



Ollscoil na hÉireann
National University of Ireland

The Role of the University at a time of Intellectual Crisis



President Michael D. Higgins



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Address given by

His Excellency, Michael D. Higgins
President of Ireland

on the occasion of his conferring
with the honorary degree of Doctor of Laws (LLD)
of the National University of Ireland

St Patrick's Hall, Dublin Castle

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OPENING REMARKS

Dr Maurice Manning, Chancellor of the University



President, members of the university, Ceannt Comhairle and members of the Oireachtas, members of the Judiciary and Council of State, ambassadors and friends, it is my pleasure to extend a warm welcome to you all to this conferring ceremony.

It has become a tradition of the National University of Ireland to confer an honorary doctorate on each of our Presidents and today for us is a proud continuation of that tradition. It is not however an unbroken tradition. There are two Presidents who have not been so honoured. The first was our inaugural President, Douglas Hyde. This omission was not however an oversight. The predecessor of the NUI, the Royal University of Ireland had already conferred an honorary Doctorate of Laws on him in 1906 – a deed of foresight perhaps and certainly not one of oversight.

The other exception was Eamon de Valera, our Chancellor for well over fifty years, who as Chancellor of the NUI could hardly have conferred an honorary degree on himself ... though it is a precedent I could perhaps have lived with!

Today's conferring is for us in the NUI almost a family event, and all the happier for that. President Higgins was a student of the NUI at University College Galway and was for much of his career a valued, indeed beloved member of the academic community at NUI Galway.

I have great pleasure in calling on the Registrar of the NUI, Dr Attracta Halpin to open today's ceremony.



The Chancellor, Dr Maurice Manning, speaking at the honorary conferring. The President, Michael D. Higgins, is pictured third from the left. Also in the photograph are (from left to right): Col Michael McMahon, President's aide-de-camp, Dr Hugh Brady, President UCD, Dr Michael Murphy, President UCC, and Professor Jim Walsh, Vice-President NUI, Maynooth.

INTRODUCTORY CITATION

Dr. James J. Browne
NUI Vice-Chancellor and President of NUI Galway



A Sheansailéir, a Mhuintir na hOllscoile agus a dhaoine uaisle, extraordinary men are more ordinary than the rest of us.

Today we honour an extraordinary man who personifies and combines so many decencies that, taken individually, we perceive to be ordinary.

As the ninth President of Ireland Michael D. Higgins is, somewhat paradoxically, the *primus inter pares* or first among equals. This phrase was first used by the late President Cearbhall Ó Dálaigh to characterise the Irish presidency and remains apt to this day.

Writing in 2006, Professor Declan Kiberd said of Michael D. Higgins:

“Democracy for this man is the dissemination of a common culture as widely as possible among a people audacious enough to imagine their own present and future.”¹

This commitment to radical egalitarianism animated his claim to be elected as Uachtarán na hÉireann in 2011.

In the spirit of the late Tony Judt², it posited a moral choice not between the state and the market but between two versions of the state. We were invited to reconceive the role of government in a re-imagined state and to engage without shame in an ethically informed public conversation about the choices that this would entail.

It was an unapologetic claim that placed ethics before competence in what he prescribed as ‘a real Republic’. It challenged the Irish people to accept that adjustment by daring to re-imagine and revive almost-forgotten decencies. Over one million voters rose to that challenge.

Michael D. Higgins has always been, in the words of An Taoiseach, Enda Kenny, TD, “a noble man of quiet virtue...fear ón larthar tagtha chun cinn”.³

As a scholar, public intellectual and poet, he has remained habitually resident in the world but domiciled in the world of ideas. For him there *is* no wall between intellectual analysis and felt experience: rationality can never be compromised by emotional engagement; reason is important but so too is instinct.

This integration of thought and feeling marked him out as a politician of unusual passion and intrepidity. In striving for a version of ourselves and society not yet realised, he was and remains a utopian. Few see politics as a utopian enterprise but Michael D. Higgins has gone into ‘the heart of the machine’ without forgetting the ideals that propelled him into politics. To that extent he is a *committed* utopian.

Elected to Galway City and County Councils in 1974, he remained involved in local government for eighteen years, serving two terms as Mayor of Galway (1982-’83 and 1991-’92).

He was appointed to Seanad Éireann in 1973 by the then Taoiseach, Liam Cosgrave. First elected to Dáil Éireann in 1981, he lost his seat in Galway-West in the November 1982 general election and was subsequently elected to Seanad Éireann on the NUI panel. He regained his Dáil seat in 1987 and represented Galway-West as a T.D. until 2011.

¹ Foreword by Professor Declan Kiberd to *Causes for Concern: Irish Politics, Culture and Society* by Michael D. Higgins (Liberties Press, 2006), p.12.

² Tony Judt, *Ill Fares the Land* (Allen Lane, 2010).

³ Speech of An Taoiseach, Enda Kenny, TD, at the inauguration of President Higgins on 11th November, 2011.

Always prominent in the Labour Party, whether on the front bench or not, he achieved ministerial office in 1992 when he was appointed as the first Minister for Arts, Culture and the Gaeltacht.

His period in that office was distinguished. It saw the burgeoning of an indigenous film industry, the establishment of Teilifís na Gaeilge (now TG4) and the termination of the controversial Section 31 of the Broadcasting Act. As Minister, Michael D. Higgins invigorated the process of establishing community-based centres of excellence for the arts throughout the country, recognising the need for a supportive infrastructure for creativity and artistic endeavour as well as access to the arts for all citizens. Moreover, he drove the revitalisation of Ireland's canal network, resulting in over 1,000 kilometres of navigable waterways, supporting thousands of jobs, and creating wealth in many rural and economically-deprived areas of the State.

Rud is annamh i gcás polaiteora atá sáite i bpolaitíocht logánta agus náisiúnta, chuir Michael D. Higgins spéis láidir i gcónaí i gcúrsaí idirnáisiúnta. Thug sin an deis dó agus chuir ar a chumas comhar agus cearta daonna na gciníocha ar fud na cruinne a chur chun cinn agus a chur i gcrích ar bhealaí praiticiúla.

Whether it involved people in Latin-America, the Caribbean, the Middle-East or the African continent, Michael D. Higgins identified, amplified and championed the rights and interests of communities that he described as 'comhluadar faoi bhrón'⁴. He did so without fear, using everything at his disposal: politics, sociology, broadcasting, journalism and poetry.

In 1992, he was the first recipient of the Seán MacBride Peace Prize from the International Peace Bureau in Helsinki, in recognition of his work for peace and justice in many parts of the world.

His ability to understand and empathise with the condition of the marginalised drew on real insight born of experience. Born in 1941 in

Limerick, he was raised from the age of five with his brother, John, by an uncle and aunt in Newmarket on Fergus, Co. Clare. He was educated at Ballycar National School by an inspirational teacher, William Clune, who, in the words of President Higgins, respected all children as 'carriers of wonderment'.

Michael D. Higgins's poetry draws eloquently on the natural beauty of the place in which he was reared but it is not what he terms 'pastoral nonsense'. It does not use nature to hide or obliterate the darker sensations of a lived social reality. It is truthful and powerful, its power deriving from a transcendent immediacy and empathic humanity.

In 1955 he attended St. Flannan's College in Ennis. He describes St. Flannan's as having been placed on this earth for three things: (1) to win the Harty Cup; (2) to win the gold medal in Greek; and (3) to send priests to the diocese⁵. No doubt, attaining high political office will now be added to this list of key performance indicators!

Following a period working as a Grade 8 Clerk at the ESB in Galway, he entered University College Galway as a mature student where he distinguished himself in curricular and extra-curricular pursuits, becoming Auditor of the Literary & Debating Society and President of the Students' Union. He graduated with a BA in 1965 and a BComm in 1966. Subsequently, he studied as a post-graduate student at Indiana University and Manchester University.

Chaith sé níos mó ná tríocha bliain ag léachtóireacht in Ollscoil na hÉireann, Gaillimh, áit a raibh cáil mhór air mar shocheolaí den scoth agus mar scríbhneoir agus iriseoir bisiúil.

Freisin tuigeann sé tábhacht na Gaeilge i saol agus cultúr na tíre. Tá Gaeilge thar a bheith líofa aige agus glacann sé gach seans an Ghaeilge a úsáid agus a chur chun chin.

He married Sabina Coyne, from Mayo, in 1974. She and their four

⁴ This phrase is taken from the poem "Comhluadar" by Michael D. Higgins published in *The Betrayal* (Salmon Publishing, 1990).

⁵ "My Education" in *Causes for Concern*, *op cit*, p.27.

children – Daniel, Michael, John and Alice-Mary – have shared his many enthusiasms whether political, artistic or cultural.

If the presidency is the sweet branch of the tree of government, the blossoms of that sweet branch – to borrow the phrase of the poet, John Montague – are surely Michael D. and Sabina.⁶

The presidency of Michael D. Higgins may well reverse the adage of campaigning in poetry but governing in prose. Already, he is asserting the true value of rhetoric, purposefully and forthrightly deployed, evincing *the* defining quality of this truly extraordinary man – integrity.

A Sheansailéir,

Is ábhar bróid dom é a Shoilse, Micheál D. Ó hUiginn, Uachtarán na hÉireann, a chur i do láthair le go mbronnfá air céim LLD na hOllscoile, *honoris causa*.

Praehonorabilis Cancellarie, praesento vobis, hunc meum filium quem scio tam moribus quam doctrina habilem et idoneum esse qui admittatur, honoris causa, ad gradum Doctoratus in utroque Jure, tam Civili quam Canonico, idque tibi fide mea testor ac spondeo, totique Academiae.

⁶ The phrase 'blossom of the sweet branch' is taken from the poem by John Montague "A Resigned President", published in Aidan Carl Mathews (ed.), *Immediate Man: Cuimhní ar Chearbhall Ó Dálaigh* (The Dolmen Press, 1983)



Dr Maurice Manning, Chancellor of the University confers the degree of LLD *honoris causa* on the President, Michael D. Higgins.

THE ROLE OF THE UNIVERSITY AT A TIME OF INTELLECTUAL CRISIS

President Dr Michael D. Higgins



A Sheansailéir, a Chomluadar na hOllscoile, cuireann sé áthas orm bheith anseo libh inniu agus táim thar a bheith buíoch daoibh as an chuireadh a thug sibh dom chun an onóir seo a ghlacadh.

I wish to thank the National University of Ireland, you Chancellor and your colleagues for your conferring of an Honorary Doctorate of Laws on me as Uachtarán na hÉireann and I thank Professor Jim Browne, Vice-Chancellor and President of NUIG for his warm and generous remarks.

I have the warmest feelings towards Ollscoil Náisiúnta na hÉireann – the National University of Ireland and of course National University of Ireland, Galway, formerly UCG. It has been a core part of my life as student and as a university teacher.

At the age of 19 while I was working in the ESB in Galway, I walked past its walls and I remember how some of us, then in different occupations, agitated for an evening degree course at what was then UCG, now NUIG.

Some years later the walls came down and in so many of the constituent parts of the National University other barriers too have been removed. Great credit has been earned by those who have facilitated access.

The UCG of the 1960s was a fairly intimate experience. The relatively small numbers meant that it was possible to know and socialize with, not only those with whom one shared subjects, but with students from other faculties. The warmth of the university experience was as important as its formal purpose agus gach ball de Chomhairle Teachta

na Mac Leinn bhí aithne pearsanta againn ní h-amháin ar a chéile ach ar líon mhór daltaí des na cumainn agus na clubainní spóirt.

Later as a university teacher I saw too the challenge that university life away from home presented to some. Within the vortex of success and failure, the expectations of self and parents lay, however, the beauty of knowledge and discovery formally or serendipitously, encountered.

There was a commitment to teaching in UCG and, within the limits of resources, to patient and demanding research. When I look back, I have come to value too even that small component of eccentricity that comes from prolonged concentration on a topic or a text.

The life of the university societies too was vigorous, be it in debating in Irish and English, drama, theatre, music or sport. It emphasises for me the importance of universities as communities of learning, teaching, disputation and personal and social development. Is it not as important to experience the development of the self and one's connection to citizenship and history as it is to become a useful unit in a consuming culture? Universities function within a culture and how they negotiate that relationship defines their atmosphere, their ethos.

That warmth of a community of learning has been, I feel, at times put under threat from the underestimated aggression that comes with a surrounding culture of extreme individualism.

It was a privilege to have been a university teacher at UCG. To recall the atmosphere of the late sixties when many of us began is a source for me of the greatest pleasure. I value the friendship of surviving colleagues and I miss the companionship of those who have passed on. I salute those who taught in Irish and English who made a university that resonated of an ancient language and yet had an international reputation.

Universities are inextricably linked to their location and their times. Dá bharr san mar a dhúirt mé bhí cúram ar leith i dtaoibh na Gaeilge

lárnach i saoil UCG. Regionalism was becoming a topic of public debate and I remember the debate we had in UCG at the end of the sixties about extramural studies, initially about the very concept of universities being involved in general adult education and then, when this had been resolved, the excitement of our trips as young teachers that got us south as far as Shannon, north to Letterkenny, eastwards to Athlone.

In all of this we, as university teachers, were conscious of having something to share, a commitment to learning that might make us as university teachers useful in, among other things, debunking some of the bogus expertise directed at, what were assumed to be uncomprehending citizens, in the early days of the emergence of a technocratic society.

I instance this not out of nostalgia but as a part of a necessary reflection on what our universities might be in the future as sources of original, creative and emancipatory scholarship in the humanities and science.

The National University of Ireland finds itself, at the moment, in the most challenging of times. It is obviously a time of crisis in the economic world, a crisis that is not abstract in its form, or its consequences, as expectations are shattered, exclusions from real citizenship created, through poverty, unemployment and all of the insecurity that flows from fear of losing one's home, loss of loved ones to unanticipated emigration and a bewildering confusion as to self-worth.

The crisis is, however, also an intellectual one. Decades of Keynesianism have given way to decades influenced by the theories of such as Friedrich von Hayek, to unrestrained market dominance. A new dominant largely uncontested paradigm has emerged. That paradigm has consequences for all institutions including universities. It is a paradigm that makes assumptions and demands as to the connection between scholarship, politics, economy and society. It has

fed off, and encouraged, I suggest, an individualism without responsibility. It not only asserts a rationality for markets, but in policy terms has delivered markets without regulation.

As a consequence, the public world is now a space of contestation. It is a space that sets what is democratic in tension with what is unaccountable.

Much ground has been lost in terms of the public space, the public world, the shared essential space of an independent people free to participate and change their circumstances, to imagine their future, be it in Ireland, Europe or at global level.

Intellectuals are challenged, I believe now, to a moral choice, to drift into, be part of, a consensus that accepts a failed paradigm of life and economy or to offer, or seek to recover, the possibility of alternative futures. And were universities not special places, the citizens of the future may ask, for the generation of alternatives in science, culture and philosophy?

The universities have a great challenge in the questions that are posed now, questions that are beyond ones of a narrow utility.

Are the universities to be allowed and will they seek the space, the capacity, the community of scholarship, the quiet moments of reflection necessary to challenge, for example, paradigms of the connection between economy and society, ethics and morality, democratic discourse and authoritarian imposition that have failed, or drawing on their rich university tradition, at its best moments of disputation and discourse, offer alternatives that offer a stable present and a democratic, liberating and sustainable future.

There is now, I believe, an intellectual crisis that is far more serious than the economic one which fills the papers, dominates the programmes in our media. Such a crisis has arisen before at times of great or impending change.

When Max Weber, the great 19th Century social theorist, responded to the events of his time in the second half of the nineteenth century, it was a time of change in forms of empire, creating transitions, the response to which would be dominated by technocratic thinking. Weber proposed a commitment to rationality as the key building block of the future. He sought to save as much as possible of the rationalist heritage of a previous century but at the same time introduce something new but beyond logic, intuition, and religious sentiment. He critiqued the excesses of both positivism and idealism. Yet even then Weber saw the dangers of the potential abuse of that which would be claimed to be rational. He spoke of the threat of a spring that would not beckon with its promise of new life, but would deliver instead the threat of a winter of icy cold. He prophesied an iron cage of bureaucracy within which conformity would be demanded to that which no longer recognised its original moral or reasonable purpose.

He was writing at a time when technocratic rationality had succeeded reason as the central concept in the political writings. A century earlier reason had been central in Adam Smith's "The Theory of Moral Sentiments". Weber could not have envisaged the consequences of the journey intellectual thought would make from reason to rationality, but then on to calculable rationality, and finally, in our own time, to the speculative gambling that is at the heart of so much global misery, with its view of those humans who share our fragile planet, not as citizens, but as rational choice maximizing consumers.

We are in such a winter as Weber foretold. For example, we have arrived at quite widespread acceptance by policy makers of a proposition rejected by the majority of serious economic historians, that markets are rational. This, on occasion, leads to the suggestion that it is people who are irrational, the markets rational. That public, for whom, Friedrich von Hayek wrote that economics are too complex, it is suggested, requires something other than the direction of elected governments. They must be forced to compliance with technocratic demands, for which there is frequently scant scholarly support and, needless to say, no mandate. This represents a challenge to

democracy itself, I suggest, and to the scholarship that supports it. The mediating institutions are losing authority and the prospect of raw conflict increases all over the world as language, words without emancipatory force, give ground to what is unaccountable but global.

Neither is the intellectual crisis of our times simply a problem for Irish universities. When one of Europe's foremost public intellectuals, Jürgen Habermas, writes of the fragility of the European Union, I feel he is referring to the contest in Europe that is now there for the public world. Social Europe was born as a concept in response to the legacy of war and social misery. It was connected to a democratic discourse.

As social Europe as a project is undermined by the commodification of ever more aspects of social life, as European social capital, the strongest in the world, is monetized, it is clear we have arrived at such a crisis now as great or greater than that faced by the previous generation of political and social theorists at the end of the 19th century. It is a challenge for all of us to craft a response. I believe that an Irish university response that is critically open to originality in theory and research, committed to humanistic values in teaching, has a great opportunity to make a European, even global, contribution of substance; that Ireland can be the hub of original, critical thought and a promoter of its application through new models of connection between science, technology, administration and society; that our best contribution might be to issue an invitation to come and think with us, be original, in Ireland.

Independent thought, from home and abroad, and scholarly engagement with our current circumstances are crucial.

A paradigm drawn from the fiction of rational markets, I humbly suggest, needs not only to be let go. It needs to be replaced by a scholarship that is genuinely emancipatory, centered on originality rather than imitation, one that, for example, restores the unity between the sciences and culture in their common human curiosity, discovery and celebration of the life of the mind.

Following Ernst Bloch, I believe of course that utopian alternatives must be accompanied by a praxis that is envisaged and I suggest one that is applicable within, and in the context of, institutions. I do not claim a space for abstract grand theory at the cost of middle range theories or policies that have immediate or short-term application.

Dear colleagues, it is in the winter we can see the bare trunks of trees, the encroachment of that which threatens the growth of our spring. We need to use a sharp gaze in our intellectual winter to prepare for our spring – a spring that I remain certain is possible for us and for those with whom we share a vulnerable world.

In recent times we have paid a heavy price for unfettered speculative accumulation, for light regulation, for the global consequences of what followed acceptance of amendments to the Glass-Steagall Act in the US, an Act that had its origins in responding to the crash of 1929, that sought to ensure it would never happen again. The amendments released a flood of virtual financial products across the world. To that, many countries including our own, added their own speculative bubble.

The architects of these developments frequently invoked, and found, intellectuals willing to support them – intellectuals who frequently drew on the prestige of a university for authority.

When I look back now at those subjects which I taught at NUIG and abroad – political science and sociology – subjects which in so many ways emerged from the late 19th century of Weber, Marx, Dürckheim, Freud, Croce and others, I am struck by the urgency in the approach of such theorists, in their day, to the social change of their times, and the effect their writings had. As H. Stuart Hughes 40 years ago wrote, it was a time of rejection of positivism, an attempt to incorporate consciousness in social theory, but above all theorists responded to the urgency of the charges that were unfolding.

In response to two World Wars that followed the reconstruction of nineteenth century Europe, its new relations with a world it had previously dominated within the model of empire, led to the application of Keynesian strategies to address unemployment and poverty, to the recognition of the importance of health and education. There was an intellectual debate, one that offered and contested democratic options.

The mid-twentieth century constituted an atmosphere where social capital emerged and social democracy mediated conflict. The twentieth century saw too a public debate about the role of the State, the rights of the individual and social policy, of the balance between these areas.

In succeeding decades, political philosophy and social theory gave way to issues of administration and more and more pressure came on universities and scholars to prove their relevance within a hegemony version of the connection between society and economy, one that demanded a consensus on, not merely the desirability of economic growth, but of singular limited versions of economy. Analysis of the role of the State faded and gave way to applied studies, in an administrative sense, of the State's actions. The values based on solidarity, interdependency, shared vulnerability, community, gave way to a discourse of lifestyle and individual consumption.

I find Weber's nightmare of a rationality that in time would counter the original purposes of institutions, that would morph into an irrational form, incapable of adjustment to change internally or externally, difficult to reject as an account of the modern period. As the Canadian philosopher Charles Taylor put it – we are drifting to unfreedom.

Internationally too the context for universities has been changing. As parliaments weakened at home, an ever more volatile global financial world emerged, one that was unaccountable, at best amoral in its demands and consequences.

The new technology meant that speculative capital could move in real time. At international level, while for a brief moment, such as at the birth of the United Nations, it seemed that international monetary and economic matters might be handled in an accountable way, such a moment quickly disappeared never to return. Yet the need for such remains, is urgent, and requires re-articulation.

For those of us then who have had the privilege of being university teachers, those who remain, the university is, and remains I suggest, a space from which new futures have always emerged and must do so again. The ethos of independent scholarship is what delivers a previous scholarship's achievements into the present and challenges that scholarship for renewal and replacement.

I admire the singular dedication of researchers, the sacrifice they make, but I also value the importance of the teams that are necessary for co-operative achievements in the sciences and the time fundamental research takes. At the same time, I believe that the division of culture and the sciences is an unnecessary price that has been paid for the hegemony of a particular moment in the history of European scholarship, a moment of hubris that divided culture and science.

It is time to recover the unities of scholarship, to strike out for originality, seek as comparative standards the great moments of intellectual work from around the world, from the library at Alexandria to the present. That, I suggest, might be our most valuable European contribution, one that will be valued by future generations.

As subjects are re-cast, unities can be restored, and we should consider Edward Said's suggestion that it is in the interstices between subjects that the most exciting intellectual work happens.

There is not, for example, any better future for economics as a subject and discipline than as political economy within a system of culture.

To you Chancellor, colleagues and distinguished guests, I suggest that the universities and those who labour within them are crucial in the struggle for the recovery of the public world, for the emergence of truly emancipatory paradigms of policy and research. It is not merely a case of connecting the currency, the economy and the people, it is about recovering the right to pose such important questions as Immanuel Kant did in his time – what might we know, what should we do, what may we hope.

As the newly elected President of our country, I am very conscious that for the first time in many years young people now graduating from college are faced with very uncertain futures.

I indicated at my inauguration that I plan to hold a number of Presidency seminars which will hopefully throw light on how our country has made choices spiritually, morally, ethically, since the turn of the century and, in the course of these seminars, I hope to explore ways which might help our country find new paths once again. It is my intention that the first of these seminars will focus on our young people and will explore relevant issues such as education as well as focusing on issues of participation, employment, emigration, and mental health. I would hope that the second seminar will deal with the importance of ethics in every aspect of our social lives. It is with humility I suggested that I wanted the ninth presidency to be, above all else, a presidency of ideas.

The seminar on ethics will review the sources of ethics in different cultures and contexts. It will seek to challenge the fatalism of bogus inevitabilities and the drift to an unfreedom that is so evident.

To weather the storm currently assailing our country, we will need to have confidence in our capacity as a nation, in our Irish people wherever they may be, to overcome the current problems and to begin again with a vision of the potential that can be realised if we can draw on our strengths, 'na féidireachtaí gan teorainn' as I called them in my inaugural speech. To navigate successfully through today's troubled,

uncertain, and probably uncharted, waters, now, more than ever before, we need vision, foresight and bold strategies. Now, more than ever, an original and confident education system is needed, to help us to achieve our social and economic objectives and to place us on a sustainable footing.

It therefore gives me great pleasure to be standing here before you today to receive this Doctorate in Laws from the National University of Ireland, a body which I know shares my belief in the true value of education and its capacity to deliver a creative consciousness and a participatory citizenship in a real republic.

Go raibh míle maith agaibh go léir.



The President, Michael D. Higgins, with the Vice-Chancellor Dr James J. Browne, President, NUI, Galway and the Chancellor, Dr Maurice Manning.

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Professor Jim Walsh, Vice-President NUI, Maynooth, Dr Michael Murphy, President UCC, Dr James Browne, Vice-Chancellor of the University and President NUI, Galway, Mrs Sabina Higgins, President Dr Michael D. Higgins, Dr Maurice Manning, Chancellor of the University, Dr Hugh Brady, President UCD, Dr Attracta Halpin, Registrar NUI.