy, in the context of our personal and professional experiences.

Here again, Josselson (in Clandinin 2007) comments on the reflective aspects of this in narrative research: "Narrative research consists of obtaining and then reflecting on people's lived experience and, unlike objectifying and aggregating forms of research, is inherently a relational endeavour" (p. 537).

The relational and reflective aspects of the one-to-one relational meeting are meant to assist the organiser in building trust and in learning about what matters to the individual participating in these meetings so that his or her interest can then be analysed and compared with the interests of others and combine this into organising possibilities. Similarly, the in-depth interview and narrative way of inquiring assisted me in learning about participants' interests so that those could be combined with an organising strategy to create the civic engagement model at NUIM. Shostak (2005) supports this connectivity in the interview by stating that the interview "is constructive and deconstructive of cases not as singular instances, nor as bounded systems but as infinitely extensible, richly connectable plays or weavings of ever expanding differences" (p.102).

Thus, the literature on research methods helped me relate my skill of conducting relational one-to-one meetings and the philosophy and purpose of this practice with the method of conducting research, in-depth interviews. I was no longer conflicted about using interviews for collecting research data. The comments from the various authors above on the process of interviewing supported my practice in community organising and helped me decide that this was a method I could use for gathering data, and in fact for finding potential leaders to join me in the research process and in exploring the creation of a civic engagement model for NUIM.

The following section gives a theoretical model that explains how I went about analysing my research data.

How I Analysed the Data

As mentioned in the previous section, my research interviews, similar to the one-to-one relational meetings in community organising, were unstructured and open-ended. Open-ended interviews, according to Taylor-Powell and Renner (2003), and Silverman (1993), allow participants to give their own definitions of concepts included in the interviews as well as expand on the questions and topics brought up by the researcher. Allowing participants to give their definitions of concepts, as well as their experiences related to the role of higher education in society, is also in line with PAR. Thus PAR and its similarities with community organising underpin my data analysis.

Once I began to collect data, I was then faced with the task of figuring out what to do with it. Frechtling and Westat (1997) tells us that

data collection and data analysis are not temporally discrete stages: as soon as the first pieces of data are collected, the evaluator begins the process of making sense of the information...Part of what distinguishes qualitative analysis is a loop-like pattern of multiple rounds of revisiting the data as additional questions emerge, new connections are unearthed, and more complex formulations develop along with a deepening understanding of the material. Qualitative analysis is fundamentally an iterative set of processes.
(electronic copy)

This process of data analysis too, compares with community organising practices. Thus, based on my experience in conducting, reflecting on, and recording one-to-one relational meetings as an organiser, I began analysing the information I was gathering from my research interviews by reviewing the information, writing it up, and reflecting about it, usually with my academic supervisors. This process began immediately after my first interviews in the fall of 2009, and continued throughout the duration of, and even after my field research. This process led to the beginning of creating categories in connection with my research interest, in order to help me organise and codify the data. These categories changed several times, as my data expanded and deepened with every interview, and with every visit to Ireland, thus confirming the iterative set of processes in qualitative research referred to by Frechtling and Westat (1997).

This process is further detailed by Thomas (2003) who recommends an inductive approach to analyse qualitative data and states that the main purpose of this approach "is to allow research findings to emerge from the frequent, dominant or significant themes inherent in raw data, without the restraints imposed by structured methodologies" (p. 2). Arguing against a deductive

approach Thomas adds: "Key themes are often obscured, reframed or left invisible because of the preconceptions in the data collection and data analysis procedures imposed by deductive data analysis such as those used in experimental and hypothesis testing research" (p. 2).

Here, Thomas (2003, p. 5) offers specific and clear steps for analysing the data, which I will compare with the actual steps I followed in analysing findings from my interviews.

1. Preparation of Raw Data Files ('data cleaning')

Thomas describes this step as follows: "Format the raw data files in a common format (e.g., font size, margins, questions or interviewer comments highlighted) if required. Print and/or make a backup of each raw data file (e.g., each interview)" (p. 5).

As noted earlier, I started writing notes on the highlights of my interviews right after my first field research visit to Ireland in the fall of 2009, and continued through the duration of my field research in the spring of 2011. During and after my second field research visit I tape-recorded most interviews mainly to have a backup of my notes and to ensure I captured important details. Write-ups from my interviews however were always a way not only to organise information from my interviews but also to reflect on its connectivity to my research interest and objectives.

1. Close Reading of Text

As explained by Thomas: "Once text has been prepared, the raw text should be read in detail so the researcher is familiar with the content and gains an understanding of the "themes" and details in the text" (p. 5). My research visits to Ireland always involved in-depth meetings with my academic supervisors (I had two supervisors during the first two semesters and one during the last four semesters). After I wrote my interview notes I would share them with my supervisors and we would together reflect about the significance of the information as well as common themes we saw emerging. This process of reading, writing and reflecting alone and with my supervisors would always lead to a reframing of the research questions as well as the emerging themes. As explained later in this chapter, the research questions evolved from one

semester to the next. The changing of the research questions and themes also led to expanding my research focus and adding more readings for my Literature Review chapter.

2. Creation of Categories

In Thomas' words:

The research identifies and defines categories or themes. The upper level or more general categories are likely to be derived from the research aims. The lower level or specific categories will be derived from multiple readings of the raw data (in vivo coding). For "in vivo" coding, categories are created from meaning units or actual phrases used in specific text segments. (p.5)

I relate this step in my own process of arriving at general and specific categories in which I organised and displayed data gathered from my interviews in the following way. I created general categories first based on subthemes emerging from the overall theme of the role of higher education in enhancing society in the Republic. The conversations emerging from this larger theme varied amongst participants, especially in connection to the specific sector they represented. As I read through the write ups from the interviews and upon reflecting on the actual interviews, I then began to notice that there were certain subthemes that emerged with most frequency. These subthemes included specific issues affecting Irish society, as well as issues affecting higher education's autonomy and public mission.

Because I did not design my study as narrative inquiry alone, I only decided to tape-record interviews beginning in the spring of 2010, and mostly as back up for my notes. Therefore I did not listen to interviews until after my visit in the fall of 2010, when I began to analyse and organise all data gathered up to that point. I realized then that my analysis could be greatly enhanced by listening to and transcribing the tapes that were relevant for the data I was selecting for my analysis. Frechtling and Westat (1997) call this process of selecting what data are to be used for analysis and reporting purposes data reduction. In listening to the tapes I realized several things, which I will definitely keep in mind for future research projects.

Namely, I did not record all interviews, and therefore found myself realizing I did not have tapes for some of the interviews I selected for analysis. This made a difference especially when I needed direct quotes. I also found out that not all taped interviews were of good quality due in part to lack of experience recording interviews this way. Thus in some cases, I was not

able to fully transcribe the interviews. All these realizations, however, are part of the process of selecting what data are to be analysed and recorded, according to Frechtling and Westat (1997), Taylor-Powell and Renner (2003), and Thomas (2003).

3. Overlapping Coding and Uncoded Text

This is Thomas' explanation of this step:

Among the commonly assumed rules that underlie qualitative coding, two are different from the rules typically used in quantitative coding: (a) one segment of text may be coded into more than one category. (b) a considerable amount of the text may not be assigned to any category, as much of the text may not be relevant to the research objectives. (p. 5)

While I can see how codifying data can assist in the process of creating categories, I did not see how this would make a difference in the process I followed. Hence, I did not use this step while analysing the data from my interviews.

4. Continuing revision and refinement of category system

Thomas explains this category as follows:

Within each category, search for subtopics, including contradictory points of view and new insights. Select appropriate quotes that convey the core theme or essence of a category. The categories may be combined or linked under a superordinate category when the meanings are similar. (p. 5)

This step took place, as mentioned earlier, throughout the entire duration of my field research but especially after my last research visit to Ireland in March 2011, when I was able to refine the process of selection from all gathered data. It was also at this point that I began combining the data with the literature review, and this too, influenced data categorization. Hence, during this time my general and specific categories changed several times after reading my notes, listening to the taped interviews, contextualizing the data within the literature review, and discussing getting feedback from my academic supervisor. I found this process helpful in ensuring that the data analysis, categorization and presentation were in line with the overall research question and purpose, and with the overall flow of the thesis.

In this section I have offered literature documentation on how I went about analysing my research findings. The following section addresses some of the ethical tensions inherent in gathering qualitative data.

Ethical and Practical Tensions in Gathering the Data

Recording the Data

The tension I felt in deciding whether to use the interview as a method to collect data referred to earlier was also present in other ways throughout my research. I discovered during my third research visit and while meeting with my academic supervisors that this tension came at least in part from my role as a practitioner and as a researcher. Specifically, this tension was caused from my emerging understanding that what I knew by instinct as a community organiser had also a theoretical foundations. In community organising, for instance, I had learned that it was best not to write too much during my one-to-one meetings because this would take away from the relationality of the meeting. I was supposed to be present and engaged with the people with whom I was meeting. After all, this was an important element in building trust and getting to know what people really cared about so that I could then assess whether they would be able to engage in long-term organising as leaders. Immediately after these one-to-one meetings I would write a summary of what I had learned about the person's story and interests. I tried to do my first research interviews this way and I found out that it was hard to retain all details. Yet, I was able to write brief summaries, and quickly learned to complement my notes with people's personal and departmental or organisational websites and other materials.

By my second research visit I decided to bring a tape-recorder with me and use it if I felt comfortable doing so and if participants agreed to it. To my surprise, I found that most people actually expected me to tape-record them! I remember being extremely uncomfortable when I asked President Hughes, one of my first taped interviews, if he would mind if I recorded him. He looked at me a bit puzzled and said "sure, but I don't have the equipment." Or when walking with Senator O'Toole to Leinster House cafeteria and while looking for a table he stopped and asked "is this just talk or recording?" I said I would record, to which he answered: "Okay then, let's look for a quiet table." I also remember several times when during the

interview participants would make reference to something that seemed more of a private comment, to which I would offer to pause the recorder and they would quickly say, “No, it’s Okay.” Not all interviews were done within the same amount of time, or in locations conducive to recording them. On at least two occasions participants did not want to be recorded. Consequently, not all interviews were recorded, and not all recorded interviews came out easily audible.

Some of these tensions emerge from the on-going reflection characteristic of PAR, but also as a result of what Chenail (2011) sees as the role of the researchers as “a discovery-oriented research instrument” (p. 255). At the end, all my tensions related to learning to use interview as a method and my ethical considerations about what to do with information entrusted to me got reasonably resolved through the realization that inherent in participatory action research is on-going consultation with others.

My past and current readings (Freire 1995, Mezirow 1990) and experience in adult education and the value that the learner’s experience and knowledge gained through life were also instrumental in dealing with my new reality as an adult PhD learner. Finally, my role as a professional and in some ways an established scholar in the fields of community organising and civic engagement in the US credentialed me with both my academic supervisors and with most participants as a colleague, as someone who was learning but also had material to share in this epistemological experience that characterizes adult education.

Trustworthy Evidence

Freeman et, al. (2007) make us aware of the discourse regarding issues of the level at which data can be trustworthy in qualitative studies, yet they caution against restrictive and disciplinary standards. The authors emphasize that qualitative research by nature is heterogeneous and process oriented. They maintain that the quality of this type of research is constructed and maintained continuously throughout the life of a research project and it includes decisions that researchers make as they interact with those they study and as they consider their analyses, interpretations, and representations of data. Data are produced from social interactions and are therefore constructions or interpretations. (p.27)

The authors further state that data and information gathered through qualitative studies are based on interpretations already made by participants as they answer questions and by researchers as they analyse the data and write up the reports. Given this, according to Freeman and colleagues, research participants and researchers cannot be neutral in large part because of their positionality in cultural and historical contexts.

I agree with Freeman and colleagues (2007) that neutrality in either participants or in myself as a researcher is not possible on the basis that the data produced by my study emerged from the social interactivity of the interview process and my own interpretations of participants' responses. A stronger argument regarding the impossibility of neutrality however is related to the political nature of PAR and community organising, and the pre-determined goal to create change through the process of research. What distinguishes my practice of community organising from PAR as a research method is that the information gathered is now recognized as data and are thus subject to analysis. In this regard, Freeman and colleagues quote Lincoln (2002, p. 6), who cautioned that "data and information are not evidence until two things happen: first, someone recognizes it as data, and second, an inquirer subjects it to some form of systematic analysis, which turns it into evidence directed toward some question or argument" (Freeman, et al 2007, p. 27).

Although there is no agreement amongst qualitative researchers regarding quality standards, Freeman and colleagues bring our attention to some of the concerns that have shaped the dialogue and debate on this issue. Since qualitative research is often judged on the basis of the close contact between researchers and their participants, Freeman et, al. write,

this contact has played a central role in shaping the principles and quality standards that guide them. A guiding question has been, How can we best listen to, work with, and represent the people our work is intended to serve? Elliott (2006, pp. 180–181) for example, favors educational research as a practical science and rejects current conceptions of 'practical rationality' cast in terms of 'the science of measurement'. (p. 30)

Another factor shaping the current discourse on quality of research comes from federal funding sources, according to Freeman and colleagues (2007), which are science focused. These funding sources look for "...generalizable, unambiguous, and immediately applicable solutions to complex educational problems" (p. 30).

Kvale's (1996) states that one of the ways to assess the validity of the data resulting from qualitative interviews is by looking at actions producing desired results. Kvale adds that this can take place by looking at "how research participants, communities, and audiences respond to and take up the findings of research" (as cited by Roulston (2010), p. 221). As evidenced by the summaries and quotes from the interviews I conducted for my research, which I show in chapter eight, the engagement of most participants remained a constant, and in many cases became deeper in terms of their thoughtful comments in relation to the topic of my study. Participants challenged me often with questions for which I was not prepared, and they were challenged by my questions.

This process engaged me as a researcher and them as participants in an on-going, back and forth reflection about the topic of my study, which in turn shaped and refined the topic itself as well as the research questions. Perhaps the best evidence of the production of desired results, as Roulston mentions as a way of assessing validity of the study, is that participants at the meeting of academics in March 29, 2011 have followed up with plans for a next meeting to continue exploring the creation of their own model to engage with the outside community.

Summary

In this chapter I have explained the rationale for my selected research methodology and methods. I have shown that PAR and its similarities with community organising methods facilitated approaching my research question regarding the replicability of the process of Occidental's civic engagement model, at NUIM. Furthermore, my community organising philosophy and methods to identify leadership that can engage in visioning and strategizing to take action toward societal change combined well with my selected qualitative research methodology supported by PAR and narrative interviews.

Choosing cased study as a research method allowed me to look for NUIM research participants from across the disciplines, and who were most likely to engage in exploring the creation of a model of civic engagement for the university. As will be shown in chapters seven and eight, through this process I found a group of academics who engaged with me in reflective conversations regarding the topic of academic civic engagement in the context of Ireland's current economic, political and social predicaments.

In the following chapter I offer a detailed analysis of my data. This analysis will be organised in four categories that came out of the process I used in analysing the data described in this chapter, and the data analysis will also reflect the narrative aspect of my in-depth, unstructured interviews.

CHAPTER SEVEN: DATA ANALYSIS

The overall purpose of this chapter is to analyze the research findings from my interviews around the role of higher education in society, and in particular, around the role of NUIM in Irish society. My research question regarding the implications of replicating the four organising practices used at Occidental, at NUIM, will be addressed in detail in the next chapter. In this chapter, the four organising practices will be integrated throughout the discussion of the data. These practices will be apparent specifically through the one-to-one relational meeting, (or the narrative interview); the personal and professional stories through the interviews which helped me identify a group of leaders with whom to think and strategize; the comments regarding power dynamics; and the reflective engaged conversations I had with some of the participants.

To address the four sectors included in my research, I organise my data in four themes or categories, namely, civically engaged pedagogies and research, links with the civic sector, links with government, and links with the corporate sector. I gave specific examples of ways in which universities currently engage with external communities in chapter four.

After analysing data based on these four categories, I discuss some of the challenges as expressed by some of my research participants, in their efforts to become civically engaged. However, in this section I also discuss some of the opportunities to break through these challenges.

I conclude this chapter with a discussion of the literature regarding the global forces that are influencing how the four sectors in my research respond to the current re-examination of the mission of the university.

In preparation for the discussion of the data, I will start by giving the rationale for, and an introduction of my research cohort.

Rationale for My Research Cohort

My research cohort consists of representatives from higher education, the civic, corporate and government sectors. I chose these four sectors because I wanted to study whether higher education can play a key, anchoring role in enhancing democracy by partnering with these other three sectors. In addition, these three sectors are also the same ones that higher education has

been partnering with through the different models of civic engagement discussed in chapters three, four and five. My interest, as explained in several chapters throughout the thesis, stems from my long-term work in community organising for societal change in the community or civic sector and in higher education. I believe that current engagement between higher education institutions with communities surrounding them whether through civic, government or corporate partnerships has benefited all sectors in various ways. However, I wanted to see if it would be possible to create intentional, strategic links between these four sectors to enhance society. As stated in chapter one and three, I am interested in looking at models that are attentive to process, practice and relationality, as opposed to models that focus on pre-determined goals and outcomes, on quick results, on theory without a practice component, and on individualistic and disconnected voices. As I addressed in chapter four and which will be highlighted later in this chapter, these are all practices that neoliberalism fosters, and which weaken democratic values and practices.

Thus, and as I noted in chapters one, three, and four, most initiatives through which higher education engages external communities have not strategically integrated their engagement with the various sectors, rather engagement has happened discretely within each sector. However as I discussed in chapter four there are several universities currently attempting to be more intentional and strategic in integrating their engagement with these three sectors. Therefore my research interest expands beyond higher education partnering with the civic sector, thus including government and corporate sectors.

My research cohort represents national views and interest by including elected representatives, the Head of Policy at the Higher Education Authority, and three academics outside of NUIM. However, because I am doing a case study of NUIM, the bulk of my participants are from this university. Another interest of mine in doing this study was to understand what academics from various disciplines had to say about civic engagement in regards to their own work. Hence, I intentionally included participants representing academics from all three faculties. These faculties are Arts, Celtic Studies and Philosophy; Social Science; and Science and Engineering. I also included a small number of administrators at the level of programme directors and staff, and a small number of senior level administrators including two NUIM presidents and three at vice-president level. I did this because I believe it is important to gather views from as many sectors within the university, for the purpose of finding a group that

could potentially be interested in exploring a model of civic engagement for NUIM during and after my research.

Furthermore, I consider it essential to include participants that have access to different levels of power and access to decision-making within the institution, to help create a space with the least amount of obstacles, and a general pre-disposition toward taking action to create institutional change. I did not include students in my study, because I needed to focus on participants that were more likely to stay involved through my research and beyond. Because students are the most transient of all campus groups, they were the least likely to be able to stay involved long term. If the leadership team emerging through this study continues organising and strategizing around the role of NUIM in Irish society, however, they will be in a better position to include students in their efforts. Following is a more detailed account of how many people I interviewed in total as well as per sector.

Introducing my Research Cohort

I conducted 56 interviews with representatives from the four sectors mentioned above, namely the academic, corporate, civic, and government sectors (See Appendix 1 for a full list of all research participants). Most of those interviews were one-to-one, and face-to-face. Four NUIM academics from Adult and Community Education and a combination of four academics and staff from NUIM's Kilkenny campus were interviewed in a group setting, and one corporate leader and one civic leader were interviewed by phone. In addition, I met with others within and outside NUIM not included in the 56 above, in a less formal fashion over coffee or a meal, usually with the purpose of identifying further participants and strategizing for next steps, several times. Another source of identification of research participants, as well as co-thinking and strategizing about the action part of my research, were my two academic supervisors. For the purpose of profiling my research cohort, however, I will focus on the 56 participants who were intentionally approached for interviews.

Of the 56 formally interviewed, 28 are NUIM academics and 11 are NUIM administrators (five at president and vice-president level). Of the eight civic sector participants, six are NUIM partners and two are not currently partnering with NUIM. Of the corporate participants, two are NUIM partners and one is not currently a partner with NUIM. Neither of the two government

sector participants I interviewed is from the region around NUIM. My original intention was to find participants from the civic, corporate and government sector that would be either in partnership with NUIM or from areas surrounding NUIM. Most NUIM participants, however, were not able to provide me with names of their current or potential partners outside of NUIM. Perhaps because my department, Adult and Community Education was the most clear about the purpose of my research, and the department is also very clear about its work with the community, four civic partners are linked with this department.

Some of the contact information of academics from outside NUIM as well as elected representatives and corporate executives were given to me by colleagues who were not part of my research cohort. The academics and higher education leaders I interviewed who are not related to NUIM are the Director of the Community Knowledge Initiative at the National University of Ireland, Galway; the Head of Policy and Planning at the Higher Education Authority; the Director of NorDubCo at Dublin City University; and an academic at Equality Studies at University College Dublin. Before I proceed with the analysis and organisation of my findings I describe here NUIM and its past and current engagement with society.

Research Findings

In this section I analyze the research findings in more detail. As stated earlier in this chapter, my conversations with participants followed a method of in-depth, narrative interviews, similar to the one-to-one relational meetings used in community organising. These interviews focused on views and experiences regarding the role of higher education in enhancing Irish democracy in partnership with the civic, corporate and government sectors. I examine this topic specifically through findings related to approaches and models through which higher education in general, and NUIM in particular, is currently engaged with the larger society. The four sectors included in this section were selected for my research because they have a direct connection to the current global discourse on the re-examination of the mission of higher education. Through my interviews I learned that Irish higher education already engages with the three sectors outside of academia through teaching, research, publishing, and through national and international initiatives.

I have organised my data analysis in four categories. I did this by using an inductive method as defined by Thomas (2003), and which I detailed in chapter six. This inductive method is appropriate for analysing qualitative data, and for PAR. These four categories are civically engaged pedagogies and research, links with the civic sector, links with government, and links with the corporate sector. These categories emerged from the interviews and from the literature, and they address engagement with the four sectors of my research.

The first category describes primarily views and experiences from academics and administrators in terms of engagement with society through teaching and research. However, engagement that is not connected to teaching or research will also be mentioned when relevant. The rest of the categories describe the views and experiences from participants from the four sectors regarding themes and discourses as well as examples of engagement of NUIM with the civic, government and corporate sectors. Further background for these categories is found in several other chapters. For instance, in chapter three I discussed two of the main types of civic engagement practices in the US and in Ireland, which are Service Learning (or Community Based Learning), and co-curricular community service. Authors who speak on this type of engagement include Ehrlich (2000), McIlrath and Mac Labhrainn, (2007), Zlotkowski (1998), Jacoby (2003), and Cress and Donahue (2011).

In chapter four I discussed three examples of engagement with the corporate sector, in most cases mediated by government, and which is called triple helix. This type of engagement is documented by authors such as Etzkowitz, (2000), Hagen (2002), and Goddard (2009). These examples will be brought up in this chapter when relevant to the data.

In addition, in chapter five I gave an overview of the mission of higher education in the Republic in a historical as well as a contemporary context. I based this overview on comments by authors such as Nora French (2010), Coakley and Gallagher (2010) and Cleary (in Kelly, 2009). I also discussed some of the social problems currently affecting Irish democracy through an audit performed by TASK (2007) and from authors such as Ferriter (2005), Kirby (2008), and Dellepiane and Hardiman (2010). Some of these problems appear in this chapter whenever relevant to further document current and future needs for academic civic engagement.

As I elaborated in chapter two I believe that being clear about how our work connects to our story provides clarity of personal mission and sustains our work over time. This process of arriving at the understanding of our story requires critical reflection, which, as stated by

Connolly (in Byrne and Leonard, 1997), Ryan (2001), Freire (1995), and Mezirow (1990), can lead us to take control of our lives and to engage in action to create societal change. In addition, one-to-one, relational meetings often focus on people's story as a way of learning about what really matters to them, and which can engage them in action for societal change. Thus, although the purpose of my interviews was not to learn about the stories of my research cohort, the in-depth, narrative interviews that I conducted often led to participants connecting their commitment to their work to their own stories. Therefore I include comments on this aspect when relevant.

With this framing background for the interviews, I now move into the four categories through which I analyze the data.

Civically Engaged Research and Teaching

In this section I focus on some of the participants who are integrating civic engagement within their teaching and or research, or who shared their views on the topic of civic engagement in general. Most participants in this section are NUIM academics and administrators.

Three approaches to academic civic engagement are those most commonly used under the field of civic engagement in the US: co-curricular community engagement, curriculum connected community engagement, and community based research. The first two were explained in chapter three, and they are the two types of engagement used most in my work at Occidental. They are also the most widely institutionalized approaches in the US. Curricular community engagement is best known as Service Learning, but some prefer to call it

Community Based Learning. This pedagogy can often be limited in terms of politicising students and creating real change in the communities where they work. Yet Harkavy, (1996), Zlotkowski (in McIlrath and Mac Labhrainn, 2007), and Marullo et, al. (2009) assert that Service Learning can be an effective pedagogy if the power imbalance between higher education institutions and community organisations is addressed and reciprocal partnerships are built.

Community based research is also referred to by many names, including action research, emancipatory research, and participatory action research. According to McIntyre (2007), there is one commonality between all names given to this type of research in that they all focus on systemic research leading to a reconfiguration of power structures in a particular community.

Because my research approach is participatory action research I explained this approach of civic engagement in more detail in chapter six.

My findings show that many NUIM academics and administrators whom I interviewed seemed to know about cases in which teaching and research connects with community service or political action but very few referred to this as civic engagement. In addition, opinions on whether this type of scholarship is desirable or even possible vary amongst participants. Interestingly, many more participants were familiar with the notion of engaging with the community through students' volunteer work outside of curricular learning, than with Service Learning or community based research. Many also referred to Maynooth's outreach to disadvantaged public schools, and saw this as part of the role the university has in the community. While outreach through volunteerism and engagement with public schools is an important activity of the university, it is not aimed at a deep and intentional strategy to engage higher education in societal transformation.

Astin et, al. (2000) show the many ways in which community service benefits students' development, therefore the point here is not to argue against this type of community engagement. However, community service not connected to curriculum and to intentional critical reflection is more likely to lead to charity, or noblesse oblige, as Zlotkowski refers to (in McIlrath and Mac Labhrainn, 2007). In addition, curriculum, community based research, or extracurricular community engagement can be limited in reach unless it is embedded in a larger strategy that spells out how universities are to play a role in democratic societies. Saltmarsh et, al. (2010) state that:

Without a democratic purpose, engagement efforts are often pursued as ends in themselves, and engagement becomes reduced to a public relations function of making known what the campus is doing for the community and providing opportunities for students to have experiences in the community. (p. 6)

This statement was brought to life by the comments of many of the participants. John Hughes, for instance proudly stated the various ways in which he personally has engaged with the community as a President of NUIM. He shared that when he first came to the university: "I was walking through the gate one evening and this couple asked me you know if it's ok to walk through the university... and it struck that really no effort had been made to engage with the community and to open the wall of the campus."

Hughes continued with another story about the work that the Access office does and his own personal role in it: "when the Access office runs prize giving night's competitions, and so with my fancy robes I surprise them and the impact that it has...it's a small thing from my perspective but it has a very big impact and it is something I realized that I could do."

While these personal acts of engaging with disadvantaged students are meaningful, Hughes himself admitted that there has not been an institutional strategy to determine NUIM's engagement with community. This is what he said: "What we haven't done is engage the broad body of the university students and staff, in this campus there is generally speaking a reluctance to get involved in academics."

Another high-level administrator who is also an academic in mathematics spoke of a number of ways in which several offices and departments engage with the community primarily through service to students from secondary schools. I asked if it matters to have a civic engagement strategy that states the purpose of the university in society. He paused, and seemed to be reflecting out loud:

That's a big question I suppose...going back to your disconnectedness you are right, we have little pockets of engagement, and in getting the students involved ...So for instance you want to see whether universities can fundamentally change by adapting such a strategy as opposed to having a lot of other things going on that are in a sense incidental to the university.

Then he referred to an example I had given him of a project of the Mathematics department at Occidental where through a team-taught class, students engage with public school students who are struggling with algebra. The main aim of this engagement is to help decrease the rate at which students drop out of school before graduation. (see Avila 2010, for a detailed description of this project). He asked: "you know when you were describing the mathematics...when the mathematics department looks back and values what it's doing what does it value more. What is done for the high schools or what it's done for the college students?"

Thus he seemed to be caught between the purpose of the university to educate its students and that of the work of the university outside the campus. In his reflections he concluded that most of the engagement activities in the university are primarily selfish in terms of an interest to recruit students to enrol at NUIM. He listed several initiatives of this type of engagement, while continuing in his reflective state, almost as if talking to himself about these questions for the first time. He spoke of an initiative the Mathematics department has been doing to engage secondary

students during their transition year, which, he and other participants explained, consists of the fourth year of secondary when students take the year to explore life at their age, not connected to studying for the Leaving Certificate. The Leaving Certificate is an exam taken by students at the end of their six years of secondary education. According to this participant's account, people were coming up with various ways to keep students occupied during this year, which included work experience and travelling abroad, amongst other activities. His department then came up with their own idea to engage with students who are already interested in mathematics, as long as the project did not address the leaving certificate exam. Then, going back to the bigger question about the rationale behind engagement, the participant states: "of course our mathematics department are also involved for the teaching of mathematics because it's professional involvement." Then he continues describing the national thinking about the teaching of mathematics: "so we're in soul-searching about what should we be teaching in mathematics...at the national level...how good a job we're doing...so our department are involved in national discussions on that at various forums whether it is the national academy."

After referring to a few other engagement initiatives he concluded that the reasons for doing them "are all disparate."

An academic in mathematics too, spoke of her own involvement in connecting her discipline with the community and with pedagogies to address the needs of disadvantaged students. Although this participant began the interview by a sort of disclaimer that she does not do any community engagement, the description of her work quickly reflected an ethos of social responsibility underpinning how she approaches mathematics. She began by mentioning the Math Support Centre, which she founded and directs and which tutors students on Mathematics across the disciplines. This Centre, she said, offers tutoring to secondary, disadvantaged students one evening every week. Many of the tutors involved are students from the education department who need the direct experience to learn how to be teachers. Other tutors are paid from the Admissions Office. Then she spoke about a larger, national philosophical and political issue affecting mathematics education. She described a multi-university scheme that NUIM is part of which aims at addressing the need to ensure that disadvantaged students are able to fulfil the mathematics requirements to continue on to college: "what I see is that students from middle class are most likely to take mathematics than students from disadvantaged areas."

Yet, she stated: "some schools don't have enough teachers or they don't have enough students who are interested in taking projects at high level. It's hard to get a teacher if there are only two students who are interested. That's from an equality point of view."

The participant mentioned another problem regarding the shortage of teachers of mathematics. She stated this as follows: "to be a math teacher you are supposed to have taken so many modules in mathematics but the Irish system is such that if you are qualified to be a teacher in any subject like history, the principal can ask you to teach any other subjects so they might ask you to teach maths."

This participant is also the director of a new programme that was created in response to this shortage of mathematics teachers, which is for "teachers who are teaching maths but who don't have a degree in maths." The programme, as described by the participant is offered in the evenings, and she said that although the first year it was attended only by 17 students she hopes the number will grow in the future. The participant has obviously reflected a lot along the lines as the administrator above who is also an academic in mathematics, but while she stated she does not see this as community engagement, this is in fact part of what an institution engaged in Irish democratic society would do. The context under which both participants mention engagement related to the teaching and learning of mathematics has a strong connection with the problem of uneven access to college, and the resulting inequity in society. I asked where she knew her interest in engaging her professional work with larger educational and political issues comes from. She said:

things kind of come up when you are talking to students or with teachers or when you meet people. You hear students say 'I wanted to do this but I couldn't because my school wouldn't let me,' then you kind of start thinking 'why aren't schools giving people opportunities to do this?' then you kind of realize that it is a big problem and you start thinking is there something we could do about these problems

Then she talked about the culture in her department that supports her type of vision and interests as follows:

it's not just me there are other people in the department who are also interested. I think we are lucky that we've had two heads of departments in my time here both of them very interested in trying to reach out to all sorts of groups and trying to promote math in any way they can. And they allow people to use their time to do things like that when they maybe could be saying you should be getting grants or you should be bringing money...they allow people to do whatever they like as long as it's for a good cause, but not

every department has that kind of view. It's not just one person who comes with these ideas it's usually a conversation between two or more people.

It is hard to argue against the great things that this participant is doing with the practice of her discipline, and with what appears to be a very supportive ethos to do this within her department. Yet thinking about all the various initiatives that this type of culture must generate in her department alone takes me back, again, to the absence of a unified strategy to engage with society, even within a department that embraces this concept in practice. The engagement that this participant is describing is also not clearly integrated into the department's curricular or research goals, at least not from the participant's description. I will describe some examples from participants who integrate this type of scholarship within their department throughout the rest of this section.

I begin with one academic in Sociology who describes her civic engagement through her teaching and research. She began by talking about how her department practices civic engagement through a degree called Politics and Active Citizenship. She described the degree as follows:

we look at power and politics from below, beyond the usual aspects of politics, and we look closely at the concept of active citizenship and social movements. The first semester students look at citizenship and how democracy works at the university. The second semester they do experiential ...they might be working with a politician, they might be working with an NGO...in parliament, it has to be connected to power.

This was one of the few participants who had a clear understanding of Service Learning. Thus she also saw the difference in the various aspects of her work and its connection to civic engagement. This is demonstrated in the ways in which the participant explained the various nuances of civically engaged scholarship. She explained, for example, that she understands the difference between engaging students with community service to enhance their learning of academic subjects while exposing them to their role in society, and doing this in reciprocity with community partners' interests. This participant further made it clear that in complying with the requirements of the degree, the main objective is to teach the students about power, and not necessarily to reciprocate with the interests of the organisation. This is specified in the next statement about what students are expected to do:

At the end they write a paper on their reflections about the experience, but I am less concerned with their service to the organisation than with their observation and learning

about the dynamics of power. I don't want the students to be working in the backroom, but I want them to be out where they can observe the dynamics of power, and I am not sure how much service they can do in that sense.

While this participant seemed conflicted about the fact that her partnerships may not be reciprocal in terms of benefits for her students on the one hand, and for the community organisations on the other, she described a different type of reciprocity going on between her and her community partners. She stated that her community partners are aware of their own responsibility in educating civically engaged students, as stated in the following quote: "What organisations are saying, which I find very interesting, is that they are very conscious of the need for the university to grow civically minded students for the future."

The participant added that her community partners also recognize her civic engagement at another level which benefits them more directly, and that there is reciprocity in this way. She was referring here to another angle of her civic engagement work as a pracademics. She elaborated about the meaning of the word as follows:

You are very action research oriented, a large ethos to your own work....to be relevant...you take a piece of research and the organisation finds it useful but it's done by the academic...different from participatory action research in that the community does not take part in doing the actual research.

The participant was thus describing one approach to community based research, or research that benefits the community, while at the same time looking at a different dimension of reciprocity and mutual benefit from academic and community partnerships. She then articulated a very clear connection between her personal and her professional interests, which helped me understand her clarity of purpose with both her teaching and her research. The participant explained that before getting her PhD she worked with a number of community organisations in various capacities, and that she has brought all those networks to her academic work. She also stated that she used to be a local politician in Dublin. Thus her current role as an academic is founded in, directly connected to her past work in the civic sector and in government. She spoke passionately about this stating: "Quite a large part of my commitment as an academic is to give time to doing research that enables community groups to be more effective, that's where the civic engagement comes from."

Unlike civically engaged pedagogies and research that is criticized by Zlotkowski (2005), Harkavy, (1996), Maurrasse (2001), as being charity oriented or self-serving to students and or academics and ignoring the interests of community, the scholarship of this participant fits in a different level of reciprocity. That is, while she is clear that her students' service as connected to their academic learning may not be reciprocal to the organisations where they work, she seems to have an understanding with those community organisations that the benefit for them and for the community at large comes from the participant's research and activism. Another level of longer-term reciprocity existing between community partners and students comes from the community partners' conscious contribution to the education of the students. The understanding here seems to be that by investing in the students civic education they will learn how to be engaged members of society as students and after they graduate from college.

Having an awareness of the dilemmas inherit in engaging academic work with the community is important, especially because of its effect in society as a whole. Cress and Donahue (2011) call the ethical tensions that academics experience while teaching Service Learning courses "democratic dilemmas," and see these dilemmas as being an integral part of what democracy is. The authors demonstrate through a series of stories from academics who have been teaching Service Learning courses in California that these dilemmas are common.

This was made clear through my research as well, as several other academics expressed conflicting thoughts about civically engaged teaching and research. A participant in geography, for instance, expressed her own dilemmas about research stating that she is "interested in studying immigrants and issues affecting them... and to contribute through my research toward maybe policy analysis and implementation."

But this participant added that she is conflicted regarding her role as an academic (teacher and researcher), and her role as an activist, expressing that she worries "about creating expectations for the immigrant communities that her research can lead to solutions to immediate, very pressing issues."

This same participant also raised important concerns regarding the challenges of teaching 150, and even more than 300 students in large lecture halls, referring to it as "entertainment" not teaching. She expressed her strong views that these conditions do not allow for integrating democratic values and practices, and that the main objective is to find a way to keep that many students present during the lecture.

An academic in Biology echoed these concerns regarding the effectiveness of teaching large numbers of students and articulated his view on the reasons underpinning this issue:

what's happened here is that funding for universities has dropped very significantly, the number of undergrads coming in has expanded...the quality of the education has to suffer. We have a class in first year of 460 students, last year we had 120 less... no extra staff, no extra resources next year it might go to 500.

The problems generated by the large number of students addressed by these two participants were looked at from a different angle by an academic in chemistry, who asserts that universities are wasting resources in many ways,

but particularly by letting in students that shouldn't be admitted...I think the universities...are teaching at a lower level compared to 18 years ago...there seems to be an onus of academics to retain high student numbers because high numbers mean better cash from the government...the questions I tested on 10 years ago I wouldn't today because very few people would be able to answer....the university has settled for quantity versus quality.

This participant also connects this problem to the current era in which government is pushing everyone to acquire a university degree as the answer for all national problems. His belief is that not everyone is meant to attend colleges, and that there are many other ways for people to succeed in life. His views on this subject are different from many other participants, including Hughes, the Mathematics academic and the administrator who also teaches Mathematics, who share a strong commitment toward equity through college access.

Another issue connected to equity through education was raised by many of the academics I interviewed in Adult and Community Education, but in connection to life-long learning. To this effect, the Head of the department stated that she is involved

in a European network of 29 universities ...this university does not have a life-long learning department but it has a continuing education strategy out of this department and it also has a life-long learning campus in Kilkenny, although it was never called a life-long learning and it has never been fully utilized in the way I think it could have. So I got a few member of faculty aboard about the problem on of not having life-long and talked to Council, to build a first step for a life-long learning strategy, it is a work in progress.

This participant stated that this has become an important part of the discourse related to economic development especially framed by the arguments for a knowledge based economy and society. Yet, from her description this appears to be another civic engagement activity not part of an institutional strategy.

To add to the various ways in which participants referred to thus far connect their work with society, I now focus on the story of another academic in sociology. The story she told me was about an action research project she was part of in 1998, which aimed at studying the quality of life in social housing, and which included seven housing estates on the island of Ireland. The participant was part of the team of researchers that studied an estate in Dublin called Fatima Mansions, which she describes, as “at the time was a sinking, very run down estate.” The participant calls the research project transactional because of the direct involvement of the people living in the estate. Then she gives a quote from a resident which encapsulates the way the community defined their interest: "This place is in a terrible state and we want a survey done which would give us evidence that we can use to build a case to have this place transformed."

The participant continues to describe that the level of involvement of the residents was such that they actually helped the researchers put together the questionnaire, to ensure the questions they considered important were included in the survey. The participant continues describing the experience and her reflections about the mixed benefits of the research, to the residents who lived there, through the story of one woman about who she still thinks:

and I will never forget...that place, it was really scary...one evening I saw one of the young women and she had two children and no partner and she was walking around the estate with her clipboard and her interview things and she was so proud...I mean I could just see that in other circumstances she could have gone to college, she was bright, but she had kids young and she ended up being a mom and living on welfare...she had so much potential and I could see, Oh My God it's so clear how this engagement could be so transformative to her.

After the survey was done the participant wrote the report, which ended up contributing to the residents' campaign for regeneration. The participant describes the estate after it was rebuilt:

and now 12 years later, fantastic views....it is a model of excellence but a lot of people left, they didn't want to raise their children in this horrible place in the hopes that five years, seven years, ten years it would be fixed...I actually went back this last year and interviewed some of the residents...aspirations have been raised...people have more ambition for themselves.

The participant then takes us back to the young female resident she met while the research was taking place reminiscing with a sense of disappointment: "but I did meet that woman...and the spark had gone from her and that really made me sad because she just struck me as an unhappy woman."

In telling the story, the participant reflected on the extent to which even a research project that had such a high level of community involvement and benefit for the community can be limited in fully benefiting individual members of that community. She wondered if engaged academics can actually do something more in cases like that of the woman in her story. She said this story has given her a lot to reflect about in terms of her work as an academic.

Similar to the first academic in Sociology mentioned earlier, an academic from History also connects his teaching and research to his own personal story. This participant stated that his civic engagement work related to Historic Houses and Estates is significant to him at a personal level because his family used to work in one of those houses. These houses are also called The Big House, and they were owned by wealthy families. Although some of these houses were destroyed during Ireland's civil war, many still exist mostly as historical sites. (<http://www.irelandforvisitors.com/articles/greathouses.htm>).

This participant engages his students in oral history research projects with people either who were connected to these houses in the past, or who are currently associated with the existing historic sites. He also invites owners of those Houses to class, and believes that these interactions allow his students, who are often from poor families, "to envision a world they never could have imagined otherwise." This participant was very passionate about communicating why his research and teaching matter to him personally. He considers the purpose and importance of his research in connection to understanding the richness and complexity of the dynamics of the interactions between the owners and their workers, as well as the connection of the Houses with social, economic and political issues within the regions where they were located. This participant is an example of an academic who connects his teaching and research with civically engaged scholarship but does not refer to it as such.

This section has highlighted some of the NUIM academics and administrators I interviewed for my research. As the data show these academics all share an ethos toward connecting their academic work with society, even if they may have not thought about this topic prior to the interview. For the most part, they also see disconnect amongst the various projects and initiatives, lacking an institutionally unified vision and infrastructure in support of civic engagement. The following section will analyse the data reflecting the voices of all the civic participants, and it will include voices from academics and administrators when relevant.

Links with the Civic Sector

This type of academic engagement is what I have been most familiar with through my civic engagement work. This is the type of model I created at Occidental College, and this is also the type of engagement authors like Ehrlich (2000), Saltmarsh et, al. (2009), Maurrasse (2001), Zlotkowski (2005), Harkavy, (1996), and Jacoby (2003) address. In this approach to civic engagement, those outside of the university and with whom academics and staff partner are called community partners. All of these authors have been practitioners and some have been pioneers of civic engagement in the US from the time this field started in the 1980s. One of the most common themes addressed by these authors is whether these partnerships are dominated by the university or whether they are reciprocally created, thus addressing all partners' interests. Hence, perhaps the biggest issue in these partnerships is uneven power and resources available to the two different types of organisations: the university and civic organisations.

Unevenness of power and resources can be an important barrier for creating genuine, reciprocal partnerships, as I discussed in regards to the Irish civic engagement model called social partnership in chapter four, and as cited by Kirby and Murphy (2007), Kirby (2008), and Meade (2005). These authors all state that the social partnership model, which gives representatives from various sectors a voice in government affairs, has not worked because the civic sector does not have the power and resources to really influence national policy.

I have seen a similar issue within the academic civic engagement field, where academic institutions have more power and resources than most civic organisations. Thus, academia usually sets the terms and conditions of partnerships with the civic sector, which by nature weakens the possibilities that can lead to long-term social, political, and economic societal change. The views from many civic organisational leaders toward higher education are mixed. Some leaders are mostly interested in accessing resources universities have, and others resent that universities are disconnected from the real issues the civic sector faces. Thus even well intentioned outreach such as that mentioned in the previous section by John Hughes, the academic in mathematics and the high-level administrator who also teaches mathematics can be perceived by the civic sector as one-sided efforts, not reciprocal partnerships. Some of these themes will be obvious in the remainder of this section, as I analyse data from interviews with civic sector participants.

Based on the findings, most participants from the civic sector favour partnering with universities, but it was not always clear whether they would be interested or open to raising the types of concerns listed above. This could be due to the self-selection of most participants, since they were asked to participate in my research by academics who are already partnering with them, or who know them in some other way.

Of the eight participants, four partner with Adult and Community Education, three of them providing sites for modules for adult education certificates, administered and taught by the department. All four of these participants had a very positive opinion of the role of this department in enhancing their work and building capacity and skills in their communities, but only two of these four had opinions that connected to the larger context of the role of the university in society. Such is the case, with one of these two participants, who is disabled himself and believes that the role of the university in society "is to provide organisations like mine with research to support disability issues, especially to promote the social versus medical model."

This participant is currently partnering with the Head of Adult and Community Education developing a proposal to find other universities in Europe that would create research to increase awareness of disability issues with a focus on the social model. He explains that he "believes in the social versus the medical mode" and in stating so he emphatically asserted "we are disadvantaged, not sick." He elaborated by saying that "the medical model treats disabled people as sick and as if they are unable to live independent lives." The social model, on the other hand, allows for people like himself to live completely independent, with the help of a Personal Assistant paid by the government. He then commented on the current economic crisis in Ireland and said he was very concerned that government might take away funding to pay for his Personal Assistant.

This participant is another example of someone whose story is deeply connected to his professional work, similar to some of the participants in the academic sector. He communicates through his Personal Assistant (PA), who interprets what otherwise would not have been possible for me to understand. The participant interrupts his PA whenever he needs to clarify what he means, or when he thinks of something important he wants her to communicate. Watching them interact this way reassured me that the PA was in fact interpreting with accuracy.

The other participant who partners with Adult and Community Education and who had a clear opinion on the larger role of the university in Irish society works with Vita House Family

Centre in Roscommon. Her organisation hosts a yearlong programme in Psychology. As the participant stated, her organisation pays for academics from Adult and Community Education to teach the programme. This participant explained that after the students complete the programme, some of them go on to further their education, others use what they learn personally or with their families, and others use it in their professional work. The participant seemed very pleased with the partnership, especially with the skills that community residents are gaining through the Psychology Programme. Yet this participant thinks the role of the university in the community can definitely improve. To this effect, she believes that universities could gather all stakeholders in various communities and get feedback for what course offerings are relevant regarding current issues, especially in fields like psychology and social work. She said university students do not graduate with the skills to deal with serious issues, and related her concern to an issue she considers very important in connection to her work in Roscommon: "there is a high rate of sexual abuse, and most social workers lack awareness and the skills to effectively respond to this when they graduate."

She stated that if the university were interested in getting input from the community as far as their academic offerings, it would also benefit the university financially as this would likely increase university enrolment. She asserted her strong belief that any method of education needs to be based on feedback. Democracy, she stated, "should be more transparent, less greedy, more spiritual, and more respectful of everyone in society." She added that values and ethics need to be part of curriculum for all disciplines, including law and business, not just English Literature, for instance, where values are naturally part of the curriculum. Value teaching needs to be part of external reviews."

Although this interview was conducted by phone, the participant obviously shows great depth in her thinking about the role of the university in society, as well as the importance of considering the interests of the university in addition to the community, regarding the role of the university in society. At some point, as she was giving her views about the importance of education being based on feedback and democracy and being more transparent she paused, and said she was feeling very emotional about discussing this topic because this is something she deeply cares about. The participant shared that prior to her work at Vita House, she worked in public schools, and thus her clarity of opinion regarding education seems to come from her

previous experience and knowledge. She further added that she believed leaders of various institutions have a lot of power to influence decisions for the common good.

A third participant used to partner with Adult and Community Education, but he is now retired from the Defence Training Centre. The partnership between the Defence Training Centre and Adult Community Education is through a Masters in Leadership, Management and Defence Studies. Although this participant is now retired, this partnership continues. In his view, the key factor of this partnership's success and long-term sustainability resulted from clear expectations between Professor Anne Ryan, at the time Head of Adult and Community Education, and himself, as well as their strategic ability in interpreting the partnership to their superiors.

He was clearly addressing political dynamics and strategies, which he states he and Ryan were skilled at, within each of their institutions. He passionately explained that this partnership had made it possible for defence forces to acquire leadership and management skills, as well as teamwork skills that are not part of the norm in training soldiers. His advice to others partnering with universities is to make sure all expectations are clear at the beginning and throughout the partnership, and that all this is put in writing. This is a good example of a long-term, reciprocal partnership in which all partners define expectations and mutual benefits.

I asked this participant if he could expand on the role of higher education in the community. Instead of answering this question however, he stated that the "community does not utilize the university to the extent they could in part because community people don't understand how universities function, and don't see the value of what universities can offer."

This is an interesting perspective, different from one participant from Kildare County Council and another one from Longford Women's Link, who believe that it is the university's responsibility to reach out to the larger community, not the community to the university.

Two other civic participants partner with NUIM's Media Studies, and work with the Kildare County Council. These two, although seemingly content with the partnership, commented with resentment that they had had to reach out to the university to get them interested in partnering with them. During an interview with an academic from Media Studies, and who is the direct link with these two community partners, he spoke about a programme called *Film For All*. He sees this activity as a way in which NUIM engages with its surrounding community.

Similar to Hughes' story earlier regarding the couple who asked if it was OK to walk through the campus, this academic also believes that the university needs to be more accessible to the community. He said he believed that "although the university does not have actual walls around it, it is not very inviting to the outside community." He then described this programme, through which his department shows films with a social focus to the outside community, in partnership with the County Arts Office. He described that at the end of the film students and community residents mix and talk about the topics addressed by the films.

It is hard to understand or to make assumptions about why the academic and the community partners differ in the way they describe the project and the partnership. However, my experience and the literature cited earlier regarding reciprocity and the imbalance in power and resources between the university and the community, point to the possibility that this partnership was not designed and agreed upon jointly and openly from the beginning.

Of the two participants that are not currently partnering with the university, one is a doctoral student at NUIM, in addition to being Principal of a primary school nearby NUIM. This participant expressed that the university should not be concerned with the needs of society such as the problems going on regarding the economy. Instead, this participant believes that the university has a role in enhancing democracy by offering opportunities to non-traditional students such as Adult and Community Education as NUIM does, or through centres where research can be done to contribute information to help solve societal problems. She added that another specific way in which universities can benefit society is by "linking with elementary schools to inspire children by showing them what they can do with mathematics, physics, chemistry."

The participant mentioned that some time ago she had approached John Hughes when he was still NUIM's President about creating links with elementary schools, and that he said he would take her idea to a committee but nothing ever happened. She takes responsibility for not following up or as she put it "to chase after John," and added "maybe when I'm done building my school I will go chase after someone else. I know John's not there any more."

She considers this type of link with elementary schools and the access that Adult and Community Education provides to non-traditional students "hugely democratic."

I probed deeper to see if I could learn whether the participant could think of the role of the university at a larger scale in society and asked if universities have a role in dealing with

social problems such as the economic crisis. To this question she responded with a series of her own questions: "But is that a function of the university? Are we loading too much on the university? Is this whole idea of looking at needs, looking at the economy and job creation; is that not a function of local government?"

I probed deeper yet, and asked her if she thought local government has the power and resources to do this, and if she thinks they have been effective at solving social problems. She paused for a few seconds, then responded that she had never thought about it in this way, and said that "no, local government had not been effective." She walked away from the interview still pondering about this question, and repeated a few times as I walked her to her car (she came to meet me in my hotel room), that I had made her think about this issue in a different way.

The other participant who is not currently partnering with NUIM, from Longford Women's Link said that she does not think universities are in touch with society, giving her own undergraduate education in History of Politics as an example. She actually raised the tone of her voice to emphasize that her university was not connected to the community: "Oh no! I would have done five years in college and never leave the building!"

What is interesting too is that this participant has a degree in Equality Studies from UCD, where Kathleen Lynch teaches, whom I first mentioned in chapter three, and later chapter five. While Equality Studies and particularly Lynch's work is well known for its political focus, from this participant's comment it is apparent that this political focus does not necessarily translate into engagement with the community. Both Lynch and this participant commented on the ways that UCD's current President has transformed the university into the business, managerial model that Hughes advocates against, and which I quoted in chapter five. Here is how she explained her own understanding of how UCD changed:

what happened at UCD...I think they got funders to come in and fund different parts of the university... they linked up with different pharmaceutical and biotech research industry...different things were starting to change and it became pretty much dominated by that.

Lynch's answer to the question of the role of the university in enhancing society during my interview reinforces this participant's explanation: "we have an administration that does not support this type of engagement with community. We continue to do our work here but it's tolerated, not encouraged or supported."

I heard comments similar to these at various other academic gatherings. The participant from Longford Women's Link further explained that part of the tension with the change created by UCD's new president stemmed from the fact that the previous president was much older and had been at UCD for many years, and so the university did not experience much change. Therefore, she believes, the changes brought by a new and younger president seemed sudden and overwhelming. While this participant's explanation of UCD's seemingly managerial leadership model may have some validity, according to Lynch (1992), Mac Labhrainn (in Munck and Mohrman 2010), Fleming (in Kelly 2009), and Harpur (in Kelly 2008), these changes are symptomatic of a global trend as the university gets pushed to define its mission.

From the comments of the participants from the civic sector referred to so far, there is no awareness of this global discourse regarding the mission of the university. Therefore, their comments were focused primarily on the specific ways in which they think universities need to respond to society in connection to the social problems which they are committed to addressing through their work. The argument could be made that this is the case because these participants are not part of academic institutions and therefore not as directly affected by this discourse on the mission of higher education. However, even amongst academics and NUIM staff many were not fully aware of this global discourse. Many of these academics and staff expressed openly to me that they had not given much thought to the implications of this global discourse to the role of NUIM in society. This was, for example, the case with a participant in English, one in history, and one in biology.

It was also apparent that even when successful partnerships exist, such as the case of Adult and Community Education with the participant who advocates for the disabled and the participant from Roscommon, community partners had not engaged in discussions with their academic partners regarding the role of their partnership in enhancing Irish society. In a related topic, the participant representing the military school seem to be the only one who has had the experience of being part of creating and sustaining a partnership with NUIM which openly and intentionally addressed the interests, power dynamics, and politics of the two institutions.

These findings show the relevance of my argument to create spaces where those partnering with the university can have these types of engaged conversations about what their views and practices are regarding the enhancement of Irish democracy. Writing about these findings also makes me realize that it would have strengthened my research if I had interviewed

the academics with whom these participants partnered, specifically about the nature of the partnerships. This is an important consideration for further research in this topic.

An academic from the Geography Department, shared possibly the most powerful story of all participants, and most relevant for my research, about a partnership that Maynooth's Community Council created with NUIM, elected representatives, and with the business community. This participant was a member of the Community Council and directly involved in this project. He said this happened about 10 years ago, and that the purpose was to prevent Maynooth from growing in a way that would affect the character of the town, as the population was growing very rapidly. He said this was at a time when the university was growing as well.

What follows is part of this story:

there was a sort of ethos of development....we were concerned to what was happening to services and so on. We established cooperative projects between the university and the town...interacted with public local authorities... we involved ourselves in local issues...got involved in fair trade...The main thing is that we were trying to establish a consensus amongst all groups to maximize benefits for the college but which also had commercial advantages without destroying the character of the town and the sense of community of the town.

He asserted that the partnership worked well for a while, with a lot of support from the university but that it:

ultimately failed...because the objectives of the two groups clashed....the university and the community council. It floundered ...the town did not want unnecessary residential development but the university would not stand up to join them because they had several interests in expanding and selling land themselves, essentially....we more or less abandoned it and we went our separate ways.

The participant, upon reflecting about the experience thinks that that partnership failed because:

people go into partnerships not aware that they would need to compromise on both sides and it requires a shared ethos...when it comes to the crunch people will not act against their self interest....but I think is fair to say that ultimately the crunch was the inability to compromise...it essentially boils down to commercial pressures...so the partnership model did not work here.

His statement was referring to the purpose of my research in bringing higher education, government, and the civic and corporate sectors together for the benefit of society. However, in spite of his apparent disillusionment with this model of partnership, this participant listened

attentively to my account of how we created the Northeast Los Angeles Education Strategy Group in connection to the civic engagement model at Occidental, especially as I explained the slow, intentional, and relational process that we followed. I also stressed the importance of creating strategies based on careful, on-going analysis of key power dynamics that may help or block the organising process. At the end of my story he paused, then said, “I think you’re right. I think that’s the way to go.” We spoke longer about the implications of collective understanding, political education, and strategizing based on power analysis, all of which seemed to resonate with him as he reflected on his experience.

Ultimately, however, he seemed to feel that the university was more interested in protecting its financial interest than that of the community. I met with another academic in the sciences who was also part of the project but he was not willing to say much, nor would he agree to be tape-recorded. He seemed defensive and as if he did not want to say anything that might get him in trouble. He did, however, state that the fair trade part of the project which the participant above mentioned had been very successful. I also tried to interview a community leader who according to the Geography academic was key in the partnership representing the Town Council, but we were not able to set up a time to meet. I cannot say for sure but he seemed to hesitate about meeting. Instead, he asked me to come to a Council meeting so that I could see the group in action.

I attended this meeting but it did not seem to me that the group had a lot of power. They spent a good amount of time, for instance, discussing what they perceive as problems with university students’ behaviour such as crossing streets when traffic lights are red, drinking, and making noise that disturbs the neighbours. This discussion would have been valid and more effective in my view if they had simply made the points and then made decisions on specific actions to take. However the tone was more resembling of a complaining session than an action-oriented meeting. The dynamics of the meeting would make it appear as if the group felt that they did not have the power to do anything about their concerns. This internalizing of powerlessness somewhat resembles Luke’s notion of power, which he defines as the capacity to act, but which may or may not be exercised (2005).

Thus, according to Luke, powerlessness can be internalized, convincing people that they are unable to take action. I have no way of knowing if my reading on the dynamics of the Council are correct or not, since I only saw them one time and I never met with the community

leader who insisted I should attend the meeting. I do know that from my experience working with civic groups the dynamics I observed in this meeting are very common. It would have been interesting to interview all who were part of the partnership that took place 10 years ago to hear how others would tell the story, but especially to see if there might have been a different way to go about it that would have led to long-term benefits for all.

Ultimately, the story of this partnership brings up the reality that Marullo et al (2009) refer to as the biggest challenge in partnerships between university and community and creating reciprocal partnerships, which is the power imbalance between the two. In the following section I analyse data from the two elected representatives I interviewed, and from participants in other sectors as relevant.

Links with Government

As stated by Hagen (2002), Etzkowitz et al (2000), and Goddard (2009), partnerships between higher education and government are usually underpinned by the needs of a knowledge-based economy as stated by government policies. In these partnerships, the government gives funding to universities with expectations that their research will lead to economic development and job creation, amongst other outcomes expected to contribute to the national economy. As such, these partnerships usually include corporations that are interested in this type of research.

This type of partnership including higher education, industry and government is what Etzkowitz et, al. and Hagen refer to as triple helix. As these authors also state, universities have applied for this type of government grants in part because public funds for research have been shrinking in many developed countries. Ireland is no exception. Given that my thesis includes links between higher education and government; my research also included interviews with elected representatives to learn about this topic from their perspective.

Due to the complexity of politics in Ireland during my longest visit in the fall of 2010, however, I was only able to interview two elected representatives. One of these participants is a Senator, and one is a County Councillor. I was only able to record my interview with the Senator.

Neither of these two participants seemed to know much about civically engaged pedagogies or research. In regards to the topic of higher education's role in society one participant stated: "I have very little experience, if any, in that area. I mean my experience would be bringing civil society to engage with government, not in – not under the auspices of a university."

I mentioned that my research is underpin by civic engagement and asked if he was familiar with what this meant, to which with a forceful, almost defensive tone he answered "Well, yes and no! Different countries have different appreciations of what it is...in Ireland we have civic engagement on the issue of social partnership for members of civic society engaged with government." The social partnership model, according to this elected representative and as written by Meade (2005) aims at engaging all sectors of society with government on issues affecting the country. The views about this model of engagement differ widely between this participant and Meade, however, as I demonstrated in chapter five. The elected representative stated that the type of civic engagement I described which is anchored by the university is not one that is needed in Ireland, where in his view, the social partnership model is an effective way of engaging citizens in the enhancement of Irish democracy. In contrast, Meade (2005) asserts the following:

State policy discourses have celebrated this...as evidence of its own enablement of civic society and as reflective of participatory democracy in action. However, because the state has taken such an instrumental role in the initiation, funding and direction of community organisations at the local level, the actual autonomy and independence of the community sector has been grievously undermined. (Meade 2005, p. 349)

This is a clear example of discrepancy between the views of academics and government regarding strategies aimed at enhancing participatory democracy in Ireland. Meade continues by bringing forward some voices from the community sector expressing their frustration and doubting the effectiveness of their participation in this process. One example provided by Meade is the National Women's Council of Ireland, who, as quoted by Meade, said that the current national agreement regarding social partnership "Makes no genuine attempt to address the needs of the marginalized or socially excluded – those whose voices are outside of the employed and employing classes" (Meade 2005, p. 365, citing NWCI, 2003).

I probed with the elected representative who favours social partnership to see if he thought other grassroots movements going on in Ireland are effective. I gave an example from

an NUIM academic in sociology who is involved with a movement called Claiming Our Future, and asked if he knew about it. He replied, again with a forceful voice: "No, but I don't trust academics...it's not that I don't trust them as people. I don't trust their judgment unless they have been involved in other backgrounds."

He added that the Irish academic system "rewards people for regurgitating what they learn to get through the promotion." He then went ahead offering his reasons for not respecting academics: "Well, it's doesn't value judgment. It doesn't value intelligence. It doesn't value different thinking. It doesn't value natural thinking." He said he likes academics as individuals, and "that they are fine people and quite intelligent, but they come from a very, very narrow background."

I informed him that this academic does have a diverse background including community activism and as a politician. He seemed to be more interested in discussing whether Claiming Our Future and other grassroots efforts are effective. He responded that the problem with many groups is that they often do not engage government in their efforts and this can be counterproductive. He elaborated on this statement:

you can get all those groups you want to, and they become a distraction because they have great meetings and conferences and they're very pleased with themselves afterwards. 'What a great day we had,' all these great ideas, which never travel outside the halls. They're a waste of time and they would better off putting themselves forward for election or getting together with politicians to try and change their views or shape the future... you can't claim your future in a democracy which is run by politicians without engaging in politics.

This distrust toward academics and grassroots movement is reciprocated from several academic participants and civic participants, toward government. As stated in chapter four, many of the participants from higher education and from the civic sector were angry with elected representatives and government in general especially during my research visits in the spring and fall of 2010. As quoted in chapter five, Hughes accuses government of interfering with the autonomy of NUIM as a university, stating that government made budgetary decisions, not him as the President. Other academics at NUIM talked about the lack of formal education and intelligence politicians possess, and which, in their view, contributed to the current economic crisis. An academic, an NUIM art historian, spoke of the poor judgment on the part of Government in continuing to focus on Irish banking after Ireland joined the European Union. He said: "if we don't use Irish currency, why do you have an Irish Bank? ...we are part of the

European Union...we should have had more diversity in banking...it would appear that ...people in the bureaucracy would have changed the system to align with the European Union." This participant's judgment against Government is echoed by another participant, Emeritus academic in Biology, but in a different way. He believes the problem of current unemployment "is related to lack of jobs and poor management when we had a bit of money, but also related to lack of education of the electorates."

The elected representative whose quote above stated that he does not trust academics agrees that Government has not shown good judgment in some of their decisions, and stated that his own view "is that what we need in politicians is the quality of intelligence. It's the part that's most important intelligence and judgment...So I don't think the politicians should be experts in any particular area. I think they should have sound judgment and good intelligence."

To most participants Government usually refers to elected representatives. The emeritus academic referred to above, however, makes a distinction between elected representatives and governmental organisations. Regarding elected representatives he strongly believes that "blaming government is a pointless exercise." As far as links between university and Government for the well-being of Irish democracy, he equates this with government organisations such as the Higher Education Authority and believes that the university has never responded to government except when the government came up with research funds and offered it to the university to create jobs and the university said 'yes, give us the money.' He argues strongly that this was not a good way to link with government because it was based on the university wanting the money and adds:

I would have preferred for the university to have said let's have a conversation about it because there are things the university can do...like research based on scientists' specialties, which is different than taking money for economic development...what about the humanities...what about the role of values. I would have liked HEA to have integrated the humanities in addressing the demands from government...but industry isn't really the group that I would be looking at to decide on this issue. HEA should have asked university 'suggest to us, what we can do to improve the climate of business'

I asked this participant if he thought the university could have initiated this conversation given that government did not, and he said he just did not know how this could happen. I probed more and asked if he could imagine bringing a group of academics together around this conversation. He responded: "There would be several people within this university to reach out

to several ministers...but we don't have an image of where it could go...if you did get a group of us together...what would they be able to say....that's the bit that defeats me."

The participant's imagination toward possible action got more solidified as I continued to probe and give stories that might help him begin to imagine the operationalization of how NUIM could become more intentionally and strategically involved in enhancing Irish society. The truth is, however, that he is not alone in this predicament. The participant from art history also seemed at a loss as to what the role of the university could be in enhancing Irish democracy and gave this very straightforward, clear answer to this question: "As individual academics yes. What can Universities formally do...honestly I have no ideas about it."

Returning to the elected representative referred to above, and after about half an hour into the interview he spoke favourably of universities' initiatives that engage higher education research in projects with corporations that add value to Ireland's economic recovery. He stated that some universities "in Ireland are beginning to do kind of incubation innovation centres where people can develop ideas. I find that exciting...I think that there's more education involved in that...If somebody takes an idea and develops it and brings it along, I just think there is something very exciting about that."

Opinions about this way of using research to contribute to society, especially through the triple helix model vary amongst academics. Another academic in Biology gives a very strong and passionate perspective on this topic: in Ireland, last year the government made an offer to US companies coming here that all intellectual property generated by universities would be free for them to use. Which is unbelievable! I don't know if they really knew what they were saying...that's very tragic!" The participant continues: "On the other hand you see the government talking about the knowledge economy, fourth level education. The belief has been that if we have a knowledge-based economy that we will have high paying jobs."

This participant believes that this has been the wrong approach to help the economy, stating his views that government thinking was:

that if we have a highly skilled workforce through fourth level that the jobs would come immediately, but in reality the jobs have gone to lower cost economies. I think there was a belief, and I think erroneous, that the university could transform the economy...that universities would pull us out of recession, and I don't think that's our job...I don't think we are capable of doing that, like we are not going to generate 20 thousand jobs here through the university...I think what government view is that universities should be generating x number of companies, employing x number of thousands of people.

Then he vehemently stated that government expectations were never realistic, and that “universities are no engines of economic transformation.”

Another participant, an academic in microbiology has a completely different view of the rationale as well as the benefits of university knowledge transfer. He sees this as a cycle, and firmly believes this is the way to help the economy, the university, and society, including NGOs (non-governmental organisations), as stated here:

in order to do research we need money in order to pay for postdoctoral students. If research activities in universities are funded, that allows people to do research that may have short or long term application....in individuals and this is transmitted to other individuals and that can either feed directly into government or to non-governmental agencies, or it can feed into industry which may lead into increased wealth generation nationally and if that happens then the corporation tax or whatever comes out from it.... goes back into the NGOs.

He calls this cycle holistic, and describes his own role as a scientist around the concept of knowledge transfer as follows:

the concept of knowledge transfer I just see it in a holistic way. If a school asks me to go and talk about science, I'll do it. If I get asked to talk at a conference I'll do that. If I get asked to work at a company if I have an idea that I think a company is interested in I'd like to do that.

Another biologist who is also Co-Director of Innovation Value Institute (IVI) is therefore an even stronger supporter of linking with government and corporations. He gave me a brief presentation of what he called “a walking talking example of the triple helix” explaining what IVI is, while showing the power-point slides in his computer:

So this is the state, who has given us 4 or 5 million Euros for three years...academia me, John Hughes – John is chairman and director, and industry, Intel, local industry and global industry. They have given us time and many years of effort, so far we have 60,000 man-hours of energy put into this and it's mostly from industry.

IVI webpage states the following in regards to what its purpose:

The Innovation Value Institute researches and develops unifying frameworks and road-maps for IT and Business executives to create more value from IT and better deliver IT enabled innovation whilst validating that these frameworks/tools have a broad applicability across differing industries and contexts. (<http://ivi.nuim.ie/about/>)

At the time of the interview (June 2010), the participant stated that there were about 40 corporations who were part of the consortium. However, he said academics were not yet participating as much as he would like them to. The participant explained that IVI is a multi-university project, but that NUIM is “the host, and the senior partner. So we got most of the researchers, most of the resources.”

Another participant, an academic in business and technology, Co-Director of IVI, and Director of Intel Labs Europe stated that he had helped create IVI and seemed very proud of it. I asked if he was aware that many of his colleagues did not think the concept of triple helix was good for the university or for the economy in general, he responded that those who disagree are simply living in the past and reluctant to change.

Thus, as shown by the data thus far in this section, there is very little agreement amongst government and higher education as to what the role of higher education can be in enhancing Irish democracy. In fact there is little agreement even within higher education on this topic as well. Similarly, as demonstrated in the previous sector and as cited by Meade (2005) in this section, the civic participants disagree amongst themselves and with academics and elected representatives on this same topic.

The distrust from the community toward Government was magnified after the economic recession of 2008, and it was clearly evidenced by the news and the public demonstrations of resistance I illustrated in chapter four. I asked elected representatives what they thought of the widely demonstrated anger from the people toward Government. Both participants expressed that people who complain about Government are acting with a sense of self-entitlement, and that people are used to asking of politicians but are not used to giving as citizens. One elected representative stated: "I believe people are angry. Beyond that, I don't believe any of it, and I'll tell you why, because I don't know. If people were angry about the system, they wouldn't just be asking for change. They would be putting themselves forward to create change." The participant added:

People say all sorts of things...but if you take the talk radio shows here, and that's where we're hearing all these things, but if they were representative of the community the current Government would not have been re-elected in 2007. That's the answer to that...and I believe that in a democracy there are responsibilities.

This view is similar to that of the academic I referred to in chapter four in regards to people who are emigrating from Ireland to other countries in search of work, and who believes that people are leaving because they lack a sense of agency. He explains that what he means is that if they had a sense of agency they would stay in Ireland and get involved in action to create change.

It is these types of views and opinions which, when expressed as part of a group conversation and in a reflective way can expand ideas and interests. Further, these conversations can potentially begin to create a new vision of the role of higher education in society, as well as the sectors in society with which it can partner. Like Hughes and the emeritus academic in biology and the academic in art history just mentioned, the participant from the military school mentioned in the last section also criticized politicians' low level of education. He named this as one of the reasons why they do not seek out partnerships with universities, stating: "politicians lack an understanding of how to work with universities. Most politicians don't have third level education." The implication here is that if they have not been through college they cannot possibly know how to create partnerships with universities.

Through interviews with academics in the Humanities a different discourse regarding links with government emerged. An academic from History, one from English and one from An Foras Feasa, the Institute for Research in Irish and Cultural Traditions, all made comments to the effect that Government has focused the knowledge and innovation based economic strategy on the natural sciences, but that the humanities are being left out. In the literature review chapter I quoted Adam Roberts, President of the British Academy in the Times Higher Education (Fearn, 2010) who strongly advocates for the government to value Ireland's literary and artistic traditions and integrate them into economic recovery. Of the three NUIM academics in the Humanities, the participant from An Foras Feasa was the most emphatic on this issue, referring to a movement she has been part of and which aims at building an argument and a strategy to demonstrate that the humanities add value to economic development. Kelleher shared that she perceives tension on this topic even amongst her colleagues in the humanities. She added that many of them would view the fact that an argument has to be made about the humanities' contribution to economic development as betraying what humanities stand for.

The participant from English offered his views on the reasons why this argument is so complex:

the big research money is largely going to the sciences because it's got to have much more applicability with media...for marketing...In our case, research is very different. It tends to be largely individuals working on particular books, which doesn't require large amounts of research...but also doesn't have applicability to industry and maybe not to the community either.

He added that "what constitute valuable research or cutting edge research tends to be modelled in the sciences...so there is a lot of anxiety about that, it's a constant topic of conversation and a constant source of, I suppose tension between our scientific colleagues."

Another participant from the Office of Commercialisation and a scientist himself adds to the views of the three participants in the humanities, offering evidence of why the views and priorities of Government and those of higher education tend to differ. The participant starts by giving the larger funding and political context: "we're in the middle of a national debate on this at the moment...So; I'll tell you the way the system works at the moment...all technology transfer or commercialisation offices in Ireland are jointly funded by Enterprise Ireland."

He then described the staffing of his office and the distribution of his budget between government and the university, in addition to the expectations from the university as follows:

about 70 percent of the total budget, including salaries, comes from Enterprise Ireland, and only 30 percent comes from university, so there's a national debate on that at the moment...What do we want technology transfer to look like in a few years, and what are we supposed to be doing with this?

He adds that expectations from the university and from the Government are very different, and expands on this here:

the university would say, 'Well, we make money from teaching, because, although we don't charge students a lot, we charge them something, and we get a block grant from the Government associated with the number of students we have.....And we get some from research, because for every research grant....we get a 30 percent overhead, This commercialisation activity, we're not sure what the value is there. Now, if you guys could make money from doing this, then we might be interested in it.

This explanation documents the comments from Lynch (1992), Mac Labhrainn (in Munck and Mohrman 2010), Fleming (in Kelly 2008), and Harpur (in Kelly 2008), regarding the university's demonstrated business model, which values university departments based on profitability.

This participant then stated the following comments regarding expectations from Government as represented by Enterprise Ireland, and those from higher education:

On the other hand, Enterprise Ireland, who are the majority funder of this, said, 'We don't want you guys making money from this. We want you guys to just help the Irish economy. We want you to create... get into Irish companies.' Not only don't they want you making money from it, but give it to Irish companies so that they can explore and create jobs for the benefit of the economy.

This account on the state of the national debate on research transfer gives a sense of the complexity regarding the discourse on how higher education and Government can partner with a common goal of enhancing Irish democracy. This account also shows that all discourses for and against university partnerships with Government and corporate sectors are still unresolved. The fact that there is so much unresolved is worrisome, given that so much is already being implemented in this model of partnerships around Ireland.

The gap between the goals of Government and higher education is also symptomatic of the underpinning reason for my research, namely, the need for all sectors to jointly create new strategies to enhance the economic and social well-being of Ireland. In contrast to my proposal for this type of participatory democracy, knowledge-based, value added strategies seem to be happening in a reactive mode. As evidenced in this section, these strategies seem to be moved by Government's hope to find quick solutions to improve the economy, but in disconnection from social improvements. Universities, on the other hand seem to be acting moved by their need for quick cash, which the Government is making available through their new economic development policies and programmes.

The quotes from the participant from the Office of Commercialisation strengthens what Etzkowitz et. al. (2000) mentioned in chapter five, regarding the challenges of the triple helix model, and that this model of engagement is not a panacea. I expand further on these topics in the next section as I analyse data regarding the links between university and the corporate sector.

Links with the Corporate Sector

I introduced this civic engagement approach in the previous section in connection to the triple helix, and as described by Etzkowitz et. al. (2000), Hagen (2002), Goddard (2009) and Chatterton and Goddard (2000). As stated by these authors, this refers specifically to the creation of university research that has applicability to the needs of the market, usually based on government funding. The argument is that research can benefit society by, for example,

advancing technologies and medication for the cure of diseases affecting people throughout the world, and by creating jobs and regional economic development. Universities operationalise this concept through a wide range of activities and programmes, including setting up offices in charge of commercializing university research, creating university companies based on specific research projects, and building research parks usually outside of the university campus and in partnership with corporate funding. Etzkowitz et, al. (2000) refer to universities engaging with corporations, and with market interest in general as the “*entrepreneurial university*.” The authors name the underpinning reasons for the entrepreneurial university as "a response to the increasing importance of knowledge in national and regional innovation systems and the recognition that the university is a cost effective and creative inventor and transfer agent of both knowledge and technology" (Etzkowitz et, al. 2000, p. 314).

The authors add that higher education interest in engaging in this type of commercial activity is also in response to the shrinking of public funding for traditional university activities such as teaching and research. The authors summarise the evolving history that this type of engagement between higher education and the market has undergone in a number of countries, including the US, and many countries in Europe, Asia and in Latin America. Furthermore, they affirm that this movement toward commercialisation of university knowledge and technology is fraught with tension for all sectors involved. This tension is reflected throughout this chapter as I analyse data from participants representing the four sectors.

Etzkowitz et, al. (2000), Chatterton and Goddard (2000), and Hagen (2002) comment that the underpinning reasons for the entrepreneurial university are primarily related to economic problems and the response from government initiated national policies and strategies to tackle these problems. Yet others point to much deeper reasons behind this movement toward the commercialisation of university activities. According to Giroux (2011), Lynch (2008), and Hagen (2002), what underpin this movement are globalization and neoliberal policies and practices. Giroux, for instance, speaking of corporate influence in higher education institutions asserts that: "neoliberalism is waging a savage battle to eliminate all of those public spheres which might offer a glimmer of opposition to market-driven policies, institutions, ideology, and values" (Giroux 2011, electronic copy).

Similarly to Giroux, Lynch warns: "If universities become too reliant in industry-funded research, or too beholden to the business-driven agenda of the government of today...there is a danger that the interests of the university become synonymous with powerful vested interest" (Lynch 2008, p. 10).

Lynch adds:

Making the universities market-oriented also greatly weakens the position of the arts, humanities and critical social sciences as most research and teaching in these fields does not service the for-profit sector directly; their remit is to educate for the public sphere, for civic society and not for profit. (p. 10)

Lynch's quote was brought to life by the struggles and tension expressed by several NUIM academics in the humanities in the last section. Yet as the data also showed, several NUIM academics and administrators are advocates and practitioners of activities that engage their research with corporations. The following analysis of the data shows that the views on this topic vary amongst the three corporate participants as well as amongst NUIM academics. First, I highlight their commonalities.

All three participants from the corporate sector have experience partnering with higher education. For instance, the CEO of a major Irish based corporation which has an international reach said that his company offers yearlong internships to graduate students in Economics at University College Cork. His company and government contribute to the students' pay through these paid internships. A second participant is an executive with Intel, who is also Co-director of IVI and teaches at NUIM. I mentioned him briefly in the last section. The third participant is the owner of a large hotel and resort in Maynooth, and a very strong advocate of creating a project where graduate students can engage in research that adds value to the economic development of the region surrounding NUIM.

The hotel and resort owner and the Intel executive are strong advocates of engagement between higher education and corporations. They also view this type of engagement as beneficial for the university and for their businesses, as well as for the larger society. The CEO with the Irish corporation did not have an opinion about engaging with higher education for knowledge and technology transfer.

Four administrators and a significant number of academics in the sciences and three in the humanities spoke of academic research done in connection to interests from corporations. Most administrators and academics did not at first see this type of research as civically engaged

scholarship or contributing to society's well-being, but some of them changed their views through the reflection and dialogue that were part of the format of the narrative, in-depth interviews. One academic mentioned as an example of this type of engagement the work of the Institute of Immunology, which focuses on research aimed to understand disease processes and how they are regulated in order to develop new drugs, therapies and treatments.

The difference in views about university-industry engagement addressed by several authors at the beginning of this section was reflected as well by several NUIM academics. Most interestingly to me, however, is to learn about the depth, and even commitment and passion with which some of the participants speak about the reasons behind their views and main arguments around this topic.

For instance, the academic in Biology and director of IVI I introduced in the previous section sees the role of higher education in this type of partnership, in two specific ways:

Firstly, it can act as a knowledge broker between different actors in a regional setting. So the university is a wonderful place to bring people together to tease out ideas, to spark innovation and creativity, so the university can host or provide a forum or meeting place for industry.

The participant also sees that academics can contribute to solving societal problems "in a thoughtful systematic methodological way in a research environment based on approaches like action research or design science."

He illustrates how this took place through his own PhD research:

I did action research. It was about how to improve innovation in companies. So I worked with academics, who understood the theory, and I implemented some of the theoretical ideas into a place and we reflected on those interventions and improved theory as social empirical data.

The participant stated that these two roles the university has linking with industry aim at contributing to solving societal problems. This participant's brief description of these two ways in which the university can contribute to society relates to parts of my own participatory action research to explore whether the university can create a space for other sectors to come together to strategize about ways to enhance Irish society.

The participant further articulates his own deep reflections and struggles about explaining what IVI is about, after the Institute was created:

I grappled with this for a while. I was struggling to think of a paradigm of a model that I could use to describe this is what we do, and I went back to biological assistance and engineering I guess way back when I would have done it through electronic engineering, and there is an interesting model there which is an integrated, coherent model of an ecosystem...that tries to understand how an individual relates to the organisation realm and how the organisation relates to the regional system.

He further explains the role of innovation in IVI's model, and on the nature of innovation as a holistic concept as follows:

Part of this means when you think about innovation, we got personal innovation which has to do with motivation and how creative we are as individuals. We got interpersonal innovation, making the sparks fly as we share ideas and grow ideas from it. Organisational innovation is how companies work together to generate ideas in a region. So the intent is to understand that the nature of innovation is holistic, and it's got a lot of interdependences built into it.

As evidenced by these two quotes, the participant has combined what he has done and learned professionally to articulate what IVI stands for, and what it is charged to do in ways that make sense not only for industry as his main audience, but for people outside of industry like myself. The executive with Intel, who is also co-director of IVI along with this participant, shared his own philosophical views on the concept of innovation. Pointing to a wall of the conference room where we met, he commented on a quote, and linked it to Peter Drucker's concept of the role of knowledge in the success of a country:

We have a nice quote from our CEO on the wall here just a couple of weeks after Obama became US president it says 'the future of our nation will be shaped by new ideas and creativity these are the engines of future prosperity.' Peter Drucker talks about the intellectual brain part of countries will very much be a strong determination of how successful they will be, of course with more and more global collaboration.

An article in *Business Week* published shortly after Drucker's death, quotes Intel's co-founder Andrew S. Grove regarding how Drucker influenced him: "Like many philosophers, he spoke in plain language that resonated with ordinary managers. Consequently, simple statements from him have influenced untold numbers of daily actions; they did mine over decades" (Byrne, with Gerdes, November 28, 2005, electronic copy).

Moreover, especially related to the recent popularity of knowledge-based economies, the article writes that Drucker predicted in the 1970s: "long before anyone knew or understood how knowledge would trump raw material as the essential capital of the New Economy."

However, Drucker's ideas went beyond this concept of management and knowledge. This same article in *Business Week* summarised some of his key ideas about the corporate world in this statement:

He was the first to assert -- in the 1950s -- that workers should be treated as assets, not as liabilities to be eliminated...He originated the view of the corporation as a human community....built on trust and respect for the worker and not just a profit-making machine...And it was Drucker again who wrote about the contribution of knowledge workers. (Byrne with Gerdes, November 28, 2005, electronic copy)

After expressing his views on knowledge and its role in the success of a country and in the global world, the participant then spoke of his views on the role of the university in giving students the entrepreneurial and critical thinking skills necessary to succeed in the current economy:

I think first of all, the universities have to produce graduates that are not just learned and experts in their fields but they also have to have skills like critical thinking and be entrepreneurial so I think the key responsibility of the university is to have graduates have entrepreneurial skills not just expertise.

Then he referred to Portugal as a country that is effectively doing this, to illustrate what he thinks college graduates need to be prepared to do as they enter the job market as follows:

when a graduate comes out of college they are not just ready to be an employee in a company but they are ready to be an employer or an entrepreneur. So I think really embracing the concept of entrepreneurship whether you are an arts graduate or whether you are a science graduate.

A second way in which universities can play a role in society, according to this participant is to "encourage interdisciplinary research and collaboration. I think very often universities are not operating this way. And very often we see the breakthroughs happen when disciplines come together and that's when we can see the quantum leap and type innovations." The participant added that universities need to be more "outward looking. So let's look at not just how many publications we have in top journals but is there a societal impact."

This statement is reflective of the critique from the elected representatives in the previous section of this chapter, who said he does not trust academics because they are too worried about

doing only what is required of them to get through the promotion system. This also relates to the comment of the CEO from the Irish Corporation that I interviewed, and who I mentioned earlier in this section. This participant, although interviewed over the phone, was able to express very strong feelings against academics, arguing that because they are protected by academic freedom and tenure they are never at risk of losing their jobs no matter how badly they perform. He went as far as stating that universities need to “change their governance, get real” stating that they are “an economic unit just like any other company.” In his view, teaching suffers because academics give priority to research, but did not distinguish between research for knowledge sake and research of the type that is core to the discussion in this section. He spoke of a partnership his company has with University College Cork through which his company provides fellowships and internships for students who are studying for a Masters in Economics. As if to prove his point, he said students tell him stories about the frequency with which academics are absent from their class time, and that nobody does anything about it.

In sharp contrast with the view from this corporate executive, the hotel owner spoke with just as much passion in favour of partnering with the university. He shared that his interest in working with the university began when John Hughes reached out to him and to others in the community around Maynooth to explore possible partnerships for the benefit of the larger region. He further added that after Hughes left, President Tom Collins reached to the community even more than Hughes did. He spoke of a vision he, Hughes, and Collins share to build a smart park using land around his hotel, similar to one he had recently visited at North Carolina State University in the US, and similar to efforts Hughes had started at the University of Ulster in Northern Ireland. This participant added his own business interest in this kind of partnership in this statement:

So that's my kind of vision for a Smart Park, that we have this wonderful hotel, two golf courses, residential accommodation, conference rooms, meeting rooms...So if you have your visiting researchers, the professors, companies coming in... it's a business for us, everyone. These things are all win-win, you know. It's good for a university and good for us. That's a marriage made in heaven.

Thus he made it clear that although he is genuinely interested in continuing what he sees as a family tradition to enhance economic and social conditions in the region, the idea of the creation of a Smart Park is also to increase business for his hotel. Although the implementation of this vision remains to be seen, I see this type of partnership as an example of what can happen

when representatives from different sectors come together and combine their visions for what they are each interested in, but which also addresses the collective interest of society. Yet to ensure that the partnership benefits all sectors, the conversations and explorations of the idea of a Smart Park need to include academics, government and civic representatives. In order to achieve the type of reciprocity and mutual benefit discussed by Goddard (2009), Zlotkowski (2005), Harkavy (1996), Avila (2010), Maurrasse (2001), as well as for the benefit of Irish democratic society, key representatives from all sectors will need to engage in the conversation as early as possible. Furthermore, these conversations will need to be sustained through the point of achieving goals set by those in the partnership, as well as through the assessment of those goals.

Although not aware of the concept of reciprocity, the Dean of Sciences and an academic in biology, also believes that engaging with industry is underpinned by an interest in helping Irish society as well as in benefiting the university and the academics themselves. I asked what he thought about academics who link their research to corporate interest, and if they are compromising the autonomy of the university and the purity of research. He replied that most scientists are influenced by ethical considerations and not by the lure of funding for research. While he recognizes that there will always be a few scientists driven by financial interests he states his belief as follows: "I think most scientists are not motivated by a client relationship; they're not motivated by a financial reward. Why do they become scientists, why did we become scientists? Because we wanted to answer a question and to solve a problem often of public need." He makes his views even more specific below:

So you go into biomedical research because you want to cure a disease or you want to... improve something about treatment... You go into computer science because you're probably fascinated by the operations and also the applications. But very few people are going...to do this to make money, but because I want to do a service

He mentioned that he has partnered with Intel, moved by an interest in their significant role as a local employer, and thereby their role in the local economy. He added:

You want to help them if they have need of the work that you do. Or I might work with another multinational company because they may at some point in the future want to be based here, and we'd be part of the lure...So that's really not so much for the money that comes into my laboratory...the money allows me to do it, but it really is...because something in the future might benefit society.

Thus, for this participant the rationale for working with industry is mostly driven by the interest and commitment from academics in contributing to the local and national economies, and to Irish society in general.

Professor Collins too, favours partnering with the corporate sector but from a different angle. The first time I interviewed him in the fall of 2009 and before he became NUIM President, he gave an example of a meeting he had with various industries nearby, including Hewlett Packard, to ask them what they thought the university could do to support them. This type of activity was part of his job at the time as Vice President of External Affairs. He said that corporate executives with whom he met were very receptive to meeting with him and that they “identified an area they all are interested in, which is energy cost reduction.” Collins sees the importance of the university linking with industry by engaging in direct conversations with them about what these links should or could be.

In sharp contrast to academics and the two corporate participants referred to in this section who favour partnerships between university and corporations, a participant from Chemistry argues just as passionately against research transfer to corporations, fearing the risk of compromising the purity of research. He also expressed strong views on the shrinking public research funding and the way this affects how academics spend their working hours:

On the research front when I first started here, we would come into the office, read the journals, get ideas that would be worth pursuing for research and you’d get a little bit of money from the department to do it. Nowadays that money has been drastically reduced, and if you want to do any research you’ve got to go out and raise the money yourself. Research funds are difficult to get. There is a lot of administration work as well. But your research then becomes more constrained...because grants require a lot of administration.

While it could be argued that this participant's view advocates for universities to be detached from society by not having to be accountable to funders, this issue has more sides to it. Several questions arise for me regarding the priorities and values of those funding research, whether corporations, government or philanthropy. Such values and priorities might not be aligned with the concept of universities enhancing society, but with the specific interests of those funders. That is, the concept of the role of higher education needs to be at the centre whether the funding comes from university funding allocated by government, and other sources.

This participant’s view also aligns with the biologist mentioned in the last section in this chapter, who strongly believes that the government has been wrong in the way they have used

research funding. He also believes that universities could not realistically have a role in what he sees as fixing the economy. This biologist further believes that government funding spent to encourage research transfer has been driven by corporate interest, and that much of that money has dried out and that it has been wasted.

Lynch (2008) agrees with this academic, as evidenced by the following statement:

A further consequence of uninterrogated marketisation is the gradual elision of the divide between the commercial and the scholarly in the research field. The merging of commerce and research is presented as both desirable and necessary and university policies are increasingly directed towards rewarding such links. (p. 10)

The elision of the divide between commercial and scholar research is exemplified by the many views and opinions from academics and administrators interviewed at NUIM. While some of those participants advocate for autonomy for the university, they nevertheless are willing to engage in research transfer initiatives, and even create offices of commercialisation, business incubators, smart parks and other similar links that are part of the triple helix model of engagement.

As shown by the data, however, the discourses around this topic are far from simple or straightforward. In the following section I discuss some of the findings that reflect the challenges for NUIM to become a civically engaged institution, but also some opportunities to break through these challenges.

Challenges and Opportunities for Academic Civic Engagement in Ireland

The data analysis throughout this section reinforced the landscape of the complexity of the historical moment in which higher education finds itself, especially in regards to its public mission. Yet the data also shows that these challenges can offer opportunity as well. A question that lingers for me and possibly for others interested in this topic is whether this momentum for re-imagining the mission of the university can be used to embrace and enact the mission of the university to benefit all sectors of society. Parker Palmer (2005) reminds us that we live in a culture where our democratic values and practices are rushed to decisions, driven by impatience and a strong desire to have our opinions win over those of others. Palmer advises us to learn to be patient and genuinely engage with others and to, together learn to “hold the tensions of

democracy.” Taking advantage of the this historical moment of a re-examination of what universities are supposed to be doing requires for us to have a long ranging vision of the type of society we want to help create, and the willingness to do the difficult work of engaging our opinions with those of others.

I summarise here some of the tensions and windows of opportunity I have learned about through my research. Challenges named by research participants range from external and internal factors such as funding for teaching and research, the existing reward system and the divide between the sciences and the humanities. Challenges as far as their individual roles as academics and administrators were connected by many to the various levels of power and the limitations in decision-making. These are all topics related to democratic values and practices as individuals, as departments, and as an institution, as they tackle the issues affecting Irish higher education and democracy.

Power was discussed as a critical challenge, often in the context of participants' specific professional roles. Many academics, for instance, talked about the centralized power that university presidents have over academics. Such was the case of an academic from Geography, when I asked whether he thought the selection of an interim University President would be democratic, said: "I would say that the University Governing Authority is simply a rubber stamp for whomever the outgoing President selects."

He then described the Academic Council as a group that has no real power to influence decisions adding: “the decision-making power in academia concentrates with the President.” This participant has a high profile locally as a long-term and active resident in the politics of Maynooth, and as a national and international leader in the ecological movement. His comments are especially interesting put in the context of his status, which is also a form of power, and which could potentially give him access to decision-making processes in the University.

In a group interview with academics from Adult and Community Education and another group interview with the staff from NUIM’s Kilkenny campus, they spoke of power in a different way. They did this by speaking of the marginalization of their departments from the rest of the university. They also spoke of the perceived devaluation of their committed, yet highly demanding work with their students and their students’ communities by the rest of the main NUIM campus.

Other issues related to power and the ability to engage in democratic values and practices within the university were made in reference to disconnectedness amongst academics. A participant from sociology spoke of this as follows:

One of the other tragedies of the university is that the faculty system has evolved and we have become detached. My first year in Maynooth I interacted all the time...I knew people in maths, in physics...but I don't know anyone now because we are divided into Humanities, Science, Social science...when I first came I think there was science and arts...I don't know anybody anymore...I think there is an obligation for people within every faculty to engage but how do you do that?

This same participant spoke of recent efforts initiated by academics in regards to the points made by the participants in Adult and Community Education and the Kilkenny Campus, as well as by the participant in Geography. She described a recent gathering initiated by some academics in Adult and Community Education and Sociology, which was generated by a sense of disconnectedness and neglect toward University staff at all levels. The participant said they were trying to look at questions such as "What is the meaning of the faculty? What do we stand for? What are we trying to do? Or do we just meet once a month and rubberstamp decisions? Where is the power? There doesn't seem to be much power in the faculty, can we generate some power?" She adds: "But part of our reflection is that Maynooth [NUIM] has spent a lot of energy developing brand identity directed at students but it has sort of neglected in the process on an outreach to the staff and it has neglected the staff including support staff."

I asked her if she thought this meeting would lead to something specific and she said: "We contacted the President and he agreed to meet, but he's leaving now." This comment was made in reference to Hughes' announcement of his resignation, which happened a few days before I interviewed this participant. The comments from this participant and the one from geography mentioned earlier in this section resonate from several other academics who expressed that there is no shared governance, and that all power within the university concentrates in the President.

President Hughes on the other hand, as cited in the literature review chapter, talked about the concentration of power at the national level in regards to university autonomy regarding financial decisions at the institutional level. At an interview with Tom Collins before he became NUIM interim president, he concurred with Hughes' articulation of Government's unilateral power toward university affairs.

Other NUIM academics addressed challenges related to the difficulty of using participatory, civically engaged pedagogies. The academic in geography referred to earlier in this chapter spoke of the challenge of effective teaching with large numbers of students over 300, was present at the meeting in March 2011. She brought up this same concern in the context of the group discussion on NUIM's engagement in democratic values and practices. This participant is right, as engaging 300 students with community projects in connection to civically engaged pedagogies such as Service Learning would obviously present a significant challenge, not to mention ensuring the quality of reciprocal university community partnerships advocated by Zlotkowski (2005), Harkavy, (1996), Avila (2010), and Maurrasse (2001).

Similarly, the biologist and Dean of Science referred to in this chapter, expressed concern about including subjects and pedagogies that are not connected to the national academic programme for the specific subject. He said:

for example, I suggested recently that we should establish a module where you have industrial chemists come in, describe their careers, what they're doing, and then we get students to develop a CV, and so on, and get that as an accredited five credit module. The external examiners in chemistry weren't happy with this... they said, 'Well, it shouldn't be done in chemistry. This is diluting the teaching of chemistry and dumbing it down.' ...If you're doing this type of stuff you're undermining the rigor of the discipline, because this isn't seen as bona fide chemistry.

Although this example is related to vocational education in connection to chemistry, not to civically engaged pedagogies, he used it to illustrate that science academics are expected to follow the national curriculum for specific subjects very closely, and that anything deviating from it would be seen as lacking academic rigor.

To a question I raised in many of my individual interviews regarding the institutionalization of civically engaged teaching and research, most NUIM academics and administrators recognize that if civically engaged teaching and research were evaluated for promotion, many more academics would engage their teaching and research with the larger society. Some also argue that language related to institutional commitment to civic engagement would need to be part of the Mission of NUIM.

Participants from the civic, corporate and government sectors had their own perspectives regarding the public mission of higher education. These views varied both within each sector and across sectors. As shown in the previous sector, while most participants from the civic sector

have a positive opinion and some even direct experience of the role of higher education in supporting their work, a few had a more critical opinion on this topic. Such was the case of the participant who graduated from UCD, and who explained her views regarding the way in which this university has adopted a corporate or entrepreneurial university focus under the current President. She saw this type of university mission as a challenge for those who would like to see universities be engaged in society's well-being.

The two government participants I interviewed, while both agreed with their overall negative view of the role of academics as far as contributing to society, one of them likes university related initiatives that focus on helping the economy. By this he was referring to engagement related to the triple helix type of engagement. Yet they both stated that the fact that academics research and write primarily for their peers, and are otherwise detached from real problems in society is a barrier in universities playing a role in enhancing democracy.

Two of the three corporate participants I interviewed expressed strong support for the engagement of universities with the corporate sector and view this type of engagement as beneficial to society. Yet the third participant had strong views against universities, challenging them to restructure their government system. This participant obviously does not see the point of universities playing a central role in enhancing democracy in Ireland.

This section has addressed some of the challenges and opportunities that participants from the four sectors expressed, in response to my question of the role that NUIM can play in enhancing Irish society. I conclude this chapter with a discussion based on literature, regarding the forces that exist at the macro, global level, and which can influence the response from the four sectors of my research, regarding the current re-examination of the mission of the university.

Discussion

This thesis looks at the role of higher education as a central player in engaging with three other sectors in enhancing society. Yet, the findings from my literature review and my case study show a great need for cultural transformation for all four sectors for higher education to play such a role. This is similar to the shifting of paradigms that I referred to in chapter four. Saltmarsh et. al. (2009) address the need for higher education institutions to transform

themselves, which relates to their definition of civic engagement that is based on process and purpose. As the authors assert:

The process of engagement refers to the way in which those on campus – administrators, academics, staff, and students – relate to those outside the campus. Purpose refers specifically to enhancing a public culture of democracy on and off campus and alleviating public problems through democratic means.

The authors believe that process and culture must be linked, as expressed here: "the means must be consistent with the ends and the ends are defined by democratic culture" (p. 6).

The authors then make a connection between the norms of democracy with its values of "inclusiveness, participation, task sharing, lay participation, reciprocity in public problem solving, and an equality of respect for the knowledge and experience that everyone contributes to education and community building" (p. 6).

The authors call this democratic engagement, making a distinction from civic engagement, the term more widely used, thus attempting to concretize the public mission of higher education. They assert that this type of engagement holds implications for everyone working in higher education "such that democratic values are part of the leadership of administrators, the scholarly work of faculty, the educational work of staff, and the leadership development and learning outcomes of students" (p. 6).

This type of engagement, according to Saltmarsh et, al. has implications for all areas of work of the university, as well as for policy and for culture in general. They go further in their vision of this type of democratic engagement placing it within a "shared understanding that the only way to learn the norms and develop the values of democracy is to practice democracy as part of one's education" (p. 6).

This vision of democratic engagement is what underpins my thesis, but I would add that the norms and values of democracy need to align with clearly stated action to enhance democracy. However, as many of the academics who participated in my research stated, the normative part of democracy in higher education will need to be enacted with a clearly stated mission for the role of the university in society, supported by policies and infrastructures that reward democratic engagement for academics as well as for administrators, students and staff.

Goddard et. al. (2011), studying the patterns of three European universities and their engagement with their surrounding cities conclude that although there were significant differences between these cities and their

higher education systems, the overall pattern we find is that where sustained engagement in economic related activities is generally supported by relevant local development policies and 'intermediary' organisations, these are not matched by equivalent drivers for social development. (p. 300)

I made this observation earlier in this chapter when I described NUIM's various centres and offices in support of linking with corporations and with government, but not much institutional support toward engaging with the civic sector. Government's policies and administrative offices, systems and funding too, have been in existence for engagement such as the triple helix, but support for links between higher education and the civic sector was at a much lower level. The evidence that I found of this type of support was mainly from the Higher Education Authority and their Strategic Innovation Fund, which has supported various projects and initiatives that promote community engagement throughout various academic institutions in Ireland.

This lack of support for higher education engagement with the civic sector, Goddard et. al. state, is a barrier toward genuine engagement between universities and the cities where they exist. The authors assert: "The resultant pattern of ad hoc and piecemeal engagement in this domain, therefore acts as a barrier to the realization of a comprehensive contribution of HEIs to their cities."

Institutions in the other three sectors would need to undergo a similar process of paradigm shifting. This is obviously a complex notion, given the current individualism and disconnectedness that predominates within and amongst institutions and sectors of society. Ryan and Walsh write about this disconnectedness locally and internationally, as they list the reasons that drove them to write their co-edited book *Unsettling the Horses: Interrogating Adult Education Perspectives* (2004). Two of these reasons are:

the compartmentalisation of international and local development into insulated spheres of activity, and the traditionally bounded disciplines that characterise formal educational endeavours and that make it difficult to reveal and explore the interconnectedness of social, environment and economic realities. (p. 7)

Lynch (2008) too, explains this trend toward disconnected, individualized societal behaviour in the context of the history of neoliberalism. According to this author, neoliberalism has inherited the humanistic values of liberalism based on the Cartesian concept of "‘I think, therefore I am’...As such, it carries through into the twenty-first century a deep indifference to the inevitable dependencies and interdependencies that are endemic to the human condition" (Lynch 2008, citing Nussbaum 1997) .

Giroux (2011) adds to Lynch’s explanation of individualistic societal behaviour and its roots in neoliberalism, by stating that during the past forty years the US

has been transformed into a society that is more about forgetting than learning, more about consuming than producing, more about asserting private interests rather than democratic rights, more about producing a culture of cruelty than a democratic polity imbued with a sense of social responsibility. (2011, electronic copy)

However, as daunting breaking through these challenges may be, we need to look for current opportunities and openings for this type of paradigm shifting to occur. Here, Ryan and Walsh speak of these openings (2004) through their analogy of what unsettled horses communicate:

In the old cowboy movies unease among the horses was always a sign of something about to happen. The horses were always the first to know. When we saw those ripples of nervous agitation we were not sure what was going to happen but we knew something was afoot. (p. 6)

They explain that they chose the title ‘*Unsettling the Horses*’ as their way of capturing: "that sense of expectation and the notion of disturbance as a herald, a portent of imminent challenge to the status quo" (p. 6).

This is the sense of expectation and the notion of disturbance that I felt in Ireland through my research and through my personal experiences, and which offer opportunity to challenge the status quo. As I described in chapter three, at Occidental I used community organising practices to break through our culture of individualism and disconnectedness within the College and in the community at large. Judging from the willingness from my interviews with participants from the four sectors of my research, there is evidence that there is interest in engaging in the question of defining the role of higher education in society. This willingness to engage in this question was also true with my interviews at NUIM. However, as I stated in the previous

chapter, this process requires much more than simply coming together to talk and dream of new possibilities for democratic societies. This process requires creating a culture of learning together, reflecting together, and acting together, and as Palmer (2005) states, it requires the ability to hold the tensions that are inherent in democracy.

The next chapter describes the way in which the four community organising practices that were part of the model created at Occidental were replicated at NUIM, as well as some of the implications of this process regarding the question of NUIM's role in enhancing Irish society.

CHAPTER EIGHT: COMMUNITY ORGANISING PRACTICES TO EXPLORE CIVIC ENGAGEMENT AT NUIM

This chapter is focused on my research question, regarding the implications of replicating the community organising practices I used in the creation of the model of civic engagement at Occidental, through my case study of NUIM. I begin with an explanation of the rationale for using these practices at Occidental, and how this relates to NUIM. I follow this with a section about how each of these four practices was implemented at NUIM within the context of my participatory action research. I end the chapter with a discussion of the implications of the findings in this chapter, for NUIM and for Ireland.

Contextualizing Community Organising Practices at Occidental and at NUIM

In chapter three I explained in detail how the four community organising practices were implemented at Occidental, as well as the resulting model of civic engagement. I also explained that the overall purpose in using these four community organising practices was to respond to the interests of, as well as to involve, the various stakeholders who would benefit from civic engagement efforts. These stakeholders included academics, students, and middle and senior level administrators, as well as leaders from schools and community organisations. The community organising practices I explained in chapter three are: engaging in relational one-to-one meetings, building a collective of academics and community leaders, developing effective strategies based on analysis of power dynamics, and engaging in critical reflection.

While the various stakeholders were involved in civic engagement at Occidental and in the community, the institutionalization of the model was primarily implemented by academics. This was intentionally so, based on an analysis of the initial one-to-one meetings, and of power dynamics within the institution which showed that academics are likely to have the most direct vested interest in long-term sustainable initiatives on campus, as well as the power to make curricular and policy related changes. As I elaborated in chapter three, at Occidental and in most US academic institutions academics stay for a long time or until retirement once they attain tenure, while middle and senior level administrators, as well as students and community leaders tend to have a shorter-term connection with the university. Thus, while the model included curricular and co-curricular initiatives as well as the creation of a regional network of

educators involved in creating long-term societal change, the model focused significantly on curricular initiatives, on academics' involvement and long-term ownership of the vision and implementation of the model.

At NUIM I focused my interviews with academics, middle and senior administrators. I did this because exploratory literature and interviews showed that while academics seemed to be more directly interested in research and curriculum connected civic engagement, middle administrators had a direct role in supporting academics, and senior administrators had the power and the financial resources to support or block these initiatives. While I interviewed representatives from other external sectors to explore my interest in the larger context of the role of higher education in Irish society, my case study focused specifically on NUIM. Because my work at NUIM was limited to the duration and focus of my research, and not on the creation and implementation of a model of civic engagement, I did not include students in my interviews. Yet both at Occidental and at NUIM the involvement of those affected by my work was essential.

The notion of local participation is important in community organising as well as in PAR. McIntire (2007), for instance, states that PAR allows participants to collaborate in “action-based projects that reflect their knowledge and mobilize their desires” (McIntyre 2007, p. 5 citing Vio Grossi, 1980). Participation of all stakeholders involved is also viewed as essential for sustainable, effective models of academic civic engagement by authors such as O’ Brion (in Munck and Mohrman 2010), Goddard (2009), Zlotkowski (2005), Saltmarsh et. al. (2009). In my article previously cited in this thesis (Avila, 2010), I speak about the importance of building reciprocal community-university partnerships by using a process that allows for the recognition of the knowledge, resources and interests that all stakeholders bring to the partnership.

Community organising, PAR, and academic civic engagement also share in common the applicability of their specific practices in the local social, political, and economic context. Hence, my work at Occidental aimed at responding to local social, economic and political problems as defined by the members of the communities inside and outside of the college. Similarly, my research at NUIM was based on the social, political and economic reality in Ireland, as articulated by my research participants and supported by my literature. Therefore, in chapter five I offered an overview of the mission of Irish higher education and its role in society historically and in the present. Exploring the mission of higher education in Irish society, therefore, required

me to understand the state of Irish democracy, which, as mentioned in chapter five, is not benefiting all.

An audit of Ireland's democracy published by TASC lists problems of poverty and inequality, poor representation of women in public life, and mistreatment of immigrants and of travellers, as examples of injustices in Ireland (<http://www.tascnet.ie/showPage.php?ID=2507>, 2007). Kirby (2005), Byrne and Connolly (in Byrne and Leonard, 1997) and Ferriter (2005) all agree on the lack of equality in Irish democracy. My research participants too, echoed their concerns regarding justice and equity, including problems listed by TASC above, and others such as unemployment and overall democratic participation. Yet there is a significant momentum in Ireland now, which can be used as an opportunity to create societal change. This momentum has been caused by a number of factors, including the election of a new government in March 2011, the growing interest and diverse range of civic engagement work in various institutions, and the recently unveiled report, *Higher Education Strategy to 2030* (2011). This report includes engagement as a third academic activity, along with teaching and research, signalling a clear interest in civic engagement at the national, policy level. The problems with lack of democratic participation, current discourses regarding the role of NUIM in Irish society, as well as opportunities to enhance democratic values and practices on and off campus are the context for the following section.

This next section will discuss the specific ways in which the four community organising practices used at Occidental were implemented at NUIM, as well as the involvement of academics and middle and senior administrators.

Civic Engagement based on Community Organising at Occidental and Participatory Action Research at NUIM

In this section I will discuss findings from interviews at NUIM, as they relate to the four community organising practices used at Occidental. These are the four practices, along with their and their:

1. Engage in relational one-to-one meetings to learn about the history and culture of the college, as well as the interests and ideas of key players;
2. Identify a collective of academics and community leaders to co-create and implement a model appropriate for the college and the surrounding communities;

3. Develop effective strategies and programming based on analysis of power dynamics on and off campus and;
4. Engage in critical reflection leading to assessing current progress and the creation of new ideas, visions, and strategies.

I now turn to a description of how the steps above were implemented at NUIM, in connection to findings from my interviews and to two group meetings.

Practice One: Engage in Relational One-to-One Meetings

This first community organising practice in the model was done at NUIM by meeting with 39 academics and administrators, most through one-to-one relational meetings. As stated in chapter six, this is one of the practices I have used in my community organising work. In terms of research methods one-to-one relational meetings equate to in-depth, narrative interviews, as described by Frechtling and Westat (1997). The authors state that in this type of interview: "The interviewer becomes an attentive listener who shapes the process into a familiar and comfortable form of social engagement. (Frechtling and Westat 1997, citing Patton, 1990, electronic copy)

In this relational approach to interviews I asked general questions framed by my research interest, probed for reasons underpinning their work, and as appropriate, talked about my own civic engagement work and my own story as the reason behind my work. The overall purpose of these meetings at NUIM was to find those academics and administrators interested in civic engagement and with the potential to engage in my research and in a long-term process to explore the creation of their own institutional model of engagement. The overall conversation was about their thoughts regarding the role NUIM should/could play in enhancing Irish society.

Thus when I met with a participant from the Access office she spoke of the connection between her work to recruit non-traditional students to the university and her interest in creating equity and justice. She shared that she used to work in community development and that she is still involved with several community organisations and groups. She further stated that she sees her role at the university as a form of pressuring the institution to open up the doors to more students who would not be able to access higher education otherwise, and to offer the support for those students to graduate. This is how she views the role of the university

as a civically engaged institution. This story illustrates how learning what really matters to people regarding their professional work can be utilized by the team of academics interested in continuing to meet and strategize about an institutional model of civic engagement, if the interest of this participant resonates with others on campus.

To illustrate this point, I refer here to the academic in mathematics and the senior level administrator who is also a mathematician referred to in chapter seven. Both of these participants spoke of the connection between their work as academics and their interest to increase the number of students who enrol in third level education whether at NUIM or at some other university, and who succeed in mathematics. There was also one participant in physics and one in biology who spoke of ways in which their departments invite secondary students to the science labs, to expose them to university academic life. Several other participants shared an interest in increasing college access to non-traditional and disadvantaged students. This commonality of interest is one way to begin topic related discussions about the role of the university in enhancing Irish society.

The point here is that through the relational one-to-one meeting, participants and I shared thoughts, ideas, concerns, motivations for our work, as well as challenges. This type of bilateral, thoughtful and reflective interaction tends to reveal what really matters to participants, which makes it possible to identify those with interest and skills to engage in participatory, shared strategizing and social action. Although not all participants shared the same level of depth in the conversation, those who did were often the ones who became engaged in the participatory action part of my research, and the ones who had a personal vested interest in exploring NUIM's own model of civic engagement. This is how I decided whom to invite to a focus meeting in December 2010 and to a meeting of academics in March 2011, which I will refer to later in this chapter. This is also the way to find leaders interested in the process of exploring civic engagement at NUIM, beyond my research.

The process of selecting people to meet with at Occidental is similar to how I selected participants for my interviews at NUIM. This selection is based on information regarding the leadership and professional roles of those who are most likely to be part of the on-going process of creating and implementing the model at Occidental, and of my research at NUIM. I began this process at NUIM with help from my academic supervisors, and continued later by getting more names from those participants with whom I was meeting. Getting my academic supervisors on

board was important not only because they were guiding me with my research, but also because they too, are NUIM academics. Thus they provided me with the names for my first research interviews, and in some cases they wrote the first email to the participants on my behalf. I mention this here to highlight the importance of securing the support of people who can credential the organiser/researcher with others in the institution/community, as a basic element of trust and acceptance.

Participants were also intentionally selected from various disciplines from the three faculties: Social Sciences, Science and Engineering, and Arts, Celtic Studies and Philosophy. This too was important for the institution-wide focus of my research, especially since in my experience in civic engagement social science academics tend to naturally be interested in civically engaged scholarship, but the sciences and the humanities are often less interested. This was significant for my research in that I was able to learn about the tension between the sciences and the humanities regarding research transfer to corporations, a very significant aspect of my overall findings.

This too, is how I found out about the different ways in which academics from the three faculties view civic engagement, which turned out to be different depending on which of the three faculties participants were representing. For instance, participants in the social sciences were much likely to have experience with civically engaged pedagogies or research with the civic sector than those in the humanities or the sciences. On the other hand, participants from the sciences were more likely to experience civically engaged co-curricular engagement with the civic sector, and or civically engaged research in partnership with the corporate and government sectors. These findings were very useful in making sure that key participants from the three faculties were represented at the meeting in March 2011.

The next section, step two of the model, will focus on how academics with potential to provide leadership on civic engagement were beginning to surface.

Practice Two: Identify a Collective of Academics and Community Leaders

This community organising practice aims at finding the people, even if a small number, who are deeply invested in participating in the visioning, implementation, and assessment of whatever civic engagement programmes or strategies evolve. This step is supported by Lee Sohng (1995) in reference to participatory research, who states that the aim of "participatory

research is to provide the catalyst for bringing forth leadership potential in the community" (p. 6).

The role of the community organiser in finding those potential leaders is articulated by Alinsky (1967 and 1971), and by Rogers (1990). At NUIM, this process began in the relational meetings, through which I identified those with an interest to engage in my research to explore institutional interest in engaging with the external community. The process of identifying those who could strategize with me through the duration of my research and with each other beyond my research, often involved meeting with the same participants more than once. Those with whom I met more than once were becoming involved in helping me assess early findings of my research, as well as what next steps it made sense to pursue. I found out, for instance, that some participants who seemed to have the potential to strategize with me at the beginning ended up being marginal as my interviews progressed.

This was the case for instance, with one participant from Kilkenny campus and one from Adult and Community Education, both of whom I thought would become part of the group helping me strategize and select other participants. In my efforts to do as many interviews as possible in all faculties to diversify my research cohort; I did not have time to follow up with these two academics. The exact same thing happened with a participant from Sociology and one from Geography.

Another example of the uncertainty of the process of finding the people to co-lead and strategize with the organiser can be illustrated by an academic from Adult and Community Education and with Education whom, although interested and supportive from the beginning of my research, I did not anticipate that she would be invested in continuing this process after my research. In contrast, two administrators who were very supportive and interested in civic engagement prior to and during the first year of my research became disengaged in the last semester. These two participants and I discussed whether it made sense to plan a campus-wide conference to learn about all civic engagement efforts at NUIM during my longer visit in the fall of 2010. Although a few other participants seemed open to this idea, it was not clear to me how much genuine interest there was in helping organise such event. Therefore I decided that in the short-term it made sense to organise a focus group to assess how much interest there was in organising this conference, but also to engage participants with each other in the conversations I had had with them individually.

Thus, I sent an email to a group of 15 or so inviting them to a focus group meeting on December 8, 2010. At least 10 participants agreed to attend this meeting, and the director of Higher Education Policy, a strong supporter of my research at the time, offered to pay for lunch for all attending. The day when this meeting was scheduled, however, turned out to be too cold and snowy, and the university therefore closed the campus at 1 pm, around the time when the focus group was scheduled to take place. I emailed all academics who had confirmed their participation in the focus group when I found out the university was closing, only about an hour prior to the time of the meeting.

Two of those academics, the participant with dual assignment with Adult and Community Education and Education, and an emeritus academic from biology, missed the last minute cancellation and showed up for the meeting. Joined by the director of Higher Education Policy, all three of us then decided to keep the meeting. These three participants were interested in what I was finding so far through my interviews and what steps should be taken to move the process forward. Given that this meeting took place a few days before my return to the US, they also wanted to ensure that they prepared themselves to do what they could so that the process of exploring interest in the creation of their own civic engagement model would continue.

The idea of organising a campus-wide conference in the spring of 2011 was also discussed, however since there were only three participants there were not enough of them who could help organise this event successfully. I shared some of the key findings from my research such as the number of interesting civic engagement classes, research, and co-curricular projects that I was learning about throughout the campus, as well as the overall interest from most participants I had interviewed from all four sectors. We agreed that I would be back in Ireland one last time to bring a group of academics together either in a conference format or in a small, targeted group.

In fact the participant with dual academic assignment had given me the name of the emeritus academic in Biology prior to my fall 2010 visit, as someone who could help me find participants in the sciences. I had not met this emeritus academic prior to the fall of 2010, so I had to trust the participant I did know, and hope that she would come through with this contact. It turned out the emeritus academic responded immediately to my email, and after clarifying the purpose of my research and who I was interested in interviewing, he proceeded to contact a

number of academics in the sciences himself to ask if they would agree to being interviewed. Upon receiving my emails requesting an interview all these academics agreed to meet.

As this account makes it obvious, after the focus meeting on December 8, 2010 it became clear that these two academics were deeply invested in my research. The emeritus academic said as much when I interviewed him in October 2010 as he said very passionately: “What you are doing is very important to me.” He then shared that he had always wanted to see things change in the way my research was proposing.

I communicated with my academic supervisor from Los Angeles by email about the idea of bringing together a selective group of academics to engage them in conversation on the larger context of my research, during my last research visit. My supervisor and I then thought of having three academics give short presentations to spark conversation in the group, and I thought having President Collins host and frame such a meeting would communicate interest and openness from the administration, and it would increase chances for the process to continue after my research. Following this format, I then contacted President Collins’ office. While communicating with his office regarding the location and best time for him and for academics to be present I received an email from the participant above with dual assignment, asking if I had any plans for my next visit yet. I informed her of all that I was trying to do and asked if she could help me with logistics and other arrangements on the ground. She agreed and she ended up securing technical equipment for the presenters, taking notes and pictures at the meeting.

Engaging participants in the implementation of research steps, securing agreement from my academic supervisor and from the president’s office and from the academic who assisted with logistics illustrates the process of creating involvement and ownership of this event. Consequently, ownership of purpose and logistics of this event can lead to engaging in institutionalizing civic engagement at NUIM. The next section, step three, elaborates more on the actual meeting in March 2011.

Practice Three: Develop Effective Strategies Based on Analysis of Power Dynamics

Implementation of the third community organising practice is based on the creation of strategies and the development of programmes taking into account the power dynamics that can help advance civic engagement in the institution. As I have discussed in chapters five and

seven, understanding power dynamics is essential in strategizing to organise for societal change. Yet power as a concept and as a practice is not always openly addressed by those involved in organising for societal change. However as Torres asserts (1998), theories of democracy are underpinned by the dilemmas inherited in negotiating power. These theories of democracy, according to Torres, relate to "the connection between established – hidden and explicit – forms of social and political power, the intersection between systems of democratic representation and participation and systems of political administrative organization of public government" (Torres 1998, p. 3).

These hidden and explicit forms of political power need to be understood and openly named, along with their potential effect in creating or blocking societal change. As mentioned in chapter seven, many of my participants addressed the power disparities within the various groups on campus and outside of the university. This understanding of power needs to include individual's awareness of his/her own power to act, to ensure that any existing internalized sense of lack of power, as addressed by Lukes (2005), does not act as a barrier in creating societal change.

As shown in the discussion of power dynamics in the previous chapter, at NUIM addressing power began as part of the conversations through the interviews. More of this process took place at the meeting mentioned in step two above, with the two academics and the administrators with whom I met on December 8, 2010.

This section focuses primarily on what took place at the meeting in March 2011 to illustrate how strategies to involve others in the creation of a civic engagement model at NUIM can evolve. The format discussed with my supervisor and which I mentioned earlier in this section did take place. First, the meeting was designed to create the space for a group of selected academics from the three Faculties to engage in conversations connected to the role of NUIM in enhancing Irish democracy, in connection to the individual interviews I had conducted with all of them. Second, the idea was to spark interest by framing the meeting with three short presentations by representatives from the three Faculties, particularly addressing the most important themes emerging from my research interviews.

The three presenters were Margaret Kelleher, Director of An Foras Feasa, Institute for the Study of Irish History and Culture, John Scanlan, Director of the Office of Commercialisation, and Mary Murphy, an academic in Sociology. I asked them to start by giving their views and

experiences regarding the connection between their academic work and the larger society, and to elaborate on examples, benefits and challenges. I then asked them to address the following question: "Do you have a vision for what role NUIM as an institution could play in the future of the region around the university? In the future of Ireland?"

Third, my rationale for asking President Tom Collins to host and to participate in the meeting was so that he would be witness and experience this process first hand. In doing this my thinking was that he might lend his support to whatever efforts continued after this meeting and before the end of his term as president. In addition, having him there would lend a more formal tone to the meeting from those attending.

Fourth, I was hoping all attending would experience the difference in terms of accomplishing specific results from a meeting that was this carefully planned, and other meetings many of us experience where people tend to come unprepared and little gets accomplished.

Fifth, by mixing academics from the three Faculties with President Collins I hoped to address some of the concerns expressed by participants regarding power disparities within the institution.

In total, 17 academics including President Collins and my academic supervisor, Brid Connolly attended (See invitation in appendix 3, and photo of meeting in figure 13). Prior to the meeting I sent an email to those who had confirmed their attendance to the meeting, along with the agenda for the meeting and a brief summary of my research purpose and findings. As stated in the agenda (See appendix 4), the focus of the meeting was to engage in conversation around the following question: "Should NUIM have a role in enhancing democratic values and practices in the region and the country? If so, what should this role be?"

I framed the meeting with a brief report of my findings, and with this question. I then asked President Collins to give his own remarks regarding this question. His remarks were then followed by the three short presentations. Thus, not only did President Collins agree to host and attend the meeting, but he also played a key role as the person with the most power in the institution, by sharing his own thoughts on the topic.

The five goals listed above on what I hoped this meeting would accomplish were realized. Feedback on the meeting was first shared by Collins and Kelleher, both of whom began their remarks by thanking me for bringing this specific group of academics together. Collins alluded to the fact that this type of gathering was unusual, and Kelleher said that although she

has been at NUIM for a number of years, this was the first time she had had an opportunity to share her work with her colleagues.

After the meeting ended, several people confirmed that this was an unusual meeting and that they had found it interesting and stimulating. They further stated that prior to this meeting many of them did not know each other well, or in some cases did not know each other at all. Furthermore, four participants stayed at the very end, discussing possibilities to bring the group together again in the future to keep the momentum going.

Thus, while it was not appropriate, nor was there enough time to engage the group in a discussion about the various power dynamics within the institution, several participants engaged in questions and reflections about the lack of genuine democratic values and practices within various areas at NUIM, some of which were referred to in the previous chapter. Some also alluded to the power disconnect between academia and people outside of academia. Some of these comments were included in chapter seven, and others will be referred to in the following section.

The next section will show how this process involved critical reflection throughout the duration of my research, but especially in preparation for, and during the meeting described in this section.



Figure 13. Meeting of NUIM academics on March 29, 2011

Practice Four: Engage in Critical Reflection

As described in chapter three, the four steps in this model are not always in linear order (See figure 9). Rather, they are components of a process determined by the core leadership team and the organiser/researcher, based on their assessment of what may be needed at any given time. Critical reflection, thus, is an ongoing practice that starts with the first one-to-one meetings or interviews, and which continues throughout the visioning, implementation and assessment of the model. Critical reflection in this process thus begins with self-reflection of each individual, which gets expanded and enriched when these individual reflections are shared with the organiser/researcher and with the group. The role of critical reflection and narrative in finding our way as political activists to create social change is articulated by Ryan (2001), Freire (1995), Bradt (1997), Connolly (in Byrne and Leonard, 1997), and Mezirow (1990). I explained how my research and the writing of this thesis, for instance, has turned into a deep reflective process for me as far as my own journey in creating societal change, in chapter two.

At NUIM, I first engaged in deep reflective conversations with most of the research participants on an individual basis. For instance, I described how this reflective process takes place in chapter seven in reference to my interview with the elementary school principal. In reference to my question as to whether the university has a role in enhancing democracy in Ireland, especially in regards to the various problems the country is currently plagued by, she said this is a concern of local government and has nothing to do with the university. Yet when I probed as to whether this has been effective she pondered, and said that she had never thought about it in this way. She continued reflecting about this even after we ended the interview and as I walked her to her car.

Another instance of the reflective process in the interviews was illustrated in regards to the senior level administrator who is also a mathematician. I asked for his thoughts regarding the role of NUIM in Irish society, and after hearing my account of the way that my colleague at Occidental engages his mathematics' students in helping high school students pass algebra 1 so they can graduate he paused, looked pensive. He then wanted to know what the college considers more important: the education of its own students or the work they are doing with the high school students. This gave me an opportunity to share my views as well as the literature regarding the role of public scholarship in engaging higher education with society. As shown by these two examples, the reflective process between my participants and I was mutual, and almost invariably it affected their former views and knowledge of the topic, as well as mine.

This same type of reflective conversation took place with the two administrators that were involved in the beginning of my research but, as I mentioned earlier, became disengaged in the last semester. One of them works with the office of Higher Education Policy and the other one with the Centre for Teaching and Learning, and they both had at some points, direct roles in promoting civic engagement at NUIM. These two administrators and I met countless times during my longer research visit in 2010, analysing together my general findings and connecting them to next steps. This example illustrates not only the reflective nature of my research, but also the deep level of trust and ownership that is essential for this model of civic engagement, and for PAR to succeed.

Another example of the role of critical reflection in this process took place at the meeting in March 2011, especially as the three presenters and President Collins stirred up reflections on the topic with the rest of the participants. Clearly, having these themes discussed in a group

setting has the potential to deepen the topic for the presenters, and it expands the conversation to include other attendees. Thus when Collins raised the issue on whether NUIM operates democratically asking, “Do we buy into this as a value?” he was obviously asking a rhetorical question which was meant to trigger thoughts about it from those present. This was also the case when Collins followed this question by stating the need to interrogate the role of collegiality in the university and the role of NUIM’s Academic Council as a proactive agent in the university, and as intentional democratic values and practices.

Furthermore, participants engaged in group reflection after the four presentations. One participant, for instance, had comments regarding the difficulty for universities in reaching out to “the man on the street and politicians.” He further stated his observation that all the three presentations showed "tension running through ...regarding the universities as apart from or embedded in society."

These comments and observations are examples of reflections elicited in the rest of the participants by the four presentations, and by the larger question and theme I gave for the meeting.

This section has analysed data that illustrates how the four practices I followed in the creation of the civic engagement model at Occidental, were replicated at NUIM through my research. As demonstrating in the last and in this chapter, however, continuing with the use of these four community organising practices through the culmination of a civic engagement model that suits NUIM will need to take into account the contextual differences for each institution.

Implications of Replicating Occidental's Community Organising Practices at NUIM

While the four community organising practices used in the creation of the model of civic engagement at Occidental were replicated through the process of Participatory Action Research at NUIM, there are several implications if this process were to be continued through the creation of NUIM's own model of civic engagement. In looking at these implications, it is important to consider the differences between the two institutions. Three of these major differences relate to size, academic focus, and external sectors with which each institution engages. Occidental is a private, residential, Liberal Arts college, with an enrolment around 2,000 students, and primarily engaged with the civic sector. NUIM, on the other hand, is a public, research institution, with an

enrolment around 8,000 students. In addition, while NUIM is engaged with the four sectors of my research, it has a history of favouring support for corporate engagement rather than for civic engagement. In addition, the fact that Occidental is an undergraduate college and NUIM grants undergraduate, masters and doctoral degrees has implications for the type of civic engagement at each institution. One implication of this difference between the two institutions can be linked to the current trend from governments in many developed countries to attempt to address national economic problems, which has driven triple helix type of engagement. Thus public, large, research universities are more likely to be targeted for this type of engagement than are institutions such as Occidental.

In addition, while private institutions like Occidental can benefit from certain types of government funding specifically through financial aid for students, tuition revenue is likely to be a larger factor in their overall budgets than for public universities. This is a major implication for the type of engagement at each institution, given that the shrinking of public funding for higher education, as mentioned in the literature and the data analysis chapters, was cited as a major incentive for universities to partner with the corporate sector. University tuition is free in Ireland (http://www.heai.ie/en/student_finance), but many of my research participants at NUIM spoke about the need to change this, to help protect university autonomy.

Other factors to consider in comparing the two institutions are the geographical, as well as the cultural realities where these institutions exist. Los Angeles, where Occidental is located is a large, multi-cultural, mega-city, with a multiplicity of social, economic and political problems, many of which derive from this complex, urban context. As mentioned in chapter three, Occidental is surrounded by a number of communities whose demographics include middle, and low-income and multi-ethnic backgrounds. Large numbers of those living in these communities are Latino, recent immigrants. Along with these demographics and social conditions typical of most large cities, there are a large number of community organisations and public schools surrounding the College. This offers many more options for engagement. NUIM, on the other hand, is located in a small town, and about 45 minutes to Dublin by train. Thus the opportunities for Occidental's students, academics and other employees to participate in civic engagement projects are likely to be more accessible than for NUIM. The university's proximity to public transport, however, can offer engagement opportunities with the civic, government and corporate sectors in Dublin. NUIM's proximity to multi-national corporations such as Intel and Hewlett

Packard too, make it easier for triple helix type of engagement that it would be the case for Occidental.

Another factor worth noting is that both Occidental and NUIM seem to have a reputation for being politically progressive and for their concern for issues of diversity, and in the case of NUIM, also for their efforts to attract non-traditional students. This politically progressive reputation enjoyed by Occidental made it possible, for instance, for president Mitchell (there at the time I was hired) to support academics' interest in opening the Center for Community Based Learning and for hiring a community organiser to help shape its purpose. This is significant given that most universities in the US tend to hire professionals with a more traditional background in Service Learning and in academia, and most likely with a PhD.

While I received significant support at NUIM at the beginning of my research by then president Hughes, and later by interim president Collins, whether NUIM's new president will support the efforts of participants from my research and others who are interested in their university's engagement with society, remains to be seen. Early signs indicate that he has a significant interest in civic engagement, as demonstrated by a campus-wide event on February 22, 2012, and which I attended. President Nolan shared his thoughts regarding NUIM's role in society, in the following statement:

How good an account of ourselves do we give? What modes and systems have we established to give an account of ourselves to the society we serve? What have we done to build public trust in our institutions and supplant a dangerously negative public discourse on the value of education? (<http://communications.nuim.ie/press/170212.shtml>)

As the organisers of the civic engagement event follow up with President Nolan on the necessary steps to create and sustain a civic engagement institutional strategy, the results will most likely reflect what he plans to prioritize during his administration.

Ultimately, if NUIM decides to create an institutional model to engage with their region and country, their goals and desired outcomes, as well as the methods to achieve them will most likely be different from those at Occidental. Whether they make an institutional decision about this or not, however, the dynamics of their university will no doubt be affected by the global discourse and forces that are already redefining higher education. That is, NUIM can choose to drive how it is affected, or it can passively allow those forces to shape its future. The recent report from the Higher Education Authority regarding the landscape for higher education within

the next 30 years provides a great opportunity for NUIM's administrators, academics and students to join others in the shaping of higher education's mission in Ireland. The next chapter summarises the thesis, research findings, and recommendations for further research.

CHAPTER NINE: SUMMARY OF THESIS, FUTURE RESEARCH, AND FINAL REFLECTIONS

I start this final chapter with a brief summary of the thesis, including implications of my findings in connection to my research question and my overall research interest, during and after the duration of my research. In this section I also address future research. I then move into sharing my reflections on my personal and professional discoveries during this process, and end with general, final reflections regarding the work we need to do to improve current conditions of injustice in Ireland and throughout the world.

Thesis Summary

My research question focused on the implications of replicating the four community organising practices used in Occidental's civic engagement model, at NUIM. I explored this question through participatory action research that focused on questions regarding the role of higher education in society. To answer my research question I focused on a case study of NUIM and its role in enhancing Irish society. Through in-depth, narrative interviews I engaged in conversation with senior and middle level administrators, and with academics from various disciplines, at NUIM. I also interviewed representatives from the civic, corporate and government sectors. In these conversations we exchanged ideas and experiences in areas of academic civic engagement, as well as around the question of the role of the university in Irish society

I will now address findings regarding my research question, which I will divide in two sections to distinguish between findings during the duration of my research and implications beyond my research. In the interest of clarity of context it is worth repeating here the different sectors with which I worked at Occidental and in Ireland. That is, at Occidental the organising practices referred to here were used only with representatives from the College and from the civic sector, however in Ireland my research focused in representatives from higher education, the civic, government and corporate sectors.

In the following sections I summarize the findings in response to my research question: What are the implications of replicating the community organising practices used in the creation of Occidental's civic engagement model, at NUIM?

Findings during My Research

These findings are directly related to discoveries I made through my Participatory Action Research, focusing on my case study of NUIM.

1. The four community organising practices were successfully replicated through my case study of NUIM as summarized here: Engaging in relational one-to-one meetings, the first practice was replicated through the in-depth, narrative interviews with research participants. Through this process, I was able to build a collective of NUIM academics and administrators, thus replicating the second practice. I engaged with this collective or team of participants at NUIM in one-to-one and small group conversations about their thoughts on research findings, and about power dynamics that could facilitate or block civic engagement at NUIM and in the external communities. These conversations about power dynamics led to strategizing together about whom to include in further interviews and in a group meeting which was the culminating part of my research, based on their leadership status on campus. Through this step I was able to replicate the third practice in the model. Finally, I engaged in the fourth practice by reflecting with participants throughout the research process, regarding the progress and direction of my research, as well as overall interest in the topic of the role of NUIM in Irish society.

2. While there are disagreements in views regarding the role of higher education in Irish society, most representatives from all four sectors who participated in my study seem to be willing to engage in deep and reflective conversations regarding the role of higher education in Irish society.

3. NUIM's administrators and academics are involved in a number of civic engagement initiatives related to the civic, government and corporate sectors, but these efforts are not

coordinated. In addition, many who link their administrative, teaching or research work with these three sectors are often not aware that this falls within the field of civic engagement.

4. At NUIM, engagement that is initiated and incentivized by government and which leads to models similar to triple helix seems to receive greater institutional and government financial support than do initiatives through which academics and administrators engage with the civic sector. Examples of initiatives similar to triple helix are Innovation Value Institute and the Office of Commercialization. Examples of initiatives that engage with the civic sector are the work of faculty in the Sociology and the Adult and Community Education departments.

5. Regarding how personal interest connects with professional work, a significant number of participants made this connection during the interviews. This helped me find those who became part of on-going thinking and strategizing with me about my research.

In the following section I discuss further implications for NUIM's civic engagement efforts which go beyond the scope of my research.

Implications of Replicating Occidental's Community Organising Practices in the Creation of a Civic Engagement Model at NUIM

I discuss here the implications of my research regarding possibilities for NUIM's academics, administrators and other university groups for creating their own model of civic engagement. This section addresses implications beyond the duration of my Participatory Action Research. However they are relevant to PAR's goals of creating opportunities to involve participants in action to create social change, and to the goals of the process involving the four community organising practices utilized at Occidental. The most important of these goals is securing that a civic engagement model is created collectively and with deep ownership of

vision, of implementation steps, as well as of on-going assessment by all stakeholders in the model.

1. A group of the academics and administrators who attended my research meeting in March 2010 met twice after my research ended. This signals interest in continuing exploring civic engagement at NUIM beyond the duration of my research.
2. While there are significant differences between Occidental College and NUIM, including their size, that one is a private, undergraduate and the other a public, research institution, the four community organising practices utilized in my participatory action research can still be helpful in leading to creating NUIM's own model of civic engagement.
3. The current existence of engagement initiatives with all three sectors of my research at NUIM can facilitate participation of representatives from all sectors in visioning about, as well as creating and implementing a model of engagement that all can benefit from, and which progress all can assess.
4. The fact that NUIM has a new president who has shown interest in the current campus conversations regarding civic engagement can present a window of opportunity for the group of academics, administrators/staff, and students currently involved in these conversations. Another point of leverage to engage President Nolan in the current campus conversation about civic engagement is that he seems to be aware of the national and global discourses regarding the re-examination of the mission of the University. However to ensure clarity of what civic engagement means for all as a vision as well as a strategy to be implemented, it is worth having a conversation about this in the near future.
5. While current university models of civic engagement in Ireland have included community representatives in implementing their engagement projects at varying levels, in the case of DCU seemingly from the very beginning, none seems to have addressed the enhancement of democratic values and practices or the role of power, openly. Nor have

these universities included all their partners in the assessment of their exiting models. I consider these to be significant gaps, especially if civic engagement is meant to address the role that universities have morally, as well as in regards to their own relevance, to play in society. These elements are also significant if civic engagement is meant to enhance values and practices that are at the core of democracy institutionally and inter-institutionally with other sectors.

Further Thoughts on the Future of Civic Engagement at NUIM

I have addressed the elements that I found lacking in current models of civic engagement by proposing a model of civic engagement whereby NUIM takes an intentional role in creating the social sphere where the civic, corporate and government sectors can join in efforts to enhance democratic values and practices. While there are many authors who write about theories that aim to contribute to enhancing democratic societies, I found no evidence that the type of participatory model that I propose is part of current best practices in academic civic engagement. While my proposed model focuses on process, through the implementation of the model the various members of such a partnership have the space to together determine what issues require to be addressed on behalf of justice and equity in Irish society.

In addition, my proposed model would include joint definitions of democratic values and practices they want to pursue, as well as clearly established systems of participation and accountability across and within institutions. Long-term sustained engagement of this type, along with political training regarding the role of power in enhancing democracy has the potential to break through the kind of internalized sense of lack of power that Lukes (2005) asserts affects those at the margins, whether within institutions or in society at large.

Whether those who are part of NUIM make an institutional decision about their role in enhancing Irish democratic society or not, the dynamics of their university will no doubt be affected by the global discourse and forces that are already redefining higher education. That is, NUIM can choose to drive how it is affected, or it can passively allow those forces to shape its future. The recent report from the Higher Education Authority regarding the landscape for higher education within the next 30 years provides a great opportunity for NUIM's administrators, academics and students to join others in the shaping of higher education's mission in Ireland.

Future Research

Based on the findings presented in the previous two sections, I highlight below three areas for future research, beyond the scope of my thesis.

First, given the lack of evidence of current practices that address the elements of my proposed model of civic engagement, participatory action research that explores the implementation of such a model at NUIM would significantly add knowledge to the field nationally and internationally.

Second, assessment of the results of research of this nature, and which is inclusive of representatives from the four sectors, not just NUIM senior administration and academics, would contribute to knowledge in the field of civic engagement as well as to theories of democracy.

Third, assessment of whether NUIM increased civic engagement efforts internally and externally two years after the civic engagement campus meeting in February 2012, regardless of whether my proposed model is implemented or not, will show long-term implications of my participatory action research.

Final Reflections

Because this thesis is underpinned by my personal and professional story regarding my interest in creating societal change, I feel compelled to share some further reflections in this, as well as in areas of the need to enhance equity and justice in society.

The process of researching and writing this thesis helped me deepen my understanding of my story in ways that I did not anticipate. For example, while looking for literature on neoliberalism and its effects in democracy, in February 2011, I ran across Charles Bowden's *Juárez: the laboratory of our future* (1998). As I looked through photographs reflecting the horrible poverty, crime and killings in Juarez caused by the drug cartels, and the bodies of women that have been murdered and abandoned in deserted areas, I was terrified, yet deeply moved by a renewed realization that my siblings and my nieces and nephews live through some of these horrors routinely. I had been hesitant about going to Juarez to visit my family for fear of being victim of the violence, but reading and writing about it in the context of my thesis helped me overcome my fears. In addition, my reflections on Bowden's book and my last two trips to

Juarez have enabled me to learn more about the various angles of the issues of poverty and violence that currently plague Mexico.

In regards to the deepening of my commitment to creating societal change I made many discoveries at the professional level. Perhaps one of the most significant discoveries is the expansion of my vision of sectors that need to be included in efforts to enhance equality and justice in society. That is, prior to my research all my professional work and philosophy had focused on working with the civic or non-for-profit sector, thereby aiming at organising in disadvantaged communities. During the process of my research I was exposed to the ways in which government and higher education are partnering with the corporate sector. Since I was doing this as a researcher I was able to be open to suspend judgment, to avoid automatically placing corporations on the side of the bad guys and the non-for-profit sector on the side of the good guys. Also, by opening myself to the process of inquiry as the foundation for my commitment to create societal change I was able to integrate into my research the various discourses that are part of the global re-examination of the mission of the university. This moved me beyond my previous focus of creating reciprocal, mutual beneficial partnerships between universities and community organisations.

Academically, a significant and exciting discovery was to realize that the universals, philosophy, and elements of my practice as a community organiser have a clear connection to Participatory Action Research. My research in Ireland also gave me a new international perspective of researching and implementing strategies for societal change. Thus, focusing my research outside of the US greatly expanded my sense of what is possible in creating change in the world, and doing this type of writing and focusing my work in Ireland and in the international arena led me to include Mexico in parts of the thesis.

Regarding my conclusions on the model of civic engagement I propose for NUIM, I experienced directly what I suspected all along, namely, that there is real tension between and within the sectors I propose to be part of NUIM's civic engagement model. I learned too that while some of those tensions originate in the cultural differences between the four sectors, there are in fact competing interests. The fact is, for instance, that academic institutions in Ireland and throughout the developed world are losing public funding and that this threatens their autonomy. It is also true that corporations' main objective is to make a profit even in the case of those who are combining profit with social responsibility such as articulated by Senge (1994 and 2008), and

Yankelovich (2006). Regarding the civic sector, civic organisations' primary mission is to serve those most in need, and not the creation and preservation of knowledge, nor profit making. In addition, government representatives and politicians are a clear target when looking where to put the blame for faulty democratic systems that favour those with money and power.

A lot is at stake in the world these days, and the central argument here is around finding ways to create and sustain an equitable world, and about the role of the university in partnership with other sectors in contributing to this lofty agenda. John Baker et, al. in *Equality: From Theory to Action* (2004), offer their views of areas that would need to be addressed to create a more equitable world. To this effect, they include inequality of resources, of respect and recognition, of love, care and solidarity, of power, and of working and learning. These categories of inequality have resulted, according to the authors, in deep disparities between the rich and the poor regarding life expectancy, employment and income; discrimination against gay people and women, and people of colour, inadequate housing and education for the poor (pp. 3-7).

Wilkinson and Picketts take us beyond the ideals of what needs to be addressed in creating equality and justice in society, to specific ways to achieve this type of society. Based on their research, they show that equality correlates to how nations distribute wealth amongst their citizens such as happens in Greece and in Japan, and not to the overall wealth of nations such as the US and the UK. They assert:

Far from being inevitable and unstoppable, the deterioration in social well-being and the quality of social relations in society is reversible. Understanding the effects of inequality means that we suddenly have a policy handle on the well-being of whole societies (p. 9).

Wilkinson and Pickett call for intentional strategies that focus on the creation of national policies that aim at redistributing wealth amongst all citizens of specific nations, with the promise that this will create more just and equitable societies.

I remind us here of the quote from Jane Addams at the beginning of chapter one, to re-emphasize the essence of my thesis:

We have learned to say that the good must be extended to all of society before it can be held secure by any one person or class; but we have not yet learned to add to that statement, that unless all [people] and all classes contribute to a good, we cannot even be sure that it is worth having.

(http://womenshistory.about.com/od/quotes/a/jane_addams.htm viewed on June 2, 2011)

We must therefore create a movement that engages many more members of Irish society in learning and implementing, personally and professionally, the values and practices of democracy. This new movement requires sustained dialogue, deliberations, deep relationality and political action within and across the various sectors of society, however deep divisions and polarities there may exist within and across these sectors today. With this call, I am not indulging in a naïve recipe for how we can all get along regardless of differences.

I am rather emphasizing that the work of democracy requires long-term, hard and open, challenging conversations which can only be sustained and moved to action by a common concern for the state of our communities, cities, countries and regions throughout the world. My hope is that such a deeply engaged process can lead to a communal understanding that our own personal interests are at risk, unless we are able to create a critical mass of people committed to the common good. This common good is what I understand from Addams' quote regarding her statement about the good needing to be extended to all in society. This common good includes a joint vision of the type of world we wish to leave behind for future generations, and it must necessarily underpin long-term, sustainable models of democratic engagement. Only then can we ensure that new policies aimed at justice and equity are created and implemented with the involvement of, and protected by all members of society. While my research is focused in Ireland, this same movement would benefit the international community, and it fits well within the current global discourse regarding the re-examination of the mission of higher education.

NUIM, should it decide to take action on behalf of Irish democracy would not be alone, nor would it be doing this in a vacuum. There is a growing momentum in Ireland, in the US, in Mexico, and in many other parts of the world that shows that people are hungry for opportunities to create a societal change. Mexico's current state of violence, for instance, has recently given birth to a counter-violence movement led by Poet Javier Sicilia, and it has attracted thousands of people to march for peace (Ellingwood, May 10, 2011). In the US, during a weekend in September 2011, hundreds marched against corporate greed in Manhattan's financial district (Kumar, September 26, 2011). This march sparked multiple other marches throughout the country and throughout the world. (Preston, October 8, 2011). Similarly, the demonstration that I mentioned in Ireland which took place on November 27, 2010, is said to have drawn 100,000

people into the Dublin streets, to protest the international bailout (McDonald and Clark, November 27, 2010).

I see these three examples of people's readiness to take action and to reclaim democracy, as tidal waves of hope, or s ripples of nervous agitation by horses when they are unsettled, as Ryan and Walsh put it. They describe these ripples as a sense of expectation and disturbance, and read it as "a herald of change, a potent of imminent challenge to the status quo" (Ryan and Walsh, 2004, p. 6).

I remain firm with my call for us all to take advantage of this momentum to engage in the necessary radical organising and strategizing that can advance the arduous work of enhancing social, political, economic and environmental justice in our world for ourselves and for our loved ones today, and for the sake of future generations.

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APPENDICES

APPENDIX 1: Research Cohort

NUIM Interviews

Mathematics and the Sciences

Bernard Mahon, academic in Biology and Dean of Sciences
Sean Doyle, academic in Biology
Peter Van der Burgt, academic in Experiential Physics
Martin Downes, Emeritus academic in Biology
David Fitzpatrick, academic in Biology
Malachy McCann, academic in Chemistry
Liam Downey, adjunct academic in Biology
Kevin Kavanagh, academic in Biology
Ann O'Shea, academic in Mathematics and director of Support Center
Bob Lawlor, academic in Electronic Engineering

Social Sciences

John Sweeney, academic in Geography and director of Irish Climate Analysis and Research Units
Mary Gilmartin, academic in Geography
Mary Murphy, academic in Sociology
Bora Isyar, academic in Sociology
Mary Corcoran, academic in Sociology
Aidan Mulkeen, Head of Education Department
Michael Kenny, academic in Adult and Community Education
Josephine Finn, Head of Adult and Community Education
Bernie Grummell, academic in Education and in Adult and Community Education
David McCormack, academic in Adult and Community Education
Mary Ryan, academic in Adult and Community Education

Humanities and the Arts

Joe Cleary, academic in English
Margaret Kelleher, academic in English and Director of An Foras Feasa, Institute for Research in Irish
Historical and Cultural Traditions
Dennis Condon, academic in Media Studies
Terry Dooley, academic in History and Director of the Center for the Study of Historic Irish Houses and Estates
Vincent Comerford, Emeritus academic in History

Administration and Special Programmes

Tom Collins, NUIM President (from October 2010 to August 2011)
Jim Walsh, Deputy President
John Hughes, former President
David Redmond, Registrar
Anne O'Brien, Director of Office of Access
Saranne Magennis, Director Higher Education Policy
Alison Farrell, Center Teaching & Learning
Brian Donnellan, Director of Innovation Value Initiative
John Scanlan, Director of Office of Commercialisation

Kilkenny Campus

Maeve O'Byrne, Acting Head of Campus
Christopher Reid, Academic Programme Manager
Mairead McQuaid, Campus Librarian
Lisa Condon, Office Administrator

Corporate, Civic Sector and Government Interviews

Civic Sector

Dermot Walsh, an advocate for people with disabilities
Mary Scally, works with Drug Task Force
Mary Lee, Director of Vita House Family Center in Roscommon
Brenda Brady, Arts Assistant for Kildare County Council
Lucina Russell, Kildare County Council
Cornelius Mc Namara retired from Defence Forces Training Centre
Eilish Corcoran, staff with Longford Women's Link
Mairin Ní Cheileachair, Principal, Maynooth Gaelscoil primary school

Corporate Executives

Conor Mallaghan, owner of Carton House Hotel and Resort
Pat McGrath, CEO for Project Management Group
Martin Curley, Director of Intel Europe

Elected Representatives

Senator Joe O'Toole, Independent
Councillor Cieran O'Brien, Bray Town, County Wicklow, Green Party

Non-NUIM Academics and Higher Education Authority

Kathleen Lynch, Equality Studies at University College Dublin
Deiric O' Brion, NorDubCo at Dublin City University
Lorraine McIlrath, Community Knowledge Initiative at National University of Ireland, Galway
Muiris O'Connor, Head of Policy and Planning at the Higher Education Authority

APPENDIX 2: Outline for Interviews, November 23 – 27, 2009

This is not a questionnaire, but a list of guiding questions and topics to explore with interviewees on campus. The format of the meetings will be relational, or conversational, rather than one-sided interviews.

What do you do?

Does your professional work connect with society? Surrounding communities?

If so, how?

What drives your work, especially in connection with society?

(examples: your personal/vocational interest, your research, your teaching, departmental structures/demands, institutional structures/demands, external structures/demands)

Who benefits from your work and how?

(example: yourself, students, your institution, your department, community agencies, society)

If there were no obstacles, what would be your ideal way of connecting your work with society?

Questions for me?

APPENDIX 3: Invitation to Gathering of NUIM Academics on March 29, 2011

First, let me thank you again for your interest in my research on the role of Higher Education, specifically NUIM, in creating a just Irish democracy. Thank you also for agreeing to be part of it through our interview last November.

I am returning to Ireland the last two weeks of March to do the final part of my research, which consists of a gathering by NUIM academics who I have interviewed throughout the duration of my research.

I am writing to invite you to this gathering which will take place on March 29; from 12:30-3 PM. President Tom Collins will frame the event, and will participate in the conversations around the topic of my research.

Lastly, and most importantly, I am asking a small group of academics (3-5) to present a very brief paper (10-15 minutes), on their vision of what NUIM's role should/could be in creating a just Irish democracy. Are you willing and able to be one of the presenters?

The focus of the paper will be around the following:

1. From the perspective of your role as an academic at NUIM, what are your views and experiences about connecting your academic work with the larger society?
2. Please elaborate on those views and experiences specifically in regards to partnering with one or more of the following: civic, non-for-profit sector, government sector, and corporate/business sector. Give examples if possible.
3. What are some of the main benefits of this type of partnership(s) for you, and or for NUIM, and or for your partner(s) outside of academia?
4. What are some of the main challenges/obstacles?
5. Do you have a vision for what role NUIM as an institution could play in the future of the region around the university? In the future of Ireland?

APPENDIX 4: Agenda for Meetings of NUIM Academics on March 29, 2011

Should NUIM have a role in enhancing democratic values and practices in the region and the country? If so, what should this role be?

Lunch starting at 12:30

Meeting from 1-2:30

Times below are approximate

1:00 Welcome and purpose of event (Maria Avila, Adult and Community Education, PhD researcher)

- Brief summary of research topic and findings so far
- Brief introductions of attendees

1:10 Remarks on the role of NUIM in enhancing democratic values and practices in the region and in the country (President Tom Collins)

1:20 Short concept papers:

Margaret Kelleher, Director of An Foras Feasa, Institute for Research in Irish Historical and Cultural Traditions (10 minutes)

John Scanlan, Office of Commercialisation (10 minutes)

Mary Murphy, Academic in Sociology (10 minutes)

1:50 Q and A, comments and discussion

2:10 Next Steps?

2:20 Closing, and brief evaluation of meeting

APPENDIX 5: Explanation for Use of Information Shared in Interviews and use of Photos

All participants were first contacted by email with a request to me, and with a brief explanation of the purpose of the interview. Below is an example of such email, and the response from the participant.

From: Ciaran O'Brien <kazu@eircom.net>
Date: Tuesday, November 16, 2010 3:41 am
Subject: RE: referred by Catherine Breathnach
To: 'MARIA AVILA' <MARIA.AVILA.2009@nuim.ie>

Hi Maria,

That's fine, maybe you could call me at 087-2060223 and we can arrange a time to meet

Regards

Ciaran

From: MARIA AVILA [mailto:MARIA.AVILA.2009@nuim.ie]
Sent: 11 November 2010 15:02
To: kazu@eircom.net
Subject: referred by Catherine Breathnach

Dear Councillor Ciaran O' Brien,

I believe my friend and colleague Catherine Breathnach sent you an email about my interest in interviewing you. Her email would have included the text below about who I am and why this interview interests me.

I would greatly appreciate an hour or so of your time, possibly next week, for an interview for my research.

Sincerely yours,

Maria Avila

Fulbright Senior Specialist at NUIM

*Director of Center for Community Based Learning
Occidental College
Los Angeles, CA US*

(email from Catherine Breathnach)

Her name is Maria Avila. She is a Fulbright Senior Specialist in civic engagement working at NUIM for the next six weeks. She is the Director of the Center for Community Based Learning at Occidental College in LA, leading efforts related to engaging with community especially through curriculum. She has been in this role for the past nine years.

Maria is a PhD student in Adult and Community Education, and is currently seeking to interview a number of politicians to learn about

ways in which NUIM may at present, or in the future, engage with the larger community, and for what purpose. Through her qualitative, action research, she is exploring models of engagement that address the role of the university in creating just, sustainable democracies, with a focus on NUIM as a case study. She is particularly interested in whether the university can play a role in partnering with industry, government and the civic/non-for-profit sectors with the aim of creating just, sustainable democracies.

Not all interviews were tape-recorded. When interviews were recorded this was done with explicit consent from participants. In chapter six I gave specific examples of interactions with participants that demonstrate their authorization of the recording.

I use one photo in chapter eight, which was taken at the meeting of NUIM academics on March 29, 2011. Meeting attendees were verbally asked for permission before photos were taken, and the email below was sent after the meeting with photos attached. No one expressed any objections.

From: MARIA AVILA [mailto:MARIA.AVILA.2009@nuim.ie]
Sent: 04 April 2011 00:40
To: Bernie.Grummell@nuim.ie; Martin.Downes@nuim.ie; John.Scanlan@nuim.ie; Joseph.Cleary@nuim.ie; BP.Mahon@nuim.ie; Josephine.W.Finn@nuim.ie; Margaret.Kelleher@nuim.ie; aoshea@maths.nuim.ie; Mary.Gilmartin@nuim.ie; Sean.Doyle@nuim.ie; Mary.P.Murphy@nuim.ie; Tom.Collins@nuim.ie; Brid.Connolly@nuim.ie
Cc: MARIA.AVILA.2009@nuim.ie
Subject: notes and photos from meeting on 29 March

Dear All:

I am back home, well and safe after a long journey. I am sending you the notes that Bernie Grummell so graciously took at the meeting, as well as three photos.

Many thanks again, to Tom, Margaret, John and Mary for their remarks and presentations, and to Bernie for her support with logistics, notes and photos.

If any body has any feedback or edits on the attached notes, or if you appear in the photos and object to being included in my thesis please let me know.

Otherwise, I wish you all continued success with your work, and send my sincere gratitude for your interest and support throughout my research.

Warm regards,

Maria

APPENDIX 6: Examples of Community Based Learning Courses at Occidental

Indians of Mexico

History Faculty: Lisa Sousa

Student Facilitator: Marianna Rodriguez

Community Partners: Southwest Museum and Autry Museum

This course on Mexican history studies the complex cultures and civilizations of indigenous peoples from pre-Hispanic times to the present. The course examines the cultural survival of native peoples who have faced the challenges of conquest, devastating population loss, secondary status under Spanish colonial rule, constant exposure to external influences, and continuing exploitation to the present. The course traces the evolution of native community organisation, art forms, social structure, and religion in the colonial and modern periods and considers native responses to contemporary issues, such as migration, environmental degradation, and social injustice. The role of the EIA student facilitator is to work with the professor to design specific research projects which the students in the course undertake in the later half of the course. The EIA facilitator also prepares and then conduct research sessions with the students enrolled in the course, and organise field trips to and from the Southwest Museum and Autry Museum for students to have first hand experience with doing research in a research library. The research projects were defined jointly with representatives from the Southwest and Autry museums to address their interests and to define the partnership.

FotoVoz: Educational Experiences of Latina Mothers

Education Faculty: Fatima Castaneda-Gutierrez

Community Partner/School: Bryson Elementary School

Occidental alum assistant: Veronica Toledo

This research project is aimed at deconstructing stereotypes that Latino parents do not care about education for their children. The research question is not whether Latino parents care or not, but “How do Latino parents care about the education of their children.” The project uses a participatory action research approach that gives participants cameras in order for them to document, dialogue and define their lives as they see I in regards to the research question. Latina mothers from Bryson Elementary School are encouraged to record images from their lives that bring educational issues to the table. In addition to the imagery approach, participants have an opportunity to reflect on their images and the images of others during a dialogue group session. The role of the alum facilitator is to meet with parents and guide them in this process, as well as to assist in leading the group discussion and organising the data. Parents have decided as a result of this project that they will work on addressing issues emerging from the research.

Spanish for Native Speakers

Faculty: Felisa Guillen

Student Facilitator: Isabel Checa

Community Partners: CALs Middle School and Downtown Womens' Center

This project focuses on planning for this course which will be taught in the fall 2011. The role of the EIA student facilitator is to develop potential relationships with community partners as well as continue to contact established community partners, who will use the translating and interpreting services of the course. The course is designed for native Spanish- speakers with little or no formal training in the language. Students will be translating documents from English to Spanish for a group of community partners in addition to being introduced to the fundamentals of literary analysis, through a study of Mexican, South American, and Spanish literary texts. The goal of the student facilitator is to have a list of documents ready for her students to translate before the course begins in the fall.

APPENDIX 7: Community Based Learning Class Evaluation

OCCIDENTAL COLLEGE

COMMUNITY BASED LEARNING - STUDENT EVALUATION

Your assistance is needed to help understand the impact of community based learning opportunities at Oxy. Please respond to the following items and return the completed form as instructed. Thank you!

Course Information

- 1 Course _____
- 2 Instructor _____

Student Information

- 1 Please indicate your year

<u>F</u>	<u>S</u>	<u>J</u>	<u>S</u>	<u>G</u>
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
- 2 Please indicate your gender

<u>M</u>	<u>F</u>
<input type="radio"/>	<input type="radio"/>
- 3 Please indicate your primary racial/ethnic affiliation

Native Amer	Asian Amer	African Amer	White	Latino/a	Mixed Race
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Other, please state: _____
- 4 Was this course required for your major?

<u>Yes</u>	<u>No</u>
<input type="radio"/>	<input type="radio"/>
- 5 What was your interest in this subject prior to taking this course?

<u>None</u>	<u>Some</u>	<u>Much</u>
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
- 6 How many hours per week did you spend working in the community (average)?

- 7 What is your estimate of the percentage of course time dedicated to community based learning?

_____ %

Student Perceptions

- | | | | | |
|--|-------------------|--|----------------|----------|
| | Strongly disagree | | Strongly agree | Not Appl |
|--|-------------------|--|----------------|----------|
- 1 The work I did in the community in this course helped me understand how the concepts I learned about in class operate in everyday life.

<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	NA
-----------------------	-----------------------	-----------------------	-----------------------	-----------------------	----
 - 2 The community aspect of the course was well connected to the lectures and readings in the course.

<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	NA
-----------------------	-----------------------	-----------------------	-----------------------	-----------------------	----
 - 3 I think I would have learned more from this course if more time was spent in the classroom instead of doing work in the community

<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	NA
-----------------------	-----------------------	-----------------------	-----------------------	-----------------------	----
 - 4 Because of the work I did in the community, I have a better understanding of the subject matter.

<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	NA
-----------------------	-----------------------	-----------------------	-----------------------	-----------------------	----

5	This community based aspect of this course improved my skills in:									
	a. oral communication	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>			NA	
	b. writing reflectively	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>			NA	
	c. writing critically	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>			NA	
	d. thinking critically	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>			NA	
	e. other (please specify)_____	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>			NA	
	f. other (please specify)_____	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>			NA	
	g. other (please specify)_____	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>			NA	
6	This course enhanced my ability to communicate my ideas in a "real world" context.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>			NA	
7	I have become more skilled in working with others through the work I did in the community in this course.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>			NA	
8	I found developing new knowledge through work I did in the community in this course to be more engaging than in other courses that do not use CBL.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>			NA	
9	I learned how to identify and articulate social and/or organisational problems in this course.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>			NA	
Student Perceptions, Continued										
							Strongly disagree	→	Strongly agree	Not Appl
10	I am less comfortable working with people from cultures other than my own as a result of this course.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>			NA	
11	This course made me aware of some of my own biases and prejudices.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>			NA	
12	This course makes me more marketable in my profession when I graduate.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>			NA	
13	This course was an important factor in helping me to define or refine my academic major.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>			NA	
14	This course helped me to become more aware of the needs of the community I worked in.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>			NA	
15	I have a greater understanding of ways to participate in a community a result of taking this course.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>			NA	
16	This course made me aware of ways I could contribute to improving a community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>			NA	
17	This course was a valuable addition to my experience in my major or minor.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>			NA	

18	This course increased the likelihood that I will participate in my community in the future	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	NA
19	This course strengthened my ties to the community I worked in.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	NA
20	This course increased my sense of connection to the community I worked in.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	NA
21	I felt like I made a real contribution to the community I worked in.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	NA
22	This course helped me to apply my classroom knowledge in real world situations.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	NA
23	The community component of this course was well-planned.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	NA
24	There was too little time spent on CBL in this course.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	NA

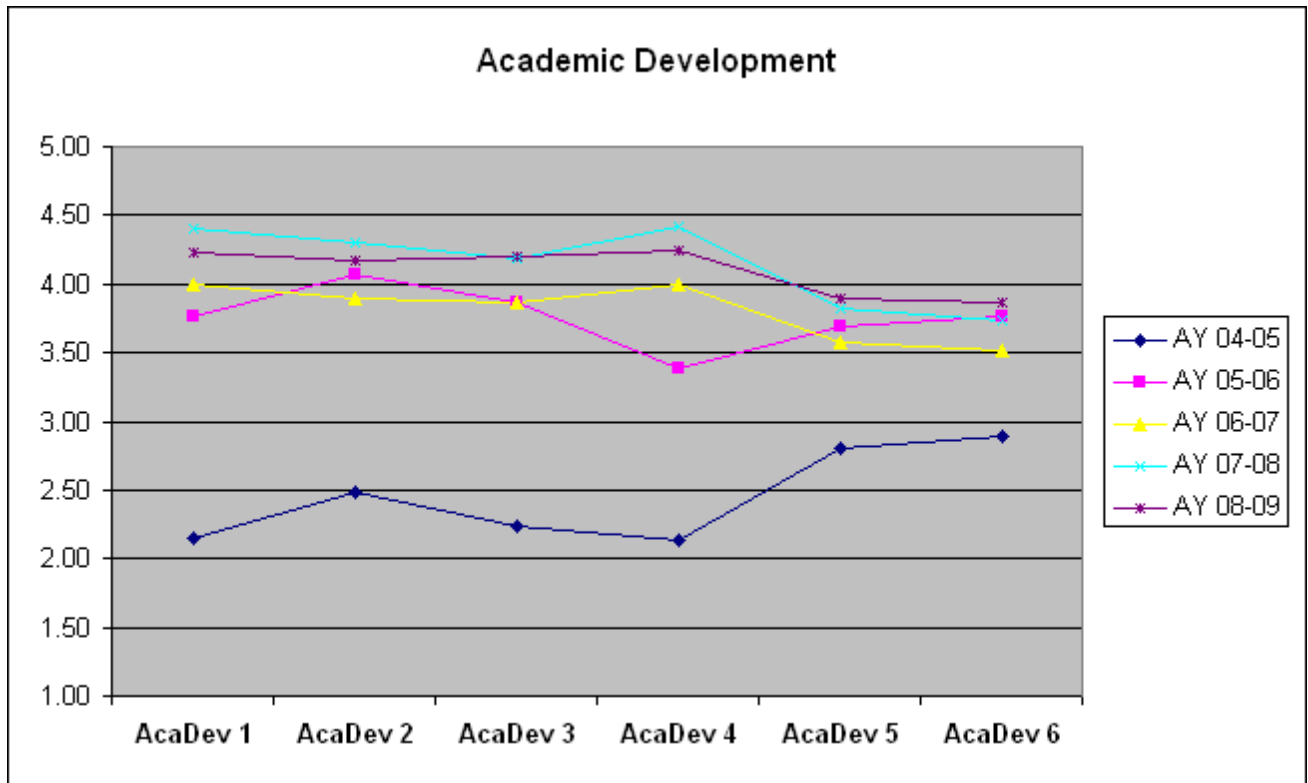
General Comments

1 Please provide any thoughtful remarks on the ways your work in the community enhanced or detracted from your ability to learn about the subject matter.

2 How did dealing with logistical problems contribute to your learning?

3 Please comment on the community responsiveness to your CBL involvement or provide an overall evaluation of the community work portion of this course.

APPENDIX 8: Chart showing that CBL classes enhance academic learning



1 = Strongly Disagree | 5 = Strongly Agree

- AcaDev 1** The work I did in the community in this course helped me understand how the concepts I learned about in class operate in every day life
- AcaDev 2** The community aspect of the course was well connected to the lectures and readings in the course
- AcaDev 3** This community based aspect of this course improved my skills in thinking critically
- AcaDev 4** Because of the work I did in the community, I have a better understanding of the subject matter
- AcaDev 5** This community based aspect of this course improved my skills in writing reflectively
- AcaDev 6** This community based aspect of this course improved my skills in writing critically