THE VOICES, VIEWS AND CHALLENGES OF MIGRANT WOMEN AND LEADERSHIP IN IRELAND: USING A FEMINIST COMMUNITY EDUCATION AS A TOOL FOR PARTICIPATION

BY

ADA CHRISTINE ELOJI

MA in Community Education, Equality and Social Activism

2014

THE VIOCES, VIEWS AND CHALLENGES OF MIGRANT WOMEN AND LEADERSHIP IN IRELAND: USING A FEMINIST COMMUNITY EDUCATION AS A TOOL FOR PARTICIPATION

ADA CHRISTINE ELOJI

Submitted in part fulfilment of the requirements for the MA in Community education, Equality and Social Activism

Departments of Adult and Community Education and Sociology

Maynooth University

National University of Ireland

2014

Supervisor: Dr. Brid Connolly

Acknowledgement

ABSTRACT

Background of Research

Irish society is experiencing people from different socio-cultural groups currently, since the turn of the 21st century. As many Irish people emigrated throughout the centuries but the arrival of large numbers of immigrants from other Europeans and African countries and a small number of refugees and asylum seekers in Ireland is phenomenon.

Each year, up to 40,000 immigrants came into Ireland according to Immigrant Council of Ireland (ICI;2003). In the last quarter of 2005,there was an indication of currently 253,000 foreign nationalities from age 15 and above in the country according to Central Statistical Office (CSO;2005) and the trend is said to continue with the prediction that there will be immigrant foreign born nationals in the population by the year 2030 (Irish Times 2008).

Rationale for this Study: An Opening Statement

There is a growing need to support migrant women to participate into Irish communities and society. For many, the agony of direct provision is quite a difficult one coupled with the issues that ranges from racism, oppression, exploitation, isolation, despondency, depression and to a large extent dependency. The phrase 'direct provision' is a system where those who seek asylum are accommodated and fed in hostels ,or, private/ self-catered for while their application is being processed.

Out of the need for security and safety, people find themselves so far away from their familiar environment. Apart from barriers from proper integration, there is also lack of knowledge to getting information about various system of operations in Ireland like, housing, health services , access to education and all other aspects of Irish society. Migrant women in particular are central among other things to the provision and use of many aspect of feminist community education and participation.

Many have seen community education as an opportunity to make up for the poor education attainment in previous years. Unfortunately, this form of education has seen a low political profile compared to other aspects of education yet it is the main grassroots to community development, cohesion and integration (Connolly,1997). Educational participation through community is like an extension of church activities, women associations ,literary groups, as well as university extensions through lifelong learning. The motivation for acquisition of community education and participation may include social interaction, contacts, engaging in knowledge and skills, personal and general development and a way of assessing one' own potential(Slowey,1987).

For migrant women in particular, this may also provide an opportunity to move out of the comfort zone that is pure domestic function to transition to independence through the work-force. While the outcome of most women community education is to empower and connect the disadvantaged and marginalised group like migrant women in order to integrate them with the wider society, yet their low participation is a subject to be looked into in this research.

TABLE OF CONTENTS

CHAPTER ONE

1.1 Introduction

This research is going to examine the views, voices and challenges of migrant women leaders in Ireland with a particular interest on why migrant women are not active participant in leadership positioning and organising within women movement. It will also examine their role within participation in feminist community education, reasons for low participation.

Again, it will explore ways in which their role is challenged based on personal and experiential an interactive interview that was carried out. Finally, it will revisit feminism, feminist community education, how it is understood, positioned and critiqued within the migrant community and how it is represented within the private and public discourse.

My intention in this research is to find ways of using feminist community education as tool to empower migrant women into becoming an active participant as well as taking leadership role in their communities.

To begin with, the word 'feminism' and 'feminist' sounds negative to many women especially from the African community. When I began my research interview correspondence with most of the migrant women leaders, many of the women told me not to end up becoming 'a Woman Libbers'. What that means is that women liberators are viewed from a negative incline in terms of their academic pursuit, anti-maleness and so on. From my upbringing, women and girls were discouraged not to pursue academic too much as not to lose the dignity of a "real woman" and the real woman is a woman that is obedience, submissive, sexual inferior , to be seen and not heard, and that woman who believe in the culture of silence. I had a higher Diploma before embarking on my journey to Ireland but I never used it. While

in Ireland I decided to pursue my first love which is education. But hooks (2000) will tell anyone who is in doubt that feminism is for everybody ,and becoming a feminist is in a way a teaching for freedom (pg: 109).

Before embarking on the MA course, I was thinking of ways to enhance active participation among migrant women in the community in Ireland with the inclusion of other working class Irish women through popular community education that will be gender related, engaging in feminist discourse.

 I consider it important because many times when the issue of feminism and feminist discourse is raised among the migrant communities, some people frowns at it and feels that it should not be publicly discussed. It is of interest to see the turnout of women if they were invited for a Birthday party or naming ceremony whereas when they are invited for a round table discussion for a more positive social change or campaign to raise awareness, the turnout is abysmally low. Therefore becoming a feminist is in a way a subject of suppression and relegation which could be linked to dominant and patriarchal power and I consider it important especially for the migrant women in Irish society(hooks,2000;Shrewsbury,1992).

The way a woman perceive the world, what she does and what she is not allow to do .In recognition of my own background, how it shapes my interpretation of the research process ,and how the world has shaped me, because the world impacted upon me based on the way I was born, raised, educated, my lived experiences and the power relations that were at play before, during and after I have accepted some truth and ideas as well as rejected some ideas, truth and identity. Similarly, somewhere along the line, I began to question, critique, accept, reject some structures, some set rule that confirm me to a particular norms, based on the way I was born , raised in a particular way, rules ,structure and agency. There are many contradictions, bias, and conflict of interest in the way society actually change through a

change in institutional, economic and political system. Similarly the same institution and society are governed by man-made laws and policies. Invariably, as a woman, change can also occur through a framework that support or challenge some anomalies that restrict the woman not to exercise her fundamental right to equal representation or participation. Although one is regulated by power, for no one can escape rules but some rules and power can be negative and detrimental to the health of an individual or society as a whole. Again because of the way we are born, having been born into a world of meaning which is bestowed upon us by culture, we tend to live by what we see, what we learn and read outside the box. I am aware that my own perception of the world somewhat, directly is going to impact on my research questions, findings interpretations and through the discovery of the hidden experiences of the participants.

In other words, the way a women sees the world around her determine how she interpret it and subsequently forms her prejudices and biases and at the same time forms her values and philosophy of the world and her environment.

My view on the way things should be done is based on my recent enrolment of MA in Community Education, Equality and Social Activism(CEESA). Although I previously graduated from my BA(Hon.) and set up a training centre with the local training board (KWETB) to bring community education to the working class and migrant women in the community. Again to form a community of women learners and support group using a holistic education approach, that is a whole person-centred, women based approach with a view of bringing social change (Rogers;1967,hooks;1994) of which many of the women objected. They preferred to be more of church ministry which was not fulfilling my purpose. The understanding of some was of a prayer meeting which was not but a conscious awareness group where issues of the heart will be deliberated on, discussed using a whole

approach of person centred ,non-judgemental model of education that has other elements of spiritualism, personal development and so on.

My frame work was taking the world to be about not only equality but other things like, love, sustainability of families, care and equality of opportunity. My religious belief affected my views of the world and the way I view if from the spiritual ,social and physical point of view. Equality for women is progress for all (Baker,Lynch and Walsh;2004). Again for a community or a society to be transformed, our attitude towards women must change, that is, to have a maximum transformation agenda, for a society, women must be included both in private ,cooperate and publics sphere ,in terms of political, economic and social representations by changing gender laws(Baker;2004,hooks2000).

1.2 Migrant Women in Ireland

Ireland has transited into a transformed nation with its citizens yet for some women, especially migrant women, they are still faced with racial ,lack of leadership, patriarchal oppression and power relations.

At last year's annual Women in Leadership Banquet dinner organised by one of the migrant owned women's network held at Clarion Hotel, Dublin 22 on 14/12/2013. I made a speech on the successes and challenges of good leadership; motivate migrant women to become active participants in decision making, in the communities, topics were centred around women and active participation, both the art of parenting, childcare, women and community education, women in capacity building, women and leadership skills, religion and ethnic conflict.

On the conference night, as one of the guest speakers, I addressed the   issues of; Women and Education; I mentioned on how popular education can help women to think critically, how education can be used as movement of liberation and emancipation and how education can be a key to unlock poverty and reduce gender disparity.

 Again, another International Women in Leadership, held in April,5th 2013. The conference was on The role and impact of women leaders in the society: I delivered the speech on Migrant women leaders in Ireland ;Voices , Views and Challenges.

The aim was to create awareness among participant both from the local communities and new community on issues that surround global poverty, debt, war, education, ethnic conflicts, climate change, environmental justice and gender related issues. These are the prevailing issues that prevent active participation among migrant women and this issues can improve their mind-set using critical thinking and awareness-raising to bring social change both on local and global settings.

In other for migrant women to occupy their roles both in social, private and political corridors of powers , the need to challenge those who rule in coercion using cultural invasion, divide and rule, manipulation and false generosity, and to take ownership of policies that undermines or favours them in active citizenship both in the public and private discourse. The need to challenge institutions when they tell them that it is okay to remain the way they are, defend our individual and collective potentials as migrant women leaders, change the order of things both here in Ireland and in abroad using our own experiences, skills and knowledge gained through the years of our sojourn, and honestly learn from each other's struggle thereby unsettled the power of patriarchal dominance and change our world where women are given their position in the mainstream, of political ,economic, cultural and social spheres (www.africanvoicenewspaper.com).

Having said that, from the political perspective, our orientation from our background did not make politics attractive for women to get involved. What sort of women goes into politics? From the societal views and cultural context, there are things that women can and cannot do, and politics, that is public leadership is one of them. Cultural and religious values holds them, from occupying some political positions or venturing into it in the first place.

For some migrant women, they are still practicing first wave feminism (Evans,1995;pg:4) whereas their counterpart in other world are now in their third wave feminism. Migrant women in diaspora cannot take up the issue of Abortion legislation, early marriage to girl-child, not to talk of LGBT issues. When trying to understand why some women said things, accept things and other women dispute it (hooks;2000).

In recognition of my own background, how it shapes my interpretation of the research process, and how the world has shaped me, because the world impacted upon me based on

the way I was born, raised, educated, my lived experiences and the power relations that were at play before, during and after I have accepted some truth and ideas as well as rejected some ideas, truth and identity. Similarly, somewhere along the line, I began to question, critique, accept, reject some structures, some set rule that confines me to particular norms, based on the way I was raised in a particular way through rules ,structures and societies. There are many contradictions, bias, and conflict of interest in the way society actually change through a change in institutional, economic and political system. Similarly the same institution and society are governed by man-made laws and policies.

 Invariably, as a woman, change can also occur through a framework that support or challenge some anomalies that restrict the woman not to exercise her fundamental right to equal representation or participation. Although one is regulated by power, for no one can escape rules but some rules and power can be negative and detrimental to the health of an individual or society as a whole. Again because of the way we are born, having been born into a world of meaning which is bestowed upon us by culture, we tend to live by what we see, what we learn and read outside the box.

 I am aware that my own perception of the world will somewhat impact directly on my research questions, findings, interpretations and through the discovery of the hidden experiences of the participants.

 In view of the following, I am passionate about women and development. Challenging violence against women and girl children was what motivated me into working with women and I am interested in finding ways ,through critical thinking and praxis how to engage the women leaders in the community to exercise their leadership roles in the family, groups and communities in which they live. The assumption that women looked after the children therefore by natural order, it is their main duty without having a choice or free will to do

especially within the domestic sphere is one of the controversial issue that affect personal relationship.

Therefore it might be of interest is to examine the way the family operate, in terms of equal distribution of power and gender roles. From an experiential learning ,within the domestic sphere, what happens in the private domain, for instance, housework is seen as natural order as women are regarded as sole responsible for the care of children and even their partners. This brings contested tension as some women challenges the natural order of gender roles. That is to say, issues of central interest, regarding the role of women in society within the patriarchal and capitalist society are based on social structure. For instance in some African countries, the male (sons) takes over the property or inheritance in other to pass on the family name, whereas, the female child is married out. In this modern era, where many girls remain unmarried, single parenting. What then happens to their offspring or what becomes of their fates?

I know some women who will never label themselves feminists for the perception that feminist are for angry women fighting to dominate the menfolk or lesbians.   There is a need to engage women to share their relationships, engage in a useful discussion of understanding the word feminism.

I find it ironic that most young women take for granted that they can vote, attend universities of their choosing, use the libraries in those universities, have access to birth control, open a bank account as a married woman, own and inherit property, etc., yet when asked if they are feminists? Oh dear. Not one 'of them'. To a certain extent, I understand. The 'women against men' model is too often the popular image. It is that image which is so sensationalized in the media and spoken of from the pulpit (Maseman, 2012; hooks, 1994; pg; 109).

According to O'Brien (2004) women has been traditionally and naturally considered as carers, looking after and out for everyone (p:3). As a result, the place of a woman has been that of household and family being her main domain and rejection of sexual pleasures (hooks;1994,O'Brien;2004).

But feminist scholars like bell hooks, Betty Freidan, Judith Butler and others has challenged these traditional roles and suggested that all care in both private and public domain should be an essential part of all social life (hooks;1994,O'Brien;2004). In other words, all cares, feelings and emotions should not be understood only on a social and cultural basis but rather universally experienced by both men and women.

Therefore, in listening to the voices and views of these women in this research, their challenges towards participation will be a focal point and framework for this research. As a result of all these critical knowledge that came out of watching from a distance and also from my own critical analysis of my personal experience, a new set of ideas, practice and research emerges.

CHAPTER TWO

2.1 Introduction

This thesis is set out to examine voices, views, and challenges of migrant women within feminist community education and also to find out ways of becoming active participants and finally ,to look at the barriers to participation and leadership.

In this chapter, the researcher will explore the relevant literature that looks at the importance of the participation of women in a feminist community education. It will also try to understand the idea that underpin the word feminism and feminist education for some migrant women who are not comfortable with the connotation, the implications of low participation among the migrant women within community education and proffer ways to enhance active participation. It will also explore gender representation, challenges to leadership (private and public), motivation or lack of it. The literature will also ground my own understanding of what it means by the word women education or pedagogy.

Finally, it will also explore barriers to participation through feminisation of gender roles, lack of leadership, motivation to learning and understanding of feminist education. There are very few books on migrants here in Ireland; therefore, I will make reference to other relevant literatures from other countries.

As a migrant woman, I have not come across much literature here in Ireland on migrant and organising. It is worth saying that a few writers have made mention of migrant for example, Murphy and Maguire (2012); others are Ugba.A (2002), Roberta Villalón (2011).

Conversely, many women movement in Ireland were mainly middle class, white, protestant women like Hilda Tweedy and the Irish Housewives Association, Irish Country Women,

National Women Council of Ireland, only organisations like AKIDWA, Migrant right Centre, Integration Ireland and FFI Women's Group were advocating for right of migrant women and their families in Ireland.

I have not covered all the readings recommended in this MA thesis, but I will make mention of Paulo Freire, bell hooks, Brid Connolly and other theorists that are also relevant to my field of study(Freire,1970;Brid Connolly,1997,1999;hooks,1994,2000,2003) In view of the following let us begin by looking at feminism, and feminist pedagogy, the history of women studies , women community education, its emergence and how it has been inculcated into community education.

2.2 Feminism discussed

Feminism poses a big problem and stiff opposition for new comers in the field as most men and women sees a feminist from the angle of disobedient woman, irresponsible mother and a great negative influence for their partners not to talk of becoming politically involved. The assumption that feminist are women who hate men need to be discussed, understood.

According to hooks (2000) she described feminism as 'a movement to end sexism, sexist exploitation and oppression'. Feminism according her is not about 'being anti-male' (p: 5). In other words, sexism is the big issue here as both men and women inclusive has been socialised from onset to accept sexist though and actions and as a result, the low participation of men, women especially migrant women could be as a result of negative understanding, not knowing what it really means.

Migrant women, especially non-white has submitted, and accepted structures, agencies and culture of silence (hooks;1994,2000). Feminism or feminist in the context of today's understanding of feminism is regarded as "good woman turns bad" from an African perspective. Masses of people think that feminism is about women seeking to be equal to men (hooks;2000'Evans;1995). From the mass media, who draw attention by women that are

committed to gender equality ,parenting and households issues. One is not born feminist but made to be, that is become a believer, changing one's perception, raising one's consciousness, through learning, reading about all system of domination(Freire;1970,hooks;2000)

Evans (1995), describe feminism as *women seeking the same opportunity and privileges that society gives to men (p:5).* From this notion, women are not saying we are the same as men in all things but generally, if we are able and capable of becoming everything that life can offer or anything we can aspire to be giving all necessary support and freedom to do so. From my own understanding, feminism is about equality and inequality of opportunity between genders. We tend to lose sight of positive rather we shed light on negative, instead of sharing the positive side of feminist thought. Feminism to me is not only about male domination ,gender discrimination and equality ,it is about women internal consciousness, feminist thinking in and out, it is about reading and writing, understanding feminist though and agenda, it is about forming a group within a community regardless of race ,class and it is therapeutic as men and women alike try to confront their fears.

As human, we are entitled to our fundamental human right and equal status, hooks (2000) also tell us that feminism is for everybody, men and women alike (p:109). In other words, it takes a conscious, transformational awareness raising to realise the historical meaning of feminism. It goes beyond mere assumption, or the notion of anti-maleness, or anti-motherhood, rather it is about repositioning. Feminism is about making sure the voices of the vulnerable especially minority women are heard. When trying to understand why some women said things, accept things and other women dispute it. It is enough controversial to link men to feminism even some women reframe themselves from being refer as feminist though they heard about it but many do not understand what it really means (hooks;2000).

Feminism to me is a kind of movement that aids in elimination and ending oppression, subordination and domination of women in all its ramifications.

In one of bell hooks (2000) writings, I was fascinated when she described 'sisterhood' as a "political solidarity among women". The women she is talking about here are the working class, ethnic minority and less privileged in the community. Feminism is about politics of equality and justice for all women (bell hooks, 2000). Feminism is equality for all(women and men)(Baker,2004). Feminism is inclusive and affirming of women (bell hooks2000). Feminism celebrates women's achievement and struggles (hooks,2000; O'Brien,2004).

Feminism works to provide a positive stance towards women and womanhood. Feminism is not a radical notion, however, when asked people about their opinion on feminism and feminisation, they replies that they support equal right but hardly identify themselves as feminist.

Education for me is freedom (Freire,1970),education leads to transformation(Jane Thompson), education according to bell hooks is a practise to transgress to freedom(bell hooks,2000). In my own practice, education bring social transformation and positive change and empowers especially these group of women to take action" to knowing" and rethinking feminist thought (hooks,2000). To enlighten them about feminism not being for lesbians, single mothers, irresponsible and layabouts, iron ladies. In other to empower these women to know that it is not only a loose woman that resists oppression, patriarchal domination and exploitation. It is not only a loose woman that is free to speak or partake in activism or women movement. Therefore, using a feminist perspective, we will discuss in details the emergence of women studies and explore feminism and feminist thoughts in details.

2.3 How women's studies came about

Women study came into limelight, in 1950's, and 1960's as most of the research was conducted by men in an institution run by men (hooks;1994,2000,Connolly and Ryan;1999). It is a field of study that surfaced out of women movements. It is a research about women and women history, her position in the society and that which represent different women from different societies. How they have been represented and miss-represented in literatures and how they are being constructed and finally how their experiences how been shaped and formed (England,2010,Whitelegg et al,1982).

 Now women studies courses are run in various educational institutions, in universities ,colleges of further education, in education and training boards, formal and informal adult and continuing education programmes (hooks,2000;Whitelegg et al ,1982). The natural things, that is the way they expect women is for her to stay at home and look after the family, and if a woman is doing otherwise, the notion of abnormality come to play and that is to me is a form of oppression because a woman need to be consulted and find out want she want and how she want things to be done and so there is need to challenge the status quo.

In some part of Africa, for instance, the male dominant is seems as a natural order, which to me need a constant challenge on the knowledge and idea of endocentric to see how achievable and possible it will be to place women on the same margin in the scheme of things.

Using the British, American and Irish standard in measuring, the women movement in the 1960s was seen as a revolution (England,2010,hooks;1984,Ryan and Connolly;1999). More women engaged in employment, education and political appointment and the acceptance of birth control. It became illegal to discriminate women in employment, education and other previously male dominated occupations that was in place as a that time.

13

Despite all these changes as observed by England,2010;pg: 4), change in gender system has still been uneven although it differs in some spheres, and in some groups, more than others. The question I am trying to ask here is why change in some and not in all other things? Secondly, why more than others (hooks,2000;England,2010).

What I am trying to argue here is the shift in cultural institutional constrain on traditional women in terms of gender roles, and gender related jobs, opportunities and activities. There is this notion that men and women fundamentally differs in skills and interest. For instance, men has little incentive to leave employment (England, 2010).

While the women, though gainfully employed, is still the nurturer, the home provider, should I say the cook, carer, cleaner in home front without an increased incentive toward childcare (O'Brien;2004, England;2010). Hardly could you find a man who resigned to become a full-time home maker to allow the woman to enter into full labour market or workforce. Unequal distribution of power, control, division of labour in the household both in the private and public sphere and the oppression of women as a result of socio-economic structure which are male-dominated has put an enormous strain on women. The sexualisation of female body, that is the patriarchal domination where gender is seen as a commodity affect women more than men.

Similarly, the need for income and the opportunity cost factor according to England(2010) is cut out between the educated and uneducated women to either stay at home as a full time woman or engage in a job activities and still remain poor.

Typically, a married woman, says, who is a graduate has an opportunity to be gainfully employed but if her husband is equally educated, and is either gainfully employed, or is assume to earn higher ,which means that one should be made to stay at home or step down for another, automatically , I suppose, the natural law is that the woman should stay at home

14

to take care of the home front which to me is an oppression to gender role because, from my interactions with women over the years, I found some women to be more active than their male partners. These women can work nine to five in an office environment but not effectively good with house works and chores (O'Brien,2004; England,2010).

Again, before now, well paid jobs are allocated and handled by men because it is assumed that the nature of skill needed is most suited for a man. Recently, most women are pursuing courses and acquiring skills in male-dominated field of studies(O'Brien;2004, England,2006,2010). In America, for instance, it is illegal to pay women less in the same job unless if it is based on factors such as, years of experience, qualifications and skill of performance.

In spite of that, it is still hard to see many men moving into feminised field of work and studies. As more women are moving into male-dominated fields, like Engineering, marketing, Accounting, Business and so on, fewer men are found in the traditionally female field like Education, Nursing, Sociology, social work and so on. It goes to say that, the shift from gender role and understanding of gender role has not been mutual and so need to be revisited(Ryan;1999,Thompson,1999,O'Brien;2004,England;2010).

Moving on, I want to examine the assumption that underpinning my own practice as a migrant woman leader/feminist/activist and to question the power assumption about my person and also try to develop a theory from other theorists that is adequate to explain the gender identity within the Irish society and African migrant community in which I am now living within the best of both world.

According to Ryan(1999), Women's liberation movement came into a rapid growth in Ireland in the 1980s and 1990s with community based women group as a result of the emergence of new structure and new form of organisation whose emphasis was on non-

hierarchical relations and participation and the establishment of women studies in some part of the universities. Furthermore, the growth of women publishing help in no small way to bring to light the struggle for women liberation within the Irish society through conscious raising (hooks,2000; Connolly,1996;Ryan and Connolly,1999).

In the case of migrant women's group here in Ireland, most of the groups are autonomous, some highly disconnected and others linked to community education scheme and religious owned affiliate, with Christian counselling, personal interest and power relation from the headquarters.

Similarly, there is also a strong anti- feminist climate among migrant women's as a result of their multi-religious believe system and traditional family system. As a result of these factors, there has been little or no change in the structure and also in forming a formidable and strong alliance. Again, there is little or no invested energy to challenge these structural social and cultural change on the part of the migrant women leaders, either by learning through others struggle or using their own personal experiential learning to challenge these structures.

My ontological stance has always been equality for all and that has impacted on my research through engaging the ordinary women in community education where they can be transformed using the pedagogy of gender education. For change to occur, that individual must dare to make changes. How easy ,it is to forget that women are always at the forefront of change and there is need to recognise what they do.

For that woman leader, is a focus, dedication and commitment, when lacks any of these, it leads to struggle. It is hard enough being a woman, who is also marginalised by male-dominated world, trying to make a mark or hoping to succeed and empower others. The woman who has a partner, with children has an enormous responsibility of being a cook,

companion/bed mate, laundry woman, driver, teacher, carer and a philosopher which sometimes is fiercely contested by the feminine hormonal changes.

However, I suggest that community education and women's community education is a gate way for transformation and freedom especially for migrant women. In the next section, I will look at what is community education.

2.4 What is Community Education?

Just as community is complex ,community education is also complex ((Tonnies,1887;Bell and Newby,1997, Kimoto,2007; Connolly,1997; Meyer, 2001; McLean, 2011). According to The Green paper on Adult Education (1998), which was then followed up by The White Paper(1999,2000) defined the term community education as:

" a process of communal education towards empowerment, both at an individual and collective level. It is also "an interactive, challenging process, not only in terms of its content but also in term of its methodologies and decision making process"(DES;2000).

In other words, nearly every villages and towns in Ireland runs community education programmes and each groups are set up to develop the community and to respond also to the needs of that community such as to access employment, education, leisure, sports and so on. Community education according to AONTAS(2000) "is a process of empowerment, social justice, change, challenge, respect and collective consciousness. It is within the community, and of the community, reflecting the developing needs of individuals and their locale. It builds the capacity of local communities to engage in developing responses to educational disadvantaged and to take part in decision-making and policy-formation within the community"(pg: 6).

In 1996, there was an estimate of at least 1,000 community based initiatives or groups in the county (Department of Education and Science 1998, p. 21).

Lynch(1997), Connolly(1997) suggested that there are complex causes behind this expansion but the greatest of all is maybe the changing trends in thinking of community education as a movement both physical and psychological and also seeing education going into the community rather than the community coming to it. Women learners participate in community education find freedom, self-expression, appreciation and fellowship (McLean,2011,Connolly;1997). Freire,(1970,cited in McLean,2011) believes that education should be a practice of 'freedom instead of exercise of 'domination'. Similarly, community education provides a learning environment as stated in AONTAS policy Series (Connolly,1996, DES,2000) and usually located within the community (McLean;2011), not just the physical community , but also the community of shared experiences.

2.5 Women Community Education in Irish Context

Irish society has changed a great deal in the past years. There is a broader diversity of cultures, education, and beliefs (Bell. D, 1999, Gellner E.1993 ,Whelan and Whelan, 1984;Smyth;1988). There is also a much higher awareness of equality and the lack of it, the inclusion and exclusion of certain groups of people, the need for greater participation of people in creating a society that addresses inequalities, especially feminism, classism, sexism and those in disadvantage (Patricia Prendiville:1995,Connolly ;2008,Baker,Lynch and Walsh;2004).

Many theorists believe that participation in a feminist pedagogy otherwise known also as women community education can be a source of empowerment in both personal and social development of an individual or group especially migrant women(Connolly ;2008). Many

migrant women have been structured by society and our parents to accept gender role(sexist thinking), we have not stopped for once to ask questions or challenge why it has been so. For me, feminist paradigms has influenced my way of thinking and in forming my feminist thought.

To begin with, let us examine feminist community education in the context of women's group. What does the term mean and how could they be used to address social change within the community. Again, can migrant women develop their own understanding and idea that underpin these terms feminism and feminist education?

 In recent years, many innovative adult education provision consists of self-directed women's group and as such need some commendation for their contribution to date (Connolly;1997).

Feminist education according to Smyth (1999) is" where women decide what they need to know and how they want to use that knowledge". Another recent report from the Women's Education Research and Resource Centre in UCD(1999)talked about women's group as" approach to learning based on active involvement, inclusive contribution, and developmental participation for adult women….(as) one which potentially redefines education and unfolds what has traditionally been a well wrapped, highly reverential male domain"(p:26).

 In this context, women's own life becomes a reality not only in the principles of feminism but of all adult education activity with those marginalised. There is also an emphasis on sharing lived experiences in learning rather than competing in it. Furthermore, there is an interest to locate personal experiences within the social and cultural context where women learn without hierarchy (, Connolly;1997,Green Paper;1998).

Freire,(1970,cited in McLean,2011) believes that education should be a practice of 'freedom instead of exercise of 'domination'. Similarly, feminist community education provides a learning environment as stated in AONTAS policy Series (Connolly,1996, DES,2000) and usually located within the community (McLean;2011), not just the physical community , but also the community of shared experiences.

Obviously, the process is rooted in emancipation, that is the power to participate or do, have something that is lawful (Connolly; 1996, Grummell; 2011, Inglis;1997). Feminist community education is both women and person-centred valued, that is promoting, individuality, independency, privacy, choice and equal opportunity (AONTAS;2006).

In the same manner Connolly (1997) puts it that women community education takes place in groups through learning from one another. Using group work, participants learn from one another and in doing so share their lived experiences in a critical way thereby connecting and enabling group cohesion and making connections between the personal and the social factors.(Connolly;1997, McLean; 2011). As we all know the world is conditioned by social, structural and cultural forces but how do these broader forces actually enter the experience of one's day-to-day living, and how do migrant women respond to that experience (Rosenberg(1971)?

2.6 Why is women community education Important?

 Just as education is a basic human right and has been recognised as such since the 1948 adoption of the Universal Declaration on Human Rights , therefore, women community education bestows on women a disposition for a life-long acquisition of knowledge ,attitudes, values, competence and skill(UNESCO 2002 cited by Baker,Lynch&Walsh,2004). Women community education which is often referred to as a "second chance" education because it is seen as a place that offers learners, especially women, the opportunity to re-train

with new educational skills(Grummell,2000;Connolly, 2008). This is particularly important for migrant women because it allows for integration to take place and also puts them in position of responsibility (Grummel,2000; Honor,1991; Murphy and Maguire 2012; Connolly,1997).

 Butler and Wintram (1991) have noted that the growth of the women's community movement is very important as they say that' women's groups have a dramatic impact across historical and cultural divisions and that every time this happens, the world does not remain the same(pg:69).

Until masses of women, especially migrant women and the working class women in the community engage in mass literacy programme using feminist pedagogies ,within community education, rather than teaching it only in the college, the need to engage more women in feminist community education is more than desired.

There are women who has never heard the word 'feminism' or 'feminist' and do not know what these words really means (hooks, 1994; pg109). Certain classes or group of women who engage in reading and writing, organised by feminist activist, emphasises on the need to be understood, to belong and to be connected.

To me, I think there are various cultural and socio-economic issues that prevent women from having adequate access to better and qualitative education. Therefore it is of note that women based community education provides a participatory and dialogical context in which knowledge can be co-created from bottom up.

Having studied the importance of women community education, especially for migrant women, we then proceed to look at how participation and activism can broaden the scope of leadership among this group of women.

2.7 Activism and participation

Activism and participation in my own convictions is like the struggle to end racism and the struggle to end sexism which were naturally intertwined according to (hooks,1984) and to make them separate is to deny a basic truth of our existence.. and that race and sex are both immutable facets of human identity(pg:13). In other words, just as the later are intertwined, the former, that is activism and participation is about what connect us. While activism is derived from the word "Action"(Vaughan,2004;pg:356) participation on the other hand is to" take part"((Connolly;1997, Kenny;1997, Hernandez and Amescua;2011, Thompson;1996).

The Combat Poverty Agency (1995) define community participation as "being able to have an input into structures in which decisions are made"

Platt (1996) , refer to participation as a process in which the target group members take an active part in planning and decision making, implementation and evaluation which leads to a sense of control over resources and responsibility for the future.

The literature gives a series of definitions of participation ranging from " involvement of people", to, 'self-directed decision making by popular organizations at local level' (Brehony, 1989, p 26). It implies that everyone is participating at some level in every action. To understand this notion, we need to explore further than "partaking" and look to others who have explored the point to which people "play a part". Similarly, in taking part and being part, three things takes place which   involve ; social, mental and emotional processes (Platt1996). Most importantly participation leads to empowerment, which is where people identify their own needs with no external assistance. It is about taking part and getting some sort of support to bring about social, economic and political change for the good of all. On the other hand, "Activism is a gift to society as a whole, the gift of social change"(Vaughan,2004;pg:358). It could come in form of women community organising,

creative participation through arts, entertainment, education, street theatre, dance and so on. It goes with the philosophy of Ubuntu, which means "I am because we are". For the migrant women, this form of activism could be used to" protest message" that can be used to translate to a wider audience (Vaughan; 2007) thereby creating ways of breaking gaps between "us" the minority and "them" the wider audience (pg: 357).

In this particular context, it is getting the root of a problem or acknowledgment of a problem and taking a pro-active solution for a radical social change in the case of gender based violence against women and inequality in homes and public domain thereby providing an alternative ways of how a different system could look like. This work to me is a gift because many times , most activist work are unpaid ,yet it is for promotion of positive social change.

Because society at large does not value the work of activism, in place of activism, which may be taking for revolution and connotes a wrong notion, for the purpose of this study, I chose to use participation. Participation is generally considered a core value in women community education (Cullen, 1996, Hernandez and Amescua, 1996b; 2011, Reynold and Healy;1993). Active Participation could mean different things or could come in different forms to different people. But for the purpose of this research, it can be understood to be making a decision to enlist in an organised community education programme irrespective of the level of performance or time spent in the cause(Hernandez and Amescua;2011). It also means being active within a member of a group. To be active means to be part of that group ,to have a chance to improve or achieve their life purpose or potentials. Being an active participants helps the member to build strong self-esteem and confidence and have a positive outcome in their overall performance and wellbeing.

Similarly,to be an active participant in a given group, members makes positive contributions towards achieving goal oriented programmes. One is not considered to be an active member

if at any given time, like in organised activities or training for example, a member is contributing less than 10% value interest to the programme, like in attendance , participation and performance(Connolly;1997, Kenny;1997, Hernandez and Amescua;2011, Thompson;1996).

From the literature, we can see that the definition of participation ranges from taking or being part in a programme, project, learning to self-development by being an active participant and has matured also into a more holistic and empowering concept. However, despite this notion and concept, there is still low participation within the migrants women who partake in community education. Having studied and explore participation in detail ,this paper will now look at barriers to non- participation. For the purpose of this work, we are not looking at types or measures of participation but more   at the barriers.

 One of the barriers of active participation is lack of motivation.   From the interview carried out, most of the women expressed lack of motivation, leaderships skills ,cultural differences, apart from other gender related cases which has been dealt with in the literature review. We will them look at motivation or lack of with a particular reference to Maslow hierarchy of needs.

2.8 What is Motivation or lack of Motivation?

 Motivation or lack of motivation are some of the factors that can enhance or hinder participation in migrant women community education. To motivate is to get individuals or groups to work towards achieving goals or objectives in an organisation. Motivation through learning plays a crucial, probably, indeed, the most important role in most aspects of adult development and change (Gross, 2001).

Even in today's' psychologically enlightened world, attacks at women's self-esteem are still very common. The effect of having such a negatively inclined view of themselves, especially

24

among migrant women, make them to be very unmotivated to assert their needs or develop their full potential for either to achieve success or live a happy life (Lindenfield, 1995). According to Lindenfield, the psychologically deprived and damaged woman will find themselves very much less able to withstand even the normal wear and tear of adult emotional life, (Lindenfield , 1995; p. 16).

Education is one of the important parts of every woman's life, and community education marks an undeveloped evaluation of a certain aspect of women's' worth. It is therefore reasonable to think that the women's performance and participation in community education should bear in the direct way on their global self-esteem. Rosenberg(1971:102).

Now from the point of view of Coppersmith (1967), he defines self-esteem as the person's evaluation about self that " expresses an attitude of approval or disapproval and indicates the extent to which the individual believes him or herself to be capable, significant, successful, and worthy" (Coppersmith, 1967;pg: 4-5).

According to Coppersmith, self-esteem has four constructs: (a) success, (b) Values or importance one places on a situation, (c) Aspirations or personal and public goals an individual establishes for self; and finally (d) Defences or ability to resist devaluation of one's self-esteem (ibid).

Maslow (1954) saw human behaviour in terms of a hierarchy of motives, with self-actualisation at the top of the hierarchy. In his theory of motivation and personality, he said

- Everything we do is done to satisfy a need, in other words, our actions are motivated by our needs.
- The needs are grouped into five categories, and in order of importance and that each category of needs become a motivator only when the need below in the hierarchy

have been satisfied(Gross; 2001, McLaughlin and Caulwell;2007,Butler and McManus; 1998).

In *Motivation and Personality*, Maslow (1954,1970), suggest that we humans are subject to two different sets of motivational states or forces namely: Primary and Secondary Motives. Those that ensure survival by satisfying basic physical and psychological needs(love, self-esteem, safety, belonging,) and those that promote a person's self-actualisation.

In modern societies like Ireland, many migrant women still feel unhappy despite having their basic physiological needs met, and that suggest that personal growth to fulfil one's potential are important motivation forces, and much of our behaviour is motivated by social, psychological and to some extend cognitive factors(Maslow;1970,Butler and McManus 1998).

2.9 Culture

Culture according to Smyth(1988) means the attitudes, values, traditions and language and way of life of a social group (Smyth;1988,Giddens A.1985). That is everyday life experience, emotions ,leisure ,dress code and identity. Culture can be describe as the particular pattern of belief , value, symbols and attitudes that a group are seen to share . People of a particular social background tend to dress differently or behave in a different manner, and culture is a means of social interaction and expression.(Smyth 1988). Geertz (1960)in his concept of culture ,describe it as an integrated whole, a puzzle where all pieces are at hand and a system of meaning share by a population sharply bound to a group. The CNCI (The Council of National Cultural Institutions) in a seminar held on Tuesday April 3,2007, highlighted the role culture play in Nation building and development.

They submitted a proposal to include culture as part of National Development Plan. They arrived at the following reasons why culture matters:

- Culture plays a key role in helping to embrace cultural diversity.

- Culture provides the tools to embrace the past to deal with and adapt to the future, understand where we have come from, to know where we are going.

Cultures differentiate neighbours from each other, and each culture fostered characteristic strategies of improvement, accommodation and interaction and is a deciding factor in global economy(Bell. D, 1999, Gellner E.1993). The debate on culture and ethnicity will continue to be an on-going debate. It may be refined, redefined, reproduced, reprocessed but it will continue to be a global issue (Whelan and Whelan, 1984; Smyth,1988).

In conclusion, having reviewed all these barriers mentioned above, it will be of interest to observed that community education using feminist pedagogy can lead to a full participation of migrant women. Imagine how the world would be if there is no domination, exploitation and suppression of one gender, one class or social status. Imagine a world where people should come closer, together to understand what feminism and feminist movement is all about. Imagine how lives will change, both on individual and collective level if women should work in sisterhood solidarity to bring about social change in the community and society at large.

Again to end racism, classism and gender discrimination, our understanding should go beyond mere thinking and move to a critical feminist thought. That and only that is what can put migrant women into a centre of equality agenda.

 Having reviewed all these barriers mentioned above, it will be of interest to observed that community education using women focused can lead to full participation of migrant women. In view of the following, we now look at the use of data collection through research method and methodology.

CHAPTER THREE

The Politics of Research Method and Methodology

3.1 Introduction

The aim and purpose of this research is to examine to the voices, views and challenges of migrant women in leadership who by nature of their gender, socio-economic status are disadvantaged.

When I started the women support group in the small town of Kilcock, county Kildare, in Ireland, the aim is to advocate, raise awareness to the suppression of ordinary women in the community, irrespective of age, orientation especially those that are socially excluded which I am, being a woman of colour, and from diaspora community. At the time of the research, all the women were either married or separated. The women were between the ages of 30 and 50, only one is above 50years. 5 of the women attend a local women community education in the Kilcock area organised by Faith Family Initiative women's group in partnership with Kildare/Wicklow Education Training Board (KWETB).

This study was based on an interactive discussion with some group of migrant women, twelve women were randomly selected and interviewed through interactive technique and e-mail correspondence and these women were engaged in one form of women group or in setting up of migrant community women's group in Ireland engaged in this process.

The main purpose of this research is also to examined factors that limits them from active participation in both community organising, development of personal leadership and finally moving out of the cycle of gender inequality both in the private and public domain.

The research is using a feminist methodology in other to bring the experiences of women into a microscope through an interactive discussion that is gender based The research seek to highlight the voices, views and challenges of migrant women and how lack of motivation, leadership affect participation of migrant women in feminist community education. Some of the participants were shy to open up to a more detailed questions and needed some form of rapport to open up like a flower.

 The primary objectives that the researcher set out to achieve in this thesis are: To understand the motivation behind forming or joining women based organisation. To understand certain terms, like feminism and feminist community education/women community education. To consider the important of women community education, as a tool for active participation and leadership for migrant women.

In this particular thesis, it is a combination of an interactive interviews and email correspondence with 12 migrants' women living in Ireland. I had a telephone conversation with them and requested to have a personal interviews with those attending a women community education programme and those that runs women educational programmes.

3.2 Profile of FAITH Family Initiative (FFI) ,Kilcock.

Faith Family Initiative Women's Group was founded in the North-West of Kildare, Kilcock in 2010 to highlight the issue of minority women who for one reason or another are not fully involved in community education courses being run by counties educational training boards (ETB). The organisation is a women's group and a women's based empowerment and educational awareness network .   The organisation work in partnership with county Kildare

ETB to train the group in women community education, personal development like, healthy cooking made easy courses, the art of parenting, development education, health and wellness, social analysis and so on. Their mission and aim is to empower, educate, inspire, inform and integrate the women through educational awareness programme. Their core value is personal and educational development. It comprises of members (women) from different backgrounds, but majority of the participant were mainly Africans. Some attend the training while some do not. The researcher who is one of the founding member invited the members for a coffee morning and seek their permission to interview some of them . They volunteered to have the interview done in their various homes instead of within the focus group, as many expressed to speak their mind in a more private condition rather than within the groups or focus group as the case may be.

3.3 Research Questions

Before developing this research question, the researcher asked some vital questions, firstly, what am I trying to find out? The views, voices, challenges as a framework for this research, therefore qualitative, feminist approach of research will allow room for an in-depth information for this type of research.

Secondly, how much details do I want to go into and thirdly, how much in terms of focus my topic do I want to achieve as my research calls for an understanding of different terms of references. Therefore it became imperative that an interview based discussion and e-mail correspondence is necessary for this research as there are various level of understanding and various different views and opinions.

Question one: As a migrant woman, what motivated you into joining, forming or working with a women's group?

Question 2 – With your understanding of Feminist community education also known as women community education, what will be the effects and outcomes of this form of education to your group?

Question 3 – As a migrant woman leader, would you encourage women to oppose the logic of oppression, suppression and domination from the dominant group? And in women's group in Ireland for example, is there shared experiences of oppression?

Question 4 - (a) What are the voices, views and challenges of a twenty-first century migrant woman leader toward active participation and (b)Will there be lost of identity and challenges if other minority women are included in your own women's group in the community?

These questions have been arranged in four broad themes. Again, the questions looks at the overall movement of migrant women and the move from a constrained understanding of themselves to a deeper understanding of the world around them? How can they be moved from a culture of submission, subordination and subjection to being at the helm of affairs/decision making through community participation? The researcher is looking at what goes on behind the closed door. Again, whether financial dependency forms part of their inability to engage, or whether there is personal hostility towards women community education or culture and belief that one is too old to learn or pursue a career. Or or lack of willingness to participate something to do with lack of confidence in one's ability to learn. The subject of racial, sexism ,classism and discrimination within migrant community and lack of language support, cultural orientation within feminist community educational engagement could be as a result of lack of motivation to learning and self-esteem. What are

their views, voices and challenges in leadership and activism and in trying to look at these barriers to low participation in leadership and community engagement of migrant women leaders and in what way do they broaden or narrow their aspirations in becoming active participants, thus the questions.

3.4 The politics of Research Method

The word research is derive from a Latin word *(investigatio)*meaning "to know". It is a process that define and identify issues with particular precincts. It uses a planned method of result analysis and data collections. It is also one of the ways to find answers to questions. The research method will take the form of narrative, semi-structured and participatory interview.

The researcher used two types of methods, namely qualitative method in a form of interactive interview and e-mail correspondence type of questionnaire. Mason;(2002) described qualitative interview as:" the interactional exchange of dialogue, the relatively informal style, a thematic, topic centred, biographical or narrative approach operating from the perspective that knowledge is situated and contextual(pg.62). It is more flexible and requires more information. The research is in form of qualitative method, using interactive interview. This form of research allows the researcher to collect in-depth data as the finding of this kind is in words. It is the most appropriate technique for gathering information and data for the research topic chosen. On the other hand, Methodology according to Ryan(2008) is a ' perspective' or broad theoretically informed approach to research, which stems from the researcher's philosophical or political position. In other words, the researcher may decide to do her own piece of work with a particular group in order to find a solution to any issues raised in the group, that is a participatory research. Methodology has a philosophical meaning as it relates to a paradigm the researcher is taking. In this research, I chose a

feminist paradigm and approach using qualitative method in form an in-depth data and the findings will also be in form of words.

Feminist qualitative research put more emphasis on participants experiences, thoughts and feelings (Ryan;2008,Bell;2000,Mason;1997,2002). . The primary data sources the researcher used is more of women voices, narrative and according to Mason(2002) he views that "people and their perceptions, meaning and understanding" are a major source of data collections(pg:56).

3.5 Interview

The key element of carrying out an interview is to gather a reliable information and secondly, the idea behind this to get a desired information and to design questions that will attract the type of information from which the researcher can develop for further use or draw a valid deduction (Department of Measurement, Statistics and Evaluation,1997).

The interview was more flexible, using different methods, which allowed in-depth information from the participants, data was gathered. This form of methodology encouraged flow of guided questions and allowed the participants to respond in an informal way which encouraged detailed interactions. This methods were adopted to explore in more details, participants feelings, opinions, ideas and experiences since they are subjective and can be hard to measure.

According to (Mason;2002), he views qualitative interviewing as an "in-depth semi-structured forms of interviewing. He went on to say that, there are common characteristics which show the differences between qualitative interview and other forms of interviewing like that of e-mail(pg: 61).

For instance, the focus of the interview, and the structure is the exchange of conversation and dialogue between the interviewer and the interviewee. This assumption may be true in view of this particular research, as the researcher needed a detailed account of the women's experiences, and also try to listen to their views, voices , challenges and the meaning they attached to it; it is also interesting to note that when a topic is new or alienated; when some questions are sensitive, there is need to further clarification.

Other factors such as body language, physical presence, facial expression provide rich data where written correspondence could conceal like in the case of e-mail. Although in both ways of interviews, detailed and complex question could be asked which allows time of critical reflections. Whereas in a one-to-one interviews, sometime some participants feels more self-conscious and this is part of the reason why the researcher both methods to suit different kind of people.

3.6 E-mail Interview:

Following the initial difficulty of understanding some terms by the participants, the

researcher set out to use an e-mail correspondence to allow thought out planned answers to

some questions like what it means to be a feminist or attending a feminist community

education.

E-mail interview can in many cases be a realistic substitute to one-to-one or telephone

interviewing (Meho,2006). But the reason behind this particular method is based on

understanding of terminology, that is meaning of some terms in the questions which require

some critical thinking or reflections. According to Meho(2006),semi-structured e-mail

interviewing can be a "viable alternative to the face-to-face- and telephone

interviews"(Meho,2006: 1293). As part of my limitations to the research, time constrains was

put into consideration and distance as some of the migrant women leaders were scattered

geographically across Ireland and therefore require transportation and having had previous

meeting , the researcher had a mutual arrangement for an e-mail alternative. The use of e-

mail in research helps in reducing the time for transcription as data from e-mail interviews

are generated in an electronics format and also calls for little editing before they are

processed for analysis.

Although this method has its own challenges. For instance, both the interviewer and the

interviewee will not be able to "read facial expressions and body language, hear voice tones

of one another, make eye contact,(Meho,2006:1289) but on the other hand, it allows for more detail answers to questions as opportunity is given for clarity and flow of thought unlike that of face to face which is more immediate and does not sometimes allow for a critical analysis or reflections.

However, it is possible that some important "visual or non-verbal cues" in the case of face-to-face would have been observed is missed. On the other hand, e-maill interviewing reduces some problems associated with telephone or face-to-face interviewing like the "interviewer/interviewee effects that might result from visual or non-verbal cues or status differences between the two" for instance, voice tones, gender, shyness, gestures, race, age and so on(ibid).

3.7 Research Analysis:

Using semi structured interview and a feminist perspective method of interaction, I was able to engage the women leaders who identify themselves as feminist with some questions to ascertain their involvement in feminist movement. I looked at women empowerment and participation.   In other to gather the data in which this theses is based, several methods were adopted. The methodology was informed using a feminist perspective that lay more emphasis on value of women's everyday experience and in doing so tried to give them a voice(Connolly &Ryan;1999,pg 176).

The emphasis on the voices and views of their everyday experiences is part of their challenges which majorly define their true hidden identities as women using a feminist approach. There were also degree of flexibility within the group in other to allow room for openness. During each session, the participant take the lead in sharing her story, from the positive to the negative aspect of being a migrant, lack of motivation to the socio-cultural, socio-economical and socio-political aspect of being a woman.

I am not only a researcher but also a participant in my own researce because I reflect on my own understanding and knowledge. As a researcher, I will employ personal experience. Firstly, I started with my own experience as a woman, a participant , organiser and co-ordinator of women community education and that put me into scrutiny as one of the participants. Secondly , collecting personal data's of other women experiences, which sometimes is troubled but has to be documented anyway. Being a woman interviewing other women by definition is both "inside and rapport promoting" (Oakley 1981:32,57). Each interview lasted for about forty-five minutes and was tape-recorded and transcribed and in the case of the e-mail correspondence, all answers were copied and pasted in a readable format.

I asked specific questions, and tried to reduce the interview to question-asking role since all the participant were known to me and they chose to be recognised by name. I asked four specific and broad questions about their motivation, how they interpreted the rise to leadership, and activism, feminist community education could be incorporated in the classroom, the constrain and challenges of twenty-first century migrant woman leader toward leadership and feminist pedagogy.

In other to respect womanhood, being a woman myself, I used both paraphrasing and direct quotes, as I recognise them as active participants in the process thereby giving room for peoples analysis and my own.

Finally, comparing my experience with that of other women, which I am part of the group, then try to analyse them and present their voices and views as they told me and not in my own interpretation. For instance, when asked the reason for joining, working or forming a women's group, their responses were that of personal issues and common issues which includes . They believe that though most of them are members of one ethnic group or another but one thing is common among them,' migrant woman matter'. One of the

participants that was interviewed said: *As a migrant woman myself, I have been directly affected by these problems;(social, psychological, economic, cultural). I have always been of the opinion that if I have a stone in my shoe, no one other me and those with similar stones in their shoes can know exactly how that stone feels'.* According to her, others may have read about stones, seen stones, or even had a similar experience with a pebble caught in a scandal. However she continue to say, only myself and those who have stones in their shoes are experts on this particular situation because we have experienced it.

It became obvious that the motivation behind their working and joining women's' group is as result of not only being a woman, they understand better the problem that migrant women go through.

According to one of the participant interviewed, *'people who directly experience a problem have a much different outlook on their needs than a politician who has only read about the problem in the newspaper'*

In the course of the interview, the respondents were of a strong opinion that most women especially migrant women share the same experience of women issues, both at home, in the society and within cultural settings where women are treated as second citizens. Some were motivated to work with other women as part of a team to share their problems, enlighten each other on how to face societal challenges.

Considering what she has said before, when I probed further I found out that her fear also includes; that of patriarchal relationships, psychological and cultural issue, that is freedom to belong.

 'There are husband regulations and rules, where to go, whom to associate with, house chores, minding children , when to come back and so on'.

Considering what she has said above, one can conclude that motivation through education is an important part of every woman's life, and women community education marks an underdeveloped evaluation of a certain aspect of women's worth especially migrant women.

From the voices of 12 migrant women, drawing on their experiences and insight into what if feels like joining or forming women's group within a community setting. Their views ,and challenges of being a migrant woman and in a position of leadership both in the private and public spheres. There was a unanimous experiences of gender inequality ,low motivation to learning, unemployment and lack of leadership skill. In each of the two interviews, that is one-to-one interactive and email correspondence , the thematic process was divided into four broad specific themes.

To ensure that each session of the interview is fun, I adopted a flexible method, the use of email correspondence and personal visitations. I made use of voice recorder in the interactive session and most of the women were willing to bare their voices, views and challenges of life in Ireland as a migrant, both the pleasant and unpleasant experiences associated it.

An important part of the process of interviewing is getting the voices and views from the participants that are different from mine. Getting the key point, the process. For instance, the introduction aspect of the interview, the curiosity and the temptation to ask detail questions and the urge to be more specific. Although it is useful to have such probe but caution must be taken not to be too personal. Sometimes we differ in views but making up my own mind demand being non- judgemental.

3.8 Limitation of the Study `

One of the limitations of the study is time constraints. The interview was time consuming as most of the participant have children and it take a lot of time for active listening and secondly, transcription was also very tedious because there was a need to translate some of the question in their native dialect. Despite the fact that we are living in a global world of technology, it was difficult to convince some of the participants to use digital recorder despite explaining that the purpose is for research and that their confidentiality would be protected in the interview, their reasons ranging from fear of their experience of being interrogated . But for some it was not an issue accept in e-mail correspondence, many of the women were not quick to respond, it took the researcher many times of reminder for the migrant women leaders to respond and when some of them did, the answers were scanty and lack cohesion. This to me was a serious setback. The reason according some of the women was that the questions were more of alienated topics and terms like feminist education and pedagogy, feminism and motivation and so requires more critical reflection and clarifications.

3.9 Ethics

Ethics involves confidentiality. If the interviewee promised to keep certain details private, she/he has to keep what she/he promised. Moreover ,the use of data obtained or collected should not published or circulated in a way as to harm the interest of participants. It is advisable to use codes or change of names in some cases in other to remove the identity of the participants. Finally the interview should be as open and transparent as possible.

As digital recorder was used in this interview, it became imperative to explain to the interviewee why it was used and an assurance that all information recorded are kept in strict confidence. In other to gain a better understanding of all issues that was represented in the interview, the researcher has the duty to transcribed the interview and coded.

At the beginning of the interview, a consent form is given to each participant informing them of the purpose of the research and request for a written permission to participate in both interviews ,for more details, see appendix two. In the consent form, it states that all interviews are voluntarily and at any given time, they feel not to continue, they are obliged or feel uncomfortable with any questions.

According to Descombe (2003), there are three important ethical principles a researcher must be aware:

- The principles of informed consent.

- Avoidance of deception or misrepresentation by the researcher being open, explicit and honest with their participant.

- Researcher having the duty to consider in advance the likely consequences of participants and to take measures that safeguard participant's interest.

In conclusion, the whole essence of methodology and research method is to describe the process , procedures and tools used in this thesis.   From the interviews, the experiences of the participant are the same and their need and concern the same when used different approaches. All the data collected will be analysed in the findings and implications.

CHAPTER FOUR

Findings

4.1 Introduction

The aim and purpose of this research to listen to the voices, views and challenges of migrant women in leadership who by nature of their gender, socio-economic status are disadvantaged. To ascertain from their voices, views and challenges what goes on within and outside of community education, gender issues and barriers to participation. Twelve migrant women were randomly selected by the use of interactive interview technique and e-mail correspondence. Analyses are based on the findings from the responses of the participants that were interviewed. In this chapter therefore, the researcher will review and present the findings of her research and highlights the findings. It will be analysed under four broad questions.

4.2 Question one: As a migrant woman, what motivated you into joining, forming or working with a women's group?

The above question were asked to these group of women who participated in this research and they all agreed that social, cultural, economic and community problems faced by most diaspora women residing in the Western world is the motivation behind joining , forming or working with women's group. They believe that though most of them are members of one ethnic group or another but one thing is common among them,' migrant woman matter'. One of the participants that was interviewed said: *As a migrant woman myself, I have been directly affected by these problems. I have always been of the opinion that if I have a stone in my shoe, no one other me and those with similar stones in their shoes can know exactly how that stone feels (* **FFI Women's Group***).* According to her, others may have read about

stones, seen stones, or even had a similar experience with a pebble caught in a scandal. However she continue to say, only myself and those who have stones in their shoes are experts on this particular situation because we have experience it.

It became obvious that the motivation behind their working and joining women's' group is as result of not only being a woman, they understand better the problem that migrant women go through.

According to one of the participant interviewed, *'people who directly experience a problem have a much different outlook on their needs than a politician who has only read about the problem in the newspaper' (* **TUWN***).*

In the course of the interview, the respondents were of a strong opinion that most women especially migrant women share the same experience of women issues, both at home, in the society and within cultural settings where women are treated as second citizens. Some were motivated to work with other women as part of a team to share their problems, enlighten each other on how to face societal challenges and try in amending the culture where it be fair on them.

Another findings in this question that is of great interest was emphasis on women crowding more on typical female type of work like nursing, secretary, child-minding instead of engaging in other challenging jobs like engineering, banking, lawyers or doctors as the case may be and so it became a major reason behind the motivation to encourage more women, collaborate with community of migrant women to aspire higher and embrace other professions. This finding was actually challenged by one of the participants that the above fact is true to a certain level considering the society at large. This is because according to her *'women are discriminated at work both wages, promotion and position, women are not seen as bread winners of the family especially African women but the men'(Smiley Foundation).*

This could be one of the reasons why many migrant women leaders were motivated to work or join women's group so as to educate them or to generate more ideas and information on taking their career to the next level as men do at work and home.

In evaluating the question, it was obvious that the motivation is embedded by a call to help other women identify themselves, unlock their unique potentials and become agent of positive change especially the experience of true freedom within a just world thereby impacting the society positively. One of the participants agrees with this and said;

The empowerment of women ,that is through knowledge, skill acquisitions, confidence and freedom of women is a key catalyst to community transformation and re-engagement, and that when women breakthrough, society gains'(Breakforth).

In conclusion, this research question and the responses from all the participants, it is evident that the motivation to form, work, join a women's group is first and foremost a result of same shared experience (social, economic ,cultural political) motivated issues.

4.3 Question 2 – With your understanding of Feminist community education also known as women community education, what will be the effects and outcomes of this form of education to your group?

This is the second question that was asked by the researcher. Responding to this, the twelve participant were of strong opinion that right to education is a basic human right and is articulated in the Article 24 of the Universal Declaration of Human Rights (1948) and that includes the right to economic well-being and good health. One is confined to a state of powerlessness, dependency and lack of control if one is deprived of education, and without equality of education, one is deprived from a full exercise of its capacities, choices and freedom. According to one of the participants ' *education bestows on woman a disposition*

for a lifelong acquisition of knowledge, values, attitudes, competence and skills, although there are various cultural and socio-economic issues that prevent women from having adequate access to education but went on to say therefore that '*it is my view that women based community education provides a participatory and dialogical context in which knowledge can be co-created from the bottom up*'(FFI Women's Group).

From the findings, the participants were of strong opinion that women community education is a place of gathering, a space for women to discuss issues that concerns women and society or a place to educate, update their knowledge about present issues that are women-based. Such issues includes; women empowerment, conflict management, education, community development, health and safety among other things.

According to one of the participants '*women based education is a resourceful avenue where women are equipped with the necessary skills, knowledge and confidence to become motivated and it is a learning process that enables women to decide what they need to know and how to use the acquired knowledge, however, it must have the element that empowers women to clearly identify the hindrances that prohibit them from actively participating in their various community*'(Breakfort).

In evaluating the question, we looked at the outcome and effect of this particular education and their response was unanimously of strong opinion that women community education enhances both personally and collectively in terms of confidence and self esteem, increased, motivation as it was viewed as a necessary investment for achieving gender equality, women empowerment, and improving women's well-being.

One of the participants said '*the outcome of this method is life improvement in the area of further education, involvement of more women in community development and employment opportunity*'(smiley Foundation)

Another was of the opinion that women based education *leads to reduction in family crisis trough seminars, promotion of culture and reduction of crime rate' (Women of Dignity).*

On a personal level, they all agree that it provides choices, new opportunities, increase in knowledge of social systems and structures. While on a collective outcomes, they were of strong opinion that it fosters mutual support, opportunities for advocacy to influence decision-making. One of the participant said that '*It is a systematically way of tackling and challenging structural community issues which leads to personal and group development(TUWN).*

From this question, it was obvious that women based community education has an immense impact that is significantly beneficial not only to the individual woman participant, but also beneficial to her immediate family, community and world at large.

4.4 Question 3 – As a migrant woman leader, would you encourage women to oppose the logic of oppression, suppression and domination from the dominant group? And in women's group in Ireland for example, is there shared experiences of oppression?

This third question was asked to the participants. Responding to this, the twelve women were of strong opinion that women globally experience numerous forms of disadvantages as a result either natural or man-made law.

According to one of the participants, *'women who experience domestic violence for instance do not disclose it to the public. It is cultural, but that keep some women in an oppressive bondage or position. Consequently, the end result of these anomalies is either the women get killed emotionally by her husband or physically and psychologically damaged. . The woman on the other hand base on the philosophy that you don not wash your dirty linen in the public soon develop the "culture of silence"(TUWN).*

Another participants was of a strong opinion that women should oppose such logic and she said,

'I clearly understand and believe that God frown at injustices and oppression, woman is the feminine of mankind created and given the same mandate with men to dominate the earth, it is not man's idea, therefore she went on to say *,a woman is the best result attained out of every need analysis the world has ever carried out'(Break-forth).*

From the participants response, it was obvious that a woman is not only uniquely designed, endowed with greatness and abilities but also, 'earth's power house. In the opinion of one of the participants, *a woman is not any way or form created inferior to man, she is to be loved, treated with respect and dignity ,hence, there is every need for every woman to identify the multiple challenges that stands as a barrier to her freedom, or her worth and unique position as society's architect (Good Women Fellowship).*

While some were of the opinion that women should oppose the logic of domination and oppression using the right approach as some said but it is imperative for them to oppose the logic as majority shared the same experience and in doing so, it enable them to freely and effectively fulfil their unique purpose while positively impacting the society.

4.5 Question 4 - (a) What are the voices, views and challenges of a twenty-first century migrant woman leader toward active participation and (b)Will there be lost of identity and challenges if other minority women are included in your own women's group in the community?

The twelve women that took part in this research were asked the above question, and they are all agree that there are many challenges toward active participation although according to one of the participants*, 'There are internal and external challenges, struggles, the hidden self of a*

woman, Many migrant women lives three types of life; one is private life, two public and three, hidden self, because they are constrained by culture and religious belief that hold them captive from liberation'(I-smile International). Another participant was of a strong opinion that, *'the realities of everyday struggle of migrant women around household chores and patriarchal power relations not to talk about adjusting into a new community, adapting the cultural, social and economic constrains, not to mention personal baggage's which on itself is so overwhelm and huge too(MWBN).*

It is therefore imperative that the future of twenty-first century lies in development of women to take leadership position through empowerment and active participation. Women not exercising their leadership role is by far one of the barriers to participation. A 21st century migrant woman in Ireland must accept change as an alternative to empowerment, change in social, religious, cultural positioning.

They were of a strong opinion that stereotypical perception by the host community stemming from lack of awareness contributes to the lack of support or cultural understanding among different groups of women in working together. It is of note, that majority of the women expresses the feat of cultural sensitivity lead s to lack of willingness to participate. According to one of the participants, '*racism, discrimination and the law were some of the challenges for many migrants women to venture into politics(smiley Foundation).*

In the course of the interview, another participants when asked about her opinion in terms of working with other women group said, *many of these women have an opinion but do not trust theirs instead they trust the opinion of someone else. Others opinions are real, not even their own intuition's, which is inferiority complex. In many community education, the stakeholders are not putting into consideration, other ethnic background for instance, the travellers, ethnic*

minority like the migrant women and their families and so the need to create an inclusive

community'(FFI Women's Group).

In conclusion, this chapter has presented an overview of the findings which emerged from all the data collected in this research. The research will evaluate some of the findings in the research and discuss them while drawing on the research questions.

CHAPTER FIVE

Discussion and Implications

5.1 Introduction

In this discussion chapter, the researcher will evaluate some of the main findings of the research and discuss them, draw on the research questions and try to analyse them in themes.

Specific Findings

5.2 Motivation

We will now look at the first theme which is motivation , lack of self-esteem. This will be analysed using key concepts from the humanistic perspective of theorists like Abraham Maslow, Rosenberg, Carl Rogers and so on. It focuses on the concepts of individual freedom and autonomy, trust, active co-operation, participation and self-directed learning through motivation.

To motivate is to get individual or group to work towards achieving goals or objectives in an organisation and motivation through learning from each other plays a crucial, probably, indeed, the most important role in most aspects of human development especially women.

However, attacks at women' self-esteem are still common even in today's psychologically enlightened world as they have a negatively inclined view of themselves especially among migrant women and those in disadvantage position.

Having said that, there are conditions and situations that affect women and the way they see the world, or the way they behave. What are those situations and conditions?

One of the situations is the socio-cultural belief system. What the society required of you as a woman or mother to do. Some could lead to emotional disturbances, many of the migrant women that arrived Europe or Ireland in 2000 and above were trafficked, and so have been emotionally battered and according to Linden field (1995) . "A psychologically deprived and damaged woman will find themselves very much less able to withstand even the normal wear and tear of adult emotional life"(Lindenfield;1995).

Therefore, the motivation for learning has to emanates from the learner for change is intrinsic and from my own experience as a participant and researcher, I found out that when a woman is empowered through motivation to learn new things in a different way or find an alternative of learning ,to improve herself or others, she does not remain the same, automatically, she become an agent of positive social change.

According to one of the participants, she left her country very young to come to Europe with an auntie and later found herself in Ireland and was grateful to be alive.   She was reluctant to speak and but on assuring her that the purpose is for an academic thesis , she smiled and said: *I am not motivated because of lack of interest 'or maybe not the kind of group I would love to join*. She feels okay in her comfort zone. She went on to say: *I am a single parent and therefore do not belong in the group of married women.*

From her response, it was obvious that she has no motivation to join or work with women's group as a result of her past experiences and other related issues.

Another finding under motivation was that of collecting stories; personal stories can be powerful but also tempting, in the sense that many will be motivated to share their stories but will not like their stories told for the fear or stigmatisation arising from the perception of the society toward them.

One of the participants that was interviewed emphatically said:

Here in Europe, you are all by yourself having been separated from her known family and support system. With such an added responsibility and added pressure in finding oneself, learning to rely on oneself, joggling with one resources and life struggle can be exhaustible(I-smile International).

As a woman, living with discrimination starts from home country, from religion, you are treated as a second citizen. Here in Ireland , one is able to mix and engage with education, through community participation and development.

" . But It got to a time according to another participant , she stopped being a woman. " 21st century Irish migrant woman has robbed me of the idea what a women is, from provider, carer, a painful, lonely place. Being put in a subjected role where you are literally everywhere."(The Unforgettable Women Network).

Being a survivor, helped me, she said. Using some principles for my life. If I had people who motivated me, encourage me, it would have been better and easier but I have personally find a way to survive. I have things that worked for and decided to give it out, giving women especially a sense of purpose and meaning as the saying goes, "only a fool learn from his mistakes

As a migrant women leader she continued: I intend to reach many women in order to help their lives, changing one live is priceless as she goes on to make changes.

Through individual motivation, active participation is formed, and that leads to empowerment. Leadership and empowerment is a collective action because as you aspire and inspire other to do more, dream more, the leader in you and them become possible. There is a saying in my dialect that connotes collective action" *Igwebuike and Gidigidi bu ugwu Eze".*

It is very clear from the interview that this has been the experiences of these women in this study, although some of the women went on to participate in some of the training courses

organised in the community. Some experienced major life crises such as in the case of one of the participant who came to Ireland, got married and separated from her partner.

'Nobody wants to know what is happening. It is a cultural thing where they feel you are a single parent and therefore do not belong in the group of married women'. She feels isolated or she isolated herself.'

When a woman is characterised as having high self-esteem, she considers herself as a person of worth, appreciate her own merits, even if she is aware of her own faults in which she hope and expect to overcome (Rosenberg;1971, Rogers ;1961). From my interview with one of the participant, she expresses a doubt about herself when she said,

Before I used to shy away from participating in women community education because it is difficult to express myself in the public and as a result, I find it difficult to join women community organisation or take part in support group discussion because of my inability.

Considering what she has said before, when I probed further I found out that her fear also includes; that of patriarchal relationships, psychological and cultural issue, that is freedom to belong.

'There are husband regulations and rules, where to go, whom to associate with, house chores, minding children , when to come back and so on'.

Considering what she has said above, one can conclude that motivation through education is an important part of every woman's life, and women community education marks an underdeveloped evaluation of a certain aspect of women's worth.

This thesis has been particularly concerned about the need for motivation and self-esteem among migrant women from new communities that have come to make Ireland their home and how they adapt in their environment.

It has been noted that migrant women can opt for new adventure however, without a good degree of motivation and self-esteem they cannot fulfil their life potential.

Maslow (1970), suggest that we humans are subject to two different sets of motivational states or forces namely: Primary and Secondary Motives. Those that ensure survival by satisfying basic physical and psychological needs (love, self-esteem, safety, belonging, etc.,) and those that promote a person's self-actualisation.

It is therefore reasonable to think that the women's performance and participation in women community education should bear in a direct way on their overall self-esteem and motivation. This suggests that personal growth to fulfil one's potential are important motivation forces, and much of our behaviour therefore is motivated by social, economic and cultural factors(Maslow,1970).

5.3 Understanding Feminism and Feminist Community Education.

The second theme is defining feminism and feminist education; the women in this group need to know what feminism is all about and also what feminist education entails. That is, within the classroom setting, issues relating to gender discourse are to be spelt out. For instance, if we are looking at women and health, or women and personal development ,stress management and women and equality.

Finding in this research show that their answers was not instantaneous, they hesitated , took their time because some of the participants apart from their background were not familiar with the word, feminism and feminist pedagogy   however, what they were participating all these years were of feminist ideology in both theory and practice. They were all involved in different women's group in their locality and were women leaders in their own right yet it is of interest to note how such word feminism or feminist could be viewed or interpreted, when they themselves are body and soul, part and parcel of feminist ideas.

Nevertheless, when I reframed the question using the word, women education, community education, their responses were immediate and direct, ranging from: empowerment, leadership. Equality and so on. From the finding analysis, it was obvious that many voices, views and challenges of migrant women in leadership varies though not wide apart from each other depending on the angle one is speaking from. For instance, one group is saying that women community education is about gender equality, another group are saying that women community education is about gender re-positioning while the other group believes that women community education is about women empowerment and leadership. Therefore, one thing is common, they are all motivated by gender-based issues and feminist thought. When the law always favour men from cultural , social and religious angle, women want to be at par with the men as fundamentally, both men and women are the structure that constitute a family.

According to De Beauvoir (1997) the idea and understanding of feminism is that men as well as women should be treated as human being (pg. 14). Although some of the women do not agree with feminist thinking, for instance, the gender role is seen as a natural law that must be pass on from generation to generation and should not be challenged or questioned. ”*Once a female, your duty is of subordination, submission and subjection “*says one of the participants. Again, traditions ,structures and society requires women to be seen and not heard despite the deposition of many divine virtues on women yet women still lives in the religion and tradition of men.

In the course of this research, it was obvious through the participant's response that all aspect of feminist thought are informed by their own level of understanding. According to (shrewsbury;1993). Feminist pedagogy is an imagining classroom of community of learners. Because learning is enhanced, as a result of collective self-enhancement and their ability to learn new things in a safe environment which effect their 'fate'(pg12).

Women community education which is also known as Feminist pedagogy according to Shrewsbury(1993) is a participatory, democratic process of learning where some power is shared, and learners develop a shared goals, help each other to reach one's goals independently(pg;8). In other words, both teacher and student see classroom as a liberatory environment as they become subject and not object (Freire;1970). Object in the case of banking system of education. Many women community education adopt this method of teaching because of its connectivity. It is holistic and help them reconnect their past and envisage or imagine the future.

According to Smith(2013) women studies research came into limelight as the investigation of working women became a touchstone of women's studies. A concern to understand poor women's lives and their place in pre-capitalist and capitalist societies and under present day global capitalism has also characterised women's studies (pg 16).

In other words, the women in this present day global capitalist and in this research are migrant women and the working class women in the community who through their everyday shared lived experiences has strengthen them into taking a collective action to improve their lives, by engaging in a meaningful activities like community education, personal development.

Therefore, Women education is about, putting women at the centre of enquiry and examining women's status in the society and also improving the condition of women's lives, seeing women as a subject of study and that which includes women, feminism and gender related issues.

Again, Women education focuses on the reality which also challenges the confusion of maleness with humanity thereby putting men in" centre" and then relegate women to be an "outsider" in the society both private and public sphere(hooks;2000)

One of the participants said: *As a woman, I have the right to be taken seriously. I have a right to make decision that affect my life and my future. I have a right to my reproductive organs as well as the right to equal distribution of power and status. I have a right to every relationships within and between those wider forces that affect my life or the lives of other women*(Smiley Foundation).

When the researcher asked about the outcome of educating women, one of the participants, she said *: Women Education is a gateway to freedom. It is very important, especially for girls and women. Some people says education is expensive but try ignorance and it cost you havoc. Even after getting a qualification, you need to improve through personal and professional development.*

Women need to be challenged to improve in their knowledge continually because one success today can be your failure tomorrow. Because we have a mixed level of women here in Ireland, the educated ones, not so educated, those who are willing or ready to improve themselves as a result of baggage's and low motivation. Both formal and informal education will help to change one own views(Women of Dignity).

Feminist pedagogy which also means women education according to Shrewsbury (1993) is engaged teaching, learning-engaged with self in a continuing reflective process; engaged actively with others in a struggle to get beyond our sexism and racism and classism and homophobia and other destructive hatred and to work together to enhance our knowledge; engaged with the community ,with traditional organisations, and with movements for social change(pg;1).

In line with this definition, masses of women especially from the African heritage need to understand, learn about feminism and feminist education. Many has heard about it but do not know what it really means and for this ideas to be easily assessable to this group of women says hooks(2000),women activist, that is women leaders, organisers and facilitators has to engaged them with reading, writing and learning of materials, group work and organising of feminist events and programmes, as well as learning to think critically and analytically(pg;109).

One of the participants said that: *I was told that women education ends in kitchen but to me women education begin from the moment a girl is born; she is told how to walk, talk ,eat ,dress and how not to behave and learn. Therefore according to her, women education has been, rather the process is lacking within migrant women's group who need to introduce praxis; theory and practice, activism, and conscious-raising(TUWN).*

Those with no formal education lack motivation to learn or participate. They feel ashamed to attend women support groups or community education for fear of public speaking which will expose their inadequacies or their level of educational background. Whereas, outside the box for instance, in the shopping mall, church or town meetings, the use of vernacular language is allowed, that is native language , dialect or pidgin English.

According to hooks(2000) ,the way society organises, understands sexual differences, how feminity and masculinity is performed and how it also interact or relates with other aspect of our identities for instance, in status, socio-economic, ethnicity, race and sexuality is what women education tends towards. Therefore, Women education for me is freedom (Freire;1970). Women education leads to transformation (Thompson 1999), Education women is a teaching and practise to transgress to freedom(hooks;2000). In my own view, women education bring social transformation and positive change. Educating women help to

eradicate negative perceptions and it is also a gateway that unlock all vices, including domestic violence, discrimination against girl-child, gender based violence and bring about health and well-being of the woman.

Education leads to social, economic, cultural and political freedom. Education leads to career pathways and skills acquisitions. Through education women begin to engage as team, challenge institutionalised legislation that undermine the role of women in the society. Through education and transferring of information, women became role model to other women through participation ,regardless of race, colour, age and ethic background.

Again, in educating women,, women's mind are broaden to take a chance and make choices of becoming who they choose to become(Roger;1967).

One of the participants said: 'Feminist community education is a brilliant idea, it can help women to find self-purpose '.

Some migrant women would love to go to mainstream education using an access route like community education which builds people self-esteem especially as it known for its second chance approach.

The ethos and the way is carried out, is women-centred, gentle, it is practical and pro-active. It takes you from where you are at and gives you many options. Because , some of the migrant women came at an age when they are stuck or have no chance of taking initiative.

Through that engagement, one reactivate her former qualification either by getting a certificate, or continuous professional development . It is a stop gap and bridge to the next level and stage for those who are ready to make that or bring that change.

The principle of feminist pedagogy is the relationship between the teacher and student, also known as facilitator and learner (Conolly;2008) which is problem-solving (Freire;1970) is

mainly community based, as many of the women in this study are community based, working class women with either sit at home, or has toddlers, others are unemployed either as a result of not having a qualification or may have other issues like immigration status.

Again, the principle is done in a participatory way using workshops, round table or round chair discussion, with a practical process that draws all subjects into useful debate on a particular issues that may arise as a result of the planned course.

Furthermore, it is a principle based on personal and experiential events in each of the participants lives and the lives of other role models, making them to be their own experts. It is therapeutic in structure, motivational in learning and transformational in action.

One of the participant shared a story during the interview on how a particular migrant woman came to their organisation and shared her story of a journey with Fetac level three to FETAC level five to gaining admission as a mature student into university and after five years came out with a degree and got a job as an accountant. These and more are what attending, being part and taking part in a women support group where stories are shared with a common purpose of empowerment and self-awareness can offer.

5.4 Logic of oppression and domination (Equality)

hooks talks about feminism to include everybody, meaning that both men and women ought to fight against hierarchical domination and exploitation in the work place, institutions and oppression that is based on age, gender, sexual orientation, race and so on. Freire advocate the use of conscious raising as a weapon to fight against oppression (hooks,2000; pg: 109,Freire;1970). There is need to change the mentality of women to challenge gender inequality.

When women became aware of who they are, learn to find their place in the world, home, group, community and the society at large. When they share their personal and collective struggle. When migrant women understand that it is not only them that are in the same situation, then transformation comes.

- **Cultural**

Some cultural practice bestow on a woman, the culture of being seen and not to be heard, meaning that they are expected live a 'culture of silence' in a situation that warrant their voices and views. As a result of that , many migrant women who are in a position of leadership were constrain by culture not to participate in political activities. Women want a fair share of treatment as men in the place of work, home and decision making, there is need for them to oppose the logic of oppression and domination. One the women leaders said:

'*it is very imperative for women to oppose the logic of cultural oppression using the right approach in order to enable them to freely and effectively fulfil their purpose on earth while positively impacting society'(Breakforth).*

Feminist education is seen as a gate way to freedom(hooks,2000;Freire,1970;Shrewsbury,1993). Freedom from oppression as the saying goes that' *oppression makes a man mad* '(TUWN) so is education. Education, which is knowledge, opens the door of opportunities to various situations of life.

The women's issues talked about in the study is about the advancement of perhaps some women like the migrant women through community education and in advancing these women, is an advancement of others(Connolly,1997). We know that education is a gate way to economic, social, political and cultural freedom. Women Community Education opens a woman's eyes to wide range of choices, chances and varieties of options and opportunities . Opportunities for empowerment ,opportunity for liberation, opportunity for emancipations,

opportunity to question sociological, economical, spiritual ,psychological factors ,the list are endless that limit the woman.

In view of these assumptions, while I was changing my perception, I was also in dialogue with the structure of the society in accepting change. We are what we are because of structure. My feminist understanding of the subjection and suppression of women in terms of equality of opportunity has taking another dimension and I see it as a collective action rather than individual project.

5.5 Challenges

Lack of Leadership and Participation

Based on my interactive interview carried out with the migrant women leaders, it was obvious that the challenges of leadership is multi-factorial. Factors like social and cultural challenges. I will make mention of Paulo Freire in his leadership tips for the revolutionary leaders.

According to Paulo Freire(1970,) in his book, he advocate for leaders to seek out avenue for true communion, way of helping the people to help themselves, in order to critically be aware in perceiving the reality which oppresses them. Furthermore , he listed many ways of leadership tips that can bring social and political change namely:

> "Cultural Synthesis ,Corporation. Problem Solving ,Unity for Liberation ,Organisation and Dialogue "((Freire;1970.pgs: 154-161).

What it means that one has to be part of a group and to have a chance to improve or achieve life purpose or potentials. Being an active leader helps the member to build strong self-esteem and confidence and have a positive outcome in their overall performance and wellbeing.

According to one of the participants, she said that: *'Active participation and leadership is possible. Women leader needs to worker harder because of the privilege of the orientation received through involvement with working with groups and integration'(Adorable Mum).* A lot of migrant women leaders has so far enlightened themselves through education and other forms of training, it is our duty to bridge the gap and make community participation an attractive activities for the women and present migrant women the best way to access and receive active engagement

Although many critics of Paulo Freire were of the opinion that he made no mention of gender in his writing but I will disagree with such critique with the following points.

Firstly, from the beginning of his work on pedagogy of the oppressed, the word pedagogy is teaching, so anybody can be a teacher, can educate ,can create awareness or raise consciousness. Secondly, the oppressed can be anybody, men, women, old or young, black or white, therefore gender is well represented.

Again, for me, being a woman, I am more interested in the process and action rather than theory. Although praxis is both theory and practice. Invariably, for a leader, in the case, of migrant woman, she need a recognisable height to be convincingly assume a leadership role with the community and group in which she represent.

She needs to adopt what Paulo called problem-solving mechanism or skills, becoming more dialogical and employ the cultural synthesis approach, empowering rather than oppressing (Shrewbury;1993,Freire;1970).

A leader according to Freire must be determine to make changes. Using cultural synthesis which encourages the leader to work with the people and not for the people. Using collective ideas and philosophy, though view may differ but with useful knowledge, a leader knows that in other to achieve a maximum result, organising and collective action must be at play.

There is need for gender equality as equality for women is progress for all, and gender repositioning(voaafrica.com). In Africa, there is this believe that women should marry ,instead of spending more money training her in further education. Through education, that is women community education ,they will be transformed into taking action to bring positive change and become a positive agent (Vaughan;1997).

5.6 Integration or Lack of Integration

According to Interdepartmental Working Group on the Integration of Refugees in Ireland (1999) Integration is "the ability to participate to the extent that a person's needs and wishes in all of the major components of society, without having to relinquish his or her own cultural identity." It also means a kind of two way process, that is, there is need for adaptation not only from those new communities in Ireland but also from the host communities.

Integration can also be any level of association be it social, political, economic and so on between communities especially coming from the immigrants, that is the intermixing of people and groups which was previously segregated or isolated from the host community. For instant, prior to the economic crisis, the Irish government created an Office of the Minister for Integration in 2007(OMI) headed by a Junior Minister of State not a full cabinet Minister. The aim for setting it up is to develop, drive and co-ordinate integration policy across Government Departments so that immigrants are fully integrated into Irish society(OMI;2010). However, the successful integration of individuals into the Irish society

has little to do with the Irish integration policy rather it has more to do with personal and social factors (Murphy and Maguire;2012).

5.7 Language and Qualification:

In his book, Eugene Houston mentioned that 'adjusting to life in a new country could lead to culture shock' (Houston, 2001, p.153). Obviously, as a migrant woman learning in another country with a different cultural environment, one needs an orientation ,that is a place where their interest and concerns will be addressed. For instance, more women stay at home in Africa to look after children and elderly. Furthermore, the approach to education here in Ireland makes it clear why many of the migrant women experience culture shock when they encounter a new way of doing things, which is learning and participation. Psychologists noted that there are many stages of experiences of people when they go through life changes like migration. Apart from leaving behind friends, the difficulties of new environment, longing someone who understands your language, culture and way of life. Confusion sets in as one can hardly deny that something unsettling is happening to that migrant woman. This is compounded when followed by feelings of anxiety, frustration, loneliness caused by a sense of difference and alienation from the new environment around such person. One participant noted that *'since I came to county Kildare, I has not accessed any education and has no educational qualification. She feels it is of no use as she is too old to start attending school, 'Let our children finish what we were not able to do.'(FFI Women's Group).*

CHAPTER SIX

Recommendations and Conclusion

6.1 Recommendations

Using a feminist analysis, women's group should be in form of social and collective action, advocacy, other activities like lobbying and campaigning with the ultimate aim of bringing social change and a more equal and just society.

For instance when the researcher started organising literacy training programmes for minority ethnic women group in the community, both the working class background, women from all classes attended. To them learning to read, write , learning to think critically as well as analytically became part of the learning process.

Until masses of women especially migrant women from the working class and poor background with literary problems begin to engage with programmes that addresses their individual, family and collective needs, until they begin to read and write, to question and become politically and actively involved, the level of participation both within the private and public domain will continually be very abysmal.

Within the African politics, women are not encouraged to take leadership role but the men has failed in this aspect. There is need to change some of the laws that oppresses women. The judiciary across the globe should put in place a law that mandate women representation both in the private and public sphere. Women on the other hand, should demand this change through activism and participation in the home, group, community, regional and globally.

The need for multicultural capacity building and culturalisation is eminent. Like many sectors of every society, the mass media in Ireland were not quick to acknowledge nor were they eager to give a fair, balanced report and information on multicultural and socio-cultural presence of other ethnic group living among them rather, some sections of the media throw more light on only the negatives and blamed all anti-social behaviours ,anomalies maybe to appeal to some few individual , group or communities who out of sentiment feel threatened by the presence of immigrant who for one reason or the other found themselves in a new environment and they themselves are terrified (Ugba;2010).

There is need to set up a cultural group or an association here in Ireland, as many of the migrant women leaders are intellectuals in their chosen fields. Intellectual in this context is not only academia but also in terms of experiential learning and development.

To be an active participant in a given group, members make positive contributions towards achieving goal oriented programmes. Putting people first in development projects is not just about organizing people but it means empowering them to be social actors rather than passive subjects and take control over the activities that affect their lives (Connolly,1997).

Having looked at various ways that both the migrant women and other women group can co-exist to bring constructive   leadership. We need vision as well as action. What do we aspire to be? Talk is never enough without action. What do we value in our community? How do we want thing to be valued and change?

In view of the findings from this study, I recommend that an in-depth research be carried out in this area of personal development, Leadership skills, women community and development education training. From the research carried out by Connolly et al" adult and community education moves the learner on to another level of being, as an agent of her or his own life, lived in a society which she or he participated in shaping" (1996: 38). To me, the gender I

have talked about in my study is about the advancement of perhaps some women like the migrants women through engaging in women community education, and in advancing these women, is an a advancement of others.

It is my opinion that both motivation, equality, cultural awareness training be put in place for both migrant community, both men and women and the community in general. Furthermore, there should be provision of resources for people to carry out more research with the support of Minister for Education.

Having said that, however, the role of community educators and Facilitators should be to empower especially those in need of orientation and integration.

As a feminist or women educator or leader, the strategy or framework to be used in delivering to these group of women in a feminist community education class will be group-based and self-directed, that is lived experience and non-formal framework of learning that is void of tradition assessment criteria. This framework and strategy is beneficial to participant, as it provides the opportunity for them to connect and learn from each other. It also enable participants to critically engage with their individual experience during the course of learning in a relaxed and informal atmosphere

What is clear is that many migrants have difficulties in accessing available services like language and cultural barriers, lack of information regarding useful services and through lack of awareness training.

I also recommend that Migrant women has to interact with networks of other communities in different ways like , the use of train, bus, the libraries, community education initiatives, as a matter of fact, they have to learn to adapt the ways of the community in which they have come to live. Most of the new immigrants feels that they have little or no control of their

freedom and consequently, due to the perceived powerlessness on the hand of the migrants, the society at large suffers because of lack of Integration. The social, cultural energy that could be tapped by both were somehow wasted. Through integration, socialisation and cultural tolerance, both the new communities and the host community can foster mutual understanding (Immigrants Council of Ireland report 2005).

Non-Irish educators and facilitators should be engaged in teaching ,planning and implementation of community programmes. Also support should be given to community education through funding.

Again, I recommend capacity building and cultural awareness training workshops to be organised from time to time for both the trainers, and trainees. In this way, issues of culture, information on getting services and other useful place to obtain further trainings will be delivered. Training in working with groups is highly recommended.

One of the participant said and I quote" *All we need is Motivation, finding our voices and living in a world where we have equal opportunity"*

6.2 CONCLUSION

Human beings are creative agents and the learning they do outside of formal school can be a liberating process (Freire 1970). Women, migrant women create knowledge. Knowledge which may not be known or respected by the dominant group be it from the private or public

domain. This knowledge is in the breaking of silence. Silence through their voices, views and challenges. There are many people who know migrants women but how many truly understands them. Nobody can truly tell about their story , their knowledge, nor their voices, views and challenges but they themselves. The politics behind migrant women leaders is in the dialectical relationship within the context of class and gender oppression. Therefore, their standpoint in this research is a voice of cultural, societal and economic freedom and concern for their survival.

From the multiple voices, views and challenges of these women, it was obvious that change can occur only when they dare to make the change and again, stories are incredible, it opens up new area of interest and sharing of one's experiences throws more light to prevailing issues. These shared experiences brings us closer rather than distancing us as each share one other's struggles and bear each other's burden and there is always a commonality among each experiences.

Similarly, it brings respect for humanity, an orientation toward seeing ourselves in solidarity. Because in telling, our common experiences stare up a memories and aspect of the learning environment, as one gain insight of her own life using mixed method and idea of accommodation. It is usually an account of what happen in their lives but also what happen inside of them. For instance , using housework as unpaid job, invisible work but behind that ,it entails home management and hygiene though voluntary. By listening to their stories, it brings a nostalgic feeling to the one who listen and the one listened to.

Invariably, the good aspect of sharing one's story and listening to others share theirs is the transformation that come from it. The implication are that it brings exposure, it is an education(pedagogy) it brings an orientation or training to become or accept a new way of knowing and understanding, it leads to more knowledge about issues within and outside

private and public domains. It leads to participation as women are called to take part in discussions and support or argue on issues which form the basis for debate. Through volunteering, each woman became a leader or facilitator in subsequent meetings or gathering while some brings refreshment, help in setting up tables and chairs.

According to an African nationalist, Adekoge Adelabu, he states that " Education is the foundation of freedom while ignorance is the basis of slavery and that if you will free a people, first and foremost, educate them"

Again, if any nation or institution want to liberate a people, whether they are from a particular group or community, it is through education. In order to empower the oppressed for a social change, consciousness raising and collective action is required from both the educators and the learners. In so doing, they learn to discover issues of fundamental human right and dignity. Similarly, every campaign emanates from the street or from a collective agitations and struggle.

Education is a harbinger of freedom, in other words, it brings transformation, it is about equality and inclusion, it is about empowerment and leadership (Freire,1970);hooks,2000), Baker et al, 2004).

There is need not only to engage women in educational and personal development but more so to learn together how to act collectively to bring social change in their communities, thereby making it a better place to live.

Negative educational experience often leads to lack of self-esteem and self-confidence and this could of course provide a serious barrier to that first step of the adult and community

education participation especially for those already disadvantaged like the migrant women(DES,1998.pp32).

On a personal level, some of the women felt that, participation in the programmes has made them better equipped to engage assertively with the world around them. A more recent study produced by AONTAS recognises the importance of women's involvement in community education. As community education emphasises empowerment, personal growth and social development, it challenges inequalities that are generated by the' mainstream' educational system.

When women's experiences are valued within the community education setting, reflection and growth become possible and women are better placed to challenge stereotypical gender relations. For many women their engagement with the 'community education movement' has resulted from their involvement in women's groups. It is acknowledged that men often dominate within 'mixed' groups and that in women-only groups, participants can more easily acknowledge and express their own needs (Rogers ,1996; Women's Education Group, 1991).

There are many migrant women in Ireland who cannot write, read or communicate yet they are reluctant to participate in community activities with reasons ranging from the time, childcare, culture, finance, religious beliefs and so on.

The motivations for engaging in community education may include social involvement and contact acquisitions of operatic knowledge and skills, general self – development and a means of assessing one's potential (Slowey, 1987 p. 133) for women in particular adult education may also provide an opportunity to move out if an purely domestic role and to re-enter the paid workforce.

Notwithstanding the extreme diversity of the adult education field, there is now the interesting concept of lifelong learning, where the pieces may be as important as the outcome. Three decades ago, The Irish government has argued for support for lifelong learning on the basis that it can address poverty and disadvantage, promote equality, community advancement (Department of Education and Science 1998 p 12). It has yet to be seen whether there is a real appreciations of the barriers, including funding, an accreditation of previous qualifications, personal development trainings and child care provision, which actively militate against under participation in community education

Lack of literacy skill may lead to reluctance to accept community education and participation in addition to literacy problems in childhood. Furthermore, negative educational experience often leads to a generalised lack of self − esteem and self − confidence. Literary problems may also provide a very real barmier to the first step of the community education ladder in particular for those already otherwise disadvantaged.

Women community education to me is not all about acquisition of knowledge but the learning aspect of it through an experiential and lived process as each person build up his or her self- esteem and confidence through participation. Most of the women interviewed felt this sense of belonging and eagerness to take on the new challenges ahead if giving the necessary tools and encouragement. Some women who have previous qualifications cannot have these qualifications recognised and cannot find suitable employment. For the migrant women in leadership, finding their voices and views will remain a challenge as long as there is a stereotypical perception by the host community stemming from lack of awareness-raising, cultural differences and support.

Finally, using the words of Baker et al (2004), in which they are of the view that unless educationally disadvantaged groups like the migrant women in particular are involved in the

planning and development process in education, other inequalities cannot be meaningfully challenged. They went further to say that they are the people with day-to-day experiential knowledge of injustice that is necessary condition for informed decision-making, and that they are the ones with the emotional and political will to pursue the change required (pg;163).

Bibliography

Adair John,(1987)*Effective Team Building*: How to make a winning team; Macmillan Publishing Ltd, London.

AONTAS : Flower Power; Guide to best practice of women's community education.

Arensberg C, and Kimball,S (2001)(1940) Family and Community in Ireland(2nd ed. Ennis: CLASP Press.

Baker Lynch, Cantillon & Walsh (2004) Equality: From Theory to Action ,Palgrave, Macmillan, London

bell hooks *(1984) Feminist Theory: From Margin to Centre,2nd Edition;South End Press, Cambridge, MA , www.amazon.com/accessedon:13/09/2014*

bell hooks (2000);*Feminism is for Everybody: passionate Politics;South End press.*

bell hooks (2000) Feminist Theory: From Margin to Centre (2nd edition),South End Press, Cambridge,MA.

bell hooks*(2004) The will to change; Men, Masculinity and Love; Altria Books, New York.*

Bell, J. (1999). *Doing Your Research Project-* A guide for first-time researchers in education and social science.(2nd Ed.) Buckingham: Open University Press.

Bernie Grummell(2000). *The' Second Chance'Myth*: Equality of opportunity in Irish Adult Education Policies, British Journal of Educational   Studies.Vol.55:2,pp.182-201.

Boyne.Edward (1993) *Psychotherapy in Ireland*, The Columba Press.

Brehony, E., 1989. Projects of the People or for the People*:* A Study of Villagers' Participation in Three Selected Projects in Two Villages in Tanzania. Unpublished Masters in Rural Development thesis, Department of Agribusiness, Extension and Rural Development, UCD

British Journal of Sociology of Education, 29: 2, 137 — 148 DOI: 10.1080/01425690701837505 Bruce Elliot (1998) *Irish migrants in the Canada's*: a new approach (Ontario: Magill University Press, Case of British Southern Cameroons. African Studies Quaterly,Vol.8, Issue 3.

Burke*, B.(2004) 'bell hooks on education', the encyclopaedia of informal education,*

Chandra Talpade Mohanty: Under western Eyes Revisited: Feminist Solidiarity through Anticapitalist Struggles (1986) Journal of Women in Culture and Society 2002, vol.28,no 2} 0097-9740/2003/2802-0001$10.00.

Clancy,P.(1999)." *Education Policy"* in S.Quinn,P.Kennedy, A.O'Connell and G Kiely(Eds), Contemporary Irish Social Policy. Dublin University College, Dublin Press.

Colin Bell and Howard Newby(1971) *Community Studies*: An Introduction to the sociology of the local community ;George Allen and Unwin Ltd, London.

Collins T. (1992): Power ,Participation and Exclusion, Conference of major Religious Superiors, Dublin.

Colum Kenny (2010): *Finding a voice or fitting in? Migrants and Media in the new Ireland;* Sage Publication

Community Workers' Co-operative(2010) "*Working for Change"*: In The Irish Journal of Community Work (Issue 2).

Connolly , Brid (2003) *Community Education: Listening to the Voices:In* The Adult Learner, 10.pp9-19 MACE.

Connolly B. (1992,1997)"*Women in Community Education and Development*: Liberation or Domestications"* in A.Byrne and M.Leonard (eds) Women and Irish Society; A Sociological Reader,Beyond the Pale Publication, Belfast.

Connolly B.(1992) Women in Community Education and Development: Liberation or Domestications, Beyond the Pale, Belfast.

Connolly, B. (1996)*Group Work and Facilitation: A Feminist evaluation in their role in transformative adult and community education* in Connolly,B., and Ryan, A. B., Women and Education in Ireland, MACE, Maynooth.

Connolly,Brid.(2008)*Adult Learning in Groups*;Open University Press.

Connolly. (1996): *Community Development and Adult Education*: Prospect for Change? In: Radical learning for Liberation MACE, Maynooth.

Connolly.B and Ryan.A (1999) *Women and Education in Ireland*(Vol.2) MACE, Maynooth.

Coopersmith , S.(1967): *The Antecedents of self-esteem*. Palo Alto; Consulting Pyschologist Press.

Coopersmith , S.(1981); *The self esteem inventories* (SEI manual). Palo Alto: Consulting Psychologist Press.

Copyright © 2001 Division 35, American Psychological Association. 0361-6843/00

Courtney, S,(1992) *Why Adult Learn: Toward a theory of participation in adult learning*, London, Routledge.

Craib, Ian. 1994. *Modern Social Theory*: From Parsons to Habermas. New York: Harvester

Department of Education and Science.(2000). *Learning for Life*: White Paper on Adult Education.Dublin: Government Publication.

Eugene Houston(2001): *Working and Living In Ireland*(4th Edition) A guide for non-nationals immigrants Working and Living Publications .

Fagan, Honor (2003) *Globalised Ireland, or contemporary transformations of national identity* . Manchester University Press, p.110-121

Fleming Ted. (2008) " *A secure base for adult learning*: Attachment Theory and adult education". The Adult Learner: The Journal of Adult And Community Education in Ireland, Vol 25, pg. 33-53.

Freire, P., (1970.) Cultural Actions for Freedom" Penguin, Middlesex.

Freire,P. (1979). Pedagogy of the Oppressed. UK: Sheed and Ward.

Friday, A. E. ,Adeyinka O. B. and O. Andrew Eromonsele(2006) *Work,Women employment and Feminization of poverty in Nigeria.* Gender and Behavior; Vol 4 (1): 642-658.

G. Honor, Fagan(1991) *Local Struggles: Women in Home and Critical Feminist Pedagogy in Ireland*. Journal of Education,Vol. 173(1) p.65-75. Miami University, Oxford, Ohio.

Geal Lindenfield—*self esteem* (1995,2000), Harper Collins Publisher,Hammersmith, London.

Genevieve Vaughan(2007) Women and the gift economy;Inanna Pubications and Education Inc. York University, Canada.

Georgiou, M.(2005): Diasporic media across Europe; Multicultural Societies and the Unviversalism-particularism Continuum. *Journal of Ethnic and Migration studies*,31

Geraldine Moane (1999) *Gender and Colonialism*: A psychological Analysis of Oppression and Liberation , Palgrave, London: Macmillan.

Giddens A. (1985): *The Nation – State violence*; Cambridge: polity .

Greengate Publishing Services, Tonbridge, Kent

Harrington, Austin 2001. *Modern Social Theory*: An Introduction. Oxford   University Press

hooks, bell. 1994. *Teaching to Transgress: Education as the Practice of Freedom.*

Humphreys ,T. (1993, 1996, 2002) *Self- Esteem:* The Key to your child's Future;Gill and Macmillan, West Park, Dublin 12

Jean Bridgeman (2011) Wise women in community: building on everyday radical feminism for social change, **Interface***: a journal for and about social movements Strategy contribution ,Volume 3 (2): 288 – 293.*

Jeff Hearn (1998) The violence of men: How Men Talk about and How Agencies Respond to Men's Violence to Women: SAGE Publications, London.

Jennifer Verson (*2011)* Performing unseen identities: a feminist strategy for radical communication, **Interface***: a journal for and about social movements Strategy contribution Volume 3(2): 294 - 302*

John W. Meyer (2001) *Reflections: The Worldwide Commitment to Educational Equality* : Sociology of Education, Vol. 74, Extra Issue: Current of Thought: Sociology of Education at the Dawn of the 21st Century pp. 154-158P: American Sociological Association http://www.jstor.org/stable/2673259 .Accessed: 09/02/2012 .

Judith Butler (1999) Gender Trouble: feminism and the subversion of identity. Routledge, London.

 Judith Evans(1995): *Feminist Theory Today*: An Introduction to Second-Wave-Feminism(Sage Publication Ltd, London.

Judith Evans.(1995): Feminist Theory Today: An Introduction to Second-Wave Feminism;sage Publication Ltd, London.

Kenny,M. (1996)Symposium on "*Participation in Development*: The Question, Challenges and Issues".

Laura Helena Porras-Hernandez and Bertha Salinas-Amescua (2011) *Nonparticipation in Adult Education: From Self-perception to Alternative Explanations.* Adult Education quarterly 20(10)pp.1-21. American Association for Adult and Continuing Education. http.//www.sagepublications.com. Accessed on 09/02/12.

Leona ,M. English and Nancy Peters (2012) *Transformative Learning in Nonprofit Organisations*: A Feminist Interpretive Inquiry. Adult Education Quarterly 62(2) 103-119. Sage Publications.

Lynch, K.(1997) *Literacy is a Human Right*: an Adult Underclass Return to Education in E.Crowley and J.MacLaughlin(eds),Cull and McMillan,Dublin.

Margaret Kelleher**,** *'Writing Irish Women's Literary Histo? ry', Irish Studies Review 9.1, 2001, pp. 5-14.*

Maslow, A. (1954, 1970,1987)(3rd Ed.) *Motivation and personality*. Harper and Row publishers, inc.

Maslow, A.H.(1968), *towards a psychology of being*(2nd edition) New York: Van Nostrand Reinhold.
Mason ,J.(2002),*Qualitative Researching* (2nd Ed) SAGE Publications, London.

Mc Graw Hill, *Sociology Theory* (2003), 6th Edition Genge Ritzer & Douglas, J. Goodman, University of Maryland.

Meho, L,I.(2006) E-mail interviewing in qualitative research: A methodological discussion. Journal of the American Society for information Science and Technology,57(10), 1284-1295. Available at; http://onlinelibrary.wiley.com/10.10002/asi.20416/pdf (accessed 13sept,2014)

Melinda Adams (2006) *Colonial Policies and Women's Participation in Public Life*: The Case of British Southern Cameroons. African Studies Quaterly,Vol.8, Issue 3.

Merriam ,S. and Caffarella,R.(1999) *Learning in Adulthood-* A Comprehensive Guide, San Fransisco: Jossey-Bass Publication.

 Morris Rosenberg & Roberta G. Simmons :*Black and White : Self Esteem*: The Urban School Child: July, 1971)American Sociological Association, Washington, D.C.20036. published for ; Arnold M. and Caroline Rose Monograph Series.

Murphy,Fiona,Maguire,Mark (2012) *Integration in Ireland*: The Everyday Lives of African Migrants, Manchester University Press.

Nelson, N. and S. Wright (Eds), (1995). Power and Participatory Development: Theory and Practice.
New York and London: Routledge.

Nyerere, J.K., (1973.) Freedom & Development. Oxford University Press

Oakley, Ann. 1981. Interviewing Women: A Contradiction in Terms, In *Doing Feminist*

O'Brien, Maeve(2008) 'Gendered capital: emotional capital and mothers' care work in education',

Patricia Hill Collins (1992) Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment: American Sociological Association, Contemporary Sociology,Vol.21,No.1,pp132-133: http://www.jstor.org/stable/2074808:accessed on 02/05/2014.

Paula England **The Gender Revolution : Uneven and Stalled.** *Gender & Society*
http://gas.sagepub.com/content/24/2/149 DOI: 10.1177/0891243210361475 2010 24: 149
http://gas.sagepub.com/content/24/2/149.refs.html

Platt, Irene, (1996). Review of Participatory monitoring and Evaluation *.In Kenny.M (1996) Symposium.*

Psychology of Women Quarterly, **25** (2001), 181–196. Blackwell Publishers. Printed in the USA. Copyright © 2001 Division 35, American Psychological Association. 0361-6843/00 $9.50

Psychology of Women Quarterly, **25** (2001), 181–196. Blackwell Publishers. Printed in the USA

Research, ed. Helen Roberts. London: Routledge & Kegan Paul Books. Pgs;30-61.

 Richard Gross 4th Edition.(2001)*Psychology*: The science of mind and behaviour

Ritzer, George, 2004. *Sociological Theory.* London: Routledge

Roberta Villalón (*2011) Feminist activist research and strategies from within the battered immigrants' movement: **Interface***: a journal for and about social movements Strategy contribution, Volume 3(2): 246 – 270.*

Rogers. C.R.(1961) *Becoming a person.* Boston, MA; Houghton Mifflin

Rooney,E. (1995)" *Political Division, Practical Alliance": Problems for Women in Conflict*". Journal of Women's History 6(4) p40-48.

Rosalyn Terborg-Penn (Fall 2011)" *Migration and Transracial/National Identity Re-Formation: Becoming African Diaspora Women".* In: Black Women, Gender and Family. Vol. 5, No.2 (Fall 2011),pp.4-24; University of Illinois Press.

 Rosemary Tong (2009) *Feminist Thought:* A More Comprehensive Introduction (3rd Edition) University of North Carolina, Westview Press.

Ryan, Anne and Fallon, Helen(2005) *Citizenship: "A Way of Being in One's World and of One's World."* The Adult Learner, 23. P.35-45. The National Association of adult Education.

Ryan,Anne and Walsh,Tony(2006):*Constructing your thesis; In Researching and writing your thesis; a guide for post graduate students,* MACE, Maynooth.

Scott McLean(2012) Education for Freedom? *"Living Room Learning" and the Liberal Arts of Governmen*t; Adult Education Quarterly 62(2) 159-179. American Association for Adult and continuing Education. Sage Publications.

Share, Tovey and Corcoran(2003)eds,: *A sociology of Ireland*. Gill and Macmillan,Dublin.

Simone de Beauvoir(1997), The Second Sex;Vintage,Cox and Wyman,Reading,Berkshire.

Slowey .M (1987) *Education for Domestication or Liberation*: Women Involvement in Adult Education in M.Cullen (eds) Women education Bereau.

Smith, D.E. 1987. *The everyday world as problematic: A feminist sociology.* Milton Keynes: Open University
Smyth,A (1999) in McCann,C. A study of feminist Education as an Empowerment strategy for community Based women's groups in Ireland,Dublin.

 Ted Fleming, Thomas Collins and John Coolahan, *Higher Education* (1999): The Challenge of Life Long Learning, Proceedings of Conference at Centre For Educational Policy Studies, NUI Maynooth. SAGE Publications.

Tenant, M., & pogson, P,(1995). *Learning and change in adult years*. San Francsisco: jossey-bass.

Tessier, Stacy, "Developing Feminist Activist Pedagogy: A Case Study Approach in the Women's Studies Department at the University of South Florida" (2009). *Graduate Theses and Dissertations.*
http://scholarcommons.usf.edu/etd/3793 accessed on 26/09/2014

Tonnies, F, (1887) *Community and Society*, New York: Harper Row
Ugba. A.(2002): *Mapping Minorities and their Media*: The National Context-Ireland: Meeting the needs of a Community

Venetria K.Patton (Fall 2011) *Introduction: New Directions in Feminism and Womanism in Africa and the African Diaspora.* In: Black Women, Gender and Family. Vol. 5 No. 2,pp,1-3; University of Illinois Press.

Wallace, Ruth and Wolf, A. 1999. *Contemporary Sociological Theory*. Prentice Hall.

WERRC-Woman's Education,Research and Resource Unit(1999),UCD,Dublin.

www.Askyahoo/culturematter,www.cnci/culture-matters.html,accessed on 22,Feb, 2010).

www.csub.edu

www.csub.edu

http://.ngrguardiannews.com/feautrues/focus/176851-education-for-all-and-the-liberation-of-nigeria accessed on 29/08/14.

 http://dx.doi.org/10.1080/01425690701837505.

http://infed.org/mobi/bell-hooks-on-education/ accessed on 17/10/2014.

http://teachingphilosophyworkgroup.bgsu.wikispaces.net/file/view/shrewsbury[1].pdf accessed on 24/04/2014

http://www.csub.edu/~lhecht/Classes/BEHS501/Articles/GenderRoleInternalization.pdf

http://www.csub.edu/~lhecht/Classes/BEHS501/Articles/GenderRoleInternalization.pdf

http://www.tutufoundationuk.org/documents/UbuntuLiteratureReview_JH_Dec08.pdf accessed on24/04/2014.

http://www.wordhippo.com/what-is/the/latin-word-for-2c7bf1b777859b71647b1a53eecb4401d1f9dd35.html accessed on 15/10/2014

https://www.youtube.com/watch?v=B1lc0uVyoPw accessed on 24/04/2014

www.equalitynow.org/ accessed on 20/10/2014.

http://www.uisjournal.com/**features/2012**/10/09/**perceptions**-on-feminism .

http://.ngrguardiannews.com/feautrues/focus/176851-education-for-all-and-the-liberation-of-nigeria.

Appendices

Appendix One

Glossaries Of Terms

Feminism: Feminism is a doctrine advocating the same social, economic, and political rights for women as those granted to men and a movement to secure such rights for women.

Feminist: A feminist is anyone who believes in or support feminism.

Migrant: A migrant is a man, a woman or a child who leaves his/her country of birth and lives in another country for either temporary or settle for long-term. The fact that she or he lives in another country have qualified him/her to be a migrant, eg; An Australian aid worker in Congo, A Nigerian student in Ireland, An Irish peacemaker in Senegal or Darfur

Asylum Seeker: An Asylum Seeker is somebody who applies to the state to be recognise as a refugee. Asylum Seeker do not have a right to access employment, social welfare or supplementary welfare. Very often, they live in Direct Provision where they are accommodated and fed in hostel while their application is being processed.

Refugee: a Refugee is an individual who has been granted asylum from the State on the basis of a "well-founded fear of being persecuted for reasons of race, religion, nationality and membership of a particular social group or political opinion is outside the country of his nationality and is unable or owing to such fear, is unwilling to avail himself or herself of the protection of that Country (Section 2 of The Refugee act,1996). Refugees have the same right and entitlement as indigenous Irish people. They also have the right to apply for family unification.

Direct Provision: This is a system where those who seek asylum are accommodated and fed in hostels ,or, private/ self-catered for while their application is being processed.

Leave To Remain: Leave to Remain is granted at the discretion of the Minister for Justice, Equality and Law Reform to individual whose claim for Asylum are not considered to meet the required criteria, but who are not to be returned to their country of origin for Humanitarian reasons. Individual in this categories have the same rights and entitlements as refugees.

Irish Born Child: Before 2003, individuals were given leave to remain on the basis of parentage of an Irish Born Child. A Supreme Court decision in 2003 means that there is no longer an entitlement to leave to remain on this basis, and applications are dealt with on a case by case basis, leave to remain on this basis does not carry any entitlements to family unification(Here to stay,2007).

New Communities:

New communities refer to a number of communities that have recently come to live in Ireland, many of them were Asylum Seekers and Refugees which constitutes 10% of all foreign immigrants in Ireland(MacEinri,2001,Immigrant Council of Ireland). Through integration, socialisation and cultural tolerance both the new communities and the host community can foster mutual understanding.

Appendixes Two

Interview Questions

Question one: As a migrant woman, what motivated you into joining, forming or working

with a women's group?

Question 2 – With your understanding of Feminist community education also known as

women community education, what will be the effects and outcomes of this form of

education to your group?

Question 3 – As a migrant woman leader, would you encourage women to oppose the logic of oppression, suppression and domination from the dominant group? And in women's group in Ireland for example, is there shared experiences of oppression?

Question 4 - (a) What are the voices, views and challenges of a twenty-first century migrant woman leader toward active participation and (b)Will there be lost of identity and challenges if other minority women are included in your own women's group in the community?