



Public Pedagogy as a tool for Lifelong learning and Critical Transformation in Nigeria: A Social Justice Perspective to Education of the Youths and Adults

La pedagogía pública como herramienta para el aprendizaje permanente y la transformación crítica en Nigeria: Una perspectiva de justicia social para la educación de jóvenes y adultos.

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Resumen:

La pedagogía pública, como concepto neoliberal, se ha popularizado recientemente en el norte global como herramienta para el aprendizaje permanente/educación de adultos. La pedagogía pública se entiende como diversas formas, procesos y lugares de educación y aprendizaje que se producen más allá del ámbito de las instituciones educativas formales. En este documento se sostiene que el reconocimiento de la autoridad del conocimiento en el ámbito público sería pertinente para resolver los retos contemporáneos de desarrollo económico, social y político que afectan a Nigeria. Este trabajo adopta el análisis documental de documentos sobre pp y obras seminales de Freire (1993) Pedagogía del Oprimido y Gramsci (1971) Selecciones de los cuadernos de la cárcel. Los métodos de análisis empleados fueron el análisis del discurso y el análisis temático. Este documento presenta revisiones sobre los conceptos de PP,

Abstract:

Public pedagogy, as a concept has been recently popularised in the global north as a tool for lifelong learning/adult education. Public pedagogy is seen as various forms, processes, and sites of education and learning that occur beyond the realm of formal educational institutions. This paper argued that acknowledging the authority of knowledge in the public realm would be relevant in solving the contemporary economic, social and political development challenges affecting Nigeria. This paper adopts documentary analysis of papers on pp and seminal works of Freire (1993) Pedagogy of the Oppressed and Gramsci (1971) Selections from the prison notebooks. The method analysis employed were discourse and thematic analysis. This paper present reviews on the concepts of PP, lifelong learning and critical transformation for the purpose of understanding the argument of the paper. It presents the overarching discussion on the relevance of public pedagogy in the promotion

aprendizaje permanente y transformación crítica con el fin de comprender el argumento del documento. Presenta el debate general sobre la relevancia de la pedagogía pública en la promoción del aprendizaje permanente y la transformación crítica. El documento revela el poder de la PP para crear acceso y oportunidades de aprendizaje sin barreras. Revela además que el aprendizaje a través de la cultura popular es una de las herramientas más importantes de empoderamiento y liberación de jóvenes y adultos. Reveló que es necesario censurar el uso de contenidos de PP para evitar perjudicar a los demás. El artículo concluía que el pp debería servir como fuente de aprendizaje permanente, empoderamiento y creatividad.

of LLL and critical transformation. The paper revealed the power of PP in creating access and opportunity to learning without any barrier. It further revealed that learning through popular culture is one of the most important tools of empowerment and liberation of youths and adults. It revealed that there is need for censorship on the use of PP content to avoid harming others. The paper concluded that pp should serve as source of LLL, empowerment and creativity.

Palabras clave: Aprendizaje crítico, aprendizaje permanente, pedagogía pública y justicia social.

Keywords: Critical learning, Lifelong learning, Public Pedagogy and Social Justice.

Introduction

In the most recent time, the neoliberal policies of lifelong learning have travelled across the globe with the aim of making learning/education more accessible through opening different learning frontiers. This happens with the emphasis on lifelong learning and life wide approach to learning as a tool of social justice, human capital development and social transformation (Halliru, 2018). This development in lifelong learning requires individual and groups to acquire new skills and competences as part of meeting with the economic, social and political development challenges of the 21st century (Medel-Anonuevo, Ohsako & Mauch (2001). To fulfil the mission of LLL in making education more accessible and empowering requires activating public pedagogies at the disposal of learners to serve as a source of learning in context such as Nigeria, where literacy level is still low and the school-drop-out is still high, as would be seen later.

It should be noted that international, regional and local organisations such as UNESCO, OECD and EU are amplifying the discourse of lifelong learning using different learning platforms. To make learning more accessible and empowering public pedagogy (various sites of learning beyond the realm of formal settings) are visible and making impact in countries such as the UK and other European countries. Charman, & Dixon (2023) argued that public pedagogy is concerned with critical shifts to recognise knowledge and authority in the public realm. This paper argued that acknowledging the authority of knowledge in the public realm would be relevant in solving the contemporary economic, social and political development challenges affecting humanity in countries such as Nigeria (poverty, out-of-school population, low literacy, deficit skills, food insecurity, inequality, illiteracy, gender violence, racism,

migration, crimes, war, insurgency and climate change). This argument is based on the premise that not acknowledging and utilising public sites of learning in countries such as Nigeria might lead to the possibilities of missing knowledge in the public domain in our everyday life. These public pedagogies include public culture (newspaper, magazine, radio, TV), social media platforms (Twitter, Facebook, TikTok etc), informal educational institutions and public space (museum, zoo, monuments) and intellectual and social activism platforms (NGOs, grassroots organisations and social movements). All these are learning platforms through which lifelong learning can be promoted in different dimensions of human life, such as social justice, human capital development and social transformation aspect of education. These learning platforms have implications for shaping the future of lifelong learning/adult education in building individuals and groups and arguably promoting free and autonomous youths and adults capable of making informed choice within their immediate communities. These would bring learning and knowledge back to communities. The latter part of this would refer to the work of educators such as Antonio Gramsci (Prison Notebook) and Freire (Pedagogy of the oppressed) whose works signify the importance of public pedagogies as means of empowering youths and adults from the shackles of illiteracy, disempowerment and oppression happening within human community.

The linear nature of formal education system within the Nigerian context has impacted on the young boys and girls transition to higher education and the situation has made these groups at disadvantage. For example, between 2011 to 2013 only 50%, 49.6% and 49.3% of young boys and girls have English and Mathematics requirement for enrolment into higher education (National Bureau of Statistics, 2014). Going further even those who met the criteria are excluded by certain parameters such as availability of place (space), catchment area and meeting the requirement of post-UTME. According to data made available by JAMB Annual Report (2012) between 2008 to 2012 the percentage of young boys and girls admitted into universities was lingering between 11.3% to highest 14.8% respectively. The question where these categories of young people are going after experiencing limited access and opportunity for engagement in education and training. This presumably might be a key factor for the raising level of insecurity and youth involvement in criminal activities within the Nigerian context. Furthermore, NBS (2010) report shows that 64.1% of young people who were in school lacked the appropriate skills to be able to maintain sustainable life. The data further shows that 21.3% of young people within the context were out of school with no opportunity for transition to learning or employment. The literacy rate remains low, with some states reporting below 30% among school-aged children (UNICEF, 2022). The data shows that rate of out of school children remain with some states reporting highest percentage of 67.6% and the lowest of 39.2%.

From the above analysis young people within the Nigerian context are frustrated by the educational, economic, social and political challenges. The large segment of the population mostly young people that are poorly served by the formal education structure are not in education, training or employment. These might not be unconnected with the raising level of insecurity, insurgency and kidnapping going on within the context. Maguire et al. (2013) found that NEETs (young people not in

education, employment or training) are likely to have poor health status and are more likely to engage in criminal activities. The Boko Haram insurgency, vandalization of crude oil pipelines, kidnapping, banditry and thuggery were mostly perpetrated by young people. These shows that the prevalence of social exclusion from education system and malfunction economy made certain people and communities vulnerable. It is important to note even graduates lack critical thinking skills to navigate through challenging terrain of unemployment, poverty and other sub-human condition within the Nigerian context.

Moreover, the adult literacy profile in the Nigerian context is still not impressive despite the effort to improve it (Chieke, Madu, & Ewelum, 2017). The situation was further shown by National Bureau of Statistics (2010) that shows greater disparity between urban 73.6% and rural 49.5%. The situation exposed rural dwellers to high level of poverty and susceptibility to insecurity. The adult literacy profile among 36 states of the federation shows that Lagos maintains the lead among the states with 87.7 per cent, while Kwara State the lowest adult literacy rate of 42.6 per cent (National Bureau of Statistics, 2010). These shows even adult education programme for access to different categories of adults might not be readily available for the empowerment of adult population within the context. This situation is so despite both the federal and state government making effort through National Commission for Adult and Non-Formal Education (NMEC) and State Agencies for Mass Education. One major issue of the adult education centres within the context are run by volunteers and not professional adult educators. This presumably affect the training of economic viable citizenry within the context. The structure of both formal and non-formal education sub-sector needs avoid rigid and non-flexible structure that would affect the achievement of best global practices of adult education. The structure of adult education programme is from basic literacy to post literacy programmes. This structure affects mainstreaming of product of adult education to formal education programme.

This paper argued that the Nigerian education system needs to be made flexible and practicable to transformed individual and group within communities to meet the lifelong learning mantra through acknowledging public pedagogy or knowledge at the realm of the public. These would presumably reduce or minimize powerlessness and challenging conditions affecting youths and adult population (poverty, illiteracy, unemployment, deficit skills and involvement in criminal activities) in Nigeria.

This argument is relevant because Nigeria is one of the signatories to lifelong learning policies that travel across borders to address inequalities and disparities in access to education. For example, Nigeria amends to its educational policies in the early 2000 and 2013 to meet Educational for All, as part of Millennium Development Goals initiatives (Federal Ministry of Education, 2015). More recently, there was the Sustainable Development Goals all part of the efforts to make education more accessible and empowering for humanity especially the disadvantage population. See, for example SDG goal 4 "Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all and SDG 5, which is responsible to "Achieve gender equality and empower all women and girls, especially in different aspect of life. Thus, this paper argues that working to ensure inclusivity and gender

equality in education and other different aspects of life requires the integration of public pedagogy as a tool for empowerment, liberation and subsequent achievement of SDG goals related to education.

This paper is important for Nigeria as a trigger for opening discussion on the need for employing public pedagogy as a way of empowering and liberating youths and adults from the shackles of illiteracy, poverty, dehumanisation, criminality and limited access to education within their communities. The following are the justification for employing public pedagogy as a learning tool in Nigeria:

- 1) It would be a ground for making education accessible and empowering
- 2) It would be a way of solving economic, social and political development challenges in Nigeria
- 3) It would be a way of boasting economic growth and development
- 4) It would be a way of developing lifelong learners and critical thinkers capable for promoting healthy economic and social settings
- 5) It would be a way of developing free and autonomous citizenry
- 6) It would be a way of solving security challenges such as banditry, kidnappings and insurgency
- 7) It would be a way of shaping and building individual identity formation
- 8) Covid19 pandemic has shown that public pedagogy could be utilised to impact knowledge

With these justifications lifelong learning and public pedagogy is highly needed for changing the world of work, individual wellbeing, societal resilience, community cohesion, and a rejuvenated democracy (Holford & Michie, 2024).

This paper argued that acknowledging the authority of knowledge in the public realm would be relevant in solving the contemporary economic, social and political development challenges affecting humanity (poverty, food insecurity, inequality, illiteracy, gender violence, racism, migration, crimes, war, insurgency and climate change) in Nigeria. It can be argued that for the future of youths, adults and a nation to be bright, equal access and opportunities should become a priority at all levels of education through various means of learning. The paper adopted a documentary review of public pedagogy and Freire's and Gramsci's position on public pedagogy, using discourse analysis, on the promotion of lifelong learning for the betterment of the society.

Methodology

This paper adopts documentary analysis of papers on public pedagogy and seminal works of Freire (1993) *Pedagogy of the Oppressed* and Gramsci (1971) *Selections from the prison notebooks*. It also includes looking at other sources that are critical in the advancement of public pedagogy. Public pedagogy is a recent development in the global north and there was less discourse of the term in the global south in research and proposition. The analysis method adopted for the paper is discourse analysis with a view to bringing out good understanding of how public pedagogy could be relevant as a tool of Lifelong learning and Critical Transformation

in Nigeria. Discourse and thematic analysis were employed to present the position of paper. The paper is trying to advance the discourse and application of public pedagogy or the authority of knowledge in the public realm for the empowerment and transformation of youths and adults in Nigeria. Themes were developed for the purpose of discussing the paper as would be seen later.

Literature Review and Concepts

This section review concepts of public pedagogy, lifelong learning and critical transformation for the purpose of understanding the position of the paper.

Public Pedagogy

Public pedagogies are various forms and sites of learning, which occur beyond the realm of formal educational institutions. These sites of learning include social media platforms and other historic learning platforms that can offer more empowering learning content. O'Malley, Sandlin, & Burdick (2020) defined, public pedagogy as the various forms, processes, and sites of education and learning occurring beyond realm of formal schooling settings and practices. It is always aimed at providing access to education to different marginalised groups by using public space. This idea was rooted from the critical pedagogy perspectives of Freire, Gramsci and Illich, who called for the de-institutionalization of education so that every individual would learn by using different learning platforms accessible to the public within their communities without any restrictions. This idea as advocated in this paper, it is highly needed in countries such as Nigeria where the literacy level is still low, and education is not translated to real empowerment of the citizenry. With current formalised education in Nigeria there is still manifestation of high-level poverty, unemployment and disempowerment among the educated youths and adults.

The concept of public pedagogy (PP) as argued would make sense in acknowledging different learning platforms on which learning is taking place outside formal educational settings. The proponents of the PP maintained that they are against the power of institutions that positioned themselves as holding authority of knowledge with the power to render community and public educative agents invisible (Charman, & Dixon, 2023). Freire (1993) maintained that in the formal school settings teacher-student relationship reveals its fundamentally narrative character with the teacher as narrating subject and student as patient, listening objects. The scholars of public pedagogy note that educative agent could be found in the everyday learning taking place through public pedagogy but is often unrecognised due to its non-formalised nature. Several public pedagogies with liberating power would be discussed to understand how they would be relevant in solving economic, social and political development challenges. The following are the platforms of learning beyond the realm of formal settings:

1. Popular culture
2. Informal educational institutions and public space

3. Dominant discourse platforms
4. Intellectual and social activism platforms
5. New media platforms (Social media platforms)

These learning platforms should be emphasized to make learning more accessible and empowering to youths and adults within the Nigerian communities. The application of these learning platforms would work to ensure the achievement of education as a form of social justice, human capital development and social transformation among adults and youths in Nigeria and beyond.

1. Popular culture

Popular culture are the learning platforms that involve the use of radio, television, newspaper and magazine as source of learning. It is called popular culture because it is at the disposal of the public for a very long time and people have become used to it. Antonio Gramsci was one of the critical adult educators who teach and learn using popular culture outfits such as newspaper, pamphlets and magazines. His father, a local civil servant, was suspended from his job in 1898 on politically motivated charges of corruption. This has brought hardship and suffering to the family, which made the young Gramsci to suspend his study, but he continues to learn using socialist literature introduced to him by his elder brother Gennaro (Henderson, 1988). Gramsci continue to empower himself and others with the real knowledge that is empowering them to see the world and understand the hegemonic relationships. Gramsci (1971) argued that “every relationship of hegemony is an educational one” (p. 350). Gramsci spent significant part of his life confined in prison but he has continued the work of reading and writing especially, in January 1927 he was conveyed to Milan, and was permitted to receive books and write two letters a week, Gramsci indicated some potential writing projects in correspondence to his sister-in-law, Tatiana Schucht, who remained in Italy during his imprisonment and became a vital source of support (Henderson, 1988). This is part of the work Gramsci continue to do while in Prison and that has led to his first Notebooks dated 8 February 1929. Gramsci’s correspondence (like his Notebooks) was read by the prison authorities and subject to censorship, meaning that political references to outside events had to be muted or entirely absent. A prosecutor once remarked that “We must stop this brain from functioning for twenty years” (Bellamy, 1994, p. xxviii). The effort of the authorities to stop Gramsci shows the power of public pedagogy in empowering adults and youths to think positively for their liberation from dehumanisation and disempowerment by dominant culture within the community. Gramsci’s stories and letters to his young sons offer fascinating insight into his intellectual interests, personal feelings, and health during incarceration (Henderson, 1988). Those stories reminisced about his own childhood in Sardinia, Italy.

These great examples continued to show the importance of popular culture of public pedagogy on learning and empowerment. Newspapers, magazines and related have influence on the life of individuals and group but as Charman, & Dixon (2023) portrayed are often unrecognised because of formal learning structure, which has continued given content of learning as argued Freire (1993) that are detached from

reality, disconnected from the totality that engendered them and could give them significance (p.71). Freire continue to show the effect of formal structure of learning of not having transforming power but only giving learners opportunity to memorize mechanically the narrated content of learning. Popular culture platform can give learners learning that is transforming and empowering, but the writer is not unaware of the negative effect of the platform, which he argued most be regulated through other processes. This is another caveat that needs to be research and thought about by other writers interested in the subject matter.

2. Informal educational institutions and public space

Informal educational institution and public space are also great source of ensuring social justice, human capital development and social transformation in educational sector. These include zoos, museums, monuments and cultural centres and including makarantar allo. It is argued that learning through this platform could offer great inside into the past and how past could be relevant in solving contemporary challenges affecting our world today. An interesting site of learning outside formal learning visited by the author recently was the Robert Owen Centre. It is a great learning platform right from the time of Robert Owen to date. Education in Robert Owen's new society: the New Lanark institute and schools. As it was viewed Donnachie (2003) education in Robert Owen Society was only a single facet of a more powerful social gospel which already preached community building on the New Lanark model as a solution to contemporary evils in the wider world. Note Robert Owen (1771-1858) was a social and educational reformer, remains a controversial and enigmatic figure in the education and learning development among the marginalised and disempowered population.

These informal learning as institutionalized indicate sites beyond formal schooling that have been consciously created with pedagogical ends in mind (O'Malley, Sandlin, & Burdick, 2020). These might include museums, monuments, parks, and public art. Scholars working around public pedagogy draw attention to public memory, the ideological nature of display, the epistemological influence of historical forces, embodied and affective forms of learning beyond language, and historical sites of public discourse (Greene, 2005; Hornsey, 2008; Kridel, 2010). This, however, is against dominant educational discourse and practice that positioned knowledge to be a thing already made and learning to be an experience already known" (O'Malley, Sandlin, & Burdick, 2020).

These informal learning spaces are the platform for scholarship and empowerment of citizenry. It is always freely available and accessible to the public without prejudice. This paper calls for the entrenchment of Informal educational institution and public space as a tool for lifelong learning and the achievement of SDG goals in Nigeria. It challenges scholars and educators of the adults to open platform for discourse on the relevance of these space for the common good of all.

The use of art was also a critical way of knowledge and education development. This includes the use of local songs – pedagogy of song to empower the youths and adults Rarara a local Hausa singer and Barmani choge, also a local Hausa singer

are examples of knowledge in public pedagogy – Barmani choge sing a song for the empowerment of women to be entrepreneurs and self-reliant to fight poverty and idleness in their husbands' houses.

3. Dominant discourse platforms

Dominant discourse platforms are important platforms for the empowering the citizens to discover themselves and work towards liberating themselves from the shackles of poverty, illiteracy and disempowerment. O'Malley, Sandlin, & Burdick, (2020) maintained that scholarship in dominant discourses always help identify pedagogical aspects of the cultural milieu to illustrate how these elements reinforce specific forms of citizenship and reproduce identities. Freire is one of the great adult educators advocating for dominant discourse platform, examples is his culture circle in his advocacy to empower adults from illiteracy and oppression.

Cultural circles offer platform for discourse and journey towards self-discovering and understanding. Freire (1993) shows that in one of their culture circles in Chile, the group was discussing (based on a codification) the anthropological concept of culture. During the discussion, a peasant who by banking standards was completely ignorant said: "Now I see that without man there is no world." When the educator responded: "Let's say, for the sake of argument, that all the men on earth were to die, but that the earth itself remained, together with trees, birds, animals, rivers, seas, the stars, wouldn't all this be a world?" "Oh no," the peasant replied emphatically. "There would be no one to say: This is a world'." (p. 82). This shows the level of consciousness rising of public pedagogy. It is just simple in its action, practice and dialogue approach to empower the recipient of education. The orthodox way of learning has been disempowering learners over the years of its practice.

Freire (1993) further argued that avoidance of dialogue or discourse with or by the people under the pretext of organizing them, or of ensuring a united front, is really a fear of freedom. It is fear of or lack of faith in the people. Dialogue is very key and great source of learning and empowerment. Dialogue is presumably a very important source of learning in public realm.

4. Intellectual and social activism platforms

According to O'Malley, Sandlin, & Burdick (2020) two strands of public intellectualism emerged in the public pedagogy discourse. Reflecting Gramsci's intelligentsia (1971) and Said's exiled intellectual (1994), emphasizes the role of educators and other public intellectuals to create democratic public spaces and transform social problems (Giroux, 2004). Giroux's public intellectual is centred on but not confined to the classroom, forming alliances to link critical imagination with public activism. This is part of the work of Gramsci that has taken him to prison and thereby costing his life. These, however, need to be moderated to prevent public disorder. In the past many university students were introduced to intellectualism and social activism for them to be empowered. However, the nature of the education system does not empower students or give them power to have critical thinking. This is presumably

one of the reasons for graduate living with poverty, unemployment and deficit skills to have a good life in context such as Nigeria.

It is very important to revive intellectualism and learning using public pedagogies to serve as a way of taking learning back to the community. This would play a greater role in empowering learners and graduates to deal with poverty and unemployment affecting them in Nigeria or Africa as a whole.

5. New Media Platforms (Social media platforms)

Social media platforms are a source of learning and knowledge development. It is always at the disposal of the public. It is great source of promotion of lifelong learning. Although recently social media has been utilised by the youth as a platform for engaging provocation and other unwanted behaviours. Facebook, X, Telegram, Instagram, Tik-Tok and related new media outfits.

Recent general elections, 2015, 2019 and 2023 saw the use of social media was way of convincing the electorate to choose candidates. It is visible that these social media outfits and can be converted to learning platforms. Evidence has shown its impact of social on learning and performance of learners (Alshalawi, 2022; Sivakumar, Jayasingh, & Shaik, 2023).

These are great source of learning that can provide access, opportunity and attainment of satisfaction to the learners. Public pedagogy might be a learning carried out in social spaces occupied by the public, however, Morris (2012) argued that it might be anti-public if it is designed to advance commercial purpose to the neglect of public empowerment. The private owning of education is what both Freire and Gramsci challenged. Despite the criticism of public pedagogy, Eagerton (2011) maintains that public pedagogy can provide ideological and spiritual conditions that encourage and support taking moral and political responsibilities to challenge the status quo. This can empowerment humanity with the moral reasoning to support progressive development within their own context.

Lifelong Learning

Lifelong learning denotes a shift from focus on educational providers to focus on how individuals and groups acquire new skills beyond formal educational settings. It is learning throughout once life and in all spheres of human endeavour. Scholars have argued that lifelong learning entail learning through formal, informal, non-formal and even through self-direction (Aspin and Chapman, 2000; Billett, 2014; Halliru, 2018). However, Aspin & Chapman (2000) argued that rather than looking for precise definition of lifelong, it is better to, 'look at the use of this concept in the discourse of those who employ it' (p.6), under whatever circumstance.

This paper would rely on the perspective used by Longworth and Davies (1996) and OECD (1996) to bring understanding of the term lifelong learning. Longworth and Davies (1996) argued that learning should not only be continuous but should empower learners to be critical of life with confidence and high sense of creativity. They present definition of lifelong learning as follows:

Lifelong is the development of human potential through a continuously supportive process which stimulates and empowers individuals to acquire all the knowledge, values, skills, and understanding they will require throughout their lifetime and apply them with confidence, creativity, and enjoyment in all roles, circumstances, and environments (Longworth and Davies, 1996, p.22).

Thus, lifelong learning is any knowledge acquire through whatever means that empower people to live a good life without any challenge. This means that lifelong learning address greater, individual, group economic, social and political development challenges. It helps its adherent to fit in any role at work, education and throughout their life. OECD (1996) defines lifelong learning as:

... a means of personal development of the individuals, countering the risk of social cohesion, promoting democratic traditions, and responding to the challenges posed by increasing global and knowledge-based economic and social systems (p.292).

This shows that when lifelong learning is entrenched properly it would surely address the current insurgency, banditry, kidnapping, economic, social development challenge affecting Nigeria. A study by Halliru (2018) revealed that lack of proper lifelong learning platform has frustrated significant number of youths not in education, employment and training (NEET) and their activity might continue the continue to threaten the country. Thus, call for the education system in Nigeria to be transformed to meet the desire for lifelong learning through critical pedagogy and public pedagogy perspective. This would lessen the out of school syndrome and in Nigeria. Halliru (2018) argued that this would reduce powerlessness and challenging situations facing youth and adults in Nigeria. It will always serve as a platform for social justice, human capital development and social transformation in education sector in Nigeria. This would also transform the economy and social standing of the country.

Several studies have shown the benefits of lifelong learning in personal and societal transformation (Gormally, 2010; Tuckett and McAuley, 2005), and Panagiotounis et al. (2017) examined the role of LLL in integrating socially vulnerable young people.

Critical Transformation

Critical transformation is based on the belief that adult education is at empowering individual and group to be out difficult situation thereby addressing social exclusions. The drive for social transformation– oriented adult education is the notion of empowerment. It is belief that public pedagogy has the capacity to empower individual and groups with knowledge and convinced them to behave in certain. Empowerment is about providing people with opportunities and powers to understand and challenge ideologies, structures and cultural practices that impede their liberation and empowerment (Halliru, 2018). Public pedagogy has the capacity to transform youths and adults from victims of life to actors and agents of change capable of

shaping and re-shaping their future and the future of others. Public pedagogy fosters or hinder “transformational learning. It refers to learners developing more open and inclusive worldviews and recognizing how “uncritically accepted and unjust dominant ideologies are embedded in everyday situations” (Brookfield, 2000, p. 36). Transformational learning develops an “alternative map of reality, grounded by a political standpoint.

McLaren (1998) argued to engage in the struggle for humanisation or critical transformation involve the following key ideas:

1. Good intention
2. The use of public pedagogy
3. Revolutionary movement of educators and of course of their student, who informed by the principled ethics of compassion and social justice
4. Social solidarity and social interdependence
5. Movement for public pedagogy need to be international in scope and composition'
6. Education system needs to be guided by the philosophy of critical education for social transformation
7. Educators who are ready for critique of social injustice

These could not do this on its own without the commitment of the people, the right use of public pedagogy and the prefiguration experience of good social relations that would lie at the heart of transformed society.

Discussion

This section presents the overarching discussion of the paper and taking critical position on the relevance of public pedagogy in the promotion of lifelong learning as a tool of social justice, human capital development and social transformation. The discussion presents different themes and sub-themes emerging from the paper, as presented below.

Power of Public Pedagogy in Transformative learning

This present sub-themes on power of public pedagogy in transformative learning such as sub-themes such as access to learning without barrier, liberating power of PP, Formal Education as holding authority of knowledge render PP invisible.

The paper revealed the power of public pedagogy in creating access to learning without any barrier. It shows the public pedagogy is aimed at providing education to marginalised group who might dropout from education for the reason of money or any other factor. When learning is at the public space it always becomes empowering with the power of the learners to think, decide for themselves in learning instead of being thought about as argued Freire (1993). He argued that when the relationship of teacher-student is that of dominance and narration is the sonority of words, not their

transforming power. PP gives the learners power of unveiling the reality and respond to the situation as they find themselves. The problem of formal system of education is that youths and adults are taught how to swim in a bear floor, which is very difficult and disempowering. This is why many young people are struggling with poverty, low level literacy and unemployment in Nigeria. Freire (1993) argued that teacher in that kind of relation talks about reality as if it were motionless and static. Teacher's task is to "fill" the students with the contents of his narration - contents which are detached from reality, disconnected from the totality of life that could give them significance.

This paper further revealed that PP is always against the power of formal institutions as the holding authority of knowledge. This shows that formal system of education darkens and make knowledge at the public space invisible. It is suggested that PP is an educative agent could be found in the everyday learning taking place through public pedagogy but is often unrecognised due to its non-formalised nature. It has the power to transformed individuals as shown by Freire (1993) as a peasant who by banking education standards was completely ignorant said: "Now I see that without man there is no world." When the educator responded: "Let's say, for the sake of argument, that all the men on earth were to die, but that the earth itself remained, together with trees, birds, animals, rivers, seas, the stars, wouldn't all this be a world?" "Oh no," the peasant replied emphatically. "There would be no one to say: This is a world'."(p. 82).

The papers shows that public pedagogy as a liberating power for changing individuals and groups to stand away from the shackles of poverty, illiteracy, unemployment and disempowerment. Gramsci (1971) continue to empower himself and others with the real knowledge from the public space for them to understand hegemonic relationships in the world, which is disempowering. Gramsci (1971) argued that "every relationship of hegemony is an educational one" (p. 350). Public pedagogies have liberating power in making youths and adults understand how to contribute to solving economic, social and political development challenges within their context.

Public Pedagogy as Platforms of learning beyond the realm of formal settings

This section presents sub-themes such as learning through popular culture, need for censorship of public pedagogy content, mode of learning and teaching through letters, cultural Centres, monument and museums social source of community building, historical forces of Learning, learning through art as source of empowerment, source of identifying pedagogical aspects of the cultural milieu, cultural circle as a source of literacy, demystification and self-discovery, dialogue as an empowerment tool, identification of the role of educators in problem solving, intellectual not confined to class or forming alliance, social media give access to learning, available and affordable source of learning and harming public through social media. However, as argued Morris (2012) it might become anti-public if the learning in the public space could be taken to advance the commercialisation of knowledge but the detriment of empowering the learners to understand the conditions that are taking them backward

Public pedagogy should be one that open the frontiers of learning without domesticating the learners through commercialisation of knowledge. It is presumed that knowledge is a public good for the empowerment of youth and adults for the stability of human society. It should go beyond the realm of formal education with the capacity to promote action, practice, dialogue and empowerment from the shackles of disempowerment and dehumanisation.

Learning through Popular Culture

The paper revealed that learning through popular culture is one of the most important empowerment tools as seen in the situation of Gramsci who dropout from education due economic suffering facing his family. Henderson (1988) shows that after suspending his study Gramsci was introduce to socialist literature through magazines and pamphlets by his elder brother Gennaro. This public pedagogy empowers his thinking to understand the world and even empower others. That is why the oppressors where thinking to stop his brain from working.

Gramsci was allowed to write at least two letters every week, which later become Prison notebook. It is a critical book for the empowerment of the people to challenge the status quo. Gramsci continue to empower self and others with the real knowledge the world and hegemonic relationships. Gramsci was said to be muted to not influence political events outside his confinement. A prosecutor once remarked that “We must stop this brain from functioning for twenty years” (Bellamy, 1994, p. xxviii). The popular culture materials including newspapers, magazines and related have great influence on the empowerment of youth and adult to function well within their society (Charman, & Dixon, 2023). This as shown above could relevant public pedagogy for the promotion of critical thinking skills among different category of youth and adult. This learning might give understanding to deal with negative terrain of poverty and other difficult human conditions affect the youth and adults within the Nigerian context.

Monument and Museums as a Social Source of Community Building

The paper revealed that monument and museums are a great social source of community building. According to Donnachie (2003) PP is more powerful social gospel which already preached community building on the New Lanark model as a solution to contemporary evils in the wider world. It is argued that learning through this platform could offer great inside into the past and how past could be relevant in solving contemporary challenges affecting our world today. The use of zoos, museums, monuments and cultural centres and including makarantar allo is an informal and institutionalized learning sites beyond formal schooling that have been consciously created with pedagogical ends in mind.

It further revealed historical forces of learning, Scholars working around public pedagogy draw attention to public memory, the ideological nature of display, the epistemological influence of historical forces, embodied and affective forms of learning beyond language, and historical sites of public discourse.

Learning through Art as Source of Empowerment

It shows that learning through art as a source of empowerment. The use of art was also a critical way of knowledge and education development. This includes the use of local songs – pedagogy of song to empower the youths and adults Rarara a Hausa singer and Barmani choge are examples of knowledge in public pedagogy – Barmani choge sing a song for the empowerment of women to be entrepreneurs and self-reliant to fight poverty and idleness in their matrimonial houses. It is for the empowerment of female gender to stand on their own without been made powerless within the society. Art can be strong tool for the education and empowerment of youth and adult to fit with the situation of their lives. Recently, to be precise the 2015 general election mobilisation using songs was employed to convince the electorate to vote one candidate or the other. Many communities in Nigeria with their different tradition may use that a form of influence to the public.

Source of Identifying Pedagogical Aspects of the Cultural Milieu

It shows that PP is a source of identifying pedagogical aspects of the cultural milieu. It is maintained that scholarship in dominant discourses always help identify pedagogical aspects of the cultural milieu to illustrate how these elements reinforce specific forms of citizenship and reproduce identities. Freire is one of the great adult educators advocating for dominant discourse platform, examples is his culture circle in his advocacy to empower adults to illiteracy and oppression. This cultural circle was used in empowering people who by standard of western education were seen to be illiterate. This is very critical relevant in learning process.

Cultural Circle as a tool of Literacy, demystification and self-discovery, dialogue and empowerment

It shows that cultural circle as a source of literacy Demystification and self-discovery, Cultural circles offer platform for discourse and journey towards self-discovering and understanding. Freire (1993) shows that in one of their culture circles in Chile, the group was discussing (based on a codification) the anthropological concept of culture. During the discussion, a peasant who by banking standards was completely ignorant portrays his knowledge through dialogue with the reality

It further shows the relevance of dialogue as an empowerment tool, which always happened through public pedagogy platforms, it is always difficult for formal structure of education to give learners opportunity to engaged in meaningful discussion for liberation as shown by Freire (1993). Freire (1993) shows that avoidance of dialogue or discourse with or by the people under the pretext of organizing them, or ... of ensuring a united front, is really a fear of freedom. It is fear of or lack of faith in the people. Dialogue is very key and great source of learning and empowerment. Dialogue followed with it action, practice and empowerment.

Role of Educators in Problem Solving and Forming Alliance

This paper shows the development and role of teachers in problem solving through public pedagogy. Giroux (2004) emphasizes the role of educators and other

public intellectuals in public space for the creation of democratic public spaces and transform social problems. This shows that educator should play a role in the provision of flexible learning platforms and that education should be towards solving real human problems not abstract ideas that have no meaning to their life. Freire (1993) shows that education should always target action, practice, dialogue and the result should be empowerment.

Giroux shows that intellectual should not be confined to class or forming alliance. Giroux's public intellectual is centred on but not confined to the classroom, forming alliances to link critical imagination with public activism. Forming public alliance might be one of the greatest things public pedagogies might contribute to.

Social Media as Accessible, Available and Affordable Source of Learning

The papers show that social media platforms give access to learning, and it is always available and affordable source of learning. Evidence has shown the importance of social media handle in the education of the public. However, social media has now become a tool for harming public through some of the activities of its operators. This platform should part policy discussion for their inclusion in the education sector for the purpose of empowering youths and adults from the shackles of poverty, illiteracy and disempowerment. In the global north countries, there was manifestation of social media as learning platform whereas this is less visible in the global south countries especially because it is often unrecognised due to its non-formalised nature (to O'Malley, Sandlin, & Burdick, 2020).

Social media might have its own limitation of providing unstructured form of learning and some of it might be harmful to the public. The question around its own negative outcome might be addressed in the following theme, which is about the need for censorship as discussed below.

The Need for Censorship of Public Pedagogy Content

The paper revealed that the need for censorship of public pedagogy content. Some content of public pedagogy especially social media could be harming others as would be seen below. This paper shows that although PP is empowering and a knowledge development ground it should be censored to take away negative content. This was seen in censoring some of the Gramsci's write-ups. Bellamy (1994) shows that Gramsci's correspondence (like his Notebooks) was read by the prison authorities and subject to censorship, meaning that political references to outside events had to be muted or entirely absent.

From the above overall discussion of the paper, it is pertinent to say that engaging with or combining both public pedagogy and formal system approach might contribute to reducing the negative trend affecting both youth and adults within the Nigerian context. As noted above the proliferation of young people not in education, employment or training might be addressed including its negative consequences of heightening insecurity and related ideas. This might at least reduce the social

exclusion affecting youth and adults as shown in youth and adults' literacy and poverty profile above. As argued McLaren (1998) the struggle for humanisation or critical transformation must involve good intention, relevant pedagogies, movement of educators informed by principles of social justice and social solidarity. This might be very critical for the production and circulation of knowledge as a form of social justice to youths and adults in the Nigerian context and beyond. A critical attempt at reviving education to be more accessible and empowering would contribute to the discourse of education as a tool of social justice, human capital development and social transformation. Public pedagogy as an educative agent is in our every life but unrecognised because of its non-formal structure.

Conclusion

The paper concluded that once public pedagogy is emphasize in Nigeria, it would serve as lifelong learning source of empowerment and creativity. It would present the Power of Public Pedagogy in Transformative learning leading to the achievement of Lifelong learning as a tool of social transformation and addressing inequalities in access to education to different marginalised groups in Nigeria. LLL would also serve as a tool for economic growth and development in Nigeria because youths and adults would access to critical level of education that would make contribute to the development of the country against. LLL would further serve as a tool for social justice that education is addressing real issues that retard the development of individuals and groups in Nigeria.

The paper further concluded that PP would enhance the real goals of adult education/LLL/ and education of giving individuals and groups real empowerment. It shows that Empowerment for liberation is the real mandate of education. It shows public pedagogy has the capacity to transform youths and adults from victims of life to actors and agents of change capable of shaping and re-shaping their future and the future of others.

It concluded that PP and real engagement in education for social justice and human capital development are the real of source of engagement in the struggle for critical transformation and development of humanity in Nigeria with view to addressing insurgency, kidnapping, banditry, vandalism and related issues. To work towards humanisation, this paper conclude to have good intention, critical use of public pedagogy as source of learning, revolutionary movement of educators and of course of their student, who informed by the principled ethics of compassion and social justice, social solidarity and social interdependence, ensuring that the movement for public pedagogy should be international in scope and composition', education system needs to be guided by the philosophy of critical education for social transformation and that educators should always be ready to critique social injustice.

The paper concluded that formal system of education darkens and make knowledge at the public space invisible. It shows that public pedagogy is a learning platform beyond the realm of formal settings. The paper concluded that monuments

and museums are a great social source of community building. The study concluded that public pedagogy might missed its purpose and thereby becoming anti-public if it emphasizes the commercialisation and commodification of knowledge. It shows that the context of knowledge in the public space needs to be censored in order not to create disharmony and unstable societal conditions.

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