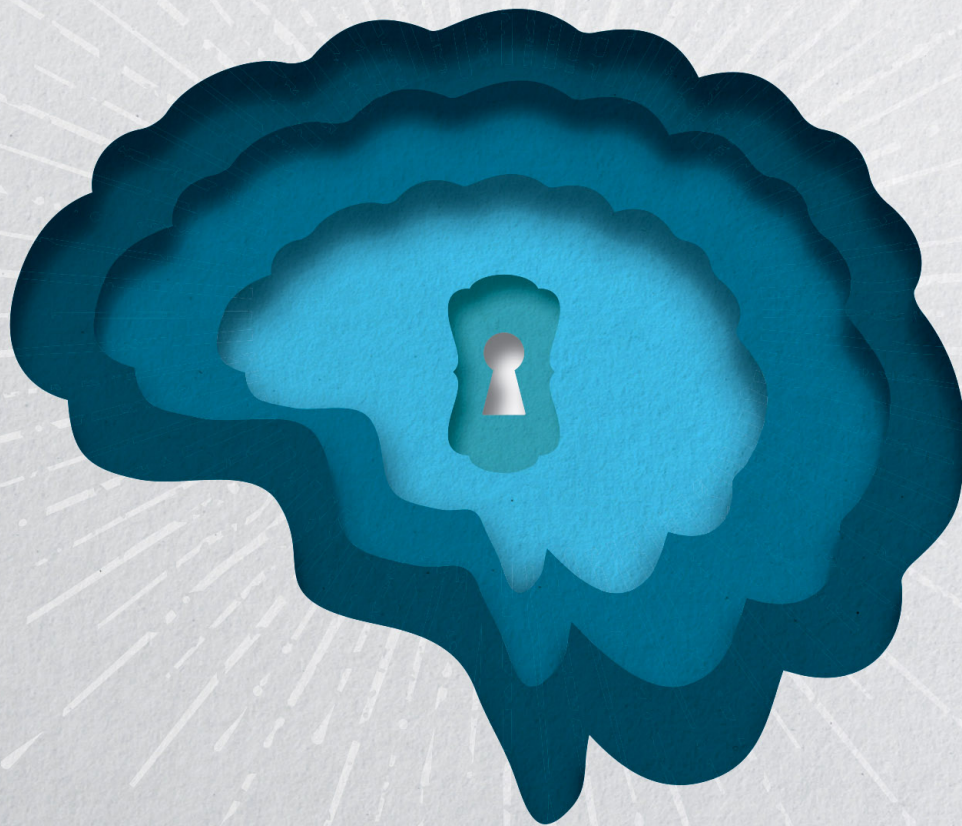

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RE-IMAGINING
THE ENGAGED UNIVERSITY

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TRANSFORM

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6 Re-imagining the Engaged University

Editor: Professor Jim Nyland, Australian Catholic University

Editorial Board: Ben Roche (Chair and President, Engagement Australia), Jim Nyland (Editor, Transform & Professor Australian Catholic University) Michele Simons (Dean, School of Education, Western Sydney University) Brenda Cherednichenko (Executive Dean and Vice President, Deakin University) Isabelle Bartkowiak-Theron (Senior Lecturer, University of Tasmania), Lorraine McIlrath (Coordinator, Community Knowledge Initiative, Ireland), Billy O'Steen (Director, University of Canterbury Community Hub, New Zealand), Andrew Furco (Associate Vice President for Public Engagement University of Minnesota, USA).

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CONTENTS

WELCOME AND INTRODUCTION

Welcome – Engagement Re-imagined

Mr Ben Roche – Chair and President **4**

Introduction – Re-imagining the Engaged University

Professor Jim Nyland – Editor **6**

ARTICLES

The Growing Role of the Research University in addressing Global Challenges

Professor Barbara Holland **10**

Re-imagining the Engaged University as a Cultural Project

Professor Jim Nyland and Professor David Davies **16**

Are our students ready? Preparing for Moments of Truth through Community Engagement.

Associate Professor Billy O'Steen **32**

INTERVIEW

Is it the Economy Stupid...or is it Culture, Identity and sharing the Vision?

Professor Margaret Gardner AO **40**

VIEWPOINTS

VC's Viewpoint: Community Engagement – is essential but be wary of the challenges

Professor Tim Brailsford **46**

Director's Viewpoint: Re-imagining the role of the Knowledge Broker

Ms. Ros Hore **50**

PICTORIAL ESSAYS

MARCS BabyLab

Western Sydney University **54**

Art meets science for broader medical empathy

Flinders University **56**

CASE STUDIES

Snapshot of engagement activities

Southern Cross, MacQuarrie, Federation and Griffith Universities **58**



WELCOME – ENGAGEMENT RE-IMAGINED

MR BEN ROCHE, CHAIR & PRESIDENT, ENGAGEMENT AUSTRALIA

PRO VICE CHANCELLOR (ENGAGEMENT), SOUTHERN CROSS UNIVERSITY



It is timely, amidst all the policy uncertainty and associated calls for greater relevance, that we situate this discourse within the inclusive frame of reimagining the engaged university.

Indeed, these are changing times that necessitate new forms of scholarship and practice across our institutions. They are times where universities are scrambling to strategise their connectivity with industry and communities, evidence their impact whilst continually being clear on their point of difference in a fairly crowded marketplace

for learners. The engagement agenda, in all its forms, has become the new lever for differentiation.

As these drivers for change strengthen, we as universities are challenged to consider how to mobilise a deeper and more authentic engagement agenda within our own institutions, and through alliances such as Engagement Australia, the sector at large. In fact, that very reason was the genesis for the formation of Engagement Australia in 2003 by a group of visionary vice chancellors and senior leaders conscious of the civic imperatives for learning and research.

In the landmark research and resultant publication, Watson et al's (2011) *The Engaged University*, explored approaches to engagement that reflected the varying conceptions of citizenship by the institutions involved in the study. These conceptions are distinct at both individual and institutional scales and demand enabling strategies that respond to distinct drivers. The citizenship frame is powerful for considering how universities are to be re-imagined.

While there are now a myriad of examples of fine engagement with communities of all kinds across a variety of research and learning configurations, challenging notions of democratising our institutions and embracing the core participatory ethos underpinning engagement remain elusive. To grapple with this challenge is to grapple with the essential elements of authenticity. And our students demand it.

The power behind the notion of an engaged university lays in the articulation of the agenda itself. That is, the sum total of all the fine work taking place across our various activities and associated connections with communities. That is the engagement agenda. How we as innovative leading institutions of learning and research position the participation of individuals and organisations across the design and delivery of all our endeavours with a precise vision for impact is a question of strategy and thus engagement. The engagement agenda is a strategic driver for innovation and improvement, if we so choose it. Fundamentally, to reimagine engagement is to reimagine the university.

Watson, D., Hollister, R., Stroud, S. E., Babcock, E. (2011) The Engaged University: International Perspectives on Civic Engagement. Routledge





*Re-imagining and
adapting to place
and space – with
grace and agility*



INTRODUCTION –RE-IMAGINING THE ENGAGED UNIVERSITY

EDITOR

In a world of turbulence and uncertainty there is always a need to know exactly where the leading edge of change, driving university's engagement with society, lies.

Re-imagining the Engaged University takes us up to the leading edge of change, providing a platform for dialogue and debate about how progressive and leading universities are revisiting the strategic imperative for them to be relevant and add value to the communities they serve.

In Issue 1 of Transform Professor Sharon Bell challenged us to 're-imagine' what it means to be an engaged university in a 'post-truth era' with disenchantment from decades of neo-liberal market driven change as a basis for university growth and expansion. Issue 2 embraces this challenge, identifying and solidifying the key issues *shirt-fronting* the next generation of engaged scholars and institutions. Eminent contributors to this Issue seek to re-imagine and re-think in some important ways what our universities are for – daring to break historically held engagement boundaries with a *vengeance*, based on their hard-won insights gained over many years of effort and intellectual and managerial struggle.

Professor Margaret Gardner AO, President and Vice Chancellor of Monash University and Chair of Universities Australia gives her first major interview on the challenges and opportunities of engagement for Australian universities. Professor Tim Brailsford,

“

Universities are paramount organisations for producing knowledge, and in doing so they can be expected to produce knowledge about themselves.

Vice Chancellor and President at Bond University provides fresh insight into the importance of reshaping relationships with

government, industry and community but also cautions us to tread carefully to avoid potential landmines. And Professor Barbara Holland, internationally renowned for her scholarship and expertise in the institutionalization of engagement, takes stock to look forward to a new emergent era of public appreciation and support where community engagement will be the key issue for university reputation.

In direct response to feedback received from readers of Issue 1, this edition features shorter opinion pieces, interviews and viewpoints, reflecting leading edge case studies in text and pictures, portraying practical and innovative models of engagement from institutions such as Western Sydney University, The University of Canterbury, Flinders University and HE industry partner CSIRO. In so doing, it seeks to give voice to the sector's counsel

of youth as well as our council of elders, in a clear and concise as well as imaginative manner, about how we are building upon the shoulders of those that have gone before in an effort to re-purpose publicly spirited universities in the modern era.

UNIVERSITIES ARE PARAMOUNT ORGANISATIONS for producing knowledge, and in doing so they can be expected to produce knowledge about themselves. They should therefore be 'learning organisations' which are reflexive and self-critical. They should be prepared to understand themselves as 'cognitive subjects' who can criticise and explain and evaluate the origins of their own beliefs and knowledge. In so far as they claim to do this, universities can lay claim to being the source and repository of critical thinking. However, when we try to apply this approach we encounter some difficult issues with respect to the concept of engagement. Re-imagining the Engaged University points up some of these difficulties and helps us chart a route through the confusion of the problems with engagement as a defining framework-concept. Let me suggest what some of these might be.

Firstly, we are not sufficiently engaged with some of the critical issues facing our society. What issues are these? Community as a concept and as a felt and experienced reality is involved here. Arguments about belonging, culture, nationhood and identity are everywhere – because people are uncertain about who they are and where they belong. Hyper capitalism and its sweeping changes including unprecedented levels of migration are making rootlessness the norm. Re-imagining engagement as a cultural project

as an innovative way of addressing these global challenges is highlighted in our opening articles by Holland, and Nyland and Davies as well as the Flinders pictorial essay.

Secondly, we are not sufficiently clear about what we mean by 'engagement' itself. There is ambiguity and potential confusion to be cleared away as we proceed to clarity. Holland provides definitive clarity on this issue in our opening article and Hore tests this definition giving voice to the clamour from industry that universities need to do more to maximise the engagement of their world class research systems with the end users - targeting both large and medium sized enterprises with relevant outcomes. There are some good examples where this is happening, such as the MARCS BabyLab at WSU (highlighted in this Issue's pictorial essay) where the transfer of their world class knowledge dramatically assists reading and speech abilities in infants and young children.

Thirdly, we need to be clear about the 'horizon of relevance' and the 'axis of proximity' as highlighted by the article on re-imagining engagement as a 'cultural project.' These twin concepts refer to internet-led changes that are proving to be significant in shaping the possibilities of action and learning in contemporary communities. Such a brave new world is increasingly being seen as one that has the potential for both liberation and oppression, inherent in the digitalisation, atomisation and roboticisation of industrial capacity and of our social life.

Fourthly, we need a conceptual map that stands the test of 'criticality' itself. It must be valid in defining the kind of learning and



The purpose of Transform is to provide a space for critical enquiry, reflection and review across the breadth of the engagement agenda in higher education.

epistemology that we can use to change our situation. It must be transformative and facilitate an agenda for change. We may need to accept the idea that 'expert knowledge' must sometimes be challenged by knowledgeable subjects who possess few formal qualifications. For universities authentically seeking to re-find their way by fostering 'transcending learning experiences' for their academic community, Billy O'Steen provides a compelling case study from across the Tasman on how his University has managed to mobilise a Student Volunteer Army on a massive scale through curriculum innovation to help re-build Christchurch. With more than one million students in Australia today, O'Steen provides a conceptual map of what could be possible, should we dare to re-imagine engagement in terms of innovative curriculum design on a mass scale.

These four themes addressed in this Issue should then enable us to approach conceptual models of 'impact' and 'critical

thinking' as a set of intellectual skills which can help us understand, engage and change the problems we encounter as learners and teachers. They should allow us the opportunity to develop a critical curriculum with impact, regardless of the level or subject discipline through which we learn, study and research.

The content of this Issue begins the debate on the way forward as seen by the eminent contributors, though it is not definitive. Transform is starting some new debates; however, the editors are keenly aware that the contributors are offering their hard-won insights gained over many years of effort and intellectual and managerial struggle. In establishing intellectual coherence with some serious sense of continuity of theme and debate, the Journal seeks to build on this scene-setting with a clear sense of vision in addressing sector needs. The editors welcome views and perspectives of leaders of change and institutional renewal at both national and international levels. There is a reality of high level policy management and development of universities as major players in social and economic matters. These are crucial national, regional and local concerns and big money is involved and large numbers of people who are studying, teaching and operating some of the largest and most capital intensive organisations in the country. However, the Journal is very conscious of the social needs, and indeed the emotional needs, of millions of people who want and need education for a life that can be fulfilling and challenging. It is conscious that these sometimes contrasting aims are not immediately reconcilable - access to learning has been and continues to be contested; it continues to be monetised

and marketised and it remains in thrall to government policy directives and is thus politically challenged.

The emerging task then for Transform is to identify and 'thematise', to solidify and put flesh on the bones for the key issues for the next generation of engaged scholars and institutions. The first two issues have begun this work and we can identify, or in some cases have already identified, an indicative taxonomy to be addressed, not a fixed agenda, rather a way of clustering issues and themes, including:

CONTEXTS (INTERNAL AND EXTERNAL ENVIRONMENTS)

- Value for money for students and for the tax-payer; economic benefits for students and personal benefits that accrue.
- The character of the competitive marketplace; flexible ways of learning and teaching; the regulatory environment and need for 'quality'.
- Funding and fee issues; costs of graduation and student debt; graduate outcomes.
- Including recruitment and student retention.
- Positioning in league tables and rankings; the need for alternative rankings around meaningful engagement.
- Outcomes for students in terms of employment and future life chances; lifelong learning as both instrumentalism and as a value in its own right.
- Research both as a form of impact and engagement and in relation to learning and teaching for a social purpose.

CONTENT FOR ENGAGEMENT

- We always need to ask what is the university for? (Is it really to provide academics and administrators with work?).
- What kind of people do we want to emerge from universities? And how should universities respond to this formation challenge?
- How can we re-conceptualise the ideas of place and location and community for the engaged university? Can we go meaningfully beyond the ritual obeisance to the ancestors?
- Learning is about the potential for doing things differently and better; it is about change and transformation; change can be regressive though and we need to address this, not appease it.
- Knowledge always has the power to challenge the status quo and to hold people to account in democratic ways; the engaged university is a democratic and open institution by definition - but it must live up to the claim.
- Knowledge is not universally popular but it must be scientifically based and accountable. Learners and teachers must be free to challenge all beliefs in open dialogue and discourse.
- Engagement should be about learning for a social result and is the means by which universities are accountable to the people.

The purpose of Transform is to provide a space for critical enquiry, reflection and review across the breadth of the engagement agenda in higher education. We need to re-imagine and re-think in some important ways what our universities

are for. Issue 1 published some views on the 'big issues' that tend to get ignored when university strategies are being discussed in academic boards. This debate has been taken further and deeper now in Issue 2. For the future (Issues 3 and 4) Transform will explore 'Impact' and the related theme of 'critical thinking', reporting on how to do 'engagement' successfully and celebrating the best that has been done. There can be no ducking the matter of CONTENT for engaged universities serious about impact - and such content cannot be just another strategy paper. It should have material outcomes and effects and give expression to what we are about as educators. It should explore just what is learned and taught as engaged scholarship and examine the place of critical thinking in this. The editors would welcome contributions from readers to this thorny theme of 'Impact' as well as other substantive issues. Our starting point here is to re-imagine where the leading edge of change, driving universities impact with society, might lie.



THE GROWING ROLE OF THE RESEARCH UNIVERSITY IN ADDRESSING GLOBAL CHALLENGES

PROFESSOR BARBARA A. HOLLAND



Professor Barbara A. Holland, Ph.D., is a researcher and consultant recognised internationally for her scholarship and expertise on organisational change in higher education with a focus on the institutionalisation of community engagement. She is a Distinguished Professor for Community Engagement at the University of Nebraska Omaha, and is a Senior Scholar at Indiana University-Purdue University Indianapolis and

University of North Carolina Greensboro. Previously, she served in leadership roles at several universities in the United States and at Western Sydney University and University of Sydney. For her many publications and leadership roles, she has been recognised with scholarly awards in both the US and Australia. She has helped launch many academic journals and organisations, and has served on the National Advisory Panel for the Carnegie Classification for Engagement since 2006. Her current work focuses on designing systems to monitor and measure the diverse impacts of engagement. She earned her Bachelor of Journalism and Master of Arts in Journalism at the University of Missouri, and a doctorate in Higher Education Policy at the University of Maryland. She resides in Portland, Oregon.

The following article has been adapted from Professor Holland's Opening Remarks for the Global Engagement Summit, 2017 hosted by The University of Melbourne.

THE GROWING ROLE OF THE RESEARCH UNIVERSITY IN ADDRESSING GLOBAL CHALLENGES.

First, I propose to you that that higher education, on a global scale, will soon enter a new era of increased public appreciation and support. Community engagement will play an important role, along with other strategies, in creating a new intellectual contract with the public interest over the coming decade. I have been involved in the discourse on community engagement in the Australian higher education sector since 2001, and have studied its concepts and principles since 1990. The idea of community engagement has developed unevenly around the world in terms of uptake. It is appropriate and wise that the University of Melbourne and the Group of Eight organized this Global Summit because it is increasingly clear that community engagement strategies are a vital key to the successful future of the global research enterprise. Now is the time for action.

From the 1950s through 70s, higher ed around the world was widely admired for providing greater access to further education and innovative research that contributed to post WWII recovery, global economic growth, improvements in health, and innovations in technology, to name a few. In the literature of HED (Higher Education for Development) this was an era when higher ed was recognised as a "public good". Professor Dame Nancy Rothwell, Vice Chancellor and President of Manchester University, used that term last night, when she said "What are universities for? The answer should be: We create Public Good." Current public and government views suggest some doubt

about how well we fulfill this role in society.

From my vantage point we are already moving on a path to regain regard as a public good. This will require substantial change in academic culture. Fortunately, we have the opportunity to achieve that goal as new generations of academics enter our intellectual workforce in large numbers. Research reveals the different goals this generation has for their scholarly careers, including a strong commitment to contributing to public good. They are already shaping significant changes in academic culture. After 40 years of a relatively stable academic workforce and culture, an appreciation of engagement strategies is one of many changes that are already well under way. Our panels throughout the day will speak to some examples of the role community engagement plays in this exciting change process.

First, let's get clear on what we are talking about. Some of you have asked about defining the term community engagement.

The US-based Carnegie Foundation for the Advancement of Teaching worked with many scholars over several years to develop a standard definition of community engagement, released in 2006. This definition has largely succeeded in codifying the core characteristics and principles of community engagement and is increasingly cited in other nations as well.

Community engagement as a method of teaching, learning and research describes interactions between universities and their communities (business, industry, govt, NGOs, and other groups) for the mutually beneficial exchange of knowledge and

resources in a context of partnership and reciprocity.

The emphasis is on ‘exchange of knowledge in a context of partnership and reciprocity’. Community engagement recognises that communities and other sectors are rich in lived experience and direct observation of community issues and challenges. By working in partnerships, community knowledge contributes materially to the design of evidence-based interventions and strategies meant to lead to change and improvement. The words in this definition matter because they distinguish scholarly engagement from other ways we traditionally ‘engage’ with others outside the academy, such as outreach and public service.

Simply said, community engagement methods recognize that for some of the wicked problems facing our local communities and the wider globe, we must consider both academic knowledge and expertise, AND the knowledge, expertise, and lived experience present in communities and sectors outside the academy.

Wicked problems have several key characteristics: they have complex and often unclear causes, they are widespread and large in scale, they are complex and multidimensional. Any consideration of proposed solutions or responses of these issues are controversial and hotly debated because there are riddled with competing value-laden views and myths. Homelessness, climate change, and food security would be three quick and obvious examples.

These types of challenges require higher education’s attention to the knowledge

and expertise of other sectors. We must apply multiple disciplinary lenses as well as interactive partnerships with other entities across society that are being impacted by these complex issues and work together to identify promising solutions. These kinds of wicked problems “may” be addressed through traditional scholarly methods, but they may often be better addressed by community engagement methods that combine different forms and sources of knowledge.

This approach positions Community engagement as a scholarly method; a method of teaching, learning and research. Thus, it is distinct from the provision of public services. Both are important to higher education performance, but one is scholarly and one is not. As with any scholarly method, community engaged scholarship should lead to refereed research publications, books, and disciplinary recognition, as any we would expect from any more familiar form of scholarly work. When used as a method of teaching, it involves our students in the development of skills of inquiry, research and analysis that equips them

to be actively engaged throughout their lives in the issues of their communities and beyond. By the way, research on engaged learning experiences reveals that such experiences can lead to dramatic improvement in student retention, progress and completion, as well as increases in

faculty research productivity and funding.

The persistent confusion about ‘what is community engagement’ comes largely from three sources. First, resistance comes from some academic staff who don’t want to be engaged and suspect it is an administrative mandate that will increase their workload. This view is incorrect and can be countered by establishing community engagement as a method of teaching, learning and research. Academics choose their methods based on alignment with

the research question or learning goal. Engagement methods are not applicable to every scholar’s agenda.

A second challenge that can confuse community engagement is the many other ways that universities tend to use the word ‘engage’ toward many ends that involve the public. For example, you may engage



Community engagement as a method of teaching, learning and research is a form of rigorous scholarly work. It is reviewed, disseminated, assessed and replicated just as other methods, but it is enhanced by collaboration with external sources of knowledge and lived experience.



with local government to expand campus parking, you may engage with donors and alumni to seek their gifts, you can create active learning strategies that increase the engagement of students in the process of learning. We use “engage” a lot in higher ed.

The third challenge relates to higher education ranking schemes. The historic culture of aggregating statistics based on individual scholar productivity and impact has never accurately or equitably ranked institutions on either performance or impact beyond the disciplines. There is a persistent belief that community engagement does not contribute to rankings. However, please note these two points: 1) As a method, community engagement contributes directly to research productivity, funding and publications; 2) Several of the most prestigious rankings have begun discussions on how to integrate community engagement measures into the ranking profile.

Community engagement as a method of teaching, learning and research is a form of rigorous scholarly work. It is reviewed, disseminated, assessed and replicated just as other methods, but it is enhanced by collaboration with external sources of knowledge and lived experience. As a scholarly method, it is transforming academic culture, and subsequently, the public’s view of the value of higher education. Therein, lies the promise of a return of the public’s recognition and appreciation of our role in creating public good. Over the last 20 years, a vast body of literature has been developed regarding research on the methods and effects of community engaged scholarship on academic staff’s performance. There are

refereed journals, international academic societies and academic awards offered across every discipline. All the familiar features of excellence in scholarship exist for the recognition of engaged scholarship. Because community engaged methods involve partnerships (internal and external), success requires some investment in institutional leadership and infrastructure – now commonly co-located in research support units.

More recently, there are emerging instruments to capture descriptive and analytical data that helps universities track their footprint of engagement and measure aspects of its outputs and outcomes in terms of impacts on research, teaching and learning outcomes, and community outcomes from the community’s perspective. The focus on measurement systems has grown because of the value of data in attracting funding, disseminating replicable outcomes, recognising success and achievements, and the evidence that it will be integrated into various rankings or reviews of higher education institutions. There are also emerging schemes (such as the Carnegie Elective Classification for community engagement) meant to develop national/international data bases on engagement performance that might help inform benchmarking.

Note well that whether a university wants to collect activity and impact data for internal planning and assessment or for participation in external reporting and recognition schemes, it is essential to develop a focused agenda of engagement. Random work is hard to track and measure. As a method of teaching, learning and research, engagement can be effectively applied in any discipline as part of

individual or collaborative scholarly work. Data on the outcomes of such activity needs to be systematically collected as a way to ensure an accurate record of the institution’s work and organize connections between activities on similar questions, populations, locations, etc. Today, university leaders are moving to develop more focused agendas of community engagement, often aligning with global challenges. Today in this Summit, we will discuss one model of the focused agenda: The Grand Challenge model.

The goal of engagement of course, is to discover knowledge that will inform improvement in future outcomes. So perhaps it is not surprising that the greatest interest in engagement is being driven in part by new generation academics entering your university workforce. Today, most of your universities have four generations of academics, and many of you are likely already at 40% or more of academic staff identifying as Gen X. Research conducted by Cathy Trower shows these new generation faculty see the world through a collaborative lens ... teaching and research are related; research questions have multi-disciplinary aspects; they want their scholarship to inform the wicked problems that face our world; they want their results to be reviewed and disseminated widely and openly ... to both scholarly and public audiences.

These new generation faculty are already moving into leadership roles and changing academic culture. Many of these scholars experienced community-engaged learning as students, so in a way, we are producing engaged-oriented future academics by our use of engaged teaching and research methods.

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The historic culture of aggregating statistics based on individual scholar productivity and impact has never accurately or equitably ranked institutions on either performance or impact beyond the disciplines.

More broadly, approaches to research are becoming more collaborative and multi-disciplinary, and increasingly integrated into teaching and learning. Around the world, students are concerned about the future of our planet, and they seek to connect learning to action. Some US research unis, such as Cornell, Duke, Stanford and the University of California campuses, among others, are expanding undergraduate research opportunities by integrating research and community engagement into the curriculum. Attention to local and global challenges is clearly

exciting to contemporary university students and is contributing to learning outcomes. Engagement can be integrated into curricula both through classroom instruction and experiential learning. In my work, I have seen that involving students in the culture of research can enhance the overall performance of a research university. Integration of material about wicked problems, and content that helps students recognize quality research may help create a more informed public audience for research going forward.

I have been fortunate in my academic career to have the opportunity to do research on change in higher education and to lead change initiatives as a university executive in the US and Australia. Community engagement is a transformative strategy that gives new energy to research and academic productivity in a context that values shared intellectual work. Change in higher education is not an oxymoron ... it is well underway. Much of that change process has been associated with community

engagement as a form of scholarly work that leads our academic staff to a vision of a new and more dynamic, contemporary academic culture. The keys to success are straight-forward: professional development support regarding community engagement methods in teaching and research; a strategic plan and quality framework for engagement; supportive infrastructure; and a plan for tracking and measuring both outcomes and impacts. We will discuss these strategies throughout this summit.

Community engagement is not the entire story of the coming renewal of public appreciation for higher education's role in contributing to public good, but it is a proven strategy that warrants your deep attention going forward.





RE-IMAGINING THE ENGAGED UNIVERSITY AS A CULTURAL PROJECT

PROFESSOR JIM NYLAND AND PROFESSOR DAVID DAVIES

Professor Jim Nyland took up the role of Associate Vice-Chancellor (Brisbane) at the Australian Catholic University (ACU) in October 2011.

Previously, he has held academic appointments at the University of Queensland, where he was the Director of Corporate Education and Director of UQ Business School Downtown. Prior to this he was Manager and Principal

Advisor in the Vice-Chancellor's Office for Engagement at Griffith University and has held managerial positions in a number of universities in the UK. He holds a doctorate in Education and has published research covering curriculum change, the nature of learning and the impact of modernity on educational opportunity.

Professor David Davies is

Emeritus Professor and former Executive Dean of the University of Derby in the United Kingdom (UK). Prior to this he held senior leadership roles at various universities throughout the UK. He has had an outstanding and varied academic career supporting a diverse range of communities from the Director Public Programs at Cambridge University to development programs via the Open University, UK. He has published widely in the areas of Education, Lifelong Learning and Access. He is a Fellow of the Royal Society of Arts and a member of the Oxford University Education Society Committee.

In creating culture we are in fact creating action; we are creating meanings, thoughts and action. Culture, according to John Berger, in the form of art, restores the memory that communities have of themselves; it connects and reveals what would otherwise remain concealed. Universities are seeking to reveal and connect a 'way of seeing' their institutions as innovative and creative in the ways in which they organise learning for their students, stakeholders and society more broadly. We could call this the search for an engaged education. This is especially important for the way knowledge and learning might be re-conceptualised around

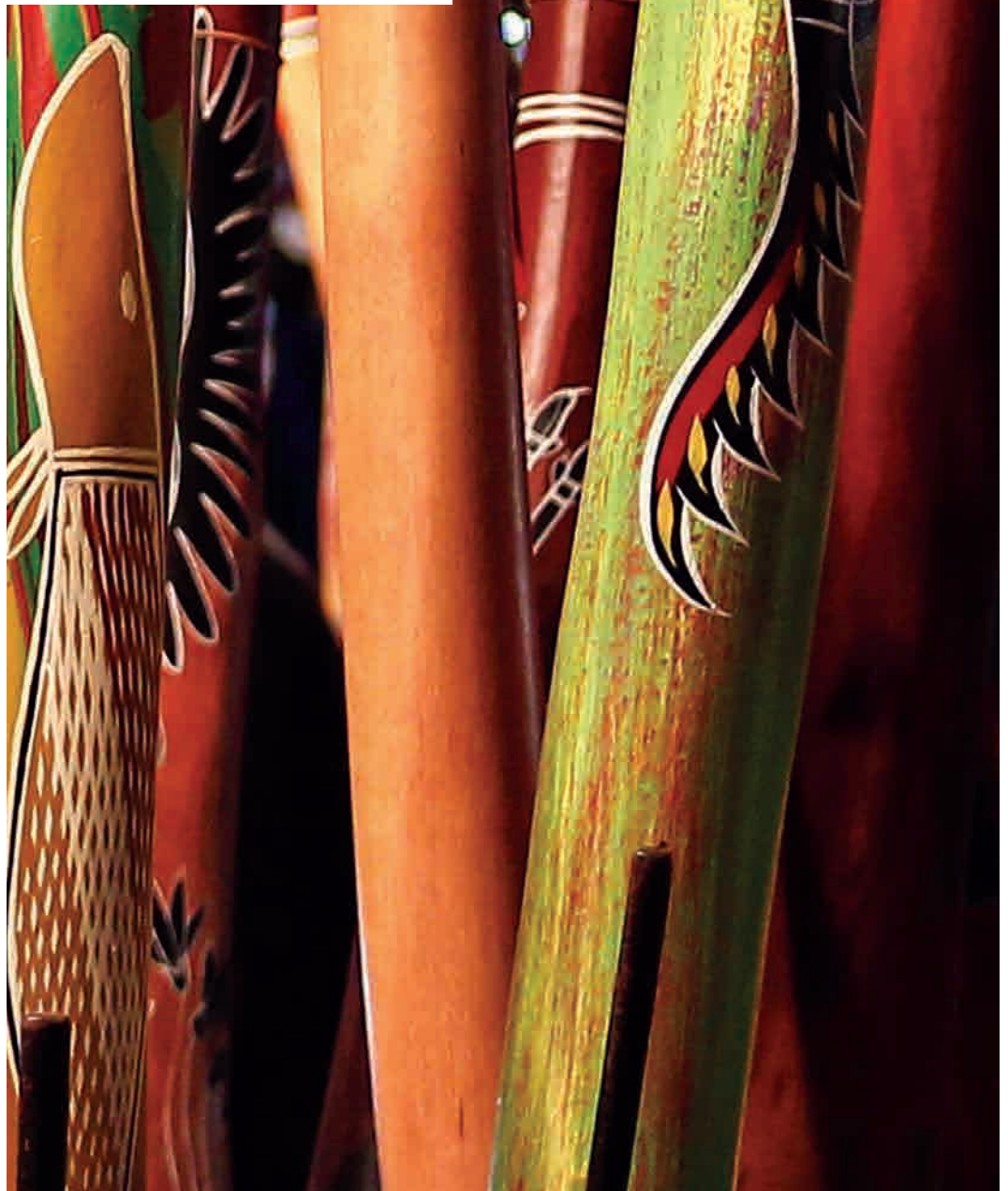
key issues and themes of concern in a fragile and uncertain global world.

Universities are always thought of as somehow being learning communities; if not this then what are they? The relationship a university has with its own community may involve a strong connection to the local or regional town or city and stand for a set of localised identities. On the other hand, a university may not aspire to being a physical community at all but to being a learning community without borders of a conventional kind. There is in fact dissention about what exactly is a university today (Collini, 2012). A quick internet search will show the existence of open universities, free universities, third-age universities, company universities, private universities, public and state universities, women's universities, on-line universities, tele-universities, land grant universities, Ivy League, liberal arts, federal, specialist and 2 and 4 year universities. This is not an exhaustive list and the variety continues to grow as the possibilities of the digital era mean that knowledge explodes into availability.

If there is a question mark about what is a university, there is equally a question about what a community is? We need to re-examine the university's relations with both its own community, however defined and with the wider social forces and events that force the idea of engagement into our consciousness, for we are surely forced to engage with economy, society and culture? Can there still be a sense of retreat from the cares of the material world into an abstract search for knowledge, science and truth within the walls of

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Culture in the form of art, restores the memory that communities have of themselves; it connects and reveals what would otherwise remain concealed.



the academy? Universities may still be places where an individual can go and find peace, tranquility, refuge from strife and access to knowledge amongst libraries, cloistered quads and scholars and researchers who are at the cutting intellectual edge of their subjects. Yet most universities throughout the world now face forward towards a marketised and monetised real world of competing institutions, individualised student demand for products (qualifications) which yield immediate benefits and jobs and pressures from their governing bodies and stakeholders for accountability and reputational enhancement. Under the rubric of striving for quality, universities compete for diminishing returns in the global market for reputation in an ever increasingly differentiated and fragmented system of colleges, universities, research institutions and quasi-academic 'providers' of higher education.

If there is uncertainty surrounding our use of the terms university and community, in modern times it is at least matched by that around the notion of culture. Before looking at some issues that arise in our theme on this we need to clear some ground on the matter of 'community'.

OUR UNDERSTANDING OF WHAT MAKES A COMMUNITY IN THE 21ST CENTURY IS CHANGING

Universities whilst committing to research, scholarship and learning, often invoke the community as their reason for being. It is not always clear what this means in reality or in practice. The idea of community is under severe challenge according to some, and when we examine the idea of community we

can find ourselves embroiled in questions of identity, nationalism, ethnicity and belonging which go to the very heart of what we think we are and what we would like to become. These are existential questions in a world where migration, globalisation, dispossession, war, terrorism, poverty and extensive cultural and social conflict characterise our way of life. We live in changing and uncertain times which force us to confront such issues if we wish to have universities which help shape our communities as active and engaged partners, because it is ultimately as communities that we face the challenges of change. The ideology of individualism has created and sustained much modern thinking and behaviour, especially in relation to consumer-driven economic development and the cultural industries. However, when faced with what are existential issues, the notion of belonging and community re-asserts itself, sometimes with a vengeance!

What then makes a community? Zygmunt Bauman (2001) asserts that communities remain essentially united in spite of all separating factors due in large part to the notion of 'sameness'. And that once we are no longer the same we are unable to maintain the boundaries of 'community'. This raises the question of whether and how in a globalising world we are all becoming the same? Does the fact that regardless of our national origins or identities, we all consume similar food, clothing, consumer durables, entertainment and technological 'fixes', mean we are all becoming the same? Does global change mean we lose that local community which was given to us by birth having grown up within its boundaries? Is





*The idea of community
is under severe
challenge*

community replaced by individualised identity which sets up boundaries of difference rather than boundaries of sameness?

Who belongs in a community or nation?

These are not small matters. Who belongs within a community and how that is to be determined is the stuff of modern politics. In societies undergoing mass migration, the notion of community belonging, usually within a national state or a religion can be decisive in how people are perceived and accepted or rejected. Who belongs in the nation and who can be properly excluded becomes central to politics of nationhood and identity. How these questions are handled may be seen as the test of our humanity and of our democratic right to be what we feel we are and to maintain our right to exclude those who do not belong. So there is concern with how we think about 'community' which leaves us searching for answers.

**WE ARE NOT SUFFICIENTLY
ENGAGED WITH SOME OF THE
CRITICAL ISSUES FACING OUR
SOCIETY**

If culture and community are deeply problematic, this does not mean we have simply abandoned our sense of what community might mean and how it might be relevant to learning. John Berger, the great writer and broadcaster on art and society reminded us that community is one of the longings of our century (Berger 2016). It retains a powerful charge and seems to offer a framework of meaning for modern life. But it is culture which connects us to the events 'out there'. There is no

community outside of and beyond cultural forms and practices which make us what and who we are. Yes, there is an essential sense of self for most people and there are collective experiences and identities and some people feel alienated from the collective norms, values, practices and behaviour which we can observe and analyse around us. But it is in the relation of things that understanding emerges, and culture through the various ‘languages’ it employs is the means of relating one thing to another. Without culture and cultural mediation there can be no valid knowledge which can equip us with the power to change our thinking and consciousness and transform (if we so choose) our social and material lives and, who knows, our human ‘spiritual’ lives as well. It is in this spirit that we are asking in this article - what is going on around us, where is the leading edge of change and how can we understand this as engaged universities?

No simple nostrum will do. Complicated and connected answers risk confusion and diversion however, so we have tried to summarise and bring into an alignment a range of matters which we believe are actually connected. Our task initially is to describe the issues so as to isolate and highlight things that are in reality not isolated but part of a greater whole. These current and future issues are not the totality of problems faced by the human condition! However, we believe they are the issues facing universities as learning institutions and as innovators in learning. This perspective informs our sense of curriculum innovation and leads us to ask what are the key learning issues that impact on universities which wish to innovate for change? How can

the universities re-think their approach to entrepreneurship so as to benefit the community in all its abundant variety but especially perhaps for dispossessed and marginalised communities? How can we conceptualise an engaged education which is culturally attuned to modernity and all its diversity and opportunities?

Having briefly reviewed the evolving context of our theme, what are the framing issues we have to encounter? One such

issue is that of how knowledge gained inside and outside the classroom can engage people and communities in new and meaningful ways. This has been called ‘real knowledge’ (Nyland et al 2015; Davies et al 2016) and ‘engaged education’ (Hymen, 2017) and focuses on issues to do with learning and knowledge which meets

the challenges of the times in schools, universities, workplaces, communities and life experience. It forces us to engage with the ‘big issues’ – and we signal some of these below.

Poverty is still with us – globally and locally

The ‘real’ world, out there still consists of millions who are without an adequate income to rear their families, a world without dignity or education, without clean water or adequate food and medicine and whose share of world wealth is actually

diminishing. There is also a world out there where climate change and pollution are far from improving and where the threat of human extinction is real. The arguments for devising a new curriculum which addresses these issues seems to be self-evident

The marginalisation of young people

The rapid pace of social and economic change, the apparent quickening of mass migration across large parts of the globe, de-industrialisation and the

‘hollowing out’ of many traditional economies and communities have meant the growth of more challenges to the neoliberal consensus in many societies. For many young people this has meant their future is at risk with youth unemployment and marginalisation the fate of many across the world.

The growth of digital technologies and how we understand what is happening

In a society where knowledge has exploded, learning is being transformed by the artefacts and the apps of the information age. Communications can be instantaneous, and reality becomes ‘virtual’. Local communities can become marginalised and impoverished by the almost instant switching of production to cheaper locations, perhaps half way across the globe. There can be no under-estimating the sheer power and reach of the new technologies. However, it is one thing to describe the exponential



In a society where knowledge has exploded, learning is being transformed by the artefacts and the apps of the information age

growth of digital machines to almost every living human on the planet and the communication networks which sustain them, and another to overcome the negative effects and dis-benefits which accompany them.

Knowledge and learning relevant to life and work

The sheer power and availability of computerised automation has now shifted the nature of work and leisure so fundamentally that it faces us with an existential challenge. Modern work, for many, involves a lack of engagement in the task and even leisure and free time may be occupied by 'lazy' and sometimes aimless pursuits.

The task facing universities is of developing knowledge and skills and a curriculum which can cope with the capacities and threats presented by the machines we depend on and which can help us challenge the loss and separation of ourselves from our communities.

Learning and the university and engagement

Ways of learning relevant to a community stress the importance of common identity, shared values and a sense of shared experience aimed at changing and conserving valued traditions. The community, in a sense, may become the curriculum and a belief can emerge in a large reservoir of talent and ability within individuals and their communal experience that can be tapped and released. The university can sponsor learning which revolves around this growing and developing sense of awareness.

The modern university is expected to be many different and contradictory

things. It is expected to be an innovator in learning and knowledge; collegial in its dealings with its staff and its partners yet competitive in an increasingly marketised and monetised world; caring in its concern for people yet entrepreneurial in its business dealings; it is expected to be both a public institution and a private organisation and it is almost always both a local and an internationalised institution. This wide array of university roles and identities does not imply that it is in any sense isolated from its community!

The university and democratic citizen-members?

What then are universities and what are their characteristics that we value? At its heart, a university is a community, where academic citizenship can be seen to be central to the idea of membership. A university must surely sponsor recognition of rational and scientific enquiry as the basis for learning, rather than the handed-down dogmas of orthodox belief, and a place where all belief systems are open to scrutiny, dialogue, questioning and critical discourse.

Universities are diverse institutions and to cope with a changing future, universities will have to play a fully developed role in the emerging civil society; a society that on a global scale is faced with a series of problems and issues such as those outlined above. Having indicated some of the directions to which we think universities appear to be heading, we can tentatively suggest that the community must be a focus for engagement, and a university must play its part in improving, amongst other things, the environment, local education and health and community outcomes.

The new view of the university in its community will also need to embrace the fact that learning will have to be 'social', that is to say it will be shared and will be for a progressive social purpose. That elite higher education systems have paid off for many cannot be denied. However, the next stage requires not merely a scaling up of existing provision but a wholesale re-thinking of learning for those billions of people who can view the benefits of advanced industrial society (via their hand-held devices and computers) but who cannot achieve them.

Learning is of course not just a social activity, it is also an intense personal activity. Change yourself and you change your situation is no mean epithet, especially when allied to a notion of a community since all individual action needs to find its appropriate object and community, as we have seen, is one of the longings of our century.

SKILLS AND AN ENGAGED CURRICULUM FOR CRITICAL THINKING: IS THIS WHERE THE LEADING EDGE OF CHANGE FOR ENGAGEMENT LIES FOR UNIVERSITIES?

The first aspect we want to consider is that of the need for curricular renewal and the idea of critical thinking skills as a feature for all university learning and teaching programs. We have already alluded to the fact that the really big issues facing us are somehow marginal to our key concerns with the curriculum. The big challenges of our times are not central to our learning. Peter Hymen (2017) has asserted that we have a one-dimensional education system in a multi-dimensional world. We

are living in an age of big challenges, big data, big dilemmas, big crises, big opportunities. Yet (education) too often is small in ambition, small in what it values, small in its scope. He argues that we need something different which can meet the challenges of our times and where we can properly engage with learning. His suggestion is that we need an engaged education which is academic (based deeply in literacy and numeracy and which is empowering); is about character building (involving independence and autonomy, resilience and open-mindedness for the individual), is concerned with creativity and craftsmanship and a can-do approach to innovation (which is about problem solving). These three facets of learning correspond to an education of the head, the heart and the hand and can help us overcome the artificial and self-limiting and debilitating divisions we have between academic, vocational and technical education. Those who experience such learning understand that they have an obligation to apply their knowledge to make the world a better place, not merely to make money, important though that may be in our presently existing world.

In an era where billions of people cannot access academic education there is the question of 'skill' by which we mean how individuals primarily understand and grasp their environment in order to make it work for themselves. The better this understanding is, the better life can be. Skill is what people develop to survive and thrive in the environment in which they find themselves. Sometimes this involves changing that environment or seeking an entirely new one. This is a deeply cultural matter. It involves how

the individual self attends or relates to the environment which itself is 'cultural'. Some commentators such as Crawford (2015) argue that the environment actually constitutes the self, rather than just impacting on it, and therefore how the individual pays attention to this environment becomes key to succeeding in it. In an internet dominated world the idea of the public attentional world (what and who is on the internet and in our minds and for how long each day) gains some serious traction.

In acting on the world however, (in reality or in virtual reality) we find skill is a key part of the process. Through the exercise of a skill, the self that acts in the world takes on a definite shape. It comes to be in a relation of fit to a world it has grasped. What is deeply problematical still though, is how public space (including spectacularly the internet) in general diminishes the skill of understanding and acting on that environment. The digital and virtual world is one made up of mediations where our daily lives are literally saturated with representations which are made elsewhere. We make contact with the worlds of work, of family, of friendship, of communication, entertainment, consuming, learning and leisure through the apps and software provided for us. We make contact through, not with, these representations and become 'skilled' at the point of gaining access but we do not make or construct the objects of our desires and we do not become skilled at practices which give us 'agency'. Crawford (2015) argues persuasively that it is when we are engaged in a skilled practice that we can understand and own, as it were, a reality which is independent of the self and where

the self (the individual as an identity) is understood as not being of its own making. The illusion of the internet is of course to implicitly infer that the virtual reality constructed by the 'individualised' internet software has precisely been made by and for the individual self. The significance of this insight is we believe that in the encounter between the self and the external world, skill, defined as the capacity to engage with and act on the real world, is the critical element. It embraces the skills of the head, the heart and the hand and above all it means an engaged education is needed in universities.

Skill in this viewpoint becomes a crucial enabling concept because instead of allowing our perceptions and experiences to be determined by and through the internet apps we employ, we can choose to develop skills which express an embodied perception. This means that our knowledge and understanding can be enhanced through our actions not just through mental or intellectual representations which are shaped by the virtual realities provided for us on the digital platforms. In this view, what we perceive, how we understand and how we use knowledge to change something is actually what we do. This is one of the philosophical underpinnings of action learning. Embodied perception, according to Crawford, is an antithesis of virtual reality; it suggests we can have a self that has expanded through skill rather than just through mental or intellectual effort. Since we live highly mediated lives so we ourselves have been made biddable and 'pliable' to whomsoever has the power to make and shape the representations we consume via the internet and in parts



We are living in an age of big challenges, big data, big dilemmas, big crises, big opportunities. Yet (education) too often is small in ambition, small in what it values, small in its scope.

of our public space. Representations are comprised of thoughts, language, symbols, images, narratives and the media themselves which make up the apps and software programs we consume. Crawford argues "... representations collapse the basic axis of proximity and distance by which an embodied being (person) orients in the world and draws a horizon of relevance around itself." The horizon of potential seems to expand exponentially but the circle of action diminishes as each one of us becomes absorbed in the screen in front of us to the exclusion of all else. Even the most densely packed public places will now show the introverted individual wholly absorbed in a mediated self, fixated to the screen, narcissistically introverted and unaware of the significance of the public domain. There is here both a deficit of attentionality to public social life and conventions and a form of mass

psychological 'interpellation' by which the bonds between perception and action are separated.

The powerful mediating institutions which provide our means of accessing life on the internet are not democratically organised and accountable, no matter how much they assert their right to offer choice in a consumer-driven world. Neither do they offer a world of freedom simply to communicate with whom we wish even though we can reach almost every living human being on the planet with a hand-held device. The 'real' reality is that we make contact almost exclusively now through the representations of people and objects which are provided to us on our devices by the media corporations. We no longer rely on ourselves and our own skills to do this and we are diminished potentially as a result. We are of course

‘free’ to deny realities and to dissociate ourselves from the effort needed for skilful engagement. If we can pay, there are always others in a market who will provide these things for us.

The matter of skill thus becomes critical for our understanding of what universities might do and how they might re-construct their curricula. This is so in respect of two major objectives: first, the need to deliver learning programs that equip students with critical thinking (as we have defined it in this article) and second, the need to recognise alternative forms of ‘skill’ which those beyond the boundaries of conventional universities (ie. the billions in the ‘third world’) possess but which go largely unrecognised and unrewarded.

CRITICAL THINKING AS A CONCEPTUAL MAP FOR ENGAGEMENT.

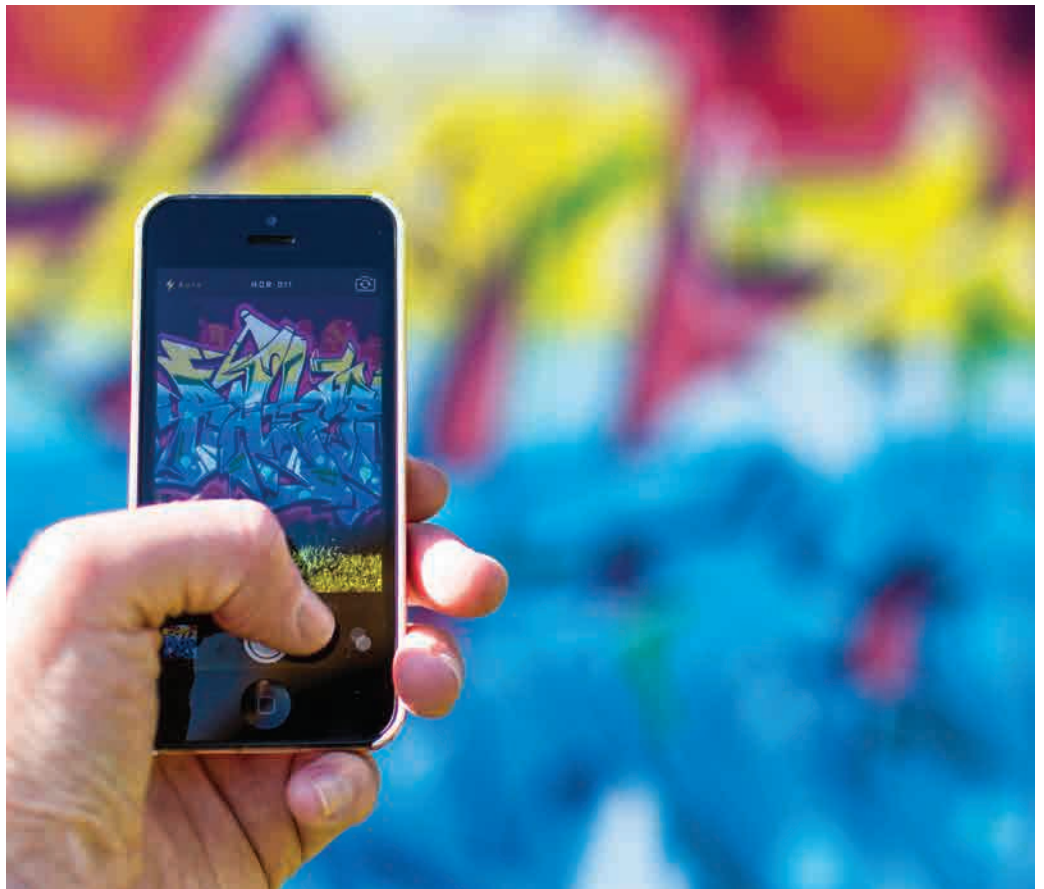
If we are then to reclaim the ‘real’ as against the representations of it which mediate and distort our experience and understanding of the world, we need to develop our ideas of critical thinking which can help us overcome the limitations. Critical thinking in its context of education can be defined as rational and practical activity centred on decisions as to what one should do in complex situations. Critical thinkers are likely to be fair, objective and committed to accuracy and clarity (Ennis, 1996). Furthermore they are likely to be able to think about thinking itself, also called metacognition. Critical thinking is also about the impact of ideas and understanding of ‘self’ and identity since these constructs in different ways shape how an individual interacts with the wider community and society. As Jenkins

(2004:56) has argued, developmental psychology has shown that learners who are active in their own right require the work of others to achieve their potential. At the heart of learning processes is the growth of a cognitive and social being who can cope with the challenges of everyday life. Personal identity and social identity are intertwined so that membership of a group, for example, can be part of how individuals can change their definitions of themselves and bring about change in collective life. Such skill as this, for that is what is required to actively engage with others in a conscious and aware manner, is not simply to be taken for granted. It has to be learned and taught and individuals

learn by engaging in what Jurgen Habermas (1972) called instrumental,



We can reach almost every living human being on the planet with a hand-held device.



interpretive and critical learning where the latter involves applying critical concepts and ideas so as to 'transform' the objects and subjects of study. Critical thinking is thus about the things we need to think and do to change and transform any given reality into an improved one. It is not neutral thinking in the sense of a disembodied, objective and value-free judgmental process. Critical thinking is not a neutral activity; it is an engaged activity.

There is no specific and subject-based content for critical thinking. It does not reside in a single or cluster of academic disciplines, though the social sciences broadly speaking have done most to develop the notion. Although it is possible to list in a granular fashion the attributes of a critical thinker (Khalaily, 2017) and these would include at a high level all of the performance skills to do with reading, understanding, memorising, verbalising, absorbing information, comparing, contrasting, clarifying, investigating and questioning, this would be to miss the true significance of critical thinking. This lies in "the intellectually disciplined process of actively and skillfully conceptualising, applying, analysing, synthesising, and / or evaluating information gathered from, or generated by, observation, experience reflection, reasoning, or communication, as a guide to belief and action. These skills are highly valued in a democratic society" (Khalaily, 2017:57).

Critical thinking is not a unitary phenomenon and it can have differing meanings within its different contexts. For the universities, its significance is in the qualities it can develop in the student. For an engaged institution this might mean giving the learner the capacity to separate

truth from ideology or 'post-truth'. It should surely mean not taking things at face value or not letting others make up our minds for us. As Newman (2006) asserts, critical thinking, drawing on critical theory, is concerned with the idea of social justice and fairness and that knowledge can be generated and applied for an improved social result. It involves learning which should lead to an enhanced sense of self in the real world and not just in the virtual world. This means we might expect



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a more capable individual who is able to relate to others and be personally more responsible and 'viable'.

THE CHALLENGE OF THE DIGITAL AGE IS ALREADY UPON US.

The second aspect of our argument concerns the reality of the now and existing digitalisation of global economic life, communication and learning. This is what Castells (1996 and 1997) called the network society and the information age. The potential for both liberation

and oppression seems to be inherent in the digitalisation, automisation and roboticisation of industrial capacity and of our social life. The work of Evgeny Morozov (2011) has proved to be prescient and ground breaking in our understanding of how the internet might not lead to freedom and liberation and how we should be sceptical of the 'cyber-utopians'. This issue is key for universities since young people, in particular are more in tune with the highly engineered environment in which we find ourselves as the 21st century moves forward.

Like many others, Morozov (2011), initially viewed the Internet as a force for good, particularly in terms of opening up closed societies. Morozov suggests that many Western (USA and others) decision makers believed that the internet could help the West promote democracy. They, and he believed that the power and apparent freedom of Twitter and Facebook, for example, could help to promote freedom and democracy for what they saw as the oppressed of the world. But it didn't work in quite that way. While democratically elected governments in the West saw the internet as a good thing; authoritarian governments' intent on suppressing free expression and free assembly saw things differently. What was unexpected was their response. Such governments have used and continue to use the internet for purposes such as propaganda. We can even now find such an example in the largest democratic country on earth where the new President uses the internet, Twitter, to directly provide information about his policies without going through the mediations of the media. Morozov believes that the West needs to adopt a

less ‘starry-eyed’ approach to the internet and that it needs to assess realistically the risks and dangers posed by it. We are beginning to see that those who voiced critical comments in the past were not necessarily the new ‘Luddites, but posed questions and views that needed be considered.

To say that the internet is not a tool for heaven on earth is not new. What is new is that there is much more concern about the internet: about cyber-crime; about on-line bullying; about the collection and use of personal data; about the abuse of children; and about ‘fake news’ to name but a few fears. So what has this got to do with universities, with learning, with communities, with culture and with engagement?

The internet has undoubtedly transformed our lives, particularly the lives of our young people, our students and those who will become our students. Is this generation, which has grown up with the internet, with smartphones, Facebook, Snapchat and Twitter thinking critically about the world they inhabit? Their personal, social and work lives are lived to some extent in cyber-space. They make arrangements to meet, share their thoughts and images, share their likes and dislikes through screens. Although as students, they attend lectures and tutorials, even though their physical presence is not always strictly necessary, they do much of their learning on-line, submit their assessments on-line, receive results on-line, make job applications on-line and meet their future life-partners on-line. For many much of their day is spent in one way or another in front of a screen. Perhaps it is too early to know the impact on their brains/minds

of all of this screen-time. It is, however, worth considering whether they are critical in their thinking, engaged in discussing the big issues of the day. After all, these are the issues which will impact on their futures.

Today, many students are studying vocational degrees, and even those who are enrolled within what may be thought



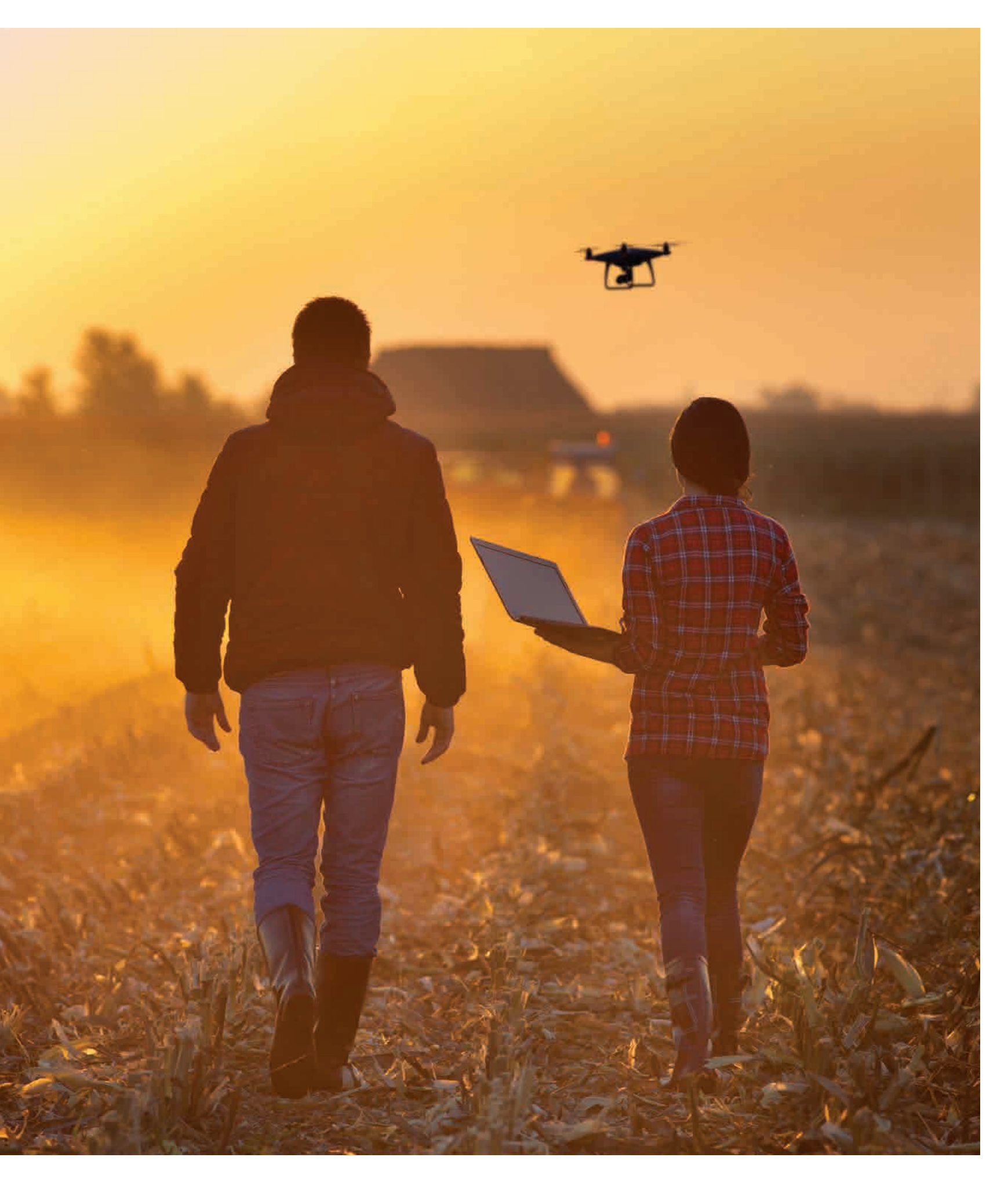
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of as the more critical aspects of the curriculum such as the humanities and social sciences, may not be engaged in their studies in a critical way. They may not be sufficiently engaged in face-to-face discussion and debate, after all it is a more expensive mode of learning and possibly less easy to assess and justify in terms of contact time with students. But surely if we wish to encourage, develop more entrepreneurial students and prepare them for what is a more uncertain world, we need to encourage

them to think critically about the world. While on-line learning, reading and writing are immensely valuable, there is really no substitute for helping students to think critically and be able to pose and support an argument/point of view through debate and discussion.

While Morozov’s ‘The Net Delusion’ appears critical of the internet, he acknowledges that the “Internet proved excellent for research (for academics. Collaboration is now cheap and instantaneous, academics have access to more papers than they could have dreamed of” (Morozov, 2011). A main focus of his book was the paradox of Western politicians promoting internet freedom abroad whilst limiting it at home. In some instances such limitation has clear public support, such as responding to concerns about the risk to children’s exposure on-line to pornography, identity theft, exploitation, abuse and even abduction. Adler (2017) makes the case that even without these hazards modern connectivity threatens the health of not just children but everyone. For example, he says that a typical smartphone user checks their phone 39 times in 24 hours. By comparison, in 2008, before the introduction of smartphones, adults spent only 18 minutes a day on their phone. He poses the question as to whether this matters, but suggests that the need to check smartphones may be thought of as an unhealthy compulsion. He also wonders whether “... a brain raised on online friendships” can adjust to friendships in the real world?

There is now an explosion of information, perhaps even an over-abundance of information, and the internet as well



as its impact on learning in the digital age has opened the gates to a tsunami of entertainment. One is reminded of Aldous Huxley's (2004, originally 1932) 'Brave New World' where science and technology were used to maximise pleasure and then as a consequence citizens lose the ability to think critically.

Recently, Monbiot (2017) has suggested that contact with the 'tangible world' is lessening much faster than we perhaps appreciate. Some children, particularly as they move into their teenage years, are beginning to live virtual lives. How connected are they with the world around them as they retreat into a land of experiences through their headphones and screens? Next on the technology agenda are virtual reality goggles. In this world of virtual reality how do you check what you are being told is correct. Recently, we have been fascinated/horrified by the discussions about 'fake news' or 'alternative facts' and casualness with the use of facts. When those users of the internet can use the Holocaust, Nazism and racism as a form of irony, we must be concerned. Unless you have 'solid' / real world experience how do you know what is right? It is surely our responsibility as educators to provide students with the skills to be able to critically respond



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to the digital age – all its benefits, its access to more information than we could have dreamt of, but to be aware of its other less attractive aspects. Is it too radical a step to suggest that universities re-shape their curriculum in the light of these concerns? If we are not engaged as universities, it is clear the issues will not simply wait for someone out there to resolve them.

A GREATER

FOCUS BY UNIVERSITIES ON ENTREPRENEURSHIP AND PERSONAL VIABILITY

Without entrepreneurs there would be a great deal less innovation and creativity and so the third of our suggestions lies in the notion of that individuals might be encouraged and sponsored to develop their own skills of survival and success as a form of personal growth and development. Richard Teare's work (1998; 2013; 2015) and that of Ortrun Zuber-Skerritt (2013) have been seminal in developing such a perspective and yield up rich insights for universities which might seek a different way forward to instill entrepreneurship into their students and graduates. What does an engaged type of entrepreneurship look like when we focus on the excluded populations in subsistence communities,

whether these are in developing countries or in the neglected areas of the inner cities in the industrialised west?

Teare's work cites communities which live in the shadow of major extractive industries and yet who do not benefit from the massive developments associated with such industries. Some of these are in Papua New Guinea. His concern is to outline and develop qualities of personal life and existence which are compatible with entrepreneurship and economic productivity. He refers to 'personal viability' as a mindset which people need if they are to achieve some economic independence and control over their own natural resources. This mindset involves knowledge of the business opportunities and the ways and means of applying that knowledge to generate an income. He is, however, at pains to point out that wealth cannot just be measured in terms of financial and capital accumulations. It has also to include the holistic development of individuals, groups and communities and is reflected in the health and well-being of a society.

What is involved is a step-by-step process for preparing and equipping people at the grass roots level to succeed in entrepreneurial activity in their own context of culture, language and traditions. Of significance for universities is the intended emphasis on changing people's mindsets. This is the educational and learning agenda but it takes place within an objective and empirically verifiable plan to develop material resources, extend public and health services, enhance human resource development and attempts to stimulate progressive competitiveness and greater self-reliance. This is not a

naive attempt at social reform imported from outside. Full acknowledgement is given to the constraints and barriers to development which include high cost structures, the difficulties in accessing land and markets, the need for business training, the need for finance and borrowing, the requirements of public and legal regulations as well as the instability arising from law and order problems (Teare 2013: 102).

What then are the qualities of personal viability? Teare argues that personal viability is a training for life that facilitates micro-enterprise development. It is learning that encourages people to make mistakes, to experiment and to study and learn from making mistakes. Learning is measured in such a training not by examinations but by the growth in personal capacity that occurs. It requires energy, thought, courage and support in the form of coaching. Most significantly it draws on life experience and addresses the solving of problems by questioning, thinking and experimenting until a solution is found. The real life context for this has been developing economies where village-based livelihood and informal economic activity and subsistence have been the norm. In many such communities the emphasis for the future must be on income generation rather than formal wage employment. A range of conditions of course must be met to bring about economic transformation in such communities and it is not our intention to address these complex issues here. Rather we want only to point to the contention that sustainable development for marginalised communities may be possible only when people develop 'viability'. This

means that they can change themselves and help to change others when they are engaged in learning which produces desired change and progress. A change in thinking and approach to life may be required. This is undoubtedly a major challenge to universities. How to construct a curriculum which responds to such a challenging and different agenda remains a major question mark for us today.



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ENGAGEMENT IS CULTURE: IS THE CURRICULUM

We have already noted the amorphous use of the terms community and culture. Meanings can somehow slide into vague and non-specific generalities when academic and professional understandings become suffused with commonsense understandings of the same words. At issue here is what the great American Sociologist C. Wright Mills called vocabularies of motives (C.Wright Mills 1959). By this is meant the proposition that the way language and science

organise our thoughts therefore limits our capacity to understand and interpret the world. Sometimes new vocabulary and concepts are needed to create new and innovative meanings. There are differing schools of cultural studies; some see all of culture as an epiphenomenon of social and economic structures; others are concerned with theories of value, human interests and the objects, real and symbolic, which occupy people in the institutions of society (Bruyn, 1966). Our perspective in this article follows that of Bennett (1998) who argued that there exists a cultural matrix in which we study practices, institutions and systems of classification through which there are inculcated in a population particular values, beliefs, competences, routines of life and habitual forms of conduct. Such a definition allows us to investigate and reflect on the idea that a community itself can be viewed as a cultural construction and is something grounded in popular and everyday experience. As such we might say that it is not just a basis for the consuming of knowledge and the products of the university but is co-extensively a locus for the production of new insights, understandings and illuminations into our present lives and futures. In this sense culture should be constitutive of our curriculum, reflecting and expressing what we know to be the significant events and values in our lives. Such an approach can embrace both 'high culture' as we have come to term cultural products and pursuits in the arts, sciences and humanities and 'popular culture' as lived contemporary experience. An engaged university must therefore acknowledge the need for an engaged curriculum in both cultural senses and in respect of its

constituent communities.

For the purposes of clarification here our viewpoint on community takes account of the fact that people live out their lives in a variety of contexts but some of these are paramount. There is, for example, the question of work which historically has shaped a good deal of the human enterprise. There is the question of place and neighbourhood allied to issues of belonging, identity, ethnicity, race, religion and nationality –all of which can have a bearing on how we understand and experience the notion of community.

Work is one of those cultural realities ‘out there’ which has fundamentally shifted in its organisation and nature so that it faces us with an existential challenge which is co-terminously ‘in here’. Once upon a time, work for many people involved meaningful and life-fulfilling tasks. It laid out clear goals and tasks and it set time frames for achievements and life’s transitions. It provided a meaningful context in communities and neighbourhoods which could validate and even valorise work and workers. This is not to deny the fact that much physical and manual work was hard labour and heavy lifting with often inadequate rewards and pay. Work in the past allowed some workers and groups to acquire and apply skills that were rewarding and deeply absorbing. Modern work, for many, involves a lack of engagement in the tasks and duties required. Free time can be taken up with aimless pursuits such as day-time TV shopping, logging on to Facebook, endless text gazing. Carr (2015) has called this being sentenced to idleness where people are disengaged from an outward looking focus and attention turns inwards. At its

worst this can lead to forms of narcissistic behaviour which are fuelled by the availability of internet infotainment. The popularity of internet pornography surely gives the lie to the idea that the explosion of knowledge potential on the internet is simply a good thing in itself.

The sense of engagement that meaningful and rewarding work gives can be achieved



In communities which have historically lacked access to learning through formal education systems there is a need to revise the teacher-led, content-centred and propositional-knowledge based curriculum in favour of critical thinking.

when we are acting on the world, intentionally and consciously. Yet the growth of technologically sophisticated systems involving computerisation and robotisation continues to obliterate jobs across the whole social class spectrum. The gains in wealth and productivity emanating from the new technologies are not going to the workers who produce and operate the machines but to the existing owners of the economic assets and capital (Pickety, 2014; Mason, 2015). Knowledge that can

challenge and change this situation should be the concern of universities. What would this knowledge look like and what kind of curriculum would be involved?

A certain type of critical thinking is needed as we have argued above and this cannot be provided by the nearest software package. We need knowledge which is rooted in experience and embodied skills and which draws on deep understanding and creativity. The curriculum needs to be open to the idea that a continuously active mind and an active ‘self’ requires the challenge of engagement and that this requires appropriate scepticism as well as tolerance for diversity and dissent. Automated calculations using algorithms cannot substitute for critical judgements about social and professional purposes. Key values and commitments cannot be undermined by the needs of automated systems and so we must be consciously less dependent on the technologies of hand-held devices and apps. A key point is that we (the people, the community) are not just a product of social reality but are producers of that reality.

Our second major cultural reality which might impact on the university curriculum concerns community and community development. We are suggesting that universities support forms of learning and accreditation which are rooted in an action learning paradigm. This might involve helping self-sustaining and self-directed processes in communities where people have learned themselves to analyse and solve their own problems. Individuals, groups and entire communities can be mobilised given the necessary support and resources (Teare 2015). The potential for identifying assets- based community

development is great and can highlight the significance of existing skills, resources, social capital and the creative energies of people who can see a solution to an existentially felt problem. There are questions of course of identifying and facilitating leadership in communities and this is also a learning agenda for those involved and for those providing learning opportunities, such as universities. In communities which have historically lacked access to learning through formal education systems there is a need to revise the teacher-led, content-centred and propositional-knowledge based curriculum in favour of critical thinking. This was here defined as being learner-centred, self-directed, problem-oriented and participatory. It requires commitment to the idea that critical thinking can help transform any given reality through its engagement with learning.

As we endeavour to re-imagine the engaged university as a cultural project a key set of questions include: 'Is this type of vision merely possibilitarianism? Can it be achieved in empirical reality, out there in the real world? To ask these questions may be to pre-suppose answers. For universities the posing of questions itself is part of their historic function and so we have posed some questions and are aware we stand in a long line and tradition of question raisers. Ultimately any answers will be subject to the court of empirical judgement but there is thinking (critical we hope) which is co-terminous with learning and teaching. There is dialogue and interaction and the possibility that we can share knowledge. Whatever the future holds, the present demands we look at our real experience in the real world and

this can only be done by knowing others in some direct and meaningful way and by sharing the thoughts and insights we gain as a result.

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ARE OUR STUDENTS READY? PREPARING FOR MOMENTS OF TRUTH THROUGH COMMUNITY ENGAGEMENT



ASSOCIATE PROFESSOR

BILLY O'STEEN

Associate Professor Billy O'Steen is the inaugural Associate Professor in Community Engagement and Director of



Community engagement is a viable option for students to learn more about themselves, others, and their place in the world.

the Community Engagement Hub at the University of Canterbury. Since the 2010 and 2011 earthquakes, he has been at the forefront of connecting the university with the city's rebuild. Prior to Canterbury, he was an Assistant Professor at North Carolina State University, middle school creator and principal, high school teacher, multi-cultural educator in Brazil, and white water raft guide in California. He and his wife and daughters have lived in New Zealand since 2005.

The following article has been adapted from Associate Professor O'Steen's Keynote Address for the Engagement Australia conference, 2017 hosted by Flinders University.

A MOMENT OF TRUTH IN ILLINOIS

On November 17, 2013, a deadly F4 tornado descended upon Washington, Illinois and caused over \$1.6 billion in damage, eight deaths, and destroyed thousands of homes. The immediate relief was provided by emergency responders and people with specific skills such as building deconstruction and restoring essential services such as electricity and water. An hour away at the University of Illinois in Champaign, a different kind of response was being formulated by fourth year student Jessica Weston who was watching her hometown's plight from a distance. Her response in 2013 was directly linked

to another natural disaster that took place half a world away in Christchurch, New Zealand in 2011. To understand Jessica's response, it is necessary to consider what happened there, which elicits questions about the purpose of a university education and the role of community engagement.

THE PURPOSE OF A UNIVERSITY EDUCATION

In his 2015 opinion piece in The New York Times, 'The Big University', David Brooks explores the role of contemporary universities and where they are excelling and where they are failing. Part of it can be attributed to a move from their religious heritage to a more technical focus. Brooks pointed out that 'many American universities were founded as religious institutions, explicitly designed to cultivate their students' spiritual and moral natures.'

According to him, ‘universities are more professional and glittering than ever, but in some ways there is emptiness deep down. Students are taught how to do things, but many are not forced to reflect on why they should do them or what we are here for.’ Among several things he proposes as a way for universities to re-find their ways are to ‘foster transcendent experiences’, arguing that ‘if a student spends four years in regular and concentrated contact with beauty – with poetry or music, extended time in a cathedral, serving a child with Down syndrome, waking up with loving friends on a mountain – there’s a good chance something transcendent and imagination-altering will happen.’ Further, Brooks contends that ‘to lead a full future life, students have to find new things to love: a field of interest, an activity, a spouse, community, philosophy or faith.’ In sum, Brooks is advocating for universities to accept a wider and more holistic mantle for educating students. As stated explicitly and implied throughout his piece, community engagement is a viable option for students to learn more about themselves, others, and their place in the world.

Some centuries before Brooks’s editorial but with similar sentiments was the Greeks’ vision for the role of education in society. Because they had an early system of self-governance, there was a need for the voting populace to be educated about the affairs of the day. So much so that they had a belief that everyone was born an idiot (Greek word for one concerned with own affairs) and education transformed them into citizens (one concerned with public affairs). Like Brooks, the Greeks saw education as necessarily being holistic,

relevant, and somehow engaged with the community.

Similar to Brooks and the Greeks, following the 2010 and 2011 earthquakes, the University of Canterbury (UC) was in a position of reflecting on its purpose in light of a devastated city, reeling communities, and students who had demonstrated their desire to engage in the post-disaster clean up through the several thousand strong Student Volunteer Army. Prior to the quakes in 2009, the University developed a new vision of ‘People prepared to make a difference.’ Thus, after our students showed they were really were ready to make a difference, the conversation about UC’s purpose had a platform upon which to build. After 18 months of focus groups and conversations, a new UC Graduate Profile was developed with the following attributes:

- Bicultural competence and confidence
- Employable and innovative
- Engaged with the community
- Globally aware

It is safe to say that this new Graduate Profile was a result of the earthquakes and the necessity that many institutions in Christchurch, including UC, had to reflect on and redesign their purpose.

For both Brooks, the Greeks, and UC, the purpose of education closely aligns with contemporary visions of university community engagement where students and staff are applying their educational pursuits within the dynamic and real-world environments of communities. It so happened that for UC, the existing context of community engagement in New Zealand was in alignment with the institution’s vision.

A UNIQUE OPPORTUNITY

New Zealand is not a small country but a big village (Sir Peter Jackson, 2017).

Sir Peter Jackson’s quote is resonant with both the country’s small population of 4 million people and frontier spirit of pitching in to help in a relatively isolated country. This interconnected village is most evident with the strong volunteer sector that New Zealand relies on for the delivery of the following essential services.

- 54,000 jurors
- 14,000 defence force members
- 11,000 parents serving as school board of trustees
- 9,000 St. John’s Ambulance service volunteers
- 7,000 fire brigade members (8,000 total)
- 3,000 surf lifeguards

That a country would rely on volunteers for those services suggests that community engagement needs to be taught during formal education in order to ensure that subsequent generations will be as likely to step forward and administer services that the country is not funding. A warning sign of the vulnerability of this reliance on volunteers has been with the boards of parent trustees who are elected to govern each school. In the most recent cycle of school board of trustee elections, half of New Zealand schools did not have actual elections because either the same number or fewer candidates stood for the number of available positions. An attempt has been made to inculcate the younger generations with the volunteer spirit by including ‘participating and contributing’ as one of five Key Competencies in the

primary and secondary school curriculum. For universities, UC is the only one in New Zealand that has carried that competency forward with the clearly stated graduate attribute of 'engaged with the community.' Thus, New Zealand's village ethos, volunteer dependency, and curricular inclusions set it up with a unique opportunity to connect education with community engagement.

The magnitude 7.1 September 4, 2010 earthquake just outside of Christchurch was the tipping point from having a built-in unique opportunity of the New Zealand context to the actual implementation of community engagement and it was led by UC students. Despite significant damage to buildings and the land through liquefaction (where the water table pushes up through ground fissures and forms a gray, quicksand like substance) because of the timing of that quake - 4:25 AM on a Saturday - there were fortunately no deaths. Due to the uncertainty of building integrity throughout the city and on the UC campus, classes were immediately suspended for two weeks. The area adjacent to campus was largely undamaged so some students greeted the cancelled classes as a break from study and did not need to contend with liquefaction or power or water outages.

However, one third year student, Sam Johnson, immediately saw an opportunity that aligned with his studies - Political Science - and his desire to motivate young people to be involved in their communities. He quickly set up a Facebook event inviting his friends to join him on Tuesday, September 7 to clean up an area that was particularly affected by the quake. That morning, around 100 students showed

up with little more than a desire to help but no tools or equipment. On that first day, Sam and his fellow students quickly saw that they were providing as much moral support through their presence as with their physical labour. Further, they began to redefine what it meant to be a university student - arguably, some might suggest that this was a transition from the Greeks' idiot to citizen transformation. For three weeks, Sam's Facebook kept accruing friends, which translated to over 2,000 UC students participating in this first operation. At the time, a colleague and I discussed how we might use community engagement or service-learning to provide the student volunteers with an academic framework to reflect on their actions. But, the mood in Christchurch and at UC was such that we thought our seismic disruptions were over, we had survived the big one, and it was time to put it behind us. The students' extraordinary actions were going to live on in the Student Volunteer Army becoming an official club and they would focus on doing volunteering throughout the city. Additionally, they brought in lots of positive coverage for UC.

The magnitude 6.4 February 22, 2011 earthquake happened in the middle of the second day of semester one at UC. Its timing - 12:51 PM - and epicenter location near the city wreaked far more destruction than the 2010 one with 185 deaths, 11,000 homes destroyed, and over 80% of the built CBD lying in dusty ruins. With the 2010 earthquake now serving as a dress rehearsal, the response to this one was immediate and significant with the civil defence, fire department, military, and police securing a cordon around the CBD within 24 hours. As the Student Volunteer

Army club was in the midst of a sign-up event when the quake happened, their leaders put a pause on things to see if and how they might be a part of this much larger recovery and relief effort. The exponential damage and chaos for this quake compared to the earlier one could have potentially led the students to decide this was out of their league. After two days of deliberation, they decided to fully commit themselves to whatever they could assist with.

During those two days, the likes on the Facebook page had grown to over 25,000 and many students were clamoring to be involved. With their 2010 experience behind them, the Student Volunteer Army rolled out a sophisticated use of social media to identify specific areas of need and deploy platoons there using city buses that had been provided. Unlike their first foray back in 2010, this time they had proper equipment, computerized sign-in and registration processes, and the full collaboration with civil defence and Christchurch City Council. For the month following the quake, over 11,000 volunteers participated by helping clear liquefaction, distribute blankets, chemical toilets, and water. Identifiable by their green t-shirts, people were genuinely excited to see droves of students coming into their communities - again, flipping the script on how university students might have previously been regarded.

By association, our university was being favorably represented in the media because of the students but I was not satisfied with one television news anchor person's portrayal of their work. With images of the students shoveling liquefaction in the background, he stated that,



"Isn't it nice that these students have put their studies aside to help out the community?"

From my years of teaching with community engagement in middle school and at university, I instinctively knew that the students were learning a lot about themselves, about their studies, and about humanity in general by helping out. The question was what could I do about this situation? The answer came six years prior from the United States.

PREPARING STUDENTS TO MAKE A DIFFERENCE

Because my father had gone to Tulane University in New Orleans, Louisiana, he had kept me abreast of what had happened there after Hurricane Katrina in August, 2005. Due to the humanitarian crisis that unfolded in the city following the storm and severe flooding throughout the campus, Tulane was forced to cancel the semester, send students elsewhere, and regroup about how to reopen in five months. As a private institution, Tulane is entirely dependent on students' tuition fees to operate. While it had an endowment, if students didn't return in January, they would not be able to exist. One key strategic decision during those five months of planning was that Tulane staff and students would play an integral part in the city's recovery. Both Tulane and New Orleans were dependent on each other's survival and even though they were partners beforehand, the leadership team decided to make this more explicit. From 2006 forward, every student at Tulane would be required to complete two service-learning courses related to the city's recovery before graduating. In

doing so, they had the goal of becoming the premier public service university in the country. For the first years after the hurricane the application and enrolment numbers were less than before the storm. However, within four years the messaging about the emphasis on public service had gotten through such that Tulane had the highest number of applications - 45,000 for 1,600 spaces - for admission than any private university in the US including Harvard, Stanford, and Yale. They experienced similar popularity amongst prospective faculty members as it became the go to university for community engagement.

After the anchor person's comments, I began to formulate a post-disaster community engagement plan for our university by consulting Vincent Ilustre, Director of the Center for Public Service at Tulane, and Dr. Patti Clayton, a community engagement mentor of mine from North Carolina State University. They both emphasized the essential elements of community engagement: academic content, service, and critical reflection and I discussed the possibility of treating our students' volunteering a priori and inviting them to take a course where they could reflect on their service within the context of academic content about post-disaster response, service, and volunteering. A further dimension would be to offer the course online because we didn't know the status of our campus. If we were closed for five months like Tulane, this could be a course that was still offered. Thus, with a rough plan in mind, I emailed the head of student services three days after the quake with my proposal. He responded quickly and affirmatively by stating that he and the

leadership team were looking for positives and this could potentially be a way to more closely link the actions of the Student Volunteer Army with the university. I was given 24 hours to further develop my plan for a Skype conversation with him, the Vice Chancellor, and my Ph.D. student Lane Perry. Lane played a critical role in this process because he had been conducting research on two service-learning courses in Geography and Management that we had helped to develop at UC. His research showed conclusively that students in those courses were more engaged, according to the Australasian Survey of Student Engagement (AUSSE), than their peers. So, we knew that UC was an environment conducive to community engagement.

The Skype meeting was short and to the point. The Vice Chancellor was very excited about the potential course and was supportive of getting it into action as soon as possible. With his approval and with further consultation with Vincent, Patti, and the Student Volunteer Army leadership, Lane and I quickly designed the course, CHCH101: Rebuilding Christchurch, and it was given the green light in April with the first delivery slated for semester two which began in July. A key element to the first iteration of the course was the use of Student Volunteer Army leaders as Teaching Assistants. To prepare them for this, we conducted an intensive reflection session with them, which they had not done during their two months of relief work. That session revealed to them and us that they had been using a lot of the skills they had learned in their university studies such as communication, project management, teamwork but it wasn't as obvious when they were on the front

lines. This further enforced the idea for our course and the added value it could provide for the volunteers.

To get at this sharp end of reflection, we chose academic content that would invite provocative discussion about why people choose to help and how helping actions may vary in worthiness depending on their approach, appropriateness, and contextual factors. In addition to using a classic text like Ivan Illich's "To Hell with Good Intentions" (1969) and a more recent TEDx talk by Ernesto Sirotti entitled "Want to help? Shut up and listen" (2012) that both question the impact that volunteers can have when they attempt to serve in different cultural contexts, we used many selections from The Civically Engaged Reader. In particular, we found Adam Davis's five reasons of why people help in his "What we don't talk about when we don't talk about service" essay (Davis, 2006) and The Torah's Eight Degrees of Almsgiving to be especially challenging for the students. For example, we asked students to evaluate why they had provided help based on Davis's reasons (p. 150):

1. We are God's children (spiritual)
2. We share the earth (communal)
3. I see myself in you (empathy)
4. I will get credit (self)
5. I suck (guilt)

For the students, a revelation is that one might enter into helping someone for one reason and then it will shift to another reason or we might have multiple, perhaps conflicting, reasons. To illustrate this, we used a piece about actor Sean Penn's significant efforts to help Haiti after

its 2010 earthquakes. In the interview excerpts, you could interpret the reasons for his actions as being parts of all five simultaneously. While the actual reason itself may not be important, the process of thinking through why are you helping in this situation is.

Perhaps no piece is as controversial with the students as the Torah's Eight Degrees of Almsgiving (Maimonides, 2006). This section of the Judaic text rank orders the best ways to help someone or a situation. For many students, they do not like considering that some ways of helping might be better than others. We use it after students have done an open-ended reflection on their service where many are, rightfully so, proud of what they've contributed and see it as worthwhile. Then, we ask them to work through the Torah's system by rank ordering these contemporary examples.

- Giving for an amount requested
- Giving for an amount less than you can actually afford
- Giving without being asked
- Teaching a prisoner to read
- Donating a can of food to the foodbank
- Cleaning up rubbish as punishment
- Anonymously paying for someone's course fees
- Funding a facility and naming it after you

While there is often consensus around 'Teaching a prisoner to read' as the best, the remaining order remains a mystery until we discuss what sits behind this system, which was a desire to protect and respect the dignity of the receiver and not have them beholden or indebted to the

giver. Here is the Torah's ranking with the contemporary examples:

1. Teaching a prisoner to read
2. Donating a can of food to the foodbank
3. Anonymously paying for someone's course fees
4. Funding a facility and naming it after you
5. Giving without being asked
6. Giving for the amount requested
7. Giving for less than you can afford
8. Cleaning up rubbish as punishment

Similar to working with Davis's reasons, learning about the Torah's system is more about critically reflecting on one's service rather than sticking steadfastly to the rankings. It is emphasized to students that sometimes because of multiple factors you may only be able to do one type of service but that does not stop you from considering how to approach it differently next time. Further, it is discussed that one may start out a helping action as being forced to do it like cleaning up rubbish as punishment but that may be a gateway into other types of service that would "rank" higher.

While that core content of CHCH101 has remained the same for its 16 different versions since 2011, the service and assessment have changed to reflect the fact that after the first two years we began to get students who had not been in the Student Volunteer Army and were from overseas. Thanks to a concentrated marketing effort by our international office touting the unique nature of the course, our classes have consistently had a 50/50 mix of Kiwis and study abroad

students mainly from the US. Early on, the US students saw similarities between the post-disaster service that received a lot of media coverage in New Orleans and Christchurch and, in some cases, stated that they had chosen UC because of this course. So, we now do post-quake related service within the structure of the course and in addition to reflection assignments that link their actions with Illich, Davis, the Torah, and other resources, we have a culminating project called the Healing Proposal. With this project, students are asked to propose a specific way to improve a specific community including details such as: capability, community considerations, cost, need, and sustainability. Over the years, a number of projects have come to fruition including an anti-bullying campaign, a community fun day, a community garden, and a mural. Jessica Weston's proposal led to a dramatic and life-changing result in Illinois.

BACK TO THAT MOMENT OF TRUTH IN ILLINOIS

In November of 2013, as Jessica watched her hometown of Washington, Illinois being devastated by the tornado, she harkened back to the first six months of 2013, which she spent as a US study abroad student at UC and took CHCH101. During that version, Jessica had the opportunity to meet with one of the leaders of the Student Volunteer Army and she crafted her Healing Proposal around the idea of motivating her fellow University of Illinois students into doing something like that. Little did she know that she would have that chance a few months after being back in the US with the tornado. Within a day of the destruction,

Jessica went to work in setting up a "fill the truck" campaign where people are invited to donate necessary items with the goal of filling up a truck. She was overwhelmed by the outpouring of support she received from her extensive network on campus once she tapped into it. There was enough for two truckloads and the needed goods were on their way to Washington within a few days of the tragedy. Jessica credits her time at UC



Our experience is that students are ready to engage

with providing her with the tools – in this case confidence and networking – to make this happen, stating:

"CHCH101 was the main reason I was confident in my skills to bring immediate relief to my community after the tornado hit. Learning about UC's Student Volunteer Army really inspired me. It showed the world the impact young adults can have."

Through her actions, Jessica effectively brought together the streams of thought of the Ancient Greeks, Brooks, UC's Graduate Profile, and CHCH101 by exemplifying the role that active and conscientious students can play in their communities when they are prepared to do so after being immersed in community engagement. With students like Jessica

attributing their transformative efforts to their community engagement, we have been confidently proactive in sharing our academic response to natural disaster with other areas that have been affected. The CHCH101 course has been shared and adopted by the University of Vermont after Hurricane Irene, Rice University in Houston, Texas after Hurricane Harvey, and, most recently, the University of the West Indies in the Caribbean after Hurricanes Irma and Maria. Our experience is that students are ready to engage, particularly after a catalyst event, and to reflect critically on their actions within the context of learning about how others have responded to moments of truth like them. They are ready for Brooks's big university and the question is, are we?

An answer to whether universities should answer their moments of truth comes from renowned US civil rights activist, community organizer, and politician Congressman John Lewis. He was alongside Dr. Martin Luther King, Jr. at many significant events and was beaten nearly to death by policemen after marching across the bridge in Selma, Alabama. Throughout his work in advancing civil rights, he was arrested more than 40 times and continues to hold current leaders to account. When asked about how we should prepare today's students to make a difference, he put it clearly in our court with regard to helping students find their purpose:

"Young people today are better prepared and informed than we were. They just need something to rally around. I tell young people that they have a moral obligation to address any wrongs they see." (2017).

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IS IT THE ECONOMY STUPID ... OR IS IT CULTURE, IDENTITY AND SHARING THE VISION?

INTERVIEW WITH PROFESSOR MARGARET GARDNER AO



Professor Margaret Gardner AO became President and Vice-Chancellor of Monash University on September 1, 2014.

Prior to joining Monash, Professor Gardner was Vice-Chancellor and President of RMIT from April 2005 until August 2014. She has extensive academic experience, having held various leadership positions in Australian universities throughout her career, including at the University of Queensland and Griffith University. Armed with a first class honours degree in Economics and a PhD from the University of Sydney, in 1988 she was a Fulbright Postdoctoral Fellow spending time at the Massachusetts Institute of Technology, Cornell University, and the University of California, Berkeley. Professor Gardner was appointed Chair of Universities Australia in 2017 and she is a Director of the Group of Eight Universities. She is also a Director of Infrastructure Victoria and the Australia and New Zealand School of Government (ANZSOG),

and was recently made a member of the Prime Minister and Cabinet Inclusion and Diversity Committee. Professor Gardner has previously been chair of Museum Victoria and chaired the Strategic Advisory Committee and the Expert Panel of the Office of Learning and Teaching (Federal Government Department of Education and Training). She has also been a member of various other boards and committees, including the Australian-American Fulbright Commission, the ANZAC Centenary Advisory Board and the International Education Advisory Committee, which led to the Chaney Report. In 2007, Professor Gardner was made an Officer of the Order of Australia in recognition of service to tertiary education, particularly in the areas of university governance and gender equity, and to industrial relations in Queensland.

1

HOW SHOULD WE RE-IMAGINE THE ENGAGED UNIVERSITY?

Australia's economic prosperity in the

21st Century ultimately depends on how successfully it advances a culture of innovation. Universities, as engines of innovation and knowledge translation, are core to this enterprise. But while they contribute the vast array of advances in these areas, universities' contributions are often invisible to those not closely involved in them.

Today's environment demands more than ever universities that are capable of sharing their vision with others to help ensure that those ambitions are realised. They must be capable of meeting the demanding cultural challenges that are inherent in communicating and advancing our education, research and innovation endeavours to the public and industry. To do this, we must ground universities in public engagement as anchors and magnets for the exchange of ideas and expertise; incubating and accelerating innovations; supporting start-ups and stimulating local industry, and exploring and articulating the challenges facing our communities from many perspectives, economic, social, scientific and technological.

2

YOU HAVE MENTIONED THAT UNIVERSITIES NEED TO BE PRECISE ABOUT DEFINING THE COMMUNITIES THEY SERVE THROUGH THEIR EDUCATION AND RESEARCH. COULD YOU ELABORATE ON THIS?

Australia's industry structure is different from the major economic blocs where other world-class research institutions and major industry research collaborations are based. Our universities therefore

face challenges of scale, population and location that affect how they are able to engage with industry and partners. Engagement of the depth and kind to which we aspire for international impact often requires decisions to be made from overseas and the relevant industry engagement community to be international or global rather than local. To be successful, Australian universities must be capable of demonstrating their capability for adding value to industry partners above and beyond what other universities closer to that head office can provide.

Conversely, the local community around a campus is also important. The impact of the university on the immediate precinct in offering amenities cultural and sporting enhancing local environments; Engagement with and contributions to the key community issues, whether health, education or environmental; Attraction and encouragement of the local economy are important but different sets of engagement.

3 WE ARE ENTERING THE 'ANTHROPOCENE' (NO LONGER A PASSIVE, STABLE AND CLEMENT WORLD) ERA...IT IS A FRACTIOUS, CHAOTIC AND UNPREDICTABLE WORLD NOW. HOW DO YOU SEE THE ROLE OF UNIVERSITIES IN RELATION TO ENGAGEMENT IN THIS UNKNOWN AND DANGEROUS WORLD?

In recent years we have witnessed a surge in the prominence of false claims, fake news, flawed predictions and faux-

solutions in our media. This has coincided with a rise in populism where expertise and evidence-based reasoning are cast as elitist and obfuscatory rather than as vehicles for advancing the public good. The public arena is a contested, fragmented and distracting space but also a space where the populist 'game' is to deny the arena the full spectrum of ideas and the full range of debate by making all opinion equally valid.

These developments have occurred amid a backdrop of global challenges ranging across climate change and issues of national security to workforce disruption caused by automation. In this context the task of scholars to engage with the broader public and the role of universities to advance solutions that deliver real benefit to the community have become more important than ever.

4 MIGRANCY AND POPULATION MOVEMENTS ARE UNSETTLING VAST SWATHES OF THE DEVELOPED WORLD, AS WELL AS MANY PARTS OF THE DEVELOPING WORLD ... HOW SHOULD UNIVERSITIES RESPOND TO THE CHALLENGES THIS PRESENTS?

National borders are irrelevant to the free exchange of ideas that is vital to education and research, and the internationalisation of both these elements is fundamental to Australian universities' reputation for excellence. Our higher education sector this year welcomed more than 300,000 international students from over 190 countries, making up some 26% of university students in Australia.

The deepening of discord around matters

of immigration, border security and national sovereignty over the past year or two threatens to corrode the tolerance on which greater understanding and engagement are built. Brexit and Trump may be the most obvious examples, but these issues have resonance that extends well beyond the United Kingdom and the United States, with anti-immigrant sentiment energising political groups in continental Europe as well as the re-emergence of such views in Australia. However, we also know from longitudinal research conducted by Monash that multiculturalism and immigration are accepted by the overwhelming majority of Australians as a benefit. There are opportunities for Australian universities to attract talent from universities in the US, the UK and other nations who share our commitment to the free exchange of information and recognise that the environment in Australia might be more attractive than the climate they are currently working within.

5 DOES THE VOLATILITY OF POLITICAL OPINIONS WHICH ARE CURRENT IN THE USA, IN EUROPE, IN THE UK, IN ASIA AND IN AUSTRALIA IMPACT ON OUR CAPACITY TO PROVIDE CONTINUITY AND STABILITY?

A consistent, long-term government vision and plan for education and research is fundamental to creating a healthy, world class and sustainable tertiary education sector. In recent years such a vision has been less than prominent, and budget priorities, when announced, have seemed, at times, at odds with Australia's

innovation agenda and the importance of growing our knowledge industry. These factors make it difficult for Australian universities to plan long term in the way that is needed for a healthy, world class and sustainable tertiary education sector vital to Australia's economic future.

At the international level, the Executive Order announced earlier this year by US President Donald Trump, which restricted citizens of various countries from entering the United States, provoked doubt about the ability of some of Australia's most talented researchers, students and staff to engage with their peers in the United States. Academic activities of Monash University were certainly affected by that Executive Order, as they were for other universities in Australia.

6

IS THE UNIVERSITY'S ROLE STILL ONE OF CREATING CULTURAL CAPITAL AND TRANSMITTING THE BEST OF WHAT HAS BEEN THOUGHT AND SAID, OR ARE WE IN AN ERA OF STRICTLY VOCATIONAL LEARNING AND ACCREDITATION?

Those two alternatives are not exclusive, and nor are do they encompass every purpose that a university fulfils. Universities are diverse, and universities will occupy and serve different communities and different missions. Part of our role as modern universities is to help solve the great challenges of the age, to help inform the big debates and evaluate the big decisions, with the clearest logic and the most reliable evidence available. Solutions to those challenges do not spring fully formed into implementation once they are recognised. The definition of a problem,

the recognition of its solution and the acceptance of solutions are all matters that require engagement – with communities, with government and with industry. And at times that engagement means “speaking truth to power” by contesting the views or criticising the decisions of leaders and policy makers, where these fall short. It is not always comfortable, but it is an essential feature of the public good role of universities in Western democracies.

7

HOW IS IT POSSIBLE TO HAVE AN AUTHENTIC VARIETY OF UNIVERSITY MISSIONS WITHIN CONDITIONS WHICH DEMAND CONFORMITY?

While the scale of Australian universities may have become more standardised since the unified higher education system was introduced under the Dawkins reforms in the 1980s, the character and mission of a university is always driven foremost by the particulars of its own history, its own community (including how it engages with alumni) and its location. Many of the disciplines for which Monash is regarded most highly – for example, materials science, biomedical innovation and pharmaceutical sciences – are augmented by the University's proximity through its different campuses to other organisations or industries that have demonstrated expertise in those areas.

Universities have also diversified greatly in recent decades through their different approaches to international engagement. Where Monash has established multiple campuses offshore other universities maintain a single campus presence in the location that they were first established.

Similarly, some universities have sought more than others to focus on growing and diversifying their international student cohort. At Monash University, for example, 26% of students come from a country other than Australia; this is considerably higher than a great many other universities, particularly regional universities where the international cohort is generally smaller as a proportion of the student population, and where the university's mission is likely to be tied more directly to the interests of the region in which it is based.

8

WHAT ARE THE FRAMEWORKS UNIVERSITIES SHOULD CONSIDER FOR BUILDING INSTITUTIONAL RELATIONSHIPS AND HOW DO THESE FRAMEWORKS ANCHOR WITH PLACE-BASED STRATEGIES?

Engagement of the magnitude and depth to which Australian universities aspire can only be advanced through a combination of endeavours:

It requires the development and implementation of public policies and initiatives that facilitate engagement between research and industry, such as the R&D Tax Incentive, as well as long-term certainty around research and education funding.

It requires continued support and advocacy of existing collaborative programs – for example the Cooperative Research Centres, which have proven so successful that they have been emulated by other nations.

Lastly, it requires investing more deeply

in ecosystems where industry, universities and research institutes are co-located in the same precinct, drawn together by similar interests and strengths. The benefits of clustering industry and research expertise to drive innovation and entrepreneurialism have already been demonstrated in many areas overseas, as evidenced by Palo Alto in California, the Kennispark Twente in the Netherlands and Warwick Manufacturing Group in the UK. The growing prominence of similar clusters in Australia through locations such as the Monash Clayton Innovation Cluster and the Parkville Biomedical Precinct represents a significant step by our universities towards demonstrating their capability for adding value to industry partners and attracting international investment.

9

HOW SHOULD WE COMMUNICATE OUR ENGAGEMENT STORIES MORE EFFECTIVELY TO THE PUBLIC AND GOVERNMENT?

Perhaps we should start by acknowledging a tendency among some of those involved in research and education to assume that the importance of their endeavours should be self-evident to the public. It is not. That importance will only be recognised when

we also have advocacy and appreciation for education and knowledge generation supported by others in government, industry and community.

Australia's universities must do better to promote the benefits of such engagement, which permeate every sphere, encompassing the social and cultural as well as the economic. We need to work to reframe the public's and governments' thinking about what universities do, to recognise that universities are engines of innovation and catalysts for the advancement of 21st century knowledge economies. How many members of the public or government know that start-ups are the largest contributor to job creation in Australia, and that more than four in five Australian start-up founders are university graduates? How many business owners know that enterprises that engage with researchers on innovation are three times more likely to improve productivity, exporting activity and sales?

Universities must also learn from others who have demonstrated real success in engaging with the public and government.

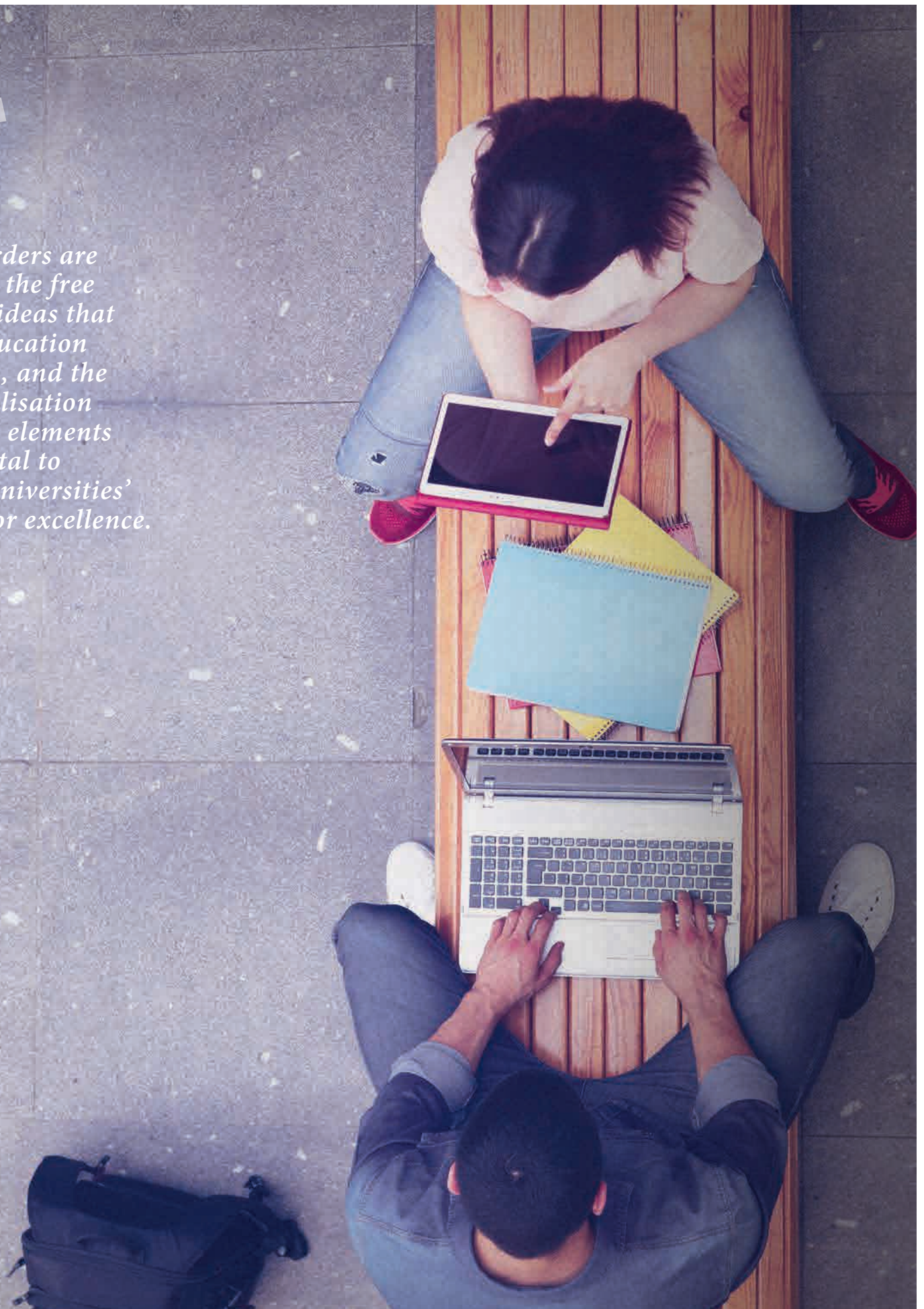
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YOU HAVE COMMENTED THAT UNIVERSITIES ARE IN THE BUSINESS OF IDEAS. HIGHER EDUCATION LEADERS NEED TO BE THINKING ABOUT IDEAS BEYOND THE HORIZON – NOT JUST THE NEXT BIG IDEA, BUT THE ONE AFTER THAT. IN YOUR OPINION, WHAT IS THE NEXT BUT ONE BIG IDEA IN HIGHER EDUCATION?

In recent years considerable focus has been directed at the trend in higher education toward digital learning and the flipped classroom. I feel less attention has been directed at the careers of the future and the changing nature of work, and what this means for the kinds of education, training and accreditation we must provide to our students. Today's generation of students upon graduating need the capabilities to be flexible and adaptive in responding to change. How do we best prepare them for this environment, and to what extent does the bachelor system of undergraduate education that is currently so widespread meet this purpose?

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National borders are irrelevant to the free exchange of ideas that is vital to education and research, and the internationalisation of both these elements is fundamental to Australian universities' reputation for excellence.





VC'S VIEWPOINT: COMMUNITY ENGAGEMENT – IS ESSENTIAL BUT BE WARY OF THE CHALLENGES

PROFESSOR TIM BRAILSFORD



Professor Tim Brailsford has served as the Vice Chancellor and President of Bond University in Australia since 2012. His previous university experience includes terms as Dean at the University of Queensland and Australian National University, and various academic positions at the University of Melbourne and Monash University. Professor Brailsford was appointed as the inaugural Frank Finn Professor of Finance at

the University of Queensland in recognition of his research achievements. He also has experience on several boards and professional committees including the first Australian to be appointed to the global board of AACSB and the global board of the European Foundation for Management Development. Brailsford is also an active contributor to the profession having held positions on the Professional Education Board of CPA Australia; past President of the Accounting and Finance Association of Australia & New Zealand; past President of the Australian Business Deans Council; and past President of the Association of Asia-Pacific Business Schools. He holds professional qualifications as a Senior Fellow of the Financial Services Institute of Australasia, Fellow of the Australian Institute of Management and Fellow of CPA Australia.

COMMUNITY ENGAGEMENT – IS ESSENTIAL BUT BE WARY OF THE CHALLENGES

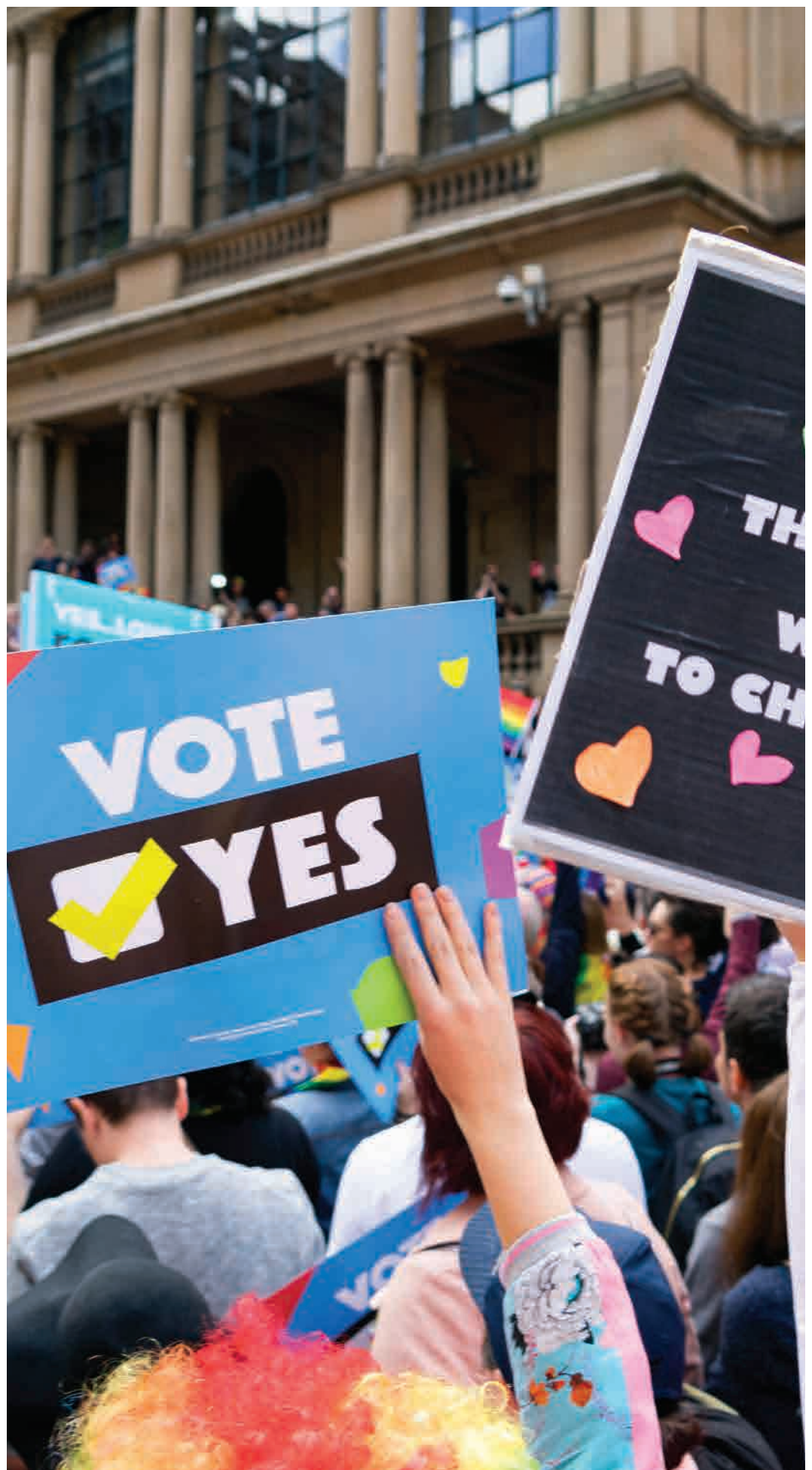
Universities are often the bedrock of local

communities. Our students and staff are part of our institutional community and also a vital part of the wider community. Through them we provide economic benefits at the local level, and we cultivate innovation and promote development in society at all levels - locally, nationally and internationally.

Community engagement is a core activity for every university. However, the recent spike in political activism across campuses particularly in the United States raises some challenging dilemmas for university management teams across the globe. Universities have always been a lightning rod for contentious issues and vigorous debate, but the recent escalation of violence around public unrest will surely be testing the tolerance of various US College Presidents.

The shocking events in August this year at Charlottesville where a demonstration turned into tragedy is a reminder to us all that strong differences in views and values can quickly escalate. This incident began on the grounds of the University of Virginia and while the University had plans in place to respond to the protests, the scale of the violence reached such a level that the Governor of Virginia declared a state of emergency.

In Australia we have also seen controversies that have sparked demonstrations and protests. Government policy changes that increase tuition costs have always motivated students to march in the streets, and recent events have proved the rule. On some campuses, the investments in fossil fuel stocks by some universities have ignited passionate views. A visit by the Dalai Lama likewise stirred controversy,



and then there is the ongoing debate around issues such as antisemitism, alternative medicine, fundamentalists and vaccination.

At their heart, universities must support the principle of free speech as a fundamental tenant. The very nature of our research agendas is based on objective inquiry and requires us to ask questions that challenge the status quo. Where would we be if Christopher Columbus had never set sail in 1492 and proved the world to be round!

Many doctoral theses have been written on the topic of freedom of speech. One thing we know is that the vast majority of society stand firmly in support of the concept – that is until they disagree with what someone has said. The challenge for our universities is that it is inevitable that some people will disagree with what someone has said at some point. Our diversity of backgrounds, views and values mean that complete consensus on every issue is a utopian dream.

So, how far should universities go to engage the community and ensure that everyone's voice is heard?

Community engagement comes in many shapes and forms. Community groups and associations often use university campuses and the associated infrastructure at very generous rates, if not pro-bono. The vast majority of these groups mean well and come and go without a sniff of trouble or controversy. However, should universities vet groups before allowing them on campus? At what point does a university say no, and take a position on a particular issue by restricting the promotion of an unpalatable view?

Often community groups are already connected with the university, typically through students or staff. Hence, if a community group feels disenfranchised then the university can incur the wrath of its internal stakeholders. These issues often involve long histories and strong emotions, and there are no simple solutions or quick fixes.



Any community engagement strategy is bound to enter an occasional minefield, but a clear understanding of principles and a consistent approach to each issue will assist in successfully navigating the path.

Some universities have adopted a firm stance that all-comers are welcome and that their institution embraces freedom of speech above all other considerations. This approach provides for a straightforward policy, but there are risks of brand association with undesirable groups and alienating sections of the community.

Other institutions have taken a more cautious approach to co-branding and

external activities by utilising some form of filtering mechanism, often through a central office for engagement. However, this approach introduces a layer of bureaucracy and cost, and inhibits a university's ability to respond quickly. Moreover, as a university grows in size it becomes more difficult to control all forms of engagement from a single, central office.

Nothing here is new. Universities have grappled through the centuries with arguments over intellectual freedom. The issues often cut deep into the core of an institution's autonomy and independence. Universities have stood firm over the years and generally succeeded in separating the rigorous pursuit of ideas from political agendas, matters of faith, and paths of political correctness.

However, arguably the ground has shifted over more recent years.

First, the advent of the 24/7 news cycle and the expansion of social media platforms has led to an ever-present vigil over campus life. Events, activities and conversations that were once contained within the walls of our universities are now the mainstream of tweets, blogs and social commentary.

Second, as the sector has become increasingly reliant on a variety of non-Government sources of revenue, it has also become accountable to a wider group of stakeholders and their interests. The influence of outsiders into university life cannot be denied.

Third, the rise of populist politics has led to an environment where airwaves and agendas can rapidly become dominated by echo chambers that lecture us on right from wrong. Notions of ambiguity, shades



of grey, and multi-faceted perspectives can get lost in a populist stance where black is black and white is as pure as driven snow.

We encourage our students to think, to immerse themselves in societal issues and appreciate the big picture, to engage with the local community and interact with others, and to speak up. Why then would we want to gag them when they do not tow the institutional line, or encourage them to dis-associate with particular points of view, or even forbid them from engaging with some particular groups? These are challenging questions that every university will face at some point.

Like many of their overseas counterparts, Australian universities have always embraced their responsibility to the community. This has been manifest through the development of community educational programs; research outcomes that benefit society; infrastructure for use by schools, sporting clubs and community associations; sponsorship for community and sporting clubs; and access to experts to assist and advise on boards, task forces and projects. But perhaps

above all, universities have led the way in demonstrating that contentious debates need to be evidence-based, respectful and conducted in a civilised manner.

As we all struggle with the rise of extremists at various levels and on various topics, we must continue to ask how universities best serve the needs of their communities. There is a fine line between embracing our communities and being perceived as isolated and uncaring.

Any community engagement strategy is bound to enter an occasional minefield, but a clear understanding of principles and a consistent approach to each issue will assist in successfully navigating the path. An almost certain pitfall is to assume that the personal values and opinions of those individuals at the top, such as the University Council and management leadership team, should automatically direct the institution as a whole.

Bond University has faced this challenge since its inception. As the nation's first private, non-profit and independent university, Bond has run the gauntlet of

Governments of all persuasions and their varied agendas. Despite these challenges, Bond has remained steadfast in its focus on supporting independent thinking amongst our students, and developing graduates who are capable of analysing, distilling and comprehending complex arguments. This philosophy of “students first” enables Bond University to be consistent when prioritising competing agendas.

If it has not happened already, Directors of Engagement will soon find themselves devoting more time to balancing the conflicting interests within their communities, because the current environment of ambiguity, divided causes, populism and extremism will not quieten any time soon. However, despite the challenges, a strong commitment to community engagement will continue to serve any university well with the caveat that, as is always the case, a strategy is only successful if executed well.



DIRECTOR'S VIEWPOINT: RE-IMAGINING THE ROLE OF THE KNOWLEDGE BROKER

MS. ROS HORE



Ms. Ros Hore is the Director of Strategic Engagement at CSIRO. She has been with CSIRO since

2005 and has held five roles in that time; Assistant Chief Operations for the Division

of Molecular and Health Technologies; Deputy Director of the Future Manufacturing Flagship; Director Melbourne Precincts; Director Strategic Initiatives and Collaboration and her current role Director Strategic Engagement. In her current role Ros leads a number of CSIRO's key relationships across government, universities and industry and represents CSIRO on a number of external Committees. Prior to joining CSIRO Ros spent 10 years at Deloitte as National Human Resources Director. She has diverse experience working across different industry sectors being hospitality, retail, professional services and research.

In September 2014 the Australian Government Chief Scientist at the time, Professor Ian Chubb released his acclaimed report titled 'Science, Technology, Engineering and Mathematics: Australia's Future.' Never has a report resonated with me as much as this one. Science and innovation are recognised internationally as key to boosting productivity, creating more and better jobs, enhancing competitiveness and growing an economy. Yet here were statistics stating Australia ranked 81st as a converter of innovation into the outputs business needs. Across the 35

OECD countries Australia ranked 27th on business to research collaboration for small to medium enterprises (SMEs) and 28th for large firms. Of Australia's large firms, only 3.3% were engaging with research organisations and only 2.3% of Australian SMEs. How could this be, given Australia's strength in research? As a nation, what a compelling call to action.

Fast forward to 2017 and the Australian Government Office of Innovation and Science Australia released an Issues Paper providing advice about the innovation, science and research system guiding the development of their 2030 Strategic Plan. The Issues Paper nominated six challenges, one of which was "Maximising the engagement of our world class research system with end users." Three years on, and it seems industry and research engagement remains a compelling call to action.

According to the Australian Bureau of Statistics data, of the approximately 2.2 million Australian businesses, 1.3m are sole traders with the second largest group being around 51,000 medium enterprises (defined as 19-200 employees). That is a large potential market for research partners.

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to unlock their innovation potential by matching them with the world-class expertise and capabilities of Australia's research sector. CSIRO's SME Connect team consists of seven members and is one provider delivering this program. In the last financial year alone, SME Connect facilitated over 177 research projects nationally, injecting \$25 million into research and development, and connecting 143 SMEs with over 11 Australian research organisations, 25 universities and CSIRO. In addition, SME Connect facilitated the placement of 22 Australian University graduates to be employed by Australian SMEs to work on research projects. This activity has been very successful for Australian SMEs with outcomes ranging

from new products for local and export markets, local job creation and translation of businesses to new markets.

The Innovations Connection program is based on successfully brokering innovations and knowledge across sectors. The role of the SME Connect team member is to be the knowledge "broker" actively working at the intersection of the relationship between the SME and the research capability. It's through the relationships the SME Connect team members develop with individuals within Australian Universities and Publicly Funded Research Organisations (PFRO) that they are able to identify the appropriate capability to meet the SMEs' needs.

Winch (2007) explores the role of an innovation broker, utilising a series of case studies of organisations dedicated to innovation broking from around the world. He defines innovation brokers as organisations founded specially to undertake an intermediary role, rather than performing that role as a by-product of their principal activities.

His findings indicated that brokers need access to the latest research to effectively carry out their role in broking the diffusion of new ideas, but they do not need to be active participants in research. However, close links with universities were essential in carrying out the role. Sources and users of new ideas have a collaborative relationship that is mediated by the brokers. The universities use the brokers to seek partners for their externally funded research programs while the firms use the brokers to shape research programs to meet the perceived needs of the industry.

Sousa (2008) argues that knowledge

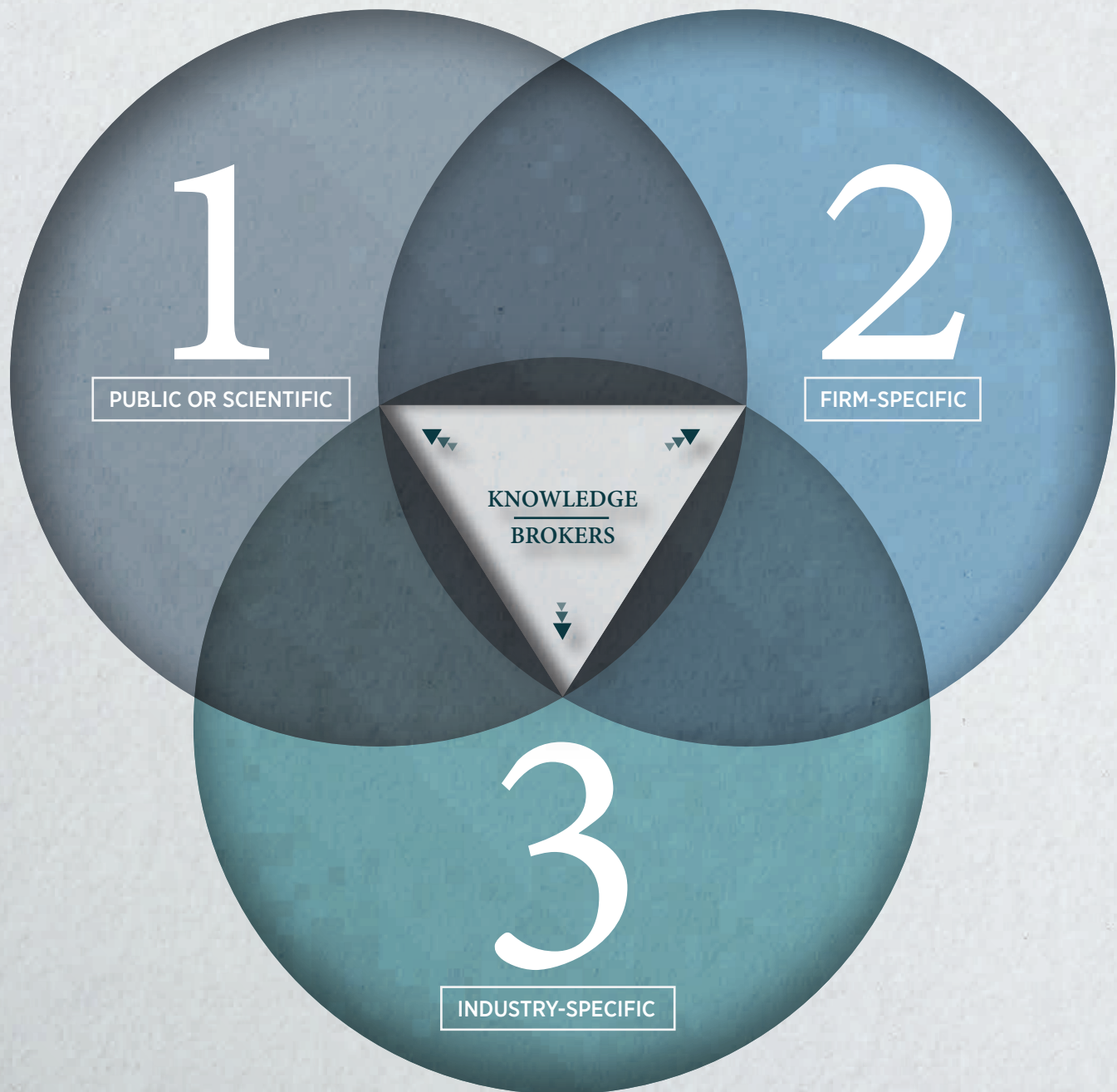


FIGURE 1: KNOWLEDGE BROKERS AND KNOWLEDGE SHARING OF DIFFERENT TYPES OF KNOWLEDGE

brokers are distinguished by the active role they play in providing the links and the development of relationships that address the innovation needs of their customers (refer diagram below).

A number of roles in Australia have titles that indicate the people occupying them are working as an intermediary between research and industry, such as engagement managers, business development managers, liaison officers, technology transfer officers, to name but a few. With research institutions focused on measuring the “impact” and “outcomes” of their research, along with the need to improve research and industry working together, we can only assume an increase in such roles appearing in Universities?

We need to re-imagine what skill sets, experience and career paths are necessary to make SME Connect facilitators successful brokers. On a number of occasions, I have participated on the recruitment panel for the SME Connect roles. There is not a “typical” career path for knowledge brokers in Australia, as it is unusual for people to have gained career experience working with both research or technology and industry, combined with a high level of interpersonal skills.

To provide an example of the diversity of the career experience of the SME Connect team, the backgrounds of two of the SME Connect team members are as follows; one has a background in materials engineering research, working in large and small manufacturing companies, with roles in R&D, engineering and management, in industries including plastics, automotive, medical devices and recycling. He has also worked as an independent consultant and project manager including working in

three start-up companies. The other SME Connect facilitator has experience working in the pharma, biotech and medical technology industries in Australia and the UK starting his career in a pharmaceutical manufacturer before moving into business development for a drug and patent information company. He then became the Asia area manager for a UK-based pharmaceutical business before moving to Australia where he worked for UK Trade & Investment facilitating collaborations between Australian and UK organisations. As you can see from these two examples they have very diverse and different career experience.

The similarity of the two team members lies in their interpersonal skill set. Each displays a high degree of emotional intelligence. They are both resourceful self-starters who are able to diagnose industry problems and assess the appropriate research solution as they genuinely want to make a difference to the companies they work with. Both team members have the ability to develop relationships swiftly and get along with all sorts of different people who have different drivers and motivators for working together.

Brokering is also important at scale. In 2012, I attended ‘The Competitive Institute’ (TCI) conference in the Basque Country of Spain. According to its website, the TCI is the global practitioner’s network for competitiveness, clusters and innovation. The conference was my first exposure to the role of a ‘Cluster Manager’ and the idea that the role of managing the interaction of research institutions, government and industry (or a combination thereof) was a recognised professional role. Since 2012 there has also been a substantial increase

in the services offered by the TCI network, including a range of cluster courses such as the International Cluster Course being run by the Quercus Group and Oxford Research and the European Foundation for Cluster Excellence: The Essence of Cluster Excellence Management and Gold Cluster Excellence Manager to name just two.

So, if the role of the knowledge broker is important for Australia to achieve its 2030 vision to be counted within the top tier of innovation nations known and respected for its excellence in science, research and commercialization, a key question is ‘do we have the number of people ready and ably skilled to fulfil these knowledge brokering, connecting roles?’ And are universities up to the task of meeting the challenge of developing these skills in their future graduates?

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PICTORIAL ESSAY 1: THE MARCS BABYLAB

WESTERN SYDNEY UNIVERSITY



The MARCS BabyLab at Western Sydney University conducts world leading research into the building blocks of language acquisition, speech perception, bilingualism and reading in infants from birth to 2-years, and children aged 3 to 12-years. Positioned within the MARCS Institute for Brain, Behaviour and Development, the BabyLab is at the forefront of infant research in Australia.

After each visit to the MARCS BabyLab, WSU research participants graduate from their study, working their way through the ranks from Bachelor degree to PhD. Some current research studies that our participants are involved in include investigating the pre-cursors or early determinants of dyslexia, how socio-economic status and maternal education can affect a child's early language acquisition, the effect that post-natal



These studies provide a window into the mind of infants acquiring the building blocks of language. The Marcs BabyLab is the foremost infant research laboratory in Australia, and on par with the best internationally in terms of facilities, resources, equipment and the number of participating (and graduating!) infants.

depression in mothers can have on a child's early communication skills, the effects of language development in infants with hearing loss, and the benefits of bilingualism.

The non-invasive research techniques used by The MARCS BabyLab have been designed to model interactive play time so the experience is enjoyable for parents and children alike.

Researchers monitor infant responses using state of the art equipment including eye tracking, heart rate and EEG technology. These studies provide a window into the mind of infants acquiring the building blocks of language. The Marcs BabyLab is the foremost infant research laboratory in Australia, and on par with the best internationally in terms of facilities, resources, equipment and the number of participating (and graduating!) infants.







PICTORIAL ESSAY 2: ART MEETS SCIENCE FOR BROADER MEDICAL EMPATHY

FLINDERS UNIVERSITY



Flinders University's art collection, first established as an academic resource for the visual arts in 1966, is being harnessed for teaching and learning in new and innovative ways. Known as object-based learning (OBL), the approach is an active and practical style of education that invites students to explore

ideas, meanings and knowledge in response to artworks. At Flinders, this practice has taken off in the College of Medicine and Public Health.

According to Flinders' Professor of Psychiatry Michael Baigent, it's what we can learn about ourselves that is making this style of learning so powerful. For the past four years, Professor Baigent has been bringing small groups of students in their penultimate year of medical school, during their clinical psychiatry terms, to the Art Museum to respond to a set of questions in relation to the artworks.

Left:

*Kunmanara Tjilpi Kankapankatja
Walalkara ngura (Walalkara country) 2008
synthetic polymer paint on canvas
Flinders University Art Museum Collection
4583
© the Estate of the artist and Kaltjiti Arts*

Right:

*Flinders University Art Museum Director
Fiona Salmon with Professor Michael
Baigent. Photo credit: Brenton Edwards*



To develop their professionalism as doctors we need to examine the spaces “in between” such as empathy, cultural awareness and self-reflection

‘Students learn where to find a pulse, how to examine a patient and even how to communicate. But to develop their professionalism as doctors we need to examine the spaces “in between” such as empathy, cultural awareness and self-reflection,’ says Professor Baigent. ‘We can do this by using observations of art.’

OBL engages the senses and accommodates different learning styles while complementing digital, lecture and text-based teaching approaches.

‘Drawing on strategies of active looking and open-ended thinking, OBL encourages deep involvement in the topic and exposes students to complexity, ambiguity and differing points of view,’ said Flinders University Art Museum Director Fiona Salmon.

‘The process enhances observation and communication skills as well as lateral and creative thinking’.

Professor Baigent was first introduced to using art objects to teach medical students on a visit to Harvard University in 2012. On return to Australia, Professor Baigent introduced the process to his psychiatry students who responded to works in the Flinders University Art Museum.

‘As a psychiatrist, it was easy to apply the approach and facilitate discussions on the tricky topics. Others’ views are heard and considered in an environment where the students feel safe to disclose their thoughts. The students also enjoy the change in environment, moving away from

the hospital to the museum setting and the creativity involved in the exercise.’

In 2016 Professor Baigent was part of a research project led by the Art Museum exploring OBL as a strategy for improving student outcomes. The project was in collaboration with museum director Fiona Salmon and Flinders colleagues Dr Catherine Kevin (History) and Vicki Reynolds (Humanities and Creative Arts), along with Dr Heather Gaunt from Melbourne University.

While acknowledging it is difficult to measure the impact of OBL, Professor Baigent is enthusiastic about its value in the context of a medical degree, the way it has been embraced by his students, and the benefits it might have on their practice.

‘What impact does being a more self-reflective, empathy-aware and happy doctor have? It can only be a positive one.’

IN ACTION: SNAPSHOT OF ENGAGEMENT ACTIVITY

SOUTHERN CROSS UNIVERSITY'S

LIVE IDEAS



Southern Cross University launched the innovative Live Ideas program in 2015 to increase connectivity between the needs of our communities and our teaching and research strengths. With an easy to use online form community partners are able to communicate their needs directly to staff and students of the University creating project briefs that are ready to go.

There has been an overwhelming response to the program from industry, and community, with over 300 Live Ideas received to date. Over 70 projects have been completed by students ranging from whole class graphic design briefs to more in-depth research projects at the post graduate level. Many partners return each year to provide ongoing authentic learning

opportunities for Southern Cross University staff and students.

Live Ideas has increased connectivity between our communities with our teaching, especially where problem and project-based pedagogies are used. Live



Live Ideas removes the need for community partners to know exactly who to connect with providing them with a single point of entry to the University.

Ideas removes the need for community partners to know exactly who to connect with providing them with a single point of entry to the University. Live Ideas removes barriers for staff including the time needed to develop relationships and scope appropriate project or problem briefs for their units. This new model has been incredibly useful for academics who wish to embed authentic approaches throughout courses and require a sustainable flow of a range of projects each semester. Live Ideas has increased the agency of students to connect with community partners who are eager to work with students to help solve the problems they face or meet the needs they have. The Live Ideas program is for the whole of the University, so students from all disciplines

can search through projects and choose the ones that best suits their interests, skills and the courses they undertake.

An interesting emergent feature of the program, has been the use of Live Ideas by staff for recruiting volunteers to citizen science research, for example the successful 'Plastic Pollution on North Coast Beaches' project. Live Ideas was used to recruit 28 volunteers to collect over 1,000 plastic bottles on beaches between Coffs Harbour and Tweed Heads in NSW. Researchers investigated sources of these bottles in attempt to determine the relative importance of different plastic sources over this large coastal area.

For more information visit:
liveideas.org.au



MACQUARIE UNIVERSITY'S CLASSROOM OF MANY CULTURES



Like many universities worldwide, Macquarie University has embarked on an ambitious plan of international work-integrated and community-based service-learning placements through its Professional and Community Engagement (PACE) program.

As part of their undergraduate degree program, all students are required to participate in a PACE activity within Australia or abroad, where they learn by engaging with diverse communities and applying knowledge developed in the classroom to a real situation. Specifically, the PACE International community development stream partners with organisations that work towards addressing community-identified priorities and long-term sustainable outcomes.

All PACE International activities and relationships are developed collaboratively between PACE International staff, unit convenors and partners so that they are reciprocal and respectful of diverse



Over a two-year period Macquarie University partnered with eleven international community development organisations from seven different countries.

ways of doing, being and knowing. Over a two-year period, staff and students from Macquarie University partnered with eleven international community development organisations from seven

different countries to cooperatively produce or 'co-create' a curriculum that would better prepare undergraduate students for international work-integrated learning activities.

This project, 'Classroom of Many Cultures' (CoMC), was inspired by conversations with long-term international partners who felt that they could contribute directly to the educational program, not merely as hosts for students involved in work-integrated learning, but also as co-teachers in the university classroom. Funded by a strategic priority grant from the Office for Learning and Teaching this project produced over thirty-five activities and forty-five supporting videos divided into six modules.

For more information: visit the open access website at classroomofmanycultures.net



FEDERATION UNIVERSITY RISER
RESEARCH SITE



The Regional Incubator for Social and Economic Research (RISER) is a collaboration between the Grampians Regional Development Australia (RDA) Committee, the Wimmera Development Association

(WDA), local governments in the Grampians region and Federation University Australia (FedUni) to develop a significant research site located in Horsham.

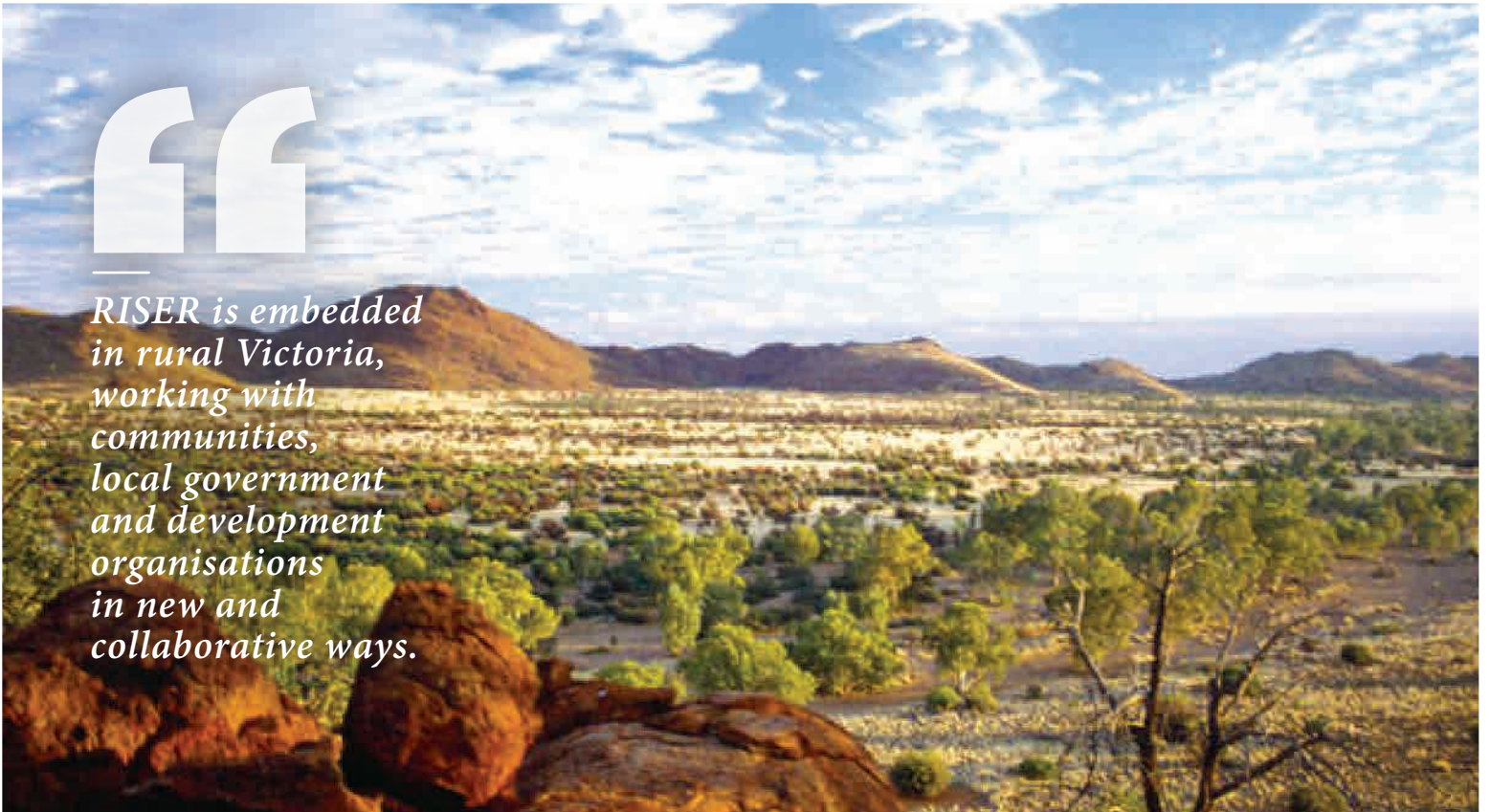
RISER undertakes social and economic development research in fields that impact on communities in rural and regional Victoria. The work undertaken is applied in nature and will be utilised directly by governments, private enterprise and the not-for-profit sector to improve opportunities for communities and support sustainable growth and development. RISER works with communities to develop funding applications to Commonwealth

and State Government and the philanthropic sector to maximise the direct benefit of this research.

Current RISER projects undertaken by PhD students holding industry scholarships include understanding political representation of rural communities in the context of regional population dispersal, developing models of leadership and governance for regional communities, local branding and commodity ‘ownership’ by primary producers and indigenous social enterprise. Other RISER research consultancy projects include, local economic development projects, engagement of CALD communities with early childhood education and developing



RISER is embedded in rural Victoria, working with communities, local government and development organisations in new and collaborative ways.



demographic models of a Victorian region.

The work of the RISER is embedded in rural Victoria, working with communities, local government and development organisations in new and collaborative ways. The research is focused on outcomes at a local level and its projects are determined by a joint academic / industry steering committee.

At a community and organisational level RISER is building a research base to promote government and business investment in the rural towns and communities of the Wimmera / Southern Mallee. RISER researchers work with the project partners to develop evidence based funding applications to ensure access to increased levels of development and project funding.

RISER and project partners have a strong focus on attracting additional resources to the Wimmera / Southern Mallee regions.

GRIFFITH UNIVERSITY COMMUNITY

INTERNSHIP PROGRAM



“Community Internship” is a custom-designed community engagement course providing internships for Griffith University students to maximise their employability and sense



of civic responsibility while meeting not-for-profit sector needs for skilled volunteering.

The experience meets 21st century educational goals for students to “think global and act local”. Students select from a range of over 250 local and global skilled volunteer positions across a broad range of not-for-profit sectors with roles tailored to students’ capabilities and interests.

The unique focus on skilled volunteering has instilled in students a commitment to continued volunteering as evidenced by 60% of students and of not-for-profit partners reporting a commitment to continued volunteering with students’ chosen organisations throughout and/or post-degree (Ratanayake, 2015).

Since 2012, more than 2,300 Griffith University students have provided 120,000 hours of volunteering to almost 400 organisations. Key founding partner organisations, include: Uniting Care Community, Volunteering Services Australia, and The Lady Musgrave Trust. With 175 current participating partners

across the community sector there are a broad range of organisations involved. They vary in size, structure and purpose. Importantly, they address different areas of community need that include health (hospitals, health awareness organisations, drugs and alcohol, mental health, seniors, disability and emergency services), environment (environmental assessment and preservation), community outreach (homelessness, poverty, multicultural support), families (youth outreach, family support, domestic violence) and animal protection (animal protection and welfare).

This diversity helps to cater to students’ areas of interest as well as widening the impact of the program and raising awareness of community needs. This community engagement model serves as an exemplar of transformative work integrated learning (WIL) as recognized with the award of a 2016 OLT (Office of Learning and Teaching) Citation for Outstanding Contributions to Student Learning.

For more information please visit:
griffith.edu.au/communityinternship



ENGAGEMENTAUSTRALIA.ORG.AU