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Preface

The Australian Journal of University-Community Engagement is a refereed journal published twice a year by Engagement Australia (formerly AUCEA - the Australian Universities Community Engagement Alliance), a not for profit organisation dedicated to enhancing the engagement capabilities of staff and universities by developing expertise, fostering collaboration and building their communities across Australia.

The Engagement Australia E-Journal strives to be inclusive in scope, addressing topics and issues of significance to scholars and practitioners concerned with diverse aspects of university-community engagement.

The Journal aims to publish literature on both research and practice that employ a variety of methods and approaches, address theoretical and philosophical issues pertinent to university-community engagement and finally, provide case studies and reflections about university-community engagement.

The Journal aims to stimulate a critical approach to research and practice in the field and will, at times, devote issues to engaging with particular themes.

All manuscripts will be subject to double-blind peer review by three (3) professionals with expertise in the core area. The three (3) reviewers will include at least one (1) editorial board member.

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Editorial Comment

In drawing together the research presented in this edition it is evident that each paper highlights the attributes of the engagement that has ensured it has met the needs of the participants. In summary I would like to propose that they emphasise that the *Engaged Learning* is:

Reciprocal: in nature and that all stakeholders benefit in one way or another through their participation and contribution to the learning;

Relevant: for all involved. In the content, skills and products that the students and community may encounter which relate to their needs.

Thus it may be as part of their learning and development or through the development of a resource that is needed by the community;

Realistic: for the student, academic and community members in that they will all achieve what is desired in a given time with the level of commitment required;

Rewarding: for all stakeholders throughout the engagement as it is both a learning process with development of skills and knowledge, and the contribution to each other;

Rigorous: in that the relationship that is developed has to be at a level that challenges the students, academics and community members.

Robust: in that it will stand up to the scrutiny and evaluation, which results in the development of future practice.

The final component of the Engaged Learning is the *reflection* of the whole process that has been undertaken by a range of academics including

Thus the focus of this issue is upon new ways of implementing learning. Each paper highlights the attributes of the programs offered and the development and benefits to participants. The programs include work with elite sportsmen, high school students, university staff and students.

To support these papers Nyland and Davies present an opinion piece to challenge our thinking on real and relevant learning in universities. Drawing upon engaging with our communities through developing curriculum and linking it with technology the framework is presented and an example of Australian Catholic University is given.

If you would like to comment on any of the work in this issue please submit your paper to admin@engagementaustralia.org.au

Associate Professor Diana Whitton
Editor
University of Western Sydney

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A case study of mutuality and reciprocity in community engagement: Future in youth, Timor Leste.

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Abstract

Community engagement (CE) provides a means to develop graduates who are community minded and have a lived appreciation of the principles of social justice. The literature presents mutuality and reciprocity as essential elements of any CE initiative. In recent years there has been an increased focus on mutual benefits for communities participating in community engagement projects. The following article examines the importance of mutuality and reciprocity in community engagement including the processes and conditions

related to these variables. This is achieved through analysing the Future in Youth (FIY) soccer project, a Sport for Development (SFD) project in Baucau, Timor Leste (East Timor). The processes involved in developing reciprocal and mutually beneficial community engagement projects are also considered through using Lewin's (1936) Life space and Vygotsky's (1978) Zone of Proximal Development as theoretical lenses to illustrate the phenomena. This analysis gives attention to how people in developing nations face challenges related to poverty, infrastructure, health, and social cohesion and need to gain considerable benefits from projects such as FIY.

Key words: *Community engagement, Timor Leste, soccer, reciprocity*

The nature of community engagement

In the last two decades several core characteristics of community engagement have emerged from the increasing body of literature concerning community engagement and service learning (Harkavy & Hartley, 2010). Felten and Clayton (2011, p.76) described the core characteristics as: having academic and civic learning goals while serving a community purpose, involving reciprocal and collaborative partnerships, and the incorporation of critical reflection that allows both the documentation of outcomes and the consolidation of learning. The quality of the partnership between a university and the community is of particular importance (Kezar & Rhoads, 2001). Such partnerships should incorporate mutually beneficial goals and be built on relationships that are non-hierarchical (Marais, Naidoo, Donson, & Nortje, 2007). The programs often involve universities engaging with people experiencing multiple disadvantage or marginalisation. Reciprocal and mutually beneficial relationships are more likely to contribute towards community ownership and lasting

change with these programs (Davidson, Jimenez, Onifade, & Jenkins, 2010).

When community engagement projects are community centred, reciprocal, and include critical reflection there are mutual benefits for university students and the 'engaged' community (Davidson, Jimenez, Onifade, & Hankins, 2010). For students engaged in community engagement projects, reported benefits have included self-efficacy (Stewart, 2009), the ability to work with people from different backgrounds (Osborne, Hammereich, & Hemsley, 1998), the ability to see the world through another's eyes (Giles & Eyler, 1994), patience and career exploration (Davidson et al. 2010), and community awareness (Baldwin, Buchannan, & Rudisill, 2007). Although the benefits for students and for teaching, research, and service are many, Davidson et al. (2010) aptly stated that community and university needs are both of equal concern.

Community engagement has enjoyed steady growth in Australia. Australian universities have sought to become more

engaged with the community and produce more civically minded students. Such a shift has seen a strengthening of a third core function (service) by Australian Universities (Howard, Gervasoni & Butcher, 2007). Thompson, Smith-Tolken, Naidoo, and Bringle (2011) have argued that community engagement movements function best when there is an incorporation of all three core functions of a university (e.g., teaching, research, and service). Engagement Australia (2012) (formerly the Australian Universities Community Engagement Alliance) recognises that teaching, research, and service should be embedded in the core principles of community engagement practice. In this paper it is argued that genuine community engagement is only achieved when projects are of a reciprocal and mutually beneficial nature. Future in Youth (FIY) is presented as a case study to illustrate this phenomenon.

Future in Youth soccer project, Baucau

The aim of FIY is to create further opportunities for the Baucau youth to participate in structured sporting activities and foster

a sense of wider community built on inclusivity and peace. In time FIY is hoped to decrease the occurrence of gang related disturbances. The importance of the program became even more evident when during the implementation of the Future in Youth program in 2010 the team was informed by local community leaders of a curfew in place due to gang related civil unrest.

The project aims to develop the capacity of older youth in the community as coaches and leaders. It is intended that the youth coaches will develop leadership skills, gain self-confidence, as well as a sense of initiative and autonomy. It is hoped that these coaches will continue to provide sporting opportunities for the youth of Baucau. A commitment has been made by Australian Catholic University (ACU) to provide leadership and capacity for this project for at least five to seven years.

The first phase of the Future in Youth Soccer project took place in Baucau from June 13th till July 8th 2010. A team of nine people from ACU (six undergraduate students and two senior

academics) travelled to Baucau to facilitate the program and participate in its evaluation. Approximately 500 children and 42 local Timorese coaches participated in the program. The ages of the participants ranged from eight to 15 years and the coaches from 16 to 30 years. The schedule consisted of:

- Initial training sessions (three) with the coaches.
- Three weeks of skills and games sessions with the youth of the community.
- A final tournament day during which all participants were recognised with a certificate.

Both participants and coaches agreed to a code of conduct that was built around the themes of ‘fun’, ‘fair’, and ‘respect’. The code of conduct was translated into the Tetun language. FIY will build upon the experience of the first program, and be based upon consultation with the community. An overarching and long term aim of the program is for the soccer program to be self-sustaining. The following section provides information on the histories and worlds of the Timorese participants and the ACU students as these were important

considerations in developing trust and mutually beneficial relationships.

People and their worlds

Baucau youth, coaches and their worlds

Timor Leste has a history of disadvantage and foreign control that is still pervasive in present day Baucau. From the beginning of the 16th century until 1999 Timor Leste had been subject to the rule of other nations, from Portuguese colonization (Elliott, 1978) through to the 24 year Indonesian occupation (The Timor-Leste Commission for Reception, Truth and Reconciliation [CAVR], 2005). The history of control by external governments has had a substantial influence on the lives of the Timorese people.

Although Timor Leste now has independence the Indonesian occupation has left a lasting impression on the people of Timor Leste and this is expressed by Timorese author Naldo Rei (2007) “they were still smiling but I could see in their eyes that something had been

damaged. After struggling for twenty four years the price paid for freedom was the loss of basic trust in humanity” (p. 226). It is understandable that the Timorese are wary of foreigners acting in their communities.

In 2007, people aged 18 and under constituted 51% of the population (UNICEF, 2009). 70% of children complete primary school (UNESCO, 2008); however only 31% of the youth completed their secondary education. 73% of the population lived in rural areas, as subsistence farmers with 37% living below the international poverty line of less than US\$1.25 per day (UNESCO; UNICEF). The youth have limited prospects of future employment (up to 40% unemployment in rural areas) (CIA, 2011). Much of the current situation is attributable to the previous actions of other nations (e.g., Portugal and Indonesia). McGregor (2007) reported that many aid organizations have delivered services to the Timorese without effectively building capacity.

Baucau is the second largest city in Timor Leste. The size gives greater access to education and health facilities however there are still few opportunities for higher education and employment. In Timor Leste there are approximately 16000 young people finishing school with only 400 new jobs available each year (AusAID, 2011). Young people stand on corners, in the market, and on roads outside their homes with little if any motivation to search for jobs that simply do not exist.

Few opportunities exist for young people to participate in organised sport. The most structured sporting groups are the martial arts gangs which do little to engage the broader youth community (Scambary, 2006). Callinan (2010) described these groups as highly territorial. These gangs provide unemployed youth with something to do and a sense of belonging (Myrntinen, 2010). These gangs often have political affiliations and include members of law enforcement bodies. Rather than fostering positive sporting experiences and uniting the community, they contribute to civil unrest and fights.

Team ACU and their world

All student participants (six) from ACU were Australian citizens from middle to upper middle class families and regularly participated in organised sports. All students had previously travelled overseas and two students had volunteered in community service activities locally in Australia. For all students this was their first experience within a University community engagement program and their first trip to Timor Leste. The ACU students' consideration of the Baucau youths' history and current situation in light of their own became pivotal in shaping the project. The following section considers the principles and processes underlying community engagement through the theories of Life Space and the Zone of Proximal Development.

Life Space

Kurt Lewin's field theory (1936) introduced the concept of Life Space. Life Space represented the total interrelating elements of an environment that affect an individual's behaviour and how their behaviour also affects the Life Space. According to his theory all behaviour is a result of person-environment interactions. The way an individual perceives themselves and the surrounding environment is key to behaviour (Lewin, 1951). For example, an individual may perceive that they have limited ability to socialise in large groups and hence when faced with this situation behave awkwardly. This awkward behaviour may in turn lead to the individual's continued perception of poor socialisation thus perpetuating the behaviour.

An individual's perception of themselves and the Life Space will be affected by what Lewin termed the general life situation (life history and its effect on the person's outlook) and the momentary situation representing the present physical, social, and psychological environment (Chak, 2002; Lewin, 1951). The 'socially awkward individual' may have

committed several social ‘faux pas’ in the past that have influenced the person’s perceptions of having poor social ability. The momentary situation represents an opportunity to influence future perceptions, behaviour, and ultimately one’s environment. Hence, when engaging with a group such as the people of Baucau consideration must be given to their life history and present situation.

Chak (2002) described the life space as being made up of ‘regions’ that can be social (e.g., relationships with other youth), physical (e.g., an absence of sporting material), or psychological (e.g., motivation or sense of belonging). These regions can influence a person’s perceptions and ultimately behaviour in a given situation. The perception of a given situation is key as subjective interpretations of the life space regions are seen as having the most significant influence on behaviour (Christensen & Sorensen, 2009; Rummel, 1975).

The theory also considers ‘forces’ and ‘tensions’. Tensions which arise from needs drive goal directed behaviour. For example, a

child has a need to have fun during play (this creates a tension); they perceive a game of football as a fun activity, and due to this playing football becomes a goal. These tensions tend to result in what the theory calls a ‘positive valence’ (e.g., a positive driving force) towards something (Chak, 2002; Lewin, 1936). There can also be forces that drive an individual away from a goal due to the person’s perception of regions in the environment.

Several regions in a person’s Life Space can provide both negative and positive valences in relation to goal directed behaviour. Furthermore, a person’s perceptions of these regions (and thus positive or negative valences) are influenced by both one’s general life situation (life history and its effect on the person’s outlook), and momentary situation (what is occurring at the present time). The introduction of a sport program offers a physical and social region that will influence the perceptions of individuals’ life spaces. The influence of such a program would be significant if the changes in these regions led to positive

valences and facilitated the achievement of goals and the satisfaction of needs.

The zone of proximal development

Vygotsky's zone of proximal development (ZPD) considers the influence that an older adult or more capable peer can have on a person's development. The ZPD represents "the distance between the actual development level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers" (Vygotsky, 1978, p. 85). The theory proposes that a person's opportunity to develop can be enhanced by a more capable individual providing an example of solving problems. Similar to changes in the momentary situation of the life space, the more capable individual can influence the other person's environment through example. For example, a coach could implement a new drill that encouraged a player to solve the problem of one touch passing in soccer. This could also include modelling and cues

provided by a skilled performer which extend the possibilities of development for individuals concerned. Furthermore, the use of the principles of ZPD for influencing the development of teachers by more capable peers (Warford, 2011) could be extended to the development of coaches.

The influence that the 'more capable peer' will have on a person's development will depend heavily on how that peer is perceived (Vygotsky, 1978) and how the change process is internalized (Levykh, 2008). Internalization is also supported by cultural tools and the more capable peer generally takes on a mediating role through example (Levykh). Cultural tools can be in the form of various activities or social settings (e.g., see Zaretskii, 2009). In Timor Leste soccer is extremely popular and represents a cultural tool with potential to assist in youth development.

ZPD and Life space offer a basis for illustrating how the first phase of FIY influenced the students of ACU and the youth of Baucau. The theories also offer a means to consider the issues

surrounding the development of mutuality and reciprocity.

Furthermore, once reciprocal relationships are formed, the general life situation for members of both groups is altered positively. The theories similar view of behaviour means that taken together we can consider the participants' life spaces and complimentary influences on development. In the discussion section we bring together insights from the data and consider the reciprocity of Future in Youth in light of these two theories.

Research question

In what ways have mutuality and reciprocity been integral to Future in Youth?

Methodology

A case study was used to consider the research question above. Case studies allow the researcher to explore, interpret, and understand complex phenomena under a constructivist paradigm (Baxter & Jack, 2008; Maaloe, 2009; and Yin, 2003). Yin's (2003) proposition is that

case studies seek to answer how and why questions where it is perceived that the context is relevant to the phenomenon is relevant to a person and environment view of behaviour and the constructivist paradigm that considers reality to be "relative and dependent on one's perspective" (Baxter & Jack, 2008 p. 545). Constructivist views of behaviour suggest that the subjective meaning applied by a person to a context is ultimately what directs behaviour and this is consistent with theories based upon a person and environment interaction (Baxter & Jack; Lewin, 1936; Vygotsky, 1978). Using a case study methodology within a constructivist paradigm allowed the researchers to recognise that their interpretations were but one of several possible interpretations as suggested by Koch (2006).

As researchers and people involved in FIY, we recognised that our preconceptions could influence these interpretations. The first researcher was a student member of Team ACU and conducted the data collection while the second was a senior academic accompanying the students on the project.

Method

Data collection

The data were obtained through structured focus group interviews with eight youth participant groups consisting of between six and eight members with the total number of participants being 48). As Team ACU consisted of six members they formed one focus group. The questions for the participants and East Timorese coaches were concerned with their experiences of the program. For the children this was in relation to their interactions with the coaches, the other children in the program, and their opinions on the quality of the program. For the Timorese coaches, questions were concerned with their experiences coaching in the program. In the Team ACU interview participants were asked about the implementation of the program and their interactions with the Timorese. The questions that were asked of the East Timorese participants were translated into Tetun by an interpreter at the time of interview.

The interviews were recorded on to video tape and then transcribed. The videos of the focus groups involving the East Timorese youth and coaches were translated from Tetun to English. The questions were translated back into English from the video to check conceptual equivalence and highlight any of the question content that may have been altered through translation (see Bracken & Barona, 1991; Squires, 2009). A reading of the transcripts showed that the meaning of each question was delivered satisfactorily. It is still likely that some concepts had slightly different meanings in Timorese culture and this is recognised as a methodological limitation.

Data analysis

Content was analysed for the major themes using a method based upon the steps outlined by Côté, Salmela and Baria (1993). Through allowing themes to come out of, instead of being imposed on, the data, the opportunity existed for the data to speak in ways that were unexpected (Côté et al; Oliver, Hardy & Markland, 2010).

Transcripts of the focus groups were analysed independently by each of the researchers and meaning units attributed to individual comments. The meaning units were then discussed systematically by the research team to identify and resolve differences in coding (cf Slater & Tiggemann, 2010). Meaning units were then categorized under themes that emerged from the data (Côté et al.) The data within the categories were then analysed to ensure the coherence and exclusiveness of the data within each category (Patton, 2002). Where necessary, categories were adjusted until the consensus was that maximum possible theoretical saturation had been reached. The following section describes themes that emerged from the data.

Findings

The findings are presented with respect to two focus areas. They are a new world for Team ACU and a new world for the Baucau youth and coaches. Vignettes describing these themes followed by salient quotes from the data are presented.

Creating a new world for Team ACU

Team ACU were motivated to help the community of Baucau through delivering FIY to the youth. This was a genuine and compassionate motivation from the students and was expressed in their enthusiasm when they first arrived in Baucau. The local coaches did not take up this enthusiasm in the early interactions. As the local coaches were pivotal to the establishment of the program this created a challenge for the students. The students needed to find a way to understand why this enthusiasm was not taken up by the Timorese. This required a period of reflection. Through consultation with the senior academic staff accompanying the students it was decided that in their enthusiasm to ‘do good’ they hadn’t given thought to the coaches’ histories and why they may be sceptical of the students. This led the students to adjust their approach to focus on relationship building. This meant that the students needed to listen to what the coaches desired and also find a way to relate to them. The latter was achieved through sharing in activities such as a friendly soccer game

or assisting with teaching in a school where both groups were willing participants and the students were not in a position of power.

“At first some of the coaches it seemed that they were a bit wary of us coming in and changing everything, Melanie, Team ACU

“Obviously, there was a little bit of hesitation to begin with which I think we can all agree to, maybe we came across a little gung ho trying to impose ourselves or maybe we came across as though we were trying to impose ourselves which we certainly weren’t, but over time or basically over the (first) two days once we got out there and had a bit of fun and a kick of the footy they warmed to us and that grew from strength to strength from week to week”. Brad, Team ACU.

“I think some of the best connections and assistance we got was being involved in other projects, some of us went and taught in the school, the coaches who were there they warmed to us faster and the kids who came from that school were more familiar with us and we had more rapport with them in the program cause we were more engaged with them in the broader community and the more

opportunities you get to live in their world a little bit as people who are genuinely there to help” Peter, Team ACU

“And I think even little things (helped the relationship) where we played the soccer match against the coaches really helped and we all had fun that day” Selina, Team ACU.

The ACU students reported that participating in FIY allowed them to improve their capacity as coaches, the ability to work with others who are different from themselves and to consider another’s perspective. The students also described that the experience enabled them to consider broader issues outside of their usual life and to conduct themselves with more patience.

“It’s definitely been a confidence booster as well as far as our abilities go, I mean we were able to coach with a language barrier so that is a pretty big thing to achieve. I feel I am a lot more confident in my abilities in working with kids.... I think it makes you more appreciative of your life and more accepting of other peoples’ experiences” Selina

“I feel one of the things I got from this was that back home I get stuck in my little bubble a bit and you don't really lift your head up and have a look around you at what's going on and I think when you come to a developing nation it has made me look at the world a little differently” Brad

“I think personally I look at things a lot more philosophically and I think I am a lot more patient” Peter

The descriptions above suggest that the students had made a transition from transactional community service to community engagement. The latter approach was characterised by collaboration and equality. Although the program did not start positively, this created an important opportunity for the students to learn what the essence of community engagement is. Through reflecting upon their approach, making adjustments and forming authentic and trusting relationships with the Timorese, the students were able to establish the soccer project with the local coaches and experience a rich

educational experience. This created a new, larger, and more considered world for the students.

Creating a new world for the youth and local coaches of Baucau

The Timorese coaches and participants were motivated to improve their soccer capacities and this was evident in their conduct over the duration of the project. Their motivations became evident once a positive relationship had been established with Team ACU.

“I need to train myself so that I can become a good soccer player when I grow up” FG8

“I really like this soccer activity because I want to improve my soccer skills and also to increase my knowledge about soccer” FG3

“We don't want to neglect the kids in the middle of the road” CFG

“What I want is this soccer activity has to continue” CFG

Youth in the program reported that their capacity for playing and coaching soccer had improved throughout the course of the

program. This capacity had been enhanced through the influence of both Team ACU and the Timorese coaches.

“Brother (withheld) taught us a few techniques. He trained us on how to pass the ball properly, and trained the goal keeper on how catch the ball properly, and other things” FG2

“The techniques are really good because we got techniques from the Timorese coach and foreign coach. The Timorese coach and foreign coach trained us well” FG7

The youth also described that they had the opportunity to get to know other youth from neighbouring villages who are normally separated due to social and economical barriers. This was described as a positive aspect of the program by the participants.

“I felt happy because by setting up this competition, it brought us together and also we got to know each other better” FG3

“I felt happy because we got to know our friends from other villages” FG4

The coaches' competence developed throughout the duration of the program. Team ACU gradually stepped back to the role of mentor as the Timorese coaches' confidence developed. The gradual withdrawal of team ACU as the program progressed was pivotal to the Timorese coaches exercising their developing capacities.

“I think that they have come a long way from where they were and now they take a lot more ownership I mean yesterday we gave them free reign for the whole session and they were confident in delivering the program” Melanie, Team ACU

“The activity helped a lot and this is very important to us, and also we are happy with this activity so that we can do better in the future”, CFG

When the coaches and youth of Baucau had established a positive relationship with Team ACU they became comfortable to act upon their motivations and participate in the program. As described by the people of Baucau, they were motivated by proficiency in soccer. On completion of the program they also reported that the

opportunity to engage in activities with people from other villages was an important benefit. When considering the problems with gang related violence this took a significant step towards creating a new world for the coaches and youth of Baucau.

Discussion

Mutuality and reciprocity in community engagement are now discussed under the headings of transformational life spaces and being regarded as significant others. The section draws together the existing literature on community engagement presented earlier and the theories of Life Space and ZPD to consider how mutuality and reciprocity were developed. Forming authentic, trusting and equal relationships is discussed as integral to community engagement.

Transformational life spaces

The findings showed that a positive life space did not automatically develop in FIY. For Team ACU this required a shift

from a transactional and service based approach to one of engagement. This echoes the position of Howard, Gervasonni, and Butcher (2007) who suggested that engagement with communities is far more effective than service alone. This engagement required the development of authentic relationships (Harkavy and Hartley, 2010). When the students' enthusiasm to help was not taken up by the people of Baucau, this challenged Team ACU to reflect upon their approach and to see the world through another's eyes.

The Timorese have a long history of top-down foreign control and many visiting Malae (foreigners) have come to 'help' as opposed to engage since independence (McGregor, 2007). McGregor reported that many of the aid groups failed to build the capacity of the Timorese and have not made a sustained commitment to the people. It is not surprising that a transactional and service based approach lacked effectiveness early on in FIY. As Lewin (1936; 1951) suggested, both an individual's life history and present situation will influence a person's perception and ultimately behaviour. Timor

Leste's history had lowered the Timorese peoples' basic trust in humanity (Rei, 2007). Team ACU needed to consider how they were being perceived and adjust their behaviour accordingly.

When Team ACU focussed on forming authentic relationships FIY gained credibility in Baucau. They achieved this through activities such as a friendly soccer game and engaging in community based activities such as teaching in the schools. In both of these examples the Timorese had a level of ownership over the activities and were included as opposed to having a 'service' delivered to them. This enabled the members of Team ACU to be regarded positively as people. As Wade (2000) suggested, authentic relationships are when there is an equal relationship between students and the members of the community that are engaged. When considering the Life Spaces of the Timorese coaches this was pivotal for creating positive valences towards FIY. The building of an authentic relationship set the foundation for mutually beneficial and transformational outcomes in FIY.

Being regarded as significant others

Reciprocity and mutuality led to outcomes that were transformational for both groups. The outcomes that Team ACU reported were consistent with previous literature. For example,

- The ability to work with a culturally different group and consider their perspectives (e.g., Osborne, Hammereich, & Hemsley, 1998);
- A greater awareness of the world around them (e.g., Baldwin, Buchannan, & Rudusill, 2007);
- Patience (e.g., Davidson, Jimenez, Onifade, & Jenkins, 2010); and
- Self-efficacy for coaching (e.g., Stewart, 2009; Elbourne, 2010)

For the Timorese coaches and youth they were able to develop their soccer capacity and begin to develop relationships with others from neighbouring villages. This was enhanced by Team ACU gradually withdrawing from a formal leadership role as the local coaches gained confidence. This was essential to the benefits being mutual. The youth described the positive influence that Team ACU and the local coaches had upon their soccer.

When considering the Zone of Proximal Development (Vygotsky, 1978), Team ACU became significant others in the learning of the Timorese coaches and youth. The findings also suggested that the Timorese coaches and youth became significant others in the learning of Team ACU. For FIY it appeared that a Zone of Proximal Teacher Development also existed as proposed by Warford (2003). Team ACU offered leadership through their capacity and resources via an equal and trusting relationship. The participation of the Timorese also assisted Team ACU's development. Vygotsky (1978) like Lewin, also believed that understanding the psychological world of the people you are trying to engage is pivotal to expanding their 'zone'. As described in the paragraphs above this was important in the case of FIY. Indeed, there were no significant others until there were authentic and reciprocal relationships. As Team ACU was entering the world of the people of Baucau they had a greater responsibility to consider the perspectives of the other. When considering ZPD, soccer became a "cultural tool" (Levykh, 2008,

p.86) through which Team ACU and the Timorese coaches and youth became mediators for each other's development.

Conclusion

Mutuality and reciprocity were key features of FIY and were integral to the positive outcomes for all groups involved in the project. This required a shift in approach from transactional community service to one of community engagement. Reciprocity was only possible when trusting, authentic, and equal relationships were formed between Team ACU and the Timorese. This confirmed previous literature outlining key features of community engagement. The case study of FIY has also shown the need for students to see the world through the eyes of the other as a process in developing these relationships. This required consideration of the Timorese youth's and coaches' history and current situation.

Life space and ZPD offered an informative theoretical basis to analyse FIY and provided theoretical reasons behind its processes and

outcomes. Both theories enabled this analysis to go beyond description of what happened to a consideration of *how* and *why*. The theories were particularly salient in considering community engagement. This theoretical analysis showed the benefits of the two theories in understanding the processes and outcomes of community engagement.

There were several limitations associated with the study. Firstly, there was an obvious language barrier and although steps were taken to ensure that the translations were as accurate as possible, it is likely that some concepts had been altered through translation. Extensive data were taken from the children (48 participants) however the combination of factors such as language, age, and limited interaction between the groups meant that we could not be sure that we captured the complete richness of their perceptions. The volume of data taken from the children does reduce this possible effect to some degree. Finally, due to limitations with collecting the Timorese coaches' data because of very inclement weather, there was limited

data on the coaches' perceptions of how the program influenced their ability.

Future research into FIY should further examine the experiences of the coaches who participated in FIY. Research also needs to study the development of the project towards the goal of a sustainable sporting infrastructure. Finally, a deeper analysis of how history has influenced the perceptions of the Timorese coaches and participants would add further richness to the understanding. This may require a more ethnographic approach to future studies.

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Reassembling Visions through Visual Texts

A Case Study of Higher Education

Engagement through English in a Mount Druitt

High School

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Abstract

This paper will hone in on a particular instance of school-university engagement through visual texts in Mount Druitt via a detour through the historical bases of English in schools and university humanities as institutions that seek to form citizens. Specifically, it will first look at the historical function of English education in Australian secondary schools and its connection to humanities education in Australian universities. This is followed by

an account of how the present higher education policy context provides an opportunity and impetus to explicitly establish that connection. Visual analysis in school-based English education, I shall argue through the case of the Mount Druitt Visiting Scholars Program, offers a possible avenue for considering connections that not only concretise historically underrepresented students' visions of themselves engaged in university education, but also provides opportunities for university humanities academics to personally interact with such students before they arrive in university classrooms.

Keywords: *Education Policy, Cultural Policy, Schools, Universities, Widening Participation, Citizenship*

Introduction

This paper will hone in on a particular instance of school-university engagement through visual texts in Mount Druitt via a detour through the historical bases of English in schools and university humanities as parts of “civic machines”: institutional assemblages deployed for the formation of citizens according to governmental priorities. In the first part, I explore the historical function of English education in Australian secondary schools and its connection to humanities education in Australian universities; a connection that has at times been obscured and misunderstood by lofty notions of critique and the separateness of aesthetics from instrumental concerns. This is followed by an account of how the present higher education policy context provides an opportunity and impetus to explicitly reforge that connection, particularly the recent policy push for increasing the participation rates of low socioeconomic status (SES) students in higher education. Visual analysis in school-based English education, as I shall argue through

the case of the Mount Druitt Visiting Scholars Program (VSP), offers an illustration of one possible avenue for such a connection that not only incites traditionally underrepresented students’ visions of themselves engaged in university education, but also provides opportunities for university humanities academics to personally encounter such students before they arrive in university classrooms.

Civic Machines

According to Australian cultural historian Ian Hunter (1996), English in schools emerged in the nineteenth century in the UK and Australia as a “practice of moral training in which large numbers of children were required to undergo moral problematisation and transformation.” It was an era of reform where government sought to cultivate certain “habits and comportments” amongst the population such as hygiene, literacy, honesty and most importantly, self-regulation (Hunter, 1994). This is a thoroughly unromantic view of English education in contrast with the notion that literary study is a

reflection of some higher ideal of aesthetic culture and human wholeness, which it is commonly misunderstood as. It emerged, rather, “from a distinctive governmental apparatus formed not in the consciousness of literary intellectuals, but in an unprecedented investigative and administrative network which made the ‘moral and physical’ condition of the population into an object of government [policy]” (Hunter, 1988, p.266). Thus English education was based, and indeed continues to be based, on a *normative profile of attributes for a citizenry*, albeit attributes that are continually updated and modified according to what are considered to be the priorities of the time (Hunter, 1988, p.269). In the present time, such attributes range from the basics of reading comprehension and writing to so-called “higher order thinking” skills of “critical and creative thinking” (see Australian Curriculum, Assessment and Reporting Authority, n.d.). It is in this way that English education with its aesthetic techniques of textual analysis and criticism were harnessed as a prominent part of

that “civic machinery” for social improvement known as the modern school.

The question then arises: if English education in schools is part of a governmental apparatus for the formation of citizens, then does this not make university humanities the bearer of a “truer” literary education? Does this not reinforce an argument often made about the purity and separateness of university humanities – that they are the bearers of knowledge about “what makes us truly human” and the privileged bastion of “critique” of the status quo (e.g. Gaita, 2014; Schwartz, 2013; Uhlmann, 2013) – and therefore that their subject matter stands beyond the shifting winds of governmental priorities? If so, then the forms of engagement between universities and schools will tend to take a didactic form where one party (i.e. the university) dispenses “truer” or “more critical” knowledge while the other (i.e. the school) merely receives it. The most obvious form this may take is advertising, but it is also implicit in other forms of engagement that presuppose a relationship of condescension. English education in

schools, subject as it is to government-mandated outcomes and examinations, is then taken to be a “watered down” or compromised version of what is taught in university humanities departments.

The historical place of the Australian university, however, is not so far removed from the school as one might imagine from this picture. According to the documentary history of the Australian universities produced by Bruce Smith (1991), humanities departments that are today considered the largest and most longstanding – i.e. those of the universities of Sydney and Melbourne – were up till the post-war years struggling to survive with dwindling student numbers and a broadly perceived lack of relevance to everyday existence. From 1859-1865, for example, only fifty B.A. degrees were awarded by the University of Sydney and in 1870, there was a total enrolment of 41 (Smith, 1991, p.71). By 1910, the proportion of first year Arts students had dropped to 12 per cent from 25 per cent in 1906 (Smith, 1991, p.111). In the face of potential demise, it was its connection

with what was happening in schools that saved contemporary humanities departments in Australia:

The saviour of the humanities was to be teacher training, particularly the education of the rapidly expanding numbers of secondary teachers required to fill the new state high schools. Secondary teachers should be required to have degrees in their specialisms, and there should be an increased regulation of teachers in private schools to ensure a sufficiently high level of competence and qualification... [This] would ‘widen as well as deepen the general culture of the student’ [according to the Minister for Public Instruction]. This culture was, however, to be on schooling’s terms. (Smith, 1991, p.112)

So despite the apparent claims to purity or autonomy, the history of humanities in Australian universities reveals that the humanities have always been integral to strategies for the government of the Australian population, such as the training of teachers for the education of young people. In addition, it has been known since the 1970s that for a large proportion of school leavers and mature-aged students, Arts faculties provide the main avenue to a tertiary-level education (Meredyth, 1991, p.142). While substantial numbers of these students are from wealthy or professional families, significantly larger proportions are from less privileged socio-economic (SES) backgrounds, women and the first in their families to undertake higher education (Meredyth, 1991, pp.142-149; also Clerehan, 2012). In sum, the humanities are the gateway to higher education for a large proportion of historically underrepresented students. It should thus be seen as part and parcel of a larger educational apparatus concerned

with producing economically and socially active citizens (Smith, 1991, pp.114-115).

If universities in Australia are like schools in that they are bound up with the governmental imperative to form citizens according to certain attributes in order to secure their prosperity and wellbeing, then in what ways can it work together with schools towards the policy imperatives of the present toward expanded higher education attainment for the population – including an enrolment target for low SES students of 20 per cent (Commonwealth of Australia, 2009, pp.13-14)?

In what follows, I offer a case study of a particular program that deploys visual texts as a point of connection between a humanities discipline within a university and a high school in Mount Druitt with a high proportion of low SES students (approximately 70 per cent in 2013). Through visual texts, this program represents an illustration of an attempt to (re)assemble a vision of what a university education in the humanities may entail for both prospective students

and university-based teachers. In offering this portrayal of the VSP, I have drawn on interview data with fifteen students and five academic presenters, as well as notes transcribed during my observation of the program in operation. Because this remains a single case study, its aim is not to claim a broad generalisability or replicability of the VSP (see Yin, 1981; cf. Flyvberg, 2006). Rather, what I have sought to do through a description of this unique case is open up a space for thinking through the possibilities of university-school connections against the background of governmental objectives. In so doing, this paper seeks to contribute to the knowledge base of case studies portraying institutional articulations between universities and schools that have recently been published in the *Australasian Journal for University-Community Engagement* (e.g. Penman & Goel, 2013; Drummond, Drummond & Elliott, 2012).

The Mount Druitt Visiting Scholars Program

Mount Druitt is a suburb located in the City of Blacktown 43km west of the Sydney Central Business District and encompasses smaller suburbs such as Bidwill, Blackett, Whalan, Tregear, Lethbridge Park and Emerton. It boasts extraordinary levels of cultural diversity, with 52.2 per cent of the population born outside Australia and nearly 60 per cent of residents speaking a language other than English at home (Australian Bureau of Statistics [ABS], 2011). However, Mount Druitt is more popularly known in Australia for other well-publicised reasons. As it is popularly represented in the media, Mount Druitt is a region beset by violent crime (e.g. Danks, 2011; Howden & Ralston, 2011; Gardiner, 2012), outlaw gang activity (Coote, Cuneo & Klein, 2012; “‘Bikie links’ to torched industrial unit,” 2011) and a chronically disadvantaged neighbourhood with “toxic effects” on those who live there (“Pick Your Neighbours with Care,” 2004).

With regard to educational attainment, Mount Druitt has a higher proportion of people who leave school at an early age (at Year 10 level or less, 34.9 per cent) and a lower proportion of people who complete Year 12 or equivalent (50.6 per cent) compared with the Sydney Metropolitan averages of 31.2 per cent and 55 per cent (ABS, 2011). There is a relatively lower proportion of people holding university-level qualifications (15.6 per cent versus 24.1 percent) and a higher proportion of people (50.4 per cent versus 40 per cent) with no formal qualifications (ABS, 2011). This picture of educational attainment also occurs against the backdrop of stark youth unemployment figures: In Mount Druitt and its surrounding suburbs of Bidwill, Blackett, Whalan, Emerton, Tregear and Lethbridge Park, the youth unemployment rates are 21.6 percent, 30.5 per cent, 30.6 per cent, 28.9 per cent, 36.1 per cent, 40.5 per cent and 45.6 per cent respectively (Blacktown City Council, 2011).

It is for these reasons that school populations in the Mount Druitt region are targeted by governmental interventions such the New South Wales Department of Education and Communities' Low Socio-economic Transitional Equity Funding Program, the Australian Government's National Partnership for Low Socio-economic Status School Communities Program (AGNP) and the Universities Admissions Centre's Educational Access Schemes. It is also for the same reasons that the Mount Druitt University Hub (Uni Hub) was formed on the basis of a partnership between the Australian Catholic University and Loyola Senior High School (Loyola SHS) in Mount Druitt with seed funding pooled from the Higher Education Participation and Partnerships Program and the AGNP respectively. The mission of the Uni Hub is to enhance local understanding of university course offerings and student support structures, and in so doing increase higher education participation of all students from the Mount Druitt area. In addition, the Uni Hub undertakes research into the patterns and trends of university entry and retention of students

from the Mount Druitt region in order to formulate appropriate interventions.

From May to June 2013, the Uni Hub facilitated the first instalment of the Mount Druitt Visiting Scholars Program (VSP) based on collaboration between scholars from the Department of Gender and Cultural Studies at the University of Sydney and the English Department of Loyola Senior High School. This part of the VSP was centred on the Higher School Certificate's course syllabus for *English (Standard) Module A: Experience through Language*, "Elective 2: Distinctively Visual", which specifies that:

This module requires students to explore the uses of a particular aspect of language. It develops students' awareness of language and helps them understand how our perceptions of and relationships with others and the world are shaped in written, spoken and visual language.

In their responding and composing students explore the ways the images we see and/or visualise in texts are created. Students consider how the forms and language of different texts create these images, affect interpretation and shape meaning. Students examine one prescribed text, in addition to other texts providing examples of the distinctively visual. (Board of Studies NSW, 2007, pp.13-14)

The brief of the VSP, then, was to connect what three humanities scholars were teaching or researching at university at the time to this theme with the explicit pedagogical purpose of offering useful concepts that could enrich students' HSC study. The academics had a 40 minute timeslot to deliver content in a format of their choosing, followed by a 20 minute question and answer session and

an hour of availability for more informal consultations with students at Loyola SHS's cafe space. Each of the scholars chose to use the 40 minute timeslot to present on key concepts in semiotics through a commentary on texts including posters, advertisements, music videos, and photographs. Some examples are Timothy Laurie's "mash-ups" of music videos like "Candy Shop" by hip hop artist 50Cent and the trailer of Tony Scott's *Top Gun* (1986) to show how radically different narrative meanings can be conveyed within a single visual text through the use of effects like slow motion or soundtracks; Jessica Kean's inversions of well-known television advertisements for beer and deodorant to highlight gendered assumptions about males and females roles in society; and Jane Park's use of Ridley Scott's film *Blade Runner* (1982) that the students had been studying, as well as others like *The Matrix* (1999) by the Wachowski siblings to highlight how racial anxieties are often manifest in futuristic representations of technological dominance. While the ample use of popular culture artefacts in these presentations may seem unlike

"English" imagined as the study of canonical works of literature – whether this is taken as a positive or negative – Hunter (1996) has pointed out that "the tactic of using popular culture to engage the interests and reveal the character of working-class children in the English classroom had received its definitive formulation as early as 1913."

In the 40 minute presentation slot, each of the scholars also invited students to respond to popular texts or slightly controversial material by using concepts such as denotation, connotation, metaphor, metonymy, anchorage, ideology, representation and hegemony that had been covered in the presentations. This allowed for a seamless transition into the question and answer session, where students often raised other texts for discussion that they were familiar with.

Examples include:

What do you think "Gangnam Style" [by Korean music artist Psy] means for us? I mean,

it's so random but he's huge. Like everyone knows the song but no one even knows what he's singing about.

I think people have a particular ideology about what Mount Druitt is like. It's like what you said, it's a representation on [TV series] *Housos* or whatever that has nothing to do with what it's like out here for us, what people are really like.

I can see how calling someone, like, a [derogatory term for women's genitalia] is like metonymy... and it also means that I am saying that women's bodies are bad, ay? Like if I hate someone and I call him [that], then I'm saying it's a bad thing.

I wonder if you think girls actually like this [type of popular representation in advertisements] though. I mean, it's quite fun to do this sort of stuff. But yeah, at the same time, I can see what you're saying about how women are shown as a bit stupid.

Again, while many of these statements seem candid and out of place in the English classroom, it is important to remind ourselves that “the combination of elicitation and correction, spontaneity and supervision was there from the beginning [of the modern English classroom”, as Hunter (1996) points out with reference to classroom manuals of the early-1900s. It is in fact through this type of interaction that students are opened up to new possibilities by rendering aspects of their present lived realities problematic:

It is not any particular moral or cultural *content* that characterises the English lesson, but the reciprocity between self-expression and supervision that allows students to take on new social norms 'freely', by problematising themselves... The objects of moral problematisation vary [e.g. sexism, racism, stereotyping, etc.], although within certain limits. What remains constant is the pedagogical relation in which the problematisation takes place. (Hunter, 1996)

What, then, is being problematised through the interactions between university-based humanities scholars and high school students in the VSP? In other words, what is the VSP trying to change? The answer is twofold: firstly, the format of the VSP sought to challenge how this group of low SES students may have seen

themselves in relation to higher education; and secondly, the VSP sought to offer a space of encounter between such students and university-based scholars that may not have had such an opportunity in their careers. I will take these two intended aims of the VSP in turn.

According to research by James (2002) comparing perceptions of lower SES background to higher SES background students, the former tend to have much less confidence in the likelihood they will pursue university study (42.1 per cent to nearly 69.5 per cent respectively) and a greater confidence that they will definitely not be attending university in their lifetimes (21.6 per cent to 6.5 per cent) (p.31).

In addition, low SES students when compared to high SES students tend to show a weaker interest in the subjects they could study at university (61.7 per cent compared with 77.8 per cent) and are far less likely to see the point in doing going to university at all (18.9 per cent compared with 7.7 per cent) (James, 2002, p.33). Such attitudes are clearly an impediment to the policy objective of

expanding higher education uptake amongst low SES students. By engaging students through a range of popular culture artefacts within a supervised space of interaction in the English classroom, the VSP can be seen as a specific intervention that sought to connect “where they are at” with forms of university scholarship that takes as their object popular cultural artefacts from these students’ lives, as well, of course, as offering a battery of concepts for visual analysis that may aid them in their HSC English course. This connection was borne out by the numbers of students who responded to the third part of each scholar’s visit: the informal follow-up discussions.

After each question and answer session, students were invited to drop in at a Loyola Senior High School’s canteen space to speak more informally with the visiting scholar. In the three sessions that made up the first instalment of the VSP, each scholar received up to 12 students that would seek a follow-up conversation. These chats were usually centred on students wanting some elaboration on the material covered in the presentations – which they stated to be

motivated either out of sheer interest or as potentially useful for upcoming assignments – and questions about further study in the vein of what had been presented and discussed. All of the visiting scholars indicated that this was the part of the program that they felt most personally impacted by. This was because of the more dialogical nature of this segment, which allowed each scholar to encounter students from Mount Druitt more substantially. This is the second intended aim of the VSP. As one scholar summed up:

I felt like the lecture [presentation] part was harder to work out because I felt, at times, like I may have been speaking over their heads a little bit. Also, they were obviously stressed about the content of their course, their exams and assignments and so on. This came out when as a group they asked questions that were often directed at the particular things they were

being tested on... The hang out time afterwards was really good and different from the more structured interaction. You really got to know them a lot better as individuals with interests beyond what they were going to be tested on. They were really lovely and it'll be really good to see them in my [university] classes sometime soon. I remember [an acquaintance] telling me that Mount Druitt was this awful place with awful people, like I was going to get shot giving a lecture there, but my experience of meeting these students was quite the opposite. They've been through so much at such a young age. I think they would add a lot to the university in terms of their perspective on things.

Concluding Reflections: Civic Seeing

In his work on the history of museums, Australian cultural studies scholar Tony Bennett (2007) charts how since the early modern period, two aspects of its social function have stood out: spatially, museums are places where “citizens – however they might have been defined – have met, conversed, been instructed, or otherwise engaged in rituals through which their rights and duties as citizens have been enacted”; and visually, they are “institutions of the visible in which objects of various kinds have been exhibited to be looked at” (p.121). These two functions are in turn tied up with museums as civic institutions that operate through specific “regimes of vision” which inform the manner in which things are to be seen and the broader visual environment that conditions practices of looking (Bennett, 2007, p.121). The intended consequences of such regimes of vision are to cultivate particular forms of “civic seeing” in which “the civic lessons embodied in those arrangements are to be seen, understood, and performed by the museum’s visitors” (Bennett, 2007,

p.121). The combination of how one is expected to behave within that peculiar social space of the museum and the careful arrangement of visual objects within that space make it a significant device for cultivating particular ways of seeing oneself as a citizen. The aesthetic is thus not a distinct realm that stands apart from the institutional and governmental contexts within which it is deployed.

It isn't too much of a leap to see the similarities between museums as Bennett portrays them and another adjacent civic institution that is marked by a similar rationale for the use of space and visual objects: the English classroom. As I have argued, the English classroom too is a space where aesthetic techniques are deployed for the purpose of cultivating sensibilities deemed desirable for citizens. In the present policy context, then, where there is a priority given to the expansion of higher education amongst the citizenry, the VSP should be seen as a means for cultivating a particular vision of higher education amongst low SES students – one that incites a response from the latter through the connection of

university scholarship with what they are studying at school and the forms of popular culture they are engaged with in their everyday lives. Visual texts are deployed in this program as a means of connecting two institutions that stand under a common governmental objective of education as a means to securing the prosperity of the population, especially its lowest socioeconomic sections (see Figure 1).

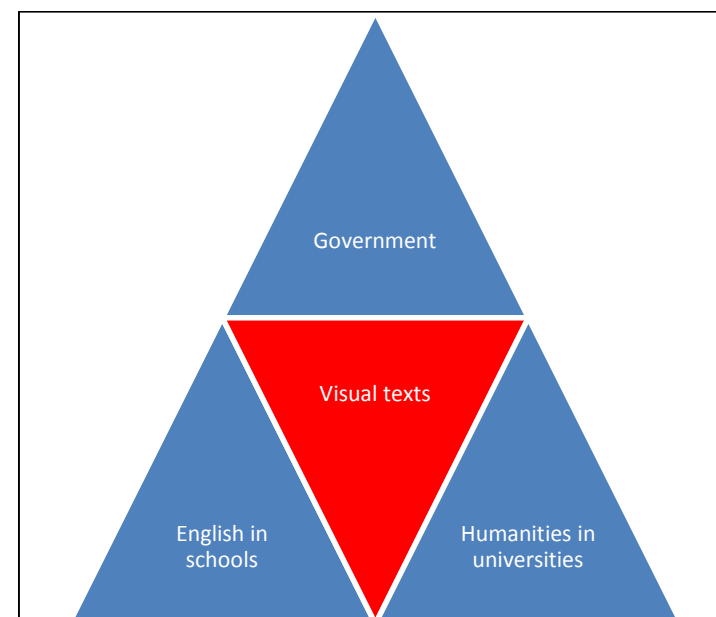


Figure 1: Visual texts as a connector between government, English in schools and university humanities

However, the reassembling of vision sought by the VSP is not intended to be one directional – that is, from university through English in schools to low SES students. It is also intended to offer an opportunity for university-based humanities scholars to engage with low SES students on a more personal basis before such students arrive in the lecture hall or tutorial room. In this way, the VSP also seeks to alter the visions of university teachers by providing them with the opportunity to encounter historically underrepresented students in dialogue beyond the abstract categories of “disadvantaged”, thus attuning them to the needs of such students who are likely to make up increasing proportions of their classes.

In describing museums today, Bennett (2007) points out that there is a significant shift from more didactic regimes of vision toward “multiple optics” that are more in line with public policy agendas of cultural diversity and access (p.137). This has given rise to a shift in the spatial and visual organisation of the museum from a single point

of view toward a conception of the museum as a “contact zone” – that is, a “place where the perspectives of different cultures can mix and mingle, entering into dialogic exchanges” accompanied by “a more flexible, varied, and dialogic organisation of the visitor’s line of sight” (Bennett, 2007, p.137). It is hoped that the Mount Druitt VSP and other programs like it will offer the equivalent within the educational system: dialogic contact zones between universities, schools, teachers and students that connect under the objective of expanded educational opportunities for all.

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Succession Planning for Sports Players: Education and Pedagogy of Collaboration between Business Partners, Higher Education Institutions and Sporting Clubs.

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Abstract

Collaboration between Students, Educators and Business has always shown positive student experiences, but one pilot course for the Advanced Diploma of Management, organised by the NSW Waratahs rugby player development manager, has seen 12 students experience traditional classroom lectures, combined with Industry Guest speakers and Industry Site visits. A “Collaborative” model, this pilot course involves the shared campus of the University of Newcastle and the

Central Coast Community College, along with businesses to help the students with site visits to sustain and compliment classroom learning. The pilot model also uses guest lectures from industry to give their own perspectives, including CEOs, CFOs, Board members and Chairpersons to give their experiences of business to the students. This model of “engagement and collaboration” has seen the students gain positive experiences, reflected in their learning and implemented in their classroom experience. A model of pedagogy sought by non-traditional learners who are not used to classroom lectures, the combination of industry visits and guest lectures is a model that keeps the students actively engaged.

Keywords: *Pedagogy, Collaborative Model, Site Visit Model*

Current State of Play

Cohen and Harrison (1982) in their extensive study found there was no common definition of curriculum that was shared by Australian teachers in schools, which lead to some concern over just how effective curriculum development is. Even Popkewitz (1997) who researched curriculum history states that historically, curricula is a system of ideas, standards, reasoning of concepts within the school and the subjects it teaches. Popkewitz (1997) then states that modern curriculum theory is a systematic way in which to re-vision students via generalised systems of ideas, a way of inscribing rules and reason to create regulation. Does this also apply to mature aged, elite athletes in the way in which they learn?

Curriculum is a way to organise knowledge, and to discipline individuals as members of society (Lundgren 1983, Hamilton, 1989 and Englund, 1991). Flinders, Noddings and Thornton (1986) define “null curriculum” as being a concept of what schools don’t teach. According to Eisner (1985) schools teach 3 curricula, the explicit (publically

announced), implicit (implied values and expectations) and the null (what schools do not teach). They conclude in particular that the null curriculum can have worthwhile applications in curriculum development, although it is difficult to define.

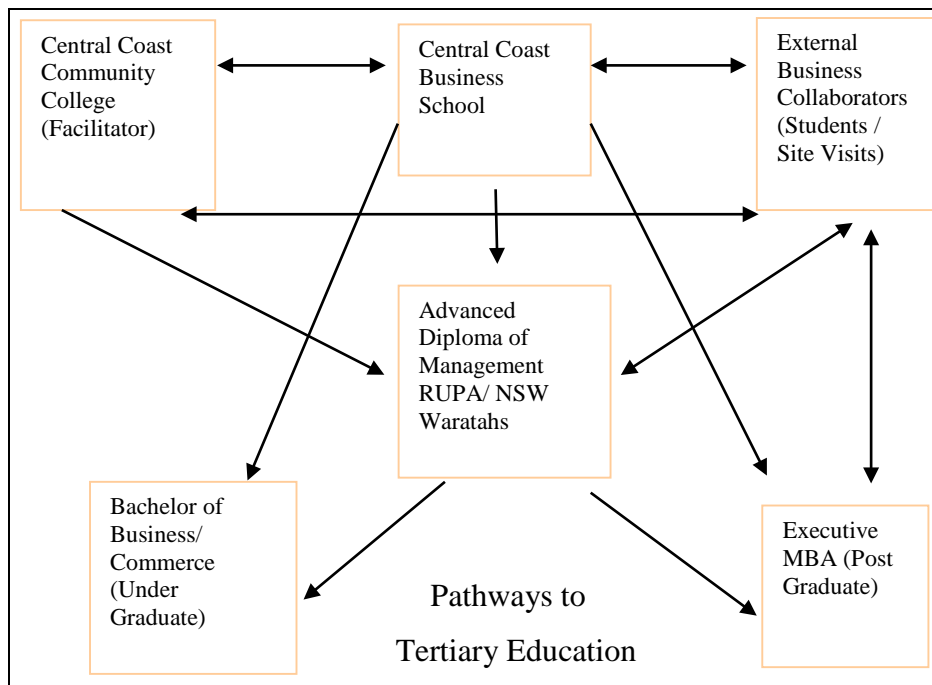
Print (1993, p.60) states that “knowledge and understanding of the curricular process is of vital importance in the preparation of effective curricular”. Hawley and Valli,(1999) state that curriculum is part of school operations and Elmore (2002) states a link between curriculum and Pedagogy . Pedagogy “refers to what takes place in the classroom and other teaching sites” (Gore, 2001 p.124).

The literature suggests that teachers are not actively engaged in using models for curriculum development. Print (1993) identifies reasons such as time, lack of understanding and experience, little support from colleagues, and a misunderstanding of the term ‘model’. Zumwalt (1989, p.176) states the planning process including structure, order and direction helps for “co-operative curriculum planning”. This

is the theory that is used in this pilot study for the teaching of the Advanced Diploma of Management to mature aged elite athletes.

Figure 1 demonstrates the different stakeholders involved in the delivery of the course, and pathways to further education for the students involved.

Figure 1: Collaborative Site Visits Model



Introduction of a new Pedagogy Model

The Central Coast Campus of the University of Newcastle (UoN), is shared by Hunter TAFE and the Central Coast Community College (CCCC). It is a “pathways” facility that allows students who do not get direct entry into the University, other options for further adult education, and an option of articulating into an undergraduate or post-graduate degree depending on students’ completion of TAFE or College qualifications. One successful program is the Central Coast Community Colleges’ Advanced Diploma of Management (BSB60407) course, piloted in 2014 particularly for elite athletes, in this instance the NSW Waratah Rugby Union team. This course is administered by the Community College staff and is partly NSW Government funded, but the facilitators are sourced from the University of Newcastle’s, Central Coast Business School, as well as industry experts.

This “collaborative” learning allows for students upon completion of the Advanced Diploma of Management to directly enter into the Bachelor of Business or Commerce degrees. It also allows students with more than 10 years’ work experience direct entry into the Masters of Business Administration (MBA) program currently run by the University of Newcastle.

In association with RUPA (Rugby Union Players Association), the NSW Waratahs work hard to ensure players and staff have extensive access to a range of educational opportunities and support to best prepare for life after rugby. As a result, personal development is a strong part of the club’s culture and over 80 per cent of the current squad are actively engaged in study or development outside of rugby, with more still already having achieved professional qualifications (Sky’s the Limit, 2014).

“Preparing for life after footy is crucial,” says RUPA, “not only does it ensure the boys have qualifications to fall back on once their

playing days have finished but it also provides another avenue for them to focus their energy and take their minds off rugby” (Sky’s the Limit, 2014). With the Waratahs already offering a comprehensive in-house Diploma of Business, the Advanced Diploma of Management seemed a natural progression.

“Of the eight subjects students need to complete, two of the three core subjects deal specifically with leadership, so there is a great deal of benefit for our players in the short term as well as the long run” (RUPA, 2014). In the first year of what is hoped will be a long-term collaboration, the Waratahs and RUPA teamed up with the Central Coast Community College to tailor an innovative Advanced Diploma of Management course to suit the needs of its professional players. With 12 players already enrolled, the course had received a positive response in its first year, with one of the students taking out the annual RUPA “Academic Achievement Award, 2014”.

Non-traditional learners

In setting standards for assessment and performance evaluation, educators are helped by others (Wiggins, 1998) such as peer review to make sure that those standards are upheld. Assessment is often wide and varied in type and form, in fact there is no one-size-fits all assessment for all tasks (Wiggins, 1998). As Norman (1980 p.1) states “much goes on in the mind of the learner. Students interpret. They over-interpret. They actively struggle to impose meaning and structure upon new material being presented.”

According to Newman and Archibald (1992), authentic academic achievement is its reliance on the production of knowledge and a disciplined inquiry. This disciplined inquiry includes three factors, a prior knowledge base, in-depth understanding and integration of knowledge (Newman and Archibald, 1992). They recommend the use of more “collaboration” in the classroom, greater access to useful resources, more flexibility in relation to time and routine.

Anderson (1998), discusses the need for a move from traditional assessment to alternative assessment, for example the overuse of lecture and objective tests. Reviewing these alternative assessment techniques provides an opportunity to move from a traditional assessment arena to a more student centred focus of alternative assessment tasks, it is under this theory that the “Collaborative Site visit model” was born.

Collaborative Pedagogy

Previous models of classroom pedagogy involved getting adult learners to an alternate site apart from their workplace, (eg College) to listen to industry experts explain such concepts as leadership skills etc. Under the current Advanced Diploma of Management Course, 8 topics are covered. The collaborative partnership between the Central Coast Community College (CCCC) and the Central Coast Business School (CCBS) meant that although the College would administer the course, the CCBS would source industry experts and academics from the

Central Coast Business School for each of the 8 topics as shown in table

1.

Table 1: Topics in the Advanced Diploma of Management Course

Advanced Diploma of Management Topics	Facilitators/ Guest Lecturers
Provide Leadership	Dr Lisa Barnes, Newcastle Business School
Manage Finances	Sydney Roosters CFO Manuel Vlandis Waratahs CFO Phillip Van Schalkwyk
Manage Organisational Change	Waratahs then CEO Jason Allen
Manage Innovation and Continuous Improvement	RUPA then CEO Greg Harris, and RUPA President Benn Robinson (Rugby Union Players Association = RUPA)
Manage Knowledge	Wallaby #523 Ross Turnbull, qualified Lawyer and past NRMA President Chairman of Hall Chadwick David Fairfull
Develop and Implement a Strategic Plan	Dr Lisa Barnes, Newcastle Business School
Develop a Marketing Plan	Dr Anton Kriz, Newcastle Business School
Develop and Implement a Business Plan	Dr David Cunneen, Newcastle Business School

As students from the Waratahs liked learning not so much from a textbook but from interaction such as listening to industry experts it was also decided to find out what they wanted to learn and how we

could tailor their learning needs to the outcomes of the course. It was decided to refer to the guidance of the Classroom Practice Guide (NSW DET, (2003) as follows:

- *What do you want the students to learn?* We wanted a theoretical perspective of the course material to be supplemented by practical examples that the students in their current roles could relate to, to enhance their learning.
- *Why does that learning matter?* These adult learners although experienced in their current middle management roles had not been exposed to theories and practices since leaving school between 10 and 20 years ago on average. We wanted to cement their current workplace experiences with theories to justify their behaviour, and give them tools to manage people better such as leadership, and use of innovation.
- *What are you going to get the students to do (or to produce)?* Students would be required to attend 12 full day classes within a six month period at the Waratahs headquarters, it would be

facilitated by the University of Newcastle, Central Coast Business School, with guest lecturers. Students must submit up to 8 assignments, and make a final presentation of their learning and application in the workplace for each of the topics covered. Support days would be provided so students could also get one-on-one time with lecturers to enable them to complete assignments.

- *How well do you expect them to do it?* At it is run by University Lecturers, it is expected that students write at a sufficient academic level, equivalent to an undergraduate degree, with correct referencing, and report writing skills. Students should be able to combine current workplace practices with the theories to support these practices.

This led to the challenge of how do we assist these adult learners to understand the application of theories if they are not currently implementing them in the work place. This gave the facilitators a gap

in current pedagogy, as classroom lecturing will not be enough to help adult learners from middle management understand the concepts. It was decided that a more practical approach was needed, so the notion of authentic pedagogy was researched.

Authentic Pedagogy

When reflecting on how to encourage students to enrol in the Advanced Diploma of Management, facilitators wanted to appeal to them in the sense that it was not just sitting in a classroom for hours on end listening to lectures. Some current definitions of pedagogy were reviewed to make sure there was a clear understanding of pedagogy.

Table 2: Some Theories of Pedagogy

Allen (2004)	“the art of teaching where different practices are informed by different educational philosophies”.
Gore (2001, p.124)	“to what takes place in the classroom and other teaching sites”.
Lytle and Cochran-Smith, 1994, p.24	“provide the university and the school communities with unique perspectives on teaching and learning”

Newmann and Associates (1996); Avery (1999); Avery and Palmer (2001)	authentic pedagogy with assessment creates a positive link to authentic performance.
NSW Department of Education and Training, Quality Teaching in NSW Schools, 2003	“the term <i>pedagogy</i> recognises that how one teaches is inseparable from what one teaches, from what and how one assesses and from how one learns”
Haberman N.D.	Types of pedagogy can include “lecture/discussion, tutoring by specialists or volunteers, and even the use of problem-solving units common in progressive education”
NSW DET (2003)	“pedagogy that is fundamentally based on promoting high levels of intellectual quality, pedagogy that is soundly based on promoting a quality learning environment and pedagogy that develops and makes explicit to students the significance of their work”

From the above research, it was felt a site visit would satisfy the criteria as shown above of:

- different practices,
- other teaching sites,
- unique perspectives on teaching and learning,

- use of problem-solving units common in progressive education and
- makes explicit to students the significance of their work

The following organisations agreed to allow students to visit their sites, these organisations were then linked to topic areas as follows:

Table 3: Potential Site visits linking to topic areas

Advanced Diploma of Management Topics	Potential Site Visits
Provide Leadership across the organisation	Nil
Manage Organisational Change	Mars (formally Master Foods), Berkeley Vale. Factory Tour and “Cook off” for team building.
Manage Innovation and Continuous Improvement	RUPA CEO and Waratahs CEO on future of the Waratahs. QANTAS site visit.
Manage Finances	Waratahs CFO and Sydney Roosters CEO
Business planning, Marketing and Strategic Planning	Palmdale Cemetery and Crematorium, Palmdale. Tour of site including chapels, crematorium and gardens.
Manage Knowledge	Kariong Correctional Centre. Guest lecture by Centre Manager on current Police Dog training program by inmates, tour of facility and discussion with children on Dog program.

These potential site visits needed to be approved by the College, risk managed and students to sign an excursion form and insurance form.



Site Visit: Juvenile Detention Facility



Site Visit: Qantas



Site Visit: Mars/ Masterfoods

The initial feedback from students was very positive. They felt that seeing an International company's factory located on the Central Coast with a world class accreditation rating was a great experience. The group were also treated to a cook-off to use the products produced by the factory. The researcher then attempted a modelling of the "collaborative site visit" to the NSW model of pedagogy (2003). Feedback from one the participants "this was the first time I have visited a factory, and used the products they created, it was an amazing learning curve".

NSW Model of Pedagogy Analysis.

Using the NSW model of pedagogy (NSW DET, 2003), each of the elements of *Intellectual Quality*, *Quality Learning Environment* and *Significance* will be addressed, using the "collaborative site visit" model.

Table 4: Intellectual Quality

Deep Knowledge	Gained from seeing personally the organisation in terms of cementing classroom theory.
Deep understanding	Practical application of theory in a real world scenario eg risk management of 100 young offenders from different backgrounds, cultures and ages at a Juvenile Detention Centre.
Problematic Knowledge	Seeing the razor wire around the detention centre and giving a scenario of what if a boy climbed the roof to get a ball and falls and gets caught in the wire, what is the appropriate WHS response.
Higher-order thinking	Developing a risk assessment plan for staff to rescue a child caught on a roof in razor wire.
Metalanguage	The language teachers and students use to discuss language is limited to the writing of reports for assignment submission and correct referencing style.
Substantive communication	This is reflected in the 3 presentations the students must make about each topic cluster. It is 10 minutes in duration and must relate the topic areas specifically back to their workplace.

Table 5 : Quality Learning Environment

Explicit quality criteria	The use of industry experts (site visit presentations) and topic experts (university lecturers) maintains currency and quality through the use of highly experienced and well educated presenters and facilitators.
Engagement	The Mars visit “cook off” enabled the students to not only use the products they had seen being manufactured in the factory, but also allowed them to ask staff questions eg tomato sauce heart tick was an initiative to reduce the amount of salt in the product over 3 years.
High Expectations	Students were told in advance of the site visits, this allowed them to study the organisation prior to the site visit and prepare questions, this pre-site visit work helped to create high expectations based on research done on the organisation.
Social Support	This was encouraged during the individual presentation question time where students were asked questions and praised on their presentation and given advice to improve them going forward.
Students’ Self-Regulation	This is encouraged at all times particularly on the site visits as not only were they representing their own organisation, but that of the CCCC and CCBS who had used their networks to arrange the visits.
Student Direction	At the start of the Advanced Diploma of Management, students were asked how they liked to learn, all responded that they needed practical application of the learning.

Table 6: Significance

Background Knowledge	All students had to complete research on the site visit companies prior to the site visit and prepare questions to ask staff, this enabled them to understand more about the organisation prior to the visit.
Cultural knowledge	As all site visits were on traditional aboriginal land being the Darkinjung people, and this was respected at each site. This was also reiterated as being a challenge for Detention Centre as it takes children from all around the state of NSW and this means a variety of cultures, gangs, crimes and punishments.
Knowledge integration	This was done by the students in relation to research prior to the visits, asking questions on the visit and then presenting the information to the class.
Inclusivity	Students are asked to perform tasks as both individuals (eg presentations and assignments) but also as groups in the classroom and on the site visits.
Connectedness	By allowing students to visit real world businesses that range from the manufacture of food, to a youth detention centre and a crematorium students are given a wide range of very different businesses to analyse, what connects them all however is the theory is the same, eg Leadership is needed for each of these businesses.
Narrative	Demonstrated by student presentations

Flexibility of Delivery

The other issue to consider in relation to elite sports athletes is flexibility. As the course started in April but was scheduled to finish in September, it would be during the semi-finals and finals of the Super Rugby season. This meant that the course had to stop for the period in which the players were engaged in the semi-finals and ultimately the finals, the Waratahs taking out the Super Rugby Premiership in 2014.



The other issue of flexibility involved the players potential for selection in the Australian Wallabies team. As it turns out three students were selected for the Wallabies, this again provided challenges for both classroom learning and the scheduling of site visits and guest speakers.

Player / Organisation Outcomes

The class in the final cluster decided to create a business plan, marketing plan and strategic plan for the NSW Waratahs as part of their assessment tasks. This plan was very comprehensive and was presented to their coach, who gave feedback to them for the future of the club. He also recommended that the business plan be put forward to the CEO. The students voluntarily made a presentation to the CEO who was so impressed he has now invited a player representative onto the planning sub-committee of the Waratahs, and using their information will present a final business plan to the Board. The players were particularly proud of this achievement.

Recommendations and Conclusions

The “collaborative site visit” model of the CCCC and CCBS Advanced Diploma of Management program, was a success as run through the initial pilot program. Although in its infancy, the program has received great feedback from the participants for example “I really liked the site visits as it made the theory about business and marketing plans make sense in the real world”. From a teaching perspective the “collaborative site visit” model has also enhanced the linking of the theory to the practical application for the facilitator and has greatly improved the pedagogy of the classroom. The model will continue to be monitored as it proceeds to make any changes as necessary to enhance the learning experience of adult learners, and the hope they will continue into University level studies at either undergraduate or post graduate level.

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Measuring SpICE

(Specialist Integrated Community Engagement)

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Abstract

SpICE is a partnership project that uses university students to build knowledge and skills in communities around topics related to specialist services. Naturally enough, all operational partners want evidence of ‘value’: that SpICE is ‘working’. The questions posed from all sides are the same: What are the outcomes, outputs, deliverables, strategic goals, the key performance indicators and milestones; where is the governance and legal structure, and how is SpICE meeting obligations of safety (in its broadest sense)?

The first part of this paper suggests that the ideation, stewardship and growth of a principled community engagement process such as SpICE is not best served by these methods of proving ‘value’.

The second part of this paper presents the SpICE-Rack Evaluation Framework, which has been developed as a response to these difficulties. The Framework is based on detailed analysis of the collaborative conditions pre-disposing the success (and failure) of SpICE projects across New South Wales. Communities, and organisations involved in individual SpICE initiatives define their own ‘vision’ and ‘outcomes’. This is because benefit and value are differently perceived and experienced. This means the SpICE-Rack Evaluation Framework is customised by communities, organisations and students to reflect local conditions, and personal perceptions of social value.

Preamble

SpICE is a principled, 'bottom-up' partnership strategy responding to the systemic failure in access, knowledge and skills around specialist services for children and families in regional rural, remote and Indigenous Australian communities. 'Specialist services' here means any field of service eg health, education, welfare/well-being, or environmental - that seeks to benefit and support society or sections of it. While fully acknowledging this failure cannot possibly be redressed by SpICE, the collaborative learning that occurs from SpICE does contribute to the development of communities, organisations and graduates thinking and acting differently about what, how and why they can work to resolve the problems of specialist service delivery in non-metropolitan communities.

However, there are significant difficulties in measuring the benefits of SpICE, and these originate from two sources. The first concerns SpICE itself, with its overall goal of 'thinking and acting

differently' about how specialist services are offered and provided to regional, rural, remote and Indigenous Australian communities. The second comes from the measurement paradigm that dominates how benefit or value is currently assessed. Initially, it is necessary to explore these difficulties in some depth.

Therefore, the first part of this paper introduces SpICE, while the second describes the problems of the measurement paradigm. In tandem, these difficulties provide the rationale for thinking and acting differently about measuring the benefit of SpICE. Thereafter, we describe how we have used communicative data from many SpICE initiatives to provide a conceptual framework for evaluating the social benefit of SpICE. Finally, we present the SpICE-Rack Evaluation Framework which is based on this analysis, and explain how it is being used to prove evidence of value to communities, organisations and students involved in SpICE initiatives.

Introducing SpICE

The underlying premise of SpICE (Clarke & Denton, 2012) is that solutions to complex and pressing issues can be found by combining the capacity, knowledge and experiences of many organisations, NGOs, community groups and citizens (Considine 2004, cited by Adams and Hess, 2005). The underlying claim is, therefore, that it is the collaborative partnerships that produce the benefit to communities, organisations and citizens of regional, rural, remote and Indigenous Australia. This means that the focus for measurement of SpICE is how the collaboration results in new ways of thinking and acting around specialist services. However, the layers of collaboration for SpICE are complex:

1. Representatives from the 4 big organisations initiating SpICE (Charles Sturt University, Department of Education and Communities, Murrumbidgee Local Health District, and the Indigenous Coordination Centre of the Department of Prime

Minister and Cabinet) work as the operational team. As SpICE is a 'bottom-up' strategy, a key function of this collaboration is to support the embedding of SpICE within these 4 organisations.

2. The initiating/ operational team responds to community interest in hosting SpICE partnerships. There are 12 communities currently hosting SpICE for a 3-5 year period, and many more in the planning stage. Through word-of-mouth contact, groups of people in communities collaboratively make informed decisions about hosting SpICE placements. Detailed educational resources are available to support this process (Beecham & Denton, 2013).
3. Local community collaboration decides on the focus for student work, and organises several layers of collaborative support for students while on placement.

4. The students come from a number of disciplines and work collaboratively with each other, as well as with the community.

SpICE students come from specialist service programs that have a clear responsibility to provide benefit to and for society. These students are the new generation of specialist service providers and as such have a responsibility to collaboratively break the cycle of current inequity and actively explore different ways of providing specialist services. They are invited into communities that have self-nominated to host SpICE based on word-of-mouth recommendations and/or engagement with SpICE educational resources.

Each community offers a unique combination of stakeholders, resources and cultural history, and thus has a unique interpretation of the nature of the work to be done, as well as hoped-for benefit from student engagement. And it is at this point that the difficulties of measuring the benefits of SpICE really surface.

This is because of the intrinsic complexity in imagining the end-point or goal of ‘doing things differently’ when there is no template of experience from which to work. The hoped-for benefit, and often the work itself, is difficult to conceptualise, let alone set in stone as *a priori* ‘outcomes’. At the same time, the availability and energy of individuals, organisations and communities engaging in SpICE is constantly subject to change. This means that the work, and how it is enacted, is also constantly subject to change.

A real example may be useful here:

An issue for the Henty community (Pop: 1,250) was: ‘Our children at school don’t read a lot’. While this appears a simple, concrete, starting point, highly amenable to pre- and post-measurement eg ‘The mean book reading by Year 4 children in April is 1.5 books, and we aim to increase this to 3.0 by November’, the work of trying to achieve this

aim represents the current deficit-driven model of specialist practice, highly reliant on a specialist provider to perform functions such as:

- *Identify the problem*
- *Implement the solution*
- *Measure the improvement.*

Rather, SpICE explores and uses existing opportunities to focus on building community strength and resources (Freudenberg, 2004) so as to resolve its problems for itself.

In the Henty example, it was possible for a group of university students to help launch a 'Book Borrowing Extravaganza' with local small businesses, the library and schools and pre-school. The schools then scheduled regular visits to the small Henty Library. In the Library, children taking out a book were awarded a gold star for their school. This resulted in an immediate increase of children borrowing books to 300 books per month. This increase has been maintained since October

2012, and now Hume Library Services have extended this SpICE capacity-building initiative to the libraries of Cootamundra, Gundagai, and Culcairn.

Importantly, the community has worked together to help resolve the issue for themselves. Having experienced the power of working together, the community continues to adapt, improve and implement new collaborative responses to solving local issues. By increasing the literacy of children across the community, reliance on specialist services such as speech pathology, special education practitioners etc will have been reduced – however it is impossible to measure the savings in meaningful way.

Having experienced the value of hosting SpICE, Henty also continue to host students from a variety of programs. In 2014, for example, the town had students focus on building the capacity for community learning from a 5 way stock-route gifted to the school.

SpICE initiatives evolves over time, and perception of community benefit as a result of student work is constantly influenced, refined and improved by ongoing collaborative conversations in the community. The only constant in SpICE is change; change in (and because of) the collaborative relationships, and in the work and how it is received. An absolute certainty for SpICE is the unanticipated ripples, and the inadvertent consequences (good and bad) that are created by these layers of collaboration.

An additional example from a SpICE student currently on maternity leave may serve to demonstrate the difficulties for the measurement of these unanticipated ripples:

“I was at my mother’s group today and a lady from ---- Shire came to promote play with children. She mentioned a fantastic website offering loads of resources for parents of young children. She said it was developed by CSU students on a

special placement program. She said it was the Mouth Matters website done for Corowa – so I said ‘I had been part of that!’ She was so excited and over the moon to meet someone who had been part of the project and called me a superstar! She’s been promoting the website to lots of other parents, and every single one of the new mums in my group asked me for the website.

I was so surprised that our website has made it to my home town nearly 2 hours away. I now understand the importance of what we did.”

In summary, therefore, SpICE needs to prove how collaborative activities between communities, organisations and undergraduates contribute to social benefit and value around specialist services for all Australians - wherever they chose to live.

The Dominant Measurement Paradigm

While it is easy to measure the tangible outputs of SpICE, (for example resources made and applied, number of organisations participating, etc), as explained above, it is much harder to measure its social outcomes (and certainly to forecast what they could, or should, be). Of course, this issue is not new. In 2010, for example, the OECD acknowledged that internationally agreed concepts and comparable metrics for measuring innovation in the public sector did not exist. In the same report, however, they went on to exhort researchers to try and reveal the impact of innovation on the achievement of social goals.

Yet as for any innovation, proving SpICE ‘works’ to partners/funders, communities and students is core to its survival, and is a required condition of the small funding grants we have received to date. As SpICE grows, and as we begin to be absorbed within the legitimate activities of some of our initiating organisations, the

proving of the value of SpICE becomes an ongoing and necessary requirement.

As SpICE is new, it is defined as a ‘project’ of the operational partners. With specific objectives over a defined time-frame, with funding, functions and resources to account for, the nature of ‘project’ is essentially a temporary management initiative, and is attended by risks and opportunities to the host organisation(s) (Kerzner, 2006). Given the increasing corporatization of these organisations - and universities in particular (Harland, 2014), achieving Project status is hardly surprising given the economic rationalist agendas of contemporary public and not-for-profit organisations (Kerzner, 2006). However the effects of Project status for SpICE cut deep.

A Project is supported because it promises something the organisation is not able to deliver as part of its normal scope. Therefore it not only invokes notions of ‘innovation’, but simultaneously places its activities outside the core business of the

organisation. This outsider status requires an increased focus on measurement of outcomes so as to justify the costs (and risks) of funding it.

The purpose of project management is to manage the nervousness created by risk by predicting, planning, organising and controlling as many of these risks as possible (Lock, 2000). In the manufacture and marketing of a new line of screws, such rigorous attention to the risks of novelty must almost inevitably improve performance and quality. However, in the inter-subjective realms of human messiness that characterise SpICE collaboration, prediction, planning, organising and control are essentially local, ever-changing, and difficult or impossible to define *a priori*.

The very vagueness of an aspiration to ‘think and act differently about specialist service provision in regional, rural, remote and Indigenous Australia’ is meaningless within project management methodology, and particularly in the controlled and timely

measurement of performance towards success (Kerzner, 2006). Even attempts to collaboratively agree on a few performance outputs to measure are confounded by the constantly changing nature of SpICE placements, the shifting nature of SpICE student mix, changes in community members/ organisations hosting SpICE, the rapid shifts in product conception and production by students, and the surprising journeys these products have often embarked upon (for example, the ‘Mouth Matters’ website – refer above).

Linked to the business/ scientific logic sitting at the root of traditional measurement strategies are additional difficulties for SpICE. The implication of this logic is that a ‘thing’, ‘entity’, or ‘product’ is the target of performance measurement/ success (Parmenter, 2012), and that we need to monitor and evaluate our work from the perspectives of profit/ loss (and very little of the latter), or from the validity/reliability, evidence and surveillance-based results of successful experimentation (Kloos and Papi, 2014). To justify the

existence of SpICE in these crucial initiating years, each organisation has been asked to report on specific performance indicators. Largely, these appear to be culturally embedded. Interestingly for the two big educational partners of SpICE (CSU and DEC), the culture of performance indicators suggests measurement against outcomes and benchmarks or scores rather than the qualities of the educational experience that contribute to a successful life - such as well-being, resilience, resourcefulness and self-determination. For example, from the perspective of the university, a popular performance measure is 'How many placements are being created'. From the DEC (public schools NSW), the pressure is to prove how SpICE increases the percentage of students attending school, or how SpICE contributes to increased achievement as measured against standardised tests in literacy and numeracy (NAPLAN), or contributes to increased retention of students to the Higher School Certificate or equivalent.

The key problem with this approach is the known behavioural effect of responding to such indicators (Parmenter, 2012). For example, if SpICE's future within a university is measured by the numbers of new placements created as the marker of its success, then the inevitable behavioural consequence is that increasing placement numbers become a prime motivator and/or decision-maker for the university to continue its involvement in SpICE. Similarly, and if, for example, 'number of teachers trained on speech pathology resources to facilitate consonants as linked to classroom literacy scores' became a performance measure of DEC's involvement, we will end up with a generation of graduates believing SpICE is only about inputting specialist skills and knowledge to teachers, a strategy that largely belongs within the current practice paradigm. In both cases, there is no new learning taking places, merely behavioural responses to current organisational imperatives/issues.

So while there is collaborative agreement about the benefit of ‘thinking and doing specialist service provision differently’ at the level of organisational strategic plans and vision statements of the initiating organisations, the language, methods and imperatives driving measurement of value are deeply ingrained within the fabric of specific organisations.

An additional problem in the current measurement paradigm concerns the consequences of rigorous outcomes-based measurement of engagement. There is sufficient literature warning how these processes often end up as formalised top-down processes of intervention ‘done to’ communities (Grieve and Visser, 2011; Hawe, Shiell & Riley, 2009; South and Philips, 2014), and this fear has been clearly articulated by more than one SpICE community. This has been linked to the size and perceived power of the 4 initiating organisations to affect the educational, health and well-being status of the contributing communities, and sensitivities around formal

‘measurement of outcomes’ or ‘evaluation-as-research’ of SpICE continue to surface. This contrasts, however, with the informal, anecdotal, operationally-based reviews of ‘what worked and what didn’t’ that are part and parcel of every SpICE project. While communicative data has been constantly gathered (refer to the next section for further detail), the purpose has been to understand how and why SpICE works (and also fails to work), not to measure outcomes/ products/ outputs.

A final complicating factor affecting the measurement of SpICE is its ‘bottom-up’ nature. Without policy or institutional funding protecting it, there is ongoing doubt as to its security within the 4 big initiating partners. In 1979 Yin (cited by Hawe, Shiell & Reilly, 2009) described the two dimensions of how innovations become organisationally embedded: the breadth of spread across organisations, and how intensely the new initiative is taken up into routine practice. Unfortunately, Yin was silent on the metrics to apply

so as to predict the point at which embedding is certain. This has meant that until SpICE's security as a legitimate part of the initiating organisations becomes obvious, no direct challenge to the traditional measurement paradigm can be attempted.

At the same time, however, and chiefly because the organisational investment for SpICE has been so small, for the first three years we have been able to avoid - and sometimes hide - significant reporting in the past-tense circularity of key performance indicators framed as outputs. However, the traction SpICE is gaining within communities and organisations has necessitated the generation of mechanisms to increase our understanding of not only what is being achieved, but crucial insight into how benefit and value is understood by participants in SpICE.

A Developmental Approach to Measuring SpICE.

From the inception of SpICE, communicative data has been gathered. Interviews, notes from meetings, written and oral feedback, reports from participants, reflections and conversations with groups and individuals have been accumulating from multiple perspectives. With no research questions guiding these collection processes, and with no product in mind other than to understand and improve the operationalisation of SpICE, the data largely reflects the concerns, the imperatives, the perceptions and experiences of the participants, as opposed to the agendas of the 4 large initiating organisations.

It became evident very early on in this listening and recording process that the collaborative processes between organisations and citizens across many constituencies in any community were incredibly complex, yet held the key to the success or failure of a SpICE initiative. Where individuals, or individual organisations, or employees with a particular focus (for example, health and well-being

workers) attempted to initiate SpICE within a community, the process inevitably failed. Because the underlying premise of SpICE is that working together creates benefit, we began paying attention to how collaboration played out in communities, amongst organisations, and also amongst students working with particular communities.

Over time, we have been able to reveal developmental and explanatory conditions or ‘influences’ (Dozois, Langlois, & Blanchet-Cohen, 2010) that appear to facilitate strong collaboration, and thus a strong base for a beneficial and valued SpICE initiative (see Table 1). When these collaborative conditions are viewed as important to participants (ie when people and organisations place ongoing value on having conversations around and between these conditions), SpICE initiatives flourish in communities, and positive feedback about SpICE seems to occur from all parties involved. By positive feedback, we mean a range of consequences that collectively seem to have value to communities, students and organisations and that people judge as

different to existing, routine, ways of working (Hawe, Shiell & Reilly, 2009). ‘Value’ in this context, therefore, means that people and organisations judge SpICE as being sufficiently worthwhile to assign roles, time, human, physical and (sometimes) financial resources to grow the SpICE partnership in host communities, expand it to others, and/or offer to become SpICE champions. Interestingly, the ‘products’ or physical benefits of students working within SpICE communities are seen as useful *outputs* of the collaboration, yet it seems that the collaboration represents the core of the *outcome* benefit to communities and organisations.

Table 1 expands on these collaborative conditions, and gives examples from the data of how they translate into community/organisational discourse.

Table 1: Person-time-place collaborative conditions resulting in perceptions of social benefit.

Collaborative conditions:	Expansion/ explanation:	How described by people:
1. Some acknowledged similarity between personal, organisational and/or community 'visions for the future'. In other words, some group of words, or emotions, that facilitates the connection of people and organisations around specialist services.	<p>An aspiration that 'things could be better'.</p> <p>Often vague, but driven by strong emotion.</p> <p>Organisations with one or two similar aspirations in their Mission Statements, eg 'collaboration'.</p> <p>Different organisations or groups within a community can have different 'visions for the future', as long as</p>	<p>"There's more holding us together than apart"</p> <p>"After all, we're all wanting the best for our children!"</p> <p>"We could make a difference if we worked together."</p> <p>"We're all pointing in the same rough direction."</p>

	they are able find common logic/drive/emotion/ to work together.	
2. Being able to explain, discuss, compromise and expand this 'vision for the future' in terms of benefit for self, community, organisations, students.	<p>People with different, yet somehow complementary 'fires in their belly' about specialist service delivery.</p> <p>Ongoing discussions that result in individuals, organisations and communities compromising on a focus for SpICE: 'for the greater good'.</p>	<p>"If we started making the decisions about what we wanted, the whole community would stand proud."</p> <p>"I'm paid to work with babies, but I can see if we have a focus on teenagers it'll solve problems downstream."</p> <p>"I'd love to see how Community Health could contribute to this</p>

		stock route issue in the community.”
3. Shared principles and understandings about what people value as important to their culture and future in terms of thinking and acting differently around specialist services.	<p>A shared dream of strong, sustainable, just and fair community.</p> <p>A deep belief/pride in working together to create a fair community for everyone.</p>	<p>“We’ve got to try and change people who think they are in it for themselves”</p> <p>“We need to learn how to do it better for ourselves.”</p> <p>“Nothing wrong with ‘A fair go’”</p> <p>“We’ve always come together when it’s needed.”</p>
4. Specific, detailed benefits and value being identified by people and organisations engaged in SpICE	Benefits and value will differ amongst organisations, citizens	“What’s important to me, might not be important to someone

work, not the initiating organisations, or other ‘big players’ operating in the community.	and students in a community.	else. As long as we know why we’re doing it, and we’re all pulling together in the same rough direction: that’s the important bit.”
What do the benefits of SpICE ‘look and feel’ like to organisations, citizens and students?	<p>Specific benefits and value of SpICE will be viewed from different perspectives.</p> <p>Benefit and value can also be a physical ‘product’ (eg ‘educational resources’ produced by students), but only when the value and benefit is clearly stated.</p>	<p>“The students’ work was really useful to us.”</p> <p>“Us working together made me feel needed and motivated me to keep going.”</p> <p>“Seeing those students down the street made me feel our</p>

		community hasn't been forgotten, or that it's useless to try and change things – that's the benefit to me."
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Identifying these 'Collaborative conditions' has offered an opportunity to re-focus the measurement of benefit of SpICE. While fully accepting our understandings of these conditions will change and evolve over time, at the moment, and given the urgency of proving the value of SpICE to organisations involved in auspicing the initiative, the collaborative conditions appear a starting point upon which to base data-gathering.

The SpICE-Rack Evaluation Framework

The SpICE-Rack Evaluation Framework is a simple, 'do-it-yourself' data collection framework, based on evaluating the 4 collaborative conditions presented in the section above. Participants gather data for each triangle, and this results in a portfolio of evidence (for example, letters, emails, photographs or videos), proving benefit of SpICE to the constituency wanting this evidence.

All communities and organisations hosting SpICE are trained in the use of the SpICE-Rack Evaluation Framework through the SpICE Guide educational resources (Beecham and Denton, 2014), and it forms the assignment for students engaging in SpICE initiatives.

SpICE-Rack

Evaluation Framework

Aspiration/Vision



Aims (what do we mean by this vision?)



SpICE KPIs



Outcomes:

(What would the benefits of SpICE look and feel like to you and your community?)



What changes in org. providing specialized services have we facilitated?

What benefits have communities experienced from thinking and doing things differently?

What benefits have uni students experienced from thinking and doing things differently?

How are our activities sustainable?

How have we collaborated as opposed to competing?

How have we considered social inclusion, social justice and human rights?

How have we accounted for choice in participation?

How have opinions of communities taken precedence?

The top triangle ('Vision') (Collaborative Condition 1.) can be a collective vision for the future of a particular community, or it can be the vision of an organisation/ grouping within a SpICE initiative. For example, for the Department of Education and Communities (DEC), the top triangle vision is:

Goal 1:

Australian schooling promotes equity and excellence

Goal 2:

All young Australians become:

- successful learners*
- confident and creative individuals*
- active and informed citizens.*

Whereas for a group of students based in a particular SpICE community, their vision could be:

*'Learn how to apply our skills and knowledge
so as to best serve this community.'*

The middle two layers of the SpICE-Rack remain the same. This is because the aims/ focus of SpICE is always about creating change in community, student learning, and organisations around specialist services. Similarly, SpICE principles (KPIs) hope to facilitate these changes along indicators known to promote benefit to all.

Because the 'vision' for each community/ organisation engaging in SpICE will be different (top triangle), the bottom 'outcomes' layer of the SpICE-Rack will also be different, and needs to be completed by each grouping. Outcomes here are the *benefits* (or otherwise), not the *products*, of collaborative work or action. Thus for

the DEC, and proceeding from their vision (above), outcomes include, ‘How does engagement with the community benefit the school?’ and ‘What are the benefits of taking a leadership role in community and professional networks?’ Whereas for a group of students, operating from their vision (above), outcomes/benefits might be, ‘What did people say about the value of our education sessions?’ Another might be, ‘How benefit was there from working with the children in the park instead of the therapy room?’ In other words, the outcomes/benefits gather data about how the SpICE initiative *looked* and *felt* to the people involved.

This bottom layer of the SpICE-Rack might well be completed beforehand (especially for the initiating organisations like the DEC). More commonly, however, within communities and organisations organising and hosting SpICE initiatives, and as a direct result of the collaborative nature of SpICE, its opportunistic focus, and the frequently unanticipated ripples of the work, the outcomes/benefits layer is completed during the work, and sometimes afterwards.

This focus on ‘benefit’ and ‘value’ of outcomes might presuppose that the SpICE-Rack Evaluation Framework is uninterested in how to improve, or how to capture ‘what goes wrong’ on SpICE initiatives. This is not so. Because the underlying premise of SpICE is collaboration, and because of the portfolio nature of the SpICE-Rack, a lack of, or ‘weak’, evidence for any triangle in the four layers provides its own evidence of what needs to be strengthened. For example, if there is no tangible evidence of ‘co-operation’ or ‘social inclusion’ (SpICE KPIs - layer 3) in the portfolio of evidence presented, then this suggests not only a limited appreciation of the fundamentals of SpICE work, but simultaneously opens the door to discussion about how to strengthen collaboration within the SpICE community or contributing organisations.

Importantly, we have still used terms like ‘vision’, ‘aims’, ‘KPIs’ and ‘outcomes’ in the SpICE-Rack Evaluation Framework. However, the words have been detached from their project management/ business interpretation. The reason for using this

terminology is to support community members and employees of contributing organisations as they complete their reporting processes, and thus justify their engagement with SpICE as a legitimate part of their activities.

As a data collection method based on the ‘collaborative conditions’ that seem core to the success of SpICE, we anticipate data from the SpICE-Rack Evaluation Framework will build a multi-level and systems-based appreciation of SpICE, and most appropriately ‘measure’ the value of SpICE into the future.

Conclusion

Many people in communities and organisations have a strong sense that SpICE is a step in the ‘right direction’. However, because our imaginations fail when conceptualising ‘end-point’ or ‘targets’ or ‘outcomes’ of this hypothesised ‘right direction’, and because the traditional measurement paradigm requires ‘outcomes’ to measure against, SpICE is in pain to prove its value.

Crucially, however, we are in this pain because a fundamental paradox. The visions of the organisations initiating SpICE prize engagement and innovation as part of their strategic direction: yet at the same time cultural imperatives require this innovation to be planned, canned, controlled and measured.

SpICE has survived thus far because of being a ‘bottom-up’ innovation and largely flying under the radar. But this is changing. As we approach ever closer to being framed as a legitimate part of our organisations, so too will come the expectation of fitting in to a traditional measurement paradigm.

We think SpICE can survive this by prior planning, and by justifying our emerging evaluation approach. But we acknowledge the amount of energy expended on this, and how much more of it will be needed in the future.

Similarly, there is frustration as to why there needs to be outcomes-measurement ranged against developmental engagement innovations such as SpICE. We also wonder at other initiatives,

weighed down by Project status and all that comes with it. We wonder how many of these have given in to the demands of Project methodology and found their innovation seeping away into some (beneficial) adaption of the status quo? And we wonder at those other initiatives that we have never heard of, where the issue of outcomes-measurement primed them to fail more readily than they could succeed.

Although only beginning, we are trying to viewing the validity of SpICE through participatory, ecological, multilevel and collaborative systems. We hope to capture some of the richness of the engagement, as well as provide insight into how certain interactions, or work, end up in surprising places (Campbell, Patterson, & Fehler-Cabral, 2010; Hawe, Shiell & Riley, 2009; Trickett, 2009; Trickett, Beehler, Deutsch et al., 2011).

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Multidisciplinary Approach to University- Community Engagement

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Abstract

This article is a case study examining a multidisciplinary model used by the University of Newcastle's Coal River Working Party (CRWP) in New South Wales to facilitate university-community engagement. Community engagement in relation to universities is an intrinsic part of their mission and increasingly there is greater participation by staff, students and alumni as an important resource for the whole community. The CRWP is one group associated with the University of Newcastle taking up this mission facilitating university-community engagement. The CRWP is using a multidisciplinary approach to bring many participants together around

the themes of history and heritage. Members of the group include academics, students, and people from the wider community, as well as government and non-government organisations, to engage on matters associated with Coal River. This model encourages active participation by diverse groups and individuals with a focus on 'place' and facilitates research and fosters new opportunities for community-university engagement. Not only are those associated with the university giving something back to the community, but non-university participants are contributing in a meaningful way to the work of staff and students. By examining similar models used in other sectors such as health, this article presents a new approach to university community engagement that is a shift away from the dominant structures of education and learning. The broader significance of this case study is to outline a successful model used by the University of Newcastle which could be applied in any university setting.

Keywords: *multidisciplinary, community engagement,*

university engagement

Introduction – Community Engagement and the University sector

Australian Universities have moved well beyond teaching and research as the principal descriptions of their operations. A ‘third sector’ area of community engagement has become a vital element of their main activities. In Universities which have a strong tradition of engagement in their host communities important concerns such as history and heritage have naturally attracted the interest of academic and general staff who have expertise in these fields. Yet such engagement was often ad hoc, the result of one-off initiatives from staff members participating in local history groups, or contributing specialist knowledge to regional history publications. These forms of relating amounted to something more like ‘knowledge transfer’ rather than community engagement for mutual benefit. Furthermore, the growing strategic priority of international engagement has seen an

increasing amount of resources and effort directed towards relationships that leapfrog local and regional communities. The flow of international students and the networks of international relationships with distant institutions that support this flow, has been central to the financial survival of Australian Universities in the face of declining real financial support from Commonwealth Government funding (University of Melbourne, 2011). While international engagement was a form of relationship building that emerged as central to the financial survival of Universities, at the same time, staff were experiencing growing teaching loads, increasing pressures for stronger research performance, and host of new administrative demands.

In this environment, community engagement of the kind described here faced many hurdles. Nonetheless, without presuming to tackle these bigger issues much less describe them in any great detail, we wish to outline a successful form of University-Community engagement that has had tangible benefits for all concerned, and we

believe provides a specific model of interaction which may offer insights for other staff members, communities and institutions seeking to build similar initiatives. This paper is a case study of the CRWP that uses a multidisciplinary approach, more typically used in the health care sector (Johnston & Dye, 2008), and is used in the education sector at the University of Newcastle. It differs to the interdisciplinary model more commonly used in education and the university sector that reflects strong collaboration, often a one off engagement over a short period (Derret, 2012). Research of interdisciplinary practice is widely written about in terms of education and learning (Botterill, M & Barbara de la Harpe, 2010), however there is limited research in the area of the multidisciplinary model used in the university setting.

This paper contributes to new knowledge about how the multidisciplinary model can be used in university-community engagement. Although the interdisciplinary model is commonly used by academics in the university setting, this paper describes how the

multidisciplinary model has been used by the University of Newcastle effectively to strengthen university-community engagement. Rather than a focus on collaboration, the multidisciplinary model is based on the mutual respect between professionals, the sharing of knowledge from the individual discipline perspective, and teamwork. The multidisciplinary model is similar to the interdisciplinary in that it sees various disciplines come together, however is quite different in that it supports individual disciplinary practice and the sharing of professional expertise with others outside their discipline. Furthermore, the multidisciplinary model is effective when used by a group that has been established over many years.

Background- Coal River Working Party

This case study looks at the University of Newcastle's CRWP, which is a research group with an interest in history and culture of Coal River in Newcastle, NSW. Coal River was the first name given to the settlement that would become Newcastle. This group uses a

multidisciplinary model to share individual perspectives and gain new knowledge by utilising the diverse expertise and capacities of community members, staff and students. The group was formed in 2003 after a specific approach from two community members (Doug Lithgow and Cynthia Hunter) who had a long history of engagement in Newcastle's history and heritage but had nonetheless found a lack of progress frustrating and difficult. The initiative for the group then came from a perceived community need which was not being met by other stakeholders such as state agencies like the NSW Heritage Office, or local agencies such as the Newcastle City Council. At that time one of the authors of this article was an academic historian based at the University, and he was approached by the two community members. The first meeting led to an agreement to establish a 'Working Party', which included a number of University staff from diverse disciplines, as well as community members.

Thus the CRWP was born with its first meeting being held on 10 February 2003 (Coal River Working Party, 2003). Initially

research activities focused on conservation of the Coal River Precinct, but it soon broadened its focus to look at other places in and around Newcastle. The initial group included academic staff members from history, surveying, and geology as well as general staff members with experience in archives and special collections. Community members brought an equally wide range of skills and expertise and included those with specific industry experience in geology, drilling and surveying, as well as long-time community historians and activists, who brought a particular passion for the subject and a vision for a 'Coal River' precinct in an historic section of Newcastle. The CRWP soon recognised the need for Indigenous representation and this was addressed in the first twelve months and continues to this day. Erik Eklund became chair and remained so until he was appointed to a position at another University in late 2007 (Coal River Working Party, 2007). The group also secured administrative support from the University to facilitate meetings and organise minutes.

From a University staff member's point of view one of the immediate and tangible benefits arising from the formation of the group was the creation of a cross-disciplinary grouping with an extraordinary range of skills and experiences. It became a ready-made resource that brought together individuals with a strong commitment to solving problems. For Eklund the CRWP functioned as a kind of research resource bringing in a wide network of contacts, most of which he had no prior knowledge of. These resources and networks were to be crucial in achieving some important milestones in the first few years of operation. The CRWP encouraged the NSW State Government to list an historic area as Newcastle (which we termed the 'Coal River precinct') on the State Heritage Register in 2003 (Coal River Working Party, 2003). Subsequent to that the CRWP focused on locating the convict coal mines which lay hidden under the Fort Scratchley (or Signal Hill) area of Newcastle. After four years of earnest energy and attention this goal was achieved in 2005 when drilling was done and video images provided by Coffey Geoscience

proving the existence of the coal mines and showing their condition (Coffey, 2006)). The group is very research driven.

As at 2015, the CRWP is chaired by Gionni di Gravio, one of the original founding members of the CRWP and archivist at the University of Newcastle. The broad nature of CRWP membership remains. Currently, members of the CRWP come from history, engineering, geology, surveying, social work, archaeology, arts and education and share a special interest in research and conservation of Newcastle. There are representatives from various corporations and government departments, as well as individuals who are retired and bring useful skills and knowledge to the group. Some stakeholders such as the Newcastle City Council and the NSW heritage office, which were initially the focus on the CRWP's advocacy work, are now integrated into the membership group. The local media is also linked to this group and promotes research of the CRWP which encourages community engagement. The group meets formally each month for two hours, a sub-group also meets monthly for research

support and general discussion. At other times informal communication takes place around specific projects and research to generate new knowledge. One of the strengths of the CRWP is that it includes many well connected and dedicated local people. The group is an effective network for other local conservation groups and committees. Many professionals do not understand the differences between the multidisciplinary and interdisciplinary approaches, (Dziegelewski & Green, 2004) therefore before exploring further the dynamics of the multidisciplinary model used by the CRWP, the following defines each of these approaches.

Definition of Interdisciplinary and Multidisciplinary Models

Definitions associated with interdisciplinary and multidisciplinary approaches more commonly come from the community settings of the health sector (Johnston & Dye, 2008). The multidisciplinary approach uses the skills and expertise of individuals from various disciplines from their own perspective (Jessup, 2007).

O'Toole expands on the definition further and describes the multidisciplinary approach as a "team of professionals including representatives of different disciplines who coordinate the contributions of each profession, which are not considered to overlap, in order to improve care" (O'Toole, 2005). The Multidisciplinary team approach uses the knowledge and skills of individuals from various disciplines, each professional approaching the issue from their own perspective (McAuliffe, 2014), whereby individual findings of a particular discipline are shared and discussed with the team to inform the direction particular projects will take. Whereas, the interdisciplinary approach co-ordinates and integrates expertise of different disciplines in the pursuit of a common goal (Botterill & de la Harpe, 2010) into a single assessment or outcome (Jessup, 2007 & McAuliffe, 2014), and more often this collaborative approach is used in the university setting. The interdisciplinary approach sees individual roles of each discipline blurred and collaborative approaches emerging, with projects conducted over a short period of

time, often after a single meeting whereby many disciplines are involved. This differs to the multidisciplinary approach which occurs over a long period involving multiple meetings. At the core of the multidisciplinary approach is teamwork and the focus on high-quality outcomes (Johnston & Dye, 2008), something quite different to the interdisciplinary approach that provides ‘quick fix’ solutions and integrate separate discipline approaches into a single consultations leading to rapid outcomes. In contrast, the multidisciplinary approach sees the individual professional operating using knowledge from their own discipline that they share with others. As McAuliffe suggests, the multidisciplinary approach provides more knowledge and experience than disciplines operating in isolation (McAuliffe, 2014). The multidisciplinary approach is very much about teamwork (Johnston & Dye, 2008). Those who are dedicated and believe in the goals of the organisation are the basis of multidisciplinary model. Furthermore team members are likely to listen more attentively when they are listened to (Johnston & Dye, 2008). The multidisciplinary approach

enables professionals to continue to work within their discipline, as well as share with broader disciplines and professionals.

Both disciplinary models use collaboration differently. The interdisciplinary approach is more holistic with professions actively working together during the process (Abramson, 2002). Whereas the multidisciplinary approach see members strategising about common outcomes and collectively developing actions and plans, however individuals work independently to produce their own work, which they then share with others (Dziegelewski & Green, 2005).

Dynamics of Disciplinary Models

An advantage of the multidisciplinary approach is that it considers many perspectives. According to Charles Percy Snow there can be great benefits in collaboration, and having different viewpoints coming together to create exciting and new ideas. He writes: “The clashing point of two subjects, two disciplines, two cultures of two

galaxies, so far as that goes - ought to produce creative chances. In the history of mental activity that has been where some of the breakthrough came.’’ (Snow, 1964). Similarly Bartneck and Hu argue that those who share the positive benefits of collaboration may foster networks that help build trust amongst different cultures and groups (Bartneck & Hu, 2010).

Frazer and Schalley argue that disciplinary interactions and collaborations are successful when they come about naturally through shared interests, cooperation and common objectives (Frazer & Schalley, 2009). Their work looks at communication across disciplines and how there are often problems with interpreting terms used by various professions. Once terms are understood outcomes are usually quite fruitful (Jessup, 2007). This is particularly the case with the multidisciplinary model that as mentioned operates using a teamwork approach over a long period of time.

Angela Brew has done some work on interdisciplinary affiliations within academia and suggests that contemporary identity around disciplines is still quite ‘firm and fixed’ (Brew, 2007). She suggests there is a need for more fluid models that express the changing affiliations of academics and uses the metaphor of disciplines being like ‘tribes’ having a distinct academic, social and cultural identity. Rarely do these ‘tribes’ meet to collaborate on projects or research, particularly when they relate to cultural heritage. Brew suggests that undergraduates are more likely to embrace multiple disciplinary models because of their study of an array of subjects (Brew, 2007). Ideally, educational institutions are the optimum environment for nurturing multidisciplinary associations from students and new graduates keen to collaborate. There is greater likelihood that they will embrace other disciplines, if a multidisciplinary model is available. What can be taken from these studies is that there is value in communicating and collaborating across disciplines to gain positive outcomes. The university campus is

therefore an ideal environment for the multidisciplinary model to be effective. The University of Newcastle's CRWP is already doing this and may explain the group's successes. As noted above, the health field has been using the multidisciplinary model for some time. Multidisciplinary teams involve health professionals collaborate and communicate about the care of clients with each discipline applying their own practice. Rebecca Jessup's study provides an insight of the multidisciplinary approaches in the health environment (Jessup, 2007) whereby skills and expertise of the different practitioners (from various disciplines) are used to assess the needs of the client. Each professional comes up with what they consider the most effective intervention, in consultation with one another. The most valuable feature of this model is case conferencing where particular situations and issues are discussed and decisions made about interventions. Multidisciplinary teams are effective because they provide more knowledge and experience than disciplines working in isolation (Jessup, 2007). Mental health care in Australia uses a similar

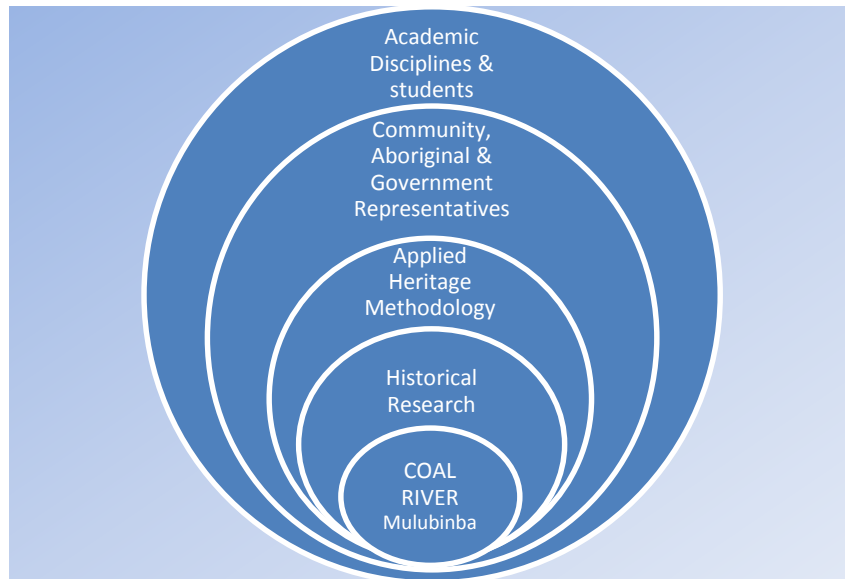
approach whereby allied health and medical professionals now work in teams to find the best outcome for the client. Individual strategies are discussed to gain a better understanding of the greater issues. The multidisciplinary model has worked well in the health setting and could be just as effective in discussing other issues involving various disciplines such as geology, architecture and engineering (to mention just a few) all discussing heritage matters. By forming partnerships with other disciplines and professionals, valuable contributions not only help to strengthen research, but can provide positive outcomes for university community engagement.

Coal River Working Party- Multidisciplinary Model

The CRWP's multidisciplinary model has been working effectively since 2003 and is shown in Figure 1.0. Located at the forefront of this model is Coal River (the place) and surrounding this is historical research and heritage methodology that are of primary importance. Individuals and groups are on the periphery providing

the essential specialist knowledge and expertise for heritage methodology to be applied. The CRWP has resulted in like-minded people both co-operating and working independently in research. The aim of the group is to achieve positive outcomes for history and heritage of the region.

Figure 1.0- University of Newcastle's CRWP Multidisciplinary Model



For over ten years the CRWP has had many accomplishments. After the major success of having the Coal River Precinct registered on the NSW State Heritage Register in 2003, the group continues to work towards national listing in recognition of the role of Newcastle in developing the nation's economy and establishment of the coal industry (Coal River Working Party, March 2012). Other projects undertaken by the CRWP have included exhibitions and collaborations between academic staff, students and organisations such as the National Trust of Australia (NSW) to interpret historical material relating to early Newcastle and the Hunter Region. The Coal River Working Party's genuine interest in the region's history has inspired exciting collaborations between creative artists and writers (Coal River Working Party, September 2014). One such event was the 'Our Place' Exhibition held at the Lock Up Cultural Centre in Newcastle where invited artists were asked to interpret Coal River (Coal River Working Party, March 2008). Some of the projects have involved developing new ways of presenting history using

contemporary technology and media and this is resulting in a greater community reach. The CRWP provides resources, mostly available on-line to be interpreted in new and exciting ways. Resources are reaching broader audiences due to free and open on-line access. The availability of research on-line also means that new research is coming to the attention of various media outlets who are reporting on research of the group and generating stories. This publicity is also promoting community-university engagement.

There is a significant amount of historical material relating to Newcastle located in Australian and overseas institutions and the CRWP is making resources available electronically where permission has been given, via the University of Newcastle's Coal River 'Wordpress' website (<http://coalriver.wordpress.com/>), their Facebook page (<https://www.facebook.com/pages/Coal-River-Working-Party>) and through the University archives' Cultural Collections 'Flickr' site (<https://www.flickr.com/photos/uon/>). Availability of sources electronically is harnessing a new interest in the region's history and

has nurtured a renewed practice of history and conservation. This is encouraging a new audience that includes those from other disciplines and the community to engage and interact with historical material in the university setting. We note too that online tools such as Flickr and Facebook overturn the traditional geographical boundaries that surround regional engagement, allowing the CRWP to reach out to much broader audiences.

The multidisciplinary model used by the CRWP is an open and facilitative model where the diverse membership share information to produce new knowledge. The CRWP membership is dynamic, allowing people to come and go depending on their area of interest. The group is an independent and autonomous group that has no affiliation with political or developer groups (Block, 2011). It is this independence that provides the environment to look objectively at the workings of cultural heritage and advocate where possible for better processes. Schmider and James suggest that taking a shared approach involving many disciplines also facilitates and promotes

creative solutions (Schmider & James, 2012). In the case of CRWP this group uses history as the foundation upon which other methodologies are applied to explore heritage. Clark points out that this is important because the association between people and place is what gives meanings to stories (Clark, 2012). When it comes to cultural heritage, there are still many disparities between the disciplines and the multidisciplinary approach helps bridge these differences.

Discussion with those who hold knowledge should happen early. In the case of cultural heritage Mackay suggests discussions should occur much earlier in the process and a more active approach taken that embeds concepts into social, economic and environmental planning (Townsend & Mearasuriya, 2012). Bell also suggests that there can be many players in decision making and that different people and groups will play distinctive roles (Bell, 2012). This means that many players are needed from a wide range of disciplines,

something the multidisciplinary model can offer. If issues are identified early then they can be addressed by the various players.

The multidisciplinary model offers a proactive approach to problem solving, and by using a blended community-university approach this nurtures development of relationships and networks. The CRWP reveals the benefits of having members come together on an equal footing with knowledge exchange being the norm rather than a knowledge transfer model, which sees expert views flowing from the University to the community. Instead, community members have been crucial partners, in many cases bringing to the table vital material that has enabled new projects or solutions. For example Charles Martin, architect and member of the CRWP constructed a 3D model of early Aboriginal and colonial Newcastle. This project provides a fly-through of early Newcastle, showing different perspectives of the built environment, landscape and historical features. The project was informed by the numerous historical sources and new knowledge the CRWP had gathered and made readily

accessible, much of this from research by community members. Part of the methodology of this project was for regular updates and presentations to the CRWP and this provided the opportunity for discussion about features and historical detail in the colonial terrain. This project was funded by the Vera Deacon History Fund and received strong media attention when released (Ray, November 2012). The multidisciplinary model used by the CRWP is very effective because of the longevity of the group and the teamwork approach that it takes.

The multidisciplinary model is nurturing new research and promoting positive community-university engagement at the University of Newcastle. Volunteers are of particular value to community-university engagement because of the strong commitment and connections they may have with 'place' and the knowledge that they hold to that place. This engagement can bring about improved social interactions and enhanced community relations, as is the case of the CRWP where local people are involved. This group sees members

involved in research of the Coal River Precinct and have intimate knowledge of the history of the city of Newcastle and Hunter region. Community relations are not only enhanced among members of the CRWP but with other groups and communities that may not usually collaborate with history and professional groups such as surveyors and geologists. The multidisciplinary approach allows professionals to continue to work within their professions and share outcomes with professionals outside their discipline to develop new knowledge. This produces high quality outcomes over many years. As we have seen, this is in contrast to the interdisciplinary model which typically supports short term collaborations, often where two or more professionals from different disciplines work jointly on a project.

Taking a wide multidisciplinary approach lets other narratives be explored in the contemporary context, narratives that can have positive outcomes in the community-university relationship. As discussed the multidisciplinary model is typically used in the health sector often with medical and disease at the centre of discussions. The

application of the multidisciplinary approach in the health fields is about the individual, more usually ‘the patient’ and studies of single etiologies. The majority of studies are associated with the human condition, and are about the ‘person’. Whereas the multidisciplinary approach used by the CRWP is about ‘place’ (Coal River) bringing like-minded people together with an interest in this place. Clark suggests that it is often the emotional connections that people feel towards place that can entrench their commitment to help enhance that place (Clark, 2012). This is where social engagement and community participation in official processes (in the case of the CRWP associated with history and culture) is important because it can build trust between the community and all levels of government. Community participation at a very early stage is something the CRWP is already doing, nurturing positive relationships between the community and government agencies. These wide social benefits are a much wider suite of benefits than previously thought when thinking about culture that mostly considers economic perspectives. There is

much more to community-university relations than meets the eye, it is about engaging community in the long term to bring value to the university in general. In this sense, valuing the culture of university life contributes socially and emotionally to people’s lives, a value that is not monetary. The building of healthy communities is more likely to be achieved by the multidisciplinary model due to effectiveness over a long period of time.

The literature on the multidisciplinary model indicates that it encourages various viewpoints, fostering creative and free thought. This has been the experience of the CRWP where ideas about research may have been formulated years before the right person or people come along with knowledge to carry out that project. The generation of ideas and research is one thing but to bring these to fruition is about timing and adequate resources, often projects growing organically. Again this method, the multidisciplinary model suits groups that have been meeting over a long period of time. Furthermore, the ongoing nature of multidisciplinary teams mean that participants become

educated about other disciplines and terminologies, often academic work is introduced to the wider community. Having a broad and diverse group also means the availability of a broad array skills and expertise, and this is a significant benefit to University staff as we noted earlier.

This engagement facilitates the communication of stories and enables the wider community to better understand how universities function. The diverse skills and knowledge of multidisciplinary team members means that as university-community engagement projects are more likely to success because of the broad range of expertise available. The model also encourages networking to occur because of the open and fluid nature of the group, participants becoming involved when it is an area of interest or they have expertise. The fluid nature of the group means that people can come and go depending on their area of interest and opportunities available. By keeping group membership open this encourages new audiences and partners to become involved, enriching collaborative opportunities. The CRWP is

testament that positive outcomes can be achieved by using the multidisciplinary approach from a cultural perspective and in the university setting.

How the Multidisciplinary Model can improve University-Community Engagement

The experience of the CRWP supported by exemplars from other fields such as health and the theoretical literature on multidisciplinary approaches suggests that diverse groups working together would enable a more comprehensive overview of issues. The result is a discussion from multiple perspectives with an emphasis on teamwork and sharing of expertise. The multidisciplinary model can be applied to other settings such as tertiary institutions and universities to provide a more engaged community approach. The multidisciplinary approach is a relatively new approach used in the University setting and enables a group to formulate strategies that consider many viewpoints. The model supports community

discussion and brings various professions together who may not traditionally associate with one another. This necessitates disciplines to become part of the new wider discussions about university-community engagement, collaborating to produce exciting and creative partnerships. For Universities one of the challenges here is to allow for a high degree of flexibility and uncertainty in terms of the focus and direction of the group. This is never easy for organisations which need to be pragmatic and outcomes-focused, however, if the original basis of the grouping is strong, the process of coming together and working together is highly likely to produce outstanding results. This can be seen in the record of the CRWP, which has been outlined above.

Community engagement is at the heart of universities and this model used by the University of Newcastle could be applied to any university setting. The associations between universities and communities have the potential to have social, educational and cultural impacts, as well as many benefits to the wider community in

terms of understanding 'place'. As has been shown of the CRWP that place of interest is the city of Newcastle (from where the university is located), the same approach can be applied to the university itself as the central 'place'. This would also allow for plenty of scope to include expert knowledge from others because of the access to people from many disciplines and schools. The multidisciplinary approach is also more sustainable because of its open and diverse membership. Outcomes are likely to be successful because of the expertise and knowledge available, all applied in this multidisciplinary forum. The multidisciplinary model used by the CRWP could be used at other universities and similarly have a focus on 'place'. Instead of a place external to the university, the approach could apply to a group set up specifically to promote research, projects and events associated with the individual university. Library services would be the most logical service to facilitate interactions with communities because of its direct links with all the university's schools and faculties. As mentioned this model is administered through the University of Newcastle's

library services and facilitated by their archivist. Libraries are often the hub for community activity and engagement and therefore makes sense that a model of university-community engagement is situated there. Consideration of 'place' is also particularly useful in generating new ideas and research about 'place' and provide the wider community with a sense of esteem and well-being. The impact that the university environment has on the lives of people and communities is difficult to measure and there is limited substantive research regarding this. However there is growing evidence that the cultural sector and the arts are having positive effects on health of communities. Some studies have looked at the social impact the arts, museums and natural environment have on the health of communities (Ashworth, 2005 & Matarasso 2005). Arts and culture can improve self-esteem, personal development, creativity and increase cultural awareness and play a significant role in identity building and supporting social inclusion. At a time when many Universities are

focused on global engagement, the multidisciplinary model as shown of the CRWP is redirecting the focus on local and regional places.

One of the strengths of this model is that it encouraged research and contemporary interpretations away from the tradition of interdisciplinary collaborations that are much too narrow in their implementation, and time limited. The multidisciplinary approach and university-community engagement to generate research and projects at the University of Newcastle has been effective, therefore could also be effective at other universities. The multidisciplinary approach allows for a much more integrated approach over many months or years.

A positive link between community-university engagement and a multidisciplinary approach is evident here as described in this case study of the CRWP. Social engagement and community participation is being supported by the University of Newcastle which recognises the importance for tertiary institutions to build trust with communities. The multidisciplinary model is supported by the

commitment of the University of Newcastle to enhance community-university engagement. The CRWP is but one element of the University's approach, with the institution receiving the highest rating of five stars for engagement in 2013 (University of Newcastle Annual Report 2013-Intro). Universities that connect with their communities, and value education and engagement may enjoy more social and cultural benefits. By encouraging collaboration among many communities this can enhance positive outcomes for university staff, students and the wider community.

Conclusion

Some earlier comments have already alluded to the benefits of this model, but it is worth bringing them together here by way of a conclusion. Obviously a single case study is not a broadly-based review of the effectiveness of the approach but commentators have noted the lack of evaluation in the field, and this single case study can contribute to such an overall project (see for example Hanover

Research, 2011). Qualitative comments related to this case study have come from former Federal Minister Sharon Grierson, who stated in Federal Parliament,

"I rise tonight to support the nomination of Newcastle's Coal River Heritage Park to the National Heritage Register, and to give our regions thanks to all those who are working so hard to preserve and promote our unique history. Particularly I would like to mention the dedication of the Coal River Working Party, a research group of staff, commercial and community members based at the University of Newcastle, which submitted the National Heritage nomination for the Coal River precinct." (Grierson, 2004).

Another acknowledgement of the work of the CRWP comes from the former Governor of NSW Dame Marie Roslyn Bashir AD, CVO, noting "Visiting Newcastle has always been a special event in my heart, and especially the University which has excelled in so many ways since its foundation...I was so glad to be able to join Newcastle

colleagues for the [CRWP] functions that you mentioned...” (Bashir 2014). The letter was a reply to correspondence congratulating her on her term as Governor of NSW and appreciation of support she has given towards work of the CRWP, such as the Macquarie Pier Commemorative Plaque unveiled at a ceremony in 2010 (Coal River Working Party, March 2010). The multidisciplinary model used by the CRWP could be used by other universities to develop ideas and steer projects associated with an individual university. It is an approach not typically used in tertiary higher education setting, but came about because of a need for further examination of the region’s history and cultural heritage. It is a model that does not sit with any particular school or faculty, but administered through the University’s library services to improve university-community engagement. By having library services at the centre this helps break down the culture of academics and students working in ‘silos’ (Townsend & Meearasuriya, 2012). It is much more sustainable research approach if

teams are respectful of the aims and goals of the group, and of individual professions and disciplines.

At the heart of community-university engagement are mutually beneficial relationships that strengthen regions and cities. This in turn enhances teaching and learning for students. Universities are a resource for the whole community and at a time when universities are looking at new community engagement strategies this case study from Newcastle using a multidisciplinary approach may be relevant to other universities. The multidisciplinary approach is an appropriate mechanism that provides a forum where many voices are heard. It recognises the local and regional context of research, the value of collaborative partnerships and provides positive experiences for those involved. The approach is one of sharing and mutual exchange of knowledge, and this is valuable in broadening fields of research and connecting key people. University-community engagement both within and outside the university can be delivered with the multidisciplinary approach. The themes of history and

heritage, while not always the first port of call for University-Community engagement, have been shown to be a potentially vibrant and in some ways ideal area where the multidisciplinary model can flourish and led to positive outcomes for the University and for its constituent communities and stakeholders.

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Real and relevant learning in the changing university – towards a new university curriculum.

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Abstract

This article contributes to the growing concentration of scholarly activity that seeks to elevate, further legitimate and elaborate real and relevant learning in the modern university as a key area of university professional practice.

In advancing the debate about real and relevant learning in the modern university it is suggested that underlying university

engagement with work and society is a set of principles against which higher education institutions can be evaluated and measured.

These principles highlight the importance of innovation and a strong values proposition as the fulcrum for university engagement with work and society, and the need for higher education leaders to adopt dynamic, innovative and flexible systems of learning designed to generate knowledge in the context of application.

Once adopted and applied systematically, these principles will allow university leaders to devise and implement a range of innovative strategies concerned with innovation in curriculum content, learning methodologies, education skills and the planning and management of learning. The article highlights some of these principles and their application to one of Australia's changing and fast growing university campuses in recent years, the Australian Catholic University's Brisbane campus.

Keywords: *Learning; Engagement; Innovation; Curriculum.*

Real knowledge: towards a new university curriculum?

The starting point for this paper is to seek to explore issues about the quality and meaning of education; specifically about how university study might respond to a changing and de-stabilising world which simultaneously offers great opportunities and growth to mass higher education but excludes masses (billions) from the benefits of learning.

The rapid pace of social and economic change, the apparent quickening of mass migration across large parts of the globe, the de-industrialisation of many traditional manufacturing heartlands and the “hollowing out” of many traditional economies and communities have meant the growth of more challenges to the neoliberal consensus and dominance of so many societies. Civil society has had to respond with creativity and opposition to the threats it has perceived. Universities are a critical part of society’s response and what they produce as knowledge and qualifications has a role to play in shaping the future

of many. The directions we take to overcome the issues are central to the role of universities and they can offer extended possibilities for research, knowledge production and education to meet the challenges of change.

A changing social and economic reality has been accompanied by a rapidly changing knowledge base. The knowledge economy has expanded not only in relation to employment opportunities but also in terms of its structure and its reach. New fields of knowledge and expertise are created continuously and expand beyond the old boundaries. The knowledge and information-based service industries have grown beyond all recognition within a decade and continue to proliferate. The traditional role of higher education could be said to be under scrutiny and its future brought very much into question. The simultaneous creation of local and global knowledge and its ‘instantaneous’ communication and sharing is also creating a commonly shared culture of sorts, regardless of the content being

transmitted. This may yield potential for social and communitarian aspirations as some have argued (Zuber-Skerritt and Teare, 2013) if the focus can be learning which is learner-centred, self-directed and action – oriented towards improving the chances and opportunities of those most in need of learning- these are the poor and dispossessed, who exist on a truly global scale. However, the issues we are raising are not limited to only the world's poorest people. They affect us all.

This paper argues that it will require universities to reach out to new learners and new publics within civil society and for a new curriculum to emerge which is able to deliver the new learning. This is a narrative of optimism which seeks to recognise the experiences and aspirations of many who are excluded precisely because their “schooling” does not recognise their own situation and therefore does not equip them with means to overcome it.

A new curriculum for universities?

In deconstructing our view of the higher education world it is necessary to reflect on the basic experience of life itself, including its essential engagement with work as a primary object of education, and therefore as a key source of learning.

This paper aims to explore and understand something of the nature of knowledge that can be gained beyond the lecture room. It focuses on issues to do with learning and knowledge in workplaces and life experience. It is less concerned with the psychological aspects of learning or the concept of culture in the workplace that has been the focus of much of the academic study of management development.

The central theme of this part of the paper is concerned with how universities can draw upon the experience of practitioners and how knowledge and learning within workplaces and communities can be recognised. Central to this is the question of what are the kinds of

knowledge that derive from learning in these situations and how can the modern university respond and win its place in the new order?

If we want to locate the new learning in the context of social enquiry and advocate its capacity to generate critical and transformative knowledge, we need to identify and operationalise its distinctive principles, its body of theory and its practices. This paper seeks to identify some relevant concepts which might underpin a new approach to university-based knowledge.

Digitalisation, the tech utopia and future learning

Gone are the days of extended individual tutorials with professors who had time, space and the inclination to induct the best and brightest into their arcane world of study and research at a leisurely pace and the internet has changed our lives forever in that we can access information and share things in ways simply not possible to any previous generation. For both good and ill we can say the

internet has transformed the way people are able to communicate and exchange knowledge and information.

As we know too well, today's students are internet driven; they download e books and articles, Skype with their tutors, observe lectures on their iPads at several locations and they get open coursework online from a variety of university and other sources. MIT open coursework has 100 million individual learners and this is increasing by 1 million a month. The learning revolution has meant that mass higher education has penetrated some of the most elitist and prestigious institutions, including the Ivy League ones in the USA, the Oxbridge axis in the UK and the G8 in Australia. Such changes present a threat to all kinds of traditions – demand-led systems might find themselves in severe trouble if demand were to signal a shift from campus to distance provision for what has been a traditional and ever growing market for student learners.

One of the contexts we would suggest should shape our response might be how such technology does or does not increase our personal autonomy and enhance our freedom to be what we might be. There is another level of disturbing actuality about the internet which has resonances for educators. Realities for individuals are being re-shaped and it can be argued that there is taking place a forced marriage between technology and narcissism.

The internet based social media are recognisably already in existence, manufacturing social needs through the manipulation (albeit freely with consent) of individual desires and needs. The threat lies in the psychological anxieties created by the undermining of individual autonomy and independence necessitated by the technological and psychological dependence on hardware and software which is more and more embedded in our daily lives. What needs to be explored therefore, is not just the changing interface between us and the outside world but a more fundamental shift in

ourselves. What is at stake is our concept of an essential self, the idea of subjectivity and a unique way of experiencing the world and sharing that with others.

The curriculum as critical social enquiry?

Our understanding of what becomes accepted as ‘proper’ knowledge is rooted in academic subject knowledge and professional practice. However, our argument here is that it must also be rooted in the social processes of enquiry. These processes are themselves part of communal life and culture and must reflect what is important in the culture. These may at the same time be intensely personal and ‘biographical’. This is the point of condensation where the personal becomes professional and where the intensely individual character of lived experience is seen as part of the broader social network. Professional learning as we have defined it here is therefore significant because it can produce a social result. It builds the capacity to offer a critique of existing practice and systems of activity or

“action”, regardless of the specific subject matter of any such system. It offers the potential of dealing independently with any particular context and with all such contexts. In this sense it has universal appeal and significance.

These are important questions and claims and lead us to ask ourselves – what are the distinctive principles and types of learning and knowing which could inform a critical curriculum which would be “real” knowledge, as part of the future for universities? The following 6 elements might be considered to be part of the answer.

The individual as a creator of practitioner knowledge.

It is in the personal and biographical encounters and in the intrinsically individualised experience which can be brought into conscious engagement with the task of **social enquiry** and social action that we find new knowledge which is capable of challenging and transforming actual, empirical “in the world” situations. This new

knowledge it can be argued, is intensely linked to the practical involvement of the individual and it is suggested that it is transformative (rather than simply informative) of both the external context and object of research and of the individual her/himself.

The development of professional and personal capacities which enable the individual to reflect and to use reflexive action are part of the acquisition of relevant skills. They are rooted in personal and professional experience and are intrinsic to what Mezirow (1983) called “perspective transformation”.

Cognitive and critical thinking: the social dimension

The workplace is not the totality of existence and neither is it hermetically sealed off from the rest of life. The everyday encounters of what Jurgen Habermas (1983 and 1987) called the lifeworld are critically part of the cognitive maps of understanding which people use to make sense of their lives (Welton, 2005).

Habermas saw modernity as driven towards accepting work-focussed, instrumental and rational efficiency as the dominant form of social logic. Increasingly this form of rationality was able to displace the lifeworld which comprised the symbolic aspects of life which were needed for successful social integration and social evolution. Older belief systems, values, social norms and ways of being were being undermined by the juggernaut of technical, rational progress. The links between the individual and the family, the culture and traditions in early and pre-modern society were being lost as modernism and the global market economy evolved.

Cognitively, the professionally relevant university degrees stress the equality of the instrumentalist world of professional practice alongside and equal with the needs for connectedness, for belonging, for self-esteem and for personal autonomy and self-realisation that is often bound to the individual's lifeworld. Habermas insists that t

recognition should be given to the reflexive capacity of the individual who is embedded in a web of relationships and social meanings.

Work and the knowledge economy

However we choose to conceptualise work in the modern era, there can be no denying its centrality to how we understand ourselves and our surroundings. It remains for most of us the means through which we achieve a sustainable life and it is a key purpose of life itself. Through work we make ourselves and the world around us and therefore work is anthropologically central to what we are and what we might be.

Work itself is increasingly organised and distributed via the new communication technologies and this impacts on economic and social life in fundamental ways. According to Manuel Castells (1996, 1997) the economy has become globalised and is maintained by endlessly complex and massively expanded financial flows. The

industrial corporation has become a network, as opposed to the taylorist hierarchy of control and production located in an institution or even a place, which was the case in previous eras.

In this context we can surely identify the need for a more educated and autonomous working population? The prospects are grim without such a vision. Notable commentators (Castells 1996, 1997, Finegold 1992) have identified the economic arguments for global change and the need for new types of learning over recent decades.

Understanding through immersion

The curriculum reforms indicated in this paper suggest an approach which privileges the viewpoint of the learner as a knowing subject in the institutional context in which she/he works and studies. The approach stresses that mutual knowledge can be generated in the encounter between a practitioner learner and the object of knowledge

or study. This object of course may be, and frequently is, a thinking subject within a social and civic activity. In other words individuals as learners are thinking beings who seek to change their circumstances and their selves as they solve real life problems facing them.

Immersion in the subcultures of work and social life by such learners is seen as a key to the generation of what Giddens has called mutual knowledge. By this is meant the understandings that are won in the world of work and elsewhere which gives access to an adequate understanding of what lies behind behaviour and perceptions

The chosen emphasis is on the processes of observation, practical immersion in tasks and problems to be resolved, reflection on meanings and processes undertaken by participants and on continuing analysis of results which are perceived as tenuous and conditional.

Operationalising knowledge

The emergence of new and innovative forms of study that are values based (Schor, 1980; Teare and Zuber-Skerritt, 2013) has signalled an overall shift in the focus of learning opportunities. Such participation is matched by a rise in attainments and the legitimate expectations of such students for the highest levels of qualifications and this has implications for university studies world-wide.

The increasing popularity of work related degrees as opposed to a more liberal form of higher education illustrates the emergence of a new paradigm of learning whose focus is firmly on constructing knowledge in contexts where it has an impact on the studied object. Responsibility for one's own self and for others frequently plays a significant part in conceptualising such projects and the values proposition of such programs ensure that the relationship of individual purposes and social concerns and values are problematised.

The elements comprising this operationalisation of knowledge include the use of work and productive life as a progressive principle for the making and progressive reshaping of the HE curriculum.

Reflexive practice

It is Anthony Giddens, who provides us with a potential framework for conceptualising the role of the self as a reflexive agent in the process of knowledge production (1991). People are engaged in producing and reproducing their own social world and have the capacity to make choices and to act differently. According to this view they have the capacity to reflexively monitor their own actions and to rationalise these actions. They are able to engage with their own motives and with their unconscious motives.

Giddens has used the idea of the self as a reflexive project itself in modern life, where critical engagement with the meaning and

actions of one's own life is the focus of attention. The wider social and community realities and the individual actions we can observe are, according to Giddens, simply different aspects of all social practices. The social system or structure is not a reality apart from the individual but it exists in the minds and experiences of individuals as practical knowledge. The key concept here is of social practice, where people using reflexive techniques can generate social scientific knowledge and can incorporate it into their behaviour and thereby change the conditions of its validity - a 'processual theoretical view of social life' is envisaged (Seidman,1998).

The Australian Catholic University (Brisbane campus).

One example of a university campus that has gone some way to implementing these principles, is provided by the Australian Catholic University's Brisbane campus - one of the fastest growing university campuses in Australia in recent years, and for a period

during this time, *the* fastest. At a time when Australia has sought to transform itself into a learning society, moving from 4% of adults holding a degree when Prime Minister Abbott started school to 40% today, Higher Education in Australia has come to be regarded as a fundamental entitlement for a mass client group rather than as a select privilege for a few. ACU Brisbane has been a major beneficiary of this demand driven system which has seen more Australians go to university than any other time in their history with over 1 million individuals now attending university campuses across Australia.

By way of background, the Australian Catholic University, under Vice Chancellor Professor Craven's leadership, has become one of the world's leading Catholic universities and the largest Catholic University in the English-speaking world. It has over 32 000 students (headcount) spread across seven campuses in four States and one Territory. It has benefitted significantly from higher education reforms in recent years in terms of growth in student numbers. Notwithstanding the recent fate of deregulation attempts, successive

Federal governments have continued to support reforms that have created an increasingly market driven system that has seen funding follow the student to those universities able to create demand for their programs. Not an easy task, however one which ACU Brisbane has embraced wholeheartedly. In this highly competitive environment fortune has favored those leaders brave enough to drive their universities with as much momentum as their institutions can stand. Ten years ago ACU Brisbane was regarded as a marginal player in its region and was probably seen as the campus least likely to succeed amongst a network of similar university campuses in the post Bradley era. Today it is the stand-out campus amongst those it was previously twinned with in Queensland and whilst many similar university campuses across the State have either stalled, gone backwards or closed, ACU Brisbane has gone from strength to strength – virtually doubling its student number over the last five years and recently launching major Research Institutes in its twin-pillar stronghold areas of Health and Education. By way of example, the Learning Sciences

Institute, Australia, headquartered at ACU Brisbane, was recently awarded more than twice as many premiere research grants in the field of Education compared to that of any other University in Australia. The momentum that is driving ACU Brisbane has seen it become a University of choice for staff, students and partners who are struck by one of Australia's most innovative university campuses that offers a strong values proposition, a critical curriculum relevant to people's lives, that re-states and reforms the access and excellence agenda in new times, and is a motor for critique, rejuvenation and renewal for all - not just the few. ACU Brisbane continues to harvest the benefits acquired from creating a modern university campus based on traditional values that works in the interests of the broad masses of people who see HE as their way to a decent and secure future. It has applied many of the elements of relevant learning articulated in this article through its programs, partnerships and buildings, and these in turn have driven real momentum for the campus in a range of positive ways for the region.

One such positive way that has had real impact on the region has been the embedding of applied and innovative curricula across many of its programs. This has facilitated the creation of practitioner knowledge and transfer of skill and experience, ensuring its students are ‘work ready’ upon graduation. Last year, 100% of its Physiotherapy students secured employment upon graduation. ACU Brisbane’s curriculum at its best is real, relevant, dynamic and live and makes a positive difference to student’s lives particularly through their world of work. In this way the University campus establishes a strong partnership with its students - a social contract, that encourages their role as creators of practitioner knowledge. Great examples of this exemplar praxis are the ACU Clinical Schools established across Queensland that immerse students in experiential learning in the workplace as part of their program. These facilities create University spaces embedded in working hospitals, recognising the fact that real and relevant tertiary learning may not necessarily happen exclusively

at the University campus, nor exclusively in the world of work (as used to be the case) – but perhaps a combination of the two?

Creating an innovative learning environment that encourages the development of the whole person – the mind, the body and the spirit – is a difficult task however one which ACU takes seriously. As you wander across its 90 acre Brisbane campus you can’t help but be in awe of its stunning new building that completes its University Courtyard. Named in honour of the great thinker and philosopher, Saint John Paul II, the majority of the building is dedicated to teaching and learning spaces, both formal and informal, and serves as an iconic example of ACU Brisbane’s commitment to creating innovative space to facilitate cognitive and critical thinking. And as you continue to wander through the internal streets of the 6 000 sqm building you catch the words of another recently anointed Saint (Saint John XXIII’s Opening Speech to the Second Vatican Council) which greets visitors on the tiles beneath their feet, reading:

*“The Church should never depart from the sacred
treasure of truth inherited

from the fathers. But at the same time she must ever
look to the present, to

the new conditions and the new forms of life introduced
into the modern world...

Our duty is not only to guard this precious treasure, as
if we were concerned only

with antiquity, but to dedicate ourselves with an
earnest will and without fear to

that work which our era demands of us, pursuing thus
the path which the church

has followed for twenty centuries.”*

Through the establishment of this modern iconic building ACU Brisbane seeks to bring a level of modernity to its campus infrastructure to symbolise its next phase of campus growth in a way that links the old with the new, the traditional with the modern. In similar fashion, it has sought to rejuvenate its curriculum offerings with a focus on real and relevant learning that celebrates the Catholic Intellectual Tradition and dignity of the individual in new and modern ways - moving the traditional idea of engagement with society from various outreach activities to the very core of its learning and research. Every student engages with a core curriculum that is values based and accredited, exploring the individual and their vulnerability, their place in the world and their impact on society.

Conclusion

University leaders then, more than ever before, need to look beyond the geographical borders of their campus which can no longer be seen as the epi-centre of learning that it once was. They have to think of new ways to devise and implement a range of new strategies concerned with bringing to life their distinctive value proposition whilst driving forward innovation in curriculum content, learning methodologies, education skills and the planning and management of learning. The rise in educational innovation has undoubtedly been spurred by government reforms and advances in work related learning across the globe in an increasingly market driven higher education environment. However, it is the student voice that will herd universities towards major reform and a more “dynamic curriculum”. This emerging demand-driven curriculum will need to embrace the open paradigm; its pedagogy will need to be open to student experience and it will insist that knowledge is to be crafted from

learning experiences, wherever and whenever these occur. Since the role of work and the need for lifelong, work-related learning has changed so radically for so many people, the notion of a dynamic curriculum appears as an idea whose time has come!

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